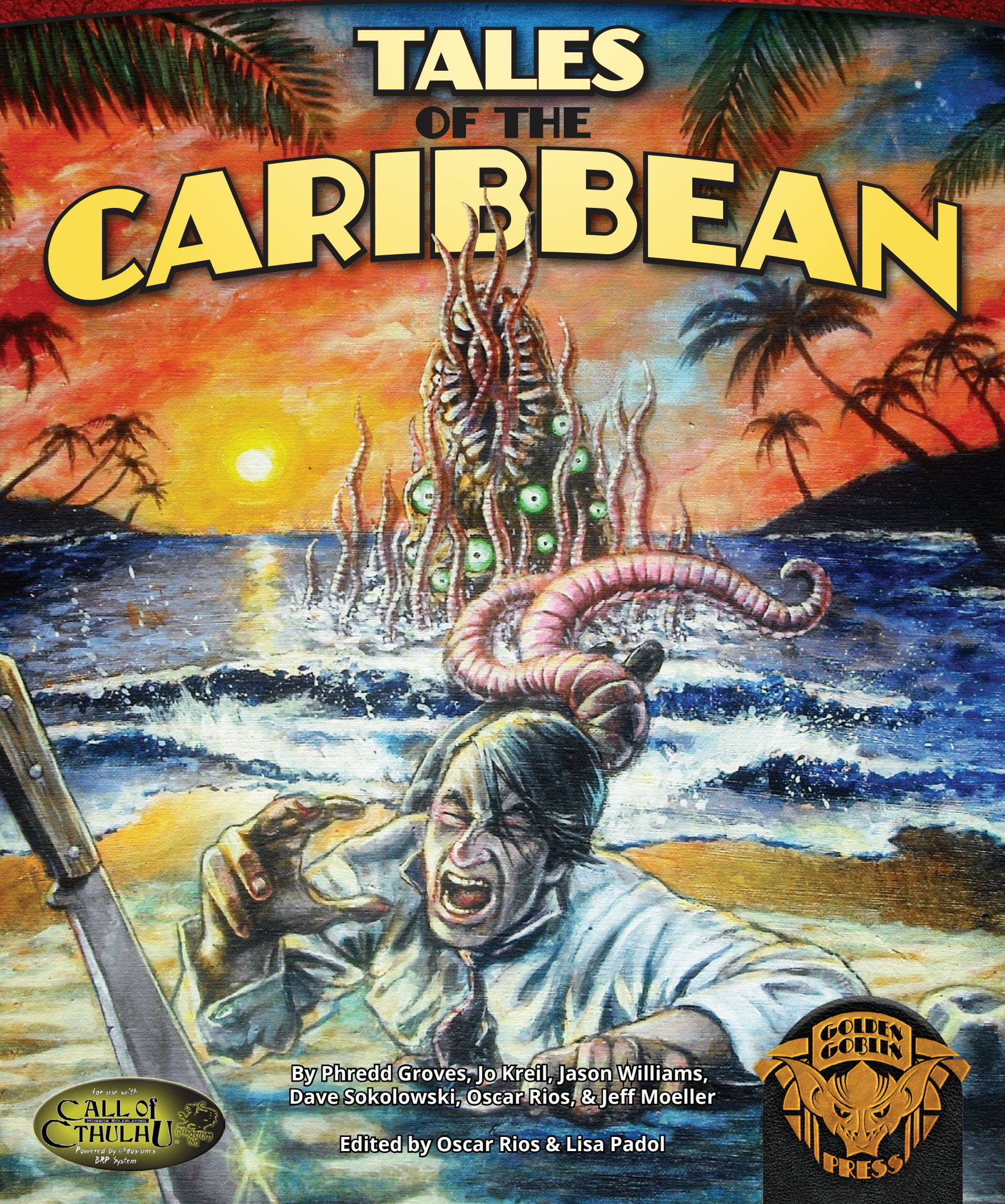


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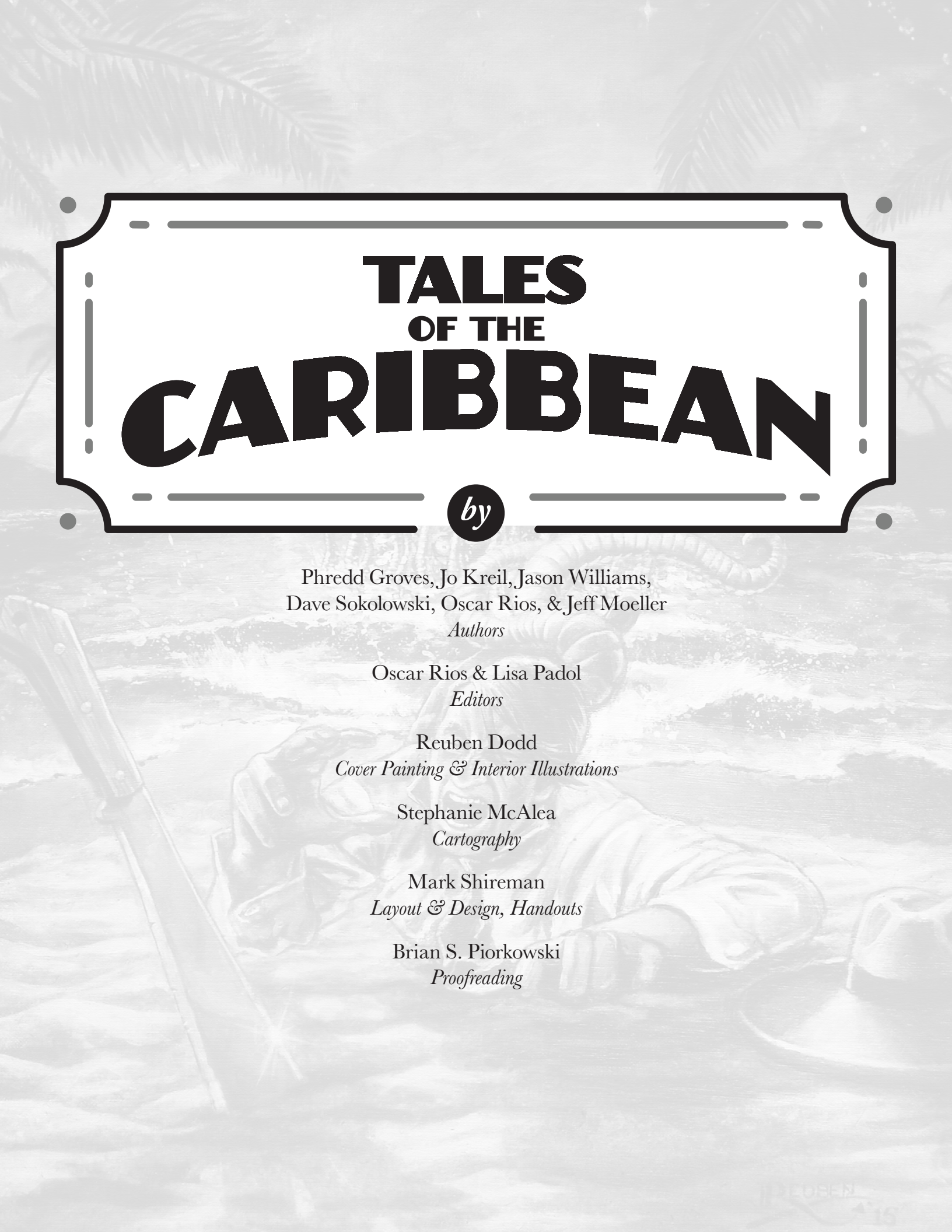
TALES OF THE CARIBBEAN



By Phredd Groves, Jo Kreil, Jason Williams,
Dave Sokolowski, Oscar Rios, & Jeff Moeller

Edited by Oscar Rios & Lisa Padol





TALES OF THE CARIBBEAN

by

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Thank You

As always, I have to start by thanking the backers of the *Tales of the Caribbean* Kickstarter, without whom none of this would be possible. We appreciate your support, your trust, and your patience. Next, I must convey my deepest thanks to the production team, Lisa Padol, Mark Shireman, Reuben Dodd, Stephanie McAlea, Jeff Moeller, and Jason Williams; this one was tougher than most, but you all fought hard and delivered amazing work. Thank you to our writing team of Dave Sokolowski, Jo, Kreil, Phredd Groves, Jeff Moeller, and Jason Williams, for tackling this challenging assignment and creating wonderful scenarios in this setting. Thank you to my family for allowing me to continue these mad adventures and supporting Golden Goblin Press in countless ways. Finally, I would like to thank our legion of playtesters for helping us bring these scenarios to life. While you are too many to list, there are a few we must single out, so thank you, Regina Nicole, Matthew Higgins, Mike Miley, Fred and Tara Spiker, John Dawson, Samuel Brown, Peter Larsen, John Martin, and to our special consultant James Mendez Hodes.

Oscar Rios—*Publisher and Editor-In-Chief, GGP*

Dedication

This book is dedicated to my mother, Liduvina Rios, who instilled in me a love for horror and a deep respect for folklore at a very young age. She passed down our family's ghost stories and showed me the dark and mysterious side of Caribbean culture. Very early in my career as an author, she asked me, "Why don't you set something in Puerto Rico?" So, Mom, this one is for you.

Tales of the Caribbean

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Published in the United States by:

Golden Goblin Press

90-48 210th Street

Queens Village, New York, 11428

ISBN 978-0-9895603-8-2

PRINTED IN THE UNITED STATES OF AMERICA

TALES OF THE CARIBBEAN

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Welcome to TALES OF THE CARIBBEAN

by

The Goblin King

Welcome, Keepers, to a place unlike any other on Earth! You are about to take your players and their investigators to a region they have likely never explored before, and that can be a bit intimidating. We thought it might be helpful and reassuring to start you off with a few details about what makes the Caribbean unique. Where it is? How does one get there? Who lives there, and what languages do they speak? When is hurricane season? While a companion piece that will better answer all your questions, Golden Goblin Press' *Guide to the Caribbean*, is forthcoming, we thought it best to start you with the most basic overview of the Caribbean.

WHAT & WHERE IS THE CARIBBEAN?

The Caribbean is a region southeast of the Gulf of Mexico and North America, north of South America, and east of Central America. This part of the ocean is called the Caribbean Sea. It is located in the tropics, with the Gulf Stream and Humboldt Current keeping the waters warm year round. However, the region is also a focal point for tropical storms (about 9 per year on average) and hurricanes (about 5 per year on average). Such storms typically occur between June and November, with August and September being the height of the storm season.

Across the Caribbean Sea are a vast collection of islands, cays, and reefs—more than seven hundred, in fact. These islands are home to many nations and territories, sorted into several island groups, listed below. Islands which are in bolded italics are featured in this collection.

- ✧ **The Greater Antilles:** Located in the northern Caribbean and containing islands such as Hispaniola (home to *Haiti* and the Dominican Republic), *Cuba*, *Puerto Rico*, Jamaica, and the Cayman Islands.
- ✧ **The Lesser Antilles:** The eastern boundary of the Caribbean, a long and partially volcanic island chain. Here can be found Martinique, *Montserrat*, the Virgin Islands, *Trinidad and Tobago*, Barbados, Grenada, *Saint Vincent and the Grenadines*, and the Leeward Antilles island chain.
- ✧ **The Lucayan Archipelago:** A small island group north of the Antilles and east and southeast of the state of Florida, in the United States. These islands include *The Bahamas* and the Turks and Caicos Islands.
- ✧ **The Leeward Antilles:** This small group of islands in the southern Caribbean is just north of South America, and is home to the islands of Aruba, Curaçao, and Bonaire.
- ✧ **The Antilles:** This is a sub-classification term which refers to Greater and Lesser Antilles jointly.
- ✧ **The West Indies:** This is a sub-classification term which collectively refers to Greater Antilles, the Lesser Antilles, and the Lucayan Archipelago.

WHO LIVES THERE?

People from all over the world live in the Caribbean. Various European powers colonized the region, bringing with them black slaves from Africa. The indigenous peoples on many of these islands were not wholly wiped out, and, in places, became incorporated into the new ethnic diversity of the region. The

last wave of humanity came from Asia, in the form of immigrants seeking (or forced to seek through indentured servitude and deportation) better opportunities. The varied traditions, customs, and languages of all these people blended together to create something new, giving each and every one of the Caribbean islands its own unique culture.

RACE, CLASS, & COLOR

Even in a region as culturally diverse as the Caribbean, racism still exists. Many islands have a long history of slavery, and, in some places, of violent slave and/or indigenous uprisings (especially in places like Haiti). Such dark legacies do not easily fade from memory. As a general rule, the lighter your skin, the more favorably you are perceived in society. However, wealth and social class is also a large factor. Poor Whites, or *Small Whites*, as they are referred to historically, are viewed as little better than blacks or indigenous peoples (in that order) by wealthy whites, who are also known as *Big Whites*. In turn, wealthy and successful people of color are viewed more favorably than poor members of their same ethnic group.

LANGUAGES

There are six major languages spoken in the Caribbean:

- ✧ English, spoken in places like Jamaica, St. Vincent and the Grenadines, and Trinidad and Tobago.
- ✧ French, spoken in places like Haiti and Martinique.

TALES OF THE CARIBBEAN



- ✧ Spanish, spoken in Cuba, Puerto Rico, and the Dominican Republic.
- ✧ Dutch and Papiamentu, a form of Portuguese/Spanish Creole, both spoken across the Leeward Antilles.
- ✧ Lastly, Haitian Creole is the official language of Haiti.

Of course these are not the only languages spoken in the Caribbean. Other languages include Caribbean Hindustani (a dialect with Indian origins), as well as various still spoken indigenous languages, along with local creoles and patois. Investigator groups planning to visit the Caribbean should try to contain members who speak several of the major languages spoken here, with English, Spanish, and French likely proving the most useful.

The Language Barrier

Investigators in a Caribbean country who don't speak the local languages can hire a local guide to act as a translator for a very reasonable fee. Failing that, an investigator can purchase a good language specific phrasebook (e. g., English to French, English to Spanish, French to Dutch...) for about \$1 U.S. This allows

investigators to communicate (poorly and very slowly) in short phrases of no more than five words. Keepers should impose a 20% penalty on any investigators employing a phrase book while attempting to use any verbal based skill, such as Charm, Fast Talk, and Persuade.

HOW TO GET THERE & GET AROUND

Investigators traveling to, or around, the Caribbean will be spending a great deal of time on boats. Easily accessible airfields or established formal airports are exceedingly rare in the region during this period. Numerous well-established ports are found on every island and can accommodate seagoing vessels of every size. Many larger islands have good roads, buses, and rail systems for traveling about the interior.

NATURAL RESOURCES

The Caribbean has abundant natural resources. The most obvious ones are agricultural, as many islands produce crops such as coffee, sugar, rice,

bananas, oranges, limes, cocoa, and nutmeg. The region also has several productive fisheries. Many islands export lumber as well. Few think of the mineral resources of the Caribbean, but many islands produce things like asphalt, bauxite, iron (and steel), and oil. Lastly, the islands themselves are natural resources which even now support a thriving tourism industry.

OUTSIDE INFLUENCES

With their strategic location, abundant natural resources, and a long history steeped in colonialism, it is no surprise that outside counties still wield great power and control over much of the Caribbean. Many islands are currently territories of nations like Great Britain (such as Montserrat, Bermuda, and the Cayman Islands), France (such as Martinique and Guadeloupe), the Netherlands (such as Aruba and Bonaire), and the United States of America (Puerto Rico). U.S. troops are currently stationed on various Caribbean islands, most notably Cuba and Haiti, as they attempt to expand their country's global influence.

MORGAN MATTHEWS

Director for New Origins Movie Studio

Caribbean Sea Backer Level Reward, with our thanks to Matthew Morgan

by

Oscar Rios



Currently traveling the Caribbean, with a small crew and a large itinerary, is American film director Morgan Matthews. This Louisiana native is most famous for directing several popular horror films, such as *The Decaying Manor*, *The Unholy Thirst*, *Lady*

of Darkness, and *The Unquiet Dead*. Critics have called his films both “shocking” and “visionary”, although some have also used words such as “tasteless” and “depraved”. Morgan’s films have even been banned in a few cities due to the realism of the effects.

The negative publicity has only fueled the director’s fame. Audiences flock to his films and eagerly await his upcoming releases. He has single-handedly turned New Origins Movie Studio from a tiny production company into a major player in the film

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industry, and the leading producer of horror motion pictures.

Morgan Matthews is a man of great passion and intelligence, an artist as well as a showman in every sense of the word. He is supremely confident, sometimes to the point of being reckless, and tenacious in his drive to bring his vision to the screen. Publically, he is energetic, outgoing, and witty, although much of that is a façade. In private, around those he feels comfortable, he becomes more reflective, philosophical, and even morose if he has access to quality brandy. He enjoys Cuban cigars, playing bridge, trading ghost stories with new friends, and discussing at length what he calls “the pursuit of the true face of evil”. He is a widower and former advertising executive, having embraced his true passion for filmmaking after the death of his wife Beatrice.

The death of his beloved wife changed Morgan forever. A native of New Orleans and of an old Creole family, he was no stranger to otherworldly mysteries. His grief caused him to delve too deeply into the occult, learn a bit too much too quickly, and catch a glimpse of the true horrors beyond the veil of mankind’s perception. The truth he found burned away his old life and filled him with a desire to create and display true evil, so

Morgan Matthews
Film Director with NOM studio

STR 55 CON 65 SIZ 60 INT 80
POW 80 DEX 60 APP 60 SAN 65
EDU 80 LUCK 70 HP 12 MOVE 8
BUILD 0

DAMAGE BONUS: None

WEAPONS: Fighting (Brawl) 60%
 (30/12), damage 1D3+DB

SKILLS: Art (Director) 80%,
 Charm 65%, Credit Rating 70%,
 Cthulhu Mythos 10%, Fast Talk 40%,
 Language (Other, French) 45%,
 Language (Other, Spanish) 45%,
 Language (Own, English) 80%,
 Listen 45%, Occult 40%,
 Persuade 65%, Spot Hidden 40%

that mankind could better appreciate the peaceful ignorance most of them live with. Within three years of Beatrice’s death, he was winning awards at film festivals and a rising star at NOM studio, and currently, nine years later, he is a world famous motion picture director.

At the moment, Morgan Matthews is traveling the Caribbean, with a small crew from NOM: cinematographer Phil Giles, boom operator Woodrow McGovern, and location scout and all around gal Friday, his

niece Lois Monroy. They are traveling light, staying in whatever hotel can accommodate them, hiring locals to transport them from place to place (and island to island), and following what the director calls “The Dark Muse”. They are shooting stock footage for NOM, as well as scouting various locations for future productions. They can be found in any of the following locations, at any time:

- ✂ Monserrat, in the countryside, looking for locations similar to Ireland (“The Devil Cuts In”).
- ✂ Haiti, Port-au-Prince, after hearing rumors of grave robbing and wanting some footage of it (“Toil in the Fields”).
- ✂ The Bahamas, shooting some forest shots on Andros Island (“Crimson Eyes & Azure Pools”).
- ✂ St. Vincent and the Grenadines, getting some great erupting volcano footage, possibly on a hired boat (“Wrath of the Sulfurer”).
- ✂ Trinidad, near Pitch Lake, getting some panoramic shots for a “Lost World” movie (“Black as Pitch at Midnight”).
- ✂ Cuba, on Pine Island, shooting at a spooky abandoned Colonial-Era mission (“Servant of God”).
- ✂ Puerto Rico, San Juan, getting some footage of Morro Castle, a Spanish Fort (“Night Forms a Cover for Sinners”).

THE DEVIL CUTS IN

by

Phredd Groves

INTRODUCTION

At Christmas time, the small community of Galbraith, at the south end of Montserrat, celebrates with mummers and folk song. Men in costume dance through the village in search of gifts and money, accompanied by musicians. While this is a common tradition on the island, there is another element to the festivities in Galbraith that make them unique.

At dusk, on the first of the three days of Christmas celebrations, the mummers complete a jumbie dance, thought to open the doors to the spirit world. In fact, a door is opened by the ritual dance of the Galbraith mummers, a door through space and time. From the center of the universe, the Outer God Yog-Sothoth reaches out to touch one of Galbraith's most respected citizens, Dr. Oscar Lucknow, long time captain of the Galbraith Masqueraders. This annual ritual maintains Lucknow's investment as an avatar of Tawil At-U'mr (one of the forms of Yog-Sothoth), granting him great powers and otherworldly perception.

The doctor is a powerful wizard, but also a guardian who maintains wards across the volcanic Soufrière Hills that prevent the quiescent flying polyp colony that lurks below the island from reviving. Incarnating as Tawil At-U'mr—known to the doctor as St. Barlaam—extends his life and bolsters his ability to maintain his watch over the island.

However, this year, something goes terribly wrong. Lucknow's grandson, Generosity (Gen), has been sneaking into his grandfather's study to play with things he does not understand. Just days ago, he managed to cut himself and

bleed on the mummers' masks that serve as the link between Lucknow and St. Barlaam. In so doing, Gen anointed himself as the avatar of Tawil At-U'mr for the coming year. Gen is not prepared to contain such power.

Player Information

The investigators may be tourists or visiting friends living in Montserrat. They could also be there as anthropological musicologists, with an interest in the folk music of the Caribbean. Investigators who are academics, especially those with an interest in ancient history or anthropology, may even be correspondents of Dr. Lucknow. Galbraith's Christmas celebrations are known by connoisseurs to be of singularly high quality.

Keeper's Information

Dr. Lucknow has been living in Montserrat and attending to the wards he established on the island since the mid-19th century. As a sorcerer and a scholar of pre-human history, he became aware of the potential for an apocalyptic return of the flying polyp civilization from accounts of early post-Columbian travelers.

After confirming his suspicions, Lucknow rolled up his sleeves and went to work. In order to keep the polyps in a state of hibernation, he created wards and placed them around the island. However, in order to accumulate the power necessary for this task, he had to make a horrible compromise: opening himself up to become an avatar of Yog-Sothoth.

Initially, he found sharing body and soul with the All-In-One to be devastating,

painful, and maddening. However, he has learned over the decades to manage it, as if his condition were no more than a chronic, but controllable, disease. Replete with power (for a human, anyway) even before this, Lucknow is presently a magical powerhouse, channeling the power needed to maintain the wards protecting Montserrat, so long as his status as an avatar is intact.

In order to maintain that link, the doctor has established a ritual disguised as part of the annual Christmas masquerade celebrations. As captain of the Galbraith Masquerade, he has introduced music and choreography that seem like silly, fun nonsense. Nevertheless, it works to revivify Lucknow's power. The participants are completely unaware their "traditional" holiday folk dances are actually a group summoning ritual. Over a century old now, Lucknow's life and his power depend on this ritual.

In addition to the performance of the masquerade, the ritual depends upon the masqueraders' masks. Lucknow made them himself from calabash gourds, each year daubing them with a drop of his blood on the inner side. It is this blood link that has recently been disrupted and which spells disaster for Lucknow and Galbraith Plantation.

The doctor's curious 8-year-old grandson, Generosity, had figured out how to jimmy the lock to his grandfather's study in pursuit of forbidden reading material. However, during his sole foray to date, he was unable to find any appealing books in English. Instead of leaving in disappointment, Gen

began to explore the “curios” that littered his Grampaw’s shelves. This included an obsidian knife, whose sharpness the boy greatly underestimated.

The end result of the late night shenanigans was a deeply cut finger, a broken knife, and blood spattered all over. Gen managed to clean things up quietly, bandage himself, and sneak back to bed after hiding the broken knife. However, while the boy removed the most visible blood spotting, he had anointed the masquerade masks, thereby marking himself as the vessel to become the next avatar of Tawil At-U’mr.

WELCOME TO MONTSERRAT

To reach Galbraith Plantation, investigators must travel through the port of Plymouth, the largest city on the island. With a population of only a few thousand, cobbled streets, no electricity, and open-windowed colonial architecture, the city may seem quaint to jaded travelers. Plymouth is decidedly provincial in outlook, and the island is not considered a

holiday destination, concentrating instead on agricultural production, despite limited success on that front.

The arrival of outside visitors generates interest in town, and several social invitations from the wealthy white landowners dwelling in Plymouth will be delivered to any white investigators with at least a 20% Credit Rating. Should investigators avail themselves of these, they are subjected to one or more boring fêtes hosted by chauvinistic white land owners, genuinely baffled by the desire to experience any of the culture of what they consider to be “their” colored agricultural laborers.

In fact, party hosts show little interest at all in such things, dismissing those living outside of Plymouth as ignorant, poor and dirty. They are far more interested in the news of high society mavens in places like New York City or London.

Into the Hinterlands

Montserrat is a small island, and Galbraith Plantation is only two miles out from Plymouth as the crow flies. It’s more like three miles along the road (such as it is) that

leads there. It’s not much of a road, but it’s good enough for a horse and cart.

Investigators can rent horses and/or a cart should they wish, or they can simply hike up the road under their own power. Over the three miles of road, the land rises about 400 meters in elevation. Galbraith is nestled in a valley in the Soufrière Hills. On foot, it should take around two hours for investigators to reach their destination.

Galbraith Plantation

Named after its original owner, Galbraith started out as a sugar plantation in the mid-18th century. It was never the most successful enterprise, and changed hands frequently over the decades until Lucknow arrived on the island. Needing a front for his activities, he purchased the plantation anonymously, via his lawyers in England. The racial climate of mid-19th century Montserrat was such that a man of color could not have made such a purchase directly. As far as anyone else knows, Mortimer Davenport III, an absentee landlord, owns Galbraith Plantation.



The Island of Montserrat

Montserrat is one of the Leeward Islands that make up the northern portion of the Lesser Antilles chain. It is volcanic and mountainous, with much of its coast consisting of sheer cliffs.

England colonized the island in the mid-17th century. Unique to English colonies, Montserrat was the destination of many Irish Catholic exiles, and became something of a haven for Caribbean Catholics under English rule.

Over the course of the 17th and 18th centuries, Montserrat’s economy was based on the production of sugar from plantations, relying on slave labor. It was a middling colony at most, and tended to be behind the times when it came to best agricultural practices as well as the culture of the “Big Whites” that ran the colony.

Even after slavery was abolished in the English Dominions, Montserrat’s economy remained bound to sugar plantations for most of the 18th century. Ostensibly freed, the former slaves’ labor was kept bound to plantations through a variety of unfair labor practices imposed by a new generation of plantation owners. Plantations frequently changed hands. New owners came, tried to somehow make their fortune via the sugar economy of a bygone century, failed, and then sold off their assets to yet another fortune seeker from the Metropole (i.e. London).

In the 1920s, Montserrat remains a Caribbean backwater. Agricultural workers are still subject to unfair practices, although they are beginning to agitate for better treatment. Some innovations in agriculture have helped revitalize the colony, as limes and cotton have eclipsed sugar. Electrical power has yet to be established anywhere in Montserrat. The island remains a Crown colony, with a governor appointed by the British government.

Lucknow practices as a physician across the southern end of the island, accepting barter for his services. A local manager, David Nolan, is employed to run the plantation, which he does, half-heartedly. While wages are no better than anywhere else on the island, the cultivators are treated with respect and given broad leeway. The doctor doesn't want to be so appealing an employer as to garner attention from across the island, but also feels responsible for the welfare of the residents of Galbraith. To all appearances, Galbraith Plantation is what it has always been, a poorly run plantation, now producing a modicum of cotton instead of sugar.

As an agricultural undertaking, Galbraith was never an ideal location. It is nestled up to the southern slopes of the Soufrière Hills. The lowlands were quickly farmed out during the sugar days, losing what little soil they had to over-planting and erosion. In time, new fields were developed further and further upslope, while also shrinking. Presently, cotton is being grown a bit lower on what little soil has been reestablished, while some lime groves have been recently planted at higher altitudes.

Upslope, the remains of the sugar industry persist for the time being, weathered and beaten. Some structures are still used for storage, while others have been repurposed for cotton processing. There are also many trails leading upwards into the thick forests that cover the highlands. Some trails lead to spring-fed ponds, while others are traversed only by children and goats.

MEETING DR. LUCKNOW & HIS FAMILY

On reaching Galbraith, investigators may be pleasantly surprised. It's a small hamlet, consisting of a single high street with neat and well-tended bungalow houses built on either side of it. Behind the houses are a number of small plots for kitchen gardens. There are also rows of coconut palms, calabash trees, and even some lime trees in evidence. Several homes also have chicken coops in the back gardens. Everything seems well tended, and the inhabitants of the small community all seem to be in good health and high spirits.

The investigators become guests of Dr. Lucknow, whether they made arrangements or not. Miran Sweeney, his daughter (and the mother of Generosity), serves as their host. Everyone in Galbraith knows how this works, so visitors are quickly steered in the direction of the doctor's house.

The investigators are greeted at the doctor's door by his grandson, Generosity, who quickly runs back into the house yelling to his mother that guests have arrived. At this cue, Miran emerges from the back of the house and welcomes the investigators, taking them into the parlor and offering them tea. Miran then excuses herself to go make the tea. The doctor's household does not employ any servants.

The parlor is somewhat old fashioned, seeming to be a holdover from the Victorian era, but is well furnished (but not ostentatiously) and lovingly cared for. On the mantle is a photo of Miran's late husband, Arthur Sweeney, posing in his uniform. Arthur served in the West Indian regiment of the British army during the Great War. They were stationed on the Turkish front, and Arthur was killed in the fighting. Another photo shows Dr. Lucknow with his daughter at age 8 along with his wife, Tabitha. The family is sitting in this very parlor. If asked, Miran tells the investigators that her mother died in her sleep 25 years ago, likely of a congenital heart defect.

Generosity Sweeney

(Slashed figures indicate values before/after becoming an avatar of Yog-Sothoth)

STR 30/200 **CON** 60/200 **SI** 30/200 **INT** 85
POW 55/500 **DEX** 65 **APP** 60/0 **SAN** 55 **EDU** 50
LUCK 70 **HP** 9/40 **AGE** 8 **MOVE** 8/32 **BUILD** -2/5

DAMAGE BONUS: -2/+4D6

SKILLS: Own Language (English) 55%,
Art: Masquerade 35%, Astronomy 10%, Charm 35%,
Climb 60%, Intimidate 15%/95%, Library Use 35%, Swim 60%.

ATTACKS: Grab 75%*, Smash 80% (5D6 + DB)*

**Only in avatar form*

NOTES: Generosity is a sweet and precocious boy, well-loved by his mother, Miran, and his maternal grandfather, Oscar.

Miran Sweeney

STR 40 **CON** 75 **SI** 65 **INT** 55 **POW** 85 **DEX** 55
APP 65 **SAN** 85 **EDU** 70 **LUCK** 60 **HP** 14 **AGE** 36
MOVE 7 **BUILD** 0

DAMAGE BONUS: None

SKILLS: Own Language (English) 75%,
Art: Watercolor Painting 50%, Art: Piano 60%,
Charm 30%, Credit Rating 30%, First Aid 65%,
Intimidate 45%, Library Use 35%,
Mechanical Repair 55%, Occult 35%,
Psychology 45%, Swim 75%.

ATTACKS: Fighting (Brawling) 55%,
Cricket Bat 1D6 + db.

NOTES: Miran is a loving mother, a skilled hostess, and a survivor. While she grew up somewhat sheltered in Galbraith with a loving family, she has inherited the grit and determination of her father. Tutored by her father, she is well educated, and serves as her father's medical assistant when he has need of help with his responsibilities as a physician.

Dr. Oscar Lucknow

(Slashed figures indicate values before/after losing avatarship)

STR 30 **CON** 50/15 **SI** 55 **INT** 90 **POW** 200/50
DEX 60 **APP** 45 **SAN** 25 **EDU** 100 **LUCK** 55 **HP** 10/7
AGE -150 **MOVE** 6/1 **BUILD** 0

DAMAGE BONUS: None

SKILLS: Own Language (English) 95%,
Other Language (Arabic) 100%,
Other Language (Montserrat Creole) 80%,
Other Language (Dutch) 55%,
Other Language (French) 75%,
Other Language (Latin) 75%, Accounting 55%,
Archaeology 35%, Art: Masquerade 80%, Charm 70%,
Credit Rating 55%, Cthulhu Mythos 30%,
Fast Talk 35%, First Aid 75%, History 65%,
Intimidate 75%, Law 30%, Library Use 60%,

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Medicine 70%, Occult 70%, Persuade 60%, Pharmacy 50%, Psychology 35%, Spot Hidden 50%, Swim 50%.

SPELLS: Masquerade for St. Barlaam, Cloud Memory, Contact Yog-Sothoth, Warding.

NOTES: Born in the late 18th century in Timbuktu, Lucknow was the son of a scholarly librarian in what had been a powerful medieval kingdom. Isolated by the incursions of European colonialism, the city's influence had waned, although it remained free of European control until late in the 19th century.

Trained in scholarship from childhood, as a young man Lucknow discovered a trove of Mythos-related tomes in a forgotten corner of the library of Sankoré Masjid. At first he found these works fascinating, but soon came to realize that they contained more than just wild tales. And if the things he read were true, all human civilizations were under threat. Leveraging the chaos of the Napoleonic Wars, the young scholar adopted his current name and created a new identity, in order to travel through the wider world of colonial empire and pursue deeper knowledge of this threat.

Lucknow spent the first decades of the 19th century investigating and quashing otherworldly threats, then settled down in Curacao to become a physician in his retirement. However, he still maintained correspondence with others of his mettle and continued his studies. This is what led him to Montserrat.

In the 1860s, some of Lucknow's research led him to realize that a resurgence of the flying polyp civilization might be imminent. One of their dormant underground cities lay below the island of Montserrat, and certain meteorological and volcanic indicators led him to believe that their dormancy might soon come to an end.

By that time, Lucknow was an elderly man and had outlived all of his compatriots. Lucknow looked into how he might prevent a return of the flying polyps on his own. He found wards and spells that could serve, but they clearly needed great power to maintain. This is why he gave himself up to become an avatar of Yog-Sothoth. After making the necessary arrangements regarding property and identity, Lucknow moved to Montserrat, confirmed his suspicions, and then opened himself up to the All-In-One. It was a near thing, but he managed to survive, thanks to a great deal of preparation. After a year of recovery, the doctor began erecting wards in place. Now that this process is complete, he expects the wards to last for millennia.

Having put down roots in area, and fully intending to remain there as long as necessary, Lucknow eventually let his guard down, fell in love, and started a family. He lost his wife, Tabitha, but he cherishes his daughter and his grandson.

Miran, with the help of her son, serve the investigators tea along with some biscuits. The boy is friendly and polite, although not especially interested in another crowd of strangers. Any investigators who take an active interest in the boy notice that he has a bandaged finger on his left hand. If asked about this, Gen mumbles something about thorn trees up in the forest. After tea, the investigators are shown to guest rooms and offered water and appropriate toiletries to clean up after their journey.

The guests are welcome to explore the tiny community if they wish, or just to relax in Dr. Lucknow's abode. The doctor himself is currently out, either making a physician's call or meeting with the Galbraith Masqueraders, depending on when the investigators arrived. Nothing untoward occurs until the end of the masquerade, when the jumbie dance commences.

Investigators who speak with other inhabitants of Galbraith find them to be generally friendly and pleasant. Since this is a holiday, there are quite a few folks milling about, with visitors going to and from the houses of friends and family for social calls.

In the afternoon of the first day of Christmas celebrations, Miran serves high tea for her guests as they await the coming of the masquerade. Gen goes to catch up with the masqueraders outside of town. While he doesn't make the rounds to other villages with the adult masqueraders, he has performed with them in Galbraith for the past two years.

The Jumbie Dance

In Montserrat, jumbies are thought to be ghosts who can be contacted through means of the jumbie dance. The dance is an amalgam of the musical and dancing traditions of West Africa and Ireland. Primarily supported by rhythmic drumming, four couples perform a cycle of quadrilles at increasing speed. (Quadrilles, related to American square dancing, were a popular 18th and 19th century European dance form). The dancing goes through several rounds, until one of the dancers is supposedly possessed by the jumbie.

In Galbraith, this tradition has been combined with the masquerade. At the culmination of the masquerade circuit, back in Galbraith, the masquerade captain selects four bystanders to be partnered up with the captain's four adult masqueraders, who are then thrown into the jumbie dance. The masqueraders are quite good at leading, so even those unfamiliar with quadrille steps make perfectly adequate dancers. Guests from outside of Galbraith are favorite targets of the masqueraders to bring into the dance. Generally, one of the masqueraders pretends being possessed by the jumbie, which in Galbraith is (usually) just an excuse for joking and pranks.

High Tea & the Masquerade

The investigators are treated to a high tea replete with a goat roast, hard boiled eggs, coconut tarts, and lime infused bread pudding, set out by Miran. Dr. Lucknow is absent, having left before dawn to lead the masquerade Jumbie Dancers through the nearby villages. During tea, Gen is very impatient, complaining that he was left behind, and asking his mother, several times, if it is time to get into his costume. Miran finally gives up on controlling his excitement and tells him to go get dressed. She explains that her father will pick Gen up to join the other dancers on the last stretch of their procession, through Galbraith. Soon, music can be heard approaching the house, and the investigators are invited outside for the coming of the masqueraders. When they arrive, Gen joins them, in full costume.



The leader of the troop removes his calabash mask to reveal the face of a man of about sixty-five, with greying hair and sharp eyes. He introduces himself to the investigators as Dr. Oscar Lucknow. He apologizes for not being a better host, explaining that the preparations for the jumbie dance have required his full attention. Dr. Lucknow then says he looks forward to enjoying dinner with them, as well as an evening of cards and conversation. He then collects his grandson, thanks his daughter for taking care of their guests, and rejoins the troop.

The masqueraders enter the village, accompanied by lively music from their musician accomplices. Five men and one child dance along the village high street, asking for coins and sweets from anyone they see. They are wearing the calabash masks, each painted with a deliberately cartoonish face and crowned with a faux bishop's miter sewn together from odds and sundries. They are also covered in colorful ribbons. Their leader seems to be the one with the tallest, most

outlandish miter, and also a whip. He uses the latter to mime lashing out at spectators, but he also uses it on the masqueraders if he feels that they are not dancing energetically enough. Rather than actually whipping them, though, he skillfully snags one of their ribbons, much to the consternation of the dancer who has had their plumage so diminished.

The music and dancing is lively, and the entire village seems to be out for the day, dressed in their best and thoroughly enjoying themselves. Any investigator with Music, Anthropology, or a related skill may make a skill check to recognize musical roots of songs being played, which are equal parts West African and Irish. The band consists of two drummers, a fife player, a ukuleleist, and a shakshak (using a shaken calabash encased in beaded strings).

THE HIDDEN RITUAL

After parading from one end of the village high street to the other, the troupe turns around and begins dancing their way back to the center of the village, stopping right in front of Dr.

Lucknow's tidy bungalow. Here, investigators have the perfect view of the proceedings, as the day gives way to dusk and the jumbie dance commences. With the exception of the masquerade captain, who looks on, the adult masqueraders each pull someone out of the crowd to join the dance. At least one of the investigators should be so targeted.

The instrumentalists begin playing what is initially a stately quadrille, but which soon becomes something else entirely, as the masqueraders begin to dance and sing in a lively fashion after a rather staid beginning, guiding their partners skillfully. As the singing grows in intensity and volume, investigators feel like they should be able to understand what is being sung, but are unable to. The words constantly seem to elude them. Even those who are fluent in the Montserratian Creole experience this, as the words being uttered are of no earthly language (a successful Cthulhu Mythos check reveals that the words are in a far more spectacular Creole, one that is used between the humans of Leng and the

The Immanence of Tawil At-U'mr

Until or unless Generosity's avatarship is lifted, anyone who is close enough to Generosity to hear him speak is exposed to the Immanence of Tawil At-U'mr, the uncontained power of Yog-Sothoth. Black is white and white is black; sound is silence and silence sound; sensory input is confusing and maddening. Anyone with a photography background can compare it to looking at the world as if it were a photographic negative. Also, investigators constantly have the feeling that something is right behind them, but

never see anything when they turn around to look.

When the investigators first encounter the Immanence and the monstrous sight of Tawil At-U'mr's young, uncontrolled avatar, the investigators must make a Sanity check for 1D4/3D4 Sanity points. Continued exposure taxes Sanity at the rate of 1 Sanity point per 10 minutes of exposure.

The onset of this state also causes blinding headaches, forcing victims to

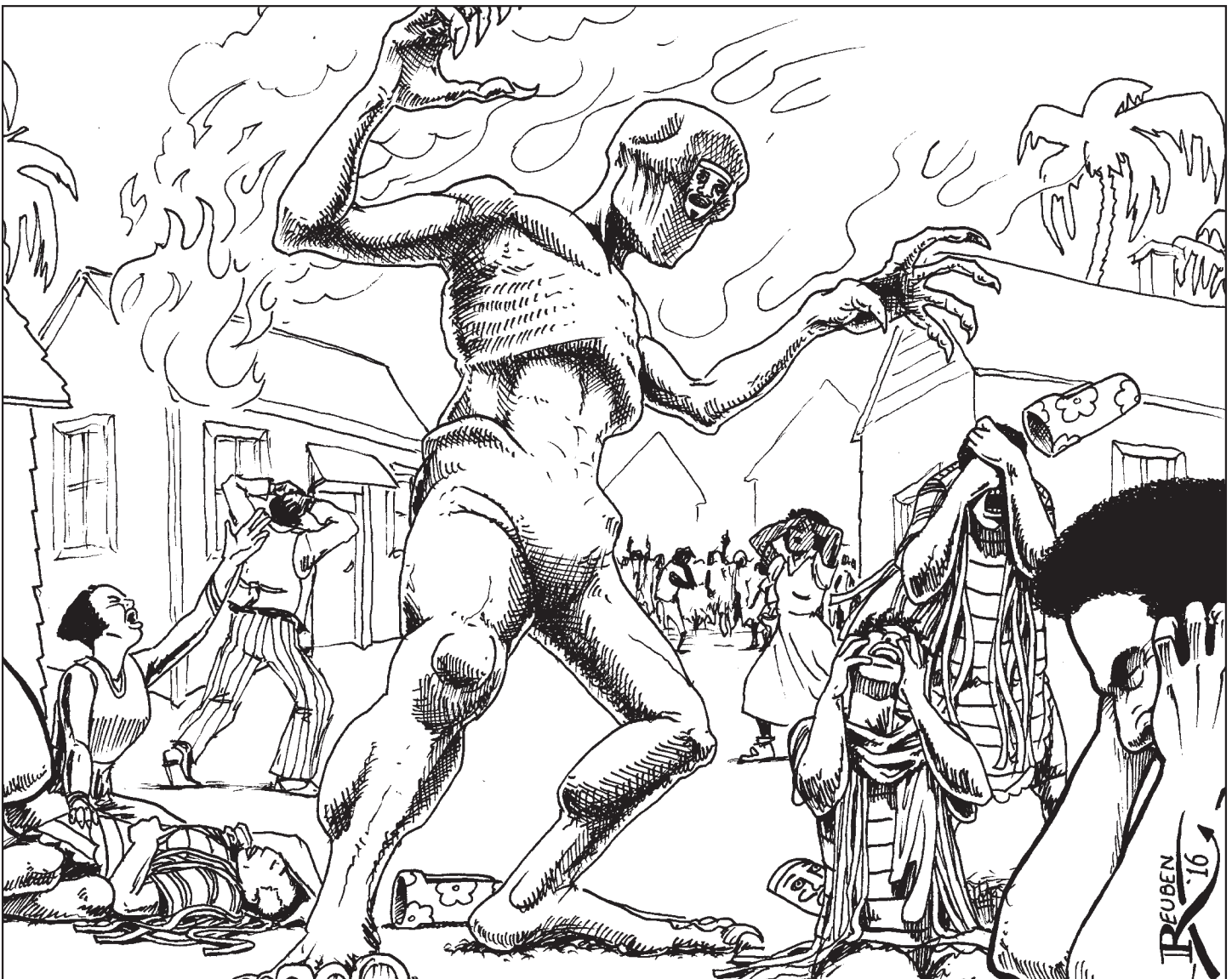
make a CON check. Those who succeed suffer a blistering headache, but are not incapacitated. Those unfortunate enough to fail this check are so debilitated by it that they are unable to do anything for 1D6 minutes except wince in pain. This, and the initial Sanity loss, are both one-time effects. They are not repeated on subsequent exposures, but the 1 Sanity loss per 10 minutes of exposure is.

Fungi from Yuggoth). This song is the spell that Lucknow uses to renew his connection with Yog-Sothoth. It is quite well disguised as long as he is the one targeted. However, this year Generosity has accidentally been designated as the avatar of Tawil At-U'mr.

Transformation

Because Generosity linked himself to the masks with his blood just a couple days ago, Tawil At-U'mr's essence begins to imbue him as Its avatar as the spell-song progresses.

However, Generosity lacks the power and knowledge of his grandfather, making it impossible for him to control the Outer God's essence. Overwhelmed, the boy at first simply grows still and silent as the dancing and singing continues. Moments later, he falls to



his knees and begins to change as the essence of Tawil At-U'mr overwhelms him.

Generosity begins to grow, screaming in pain as skin stretches and thins, bones crackling as they thicken and lengthen. His proportions become skewed, with his hands, feet, and head outpacing the rest of his body. He grows and grows, bursting out of his masquerade clothing. The scale of this change is not immediately apparent as the boy curls up into a fetal position, gasping and screaming in agony.

The observers of this change are not unaffected. Each investigator should make a Spot Hidden check, and those doing so successfully notice the young masquerader falling to his knees just before the transformation begins and are able to witness the change. Others are blindsided by the impact of the transformation, as they have no idea that anything is wrong until they are struck with the Immanence of Tawil At-U'mr (See "The Immanence of Tawil At-U'mr"). However, somehow, the band is compelled to continue playing throughout.

The masqueraders are greatly affected at the same time as Gen begins transforming. They uniformly collapse to the ground, as if they were marionettes with their strings cut. However, the effects on the masquerade leader (Dr. Lucknow) are slightly different, as he staggers a few steps, seeming to grow suddenly weaker before falling unconscious. Unlike Gen, there is no transformation for Dr. Lucknow. However, losing the power that came from the Outer God renders Lucknow incapacitated and dying. If he is not restored as Tawil At-U'mr's avatar by dawn, then he will die.

The pain and sensory assault of the transformation, as well as the potential madness in its wake, hits the rest of the citizens of Galbraith in a variety of ways. Some are able to grit their way through it, while most are felled by the pain, and still others are driven to panic.

Retreat

The transformation unfolds in less than a minute. At the end of it, Generosity has become an ungainly, 20-foot tall homunculus with bleached white skin and no facial features. His hands, feet, and head are out of scale with his body, being twice as large as they should be. In the middle of his "face" sits his tiny mask, unchanged and somehow affixed securely.

Standing and looking down at himself, the boy reacts with fear and revulsion at what he

has become. He staggers and reaches a hand out to a nearby roof to steady himself, only to recoil when the roof bursts into flames at his touch. Now fully panicked, he turns and flees into the incipient night, tripping over himself and his huge feet at first, but finally figuring out a stride that suits his new body to flee the village and up into the hills. The sounds of his crashing through fences and forest alike are barely audible above the fire and panic. Fortunately, as it is the wet season, the heat of his body is not enough to ignite a full on forest conflagration.

Investigators trying to prevent him from leaving, or take any actions against him, are prevented from doing so by the unexpected, painful, and debilitating effects of The Immanence of Tawil At-U'mr (see "The Immanence of Tawil At-U'mr" boxed text). Once they recover, the investigators may try to follow Gen, but must make a CON check to keep up at a full on sprint long enough to see the giant head up into the hills before they exhaust themselves. The retreating figure is far too fast and strong for a normal human to keep up with for long. However, it's clear that tracking the boy will not be difficult, considering the wreckage he leaves in his wake.

Recovery

Once Generosity has fled, the world turns itself right-side up again. Everyone's senses return to normal and the debilitating headaches fade away. Those who avoided panic calm those who have not, and the community gets to work on extinguishing fires and preventing their spread. A bucket brigade is formed from the village's well. Investigators pitching in garner good will, but the fires are quickly controlled either way. The first building that Generosity touched is seriously damaged, but the other fires are put out with minimal damage.

Miran rushes to her father's side and attempts to bring him into his house and minister to him. Unless the investigators come to her aid, she'll be left to do this on her own while everyone else is fighting fires or calming those who panicked (i.e., went temporarily insane). As his daughter struggles to get him inside, the doctor fades in and out of consciousness. He is now too feeble to move on his own.

The other masqueraders also have family trying to help them. Unlike Dr. Lucknow, they are completely unconscious, barely breathing. Attempts at First Aid or

Medicine can do nothing for them, but successful checks reveal that their condition is completely stable.

WHAT HAPPENED?

Investigators asking Galbraith citizens about these events get a range of responses that all boil down to "I don't know." The jumbie dance that culminates the masquerade is thought to invoke contact with the spirit world, but no one has ever seen anything like this occur. Lucknow has actually been encouraging a more secular view of the area's traditions for decades now, and it has made an impact. Most of the people of Galbraith are Catholic and more orthodox in their faith than other Montserrat communities. The masquerade has generally just been thought of as a traditional celebration, nothing more. Those that got a good look at what Generosity changed into cannot recall anything like it in their legends, folklore, or the scary stories that get told in the middle of the night during hurricane season.

The Mysterious Dr. Lucknow

Miran, however, has always harbored some suspicions about her father and his activities. She is loath to say anything about that, especially to outsiders, but those questioning her can make a Psychology check to notice her reticence.

However, as concerned as she is for her father, the woman is mortally afraid for her son. If she is convinced that investigators can help either her father or her son, she opens up to them, although all that she can really say is that she suspects her father has some sort of magical powers. She says that he hardly seems to age, and is very secretive in nature. She has seen the kind of "strange" books that he keeps in his study, especially a particularly ancient one in written in Greek, she thinks, or maybe Latin. (Keeper's Note: This is his copy of *Ars Magna et Ultima*.) He allows no one in his private study, and she only remembers it from her days of sneaking in there as a child.

Miran brings her father to his bedroom, gets him out of his costume, and into bed. Physically, Dr. Lucknow looks terrible. Just this morning he appeared to be a healthy, active man in his sixties, but now he is a frail, withered figure of well over 100 years in age. Those viewing him, and having realized his sudden change, must make a 1/1D3 Sanity check.



Dr. Lucknow himself only knows that something went horribly awry during this year's ceremony. He did not see what happened to his grandson; he could only feel the power leaving his body. He is fully aware of the consequences of that, as his age and infirmity have caught up to him. He knows that, unless someone figures out what happened and rectifies it, he will be dead by morning.

Questioning Dr. Lucknow

Conversing with the doctor is a challenge for the investigators. He is terribly weak, going in and out of consciousness. Without medical aid, he asks and/or answers a question or two before he falls into an exhausted sleep. If the investigators treat him with a successful First Aid check, he'll be able to make it through two more questions. If they treat him more aggressively, with a successful Medicine check, he maintains consciousness for the entire scene of inquiry. Once that is completed to the investigators' satisfaction,

he falls into a deep sleep from which he cannot be aroused without extreme means. If, after that, the investigators feel that they absolutely must consult Lucknow again, they must administer a powerful stimulant to the weakened old man, putting his life at risk. If no investigators have their own doctor's kit for this purpose, suitable drugs can be found in Dr. Lucknow's home medical office. Doing this requires the investigators to make a Medicine check, and rouses Dr. Lucknow violently. Once awake, he is able to answer one more question, whether or not a Medicine check succeeds. However, a failed check, or administering the stimulant using the First Aid check, triggers serious consequences, putting Lucknow in a coma from which he may never awaken (50% chance). A second attempt to bring him to consciousness will induce a stroke and death, no matter what.

In order to give the investigators useful information, Lucknow must know what occurred to his grandson. Once he is informed

of the boy's transformation, he'll know exactly what happened, and be able to answer questions with accuracy and precision. He's in no state to formulate a plan, and what he can tell comes out piecemeal based on what he is asked. He's in no state to fill in the blanks without being asked something explicitly.

Considering the gravity of the situation, and that the doctor is physically debilitated, he is forthcoming and honest in his answers. He does not have the spare mental fortitude to be cagey. Keepers should be able to formulate appropriate answers to any salient questions that the investigators have. The main points that the doctor can clarify are below.

- ✧ The transformation and ensuing terror are the result of a ritual spell gone wrong.
- ✧ The spell involved the music, dancing, blood, and the masqueraders' masks.
- ✧ The spell should have confirmed Dr. Lucknow as an embodiment of St. Barlaam.
- ✧ He does this in order to gather enough power to maintain certain wards around

THE DEVIL CUTS IN

the area, manipulating time so that the Masters of the Hurricane remain dormant.

- ✧ If these wards are not properly maintained, these creatures will awake, come forth, and destroy everything for miles.
- ✧ Generosity must have somehow gotten his blood on the masks before the doctor began the ritual this morning.
- ✧ Therefore, Generosity was the one bestowed with avatarship.
- ✧ Generosity did not have the strength to contain St. Barlaam, and so he was overwhelmed and transformed.
- ✧ The spell can be recast or simply undone, but it must happen before dawn.
- ✧ The doctor has detailed notes about the spell in his study.

✧ If the doctor is not re-invested with St. Barlaam's power before dawn, he expects that he will die.

✧ Such a re-investment requires collecting all the masks and anointing them with the doctor's blood.

✧ Dispelling the avatar completely requires destruction of all the masks in a ritual manner.

✧ No one knew about this other than Dr. Lucknow himself.

Lucknow's Study

Once Lucknow has been questioned, the only additional useful sources of information are his private notes and his personal library, kept in his study. The investigators do not have much time, but should be able to find

Against the Clock

Time is of the essence, as dawn is not far off. Montserrat lies between the Tropic of Cancer and the equator, so while this night is one of the longest of the year, it is not much longer than any other night. Dusk came around 5:45 PM and dawn arrives at around 6:30 AM. The investigators have 12 hours and 45 minutes from the time that Gen was afflicted to make things right.

what they need to formulate a course of action in a few hours.

The place is filled with a respectable collection of antique books, in good condition and on a wide array of topics, and several dozen exotic curios from the doctor's travels. These are, for the most part, not relevant for the investigators, other than getting in the way. If the investigators are willing to ransack the office without any care to maintaining order or avoiding breakage, up to three investigators can manage to make a Library Use check every half hour. If the investigators are more careful, they will only be able to fit two investigators into the space and get a Library Use check once every hour.

However, a successful Spot Hidden check reveals one spot on a high bookshelf that has an outline in the dust where something seems to have been recently removed. This is where the knife that Gen cut himself with and broke once rested. Another successful Spot Hidden check reveals some blood spatters on the wall behind the bookshelf that Gen missed while cleaning up. For more information, see "Searching Generosity's Room."

Far more important are the notes that Dr. Lucknow made regarding his adaptation of the spell he's used, for nigh on a century, to invest himself as an avatar of Yog-Sothoth. Each successful Library Use check turns up one of the following. The order in which these are turned up hinges upon the specific topics the investigators' are searching for.

✧ An unfinished draft of a letter regarding his decision to come to Montserrat and attempt to prevent the return of the Flying Polyps (see Devil Papers #1).

✧ Lucknow's notes about adapting a spell from *Ars Magna et Ultima* to invest himself as an avatar of Yog-Sothoth. Much effort was made to disguise the spell within the local Christmas masquerade tradition.

16 Dec 1862

To: Johannes Mestorf in the City of Kiel, Holstein

There is no doubt in my mind. The horrid Djinn civilization of previous seons threatens to arise from dormancy. I have pinpointed the location of one of their underground cities in the British colony of Montserrat. While the volcanic activity on the island is presently quite mild, the makeup of the ores and the unique chemical outputs I have seen reported led me to investigate.

I have just returned from a visit to the island myself in order to confirm these suspicions. I confirmed that there exist deep conduits all around the Soufriere Hills that variously respire to or expire air from the great depths below, just as were discussed in Al-Nabhi's commentary on the Necronomicon. Further, I have used map regressions as well as Al-Nabhi's work to confirm that Montserrat is the "Island of the Budding Ones" referred to in Ars Magna et Ultima.

While you, Madame, have been well recommended by your late patron, I fear that this is going to be work that must fall to me. But, I must take pains to ensure that if I fall, this threat is not unknown. Plesse....

✧ Lucknow's copy of *Ars Magna et Ultima*, with his own annotations. With this and his notes, investigators may be able to reverse engineer a version of the spell that they can cast in time to save Gen (and possibly Dr. Lucknow).

✧ Detailed topological maps of the area, highlighting the locations of "wards". It also denotes the location of a swimming pond as a "place of power", with a later note reading: "Gen's favorite, possibly sensitive?" Having these in hand makes it easier for the investigators to make their way up into the Soufrière Hills to find Gen. While Gen's path is obvious and direct, it's also not an easy one for anyone not 20 feet tall to climb.

✧ Correspondence with London solicitors, addressed to Mortimer Davenport III, about the ownership and management of Galbraith Plantation. The responses, signed by "Davenport", are in Dr. Lucknow's handwriting. A successful Accounting check can determine that the plantation has been operating at a loss for decades, but has been fiscally propped up by "Davenport's" other investments.

Devil Papers #1

**16 Dec 1862, a diary entry
serving as a draft of a letter.**

To: Johanna Mestorf in the City of Kiel, Holstein

There is no doubt in my mind. The horrid Djinn civilization of previous aeons threatens to arise from dormancy. I have pinpointed the location of one of their underground cities in the British colony of Montserrat. While the volcanic activity on the island is presently quite mild, the makeup of the area and the unique chemical outputs I have seen reported led me to investigate.

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While you, Madame, have been well recommended by your late patron, I fear that this is going to be work that must fall to me. But, I must take pains to ensure that if I fall, this threat is not unknown. Please...

Searching Generosity's Room

If the investigators search Gen's room, they can find the knife, hidden in a pencil box kept under his bed, with a successful Spot Hidden check. It is a small obsidian knife, now broken in two, and shows signs of having been unsuccessfully glued back together with flour paste. It has a bit of dried blood on its edge.

The knife would have been of interest to archaeologists if it were preserved in its original context, but is now no more than a curio. It is not magical. If investigators attempt to research the knife, they will find it listed in an inventory of Dr. Lucknow's as, "Knife, Obsidian. Mundane. Aztec origin?" with a Library Use check.

MAKING A PLAN

The investigators should have some idea of the options available to them after speaking with Lucknow and going through his study. With the sorcerer's notes and annotated copy of *Ars Magna et Ultima*, there is enough information to put together a spell that may rescue Generosity.

There are two general approaches; both require collecting all of the masqueraders' masks:

1. Re-anoint the masqueraders' masks with the blood of a new candidate to assume the avatarship, and cast the spell anew (See "Spell: Blessing of St. Barlaam"), or
2. Ritually destroy all the masks and banish St. Barlaam (a.k.a. Tawil At-U'mr, a.k.a. Yog-Sothoth) from the area (See "Bane of Yog-Sothoth").

In order to cast either spell adequately, the investigators must spend three hours poring over the notes and annotations, bodging together the relevant portions. This is possible because Lucknow spent years teasing out the relevant components, in order to weave them seamlessly into the masquerade and

the culminating jumbie dance. Fortunately, his notes are clear and precise about this process. However, since there is little time to put together a masquerade troop, the investigators must necessarily improvise their own, more basic, version of the spell, regardless of the desired outcome.

If the investigators choose to appoint a new avatar, they may be so foolhardy as to consider appointing a candidate other than Dr. Lucknow. This is an option, but hopefully the investigators carefully review Dr. Lucknow's notes to fully understand all of the potential consequences (see "Two Spells").

Collecting the Masks

One thing that Lucknow's notes make clear is the role the masks take in the spell, as he constructed it. It would be possible to develop a version of his spell that did not involve them, but to do so would require several weeks of careful work developing it. The investigators need the masks in order to liberate Generosity.

For the most part, collecting the masks is a simple matter. As long as the investigators have behaved decently while in Galbraith, and made at least some token attempts to help after the disastrous culmination of the masquerade, they will be entrusted with the masqueraders' masks simply by asking. Failing this, Miran personally vouches for the investigators, saying that they are working for her father to help save her son and all who have fallen unconscious. She also allows her father's mask to be used in this effort.

However, one mask remains, Generosity's. It remained affixed to the boy during his awful transformation. If none of the investigators noticed this, the topic is brought up by one or more family members of masqueraders as the investigators go from house to house collecting the other masks. Multiple witnesses recall seeing the mask still affixed to the giant boy's face as he fled the village. Someone is going to have to go get that final mask.

FINDING GENEROSITY

After his transformation, Gen fled the village. As a flawed vessel for the powerful entity he now represents, neither the boy nor Tawil At-U'mr understands what has happened. Further, they are having difficulty parsing that they are two different entities sharing a form. In their combined fright and panic,

TWO SPELLS

SPELL: The Blessing of St. Barlaam.

COST: Total of 20 magic points, any number of which can be donated by any of the mask wearers.

CASTING TIME: 10 Minutes.

Up to six people may participate in the ritual. Each participant must wear one of the masquerade masks created by Dr. Oscar Lucknow. The spell invests the target as an avatar of St. Barlaam (i. e., Tawil At-U'mr, Yog-Sothoth). Before the spell is cast, the target's blood must be applied to each of the masks used in the ritual.

Anyone imbued with the avatarship must have at least 80 POW so as not to be overwhelmed by the All-In-One immediately, in much the way that Generosity was. Experiencing this preternatural union with an otherworldly power costs the recipient 1D10/3D10 Sanity.

Those with less than 100 Power and who are not immediately overcome nonetheless face dire consequences. They lose 1D6/3D6 Sanity as their mind attempts to reconcile the Immanence of Yog-Sothoth. Their skin and hair become bleached, permanently, and they fall into a coma for 1D4 weeks. When they awake, all will seem well, but Yog-Sothoth is now a part of them.

Unlike less powerful humans, their shell is now strong enough to serve as a vessel for the Outer God. Yog-Sothoth bides its time, though, at first simply bestowing a boon to its host of 15 Power and a doubled rate of Magic Point recovery.

In time, the All-In-One takes over this new shell to act as an earthly host. In times of great need or duress, Yog-Sothoth offers further boons, essentially acting as a deus ex machina that can solve almost any problem. In return, It simply asks for some of the host's Power, just 10 points at a time. The Power will return to the host, It promises. "It's a trifle! Nothing to worry about." However, the Power returned is Yog-Sothoth's. Each such exchange alters the ratio of Tawil At-U'mr Power to Its host's in favor of the All-In-One. Once all of the host's Power is actually Tawil At-U'mr's, It takes over completely and only the Outer God remains.

Even those who are preternaturally powerful (100+ Power) are brought low for a period of 1D4 days before recovering

and realizing the benefits inherent to personifying Tawil At-U'mr on Earth. After recovering, their Power is increased by 30 and their Magic Point recovery rate doubled. They also gain a 20% bonus to their Cthulhu Mythos check. The initial investiture still costs them 1D4/3D4 Sanity and the permanent loss of 2D10 CON, but the host retains control.

Those hosts who achieve mastery are required to renew their connection to the Outer God annually by recasting this spell. Otherwise, their Power and connection is dissolved.

SPELL: Bane of Yog-Sothoth

COST: 10 magic points for a base 5% chance of banishment, +1 point for each 5% shift in favor of the spell's success.

CASTING TIME: 10 minutes (to start the blaze) + 2 minutes per participant

This spell requires the ritual burning of all of Dr. Lucknow's masquerade masks. By so doing, the casters hope to remove the taint of Tawil At-U'mr from Its current host. If the spell succeeds, Tawil At-U'mr's connection to Its current host is destroyed with the masks, and the host is freed from the Outer God's malign influence. All involved in the casting see a vision of Yog-Sothoth leaving the host, howling into the sky and disappearing over the horizon (1D4/1D20 SAN).

If the ritual fails, the host remains tainted. This spell is risky, since it can only be cast once. After the masks are burnt, there's no way to get a handle on the Outer God in order to evict it from its host.

Dr. Lucknow has overcome the hazards of hosting Yog-Sothoth's avatar, Tawil At-U'mr. As a result, he has lived for decades longer than his natural span. Restoring him to the avatarship saves his life and allows him to continue his work of maintaining the wards around Montserrat.

Banishing Yog-Sothoth is a much simpler prospect, although the casting involved is not any easier. While this results in the death of Dr. Lucknow, it will save his grandson's life, restoring him to a fully human state. However, it also means the wards protecting Montserrat soon fail, freeing the Masters of the Hurricane (Flying Polyps).

they fled up into the forests on the high slopes of the Soufrière Hills.

At first, with his size and great panic, the giant boy simply plowed through all obstacles, leaving a swath of destruction in his wake. But after propelling him upwards through the forests for several miles, the panic ran out of steam, leaving only confusion.

Feeling dizzy and strangely warm as broken branches kindled below his feet, Gen's thoughts turned to a place of comfort and isolation, a spring-fed pond well above the fields, nestled in the forest some miles off. It had always been a place for swimming and recreation for the children of Galbraith, and Gen had always been especially fond of it.

His mother taught him to swim there. It is also a natural place of power, a conduit for spiritual energy, which is why the grandson of a sorcerer was attracted to it in the first place.

The thought of this place brought him some peace of mind, although he remained confused and delirious. At least there was somewhere that he could go to collect himself and feel safe. So, off he went, no longer bashing his way forward, but still leaving plenty of signs for those who would follow.

Once the investigators leave Galbraith in order to track down Generosity, they can follow the wreckage of his passage easily, until they reach the point where his panic ebbed. This takes them several miles out

of the village and to the northeast towards the hills. From there, they can attempt to follow the boy's passage. No roll is necessary; the difficulty of tracking someone at night is countered by the broad swath left by a 20-foot tall figure. However, following Gen's path directly leads to some difficulty. In his confused state, Gen didn't concern himself with following the regular trail, and simply made a beeline up to the pond. He frequently encountered cliffs and escarpments that he easily navigated with his new size and strength. Directly tracking Gen all the way to the pond requires two successful Climb checks from all pursuers, with a failed roll resulting in a fall for 1D6 points of damage (but no loss of time). It



takes four hours to reach the pond this way. Returning to Galbraith from the pond will take approximately the same amount of time: four hours along Gen's trail, or two (three if anyone is injured) using the existing human scale trails and paths.

However, if the investigators have not alienated Miran, she can guide them to Gen's favorite swimming spot, which she claims he has run off to in the past when upset by something. Once her father is stable, she goes out to find her son, no matter what the investigators' plans are. If they seem feckless, she strikes out on her own, but if they make good progress at finding a solution, she waits until they are ready.

The Broken Warding Stone

The two paths cross at one point along the way. Here lies one of the small (3 feet tall) stone obelisks that Lucknow erected across the Soufrière hills and invested with power. It is disguised as a simple trail marker, but anyone familiar with Dr. Lucknow's notes realizes that this is in fact one of the Warding

Stones, empowered to keep the Masters of the Hurricanes asleep. Gen knocked it down in his panicked flight, shattering it into several pieces. Investigators familiar with Dr. Lucknow's notes also realize that the power within the stone is now destroyed and a replacement must be crafted, something that they cannot do until after resolving the current crisis. Investigators passing by can make a Spot Hidden check to notice this, although any of them that make a deliberate search of the debris notice the fallen obelisk right away.

Face to Face

The investigators will know that they're getting close when they experience the Immanence of Tawil At-U'mr. As their vision and other senses shift, they also feel a mental tug towards the young host. Entering the small clearing around the pond, the searchers find the monstrous thing which Generosity has become sitting morosely in the pond, which is not deep or wide enough for his large frame to swim in comfortably. The pond is steaming from the heat that pours off the

boy. It would have begun boiling already, but the pond is fed by a spring that is constantly delivering more cool water. The overflow from the spring escapes down a creek.

If Miran set off on her own to find her son, she is also here. She lies unconscious from the pain of a third degree burn, caused when her son reached out to try to hug her.

It is difficult to look directly at the boy, as his form seems to be flickering through dozens of options, although his size and posture remain the same. This is a result of the minds of the investigators attempting to correlate what they are sensing with their own experience. It takes a minute or two, but each investigator's mind will settle on a form that stabilizes for them. No two will be the same, however.

If any investigator has been a parent, they may recognize a 20-foot tall version of their child. An artist may perceive a cubist or surrealist depiction of the boy and his surroundings. If any investigators have encountered any Mythos creatures in the past, they may see one of them. A priest may

simply see a goat-headed man. Keepers are encouraged to be creative in selecting the form each investigator sees. Whatever the investigators see, Generosity's mask is there, pushed up on top of his head, a tiny thing out of place with the rest of their perceptions.

Generosity is both himself and Tawil At-U'mr and also neither. His body and mind are overwhelmed by the horrible vigor that his connection to the Outer God brings. Meanwhile, as an avatar of Tawil At-U'mr, Its power and perceptions have been circumscribed by its host. The unfortunate avatar simultaneously feels swamped with power and also trapped like in a cage too small for Its body. Their every moment is suffering.

CONVERSING WITH GENEROSITY

As the investigators approach, Generosity shies away in embarrassment at first. He tries to hide underneath the water, generating a huge splash that soaks the visitors. Hiding is not much of an option, however, since the water is not deep enough to hide his huge frame. Nonetheless, that's the boy's plan and he'll stick to it until the investigators manage to convince him to come out and talk to them. Persuade, Charm, and Fast Talk are all good options. Intimidation just garners mocking laughter from Tawil At-U'mr.

If Miran is acting as the investigators' guide, a few quiet words from her suffice to bring Generosity out of his shell, calming him greatly. If his mother is there, unconscious from burns, investigators tending to her wounds instantly gain the boy's trust. Generosity desperately explains that he didn't mean to hurt her and says how sorry he is.

Once the investigators have successfully reached out, Gen rises back out of the water and starts peppering them with questions in a rapid-fire manner. Some are from Gen's perspective and some from Tawil At-U'mr.

- ❖ What's happened to me?
- ❖ Where's my Grampaw?
- ❖ Where's my proper vessel?
- ❖ Who did this?

This conversation is made harder because Gen has great difficulty keeping his attention and focus in the present moment. He does not necessarily remember that he's already had a question answered, and sometimes asks it again. Tawil At-U'mr transcends time, and

Gen's mind is unable to grasp this even as he experiences it. The best thing that the investigators can do for him is to provide reassuring answers, whether or not they're necessarily true answers. (Keepers may allow investigators to realize this with a successful Psychology, Psychoanalysis, or Idea check.)

Calming Gen down and getting him into a receptive state to give them his mask requires another Persuade, Charm, or Fast Talk check. With a success, the boy calms down enough to

The Masks and Wards of St. Barlaam

The masks that Dr. Lucknow created for his annual ritual have been invested with some of his mystical power. This can confer some abilities to the wearer, specifically in aid of opposing flying polyps.

- Mask wearers can see through the invisibility of the flying polyps, and hence require no Luck checks to attack
- Any weapon wielded by a mask wearer is considered to be enchanted, and reduces polyp armor by 2 points.
- The masks can provide mystical armor against polyp attacks, blocking 1 point of damage for each 1 M.P. spent.
- Mask wearers can also take M.P.s from the stone wards that Lucknow has been placing around the island.

Once the armor effect has been triggered, those wearing masks can feel the magic power of the wards and instinctually are able to pull M.P.s from them. The wards presently have 350 MP invested in them, representing almost 50 years of effort on the part of Dr. Lucknow. In addition to the stasis they are imposing on the Flying Polyp metropolis laying below the island, the wards also contribute to the wellbeing of Galbraith Plantation. The community does, in a sense, have a guardian spirit.

Every 10 points consumed from this M.P. pool diminishes the quality of life for the people of Galbraith. A quick heuristic for the amount of damage done would be to equate each 10 point increment of magic points consumed to the loss of 1 point of Credit Rating. Each 10 points so consumed also costs the current incarnation of St. Barlaam 1 hit point.

part with his cherished mask. Once properly calmed, if the investigators tell him that they need the mask to make everything better, Generosity quickly gives it to them.

If the investigators are confrontational instead of reassuring, Gen simply becomes more agitated. This can easily escalate to violence. Before Gen strikes out, he provides investigators with several cues that he is losing control of his temper. He starts to yell (which is painful to hear), slams a fist down into the water, and finally stands up to full height while balling up his oversized hands into massive fists. If the investigators don't stand down and/or flee by then, Gen smites one of the investigators, whichever one he is most angered by. This likely means that investigator's death or serious injury, considering the supernatural strength the boy is imbued with.

Whether or not Gen's smashing blow kills anyone, it horrifies the boy. He does not know his own strength, and the gaping hole he smashes into the ground shows him that. If he has actually hurt or killed someone, he collapses back into the pond and breaks down sobbing at high volume, apologizing over and over again. At that point, it is easy to simply reach out and take the mask off of his head.

If the conversation goes poorly, but doesn't escalate to violence, investigators may opt to try to snatch the mask off the giant's head. This is risky, indeed. It requires either leaping up and grabbing at the mask, if Gen is sitting up in the pond, or possibly sneaking around if the boy is lying in the pond. The leaping option requires successful Jump and DEX checks, while the sneaking option requires successful Stealth and Sleight of Hand checks. This antagonizes the boy greatly. A failed Stealth, DEX, and/or Jump check results in Gen attempting to grab the offending investigator. Once in hand, the investigator suffers painful burns before Gen throws the investigator down the mountain, inflicting 6D6 points of damage. If this happens, the rest of the investigators likely find the broken body of their comrade hanging from a tree on their return trip to Galbraith.

SPELLCASTING

Once the investigators have acquired all the masks, they can go ahead and cast whichever spell that they have cobbled together. The basics of the casting are the same whether the investigators are attempting to redirect the

THE FLYING POLYP

STR 235 **CON** 125 **SIZ** 285 **INT** 65 **POW** 55 **DEX** 60
HP 41 **MOVE** 8/12 flying **BUILD** 6

DAMAGE BONUS: +5D6

ATTACKS: Tentacles, 85%, 2D6 per round, 1D10 damage each. Wind Blast, 70%, 5D6 (minus 1D6 per range multiple past the first), range 20.

DODGE: 30%.

ARMOR: 4 points, plus invisibility. Takes minimum physical damage from non-enchanted weapons. Heat, cold, electricity, etc. do full damage. The polyp phases in and out of visibility, requiring a Luck check before attacks against it. When failed, the polyp has phased out of visibility, confusing the attacker and imposing one penalty die on the attack.

SANITY LOSS: 1D3/1D20 to view a Flying Polyp.

avatar of Yog-Sothoth, or simply banish it. Considering the current state of things, the avatar is not going to resist the spell at all, so if all the requirements are met, the spell will succeed.

The main caster must wear Dr. Lucknow's mask. The spell requires the sacrifice of between 10 and 29 magic points in total from the participants (See "Two Spells"). In the case of banishment, the masks must be burnt in a fire that is built during the casting of the spell. The location of the casting does not matter. The spell works regardless of the proximity of the current avatar.

DENOUEMENT?

The effects of the spell take place immediately at the end of the casting. Generosity returns to his normal form, that of an eight year old boy. However, he has been deeply traumatized in body and soul, and he falls unconscious when this happens. If he is alone and in the pond, he is at a high risk of drowning (65%). Otherwise, the boy slips into a coma for three days, and upon waking, he is weak, but physically recovers in a week or so. However, the emotional scars may last a life time.

If the investigators opted to reinvest Dr. Lucknow, he recovers his health and vigor immediately. He wastes no time in heading out to find his grandson, possibly meeting with the investigators on the way back from the pond with the boy in their care. Prospects for the boy's full recovery, especially mentally and spiritually, are much better if he still has his grandfather.

If the investigators opt for banishment instead, Dr. Lucknow dies at dawn. While he has set his affairs in order—so the village and his family are not left completely bereft—it is likely that Generosity never recovers from the horror he experienced without his grandfather's guidance.

A FLYING POLYP AWAKENS (Keeper's Option)

While things may seem to be fully resolved once Generosity is restored to himself, danger still stalks Galbraith. The disruption of the ward network caused by Gen knocking over one of the ward obelisks has woken a single Flying Polyp from its hibernation. If the investigators have banished Tawil At-U'mr fully, the entire network begins to fail

and the whole Flying Polyp colony begins waking up over the next few years. That tragedy is beyond the scope of this scenario, but Keepers may wish to have their investigators deal with this, as the issue begins to become apparent through sudden tornadoes, destroyed buildings, and unexplained deaths.

After reconnoitering the island, the creature has determined that Galbraith and its occupants are a threat to it and its brethren. Shortly after the investigators return to the hamlet (presumably with Gen), the polyp swoops in to attack the community.

If Dr. Lucknow has been restored, he is able to fight alongside the investigators. The sorcerer also instructs them to don the masks in order to benefit from the advantages laid out in "The Masks and Wards of St. Barlaam". He warns them against consuming the magic power of the wards, although a degraded village is still preferable to a destroyed one.

SANITY AWARDS

For saving Generosity: +1D8 SAN

For saving his grandfather: +1D4 SAN

For Banishing Tawil At-U'mr: +1D10 SAN

For defeating the Flying Polyp: +1D10 SAN

For finding a new avatar for Tawil At-U'mr: -1D8 SAN.

For their exposure to the Immanence of Tawil At-U'mr: +2% Cthulhu Mythos.

MYTHOS TOME

Ars Magna et Ultima: 13 weeks to study; -1D4 SAN; +2% to Cthulhu Mythos; Regular Latin check; Mythos Reference 20%. Spells Available: Contact Yog-Sothoth (as Tawil At-U'mr); Elder Sign.

This tome was written by the gnostic heretic, Ermund Lläll of Dortmund, circa 1305 A.D.. It lays out the biographies of several apocryphal saints, including St. Barlaam. There are also sections about unseen geometries that exist beyond the known world, which may be accessed using some of the secret methods of Pythagoras. Several sections imply that the named saints of this work can be contacted in this way.

TOIL IN THE FIELDS

by

Jo Kreil

The investigators find themselves face to face with one of Haiti's most legendary creatures, the zombi, the risen dead made to serve a cruel master beyond death. They must hunt grave robbers, confront zombis, and face an ancient and powerful eldritch horror intent on reestablishing its worship in Haiti.

KEEPER'S INFORMATION

A few months ago in Haiti, a down on his luck plantation owner named Jean Guillory stumbled upon a strange idol, while his workers were digging a new well. The idol is a squat, toad-like creature fashioned from a dark, unknown stone. Guillory planned to sell the idol for some much needed cash, until something dark and powerful reached out to him through it. That night, Guillory dreamed of the entity which the maker of the idol had attempted to depict, an awesome yet terrifying creature which called itself Tsathoggua and claimed to be a god. Tsathoggua promised to make Guillory a wealthy and powerful sorcerer, a high priest with sway over thousands, if he pledged himself to the service of the massive deity. It also promised to destroy his mind and feast on his soul, if he refused this generous offer.

In the dream, Guillory agreed, bowing before the Great Old One, and thereby sealed his fate. His new god told him that one of Its temples lay below where the idol was found, and that one of Its many children was sealed away there. It ordered Guillory to find the temple and free its child, and gave him

tools to accomplish this monumental task. It promised that when the temple was restored, and its child freed, Guillory would become the first high priest of a religion which would sweep aside all other power in Haiti, then Hispaniola, and then the entire Caribbean.

When Guillory awoke, the idol was drooling a mysterious black ooze which he began to collect in a bowl. He knew that this fluid had the power to kill and then reanimate the bodies of the deceased, making them little more than mindless slaves under his, and ultimately Tsathoggua's, control. To excavate the temple, Guillory would need a small army of workers, and this Drool of The Toad would grant him that. Swarms of mosquitos came to drink from the bowl, carrying enough of the Drool within them to infect a human being. As there was already a malaria outbreak happening in Haiti, these additional deaths, from the Drool of the Toad, might go unnoticed. Currently, about 1 in 5 of those falling to malaria in Haiti are actually victims of the Drool of the Toad. These victims soon reanimate, dig themselves out of their graves, and shamble their way to the Guillory plantation, where they set to work on the massive temple excavation project.

Currently, hundreds of these Tsathoggua-influenced zombis toil on the Guillory plantation. Some cultivate a massive sugar cane field, which both surrounds and obscures the main works. In the center of this cane field, the bulk of the zombis dig tirelessly to uncover a long forgotten Hyperborean temple of the Great Old One Tsathoggua,

the Sleeper of N'kai. As a reward, and to fund the works, Tsathoggua has directed a few zombis to unearth valuable gemstones. This has given Guillory great wealth, allowing him to hire a force of mercenaries to protect his person and property.

The Great Old One has also taught Guillory several spells, in preparation for the day when he becomes high priest of a resurgent Cult of the Toad. It has also begun to haunt the dreams of area Voodoo practitioners, attempting to recruit them to its service through promises of power and threats of madness and doom. So far, only one has heeded this call, giving Guillory his first acolyte.

Ultimately, the Great Old One's plan is to resurrect the days of Its adoration and blood sacrifice, with Its child as a divine scion to be feared, obeyed, and cared for. When the investigators arrive in Haiti, this plan is well on its way towards success, and the temple is only days away from being finally uncovered.

PLAYER'S INFORMATION

The investigators are sent to Port-au-Prince at the behest of an old friend, Dr. Abraham Price, on some grim business. His son, Kai Alexis Price, recently died while doing missionary work in Haiti, an apparent victim of an ongoing malaria outbreak. Unfortunately, Dr. Price is too old to make the trip to Haiti in order to collect his son's body. He asks the investigators to act on his behalf, bringing his son home (to Arkham) for placement in the family crypt. Dr.

The Cast of Toil in the Fields

Dr. Abraham Price

Father of Kai Alexis Price, hires the investigators to recover his son's remains

Kai Alexis Price

Deceased U.S. missionary

Jean Guillory

Plantation owner, priest of the Great Old One Tsathoggua

Thomas Delsaint

Overseer of Guillory Plantation, Mercenary, Henchman of Jean Guillory

Madam Darline Moss

Mambo (Leader) of Port-au-Prince Vodouissants

Raul Louima

Hungan (priest) serving Madam Moss and Port-au-Prince Vodouissants

Fabienne

Young Vodouissant, grandniece of Madam Moss

Lieutenant Henry LeBlanc

American Army officer, serving in Haiti

Gabriel Alix

Unwilling acolyte of Jean Guillory

Dr. Erik Gruber

Unwilling ally of Jean Guillory (optional)

Price also asks them to recover his effects, for sentimental reasons, and look into the circumstances of his death, in case "anything more could have been done". He provides investigators with a photograph of Kai, a tall and handsome man in his late twenties, and explains that his son was an anthropologist and missionary, and had "some medical training, but never finished his residency" (he was a qualified nurse).

Dr. Price is wealthy and well-connected, a member of the medical board of St. Mary's Teaching Hospital and on the board of trustees of Miskatonic University. He offers to pay for all of the investigators' expenses, and considers this "a personal favor which I won't soon forget," implying that it will be repaid with a future favor. Investigators can be connected to Dr. Price, the younger and deceased Kai Price, or simply doing a favor for a friend of a friend they know through the Arkham medical community or Miskatonic University.

ARRIVING IN PORT-AU-PRINCE

The investigators enter Haiti through Port International de Port-au-Prince, a port run by a Haitian-American company. They have their passports checked by a security station guarded by U.S. Marines and staffed by Gendarmerie (Haitian military troops). The officials here ask their reason for visiting Haiti, and can direct them to the proper government buildings to gain the release of Kai Price's remains and personal effects. Security is high, and the U.S. military presence here is obvious. The investigators notice that travelers arriving from Germany are detained for long periods, repeatedly questioned, and generally harassed before being allowed to enter the country.

HÔPITAL LA MISÉRICORDE DIVINE

This hospital, currently run mostly by the United States Navy, is one of many medical institutions which have been taken over by the American occupation forces. The investigators must wait on line for nearly an hour to reach the clerk and submit their request. The clerk checks and rechecks all their paperwork, growing more and more confused, before asking them to wait on a nearby bench. Investigators making an Idea check realize

The Occupation of Haiti

From 1915 to 1934, Haiti was occupied by the United States after it invaded in 1915 during the First Caco War. The outward reason for this was to protect American interests and prevent the country from descending into chaos. This seemed likely, as the Haitian presidency changed hands six times in four years (1911-1915) due to assassinations and forced exile by various revolutionary groups. Part of the reason for the United States becoming involved was to counter perceived imperialistic moves in the country by Germany.

that something seems to be wrong. After another hour, a hospital administrator, Dr. Samuel Hosse, comes out to meet with them to explain what has happened.

Dr. Hosse apologizes profusely about the "mistake", as he tells the investigators that Mr. Price's body is no longer in their morgue, but was buried in Cimetière de Saint Luc (St. Luke's Cemetery) due to an apparent bureaucratic mix-up. He informs them that Cimetière de Saint Luc is owned by the hospital and used to bury paupers, the unclaimed, and unidentified. If investigators demand to examine the paperwork, Dr. Hosse allows them to see it with a successful Persuade check. Investigators making a successful Accounting or a Hard Intelligence check notice that it looks as though someone signed Kai Price's body out of the morgue and submitted it for burial in Saint Luc. He explains that with the current malaria outbreak, such mistakes happen, as they are trying to bury bodies quickly in order to protect the public health.

In truth (and unknown to Dr. Hosse), this was not an error, but done by design. Orderlies working at several area hospitals are working for Guillory, making certain that particular bodies (those who succumbed to the Drool of the Toad) are interred in pauper cemeteries. This is so that, when the corpses rise, they may do so relatively unnoticed. If investigators request to have the body exhumed and transported to the United States, Dr. Hosse explains that it will take several days to arrange. He promises to submit the necessary paperwork to do so at once. In the meantime, he suggests that they pick up Mr. Price's personal effects from his apartment. He turns over the keys to them,



and gives them the address. If investigators wait for the body to be exhumed, then they are told, four days later, that this was one of the bodies stolen from Cimetière de Saint Luc shortly after its burial.

A CHANCE MEETING

Keeper can have this encounter happen while the investigators are on their way to Kai's apartment, or possibly the following day while investigators are exploring the marketplaces of Port-au-Prince. Keepers may wish to time this encounter before investigators reach Kai's apartment, so that the clues found there have greater meaning. Either way, this scene only takes place during the day, when the streets of Port-au-Prince are filled with people.

The investigators make their way through crowded streets. People are going about their business. Merchants display their wares in stands along the sidewalks, as carts full of various goods are slowly making their

way through the streets. Now and then, investigators notice a few American Marines walking among the crowd, keeping the peace. As they explore the stalls and haggle prices, the Keeper should call for Spot Hidden checks. Investigators who have stated beforehand that they are looking for signs of trouble should be awarded a bonus die as well. Investigators making their Spot Hidden check notice a familiar face in the crowd, that of Kai Price!

Kai looks paler and thinner than in the photograph investigators were given, wearing dirty clothing and bearing a tired, emotionless expression. He stands at attention, clutching various packages as he stares into the distance, in a group of about a half dozen similar looking people (most of who appear to be native Haitians). Leading the group and haggling with a merchant is a tough looking man, with sharp eyes, a muscular build, and a nasty scar on the front of his face. Investigators spotting Kai should make a Sanity check for 0/1D6, for seeing the dead man walking the streets.

Investigators making an Idea check realize that most of the people in the marketplace are giving this group a rather wide berth.

Investigators can react in various ways. They can try to confront this strange group, follow it from afar, question locals about it, or attempt to alert the authorities.

Confronting the Strange Group

After recovering from their state of shock, the investigators make their way through the crowds to approach the strange group of shoppers. Up close, they see that Kai looks drugged and unfocused, and he ignores all attempts to communicate with him. If they get too close, the man with the scar interrupts them, stepping between Kai and the investigators, saying (in French), "This man is not who you say he is. He is a worker of ours and a mute. Leave or I'll call the police." If the investigators do not let them leave, he does call the authorities (see "Alert the Authorities").

Papa Jean Guillory

Age 55, Would-be Sorcerer/Bokor

STR 40 **CON** 60 **SIZ** 50 **INT** 60 **POW** 90
DEX 50 **APP** 50 **SAN** 0 **EDU** 70 **LUCK** 45 **HP** 11
MOVE 7 **BUILD** 0

DAMAGE BONUS: 0

WEAPONS: .38 Revolver, 40%, 1D10, Range 15, 6 shots, Rate of Fire 2(3) 8 hit points, Malfunction 00.

SKILLS: Own Language (French) 70%, Other Language (English) 60%, Other Language (Hyperborean) 50%, Accounting 45%, Archaeology 40%, Charm 50%, Cthulhu Mythos 20%, Credit Rating 60%, History 25%, Law 40%, Natural World 30%, Occult 70%, Persuade 40%, Ride 50%.

SPELLS: Command Mosquitoes, Contact Formless Spawn, Contact Tsathoggua, Clutch of Nyogtha, Create Zombie, Power Drain, Shriveling.

Thomas Delsaint

Age 35, Overseer and Former Military Man

STR 70 **CON** 60 **SIZ** 60 **INT** 50 **POW** 50
DEX 80 **APP** 50 **SAN** 50 **EDU** 40 **LUCK** 40 **HP** 12
MOVE 8 **BUILD** 1

DAMAGE BONUS: +1D4

WEAPONS: Fighting (Brawl) 60%, damage 1D3+1D4
.45 Martini-Henry Rifle, 70%, damage 1D8 +1D6 +3, Range: 150, 5+1 shots, Rate of Fire: ½ (1), 10 hit points, Malfunction 00

SKILLS: Own Language (English) 40%, Other Language (French) 50%, Climb 40%, Credit Rating 40%, Dodge 50%, First Aid 60%, Intimidate 35%, Listen 40%, Occult 25%, Spot Hidden 45%, Stealth 50%, Survival 40%.

Gabriel Alix

Age 42, Reluctant Acolyte to The Toad

STR 50 **CON** 60 **SIZ** 50 **INT** 50 **POW** 70
DEX 50 **APP** 50 **SAN** 40 **EDU** 50 **LUCK** 45 **HP** 11
MOVE 7 **BUILD** 0

DAMAGE BONUS: 0

SKILLS: Own Language (French) 70%, Other Language (English) 40%, Charm 50%, Cthulhu Mythos 20%, Credit Rating 40%, Natural World 30%, Occult 75%, Persuade 60%.

SPELLS: Augury, Contact Tsathoggua, Create Zombie, Healing.

Questioning Locals

Very few people in the crowd are willing to talk about the scarred man or his strange workers. Investigators must be able to converse in French (at least 20% points in Language: French), and make a Persuade check to get someone to tell them that the man with the scar is named Thomas Delsaint. Delsaint is a former military man who works as overseer of the Guillory plantation. The plantation is owned by Jean Guillory, a man of newfound wealth and influence.

If investigators ask about his strange workers or why everyone seems scared of them, their contact makes the sign of the cross and refuses to answer. Bribery or a successful Fast Talk check gets the person talking again. The investigators learn that the reason everyone is afraid of the people with Delsaint is because they are believed to be zombies, the walking dead. Their contact will not say more than this on the subject. Investigators making successful Occult checks recognize the term zombi and its connection to Voodoo (see “Zombi and Zombie”).

Alerting the Authorities

Whether the investigators go to summon the authorities or Thomas Delsaint does so, the result is the same. The local police, the Gendarmerie, and even the United States Marine occupation force all view both Thomas Delsaint, and his boss Jean Guillory, as important allies. This relationship is maintained by a generous and steady supply of bribes, along with key information on the activities of several resistance groups. The investigators are likely outsiders, leveling what may be outlandish accusations against people with whom the authorities have long standing relationships. It takes little more than a word from Delsaint to have the investigators detained, arrested, or possibly (if the Gendarmerie are involved) roughed up. Should this happen, the investigators are imprisoned for a day before being released. (Should the investigators themselves be U.S. military representatives, the initial responders are much more polite, but quietly hint that M. Delsaint is “protected” and they will have to take things up with higher authorities. Such higher authorities find themselves in an awkward position, and require more proof before they will get involved. On the other hand, the investigators themselves will not be interfered with as they poke into Delsaint’s business.)

Following Them

If investigators follow Delsaint and his horde of “workers”, they see him gathering large volumes of various supplies, including food, alcohol, heavy tools (mostly used in digging), clothing, and a bundle of razor wire (which may strike the investigators as odd, as Guillory does not raise livestock). This takes over an hour, and in the end most of his “workers” are heavily laden with various parcels. They never make a sound, despite their very heavy loads, but simply carry on sullenly as they obey whatever order the overseer gives them. When finished, M. Delsaint leads the group to a pair of trucks parked just beyond the marketplace, where two other armed men are waiting. The “workers” load one truck with the goods they carry, and then get into the remaining truck. Both trucks then speed away, heading east.

If the investigators are spotted (failing a Stealth check), or move against the group, Delsaint responds in one of two ways. Most likely, he calls on the authorities for help, blowing a loud signal whistle to summon the nearest patrol. (If the investigators are obviously U.S. military themselves, he does not do so.) Otherwise, he orders two of his “workers”

Zombi & Zombie

The popular image of the zombie as a ravenous walking corpse hungry for human flesh, is very different from the zombi of Haitian folklore. These zombis are individuals who have recently died, and risen up because of the dark magic of a kind of sorcerer known as a bokor, as the bokor's slaves. This is considered a horrifying end, as Haitians believe the soul of the deceased is trapped inside the corpse by this process and unable to enter the afterlife. Traditionally, bokor use a potion containing the poison of the puffer fish to cause a victim to enter a coma-like state. After victims are buried alive, they are dug up by the bokor, who then plies the "corpses" with additional drugs, causing the victims to enter a persistent, dream-like, often brain damaged, state. The zombis in this scenario, created by the Drool of the Toad, are quite different; they are actually dead, soulless automatons, obeying those that the Great Old One Tsathoggua has chosen to carry out its will.

to detain the investigators. These zombis give their packages to their companions, and then slowly shamble towards the investigators in an attempt to scare them off, grapple them, or block their path and view until Mr. Delsaint is safely away.

KAI ALEXIS PRICE'S APARTMENT

Kai's apartment is located on a rather quiet street in the La Jalousie neighborhood of Port au Prince, where many foreigners currently make their homes. It is located above *Prise du Jour*, a fishmonger's shop, with a small staircase on the side of the building leading investigators to a private entrance. Although the door is locked, the investigators have likely already been given the keys by the officials who met them when they entered the country. Otherwise, investigators can gain entry by picking the lock (requires a successful Locksmith check), forcing the door (Hard Strength check, but this draws attention during the day), or by speaking to the landlady (see "*Prise de Jour*").

Prise de Jour

This rather upscale fish shop caters to those living in the area, and is run by Miss Amboise, who is also the property's landlord.

Miss Amboise, a strong and friendly black woman, tells investigators how sorry she was to hear of Kai's death. She says that he was a friendly and kind young man, as well as a good tenant. She didn't see much of him though, as he was often busy helping with the malaria cases in Cite Soleil, an area slum. She asks the investigators to send her condolences to Kai's family. Miss Amboise can unlock the door for the investigators, if they explain that they are here to collect his things for shipment back to his family.

If investigators press her for information, asking such questions as if she saw anything unusual or if Kai had any enemies, her mood suddenly changes. She seems nervous and frightened as she at first denies knowing anything. If the investigators make a successful Persuade, Credit Rating, or Fast Talk check, she shares the following information:

- ✧ Kai was trying to get the authorities to look into cases of grave robbing at several cemeteries where the poor are buried.
- ✧ She saw a strange woman lingering by his door two days before he died, which was a few days after he went to the authorities for help.
- ✧ When she questioned her, the woman didn't seem right, but hollow and soulless somehow. Miss Amboise rushed back inside the shop, and the strange woman wandered away a few minutes later. She now fears that the woman was a zombi.
- ✧ She also says that a man named Raul came to the apartment, looking for Kai the day after he died. Raul works for Madam Moss, a well-known Voodoo priestess. Miss Amboise suspects that Kai's death was no accident, and that he somehow ran afoul of Moss' Voodoo cult.

Inside the Apartment

Kai Price's former apartment is a small set of rooms: a bedroom, an eat-in kitchen, a bathroom, and a living room. The rooms are tidy, although the bed is unmade, and Kai's few possessions easily fit back in his traveling trunk, located at the foot of his bed. A few clues can be uncovered by investigators searching here.

The Bathroom

Investigators searching the bathroom detect the sour scent of rot. Those making a Spot Hidden check here find a large dead frog, with maggots feasting on it, behind the toilet, which is under a small open window (within arm's reach of the apartment's entrance). Investigators who closely examine the

frog's corpse find that its wide open mouth is filled with dead mosquitoes, whose stomachs' are bloated with fluid. The frog also has a gemstone lodged in its gut. Some of these mosquitoes break open during the examination, allowing investigators to see they are not filled with blood, but a strange, viscous, black ooze.

Anyone touching this with their bare skin feels a burning sensation as the skin becomes irritated and reddens. A Science (Chemistry) check allows investigators to realize the black ooze is toxic, and larger quantities could be dangerous to humans. The frog was dropped into the apartment by the strange zombi woman, in order to infect Kai with the Drool of the Toad, and end his meddling.

Kai's Papers

Investigators searching Kai's papers find several clues. On the bedside table is a copy of *Le Nouvelliste*, a local newspaper, from several weeks ago. One article has been

happened in 1924.

GRAVEYARD GHOULS STRIKE AGAIN

For the third time this week, four bodies have been stolen from Cimetière de Repos Final.

Marc Bazin, a worker at the cemetery, discovered during his morning rounds that the graves of Sony Esteus, Raoul Peck, Alix Pasquet, and Dutty Boukman had been disturbed.

When Mr. Bazin examined the sites, all recent burials, he learned that the sites had been dug up, the caskets broken into, and that the bodies were missing.

The authorities can find no witnesses to these crimes, and efforts by the cemetery to hire a night watchman have not yet been successful. The authorities won't comment on whether these loathsome thefts are connected to at least six other similar incidents at Cimetière de Saint Luc and La Miséricorde de Heven Sépultures.

While no one is making official statements to police, many in the local community fear that these crimes are connected to one or more Voodoo practitioners in the area.

Gendarmerie Commander Max Hudicourt urges anyone with information regarding these horrible crimes to come forward, and promises both protection and a reward if their statement leads to an arrest.

Has Fourth Husband Is

marked in pencil and seems to have been read multiple times. It is about a recent bout of grave robberies that have been taking place across this region (see Toil Papers #1).

Toil Papers #1

An article from
Le Nouvelliste (in French)

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Gendarmerie Commander Max Hudicourt urges anyone with information regarding these horrible crimes to come forward, and promises both protection and a reward if their statement leads to an arrest.

Investigators looking through Kai Price's papers find a rather beat-up looking notebook in the nightstand. This is a personal journal detailing Kai's missionary work in Haiti, intended to become the basis of a memoir. Investigator taking a few hours to read the journal may find several clues about what is actually going on.

DEATH & LIFE IN HAITI: THE "OUTBREAK"

The investigators should come to realize that there is a connection between some of the malaria deaths, the "grave robberies", the zombies, and the Guillory Plantation. By now,

the actual malaria outbreak is under control. The majority of deaths occurring now are from victims infected with The Drool of the Toad (1D4 per week).

INFECTING THE INVESTIGATORS (Keeper's Option)

Keepers have the option of increasing the risk to the investigators by having them contract malaria, or even exposing them to the Drool of the Toad. Keepers may have investigators who are in areas where mosquitos are common make Luck checks to avoid malaria. Investigators stating that they are taking precautions against mosquitos, such as covering exposed skin, using mosquito netting, and avoiding areas of standing water, gain a +10% bonus to their Luck check.

Those who fail are exposed to a mosquito carrying the malaria virus, and must make a CON check to avoid contracting the disease. Keepers can also rule that those who Fumble the CON check were exposed to a mosquito carrying the Drool of the Toad. If Jean Guillory learns about the investigators' inquiries, he likely views them as a threat and specifically targets them. In that case, any failed Luck check has a 50% chance of resulting in exposure to the Drool of the Toad, not just Fumbles.

THE JOURNAL OF KAI ALEXIS PRICE

(in English)

The journal is a rough affair, a collection of thoughts, events, and the young man's personal insights into his time (18 months) in Haiti. It contains medical records of malaria cases over the last year, accounts of his missionary work, observations of local Voodoo practices, his concerns about the rash of grave robberies, and finally his fears that he may be falling ill. 6 hours to read; Sanity Loss 0/1D3; Occult +4 percentiles. No Spells.

Clues within the Journal

- The local Voodoo community seems to be led by a Madam Darline Moss, who administers to a large flock of followers. About a dozen other practitioners defer to her. Kai Price considered her to be harmless enough, as she did not discourage Christian activities and seemed concerned for the malaria victims.
- He was convinced that about 20% of

the deaths attributed to the malaria outbreak were caused by a very new virulent strain of malaria or a similar, yet unidentified, disease. This disease is similar to severe malaria, but kills within 48 hours of the first symptoms. None of the doctors seem concerned by his observations, however.

- A local land owner, Jean Guillory, helps support the missionary work with generous donations. A representative of Guillory's tours the mission every few days to check on the patients, and writes down some of their names. Kai doesn't like the look of the man, who seems more like a mercenary than a secretary. The locals seem fearful of this man, but won't say why.
- Kai notices that the names of several grave robbery victims match those who recently died of the mysterious illness which the doctors are

mistakenly labeling as malaria. Many of these victims also seem to be patients that Guillory took special interest in. Over the next month, Kai notices sixteen more stolen bodies of such victims. He decides to show his notes about this connection to the police on his day off, in the hope that they may find a way to catch the grave robbers. (Kai died before he was able to do this.)

- In the last entry, Kai complains of headaches and stomach pains. He feels that they were brought on by exhaustion, the stress of no one taking his claims seriously, and a few painful mosquito bites. He is sure that something sinister is going on, and that powerful forces are working to keep it ignored. He takes some aspirin, hoping to feel better after a good night's sleep, and considers writing to his father for medical advice.

For investigators contracting malaria, symptoms begin in 1D4+2 days. They seem flu-like at first, and investigators temporarily lose 1D10 CON as they run a high fever and suffer from vomiting. At the end of each week, investigators should make a CON check, with failure causing the loss of another 1D10 CON. This continues until investigators succeed at a CON check, thus recovering from this bout of malaria, or die upon being reduced to zero CON. Investigators Fumbling of one these CON checks lose 2D10 CON that week. If they have an Extreme or Critical success, they not only recover, but regain 1D10 CON. Each week, the CON loss may be avoided with successful medical treatment (receiving a successful Medicine check).

Investigators bitten by a mosquito carrying the Drool of the Toad are likely doomed. It attacks victims' POW score, not their hit points. While the symptoms appear to be those of severe malaria, they start only 3 hours after exposure and last 24+2D12 hours, and death comes from reaching zero POW. Victims must make an Opposed POW check vs. POW 100 to resist the effects, and all POW lost is permanently gone. Victims who die of the Drool of the Toad rise up on the night after their burial, slaves of the Great Old One Tsathoggua, joining the other slaves in excavating its temple. Those who somehow survive gain +5% to Cthulhu Mythos points and lose 1D6 Sanity points, as they received "fever raving" visions from the idol Guillory possesses: the buried temple, the Spawn of Tsathoggua seething in the darkness below, and the Great Old One Itself, stirring sleepily in the black gulfs of N'Kai.

THE SAMARITAN MISSION & OTHER MEDICAL FACILITIES

Kai Alexis Price worked with The Samaritan Mission, an American aid organization running a sixty bed hospital on the outskirts of Port-au-Prince. More than half of the beds are filled with malaria patients, but about 1 in 10 of these are actually dying of exposure to the Drool of the Toad. Mr. Price was well liked by his colleagues and immediate supervisor, Dr. Justin Galvest.

Dr. Galvest is willing to speak with the investigators about Nurse Price, but steadfastly refuses to take seriously any claims of a new deadlier strain of malaria,

or its possible connection to grave robbing. While he also offers tours of the facility, he won't allow anyone to examine his patients, or grant access to their records, unless they have proper medical credentials. He says that some "local witchdoctor" came asking to speak with Nurse Price the day before he died, and asked to look over the patients as well, saying it was a matter of life or death. Dr. Galvest doesn't recall his name, but made him sign in. Investigators checking the log book find that this person signed in as Raul Louima.

Investigators gaining access to the mission's records find that, over the last year, 43 people have died of malaria at the Samaritan Mission, and of those, it seems likely that 5 were actually victims of this "new" disease (Drool of the Toad). Guillory's work force is now sufficient for his needs, and he's scaled back on "recruitment". At the Keeper's option, the investigators can find someone noticeably infected with the Drool of the Toad with an Extreme or Critical success on a Luck check, and the "fever ravings" of these unfortunates might prove illuminating.

Currently, most medical services in Haiti are administered by the United States occupation forces or civilian aid organizations, like the Samaritan Mission. None of the personnel dealing with the outbreak lend any credence to reports of a mysterious and virulent new illness. Any serious suggestions that the outbreak is linked to the dead rising from their graves are considered lunacy.

Moreover, medical aid workers consider accusations that Jean Guillory is somehow involved in all this to be baseless slander. Mr. Guillory has made generous charitable contributions to these humanitarian efforts, and is considered beyond reproach. Even worse, Jean Guillory is always informed of such accusations within 24 hours.

TEA & MAGIC

Investigators asking around about Raul Louima or Madam Moss get some strange looks from people, who try to change the subject or end the conversation. After several such inquiries, word reaches M. Louima and Madam Moss. Otherwise, word eventually gets back to them that the investigators are looking into M. Price's death, either from contacts at the Samaritan Mission or from allies keeping an eye on Mr. Price's apartment. Desperate for assistance and

anyone who might take their claims seriously, they decide to talk to the investigators.

Investigators are approached by a modestly dressed young Haitian man, who gives his name as Raul Louima. With a friendly smile and polite manner, he invites the investigators for tea at the home of Madam Moss, his teacher. If asked, he does confirm that he and Madam Moss are both Voodoo practitioners. He explains truthfully that they have nothing to do with the strange things going on, and are struggling to learn the truth in order to fight against them. Raul says that he cannot get into details now, as there are ears everywhere, but explains that they have a rather unusual request: they need the help of Americans willing to listen to them, and many lives, including the investigators', are at stake. "You may have already made a powerful enemy, one willing to kill to protect his secrets," he says, "Please come to tea."

If the investigators accept, Raul leads them through several alleyways to a large, noisy apartment building in the waterfront slum neighborhood of Cite Soleil. Madam Moss's apartment is located on the 5th floor. Raul knocks once, then ushers the investigators inside. He introduces them to Madam Moss, an older Haitian woman who, despite her age, seems firm and strong, like an ancient oak. She introduces herself, thanks them for coming, and invites the investigators to sit. She makes small talk while a teenaged girl, her grandniece Fabienne, prepares the tea. Raul goes outside to stand watch.

The apartment is decorated tastefully with only one thing that looks almost out of place, an altar set up in an old bookcase. It is covered in candle stubs, a portrait of a Black Madonna (an icon representing Erzuile), bits of dried flowers, gaudy jewelry decorated with pink and blue hearts, and unlit candles. Madam Moss is happy to discuss the shrine and her religion with the investigators, so long as they are polite. She explains that the altar is dedicated to Erzuile, a Loa (powerful saint or spirit) of Voodoo, who favors her. An Occult check will reveal this same information if they do not ask Madam Moss.

If investigators ask Madam Moss why she was trying to contact Mr. Price, she explains: "He was a kind man, open-minded and sharp. He saw what others refuse to see, and began to figure out what was happening. People in my community, meaning those who practice

THE RITUAL

Voodoo, have known for some time that Haiti is under attack from powers beyond mortal understanding. We hoped to help him, or have him help us. We have no voice, but as an American, we thought that the soldiers might listen to him. But the enemy silenced him before we could warn him or offer any protection. Now, we must turn our hopes to you.”

She answers what questions she can, and explains what little she knows.

- ✧ The most gifted Voodoo practitioners began having nightmares several months ago. They dreamed of darkness, moving shadows, and a looming power with insatiable hunger. This dark Loa whispers promises of power if they will follow it and serve it. Her circle soon protected themselves with charms and spells which shut out these dreams, but not before a few went mad, killed themselves, or vanished.
- ✧ About the same time, people started to die suddenly of what the doctors say is malaria, but it kills more swiftly, and those who die do not remain in their graves long.
- ✧ The dead, killed by this illness, rise up and wander off. Many have later been seen working for a man called Jean Guillory, whom she suspects has somehow become a powerful bokor.
- ✧ Guillory is wealthy and has spread his money around widely, to buy friends and favors. No one listens to anything spoken against him, especially by her community.
- ✧ They do not know what Guillory’s plan is or how he now wields such dark powers, but they have a plan to find out.
- ✧ She asks if the investigators will come and witness a ritual, where they will contact the Loa and beg them for their wisdom.

At the end of the meeting, Madam Moss begs for their assistance, saying, “Come to this ritual, listen to what the Loa say, and judge for yourself. We hope to drag this dark Loa into the light, learn who it is and what it wants, and maybe find a way to drive it off. Erzuile tells me that you have dealt with such darkness, and we pray you will help us in our time of need.”

If the investigators agree, she has Fabienne write out the address and time (midnight that night, if possible) of the ritual, telling them to look for and knock seven times on the blue door, with a personal note from the young girl saying “Don’t be afraid.”

The directions are easy enough to follow, leading to a large house with a blue door and peeling paint at the edge of Cite Soleil. All of the windows are dark and shuttered, and the door locked. If the investigators knock, Fabienne opens the door and leads them into the building’s massive basement, where about a dozen people, from all walks of life, are gathered. A large, open area is decorated with hundreds of candles, various colorful talismans, bones, painted glyphs, and symbols. A pair of drums is set up beside an ornate circle, carefully rendered in colored chalk. Madam Moss sits beside a cage containing an old, weary looking rooster. She is smoking a cigar and holding a basket containing flowers, a bottle of rum, and a loaf of bread. An Occult check informs the investigators that all of this indicates traditional Haitian Voodoo practice, with a congregation intending to summon and question a Loa.

Madam Moss slowly rises from her chair she was sitting in, and greets the investigators. She explains to them: “Tonight we will invite a Loa into the body of our most gifted vessel, so that we might beg for its wisdom and learn how to defeat our unseen enemy. This is always dangerous, especially so now because we are asking for aid against a powerful Petro Loa. We must choose our questions carefully and not detain the Loa longer than necessary. If any wish to leave now, they may do so without shame or judgment.” Two of the twelve gathered, a young married couple, join hands and leave, shedding tears of shame and offering apologies. The ritual then begins.

Fabienne steps forward and carefully enters the chalk circle. One of the practitioners starts to play the drums; everyone else begins singing, clapping, and beating the ground with their feet. Madam Moss places the cigar, the loaf of bread, and a glass of the rum onto an offering table, then turns to the rooster. She removes it from its cage, snaps its neck as it struggles, and then slits its throat with a small but sharp knife. She drains some of its blood into a bowl on the offering table, then dabs some on her grandniece’s forehead. Once Fabienne is so anointed, she begins to dance.

The drumming, singing, and dancing build quickly in intensity. An energy builds in the room; the dancer’s face becomes a

mask of religious fulfillment as something otherworldly graces her with its presence. Suddenly her eyes go wide, her body goes rigid with fear, and she screams. All the candles go out, and even electric lights fail, as an impenetrable darkness fills the space. Slowly, from the center of the circle, a strange green glow rises, along with a musky, earthy stench. Fabienne stands, eyes wide and unblinking, and wreathed in a hoary greenish glow. Everyone else in the room, except for the investigators, stands trembling, unable to move, or speak. Viewing this costs 1/1D3 Sanity points. The summoning has been hijacked by a greater power than a Loa: the investigators stand before an avatar of the Great Old One Tsathoggua. Due to Guillory’s actions, the Great Old One’s presence has grown in the area, and while typically slothful, it could not resist a chance to demonstrate its power to those it wishes to seduce.

A Discussion with the Toad

Fabienne makes a croaking sound from deep in her throat, which bulges from the effort. She traces the perimeter of the chalk circle and chuckles, muttering in a deep echoing voice “Pathetic peasant magic...” It looks over its form for a moment before turning to the investigators. She croaks, “These dabblers refuse to listen to my greeting, so I refuse to answer their questions. They shall remain to behold my glory, and maybe think better of their choices.” It turns to Madam Moss, “There is still a place for you and yours, hedge witch, in my glorious revival.” It then looks back to the investigators and yawns mightily, showing signs of a thick black tongue, a wider mouth, and a row of sharp teeth. “You have called; I have come. You have questions, and I AM the answer. Speak, and be enlightened.” If the investigators refuse to ask any questions, or stop before asking four questions, then Keepers should immediately go to “Ending the Ritual”.

Below are some of the avatar’s possible responses to the most obvious questions. The avatar does not compromise or debate, as it feels humans are not worthy of being treated as anything but childlike slaves. While a great source of magical knowledge, the Great Old One Tsathoggua is also slothful and lazy. With each question answered, the avatar seems to grow wearier, but also larger and more hideous (see “Ending the Ritual”). The investigators can safely ask four questions.

TOIL IN THE FIELDS

Conversations with the Avatar of Tsathoggua

- ✧ **Who or what are you?** Should the investigators ask about the nature of Tsathoggua, Keepers should award investigators 1D4 points in Cthulhu Mythos. It replies, “I am the Sleeper of N’Kai, The Toad. Some have called me Tsathoggua and placed me among the Great Old Ones. I am the oracle and patron to countless sorcerers. I can be a beloved master, or I can feast upon your body and soul. The choice is yours.”
- ✧ **What happened to Kai Price?** “He flew too close to a black flame and his wings were burned off. Now, he is just another one of my slaves.”
- ✧ **What is your connection to Jean Guillory?** “He is a potentially powerful sorcerer in my service, my new high priest, the first of many worshippers to come. He found one of my greatest treasures and uses it in my name.”
- ✧ **What is your connection to the plague deaths and the walking dead?** “My servant is using the treasure he found in my name. With its power, he creates an army of undead slaves to do my bidding. Through them I have delivered to my servant great wealth as well, as wealth is simply another form of power.”
- ✧ **What is Jean Guillory doing?** “He unearths one of my temples, with the slaves I have given him through the artifact he possesses. The stars of night have not shone upon it since the days of Old Hyperborea. He shall restore it, herald the restoration of my mastery over these lands, and unchain the temple’s greatest treasures.”
- ✧ **What are the treasures?** “One is a holy icon in my image, a powerful tool to my faithful, granting them power over the dead. The other is my offspring, a demi-god locked within my temple. Once freed, it will enforce my will and accept sacrifices in my name.”

Ending the Ritual

After each question asked, the body of Fabienne changes hideously. Every answer causes her to grow 10 SIZ points, her eyes bulge, her maw widens, her ears lengthen, fur sprouts from her hide, and bat wings emerge from her back. After four questions, very little of Fabienne remains. The investigators now stand before a smaller (SIZ 110) version of Tsathoggua, a huge creature towering above them. It then says, “This body is almost spent; you may ask a single question

more before this vessel becomes a sacrifice. Choose carefully.”

If the investigators protest, the avatar yawns mightily and says, “I grow weary, so I will deal. I will leave this vessel and spare its life if you pay my price. Kill the lead hedge witch, and I will spare her student.” This is not a true bargain, and the Great Old One is simply toying with them. It has every intention of killing everyone in the room regardless of their actions.

Formless Spawn

Exploding forth from an unlucky oracle

STR 35 CON 45 SIZ 65 INT 65
POW 75 DEX 90 HP 11 MOVE 12
BUILD N/A

DAMAGE BONUS: 0

ATTACKS PER ROUND: 2 (limited to 1 Bite per round)

WEAPONS:

Bite, 30%—A victim is instantly swallowed. Each round, the victim takes 1 point of damage from being constricted. The damage goes up progressively each round by one (on the second round it does 2 points of damage, on the third round it does 3 points of damage, etc.). While swallowed, the victims can’t take any actions, but their friends can attempt to free them by killing the Formless Spawn. A Formless Spawn can swallow up to its SIZ in prey. While digesting a victim, the Formless Spawn cannot move from the spot without freeing its victim, though it may still attack otherwise.

Fighting (tentacles), 60%, damage 2D6

Grab (fighting maneuver), damage 1D6

DODGE: 47%

ARMOR: Immune to all physical weapons, even enchanted ones. Spells may affect them, as will fire, chemicals or other forces.

SANITY LOSS: 1/1D10

If the investigators refuse or try to bargain, Tsathoggua becomes annoyed and the body of the avatar explodes in a grisly shower of gore. If the investigators ask another question, it answers, and then the avatar also explodes. Those witnessing this must make a Sanity check for 1D4/1D10.

If the investigators actually murder Madam Moss, the Great Old One does exit Fabienne, leaving her alive. However, the young woman vomits forth a seemingly endless stream of black tar-like fluid. She slowly shrinks and regains her form as the mass of black vomitus grows.

No matter what the investigators chose, they now face sudden peril. Forming from either the exploded corpse of Fabienne or coalescing from the mass of her black vomitus, a creature appears. It is a rather small Formless Spawn of Tsathoggua, which attempts to devour the investigators and Voodoo congregation. If the investigators have access to a spell such as Dismiss Tsathoggua or Cast Out Devil, or touch the avatar with an active Elder Sign, they can force the Great Old One from Fabienne’s body. She still vomits forth the Formless Spawn, but both Madam Moss and Fabienne survive (at least until the Formless Spawn begins its attack).

After The Ritual/ The Round Up

However the Formless Spawn is dealt with, either by destroying it or fleeing from it, a surprise awaits the congregation and the investigators outside. As the survivors, if any, leave, a group of six uniformed and armed Haitian police are on hand to arrest everyone. They have been called to the scene, by an anonymous tip (from Jean Guillory) to arrest a group of Voodoo fanatics conducting human sacrifice.

One member of the congregation tries to flee and is shot in the shoulder. He falls to the floor, screaming in pain, and is taken into custody. Another member of the congregation tries to resist and is beaten with a club into submission. The ranking police officer takes one look at the investigators and, if they are obviously foreigners, tells them to leave. They want nothing to do with arresting people who were “obviously” just in the wrong place at the wrong time.

Keepers should have at least one of the following congregation members survive the ritual (presuming that at least some of the investigators do): Raul Louima, Madam Moss, or her grandniece Fabienne. Their eyes meet the investigators’, and they whisper a plea for help. If the investigators make a successful Fast Talk, Persuade, or Credit Rating check, the police allow any of these three NPCs to leave the scene. Investigators can do nothing for the other members of the congregation,

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who go quietly into custody, while seeming happy that their leaders remain free. If the investigators threaten or physically confront the police, they are arrested (see “Arrested in Haiti”). If the investigators use a weapon in such a confrontation, they are very likely to be shot by police. Keepers should have more police and a squad of Gendarmerie arrive if trouble starts.

A Kindness Repaid

If the investigators help Raul Louima, Madam Moss, or Fabienne escape arrest, the Voodoo practitioners who escape and avoid arrest are grateful. They believe that if the investigators hadn’t been present, then none of them would have escaped the ritual alive. The only survivors would have been those who pledged to serve “Redouter Crapaud” or Dread Toad, which is what they name the Petra Loa (Evil Spirit) they took part in summoning. They immediately begin packing a few things, intent on going into hiding until everything blows over. They explain that, since their congregation is shattered and the enemy knows who they are, further resistance is futile. “You,” they explain, “still have a chance. We will give you what help we can.”

Each investigator is then given a gris-gris bag, a Voodoo talisman to protect them from evil. While wearing these talismans around their necks, investigators are immune

to the Nightmare spell (which has plagued members of the congregation) and exposure to the Drool of the Toad. Their allies explain that they tried to get one of these to Kai Price, but the enemy got to him first. After this, all members of Madam Moss’s coven who weren’t arrested go into hiding; their part in this battle is over.

CHASING AFTER GRAVE ROBBERS

Investigators may try to catch the grave robbers or intercept a zombi as it rises from its grave. The best sources of information on likely targets for body snatching/rising from the dead are current obituaries or staking out malaria wards and being patient. Older sources of information, such as the records at hospitals, missions, police reports, death certificates, or newspaper archives may be useful in finding those who have already risen, but are too old to catch someone “in the act”. By the time such information is recorded and filed, the dead have already left their graves. All bodies that go missing do so within three days of death.

Investigators checking the local obituaries, such as the ones published in *Le Nouvelliste*, must make a Luck check every day. If the investigators make a Hard Luck check, they discover 1D3 possible cases, spotting phrases such as “died quickly from

malaria” or “sudden, mysterious illness”. Burials will be in either: 1) Cimetière de Saint Luc, 2) La Miséricorde de Heven Sépultures, or 3) Cimetière de Repos Final (determined by a roll of 1D3). All three of these cemeteries have no security, and are located in remote locations at the edge of town, not far from major roadways. It is possible that multiple bodies arise from the same cemetery, or even that each cemetery has a single case of “grave robbing”.

EXAMINING THE VICTIMS

If investigators have a medical background, they can attempt to arrange performing or assisting with an autopsy of one of the “malaria” victims. A Hard Credit Rating, Law, or Medicine check is required to achieve this. They might also find a victim before the body is picked up by the coroner, unearth a victim before the body rises up, or even capture an active zombi for study (possibly even Kai).

Those medically examining such bodies make gruesome discoveries. Such corpses have traces of an acidic black substance in their lungs, bloodstream, and fatty tissues, spreading like a cancer. The black substance seems to be alive, but exactly how is scientifically unclear. It has properties that are viral, fungal, protozoan, and bacterial all at once. Under a microscope, the substance has no cell structure or other identifiable natural form. It is this substance that seems to be controlling the bodies; the bodies have no biological and neurological functions. These walking corpses are truly dead and cannot be saved. Learning all of this costs 1/1D3 Sanity points.

Keeper’s Note: The victims are not contagious. There is, of course, no way for the investigators to know this.

WATCHING THE DEAD

Investigators may decide the best way to catch the grave robbers is to watch over the grave of a possible target at night. Should investigators arrive at the cemetery during the day, they may actually witness the funeral. Once night falls, investigators wait for several hours, before eventually making a Listen check. Those making a successful check hear the sounds of scratching, followed by that of cracking wood. A half

Zombis (Undead Slaves)

	STR	DEX	CON	SIZ	POW	HP	MOVE	BUILD	DAMAGE BONUS
#1	127	45	75	55		13		2	+1D6
#2	75	40	75	75		15		1	+1D4
#3	67	15	97	50		14		0	0
#4	67	30	105	70		17		1	+1D4
#5	75	55	105	60		16		1	+1D4
#6	97	35	52	80	5	13	6 (Shamble)	2	+1D6
#7	90	35	60	75		13		2	+1D6
#8	90	20	90	70		16		1	+1D4
#9	45	45	90	65		15		0	0
#10	90	40	82	65		14		1	+1D6

ATTACK PER ROUND: 1

WEAPONS: Fighting, 30% damage 1D3+DB unarmed.

DODGE: Zombis are unable to dodge.

ARMOR: Ignores damage except to the head (penalty die on rolls to target head). Major wounds may sever limbs.

SANITY LOSS: 0/1D8 for realizing that the zombi is dead.

TOIL IN THE FIELDS

hour later, the earth above the grave begins to churn, as cold, dead hands emerge from below. Soon, the corpse finishes digging its way out of its grave, filthy, bedraggled, and emotionless. Those witnessing this must make a Sanity check for 1/1D8 Sanity points.

The Pick Up

After a few minutes of standing still, the creature orients itself and begins moving. Investigators who attack the creature or try to detain it will have a fight on their hands. If they do not attack or hinder it, they can follow the creature, as it ignores their presence. The risen corpse walks slowly out of the cemetery, and travels about a half mile further away from Port-au-Prince. It takes the most isolated route, avoiding places where it might be seen, until it reaches its destination, a waiting truck.

This truck is one of the same vehicles which investigators may have seen earlier, if they followed the zombi shoppers encountered in the marketplace. With the truck are three armed men, mercenaries in the employ of Jean Guillory. Two stand lookout while waiting for Mr. Guillory's new "volunteers", while the third sits in the driver's seat. If multiple zombis arise in a single night, from different locations, there is a 30% chance that the truck already contains a zombi.

After all of the risen zombis are picked up, the truck heads south, moving towards the Guillory plantation. The armed riflemen keep watch for anyone following them. Keepers can have the mercenaries set up an ambush for people trailing them, once they reach a dark and deserted stretch of road where such things would go unnoticed. Investigators hoping to follow the truck unseen must do so without the use of their headlights, while trying to stay far enough back to be unnoticed. This requires them to make a successful Stealth check.

Should the investigators have somehow persuaded any military officials and/or members of the Gendarmerie to keep watch with them for "grave robbers", no matter how "protected" Guillory may be, this is a bridge too far, especially if his men in the truck can be positively identified and/or trailed back to the Guillory estate. The investigator would then be able to muster a posse to assist them with any raids on the Guillory estate.

CONDITIONS FOR VICTORY & FAILURE

The investigators should be able to gather enough clues to figure out that Jean Guillory is behind the death of Kai Price, and is responsible for the mysterious happenings in Haiti. If the investigators wish to stop him and prevent the Great Old One Tsathoggua from enslaving the whole country, they must achieve at least one of the three following objectives:

Eliminate Jean Guillory as a Threat

Tsathoggua's new high priest could be stopped. The simplest way to do this is with his death. Bringing him to justice is nearly impossible, as no one is likely to believe claims of black magic, the living dead, ancient temples, or the existence of the monsters and/or the Great Old Ones. With the money at his disposal and the influence he wields with the local government, arrest, conviction, and incarceration are extremely remote possibilities. One exception, of course, is if the local authorities can somehow be manipulated into seeing the supernatural with their own eyes, with a plausibly mundane story such as positioning them to see a "grave robbing" which is anything but.

Destroy the Icon of the Toad

If investigators manage to find and destroy the Icon of the Toad, they sever Guillory's connection to his master. Not only will he no longer be able to create new zombis, but all existing zombis will cease to function. They will immediately fall to the ground. So long as the idol remains intact, Tsathoggua is able to send dreams to those near it to recruit new worshippers, control existing zombis, and create new ones through the Drool of the Toad. Without a steady supply of zombis, Guillory's financial power dries up within 30 days, as he is robbed of both free labor (in the cane fields) and no longer receives a steady supply of gemstones. Finally, Guillory will no longer be able to cast any of the spells he was taught, as he will be deemed unworthy by the Great Old One. Tsathoggua abandons him, in punishment for allowing the icon he was entrusted with to be destroyed by infidels.

Lt. Henry LeBlanc

Age 32, ranking officer of the 2nd Platoon, 844th Engineering Company

STR 60 CON 70 SIZ 60 INT 60
POW 80 DEX 60 APP 50
SAN 80 EDU 80 LUCK 75
HP 13 MOVE 8 BUILD 0

DAMAGE BONUS: 0

WEAPONS:

Colt New Service .45 ACP, 40%, 1D10+2, Range 15, Rate of Fire 1(2), 6 shots, 8 HP, Malfunction 00.

SKILLS:

Own Language (English) 70%, Other Language (French) 50%, Accounting 45%, Architecture 60%, Credit Rating 60%, Demolition 60%, Engineering 70%, Law 30%, Natural World 40%, Occult 30%, Operate Heavy Machinery 50%, Persuade 60%

Dr. Eric Gruber

Age 45, German Military Advisor and Captive

STR 60 CON 60 SIZ 60 INT 60
POW 80 DEX 55 APP 60
SAN 60 EDU 80 LUCK 45
HP 12 MOVE 7 BUILD 0

DAMAGE BONUS: 0

WEAPONS:

Fighting (Brawl) 50%, Handgun (currently unarmed) 50%

SKILLS:

Own Language (German) 80%, Other Language (English) 60%, Other Language (French) 70%, Other Language (Spanish) 50%, Accounting 45%, Anthropology 40%, Charm 50%, Conceal 55%, Credit Rating 60%, Cryptology 45%, Demolition 45%, Fast Talk 50%, Hide 50%, History 25%, Law 40%, Listen 60%, Persuade 70%, Stealth 50%.

Plantation Guards/Gendarmerie/2nd Platoon/844th Engineering Company Soldiers

	STR	DEX	CON	SIZ	INT	POW	EDU	HP	MOVE	BUILD	DAMAGE BONUS
#1	55	55	70	75	50	65	75	14	7	1	+1D4
#2	55	65	60	70	65	55	60	13	7	1	+1D4
#3	40	55	60	60	50	25	60	12	7	0	0
#4	85	60	60	75	55	55	65	13	7	1	+1D4
#5	30	60	35	40	85	55	70	7	7	0	0

ATTACKS PER ROUND: 1

WEAPONS: Fighting (Brawl) 30%, Winchester Model 06 pump action rifle .22 LR, 40%, 1D6+1, Base Range 40, Rate of Fire 2(3), Capacity 11+1, HP 9, Malfunction 98-00, with an extra clip.

SKILLS: Dodge 30%, Listen 45%, Spot Hidden 55%

Failure

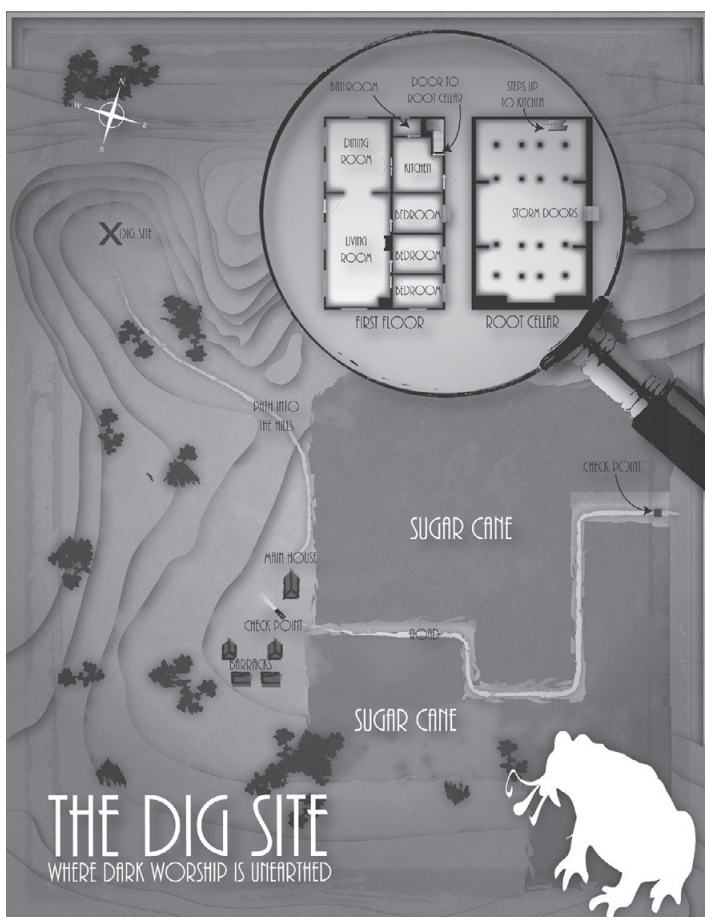
If the Scion of Tsathoggua is freed and escapes into the surrounding countryside, the investigation ends in failure. The creature goes on a rampage, feeding its endless hunger on both livestock and human victims. It kills hundreds before ultimately being brought down by U.S. Marines, who quickly cover up the incident (see “If the Investigators Fail”).

MILITARY ALLIES (Keeper’s Option)

Keepers may allow the investigators the opportunity of recruiting some well-equipped allies in their fight against Guillory and his inhuman master. Some such men would be the 2nd Platoon of the 844th Engineering Company, 225th Engineer Brigade (part of the Louisiana National Guard). The investigators can find these men hard at work on a civil engineering project, draining wetlands between Port-au-Prince and the Guillory Plantation. These soldiers have been working near the Guillory plantation for several months now, and have seen enough strange things to suspect that something strange is going on.

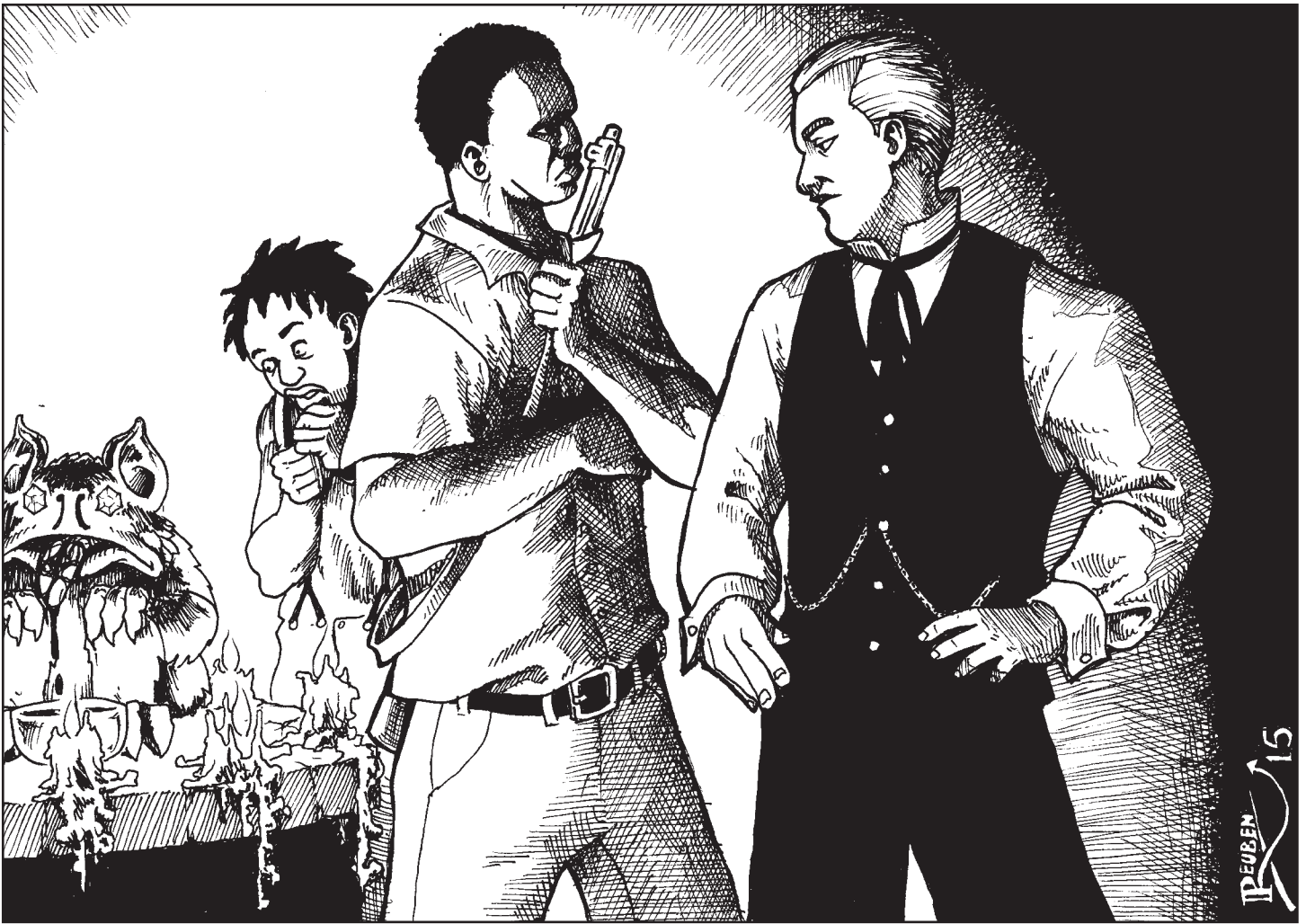
Investigators might encounter these men a few miles from the Guillory plantation as they are working. Their camp has a bulldozer, as well as explosives for the removal of stubborn stumps and breaking up rocks. The soldiers are also armed, in case trouble breaks out somewhere nearby. If the investigators attempt to question these men, they are directed to speak with Lieutenant Henry LeBlanc. Lt. LeBlanc has a negative opinion of Jean Guillory, saying that he is a rich bully with a cadre of hired thugs, and his workers are little more than slaves. LeBlanc also mentions that a few of Guillory’s mercenaries carry German military class rifles as well, and LeBlanc wouldn’t be surprised if he were secretly working with the Germans.

If the investigators hint at Voodoo, magic, or worse, they find Lt. LeBlanc to be very open-minded about such matters, having seen some of the soulless workers first hand (albeit at a distance). Also, he grew up in New Orleans, and had an uncle who took part in the Legrasse raid back in 1907 (see “The Call of Cthulhu” by H. P. Lovecraft). He asks if the investigators are going to visit the plantation, hinting that Guillory doesn’t allow visitors and has the guards shoot trespassers on sight. “They can’t patrol the cane fields effectively, of course,” he says. “From a tactical assessment, that is how I would lead my men in. Of



Destroying the Temple and The Scion Within

The main goal of Jean Guillory and Tsathoggua is the restoration of Great Old One’s temple and the freeing of the creature within. This entity, a Scion of Tsathoggua, is a child of the Great Old One, a hideous and powerful adversary, but it is not invulnerable or indestructible. With the right weapons, tools, and/or equipment, investigators may be able to destroy both the temple and the creature within. Should this happen, Jean Guillory will be abandoned by his god (see “Destroy the Icon of the Toad”), punished for being unworthy.



course, I couldn't move against him unless I had proof of something dire, like paperwork connecting him to the German government or direct orders to do so. He's too well connected for anything less. Good luck."

THE GUILLORY PLANTATION: OVERVIEW

The plantation is located about twelve miles southeast of Port-au-Prince. It covers several hundred acres and holds a large main house, four smaller buildings (the barracks compound), the temple dig site, and a vast ring of tall cane fields. The sugarcane here has not been harvested in some time, so most stalks are fifteen to nineteen feet tall. They obscure view of everything beyond them, which is by design. A single road leads to and from the plantation, and is protected by a military style checkpoint, complete with a boom barrier, spot lights, and armed guards. Everything appears new, having been either rebuilt or renovated within the last few years.

Personnel, Slaves, & Security

Jean Guillory lives in the main house with his mercenary captain, Thomas Delsaint, and Gabriel Alix, one of the vanished members of Mama Moss's congregation. Gabriel came here hoping to preserve his sanity, but is slowly being corrupted into the service of Tsathoggua. For Keepers, he is a wildcard, equally likely to battle the investigators or join them in their fight against Jean Guillory. Four servants live here as well, but they are harmless, innocent, and insane. To them, all is normal here, as their minds struggle to shield themselves from the horrific things that they've witnessed.

Thomas Delsaint commands a force of ten mercenaries, who defend the plantation and its owner. They patrol the grounds, dig site, and surrounding area. They are aware of what is going on, but are well paid and loyal. Most are hardened killers with few, if any, morals. If any investigators surrender to the mercenaries, then they are handed

over to Thomas Delsaint (see Captured). The mercenaries try to kill anyone who offers resistance or attempt to flee.

Hidden away behind the tall cane fields are the zombis. There are currently twenty zombis working on the plantation. Most are stationed at the dig site, mining precious stones and excavating the Temple of the Toad. A few tend the cane fields, not to harvest anything, but to ensure that it is growing thickly and obscuring the dig site from the prying eyes of outsiders.

The Barracks Compound

This is a set of four buildings once used to house workers, but are now the barracks for the estate's security force. There is a main barracks, a mess hall, a small doctor's office, and an armory. The barracks holds beds for a dozen men. The mess hall has a full kitchen and many weeks' worth of supplies, and the doctor's office is as well stocked as a small field hospital. The armory is both locked and guarded 24 hours a day. It contains three dozen Mauser rifles, a dozen Luger

pistols, a box of 16 hand grenades, and nearly 1,000 rounds of ammunition. All of them are clearly marked as belonging to the Weimar Republic (Germany). This find would be enough evidence to gain the assistance of Lt. LeBlanc of the 225th Engineering Brigade. Such a find would cast serious doubt on Guillory's true allegiance, and imply that he is working with the Weimar Republic to undermine the U.S. occupation.

Military Advisor (Keeper's Option)

Keepers may wish to add one more person to Guillory's security force, Dr. Erik Gruber, a German agent and military adviser. He has supplied and helped train Mr. Guillory's mercenaries and, like Gabriel Alix, he has become something of a prisoner here. Keepers should consider him a wild card, and have him either help defend the compound or side with the investigators as a way to win his freedom.

The Main House

This medium-sized plantation house has been recently renovated. Jean Guillory and his "acolyte," Gabriel Alix, seldom leave the house. Thomas Delsaint can be found here 50% of the time, and if he is absent, then two guards are here in his place. All outer doors are locked and windows latched at all times (which makes the interior of the house stifling). Guillory sleeps during the day, and is most active from dusk until dawn.

Tactically minded investigators can try breaking into the house; however, Stealth checks should be required to avoid notice, and Locksmith checks needed to gain entry. The most important room of the house is the basement, which has been converted to a small shrine. This is where Guillory spends most of his time (he's found here 65% of the time).

The Shrine

This chamber's walls are lined with large stone blocks. The cellar floor is hard packed earth, although investigators making a Spot Hidden check notice that the ground has been disturbed in several places. There is a table which has been converted into what can only be described as a crude altar. It holds a strange stone idol, a depiction of a large, squatting, toad-like being with large, bat-like ears. Sitting in front of the statue is a copper bowl into which the statue seemingly drools, dripping strange black ichor from its extended tongue. A swarm of mosquitoes eagerly lap up the fluid.

The stone that the idol is made of, and the technique used to carve it, are unidentifiable to modern science (Science: Geology). Investigators attempting Archaeology checks are equally stumped, discovering only that the artifact is from an undiscovered, incredibly advanced, pre-historic civilization. A Cthulhu Mythos check is able to identify the statue as a rendering of the Great Old One Tsathoggua, and the artistic style that of the pre-human kingdom of Hyperborea. The statue, which is very durable, takes 80 H.P. worth of damage before being destroyed. Destroying it is one of the investigator's win conditions.

If investigators try to remove or harm the idol, they get a nasty surprise. The disturbed ground erupts, and four zombies emerge, causing a Sanity check for 0/1D8. Three of them try to protect the statue and keep the intruders from escaping, while the fourth begins ringing a large, loud bell. The investigators have only a single round to prevent the bell ringer from sounding a general alarm. Jean Guillory, plus either Thomas Delsaint or two of his security detail, and Gabriel Alix come rushing in after 3-5 rounds (1D3+2).

Defeating Jean Guillory

Jean Guillory is the central figure in this investigation, a puppet of the Great Old One Tsathoggua. Without him in place, the plot to restore The Toad as the Divine Tyrant of Haiti falls apart. But he does not go down easily or quietly, using everything at his disposal to defend himself and his property, and enforce the will of his dark god. He is also never alone, with bodyguards and his possibly cowed acolyte always close by. For Guillory, there is no redemption; he is wholly corrupted to the dark will of his new god. His defeat is another of the investigators' win conditions.

The Cane Fields

The vast, unharvested cane fields of the plantation could bring Jean Guillory a fortune, but they are currently only used to ensure privacy and security to the temple dig site. The only road to the dig site is not only patrolled by armed guards, but blocked by another military style boom barrier checkpoint. While such patrols and checkpoints could be snuck past, with Stealth checks, or overcome quietly and quickly before they can raise a general alarm (there are two checkpoints), such tactics are incredibly risky. The safer path leads through the cane fields.

However, traveling through the cane fields is not completely safe. The canes are tall and tightly packed, limiting visibility and reducing the investigators' movement rate by half. Furthermore, investigators will have to contend with razor wire barriers, booby traps, and zombi patrols.

Razor Wire

Razor wire has been strung here and there among the canes. Investigators must cross between 2-4 (1D3+1) lines of wire while crossing through the cane fields, each time, either by climbing through the line (costing 1D4 HP), cutting it (which requires a suitable tool and 2 rounds of work), or covering it with something (like spare clothing) and climbing over it (which requires 3 rounds of work).

Booby Traps & Zombis

The cane fields are patrolled by zombies and laced with booby traps. Investigators crossing the cane fields must make a Luck check. For each check failed they either stumble into a booby trap (1-4 on 1D6), or encounter an undead patrol (5-6 on 1D6).

Booby Traps: Dozens of two feet deep covered pits, lined with sharpened young cane stakes, have been constructed within the fields. They are large enough for only a single person to fall into, and cause 2-5 HP of damage (1D4+1). Such wounds are painful (CON check to avoid screaming) and can be crippling (if the failed Luck check was a Fumble, movement is halved). Investigators failing a Luck check while crossing the fields fall into one. The traps can be detected and avoided by making a successful Spot Hidden checks, but doing so slows movement through the fields to 1. Booby traps are often strategically placed to take advantage of people trying to go around razor wire barriers, of course.

Zombi Patrols: The last hazard in the fields is wandering patrols of zombies. These zombies walk in pairs through the cane fields, looking for intruders. When they find someone in the cane fields, one of the zombies attempts to grapple the intruder while the other begins ringing a large cow bell to sound a general alarm (which summons another two zombies in three rounds, and 1D3+1 armed mercenaries in six rounds). The zombies try to grapple everyone that they can, to hand them over to the mercenaries, who then either shoot them or capture them, depending on the investigators' level of resistance (e.g., fisticuffs and blunt force

TOIL IN THE FIELDS

melee weapons vs. bladed melee weapons and firearms). Captured investigators are handed over to Thomas Delsaint (see “Captured”). Investigators making a successful Listen check hear the patrol coming. Intruders making successful Stealth checks can either hide from or sneak past these patrols.

Captured

Any investigators taken prisoner are taken to the basement of the main house and tied to heavy oak chairs. Here, they are questioned by Thomas Delsaint and Jean Guillory. Guillory asks the questions while Thomas Delsaint ensures they are answered promptly. He does this with the use of a lit cigar, a pair of pliers, and his bare fists. Investigators suffer a great deal of pain, but only 1D4 points of damage (Delsaint is an experienced and skilled torturer). No matter what the investigators answer, their fate is the same: sacrifice to the Scion of Tsathoggua as soon as the creature is freed. Keepers can allow the investigators to attempt to escape, be rescued by any companions who are still at large, or be consumed by the ravenous

creature Guillory is trying to free. Escape without aid is difficult, requiring either a Conceal check (to have secreted something that can cut the ropes) or an Extreme DEX check (to wriggle free).

The Dig Site

Investigators reaching this place, surrounded by tall cane fields, find a deep excavated area about a hundred yards across and fifty feet deep. It is part strip mine and part archaeological excavation, although the care and preservation of artifacts has not been a concern. The roof of a massive temple, of incredible age and alien design, has been unearthed near the center of the dig site.

At least four armed mercenaries stand guard here at all times, and shoot any trespassers on sight. They watch over a work force of fifty or more zombis, dressed (at best) in tattered and dirty clothing. Work continues 24 hours a day, and at night, the area is illuminated by over 100 torches. While some of the zombis work mining gemstones to support the operation financially, at least two thirds of them toil at

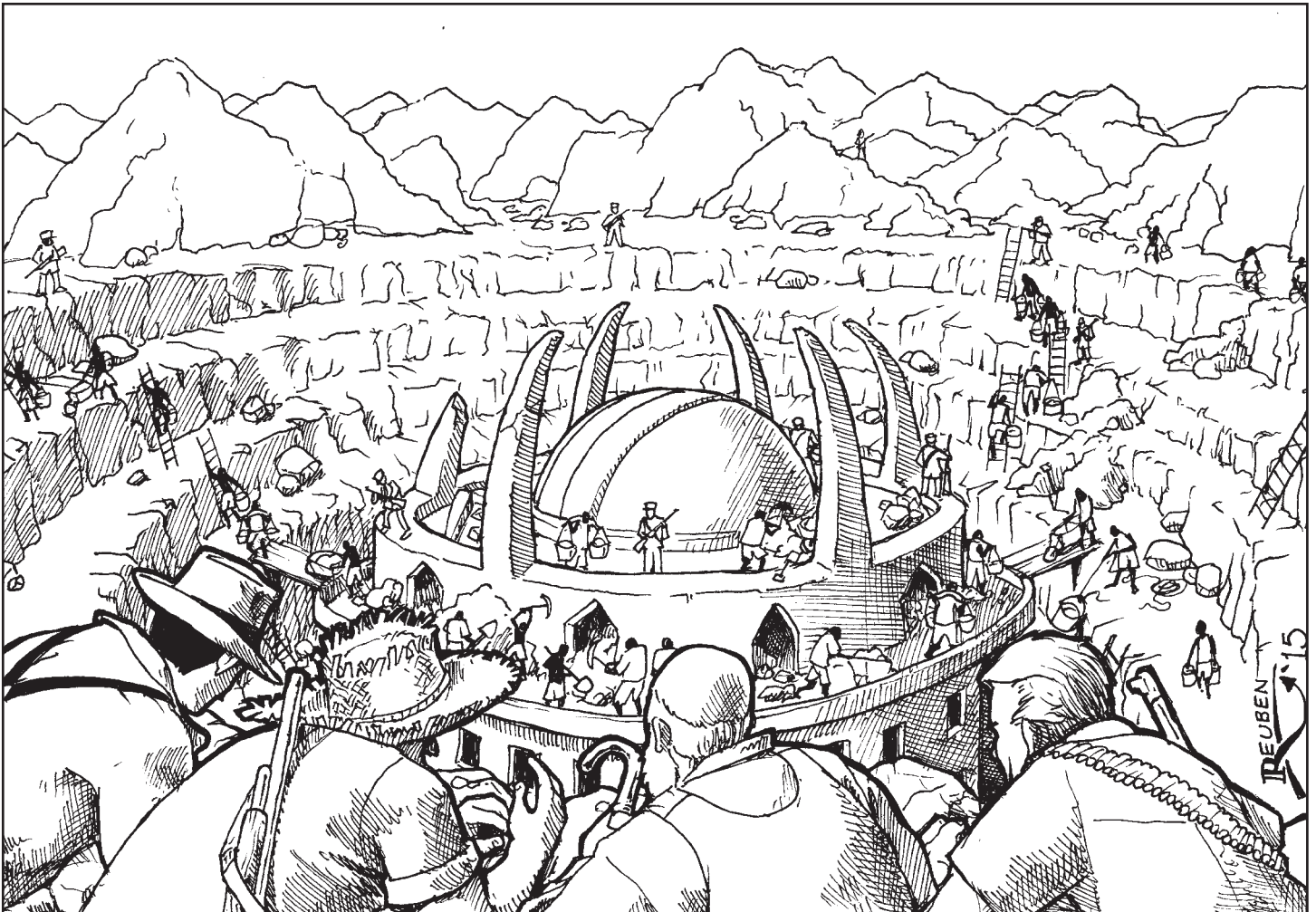
unearthing the temple. The only man-made structure is a large work shed, used to store tools, mined gems, and other equipment.

The Storage Shed

This shed is always locked, although it can be picked with a Locksmith check, or forced open with a Opposed STR check vs. STR 70. Inside the shed are various tools used at the site, some food and water for the guards, oil, and several crates containing hundreds of torches. Of possible use to the investigators is a box holding a dozen sticks of dynamite, and a coil of fuse that will burn for up to 30 minutes when lit.

The Temple

Only a small section of this building, made of a strange green stone, has been uncovered thus far. This is a domed section of its roof, set with a large decorative copper disk covering an open space, which once let in moonlight. This rune-covered disk, a plug actually, starkly contrasts with the rest of the temple and does not appear to be part of the original design.



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Those making a successful Occult check identify the writing as Hyperborean. Investigators making a successful Cthulhu Mythos check not only identify the characters as Hyperborean, but also realize the disk's true purpose. The runes form a protective barrier, a massive Elder Sign, a ward powerful enough to keep any otherworldly force at bay. This ward has severely limited excavations, as the zombis cannot closely approach it.

THE TEMPLE OPENS

Investigators may fail to stop Guillory from blasting away the copper disk, or they may remove it themselves in order to destroy the creature within. Either way, once the moon roof of the temple is unblocked, a rush of air is sucked into the inky void below, followed by a rising musky stench that both stings the eyes and twists the stomach in a wave of nausea.

At first, those looking inside see only darkness, but investigators making a successful Spot Hidden checks see something slowly moving. Those making a successful Listen check hear

the sound of massive footfalls, followed by the flapping of wet slimy wings and a soft, child-like tittering sound.

Investigators only have 1D3 rounds to prepare as the Scion of Tsathoggua bursts out of the temple through the open moon well. This massive creature resembles an enormous, bloated, fleshy, elephantine thing, coated in a black ichor with six hooved feet and massive tentacles. Bony tusks extend from a large face covered in a multitude of unblinking eyes. Sanity Loss for seeing the Scion is 1D2/1D10.

The creature tears into anyone in the immediate vicinity, although it spares those faithfully serving its sire. It pursues those who flee, and any infidels it finds, within one mile of the temple. If the freed Scion is not destroyed, the scenario ends in failure. Investigators managing to destroy the Scion of Tsathoggua achieve one of the scenario's win conditions. The massive horror departs this dimension, disintegrating into non-existence while squealing like a dying pig.

Scion of Tsathoggua

Greater Servitor

STR 255 **CON** 105 **SIZ** 330 **INT** 80
POW 75 **DEX** 45 **HP** 43 **BUILD** 7

DAMAGE BONUS: +6D6

ATTACKS PER ROUND: 2D6

tentacles, one bite, or one trample

WEAPONS:

Tentacles, 45%, damage 3D6

Trample, 35%, damage 2D10 +6D6

Bite, 25%, damage 1D6 +6D6

ARMOR: The mucous-like makeup of their bodies means that they suffer only minimum damage from non-encharnted physical weapons. Encharnted weapons, fire, chemicals, electricity and magic harm them normally.

SPELLS: Contact Tsathoggua, Contact Formless Spawn, Dampen Light, Dread Curse of Azathoth.

SANITY LOSS: 1D2/1D10 to see a Scion of Tsathoggua.



POSSIBLE ENDINGS

Blast it Open!

Keepers can have Jean Guillory grow impatient with progress on the excavation and take matters into his own hands. In this case, he visits the dig site personally one night, and orders the guards to blast the barrier disk to pieces with dynamite, thereby opening the temple and releasing the Scion of Tsathoggua. He also does this if the Idol of the Toad is destroyed and he loses his force of undead slaves. Guillory likely has Delsaint and Alix with him at this time, possibly even Dr. Gruber.

This outcome should give investigators who enjoy a pulpy style of play a very satisfying ending. Investigators face flying bullets and hurled spells, a slowly burning fuse to a bundle of dynamite, and flickering torch light as a horde of lumbering zombis close in to defend their master. If they don't cut the fuse in time, there is a massive explosion followed by the emergence of the Scion of Tsathoggua (see "The Temple Opens").

The U.S. Army vs. The Toad

If the investigators manage to bring evidence of Germany supplying Guillory with arms, or rescue Dr. Gruber (if he is present), then Lt. LeBlanc of the 225th Engineering Brigade agrees to take action. He joins the investigators, leading eight of his men, in an assault the plantation. They come fully armed and ready to face whatever challenges or horrors await them. After confirming the presence of the living dead on the plantation, they stop trying to take prisoners. Keepers should try to have the investigators remain the focus of the narrative, having Lt. LeBlanc and his men consult in and support their decisions or fight just off stage.

If the investigators win the battle of the Guillory plantation, Lt. LeBlanc and the 225th Engineering Brigade help to rebury the temple. If the Scion has already been released, they drop explosives into the temple and collapse it. Destroying the Temple of the Toad is one of the investigator's win conditions. Either way, they rebury everything using their heavy equipment, before setting fire to the plantation's houses and cane fields. Lastly, the soldiers provide a perfect alibi for the investigators, explaining everything away to the higher authorities so that there are no repercussions for their actions.

NOTE: Both these possible endings can happen at the same time.

IF THE INVESTIGATORS ARE VICTORIOUS

If the investigators are successful, then they eliminate the threat of Jean Guillory and prevent the resurrection of the Cult of the Toad. So long as they are careful in eliminating evidence, constructing an alibi, and presenting a believable cover story, the investigators can escape blameless of any crime. The malaria outbreak is quickly brought under control, and no further cases of "grave robbing" occur. If the investigators are able to recover the body of Kai Alexis Price, they can ship it back to his grateful father in Massachusetts. If not, the doctor will be disappointed, but will still cover the investigators' expenses, provided they give him a reasonable (even if not entirely truthful) explanation. The Great Old One Tsathoggua, the Sleeper of N'Kai, gives up Its ambitions to return to prominence in Haiti and returns to Its slumber, for now.

IF THE INVESTIGATORS FAIL

If the investigators fail to stop Jean Guillory from opening the temple and freeing the Scion of Tsathoggua, disaster befalls Haiti. While the plot to restore widespread worship of the Great One ultimately fails, thousands still die of illness, the rampages of the Scion, and the heavy-handed response of the U.S. Marines as they restore order at any cost. The entire incident is blamed on rioting caused by extremists exploiting a malaria epidemic, but the investigators must live with the truth.

SANITY AWARDS & PENALTIES

For Stopping Jean Guillory's Plot: +1D6 SAN

For Defeating Jean Guillory : +1D3 SAN

For Defeating Thomas Delsaint: +1D3 SAN

For Destroying the Icon of the Toad: +1D4 SAN

For Destroying the Scion of Tsathoggua: +1D6 SAN

For Each Vodouissant rescued from the ritual and police raid: +1 SAN

The Scion of Tsathoggua runs amok: -1D10 SAN



CRIMSON EYES & AZURE POOLS

by

Jason Williams

INTRODUCTION

Recently retired Professor Manford Dinsdale from Miskatonic University was last known to be sailing in the Caribbean with three students on board the *Jeremiah Orne*, a modified ketch now serving as a research vessel. Their plan was to spend the winter and spring researching the flora and fauna of the Bahamas. They sailed out of Woods Hole in mid-December. All hands were experienced sailors. However, Bahamian authorities have notified the United States Ambassador that their sailboat was found abandoned and adrift by the Royal Canadian Navy destroyer *HMCS Champlain*, which towed it to the port of Nassau.

After the sailboat was towed into port and the police had a chance to search it, they determined that the last location of the sailboat before the crew went missing was along the coast of Andros Island. The Bahamian authorities sent out two police boats to make inquiries and search for lifeboats and survivors. At the start of the scenario, the police have reported no signs of the missing expedition members. This may be due to the fact that the only communication with Andros Island is a mail boat that visits every two weeks.

The governor of the Bahamas has asked his advisors to convene an independent group of investigators to look into the incident. For players wishing to create local investigators, Nassau is home to a wide variety of people, including veterans of the Great War, from all over the world, possessing a wide variety of backgrounds. Capable investigators are

needed immediately to assist in locating the missing members of the Dinsdale expedition. Such individuals visiting the Bahamas are welcome to join these efforts.

In the day or two that these investigators are being recruited by the governor's office, Miskatonic University will be notified about the missing persons, and send a telegram that they will cover any expenses and the cost of having the sailboat returned to their Woods Hole facility in the spring. The Royal Canadian Navy has waived any salvage claims on the boat, as a gesture of goodwill and sympathy for the families of the missing.

INVESTIGATOR POSSIBILITIES INCLUDE:

- ✧ An individual involved in police work in the Bahamas, or retired from a military force from any nation that fought on the side of the British in the Great War.
- ✧ A guide/hunter familiar with various islands in the Bahamas.
- ✧ A member of the Governor's administration, who will be granted a leave of absence to get involved with the search for the missing persons.
- ✧ An academic, with or without a connection to Miskatonic.
- ✧ A friend, relative, or romantic interest of one of the missing people.
- ✧ Elements of the U.S. Navy or Coast Guard, assigned to assist in a search for missing U.S. citizens.

KEEPER'S INFORMATION

This scenario introduces a servitor race called the Chickcharnies. They are few in number, the degenerate remnants of a once great civilization. They came to Earth forty thousand years ago from the depths of space, traveling through space-time to establish a colony here. They worshipped Azathoth, and brought with them one of the many less powerful entities which mindlessly dance in the court of the Daemon Sultan, a Lesser Other God which became known to mankind as The Luska.

Over many thousands of years, their race slowly declined, losing their vast knowledge of magic until only a mastery of gates remained. Their great temple is lost, and now the Luska dwells in one of the deep pools near the Chickcharnies' only remaining settlement. The Chickcharnies' aerie is an enormous treetop construction of woven branches, hidden deep in the pine forests of Andros, one of the islands of the Bahamas, and protected by a small number of human allies. However, while they have lost much of their power and intellect, the Chickcharnies still remain deadly and mysterious, creatures of legend among the region's human population. Seeing one is considered both an ill omen and a possible sign of pending good fortune.

The expedition from Miskatonic University was looking for the mythical Chickcharney when it visited Andros Island, but the professor and students had not told anyone back home, for fear of being ridiculed by their

The Crew of the *Jeremiah Orne*/ The Dinsdale Expedition

DR. MANFORD (MANNIE) DINSDALE: Retired MU professor with the School of Natural Sciences, he has gone on four field expeditions over the last six years, usually to chaperone graduate students.

MATTHEW ELDER: Graduate student with the School of Natural Science, his studies focus on ornithology. An expert hiker and avid outdoorsman who has done field research in the American Midwest.

NATHANIEL (NATE) WHEELER JR.: Graduate student with the School of Human Conduct, he studies Anthropology, specializing in the origins of legends, folklore, and mythology.

DANIEL BARLOW: A pre-med graduate student with the School of Medicine, he was conducting field research on MU's Maritime Semester, and was an experienced sailor.

Dr. Manford "Mannie" Dinsdale

Retired botany professor from Miskatonic University

STR 55 CON 55 SIZ 70 INT 75 POW 50 DEX 50 APP 45
SAN 50 EDU 90 LUCK 40 HP 12 MOVE 4 BUILD 1

DAMAGE BONUS: +1D4

SKILLS: Art/Craft (Boatbuilding) 45%, Mechanical Repair 40%, Navigate 65%, Pilot (Boat) 75%, Science (Botany) 80%, Survival (Sea) 60%, Swim 50%

DESCRIPTION: Retired botany professor from Miskatonic University. Dinsdale wants to stay active in his professional field, while tapping into the resources of the university to finance this winter sailboat excursion to the Caribbean. He is part of the "old boys' network" that is alive and well at Miskatonic University.

Matthew Elder, Graduate Student at MU

School of Natural Sciences, Ornithologist

STR 55 CON 50 SIZ 60 INT 75 POW 55 DEX 45 APP 60
SAN 55 EDU 75 LUCK 60 HP 11 MOVE 7 BUILD 0

DAMAGE BONUS: None

SKILLS: Charm 30%, Credit Rating 50%, Natural World 40%, Science (Ornithology) 55%, Science (Zoology) 50%, Track 40%

DESCRIPTION: This driven graduate student, an expert in the field of ornithology (the study of birds) has become obsessed with discovering a new species. He developed a casual interest in cryptozoology, mostly through his friend Nate Wheeler. He comes from a wealthy Vermont family with deep political connections. He is an expert hiker and avid outdoorsman who has done field research in the American Midwest.

Nathanial "Nate" Wheeler

Graduate student at MU School of Human Conduct, Anthropologist

STR 75 CON 40 SIZ 65 INT 70 POW 55 DEX 40 APP 60
SAN 55 EDU 85 LUCK 70 HP 10 MOVE 8 BUILD 1

DAMAGE BONUS: +1D4

SKILLS: Electrical Repair 25%, Mechanical Repair 50%, Lore (Cryptozoology) 50%, Navigate 30%, Pilot Boat 40%, Science (Anthropology) 55%, Track 40%

DESCRIPTION: Born into a prominent Boston family of lawyers, Nate followed his own path forging a career in Anthropology. He is far traveled and the focus of his studies is the origins of various cultures' myths, legends, and folklore. He is intrigued by cryptozoology and feels that legends of mythical animals could hold the key to modern scientific discoveries of rare and elusive new species.

peers. After visiting several towns along the eastern coast of Andros Island, they finally found a clue as to where there might be worshippers of the creatures, and set out to find the secret grove. Upon locating the site, the expedition members hid and watched several locals present offerings to a hideous idol which they seemed to revere. After the worshippers left, visibly deformed people, members of a leper colony, crept out to gather the offerings. The expedition members took the statue back to their ship for further study, but this sacrilege brought down the wrath of the Chickcharnies.

The expedition's vessel, the *Jeremiah Orne*, was attacked by a group of Chickcharney in retaliation, aided by their human allies from the leper colony. In the confusion of the battle, the *Jeremiah Orne* went adrift. The statue remained hidden onboard and was not recovered. Expedition member Daniel Barlow was killed and the remaining three members were captured. The survivors (Dr. Manford "Mannie" Dinsdale, Matthew Elder, and Nathanial "Nate" Wheeler) were taken to the Chickcharnies' aerie, to be used as food and hosts for the creature's implanted young. Currently they remain prisoners, with Chickcharney larva growing within them, and their time is slowly running out.

Timeline for the Keeper

The following table provides details for the Keeper about the timeline of events leading up to the disappearance of the crew, and what is happening in the background while the investigators are looking into the matter.

✂ January 14th–17th, 1929:

The Dinsdale expedition does research in Nassau.

✂ January 18th–23rd:

Expedition investigates at Nicolls Town.

✂ Thursday, January 24th:

Expedition investigates at Mastic Point.

✂ Friday, January 25th:

Expedition visits Andros Town

✂ Saturday, January 26th:

Expedition sails to Bowen Sound and makes camp nearby.

✂ Sunday, January 27th:

Expedition continues research at Bowen Sound.

✂ Monday, January 28th:

Expedition observes offerings, removes Chickcharney idol from grove, and sets traps in the area.

CRIMSON EYES & AZURE POOLS

✧ Tuesday, January 29th:

The *Jeremiah Orne* is attacked and goes adrift, expedition members killed or captured.

✧ Wednesday, January 30th:

Captives implanted with Chickcharney larva at aerie

✧ Thursday, January 31st:

Jeremiah Orne found snagged on reef and placed under tow.

✧ Friday, February 1st:

Nassau contacts Washington.

✧ Saturday, February 2nd:

Nassau press release.

✧ Saturday, February 9th:

Matthew Elder dies as implanted larva emerges.

✧ Monday, February 11th:

Dr. Manford Dinsdale dies as implanted larva emerges.

✧ Thursday, February 14th:

Nathanial Wheeler dies as implanted larva emerges.

STARTING THE INVESTIGATION

The investigators' starting point will be on the island of New Providence, in the capital city of Nassau, on or around February 3rd, 1929. Once assembled, the investigators meet with Charles Orr, the Governor of the Bahamas, who briefs them on what is known about the disappearance. Governor Orr is a kindly looking man in his late fifties with a thick bushy mustache and balding head. Orr has spent his career working for the British Colonial Office. This prestigious posting marks the high point of his career.

He is sympathetic to the mission that the investigators are undertaking and will be as helpful as possible.

Orr tells the investigators that there was a boat with police constables searching along the shores of Andros Island for signs of the missing Americans, but the constables are being reassigned due to a more pressing matter (recent reports of piracy to the north). He would like the inquiry to be as thorough as possible, in order for a report to be made to the U.S. Consulate. However, finding the men quickly should remain their top priority, as the missing men may be stranded somewhere, in need of medical attention, or running low on supplies. That said, Orr fears that the expedition may have met with foul play, and if that is the case, any information gathered could be useful in building a legal case against any wrongdoers.

Information for Investigators

The investigators have control over who they see and in what order. There should be sufficient information for the Keeper to allow the investigators to roam freely through Nassau and follow whatever leads come to mind. Ultimately, they must travel to Andros Island to follow the path that the missing crew took. The timeline provided above notes the dates on which things happen to the surviving members of the missing crew.

False Waterfront Rumors

The investigators may attempt to speak with people who work along the waterfront, who may (or may not) have interacted with the expedition members. Some (40%) may share

their theories about the missing Americans; unfortunately, none of them are correct.

✧ The crew of the *Jeremiah Orne* probably tried to rescue one of their members who had fallen overboard, and all eventually ended up in the water with the boat drifting away from them. The usual dinghy used for rowing ashore was not found with the boat. (Keeper's Note: The part about the dinghy is true.)

✧ Smugglers or rum runners may have boarded the ship to rob the crew and ended up killing them. Scared of getting caught, they set the boat adrift, thinking that it would strike a reef and sink.

✧ The crew was not university students, but American rum runners that were killed by a rival gang.

VISITING THE JEREMIAH ORNE

There is a police officer, Constable Myron Ledard, posted at the bottom of the gangway leading to the deck of the *Jeremiah Orne*, with instructions not to let anybody on board without proper credentials. This is to prevent unauthorized access and keep anything from being removed from the vessel. Those examining the vessel who have even a modicum of sailing skills can tell the ship has recently been damaged. If investigators question Constable Ledard about the damage, he explains that the Canadian vessel that recovered the boat had to pull it off a small reef where it had grounded. Constable Ledard permits the investigators to have free run of the ship whenever they want, having been told to expect them from the Governor's office.

About Nassau, Bahamas

The capital of the Bahamas is located on the northeastern coast of the island of New Providence. In 1928, the island has a population of 12,975, with approximately two thirds of the populace living in the city of Nassau. New Providence has the best harbor in the Bahamas islands, and the oldest sections of Nassau date back to 1695.

Currently (1929), the Bahamas are accessible only by boat. Construction on Oakes Field Airport has just begun, and the airport will open in late 1929. That same year, Pan Am will offer service to

Nassau via seaplane, landing in the bay and docking near where the modern day Paradise Island Bridge is located.

Gun laws in the Bahamas are on the books, but only about one out of three firearms is registered. Ships arriving in a Bahamian port of registry must declare any firearms that they have on board, with the make, model, serial number, and number of rounds of ammunition. In the 1920s, there are several private hunting lodges on various islands throughout the Bahamas. Foreigners who have letters of introduction from those hunting lodges or

written confirmation of reservations can have shotguns, long rifles, and ammunition in their luggage. Investigators explaining they are working for Governor Orr, conducting a search for the missing Dinsdale Expedition, are allowed to retain their weapons once this is verified with a quick phone call to the governor's office. Those attempting to smuggle weapons in without any form of declaration will find their weapons being confiscated. Investigators can overcome the situation through successful Charm, Credit Rating, Fast Talk, Intimidate, or Persuade checks, or good old fashioned bribery.

The Jeremiah Orne

The *Jeremiah Orne* is a ketch constructed in Boothbay, Maine in 1923. It is named after the individual who bequeathed his fortune to Arkham College in 1795, turning it into the Miskatonic Liberal Arts College.

LENGTH: 72 feet (21.75 meters)

BEAM: 14 feet (4.27 meters)

DRAFT: 7 feet 6 inches (2.29 meters)

HULL: Wood

RIGGING: Bermuda ketch

ENGINE: 1 gasoline inboard, 6 knots cruising speed

CABINS: 6; 1 converted to a field laboratory, 1 storage room, 4 sleeping cabins

GALLEY: 4 burner gas range, small oven, sink, ice box (not a refrigerator)

HEADS (LAVATORIES): 1

Searching the Ship

Very little has been touched on the ship, with the crew of the *HMCS Champlain* taking great pains to disturb as little as possible. Life jackets are still onboard, and enough canned food for at least a week (for four men) can be found in the galley. There are many reference books onboard, mostly concerning ornithology, biology, and Caribbean folklore.

Investigators can find racks of sample bottles, filled with preserved specimens of Caribbean flora and fauna, as well as several trays of different feathers, but none of these are unusual.

There are three items of interest to the investigators onboard the *Jeremiah Orne*:

The Ship's Log: In the open, beside the navigational charts (Crimson Papers #1).

The Expedition's Log: Hidden under a tray of feathers in the ship's lab (Crimson Papers #2, requires a Spot Hidden to find).

A "Recovered" Idol: Hidden inside an empty crackers tin with the ship's stores (requires a Spot Hidden to find).

The Ship's Log

This remains on board, after being reviewed by both the local police and the crew of the *HMCS Champlain*. They determined that the last recorded position of the *Jeremiah Orne* was at anchor just south of Andros Town.

18 Jan.-Fine weather—Nicholls Town. Small village with a few hundred residents.

19 Jan.-Fine weather—Spent day hiking and questioning locals, some difficult to understand. Nate took notes, many at the direction of Mannie.

20-22 Jan.-Light rain—Hiking and interviews, collecting specimens, uneventful.

23 Jan.-Fine weather—Hiking, checking traps, nothing to show for it. Learned of a possible witness in Mastic Point.

24 Jan.-Moved to Mastic Point, overcast—Interviewed "witness." Old woman told her story and recommended an "expert" in Andros Town.

25 Jan.-Moved to Andros Town, under good weather. Decent docks and a lighthouse. Spoke with "expert," some sort of witch-doctor.

Crimson Papers #1

The final entry indicates that the expedition had spent some time camping on the shore. It seems that expedition member Daniel Barlow was responsible for maintaining the ship's log.

The first entry of the expedition's voyage is December 12th, 1928, when the vessel departed Woods Hole, Massachusetts. She spent an uneventful and routine month heading south, hugging the coastline. She left U.S. waters from Miami on January 12th, 1929, reaching Nassau on January 14th. The ship remained docked here for three days, Mr. Barlow performing routine maintenance on the vessel while the other expedition members purchased supplies, met with customs officials, paid licensing fees, filled out paperwork, and did research at the Nassau Public Library.

The *Jeremiah Orne* departed Nassau early on January 18th with fresh provisions, traveling 40 miles west by southwest to the island of Andros. They arrived at Nicholls Town on North Andros that afternoon. The last few entries in the log are covered in Crimson Papers #1.

Crimson Papers #1

- ✧ 18 Jan.-Fine weather—Nicholls Town. Small village with a few hundred residents.
- ✧ 19 Jan.-Fine weather—Spent day hiking and questioning locals, some difficult to understand. Nate took notes, many at the direction of Mannie.
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- ✧ 23 Jan.-Fine weather—Hiking, checking traps, nothing to show for it. Learned of a possible witness in Mastic Point.
- ✧ 24 Jan.-Moved to Mastic Point, overcast—Interviewed "witness." Old woman told her story and recommended an "expert" in Andros Town.
- ✧ 25 Jan.-Moved to Andros Town, under good weather. Decent docks and a lighthouse. Spoke with "expert," some sort of witch-doctor. Got a lead about people leaving offerings in the forest for the owl. Lots of spooky warnings about evil, magic, other "monsters" living in the area at blue holes.
- ✧ 26 Jan.-Sailed to Bowen Sound, scouted ashore, found some promising trails.

Got a lead about people leaving offerings in the forest for the owl. Lots of spooky warnings about evil, magic, other "monsters" living in the areas at blue holes.

26 Jan.—Sailed to Bowen Sound, scouted ashore, found some promising trails.

27 Jan.—Hunted for shrine without luck. Did find some odd feathers, possibly of our quarry. Almost wandered into a leper colony, but did not approach.

28th Jan.—Fine weather—Success! Found the "shrine" with an idol of the owl-thing. Set live capture traps and bait. Took statue to Jeremiah Orne for study. Will check traps in the morning. This thing better be worth all this...

❖ 27 Jan.—Hunted for shrine without luck. Did find some odd feathers, possibly of our quarry. Almost wandered into a leper colony, but did not approach.

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The Expedition's Log, Vol. #1

This small note book, written by Nathaniel "Nate" Wheeler, is titled "From Folklore to Fact—The Dinsdale Expedition." The book details the mission goal of the expedition, proving that the so-called mythical creature known as the "Chickcharney" is actually an undocumented new species of ground owl. Expedition members theorize that it is possibly an offshoot of the Tyto Pollens, an extinct species of ground owl found in the area's fossil record. It is their intention to bring back a specimen, alive if possible, to Miskatonic University for study. Excerpts from this logbook appear as Crimson Papers #2.

Investigators reading this book, which takes three hours, learn the following information,

which can also be found at the Nassau Public Library (see "Nassau Public Library"). Unfortunately, the book does not contain any entries later than January 18th, as these

"field notes" were kept in a second book, Vol #2, which Nate Wheeler had on his person when he was captured and which has since been lost.

Crimson Papers #2

Much secrecy has been kept as to the nature of this expedition. We have said we are traveling to the Caribbean to study rare biological specimens, and that is true. However, our aim is to turn folklore to fact, myth to reality, and leave a mark on science for all time, for Miskatonic.

Miskatonic University shall not be outdone by the American Museum of Natural History. Two years ago, they proved the existence of the fabled "Land Crocodile" of Indonesia, an undiscovered species of enormous monitor lizards living on the remote island of Komodo. In 1902, Captain Robert von Beringe, of Germany, proved that the savage mythical "Man-Apes" were real—now known as gorillas.

Our quarry is the Chickcharney, a mythical owl-creature said to live in the forests of the Island of Andros, in the Bahamas. Legends say the creature is three feet tall, feathered or furred (sometimes described

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Our quarry is the Chickcharney, a mythical owl-creature said to live in the forests of the Island of Andros, in the Bahamas. Legends say the creature is three feet tall, feathered or furred (sometimes described with both), and very ugly. They have three toes ending in claws on each foot, a tail, and piercing red eyes. Seeing one is

either lucky or unlucky, stories vary. People who treat these creatures well are rewarded, while those who treat it badly are cursed with bad luck.

It is our theory that this creature is real. The biological record of the area documents the existence of a species of ground owl, Tyto Pollens, living on Andros until the 16th century. The Chickcharneys may be a surviving population of this animal, or an undiscovered sub-species. People claim to see these animals to this day. The fact that local folklore says that bad luck comes to those who harm these animals might have protected them from both hunting and discovery.

Is this just myth? Simple folklore, stories of forest spirits and monsters to scare children? Maybe, but such was said of both the Komodo Dragon and the Mountain Gorilla. It is time to see what is truly out there. Ex ignorantia ad sapientiam; e luce ad tenebras.

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A "Recovered" Idol

This ancient statue, made of an unidentifiable material, appears to be a birdlike creature with eerie, piercing eyes. There is an aura of malevolence surrounding the statue, and those seeing it must make a 0/1D3 SAN roll. This Mythos artifact was created by the Chickcharnies, working with ancient Taino Indians, centuries ago. It is a symbol of cooperation between both races, and an anchor of sorts for the Chickcharnies' mystical travels.

The Chickcharnies know that it is missing from the worship grove, and are waiting for somebody to touch it. The idol drains 1D6+2 magic points from someone making contact with it. Investigators so affected must also make a SAN check for 1/1D4

points and gain +1% to their Cthulhu Mythos score. Alien thoughts and images flood into their minds (such as gulfs of blackness, huge worms tunneling inside their bodies, reaching tentacles and jagged teeth, blazing red eyes, and maddening, chaotic pipe music). This drain of power and psychic link allows the Chickcharnies to open a gate into the vicinity of the idol, which they do in an attempt to recover it.

The Chickcharney Attack

With a crackle of energy, a tear suddenly appears in mid-air, showing a field of darkness speckled with stars. Immediately, a Chickcharney leaps into the vicinity of the statue. Those witnessing this must make a 1/1D6 for viewing the creature, plus another SAN roll for a loss of 1/1D4 for witnessing the horrible creature appearing so suddenly.

The creature fights savagely, but its main objective is to recover the statue and escape back through the gate. It may cast the *Implant Fear* spell (page 259 of the *Call*



CHICKCHARNEY

Lesser Servitor Race

	STR	DEX	CON	SIZ	INT	POW	LUCK	HP	MOVE	BUILD	DAMAGE BONUS
ADULTS	50 (3D6x5)	70 (4D6x5)	50 (3D6x5)	35 (2D6x5)	35 (2D6x5)	50 (3D6x5)	50 (3D6x5)	9	9/14/12 (Walk/ Fly/Swim)	0	None
CHICKS	15 (1D6x5)	35 (2D6x5)	15 (1D6x5)	10 (1D3x5)	35 (2D6x5)	50 (3D6x5)	50 (3D6x5)	3		-2	-2

These creatures came to earth forty thousand years ago, crossing space-time to set up a colony upon the earth. They worshipped the Outer God Azathoth and brought with them a Lesser Other God from the Daemon Sultan's court to make offerings to.

Over the millennia, they degenerated to a primitive state. Their colony now numbers only a dozen members, isolated in a remote stretch of pine forests on Andros Island of the Bahamas. Most of their members never travel more than five miles from their aerie, a vast woven nest with extra dimensional properties, built high up in the forest's upper canopy.

They appear much as they are described in local folklore, looking like tiny, man-owl creatures with beards, clawed hands, three toed feet, and glowing red eyes. Local people placate them with offerings of food, flowers and colorful cloth. They can be dangerous to people who are disrespectful to them, however.

Chickcharnies are quite elusive, using their mastery of dimensional gates to vanish and appear quite easily. They often follow those traveling through the dense pine and mangrove forests of Andros.

When humans appeared on Andros, the creatures tried to form alliances with certain groups that they felt would be receptive to them. They created idols that served as a focus of worship, allowing them to gate into their vicinity at will in order to receive tribute. Today, few such idols remain, and their only human allies are members of a degenerate group of outcasts. The creatures communicate with one another, and with their cultists, via telepathy. They maintain persistent mental contact with other Chickcharnies, sharing what they are seeing, hearing, and experiencing.

Their physical form is damage resistant, made of amorphous carbon with layers of self-repairing graphene and exotic materials unknown to mankind's current science. They can see in total darkness with a range of 100 feet. Their primary weapon is their paralyzing spittle, which they can project up to 15 feet. Once immobilized, victims are taken to their aerie as either food or to serve as hosts for the creature's eggs (see "Reproduction"). They are reasonably smart and ferally cunning adversaries who will engage in diversionary actions, flank attacks, ambushes, and luring their opponents into traps.

ATTACKS PER ROUND: 2**WEAPONS/ATTACKS:**

Fighting Claw/Beak 55%, damage 1D4 +DB. Chickcharnies can attack with claw and beak each round.

Spit attack, 40%: They have a ranged spitting attack (15 feet) that causes no damage, but the spittle acts as a paralyzing agent with a POT of 15. Victims are conscious of what is happening around them, but unable to move for 3D6 hours. A successful First Aid skill roll can relieve this paralysis in 1D3 rounds. If the Chickcharnies realize that paralyzed individuals are regaining mobility, they can simply make another spittle attack with a +20% bonus to hit.

ARMOR:

3 points of thick, squamous feathers.

SPECIAL/REGENERATION:

Unless 2x total hit points are inflicted, these creatures regenerate over time. Their bodies become dormant at zero hit points, regenerating 1 hit point every 12 hours.

REPRODUCTION:

Paralyzed captives can be used as hosts for the Chickcharnies' young. They are implanted with a single egg via a pseudopod that extrudes from the creature's mouth and plunges into the host's esophagus. The host is conscious during the process and loses 1/1D6 SAN points.

SPELLS: Gate, Gaze of the Chickcharney (new spell), Implant Fear.

SANITY LOSS: 1/1D6 Sanity points to see a Chickcharney.

NEW SPELLS: *Gaze of the Chickcharney*—This spell requires that the Chickcharney take no other action than staring at a human for a full minute, at the end of which an Opposed POW check is made. If the Chickcharney is successful, the head of the target is violently turned around on his shoulders, doing 2D6 of damage. Any amount equal to or greater than half the person's total hit points indicates a broken neck.

Sample Chickcharney Adults

	STR	DEX	CON	SIZ	INT	POW	HP	DAMAGE BONUS
#1-#2	45	60	45	35	40	40	8	-1
#3-#4	65	80	40	50	25	60	9	None
#5-#6	35	65	45	30	35	65	7	-1
#7-#8	55	85	50	40	50	55	9	None
#9-#10	70	65	60	50	45	45	11	None
#11-#12	45	90	45	55	40	50	10	None

Sample Chickcharney Chicks

	STR	DEX	CON	SIZ	INT	POW	HP	DAMAGE BONUS
#1	15	45	25	20	40	50	4	-2
#2	25	25	20	25	35	65	4	-2
#3	10	30	10	5	20	55	1	-2

of *Cthulhu 7th Ed. Keeper Rulebook*), or use its spit attack against the largest person that is present. If anyone is holding onto the idol, that person must succeed in a STR vs. STR check to hang on to it. The Chickcharney retreats through the gate on the third round, with or without the idol, just before the gate collapses. Investigators trying to travel through the gate during this time find themselves barred, shoved backwards for 1D3 points of damage, and stunned for 1 round.

Keeper's Note: The Chickcharney knows the layout of the area where the idol is, and how many people are surrounding it, due to the psychic link with the one triggering the gate. If the odds are stacked too highly against a successful attack, it bides its time. Keepers can trigger this event whenever they like, so long as someone has previously made physical contact with the idol. If the statue is handled again after this, a subsequent attack is possible.

OTHER INFORMATION THAT INVESTIGATORS MAY DISCOVER

The following information would have to be discovered through telegrams to Miskatonic University. Phone service between the Bahamas and the United States was not established until 1933. The Keeper could have the investigators write out questions, and based on the wording use the following information in replies. It takes 1D4 hours to receive a reply to a telegram, and the telegram must be sent from Nassau. There is no telegraph service to Andros Island.

In December 1928, the sailing ketch *Jeremiah Orne* departed from Woods Hole Research Campus, which Miskatonic University purchased from the Coast Guard in 1926. The ship is owned by retired professor Manford Dinsdale, who has a love of the sea. Dinsdale was a botanist at the Department of Biology within the School of Natural Sciences at Miskatonic University. The School of Natural Science is run by Dr. William Dyer, who is scheduled to lead a Miskatonic expedition to Antarctica in 1930.

Dinsdale and Dyer are colleagues, and made arrangements for several students from The School of Natural Sciences to spend time traveling to the Bahamas and back. The plan was to leave Massachusetts mid-December and sail south to the Bahamas, where the students would visit the cays and islands to further their education by gathering and cataloging samples of marine life, as well as local flora and land fauna. The School of Natural Sciences is covering the cost of the expedition, and the group is scheduled to return to Massachusetts by late April.

Because of the vagueness of the expedition's goals, the funding for this trip may strike some as a misuse of the University's finances or a boondoggle, possibly a way for a retired professor to enjoy a warm vacation away from the harsh New England winter.

Visiting the Nassau Public Library

The head librarian at the Nassau Public Library is John Matthews. He can show the investigators the records, journals, and books that the Miskatonic crew was interested in while visiting the library. A successful Library Use check indicates that Dinsdale and his students were interested in any legends and reports of Chickcharney or Lusca sightings on Andros Island over the previous two centuries.

If the investigators indicate an interest in Chickcharnies, Matthews directs them to some documents in the folklore collection. For each hour spent going through the records, one of the following facts

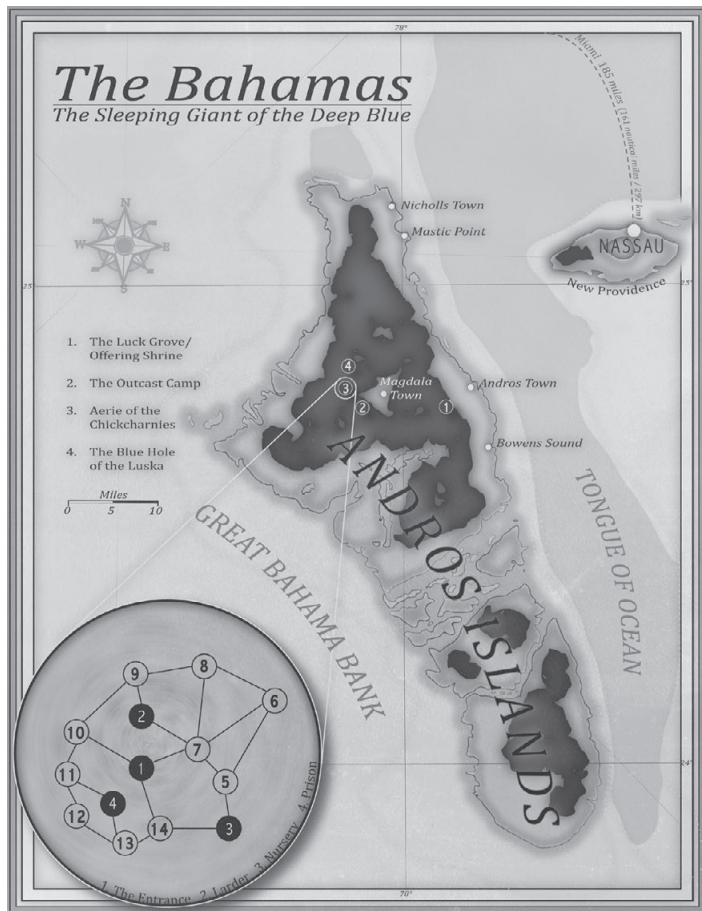
can be discovered:

Seven "Facts" about Chickcharnies

- ✧ Chickcharnies are said to be found only on Andros Island.
- ✧ They are said to nest in the tops of pine trees.
- ✧ They are said to have hands with three fingers (and a thumb) and three toes on their feet.
- ✧ They are said to follow people in the forest, and steal from them if given the opportunity.
- ✧ If someone shows disrespect to or tries to attack a Chickcharney, legend has it that it will fight back by turning the person's head around on their shoulders.
- ✧ Chickcharnies are said to be placated by presenting them with offerings of colorful cloth, flowers, and food.
- ✧ Some Andros Island residents are said to make regular offerings to the creatures.

ANDROS ISLAND

The investigators must journey to Andros Island to continue their investigation. They must either book passage to the island, or rent a boat to make the journey themselves. Andros Island is the largest of the islands in the Bahamas group, at 2,300 square miles in area. Nevertheless, the island is sparsely populated, with the 1921 census showing 6,070 inhabitants living mostly on the eastern side of the island. The majority of these live in Staniard Creek, with many smaller towns and villages scattered along a hundred mile stretch of the island's eastern coast. Much of Andros Island is covered in dense pine forest, while western Andros is dominated





by nearly impenetrable mangrove swamps. The only communication between Andros Island and the outside world is via a mail boat from New Providence, which arrives every fortnight—no phone, no airstrip, no telegraph, no regular ferry service. Realizing this may instill a sense of isolation among the investigators.

The majority of people living on the Andros Islands are descended from two main waves of settlement, one from the Mosquito Coast in 1783, and the other in the early 1830s comprised of African slaves, Native Americans of the Seminole tribe from Florida, and those who were of blended heritage from these groups. The local dialect is an English based patois that the investigators may have difficulties understanding.

The people of Andros are friendly and welcoming, and have strong traditions of storytelling. Many of their folktales are of West African origin. However, if investigators are overly aggressive in questioning locals about the Chickcharnies

or the missing Miskatonic expedition, people may become reluctant to talk without a successful Persuade skill roll. Most know nothing of importance, but some may try to convince the investigators to leave Andros for their own safety. The superstition that acting against Chickcharnies brings misfortune runs deep.

NICHOLLS TOWN

This town, located on the northeastern coast of Andros Island, has a population of less than three hundred. This still makes it one of the larger communities on the sparsely populated island. Locals remember the Miskatonic expedition, and say that the Americans spent most of their time asking people about the Chickcharnies, hiking, and exploring the surrounding area with a local man, Sam Bowleg, who they hired as a guide.

Sam is a young man in his mid-twenties who works as a guide for visiting fisherman and hunters. If the investigators look him up, he'll swap stories for either a drink of rum or a few

pennies. Sam explains that the Americans claimed to be interested in the local wildlife, but he slowly came to realize they were really trying to find a Chickcharney. He says that he warned them against doing so, as it is very bad luck to anger one. Sam recommended that they speak with Aunt Inuna in Mastic Point, hoping that the wise old woman could convince them to treat such things with the proper respect. While saddened to learn of the Americans' disappearance, he is not surprised.

MASTIC POINT

This small fishing village of less than one hundred inhabitants is the home of Aunt Inuna. This elderly lady is 80 years old and has a lifetime of stories to tell. Inuna dresses in bright colors and spends most days sitting comfortably outside her modest home. She moves slowly, speaks quickly, and beams with a smile missing several teeth. Without any relatives remaining on Andros, she considers everyone her family, and tries to impart her wisdom to any who seek out her advice. She

Sam Bowleg

STR 70 **CON** 75 **SIZ** 60 **INT** 60 **POW** 60 **DEX** 70
APP 60 **SAN** 55 **EDU** 60 **LUCK** 70 **HP** 13
MOVE 8 **BUILD** 1

DAMAGE BONUS: +1D4

SKILLS: Fishing 60%, Natural World 45%, Persuade 50%, Rifle 75%, Spear 50%, Spot Hidden 50%, Stealth 60%, Track 65%

DESCRIPTION: This intelligent and fit resident of Nicholls Town is in his mid-twenties, and is a natural born storyteller. He makes his living hunting, fishing, tracking, and acting as a guide through the local forests and mangrove swamps. Investigators who spend 2 hours talking with him about the flora and fauna of the island gain the skill of Survival (Andros Island) 5%. Sam speaks very good English, free from the local patois accent, having spent his childhood on New Providence.

Aunt Inuna

STR 40 **CON** 50 **SIZ** 40 **INT** 65 **POW** 60 **DEX** 45
APP 40 **SAN** 50 **EDU** 55 **LUCK** 80 **HP** 9
MOVE 4 **BUILD** -1

DAMAGE BONUS: -1

SKILLS: Art (Tell Stories) 60%, Craft (Caribbean Cooking) 75%, Charm 50%, Spot Hidden 40%

DESCRIPTION: This resident of Mastic Point is 80 years old and has a lifetime of stories to tell. Aunt Inuna is beloved by everyone in Mastic Point. She tries to pass on her knowledge to the younger generation, hoping that important traditions won't be lost with her passing. She is a firm believer in the invisible world of Andros Island, having witnessed various "mythical" creatures and supernatural happenings.

Keepers interested in learning more about the local folklore, possibly to use as red herrings, should consult *Folk-tales Of Andros Island, Bahamas, Volume 13; Memoirs Of The American Folklore Society; American Folklore Society*, edited by Elsie Worthington Clews Parsons, published by the American Folklore Society in 1918.

Pa Black

STR 50 **CON** 50 **SIZ** 50 **INT** 65 **POW** 90 **DEX** 40
APP 45 **SAN** 60 **EDU** 60 **LUCK** 85 **HP** 10
MOVE 3 **BUILD** 0

DAMAGE BONUS: None

SKILLS: Charm 60%, Cthulhu Mythos 10%, Medicine (Folk) 40%, Occult (Obeah) 75%

SPELLS: Cause/Cure Blindness, Contact Spirits of the Dead, Evil Eye.

DESCRIPTION: This elderly man lives in Andros Town and is the local Obeah priest. He knows a little Mythos magic, and some of the truth connected to the legends of the Chickcharnies. Pa Black discourages anybody from looking for the Chickcharnies, saying that if the creatures are disturbed and angered, then the people of Andros will suffer for it. His chief concern is the safety of those in his community, not the missing Americans.

is well loved by those of Mastic Point and the surrounding towns, who support her through generous contributions.

If the investigators ask her about the missing expedition members or the Chickcharnies, she tells them the following:

- ✧ A few weeks ago, some nice fellows from America came by, asking her about the Chickcharnies.
- ✧ She has seen the creatures many times over the years, but only from a distance.
- ✧ The only people whom the Chickcharnies allow to get close to where they nest are those who are crazy or dying.
- ✧ Many people on Andros take food and offerings to a grove near Coakley Town to try to gain the favor of the Chickcharnies.
- ✧ Her friend, Pa Black, lives near there in Andros Town, and he is the only person on Andros who knows more about the creatures than she does. She mentioned this to the Americans, who said that they would pay him a visit.
- ✧ Since she has spoken with the members of the Miskatonic expedition, she has noticed the Chickcharnies have been watching her from the trees.
- ✧ If the Americans are missing, then she is afraid that they offended the Chickcharnies somehow, and were punished by them. She explains that they talked about Chickcharnies like they were ordinary birds, but they are things of magic and mystery. They can be dangerous to those who don't understand that.

Investigators who linger near her shack after dark, and make a Listen or Spot Hidden check will detect two Chickcharnies in a nearby tree watching them. If they try to climb the tree or attack the Chickcharnies, the creatures vanish—flying off, melting into the forest, or gating away. If the Chickcharnies are chased off, the creatures return to punish Aunt Inuna once the investigators are gone. They capture her and bring her back to their aerie (See "Aerie of the Chickcharnies"). If they are instead left in peace, then Aunt Inuna is safe. If the Chickcharnies see the investigators in possession of their idol, they quickly become agitated. If investigators attempt to return it to them, the creatures slowly, and cautiously, try to take it (expecting a trap or ambush). However, returning the idol changes nothing; the creatures won't release their embryo-implanted captives.

ANDROS TOWN

Investigators may wish to track down Pa Black, a respected figure in the community except by some of the area's missionaries, who regard him as a devil worshipper. The local villagers revere the old man and come to his aid if they perceive the investigators are being threatening towards him.

Most people in Andros Town can direct the investigators to Pa Black's home, a comfortable looking house with a vast garden. If the investigators wish to speak with him about the missing expedition, he gladly does so. However, if they begin asking for specific information about the Chickcharnies, he asks for a donation of at least \$1, saying: "Because the meeting will then be a consultation, and only a fool crosses dangerous lines without rewards."

Pa Black explains that he is a practicing Obeah priest, one who possesses knowledge that has been handed down through the generations of African, Seminole, and ancient Taino holy men. He can brew potions and cure common ailments, and is sometimes called upon to speak with the dead, bridge the gap between mankind and

the spirit world, or prophesize the future. Pa Black has some Mythos knowledge, especially about the Chickcharnies, but he attempts to discourage investigators from pursuing them any further. Even without payment, he'll tell them that they do not know what they are dealing with, and should best go home before they become the hunted. He will also warn them that if they travel inland, they should avoid the blue holes and open areas where they can be seen, as the Chickcharnies often watch such places.

Black can provide the following information to investigators:

- ✧ The Chickcharnies are real, not animals, not men, but something greater than both.
- ✧ There are maybe a dozen Chickcharnies on Andros, and nowhere else upon the Earth, but perhaps there are some in the spaces between worlds.
- ✧ Each of the things somehow knows what the others know, for their minds are linked; tricks, traps, and offenses against one are instantly known by the others.
- ✧ A Chickcharney's spit causes paralysis.
- ✧ The Chickcharnies sometimes make pacts with people: outcasts, the homeless, those touched by a darkness of spirit.
- ✧ The creatures live forever unless killed, so they seldom produce young. However, if threatened or one of their number is killed, they seek to increase their number. When the Chickcharnies seek to nest and procreate, people vanish and are never seen again.
- ✧ The missing Americans have likely been captured by the Chickcharnies. If they were killed outright, they would have been found with their heads turned backwards somewhere in the forest, as a warning.
- ✧ The Americans told him that they were writing a book of legends, not trying to find the Chickcharnies.
- ✧ If the Americans were taken by the Chickcharnies, they are being held where the creatures nest. They live atop the most ancient trees, deep in the pine forest.
- ✧ Legend has it that these creatures serve a water devil, likely the Luska, which lives in the blue holes. He's never seen it himself, but tales speak of a hunter who saw a wild boar dragged into the waters by what looked like an octopus tentacle. A boar can weigh 300 pounds; no true octopus is so powerful.
- ✧ The Luska can move between many of the blue holes upon Andros.

If Pa Black learns the investigators have already encountered a Chickcharney, he strongly urges them to make an offering at their shrine in the forest, and pray that this settles the issue. Pa Black, among others, can tell them how to find the Luck Shrine. If the investigators ask Pa Black how to find the Chickcharney nest, he outright refuses. He'll explain that if he tells them, and they go, then their deaths will be on his head. "Also," he adds, "the creatures may feel threatened further, and seek to increase their number further. People will go missing in the forests, never to be seen again. Their fate will also be my doing. I keep these secrets for a reason, to protect people."

If the investigators make a Hard persuade roll, then Pa Black agrees to tell them how to find the Chickcharney lair in return for \$50. "This I need to protect the community from retaliation, in case you fail. If you do move against them, I beg you, kill at least half their number. That will make them fearful of men and keep the people of Andros safe for a generation, maybe more." If they agree to his conditions, he tells them how to find their nest (see "Finding the Chickcharnies").

ABOUT THE LUCK SHRINE AND THE MISSING IDOL

Locals on Andros Island have been presenting offerings to the Chickcharnies for many generations, dating back to pre-Columbian times. If asked why, most answer that they make offerings to appease the Chickcharnies because that is the way that things have always been done. Their parents and grandparents brought them to the grove, and they have been bringing scraps of cloth and food and touching the idol their entire lives. The fact that none of them have ever been harmed by the Chickcharnies is proof enough for many that the practice works.

The hot local gossip is that the idol in the grove has gone missing, and the blame is being laid upon the missing Americans. Most know that the Americans who were asking questions about the shrine went missing about the same time the idol was taken. Most feel that the Americans were punished for taking the ancient artifact. If Pa Black or anyone else learns the investigators have the idol (if they in fact do), they demand its immediate return to the shrine. However, returning the idol to the shrine earns no boon from the Chickcharnies or their cultists, and

no prisoners are released.

Most of the people in the towns on Andros Island are on edge, not knowing what consequences will befall them now that the object of their reverence has been taken by outsiders. If the investigators reveal that they are looking for the missing people, and mean to do so in the surrounding forests, the locals will speak against doing this. "What's done is done," they say, "Do more, and worse will happen. Just let things alone! It is we who will suffer, not you! We who live here, with children to protect, fish to catch, crops to raise!" If the investigators are not careful, they might even spark an incident which results in an angry mob determined to force them to depart the island.

BOWEN SOUND

The investigators should eventually find their way to Bowen Sound, the last known location of Miskatonic's Dinsdale Expedition. They may journey here directly from Nassau, without interviewing any of the people the expedition members met with. Those who do will have only the dimmest idea of the forces arrayed against them. They may regret choosing haste above caution. Kindly Keepers can call for an Idea roll, mentioning that they

KEEPER'S NOTE:

Getting Them Back on Track

If the investigators have not managed to find enough clues to gain a clear picture of what is going on, they may begin to flounder. Locals are fearful of angering the Chickcharnies and do not want anyone molesting them, even if that means the missing researchers are never found. They won't be eagerly helping the investigators efforts to find the missing men or locate the Chickcharnies, but the Luck Shrine is another matter. Investigators can easily learn the location of the Shrine, if they tell locals that they wish to make an offering to the Chickcharnies or that they are trying to return the missing idol. Once at the Shrine, the investigators can easily get back on track, finding a trail leading to Magdala Town.

are passing very near to the last towns that the Americans visited, and that the Governor asked that their inquiry be thorough.

The investigators must make a successful Track or Spot Hidden check to find the spot where the Dinsdale Expedition made camp. It seems that the camp was sloppily broken, as if the owners departed in haste. From here they can begin hunting for the signs of the expedition members, trails leading to Luck Grove and/or the Chickcharnies' aerie. Thick pine forests rise just beyond the sandy shoreline here, but the forest is deathly quiet. Investigators failing a Luck check are observed moving about the forest by the Chickcharnies. Keepers should have such investigators attempt Spot Hidden or Listen checks to detect that there is something or someone nearby observing them. This can be either in the form of:

- ✧ 1-3 on 1D6: 1D3 villagers traveling to or from the offering shrine.
- ✧ 4-5 on 1D6: 1D2 outcast lepers, skulking through the forest, trying to follow them.
- ✧ 6 on 1D6: the blazing red eyes of a Chickcharney (requires 0/1D6 SAN check), high above in the branches of a pine tree. Keeper's discretion for what happens next, e.g., whether the creature attacks, flees, or lures the investigators to the outcast leper camp or the Luska...

THE LUCK GROVE

Five miles southwest of Andros Town, deep in the forest, is a thick grove of ancient pines. A constant wind off the Caribbean makes the high branches rub together, producing an eerie whispering noise. This increases the difficulty of any attempts to use the Listen skill. A successful Spot Hidden or Track check permits the investigators to discover a narrow trail, leading to a small clearing.

In the center of the clearing is a limestone outcrop. One face of this rock formation has a crudely carved niche, lined with moss and scraps of blue cloth. The alcove is the exact size of the Chickcharney idol. If a Chickcharney has recovered the idol, it will be found here within the niche; otherwise, the niche remains empty. On the ground and tied around trees are dozens of colorful cloth scraps. Near the niche are piles of empty clay pots, wooden bowls, and woven baskets. If these vessels are examined, there are signs that they contained food. An investigator realizes, with a successful Occult check, that

these are all recent offerings to an entity or entities which is being worshipped or placated.

Investigators making a Track check here find many tracks leading in and out of the area. One trail, which leads deeper into the forest, seems to have a much lower level of traffic. Those making a Hard Track check on this trail detect that the tracks are made by slow moving, slight, and shuffling individuals. These tracks lead to Magdala Town.

MAGDALA TOWN, THE LEPER COLONY

About a half mile from the shrine, following the trail, the investigators come to a collection of small and simple buildings. This mix of communal residences, a small chapel, and community house is home to about thirty lepers. The colony is supported by St. Mary Magdalene's church from nearby Mastic Point. Missionaries from the church come to the colony three times a week, with supplies and medicine, and hold mass. Lepers from all over the Caribbean come to Magdala Town to live out their final days.

Here, the investigators can speak with Drake Stokes, a thirty year old Bahamian leper who acts as the community's spokesperson. His disease hasn't progressed too far, and is limited mainly to his limbs. Drake explains

Drake Stokes

Spokesmen of Magdala Town

STR 50 CON 50 SIZ 50 INT 65

POW 90 DEX 40 APP 45

SAN 60 EDU 60 LUCK 80

HP 10 MOVE 3 BUILD 0

MAGIC POINTS 18

DAMAGE BONUS: None

SKILLS: Charm 60%, Cthulhu Mythos 05%, Medicine (Folk) 40%, Occult (Obeah) 75%

DESCRIPTION: This soft spoken Bahamian man is slowly dying of leprosy, but has found comfort in faith. He is the spokesperson for the community of Magdala Town, a leper colony located in the pine forests outside of Andros Town. Due mainly to the colony's proximity to the Chickcharney lair and his dealings with the degenerate outcasts from Magdala Town, Drake has gained some blasphemous knowledge. He shares what he knows in hope the information might keep others from meeting a dark end.

that the people of Magdala Town are devout in their faith, and have nothing to do with pagan superstitions of leaving the Chickcharnies offerings. That does not mean they disbelieve in such things, though. On the contrary, the lepers here know that the creatures are all too real. Mr. Stokes only speaks about this if the investigators make a Persuade check.

Mr. Stokes can relate that the people living in Magdala Town have all seen the creatures, but ignore them. "It would upset the missionaries if we spoke about it; they would only think we were losing our minds," he explains. "The Chickcharnies come to us because we are fated to die. What they want with us we do not know, for none here have followed them. But others have, I'm afraid, those who have turned to drink, lost their faith, and cursed our Savior. Their hearts are tainted with darkness and they follow the Chickcharnies deeper into the forest. They are the outcasts, the lost, servants of Satan, much like the Chickcharnies themselves."

Drake, like most of the people of Andros, tries to dissuade the investigators from seeking out the Chickcharnies. If the investigators explain that they are trying to find the missing members of the Dinsdale expedition, and make a Fast Talk or Persuade check, Drake says: "the lands of Chickcharnies are west of here, near the Blue Holes, where the Luska dwells. It is a dangerous place, most who go there never return." If asked about the Luska, Drake says, "It is said to be an enormous sea dragon, a monster that drags people to a watery death."

THE CHICKCHARNEY CULT:

This is a small cult consisting of eight outcast lepers, living deep in the forests not far from the Chickcharnies' lair. The cult's relationship with the creatures is part religious and part symbiosis. The Chickcharnies fill a bowl with their spittle and leave it for the lepers. The lepers harvest the spittle, which they call Spirit Honey, and use it to brew tea or lace tobacco. The lepers are physically affected by the experience, experiencing otherworldly visions, euphoric pain relief, and a greatly reduced rate of their disease's progression. The substance is incredibly addictive, and each of the cultists is completely dependent on it. Without a daily dose, the cultists die



within 4 days. The visions that come with Spirit Honey use also drain sanity, and by now, every cultist is incurably insane.

The substance creates a mental connection between them and all of the Chickcharnies as well. What one knows they all know, and this includes their otherworldly benefactors. In return, the creatures gain an early warning system about those moving close to their lair, as well as human allies willing to do their bidding. Keepers can decide how much information the Chickcharnies understand from any interaction between the investigators and the cultists. The Chickcharnies can send mental commands to the cultists to perform simple tasks or gather information.

The Outcast Camp

This small village, consisting of about ten huts, all of them decrepit and filthy, is where the lepers who were driven out of Magdala Town live. In contrast to the clean and orderly Magdala Town, this place looks like a barely maintained squat for dysfunctional

addicts. Investigators can see several people moving about carrying out various tasks, haphazardly piling wood, cooking in a sloppy fashion, and carrying water buckets. In the dim light of the pine forest, it is difficult to distinguish their faces, but a first impression indicates that there is something very wrong. Investigators who move closer see that many of the people in the village are horribly disfigured, some with missing fingers, noses, ears, and eyes. Unlike the lepers in Magdala Town, these individuals do little to conceal (or care for) the ravages of leprosy. A few have affixed large dark feathers to the few bandages and filthy clothing they do wear. If the investigators try to speak to any of these people, they are directed to the village's head man. They all seem addled, as though they are on heavy doses of opiates.

In front of the largest shack is a disfigured man leaning back in a chair staring vacantly at the investigators. He is cuddling and fondling a young woman who is visibly pregnant. Both show signs of advanced leprosy. They pass a long pipe between them

and move with a dreamy lethargy of deep intoxication. Investigators making a Spot Hidden check notice that the man wears a fairly new looking shoulder holster, with the monogrammed initials MD (until recently owned by Manford Dinsdale).

The man introduces himself as “King Jack” in slurred patois, and asks the investigators who they are and what they are doing in his village. Whatever their answer, he tells them they should leave immediately for their own safety. If they insist on staying and asking questions, he offers the following information:

- ✧ If they mention the missing expedition members, he says they should go home, because those fellows must be dead by now.
- ✧ King Jack and his subjects live mainly off of the food offerings left by people visiting the grove with the shrine.
- ✧ The Chickcharnies are real and watching them even now. If the investigators value their lives, they will leave Andros Island and never speak of what little they have learned to anybody.

TALES OF THE CARIBBEAN

King Jack

Leader of the Outcast Lepers, Cultist of the Chickcharnies

STR 70 **CON** 60 **SIZ** 80 **INT** 60
POW 75 **DEX** 50 **APP** 35
SAN 0 **EDU** 60 **LUCK** 55
HP 14 **MOVE** 6 **BUILD** 1

DAMAGE BONUS: +1D4

WEAPONS: Fighting (Brawl) 40%

Handgun 45%, damage 1D10+2 (.45 revolver)

SKILLS: Cthulhu Mythos 5%,
 Fast Talk 50%, Intimidate (Normal
 People/Lepers) 25%/50%.

DESCRIPTION: The leader of the outcast lepers, Jack is the largest and strongest inhabitant of the village. Like the rest of the outcasts, he is addicted to Spirit Honey, loyal to the Chickcharnies who supply it, and completely insane.

If the investigators overstay their welcome, or mention that they intend to keep looking for the missing expedition members, things get violent. King Jack draws his revolver and threatens to kill them unless they leave. The other lepers begin surrounding them.

If the investigators threaten him or make any provocative moves, the lepers attack. Each leper fights until reduced to half of his or her

hit points, at which time the leper retreats. If the investigators kill or drive off half of the outcast lepers, all of them flee into the forest, towards the Blue Hole. Here they regroup, patch themselves up as best they can, and await further instructions from the Chickcharnies.

Investigators searching the village find several items belonging to the expedition's members, small Chickcharney idols (non-magical wood carvings) in every hut, and a bowl of Chickcharney saliva beside a large, boiling communal cauldron.

If investigators experiment with this substance, they take a great risk. The physical effects of the tea in the communal cauldron are akin to a powerful opiate, combined with the psychedelic effects of lysergic acid diethylamide (LSD). The raw Spirit Honey is a concentrated form of the Chickcharney neurotoxin. In its unprocessed form, it is a paralytic poison, strong enough to arrest autonomic motor function (i. e., stopping the heart and diaphragm, and causing death within 2 minutes) unless an Extreme CON check is made. Lastly, those who consume Spirit Honey, either raw or in the communicable tea cauldron, become mentally linked to the Chickcharnies, who are then privy to the contents of their minds.

From this village, the investigators can pick up a rough trail leading deeper into the forest

towards the west. It becomes rougher the further one goes, and after a half mile, it is little more than a footpath through densely growing ancient stands of pine trees. This trail ends at a stand of enormous trees, and a pile of bones and guano.

AERIE OF THE CHICKCHARNIES

In a remote section of pine forest lies the aerie of the Chickcharnies. It is an ancient structure, built among the tops of several large, ancient pine trees which are about 120 feet tall. The aerie is built at the 90 foot level, amongst the highest branches. The structure is cunningly camouflaged, despite its massive size, and a Spot Hidden check is needed to see it from the ground. It is a massive structure of woven branches and sticks.

What is easy to locate is a pile of waste, strange green feces, various bones, boar tusks, buttons, buckles, shells, etc., located at the northern base of one of the tree trunks. The entrance to the aerie is directly above this tree. The large trunks and branches of the pine trees have deep cracks that make them easy to climb. Investigators attempting to do so can add +20% to their Climb checks to reflect that ease. Those being cautious and using ropes to climb and secure themselves

Andros Island Mob of Outcast Lepers

	STR	DEX	CON	SIZ	INT	POW	EDU	APP	SAN	LUCK	HP	MOVE	BUILD	DAMAGE BONUS
#1	70	45	55	55	65	45	55	50	0	50	11	8	1	+1D4
#2	45	35	60	60	45	45	70	65	0	40	12	7	0	None
#3	50	50	50	55	45	40	80	75	0	60	10	7	0	None
#4	70	40	40	60	60	70	45	60	0	55	10	8	1	+1D4
#5	65	45	70	65	60	40	65	50	0	65	13	8	1	+1D4

MAKESHIFT WEAPON SKILLS AT BASE %:

NAME	SKILL	DAMAGE BASE	RANGE	USES/ROUND
Club, Large	Fighting (Brawl) 25%	1D8+DB	Touch	1
Club, Small	Fighting (Brawl) 25%	1D6+DB	Touch	1
Hatchet	Fighting (Axe) 15%	1D6+1+DB	Touch	1
Knife, Large (Machete)	Fighting (Brawl) 25%	1D8+DB	Touch	1
Knife, Medium (Carving)	Fighting (Brawl) 25%	1D4+2+DB	Touch	1
Knife, Small (Small switchblade)	Fighting (Brawl) 25%	1D4+DB	Touch	1
Rock, Thrown	Throw 20%	1D4+half DB	STR feet	1
Spear, Thrown	Throw 20%	1D8 +half DB	STR yards	1
Wood Axe	Fighting (Axe) 15%	1D8+2+DB	Touch	1



during the ascent can add +40%. The opening to the aerie lies in the floor of its chambers, and it is obvious from the thick white stains of fecal matter all around it.

Once inside, investigators find the interior to be dark, with an overpowering smell of decay, triggering a Sanity loss of 0/1D3. As the investigators explore the aerie, two things quickly become apparent. The first is that the interior of the structure is larger than appears possible after surveying the outside. The other is that gravity twists and turns, flipping on its side and upside down, as the investigators search the interior chambers. This realization comes after several minutes of exploration, and causes a second sanity loss of 1/1D4.

The Chickcharnies' Defense

There are currently eight Chickcharnies within the aerie's fourteen chambers, with the other four lurking in the vicinity of the Luck Grove. The Chickcharnies in the aerie are listed on the map as A through H. Most of these chambers are empty, but there

are signs that the filthy creatures live and sleep here, among piles of scraps of colored cloths and torn clothing. Four chambers are noteworthy, marked on the map as 1–4, and detailed below.

The Chickcharnies know the layout quite well, and attempt to outmaneuver the investigators, conducting ambushes and cutting off their escape routes. If five of the Chickcharnies are killed, then they withdraw and regroup with their fellows at the grove. If the investigators fight their way out of the aerie without killing five Chickcharnies, they are pursued through the pine forest (see "Escape from Andros Island"). Chickcharnies reduced below zero HP, but not reduced to twice their total in negative HP, technically are not dead, but rendered dormant as their bodies regenerate. However, these do count as "deaths" for the purpose of shattering their morale and pushing them into retreat.

Chamber 1, The Entrance

This chamber is guarded by a single Chickcharney, who raises the alarm

(silently and mentally) to the others as the investigators climb up. It attempts to paralyze those climbing in, and then shove them out to drop 90 feet below to the forest floor. Such struggles can be resolved with an Opposed STR check vs. STR 50 if the investigator is not paralyzed. It fights until killed, in order to give the others of the colony time to organize their defense.

Chamber 2, The Larder

There are parts of rotting boar, alligator, and other animals here, along with bone piles pushed to the perimeter of the room. Investigators making a Spot Hidden check notice human skulls mixed amongst the debris, for a Sanity loss of 1/1D4. If Aunt Inuna was captured by the Chickcharnies, the investigators find her partially eaten body here, causing a SAN loss of 1/1D6.

Chamber 3, The Nursery

This chamber is empty unless the investigators are exploring here after February 9th. If they arrive here later than that, one, two, or three young Chickcharnies (arriving on

the 9th, 11th, and 14th respectively) can be found here. These hideous creatures will be eating, treading about in their own filth, and ravenously waiting for live prey to be brought to them. They immediately attack the investigators, intent on sating their hunger.

Chamber 4, The Prison

This chamber contains a cell, constructed from wood and wire, which may (depending on the day) contain the surviving members of the Dinsdale Expedition. The Chickcharnies check on their prisoners periodically and, if it appears that they are becoming conscious, spit venom on them. If the investigators arrive here earlier than February 9th, all three men (Matthew Elder, Dr. Manford Dinsdale, and Nathaniel Wheeler) are found here. Between the 9th and the 10th, only Dr. Manford Dinsdale and Nathaniel Wheeler are here, while between the 11th and 14th, only Nathaniel Wheeler remains. Investigators arriving here after the 14th find the chamber empty, but can locate some of their personal effects (e. g.: wallets, engraved pocket watches, Miskatonic University class rings) in the debris of the chamber with a Spot Hidden check.

Any surviving expedition members found will be semi-conscious, and it will take about ten minutes and a successful First Aid check to rouse them from their stupor. They are malnourished, dehydrated, and very weak, requiring assistance to walk. If investigators secure the aerie, they should be able to safely lower the survivors to the ground by rope. Otherwise, they must do so while under attack, as the Chickcharnies fight bitterly to retain them.

Once on the ground, the investigators, and any of the rescued expedition members with

them, are by no means out of danger. The Chickcharnies and their human cultists pursue them relentlessly until they escape the pine forests (see “Escape from Andros Island”). The creatures are doing more than just trying to retain their prisoners. They are trying to keep their unborn young from being kidnapped, as all three men are implanted with the Chickcharnies’ eggs. If the investigators have no prisoners, then they are still pursued for the knowledge they possess.

ESCAPE FROM ANDROS ISLAND

If the investigators have already successfully driven off the Chickcharnies (killing more than five colony members), they may make their way back to Andros Town unmolested. Otherwise, they likely fight a running battle through the pine forest against pursuing Chickcharnies and bloodthirsty cultists. If they are traveling with rescued expedition members, then they can only travel at a rate of 2 miles per hour, due to frequent rest breaks. The Chickcharnies and their human allies attempt to drive the fleeing investigators further westward, away from Andros Town, in the direction of the nearest Blue Hole. They’ll allow themselves to be seen, or make savage cries and screams, possibly even waving torches, while leaving westward routes completely unblocked.

Investigators making a Hard success on an Idea check realize that they are being intentionally herded by the pursuing creatures. If the investigators follow the path of least (in this case no) resistance, they eventually run smack dab into the Blue Hole and an encounter with the Lusca (see “The Lusca”). Should they resist being

herded, the investigators are ambushed and attacked until they are killed or captured, or until they a) kill enough cultists (3) and/or Chickcharnies (2) to force them to withdraw, or b) escape the pine forests by outrunning pursuit (CON check, at Keeper’s discretion). Investigators failing their CON checks become too exhausted to escape, and must either fight or travel in the direction the creatures are trying to herd them.

THE LUSCA

Investigators who arrive here find a sudden clearing in the forest, dominated by a large open pond. This is a water-filled sinkhole, with clear azure waters that give this feature its name. It is one of the fabled Blue Holes of Andros, and this particular one is home to The Lusca, a Lesser Other God who once danced in the Court of Azathoth. With a massive body, immense strength, and insatiable hunger, it attempts to devour anything entering the clearing around its Blue Hole.

The clearing is about seventy feet across, and lies roughly a quarter mile east of the Chickcharnies’ aerie. Within fifty feet of the Blue Hole, investigators are in range of the Lusca’s tentacle attack. However, investigators only realize what the creature’s range is after it has revealed itself and attacked, and then only with a successful Idea roll. The Lusca tries to drag one or more of the investigators into its maw. It retreats if it takes more than half of its hit points in damage. If the Lusca is driven off, the Chickcharnies are horrified to see their god put to flight. They not only withdraw, but end all contact with humanity for the next hundred years.

LUSCA

Lesser Other God

STR 400 **CON** 300 **SIZ** 400 **INT** 150 **POW** 140
DEX 100 **HP** 70 **MOVE** 12 Swim **BUILD** 10

DAMAGE BONUS: +9D6

ATTACKS: Tentacles 60%—4 separate attacks per round, each with a range of 50 feet. Either 1D6+DB damage, or an Opposed STR 70 check vs. victim’s STR. If the victim fails to break away for 2 rounds in a row, the Lusca draws the victim to its maw to feed (2D10 damage per round).

ARMOR: Takes minimum damage from non-magical weapons. Immune to fire.

SPELLS: Summon Chickcharney (automatic success), other spells as the Keeper chooses

SANITY LOSS: 1D8/2D20 Sanity points to see the Lusca

DESCRIPTION: This creature dwells in the Blue Holes, a network of water-filled sinkholes on Andros Island. It appears as a massive half octopus and half dragon, with nine tentacles and a massive maw filled with four rows of sharp teeth. Dubbed the Lusca by the few who have seen it and survived, it is considered mythical. It was one of the minor gods that dance mindlessly around the throne of Azathoth. The Chickcharnies transported it to Earth to be a focus of their worship of Azathoth, a proxy through which they might offer sacrifice. It is a being of great physical power, but limited intellect. The appearance of the Lusca is optional, and at the Keeper’s discretion.

MORAL DILEMMA

Once back in civilization, the investigators may be faced with a final challenge. Any surviving members of the Dinsdale Expedition reveal that they are each implanted with a Chickcharney egg. They explain that they have horrible nightmares, otherworldly visions (much like those caused when touching the idol), and know their time is growing short. Soon the young creatures will hatch, killing them as they eat their way out of their bodies.

The investigators can attempt to surgically remove the creatures themselves. Doing so requires a successful Medicine check. If the investigators fail this check, the victim dies. If they succeed in this check, the Chickcharney egg is removed and the victim survives, but permanently loses 15 points of CON. In any case, performing this surgery kills the young Chickcharney. If the investigators turn the rescues over to a proper hospital, the victims will all die: the physicians there perform several days of tests before doing anything, allowing the young Chickcharnies enough time to kill their hosts.

As options are being discussed, the victims beg for a quick death, asking to be put out of their misery with a lethal dose of sedative or a pistol shot to the head. However, investigators making a successful Psychoanalysis check realize that each of the expedition members is currently insane. Investigators may question the ethics of granting such a request to someone who is not of sound mind.

If the rescued expedition members survive their surgical procedures, they slowly regain their strength. They never make a full recovery, as the damage done to both their bodies and minds was too extensive. Each vanishes from the public eye for 1D4 years, as they convalesce in various medical, therapeutic, and psychiatric institutions. Afterwards, they return to polite society, seek out the investigators to thank them for saving them (if the investigators haven't tried to keep in touch in the interim), and try to pick up the pieces of their shattered lives.

SANITY REWARDS & PENALTIES

For each member of the Dinsdale Expedition rescued from captivity: +1D3 SAN

Investigators keep in touch with the Dinsdale Expedition survivors: +1D2 SAN

For driving off the Chickcharnies: +1D6 SAN

For driving off/defeating the cultists: +1D6 SAN

For driving off the Lusca: +1D8 SAN

For defeating the Lusca: +1D20 SAN

For each Dinsdale Expedition member killed by Chickcharney (adults or eggs): -1D4 SAN

For each Dinsdale Expedition member killed by investigators performing euthanasia: -1D3 SAN

For each Dinsdale Expedition member killed by investigators performing a botched surgery: -1D4 SAN



WRATH OF THE SULFURER

by

Dave Sokolowski

INTRODUCTION: 1922, The Caribbean

Evil lurks below the earth's crust, waiting for any opportunity to escape. When the chance comes, it seeps up through cracks in the ground, searching for souls to corrupt. This evil has a name—Nyogtha—and it has been trying to escape through the volcano of Soufrière (a. k. a. La Sulfere), on the island of St. Vincent, since it first erupted in 1718. The volcano has begun smoking again, spewing unusually dark ash and steam across the island, and Nyogtha is almost free.

KEEPER BACKGROUND

The Thing that Should Not Be, The Great Old One Nyogtha, is the embodiment of evil. It seeks only to corrupt, exposing humans to their own worst selves. It grows wherever it can, usually forming underneath the planet's crust, and ever seeking ways out. A volcano, an opening to the surface world, is a perfect place to break through.

This story begins in 1718, with a dream. An escaped slave named Fandor Maisonet lived on the island of St. Vincent and served in the small town of Kingstown as their medicine man (called a "pointer"). Maisonet had been unwell and wasn't sleeping, so he began taking long walks on the beach and in the jungle, searching for a sign. One night, he finally slept, and dreamt of a being of pure evil living under La Soufrière, the mighty mountain looming over his village.

In this dream, Maisonet saw the evil reach out across the island to enslave everyone. Then, it escaped St. Vincent, enslaving other islands before spreading across the world. Waking with a start, Maisonet felt the earth rumble and knew the dream was real, and that the evil had a name: Nogta.

Maisonet then traveled among the islands, searching for some way to trap Nogta within the mountain. As an illiterate former slave, reading books wasn't an option; instead, he travelled the breadth of the Caribbean, sharing his dream with other pointers to figure out a solution. Finally, they pulled together a ceremony that involved etching a star onto a set of stones. These stones needed to be placed deep within the volcano to trap the being inside for as long as the stones were kept in place.

Maisonet returned to St. Vincent to discover he was too late. The volcano had already erupted, spilling smoke and ash across Kingstown, corrupting everyone and turning them against one another. Undeterred, Maisonet rushed to La Soufrière and found that the eruption had opened a number of vents leading to a large underground chamber deep in the mountain. Maisonet set up the stones and successfully imprisoned Nogta. Kingstown, St. Vincent, and the rest of the world were saved.

Maisonet checked on the stones periodically for the rest of his life. He passed down the ritual by writing (for he had learned to read by then) on the walls of the vents and open chamber. As he grew old, he feared

that Nogta would escape if the stones were unguarded, so he also passed his secrets on to those he trusted most. They became Les Gardiens—the guardians of the volcano. Maisonet eventually died, and Les Gardiens took over tending the imprisoning stones, passing on the secrets to younger generations for nearly a century.

In 1812, La Soufrière once again erupted, giving Nyogtha another opportunity to escape. Most of Les Gardiens rushed to the Chamber of the Stones, and managed to hold back Nyogtha from breaking free, but paid the ultimate price in doing so. The violent eruption sealed Les Gardiens inside the vents and Chamber of the Stones. Their bones lie there to this day, as do the inscriptions detailing the secrets of their grave responsibility.

Nyogtha spent the next 90 years building up enough power to shatter its prison. And without the periodic ceremony of Les Gardiens within the Chamber of the Stones (which has been inaccessible for nearly two decades), the prison has weakened with each passing year. In 1902, Nyogtha lashed out against its binding, causing a massive eruption that sent ash and smoke across the St. Vincent, destroying all in its path. While the prison held, one of the vital imprisoning stones toppled over and broke. Nyogtha needs just one final outburst to shatter its prison and break free.

However, there was hope. The 1902 eruption reopened the vents leading to the Chamber of the Stones. For the first time in 90 years,

the three remaining Les Gardiens, a couple named Kaderin and Oliver, and their friend Francois, entered the chamber and discovered the broken stone. Kaderin and Oliver resumed guarding the chamber and helped the locals recover from the eruption. Francois traveled to Kingstown, which was largely untouched by the destructive eruption, with the remnants of the shattered stone, in a quest to find some way to repair it.

Years passed; Kaderin and Oliver tried to rebuild Les Gardiens, but found no one willing to believe their story or take part in arcane rituals they had little faith in. Francois succeeded in crafting a new stone after years of effort, but never returned to the foot of La Soufrière. The years of struggle, dark secrets, and the loss of his family during the 1902 eruption had taken their toll on him. He fell to despair, a broken man seeking solace in rum, promising himself to take the stone back to La Soufrière one day, but knowing in his heart that day would never come. But lost as he was, Francois kept the stone safe. Les Gardiens were on the verge of collapse.

In 1922, a new missionary to the region, a young woman named Sister Martha, began having dreams of an evil presence within the volcano. Kaderin and Oliver learned of this and quickly brought her into their confidence, desperately trying to indoctrinate her into Les Gardiens. But time had run out for the now elderly Oliver, who passed away quietly in his sleep about three months ago.

Now Martha and the elderly Kaderin are the last of Les Gardiens, possessing the knowledge of how to keep Nyogtha trapped. However, without a replacement for the shattered stone, the prison will not hold. While there is a replacement, it is in Kingstown with Francois, who remains a drunken shell of a man, filled with hopelessness and loss. Unless the stone is returned to the Chamber of the Stones, St. Vincent, the Caribbean, and the world, may be doomed.

INVOLVING THE INVESTIGATORS

The story starts in 1922, but the date can be moved as needed. This scenario can open with the prospect of research for the investigators, who are recruited by a university to rush to Soufrière, the volcano on St. Vincent, which has begun smoking. The university wants a team present to observe the event. The last time it erupted, in 1902, the eruption killed

The Corruption that is Nyogtha

When seen directly, Nyogtha appears as writhing, twisting black tendrils that look like smoke, but have substance and form to move and grow. When humans are near, it can corrupt and manipulate them by tapping directly into their fears and memories. Nyogtha reaches into human's minds and finds their weakest moment, then brings those memories forward into the present, overwhelming the person with their worst senses and emotions. It is an ancient evil, still holding great power.

nearly two thousand people, and covered part of the island in lava and ash. With the possibility of a second eruption in twenty years, communities across St. Vincent and the nearby islands are preparing to evacuate. Many locals are in a panic, as the current eruption is unusual, with strange dark ash and smoke coming from the volcano. Some people have already evacuated, while others defiantly stay on St. Vincent.

A couple of points of context that may help orient both the players and investigators, helping get the investigators at least as far as Bequia:

- ✧ Investigating a currently smoking volcano, dangerous or not, is always an amazing scientific opportunity, and any university with a decent geology and/or natural history department would easily be willing to sponsor a handful of scientists, journalists, and historians to gain a firsthand account of an eruption. Payment would be dependent on producing firsthand accounts of the eruption, and the more detailed and contextual, the better. A narrative written from an adjacent island (e. g., Bequia) would be nice to have, while a firsthand account from St. Vincent describing the evacuation from Kingstown, with photographs, would be worth a pretty penny and be a prized professional success. Investigators may then work directly for a university, or just be hired on as freelance investigators who would be expected to provide materials for the university.
- ✧ From a humanitarian aspect, there are plenty of reasons to head to St. Vincent: to help people evacuate, to pack and protect facilities (churches, hospitals, schools), as

well as to interview and document anyone unwilling to leave the island. Clergy, doctors, educators, and journalists would all find value in helping people while on St. Vincent.

If the investigators are already in the Caribbean, or on St. Vincent itself, they hear about the smoking volcano from locals or newspapers, although a university may still hire them to investigate. Before reaching Soufrière, they learn that the smoke that is pouring from the volcano is darker than usual. Although no one has been hurt yet, people are hesitant to visit the island, with this eruption following the previous one so closely (in volcanic eruption time-frames, twenty years between eruptions is very soon). Getting to St. Vincent as quickly as possible offers the best opportunity to investigate fully, as travel to the area may soon be impossible. The conditions force investigators to make port at the town of Port Elizabeth, on the island of Bequia, just seven miles south of St. Vincent.

Investigators making a Know check begin the scenario knowing some basic history of St. Vincent and the volcano. They know that La Soufrière has erupted regularly since 1718 (in 1718, 1812 and in 1902), that the last eruption in 1902 killed nearly 1,700 when it buried a town on the north side of St. Vincent, and that La Soufrière started smoking six days ago, after a couple weeks of sending earthquakes across the island.

Vincentian Creole of St. Vincent

One of the most interesting anthropological points about the Caribbean islands is the pidgin languages used by the locals, which vary even from island to island. These dialects are a hybridization of the predominant European languages (usually French or English, but also Portuguese and Spanish) mixed with the local accent. Non-natives can understand the overall flow and tone, and even an occasional word, but not what is actually being said. Many of these dialects were developed as a way for slaves to talk without being understood by their masters. The St. Vincent dialect is called Vincentian Creole; the locals just refer to it as "dialect."

PORT ELIZABETH

At the start of the scenario, the island of St. Vincent is covered in smoke and ash, making it difficult to safely make port there. Investigators are forced to travel to Port Elizabeth, capital of the island of Bequia, seven miles south of St. Vincent. It is part of the island chain of St. Vincent and the Grenadines, and is a British Commonwealth.

The city of Port Elizabeth has all the trappings of a remote tropical paradise: street vendors sell shrimp and fruit on skewers, chickens and dogs run wild, and the weather is warm and breezy. Plantains, bananas, and papaya are the local fruits, and grilled fish comes straight from the sea. Rice is served in the husk, in a paddy or rough.

Bequia is a small, remote island with few modern amenities. Hot water is hard to find, as are indoor plumbing and refrigeration. Despite this, people are friendly, and local rum is readily available and quite good.

Palm Reef Hotel

Investigators needing to find lodging and possibly a guide are directed to the Palm Reef Hotel. It is the main hotel in town, a three story structure with faded white, clapboard walls and lazy ceiling fans. Rooms are available for two dollars a night, but the hotel does not serve food or drink. For such needs, investigators are directed to the Canary Bar, located down on the beach, just fifty feet from the waves.

Unfortunately, there aren't any resources for research in Port Elizabeth, but the hotel does have a small "library". It's really just a collection of old books and newspapers that are available for hotel guests. Framed on the wall is a faded copy of a painting of a volcano erupting in vibrant colors against a dark background. A successful History (or Painter or EDU, at the Keeper's discretion) check identifies it as a famous painting by J. M. W. Turner of the eruption on 13 April 1812.

The newspaper, the *Vincentian*, has been published in Kingstown, on St. Vincent, since 1899, and serves the greater island chain. Stacks of papers from the last six years can be found here. Newspaper clippings regarding the tragic 1902 eruption of La Soufrière are framed on the wall. These should give the investigators access to commonly known facts regarding the previous eruption of La Soufrière.

Commonly Known Facts about La Soufrière

1. There have been three eruptions in recorded history, in 1718, 1812, and 1902.
2. After nearly a year of minor earthquakes, and then smoking for a few days, La Soufrière on St. Vincent erupted on May 7, 1902 in a massive fireball of lava and dust, entirely covering the northwest corner of the island.
3. The 1902 eruption was very lethal, killing nearly 1,700 people.
4. Several hours later, Mount Pelée, on the neighboring island of Martinique, also erupted.
5. Although there are detailed eyewitness accounts of the events prior to and after the climactic phase, exactly what happened during the climax of the eruption is not well documented. Many of those present on the flanks of the volcano were killed, and those observing from a distance could only describe the climax of the eruption as a black cloud that flowed down all flanks of the volcano.

Also of note, investigators poking around in the stacks of newspapers find a small, hand-bound book titled "Field Notes of a Geologist in Martinique and St. Vincent." Published in August 1902, it gives a first-hand account of the aftermath of the eruptions on St. Vincent and Martinique (see Wrath Papers #1).

For Keepers: Wrath Papers #1 contains excerpts of this actual text, which serves to add historical context to the impact the volcano and its eruption had on the islands.

Wrath Papers #1

Excerpts from: *Popular Science Monthly*/Volume 61/August 1902

Field Notes of a Geologist in Martinique and St. Vincent

By Dr. Thomas Augustus Jaggar, U.S. Geological Survey and Harvard University

...Even here—I write from Barbados—the most remarkable statements are solemnly believed; victims were found with their intestines charred and the outer skin untouched; a man was found seated on the box seat of a carriage in a lifelike position, twirling his moustache...

The bodies found were mostly shriveled to a crisp—this too was in part the effect of the second hot blast of the twentieth, for many of the bodies found earlier were described as being not much altered, and some such are shown in the accompanying photographs. The odor was not especially bad, but it is a haunting smell that one dreams about afterward; it is a combination of foundry and steam and sulphur matches and burnt things, with every now and then a whiff of roast or decayed flesh that is horrible...

...The people of St. Pierre were killed by steam, hot dust, falling stones, falling buildings, drowning, burial alive and burning. The heat of a burning city fanned into a 'whirlwind of fire,' killed all who were left over from the other sources of death. The little city was as an ant-hill to a forest fire, in the presence of the terrible earth forces at work.

...once more and the facts assert themselves. Even here—I write from Barbados—the most remarkable statements are solemnly believed; victims were found with their intestines charred and the outer skin untouched; a man was found seated on the box seat of a carriage in a lifelike position, twirling his moustache; by scientists assert that the whole of the engraved inscriptions had been in dust.

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coming in from the sea about at St. Vincent. The people of St. Pierre were killed by steam, hot dust, falling stones, falling buildings, drowning, burial alive and burning. The heat of a burning city fanned into a 'whirlwind of fire,' killed all who were left over from the other sources of death. The little city was as an ant-hill to a forest fire, in the presence of the terrible earth forces at work.

In conclusion let me say a word about the

Wrath Papers #1

Nigel Willkie

Reputable guide

STR 60 **CON** 70 **SIZ** 75
INT 80 **POW** 65 **DEX** 80
APP 65 **SAN** 50 **EDU** 70
LUCK 70 **HP** 14
MOVE 8 **BUILD** 1

DAMAGE BONUS: +1D4

WEAPONS:

Knife/Machete 60% 1D6+1+db

SKILLS: Own Language (English) 75%, Own Language (Vincentian Creole) 75%, Bargain 40%, Local History 45%, Occult 25%, Navigation 55%, Psychology 35%

Francois Gonsalves

Member of Les Gardiens

STR 35 **CON** 65 **SIZ** 55
INT 70 **POW** 70 **DEX** 60
APP 55 **SAN** 20 **EDU** 55
LUCK 15 **HP** 12
MOVE 1 (Blind) **BUILD** 0

DAMAGE BONUS: None

WEAPONS: None above base

SKILLS: Own Language (English) 65%, Own Language (Vincentian Creole) 75%, Bargain 45%, Local History 65%, Occult 45%, Psychology 35%

Sister Martha

STR 60 **CON** 70 **SIZ** 50
INT 85 **POW** 75 **DEX** 60
APP 75 **SAN** 45 **EDU** 90
LUCK 70 **HP** 12
MOVE 3 (Injuries to leg)
BUILD 0

DAMAGE BONUS: None

WEAPONS: None above base

SKILLS: Own Language (English) 90%, Other Language (Vincentian Creole) 35%, Local History 35%, Occult 35%, Psychology 35%.

The Canary Bar

Investigators visiting the bar meet a colorful local character, Father Maloney. He is a large, barrel-chested Irishman with red hair fading to gray, a drunken missionary hiding in a haze of rum from Satan's arrival on earth. Maloney is supposed to spend his time working with the various missions across the Caribbean Sea, but instead has been on a drunken bender at the Canary Bar for the last few months. In the weeks leading up to the recent earthquakes, Maloney was plagued by nightmares of Satan arriving on St. Vincent to spread his evil across the world. As the nightmares grew, Maloney's sanity failed, and he descended into a haze of rum and alcoholism. The volcano's recent earthquakes, with its dark tendrils of smoke emerging, confirmed to him that his dire nightmares are coming true.

However, Father Maloney is not totally useless to the party. He will be buoyed by the arrival of newcomers, and insist on buying them a round of drinks after introducing himself. He can answer broad questions about Bequia, St. Vincent, and the island chain. He can also suggest a reputable guide, Nigel Willkie, if the party hasn't found him yet. If the investigators tell him they plan to travel to St. Vincent, he blanches visibly and begins drinking even more heavily.

It's clear from his actions and body language that Maloney is afraid of the volcano on St. Vincent. Investigators making a successful Persuade check, or plying his tongue lose with a bottle of rum, get him to open up about his terrible nightmares of Satan and the End of Days. He relates the following information, while growing steadily more drunk and incoherent (see "A Conversation with Father Maloney").

A Conversation with Father Maloney

1. Something horrible is about to happen—or is already happening—on St. Vincent, and it relates to the eruption of La Soufrière.
2. Evil came to St. Vincent long ago. It is trapped under the volcano, and the earthquakes are its attempts to escape.
3. The evil escaping through the volcano will corrupt all mankind and lead to the End of Days.
4. This knowledge came to him from dreams, which he believes were sent to him by God.

5. God picked a coward for a messenger, and he curses himself for not being strong enough to do something to fight against this rising evil.

If the investigators listen to Father Maloney's story about his nightmares without ridiculing him or being dismissive of them, he opens up further. He tells them that he is certain the Devil lives under La Soufrière, because others believe it as well. Father Maloney relates the following in hushed whispers (see "Rumors of Les Gardiens").

Rumors of Les Gardiens

1. On St. Vincent, there is a secret group of people dedicated to protecting the island (and the world) from something they call Nog-Ta, but which he is sure is the Devil in disguise.
2. Most think these people are just another band of Converted Baptists, practicing folk magic and communing with the spirits, but that is not the case. They are real, and have real powers which they use, thankfully, for good.
3. They have been here for hundreds of years, watching and waiting for the volcano to erupt so they can enact their local pagan rites.
4. They are called Les Gardiens, or The Guardians, but no one knows who they are.
5. Many of the locals who live in the shadow of La Soufrière know about the group, but do not speak of them to outsiders.
6. He was told about them, in confidence, by an old man he met at The Clam Shell, a bar in Kingstown.
7. The old man was named Francois Gonsalves, a broken man, who lost his family in the 1902 eruption.
8. Francois Gonsalves was from Sandy Beach, a town at the foot of La Soufrière.
9. Francois knew all about the group and their history, but was obviously only telling a portion of what he knew.

Ultimately, Father Maloney knows that evil has arisen on St. Vincent, with the powers of Satan, driving people mad and corrupting them. He refuses to journey to St. Vincent, out of fear, but he does try to help the investigators by suggesting they seek out Francois once they get to St. Vincent. He

suggests they look for Francois in Kingstown, probably at the Clam Shell Bar down by the wharf. Father Maloney can be of no further help, as he grows unintelligible as he seeks escape in rum.

Getting a Guide

The investigators may be interested in finding a guide to help obtain supplies and transport them from Bequia to St. Vincent. However, with the smoking volcano that caused immense destruction just twenty years ago visible on the horizon, not many guides are willing to make this trip. It takes the investigators 1D3 hours and a successful Credit Rating check to locate Nigel Willkie, a local, business-savvy guide willing to take the investigators to St. Vincent for the right price. He owns a sturdy boat, named Shelley ("Like wot girl wrote Frankenstein-mon"), large enough to transport up to a dozen passengers and their gear.

Nigel Willkie is called "Nigel-Mon" by everyone on Bequia. He is a large, Saint

Vincent native, with a round shaved head and a deep, hearty voice. He refers to everyone as "Mon" (meaning "man"), calling investigators by their last name with "mon" tacked on the end (e. g.: "Smithers-mon, we got a deal.") Nigel is a man of few words, so the negotiation will be filled with many nods and grunts as Nigel negotiates a large fee of five dollars up front, with another five dollars once/if the party is returned safely to Port Elizabeth.

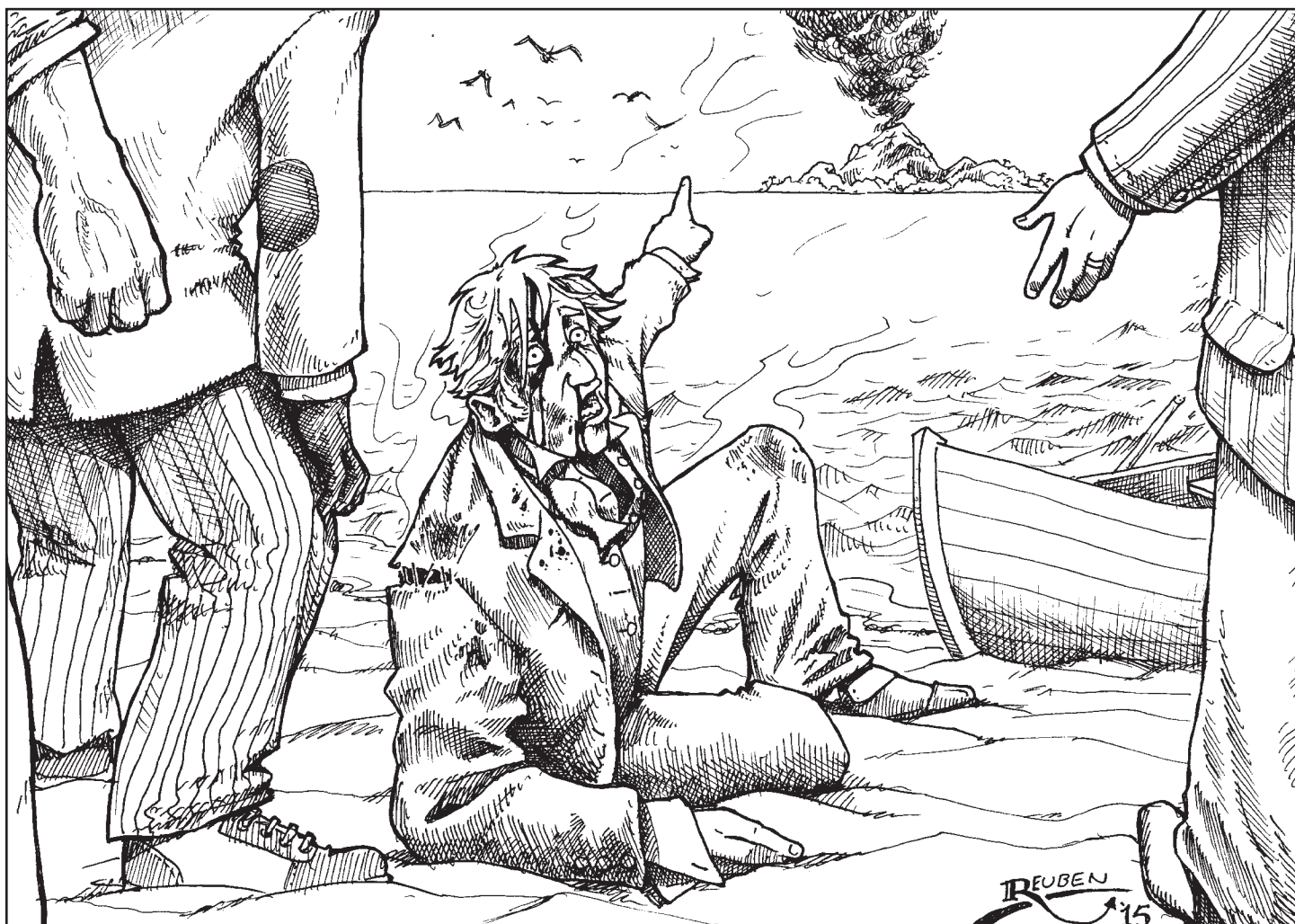
If the investigators ask Nigel directly about Les Gardiens or something called Nog-Ta, he admits to have heard stories about each (rumors, local legends, folktales really). He will say the man to talk to lives in Kingstown, and is named Francois Gonsalves. Nigel will be happy to help them find him once they reach Kingstown. Nigel also knows the approximate location of lava tubes on the north side of St. Vincent, but tells the investigators that conditions on the island have become very dangerous lately.

If the investigators choose to travel

independently, they can buy a boat, or use their own, if they have one. A successful Credit Rating or Bargain check will allow investigators to purchase a working, but beat-up, motorboat for ten dollars, which they can load up and point to St. Vincent on their own. No one in town is willing to rent them a boat at this time, as the risk of it being lost is too great. Lastly, investigators could possibly catch a ride on one of the vessels helping to evacuate people from St. Vincent. However, evacuations have slowed to a trickle in the last day or so, as the remaining people stubbornly refuse to leave their homes. There are rumors that some of the people remaining on St. Vincent have become angry, and even violent, towards those trying to convince them to leave the area.

The Bloodied Missionary

At sunset on the day the investigators arrive, their attention is drawn by a commotion on the seashore. If possible, Keepers should time this to begin as the investigators are arriving at, leaving, or dining at the Canary Bar. A



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row boat has come ashore with a pale man, bloodied and bruised. His white missionary suit is tattered, torn, and covered in soot as his small vessel washes up on the shore. The man is quickly pulled from the boat onto the beach, and a call goes out for a doctor. If none of the investigators have medical training, an NPC doctor arrives within 15 minutes from town.

Some people in the crowd, which gathers quickly, identify the man as Brother Timothy, a missionary from St. Vincent. He is conscious, but half-crazed and babbling incoherently as he gestures wildly towards St. Vincent, barely visible on the horizon. A successful Medicine or First Aid check reveals that he has only cuts and bruises, with no serious injuries. However, he is in shock and suffering from dehydration, and needs to rest for several hours before he can be

questioned. This event puts Father Maloney, who joins the growing crowd, into a worse state as he becomes even more certain the Devil has finally come. Father Maloney asks the currently irrational Timothy where Martha, his sister, is. He calls to the crowd, asking if anyone has seen Timothy's sister, or if there are any signs she might have been in the boat with him.

Investigators searching Brother Timothy find a small journal in his pocket. It is a small notebook, hand-tied in twine, which details Sister Martha's research into the ancient being that lives under La Soufrière. This journal (see Wrath Papers #2) describes how the Great Old One Nyogtha is threatening St. Vincent and world, and finally how she recently entered the lava tubes under La Soufrière to try to stop the evil entity.

Wrath Papers #2: The Journal

March 4, 1922

Today I arrived on the island of St. Vincent, in the blessed village of New Sandy Bay. The people here are simple and caring, their lives unbound by the craziness of modern civilization. There isn't even electricity here! I know I am doing God's work, that He has shown me the way. I just hope I can live without jazz music on the radio! *For I know the plans I have for you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end—Jeremiah 29:11*

March 13, 1922

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Wrath Papers #2

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March 13, 1922

My days here have been amazing—the people so wonderful and open to God's word, despite a sadness that everyone seems to carry. I have been having the strangest dreams, not every night but nearly so. I dream of something under the volcano, something horrible, dark, and trapped. I feel like it is waiting for something; is it me? Is it Satan? The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence—2 Samuel 22:3

March 26, 1922

I made two friends, older locals named Kaderin and Oliver. We met at the church, and they offered to help with the chores, like setting out the prayer books and sweeping up after mass. They lost their families 20 years ago when the volcano erupted. They have no reason to be friendly, yet they open their hearts to me and God. Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he is it that doth go with thee; he will not fail thee, nor forsake thee.—Deuteronomy 31:6

April 2, 1922

I had the dream again. It was so real I didn't think I was going to wake up. I followed a tunnel under the volcano toward something horrible, something evil under the mountain, something waiting for me. I was terrified. I reached a cave where I could finally see it, see him, Satan himself! The beast did not have red horns, but black tentacles! Thankfully I awoke as Timothy slapped me from my dream. He said I was screaming in my sleep and would not awaken no matter how he shook me. I am so saddened, and I pray for answers. Have I sinned? Submit yourselves therefore to God. Resist the devil, and he will flee from you.—James 4:7

April 11, 1922

I spend a lot of time with Kaderin, as she helps me cook for the village. I shared my dreams with Kaderin and she believed me, saying that she too has such dreams. She tells me the evil creature under the volcano is real! It is called Nyogtha. She said it is always trying to escape, to corrupt the islands and then the world! She explained there are people in town who protect the world from Nyogtha. I have been invited to join them, and although I cannot tell my brother, I know why God sent me here. I know my mission is to help them keep this evil from below trapped. I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye.—Psalm 32:8

April 17, 1922

Oliver has died and the town mourns. Yes, he was old, but a good man who loved God and all his people. Everyone came out to sing hymns and offer prayers. I have never been so sad. Blessed are they that mourn: for they shall be comforted.—Matthew 5:4

April 27, 1922

With Oliver dead, Kaderin has shared all her secrets. Our group calls themselves Les Gardiens, and we have kept the evil under the volcano trapped for hundreds of years! Aside from one other, who is lost, we are the last. When Kaderin's time comes to depart this world, I must pass on all that I know. I thank God for the chance to serve Him in this capacity, but I fear I do not have the strength of soul. How will I react when I am tested? Only God knows. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—Romans 8:28

May 3, 1922

Kaderin has taught me the scripture and recitation necessary to keep Satan at bay. Sometimes seems like witchcraft, but then I have another dream and my faith is restored. I must do anything—anything—to hold Nyogtha back. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.—Jeremiah 29:11

May 7, 1922

The dreams continue, and Brother Timothy worries about me. I tell him I am fine, but I am afraid. Kaderin is worried that we lack one of the stones that keeps Satan at bay. That she is too frail to carry the truth much longer. Long ago a fellow of Les Gardiens went to Kingstown to find a new stone, but he never returned. I must find some excuse to give to Brother Timothy so that I can try to find this man in Kingstown soon. It may be the missing part to this ancient ceremony, and without it I fear our efforts will be in vain. A friend loveth at all times, and a brother is born for adversity.—Proverbs 17:17

May 14, 1922

The earthquakes have begun and my dreams have stopped. People are scared and angry; some are downright violent. Many people are leaving, but we must stay. Kaderin says that an eruption is near, and that we must prevent the evil below from escaping. We have a partial map of the lava tubes. It is too late to visit Kingstown now. I pray for our souls. Watch thee; stand fast in the faith; quit you like men; be strong.—1 Corinthians 16:13

May 28, 1922

The volcano has begun smoking. Those people that are left won't leave their houses. Everyone is so angry and hurtful. Kaderin and I will head into the volcano soon, using the map to reach the Chamber of the Stones at the end of the old lava tubes. We are all that is left to protect our world from this evil. If it is set free, it will cover the islands first, then the world. But we are too few, and ill equipped, to have much hope. I regret not simply going to Kingstown out of fear of my brother. Now, I am afraid that all is already lost. Behold, the Lord God, will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.—Isaiah 41:10

June 2, 1922

Kaderin and I are heading into the tunnel to right the stones and recite the ceremony. I am sending Brother Timothy to Kingstown to retrieve the stone from Francois, but I do fear he is not strong enough. If we do not succeed, all is lost. I pray for us all. But I trusted in thee, O Lord: I said, Thou art my God.—Psalm 31:14

WRATH OF THE SULFURER

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May 9, 1922

The dreams continue, and Brother Timothy worries about me. I tell

him I am fine, but I am afraid. Kaderin is worried that we lack one of the stones that keeps Satan at bay, that she is too frail to carry the truth much longer. Long ago a fellow of Les Gardiens went to Kingstown to find a new stone, but he never returned. I must find some excuse to give to Brother Timothy so that I can try to find this man in Kingstown soon. It may be the missing part to this ancient ceremony, and without it I fear our efforts will be in vain. *A friend loveth at all times, and a brother is born for adversity.*—Proverbs 17:17

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fear he is not strong enough. If we do not succeed, all is lost. I pray for us all. *But I trusted in thee, O Lord: I said, Thou are my God.*—Psalm 31: 14

Questioning Brother Timothy

Several hours later, after Timothy has calmed down, been given fluids, and cleaned up, he is able to be questioned. However, he is barely holding onto his sanity. A successful Psychoanalysis check is necessary to get him to speak coherently; otherwise the investigators must piece together what has happened from Timothy's ranting, raving, and babbling. Without a successful Psychoanalysis check, Timothy rants about the smoke on the island turning everyone into monsters, dead chickens and wild children all over the island, and how he fears his sister,

Martha, is already dead.

Investigators who manage to make a successful Psychoanalysis check get more information out of Timothy. He'll explain that Martha has been working with some locals who believe that they have a way to save St. Vincent from the evil trying to escape from La Soufrière. He fears that she has gone under the volcano, and needs help. He'll warn the investigators that while some people in St. Vincent may still be uncorrupted, he fears most are now filled with anger and have become violent. This behavior began when the earthquakes started, and grew steadily worse. Martha wouldn't leave, and begged Timothy to try to get help from a man in Kingstown.

Timothy is dismayed and depressed that he

didn't believe Martha or try to help her earlier. He says again and again that something horrible is coming, and he did not have the strength to fight it. He was supposed to go to Kingstown to find help, getting something from a man named François at a bar called The Clam Shell, but he was weak and instead fled to Bequia. Now, everyone will die, not just on St. Vincent, but everyone, everywhere. The Devil will break free when the volcano erupts, and there will be nowhere to hide.

If investigators ask him about the map mentioned in Martha's journal, Timothy says it must still be at their home in Sandy Bay, tacked on the bedroom wall as it has been for the last few weeks. After telling all he knows and confessing his cowardice, he can be of no further help to the investigators or anyone else.

THE OCEAN

The investigators should realize that the only hope for stopping Nogta from escaping La Soufrière is by seeking out a man named François in Kingstown. To do so means sailing from Bequia to St. Vincent. If the investigators have hired Nigel, he is willing to set out at first light, but not before. He estimates the trip will take at least three hours, with more than seven miles to cover. All of Port Elizabeth is quiet as they depart, with only the motor and the splashing waves making any sounds as the boat heads into open water for the next few hours. If the investigators have made their own preparations they may set out whenever they choose.

The investigators begin to see a number of other boats making this trip, but mostly going towards Bequia. With the volcano smoking more heavily, most residents of St. Vincent are evacuating. Many of these boats carry people who appear bruised, battered, and angry. These refugees eye the investigators suspiciously, but otherwise ignore them. A few boats, mostly empty, are traveling towards St. Vincent to pick up people trying to make it off of St. Vincent. However, such boats are few in number and growing scarcer by the hour. Most people are reluctant to get near either the smoking volcano, or the increasingly crazed and violent people of St. Vincent.

Eventually, the investigators draw close to St. Vincent, and see that the island is now enveloped by smoke, becoming denser the



WRATH OF THE SULFURER

closer they get to the Kingstown wharves. The investigators may want to ignore Kingstown and go straight to Sandy Bay, but Nigel refuses. He informs them that the Shelley cannot reach Sandy Bay without refueling at Kingstown.

Into the Smoke

The investigators find the smoke inconsistent in color and texture. Mostly, the smoke is a light gray smoke, like from a cigarette or pipe, causing light coughing and eye irritation in those failing a Regular CON check. CON checks should be made once per hour, with anyone failing three consecutive CON checks suffering 1 HP of damage as they are overcome in a coughing fit that ends with them coughing up a little blood. Those who cover their mouths with handkerchiefs avoid these effects.

The Wisps of Darkness

Occasionally, however (25% chance per game hour), the smoke has strands of dark, acrid “smoke” which coats and irritates any open skin that it comes in contact with. These Wisps of Darkness are the essence of Nyogtha, seeking to corrupt any sentient mind it can reach. Investigators must pass Hard Luck checks to avoid the dark smoke. A failed Luck check requires a Regular Dodge check, as these dark wisps seem to twist and swirl in an attempt to engulf the investigators. Investigators caught up in such “smoke” suffer 1D3 HP of burning damage, which scars the skin like acid.

Contact with such “smoke” also requires

that the investigators make a 1/1D3 SAN check. Those failing are filled with a rush of bad memories of some of the worst moments of their lives. Keepers should ask players what their investigator’s worst memory is, as Nyogtha will be sure to use it against them. Those driven insane by the Wisps of Darkness may become overwhelmed by their own worst experiences, making them lose touch with reality, become angry, and even dangerously violent. Keepers should tell the players of such characters that their investigators have lost themselves in an insane haze of rage, self-loathing, and regret. At the Keeper’s discretion, this lasts as long as the period of insanity does, i. e., depending on whether it is temporary, indefinite, or permanent insanity.

LANDING AT KINGSTOWN

As the investigators arrive in Kingstown, they find the population in a near panic. Most are rushing to escape the erupting volcano. Throngs of people jam the docks, carrying what possessions they deem too precious to abandon, trying to find passage off St. Vincent. Dozens of small boats are being loaded with refugees, taking the desperate passengers to nearby safer islands. While the scene is desperate, the evacuation is orderly and peaceful. For many, it is not an unfamiliar ordeal, as they survived the last eruption.

As the investigators make landfall in Kingstown, another earthquake shakes the

ground under everyone’s feet for about thirty seconds. Thick smoke begins pouring out of La Soufrière, mixed with ribbons of darker, swirling vapors. It emerges from the volcano in pulsing waves, almost as if from some dark heartbeat from deep within the earth. (**Keeper’s Note:** This has no mechanical effect on the investigators.)

Nigel berths the Shelley on one of the less packed docks, just as her motor sputters out of gas. He tells the investigators that he needs at least an hour, maybe two, to find fuel and refill the Shelley’s tanks. After that, he’ll be ready to take them anywhere they want to go (within the Shelley’s range, of course). With so many people trying to leaving St. Vincent, fuel is at a premium. Nigel has his own contacts in Kingstown, but investigators travelling on their own must make a Hard Credit Rating check to obtain fuel.

Entering Kingstown

Investigators heading into Kingstown witness the effects of the corruption of the Great Old One Nyogtha, delivered by its Wisps of Darkness. Everywhere are signs of death, decay, and ruin. The smell of rotten meat and produce permeates every corner. Dead animals, such as chickens, dogs, cats, rats, and seagulls, litter the streets. It is clear that fires are breaking out across the city, as many buildings are partly damaged, while others are now just smoldering ruins. Most of the streets are deserted, businesses are shuttered, and the vast open air market is empty of people and goods. Even the Kingstown Anglican Church has locked its doors.

People of St. Vincent

The indigenous Carib people of St. Vincent (or Hairoun, as they called it, meaning “land of the blessed”) worked hard to prevent European settlement until the 18th century. However, they welcomed Africans, both escaped slaves from other islands and castaways from shipwrecks, who were given refuge upon Hairoun. Over many generations, the two groups slowly merged, becoming the Garifuna or Black Caribs. Their influence over St. Vincent remained when the British formally colonized the island in the 19th century.

This deep history of mixed races and cultures brings the people of St. Vincent (called Vincentians) together, giving them a strong sense of identity built from their resistance to (and occasional escape from) the European colonial

powers. They also draw strength and unity in resisting the natural threat of La Soufrière, the volcano that looms over the north end of the island. Despite periodic eruptions, including the last in 1902 that killed nearly 1,700 people and almost destroyed the local economy, they remain and rebuild. They view the volcano with a mix of fear, pride, and a sense of defiance that characterizes most of their history.

The wealth of St. Vincent, however, is tied directly to the English or North Americans that have recently brought the industry of tourism to the islands. Otherwise, bananas and fishing are the main industries. Fishermen arriving in towns blow conch shells to signal their arrival and that a fresh catch is available for sale. Local foods include Madungo bakes (made from arrowroot) and Ducana (sweet potato

dumpling), while basket and mat-making fill up the extra hours.

St. Vincent and the Grenadines, in the early 20th century, is mostly rural. Significant portions of the population live in small villages of fewer than 100 people. The capital, Kingstown, serves as the single city in a country comprised of dozens of smaller islands spread out across the southeastern Caribbean. Nearly everyone in St. Vincent is Christian, although some small groups refer to themselves as Converted Baptists. These follow a mix of both Christian and African religious rituals and traditions. Many believe that they are able to engage with spirits, to bring harmony and cure illnesses. Those able to conduct such spiritual rituals are called “pointers”.

The Black Gull Inn

If the investigators look for a place to stay for the night, the Black Gull Inn is still open and has a “Vacancy” sign dangling out front. The inn is an old, white, two-story building, located right at the center of town. The decor is faded and chipped on the outside; the inn is dark and quiet on the inside. No staff or guests appear inside; the main room sits deserted, with the electric fan whirring overhead. Should investigators ring the front desk bell (even multiple times), they’ll wait several minutes before the owner arrives. If asked, he gives his name as Guy Durre. Durre is a large, nervous looking man of perhaps fifty, who carries a machete in a sheath on his belt. The reason for the delay is twofold: first, he watched the investigators from inside his darkened office to determine if they were safe to approach, and second, he is the only staff member currently working.

Guy informs the investigators that plenty of rooms are available for one dollar each a day, which includes breakfast. Unfortunately, overall service (whether for the restaurant/bar or just to get some clean sheets) is rather slow, as Guy is running the hotel alone at the moment. Investigators choosing to stay here will have the run of the place.

Guy is afraid of what is going on in Kingstown, but convinced all of this “craziness” will pass soon. At least he hopes so, anyway. He does not brandish or threaten anyone with the machete, and if asked about it, explains that it is only to protect himself and the Black Gull Inn from looters, arsonists, or worse. Guy has no idea why people are reacting so violently this time, saying that there was none of this going on last time that the volcano erupted.

Investigators engaging Mr. Durre in extended conversation realize that he is hiding something if they make a successful Psychology check. If invited to have a few drinks with the investigators, or someone makes a successful Persuade check, he’ll open up about what has been bothering him the most about all of this. Guy tells the investigators how since the tremors began, he has not slept well, as he has suffered from a recurring nightmare. In the dream, he sees a massive black snake living deep within La Soufrière, waiting to escape. It hisses and spits, urging Guy to go to the mountain and set him free. He refuses, but it does not matter, for when a crack opens in the volcano, the huge black snake slithers out and escapes. It

goes on a rampage, devouring everyone in its path. This dream terrifies Guy, and is the reason he cannot find the courage to step outside of the Black Gull Inn, despite the danger from the volcano.

The “Library”

Though nearly everywhere that one could do historical research in Kingstown is currently shuttered, the Black Gull Inn does have a large sitting room with a respectable library of several hundred volumes. Many of these are on local history, placed here to cater to tourists visiting Kingstown. One volume in particular may be of interest to the investigators, and can be located with a successful Library Use check. It is called *History of Caribbean Religion and Culture*, written by James Lawrence and published in 1875.

This old anthropology text covers various Caribbean peoples and their rituals during the 19th century. In the chapter concerning St. Vincent, the author describes a group of people who call themselves “Les Gardiens”, and who believe they can stop La Soufrière from erupting through the recitation of a series of ritual prayers. In a very dry, academic tone, the author describes how they believe that there is dark god, named Nogta, trapped underneath the volcano and that they are its jailors. The piece is short, though, and holds no more insight.

The Clam Shell Bar

This is the only lead the investigators have to find the mysterious man called Francois. The Clam Shell Bar, also one of the only open watering holes in Kingstown at the moment, is little more than a collection of boards, stacked brick, and a half dozen tables, with some glassware and a few cases of rum; the quintessential dirty dive nestled between warehouses in the Kingstown wharfs.

The place is mostly empty, save for a group of men congregated at the bar, a frightened bartender behind it, and an old man passed out in the corner. A closer look reveals that most of the men are bloodied and bruised, with fresh wounds. These men have fallen under the influence of Nyogtha’s Wisps of Darkness, making them angry and looking for a fight. Once the investigators enter the bar, the men turn to them and begin shouting at them in Vincentian Creole. While hard to understand, as the men are angry, drunk, and speaking quickly, they make it clear that they consider this a bar for locals only, and

tourists need to find somewhere else to drink.

If the investigators handle this delicately, combat can be avoided. Investigators making a successful Fast Talk, Credit Rating, or Persuade check defuse the situation. The men demand that the investigators pick up their tab (about \$5) before allowing them to stay. After this is resolved, they wander off, seeking some other trouble to get into. Unfortunately, if the investigators try to intimidate these men, behave rudely, or fail to diffuse the situation, the men attack. They limit their attacks to bare handed brawling, trying only to beat the investigators unconscious and throw them out. However, if the investigators escalate this fight by using weapons, such as knives, clubs, or firearms, the men then try to kill them.

Dennis Young

Owner and Bartender
of the Clam Shell Bar

STR 55 **CON** 65 **SIZ** 65 **INT** 60
POW 45 **DEX** 50 **APP** 45 **SAN** 22
EDU 65 **LUCK** 50 **HP** 13 **MOVE** 7
BUILD 1

DAMAGE BONUS: None

WEAPONS: Fighting (Brawling) 55%

SKILLS: Local History 35%,
Pour Drinks 35%, Psychology 35%

NOTES: Dennis will surrender when he has lost half his HP.

Angry Dockworkers (x3)

Use same stats for each

STR 55 **CON** 60 **SIZ** 65 **INT** 50
POW 10 **DEX** 65 **APP** 50 **SAN** 10
EDU 50 **LUCK** 40 **HP** 12 **MOVE** 8
BUILD 1

DAMAGE BONUS: None

WEAPONS: Fighting (Brawling) 55%

SKILLS: Local History 35%

The bartender cowers and hides if a fight takes place. While terrified of what is happening in Kingstown, he won’t leave the bar, explaining, if asked, “I’ve worked all my life for this place. If it must stay, then so must I. Besides, where else will people drink?” After the encounter, regardless of whether the investigators successfully defuse the situation or defeat the angry men, or slowly wake up after being beaten unconscious, the bartender introduces himself as Dennis

Young and thanks them. He pours them a round of rum (on the house). If confronted about not helping them against the men, the bartender grows pale, explaining that usually they are regulars, dockworkers, his friends. He doesn't know what's gotten into them, but they are never like that. He also explains that since the tremors started, no one has slept well in Kingstown, and admits to being exhausted from horrible dreams. If asked, Dennis identifies the old man, passed out over the corner table, as Francois, one of his regulars.

The Lost Guardian

Francois is perhaps seventy years old, a gray-haired black man, who is barely conscious. It takes several minutes of effort to rouse him, after which he opens his milky blind eyes, and introduces himself. His hand trembles and shakes as he offers it to the investigators, and he asks why they are looking for him.

He confirms that yes, he is Francois and is (or was) a member of Les Gardiens. He is surprised they know that about him, as that was a lifetime ago. If the investigators explain their purpose, he will gladly help however he can. However, he will not leave Kingstown, even if the volcano destroys the city. He also refuses ever to return to Sandy Bay, as the memories are just too painful to face.

If questioned, Francois explains that he left Sandy Beach twenty years ago, soon after the eruption that destroyed nearly everything on the north side of the island. He says that his home was destroyed, along with his family. Most importantly, he confirms that, yes, he does still have the broken stone that he brought with him from Sandy Bay so many years ago. He explains that it took him years, but he fixed it, but became "lost" afterwards. His vision faded and he found himself lacking the strength to return it to Sandy Bay, as he should have. He says, "I just could not face it anymore. It just took too much from me. I'm sorry."

He says that the stone is in his home, up in the hills above Kingstown. Francois hasn't been home in a week, as Nogta's corruption took hold of all of his neighbors. He says, "It's just not safe to be up in the hills. If you are willing to help me get the stone, I'll happily give it to you." If the investigators are willing to go with him, his cloudy eyes visibly light up. His spirits rise as the investigators seem willing to finish his mission of returning the restored stone to Sandy Bay.

Walking Francois Home

Francois is especially spry for a blind, half-drunken old man. He leads the party through the back streets of Kingstown as they head to his shack in the hills. It is slow going and takes about forty minutes of walking. Along the way the smoke thickens and the investigators are attacked by 1D3 Wisps of Darkness (see "Wisps of Darkness"). Somehow, even with his blindness, Francois is able to weave and bob his way past any Wisp of Darkness that comes anywhere near him.

During this trip, the island is still wracked by yet another earthquake. While it causes no major damage to Kingstown other than breaking a few windows, the investigators feel the ground shaking violently below them. Investigators are unharmed by the earthquake unless they fail a Regular Luck check, whereupon they suffer 1D3 points of damage from a sprained ankle, being struck by falling debris, or cuts from shattering glass. Francois comments that the earthquakes are becoming stronger and more frequent. As the investigators hike up into the hills above Kingstown, they can see the crowds of people growing at the docks, desperately trying to escape the island.

While walking to his shack with the investigators, Francois describes the history of Les Gardiens, and shares details about their mission of protecting the island. He discusses the protective rune and how to install it in the Chamber of the Stones, the door to Nogta's prison deep within the volcano.

He also explains how Nogta is finally rising from its slumber under the volcano once again. He says that, this time, it may just manage to escape, which would mean the end of all things. However, he seems strangely unconcerned, and says that there is still hope. Francois has dreamed of a white woman who had the strength to hold Nogta back inside his prison, but he thinks that she may need to sacrifice herself to do so. In his dream, the woman had the stone he is about to give them. He says, "Now, I know why you found me. It is your destiny to help her save St. Vincent, and the rest of the world beyond that. But time is short; you must act quickly."

Francois' House

The road leading up into the hills reaches the outskirts of a rainforest. Francois knows the way and can navigate the path without help. He eventually brings the investigators

onto a small, beaten path leading to a modest run-down cottage, nestled beyond a thick stand of trees.

However, reaching the house is a dangerous proposition. A large fissure has erupted in the ground beside the house, spewing hot steam, sulfurous smoke, and tendrils of Nyogtha's darkness. Large tendrils of black smoke, Wisps of Darkness, swirl around the house, threatening anyone who attempts to gain entry. Successful Dodge checks are needed to avoid making contact with them, or investigators are burnt for 1D3 points and may have traumatic memories triggered by the tendrils (see "Wisps of Darkness").

Once safely inside the house, Francois retrieves the stone from its hiding place. The house is dark, as the blind man has no need for lights. He reaches under his bed and pulls out a layer of books, and then one of bricks, before finally withdrawing a package, wrapped in old cloth and tied in twine. He hands the package to one of the investigators with a sigh of relief.

Inside the package is a large, flat stone, about a foot in diameter and four inches deep. The stone is etched with two intersecting lines of quartz forming a shape like the letter V. A small chunk of the stone has broken off and then repaired with a thin line of strange clay. Francois explains the stone was broken in the last eruption, but he restored it. He warns that unless this stone is returned to the Chamber of the Stones, the magical seal holding Nogta prisoner will not withstand another eruption. The party must get this to the chamber under the volcano and seal Nogta in again.

Back to Kingstown

As the investigators exit the cottage, the Wisps of Darkness are nowhere to be seen. Francois leads the investigators back to the main road, but tells them that this is as far as he will go. He intends to remain in his home, to wait out whatever fate is to come. He says, "You have what you came for; my part in this is done. It is up to you now." Once reaching the main path, investigators should make a Listen check, with those successful hearing growling coming from the jungle around them. If they fail their check, Francois warns them, "Listen: they are all around us, and hungry."

Suddenly there is another tremor, and the investigators must make a Regular Luck check. Those who fail take 1D3 points of damage. However, this earthquake topples over a tree



which falls atop Francois, shattering his legs and trapping him. Suddenly, the Wisps of Darkness emerge from the shadows, forming a wide ring around the investigators and the now trapped Francois.

Then, rushing forward from the jungle all around them, comes a large pack of eight mangy, half-crazed dogs. The dogs are thoroughly corrupted by Nyogtha, their eyes glowing red with evil. Four of them immediately fall upon the old man, viciously biting his arms, face, and neck.

Vicious Dogs (x8)

Corrupted by Nyogtha; use same stats for each

STR 35 CON 50 SIZ 35 POW 35
DEX 70 HP 8 MOVE 12 BUILD -1

DAMAGE BONUS: -1

WEAPONS: Fighting 50%,
damage 1D6

SKILLS: Dodge 42%, Listen 75%,
Track by Scent 90%

The other four dogs rush to attack the investigators. Over the snarls and barks, the investigators hear the dying cries of Francois, telling them to run, to leave him, and save St. Vincent. Witnessing this causes the investigators to make a Sanity check for 0/1D2 points. The dogs pursue and attack the investigators until killed (though a successful Dodge check allows investigators to escape unharmed from the ring of Wisps itself). There is no way to save Francois, as Nyogtha has punished him for finding his lost bravery and rejoining the fight to maintain the Great Old One's bondage.

The investigators can return to the docks, where Nigel has refueled and prepared his boat for departure (unless they did not hire him and are traveling on their own). Investigators will notice that in addition to getting fuel, Nigel now wears a holster containing a revolver. If asked about it, Nigel just shrugs, gesture to the volcano, and mutters something about "smoke making folks lose their minds". The boat trip from Kingstown to Sandy Bay takes about an hour.

Back on the Water

While traveling from Kingstown to Sandy Bay, the seas all around the investigators are cloaked by a blanket of smoke, which is now thickly pouring from the volcano. Visibility is limited, but twice another boat passes them going in the opposite direction, filled with scared Vincentians fleeing the imminent eruption. When about half way to Sandy Bay, a rowboat emerges from the smoke, quite close to the Shelley (or the investigator's vessel if they are traveling without a guide). Nigel steers the Shelley even closer and as the row boat slowly drifts into view it appears empty. However, the interior of the rowboat is splattered with blood, shreds of clothing, and a bloody butcher knife (SAN 0/1).

After about 90 minutes (delayed about half an hour due to the smoke), the investigators land at Sandy Bay, the small town that lies under the looming volcano. By now, dark smoke envelops the investigators, and ash coats their skin. They may suspect something of the violence and madness awaiting them,

WRATH OF THE SULFURER

as Sandy Bay has been torn apart by the corruption of Nyogtha.

SANDY BAY

Sandy Bay is a small fishing village on the northeast coast of St. Vincent. It is a collection of modest homes, fishing shacks, a few small shops, and a church, with the white clapboard missionary's house behind it. As soon as the investigators arrive in Sandy Bay, they feel as if they are being constantly watched by some menacing force (SAN 0/1). Nyogtha's influence is now palpable in Sandy Bay, and it reaches out to strike directly at the investigators, especially if they have the repaired Stone from the Chamber of the Stones.

Currently, the entire village is covered in the powdery gray ash and enveloped in black smoke. This limits visibility to 10-20 feet, and soon coats everyone and everything in a thin layer of ash and soot. Although the investigators cannot see anyone moving about, menacing sounds surround them. Growling, screeching, and the occasional

scream sound out through the smoke from just ahead, but then nothing is found. The smoke muffles all those sounds, making it echo strangely. It is impossible to discover what is making them, but it is no threat to the investigators and only meant to build mood.

As the investigators cross Sandy Bay, they see signs of recent earthquake damage. Many buildings are shifted off their foundations, have collapsed walls, or even caved in roofs. Here and there, rifts appear in the ground, spewing jets of hot steam, fetid vapor, and mysterious rumblings. Anyone wandering within 10 feet of one of these cracks must make a Luck check, or be burned for 1D3 points of damage from a blast of scalding steam.

All throughout Sandy Bay are signs of horror and madness. The bodies of chickens, dogs, and cats can be seen here and there, crucified and bloodied, displayed as if part of some awful ritual or sacrifice. Furthermore, the investigators are under constant psychic attack, as their worst memories keep trying to overwhelm their consciousness. For every half hour that the investigators stay here, they

must make a Sanity Check or lose 1 SAN to the corruptive power of Nyogtha.

Missionary House

Behind the Sandy Bay Church is a well-kept, but modest, house used by the missionaries serving the community. This is where Brother Timothy and Sister Martha live, but neither is currently here. A quick search of the house turns up three items of note:

1. There are heavy blood splatters in both Brother Timothy's bedroom and kitchen, as if someone was either attacked there or killed (SAN loss 0/1).
2. On the wall of Sister Martha's room is tacked up a large hand-drawn map of Sandy Bay and the surrounding area. This includes the location of the entrance to the old lava tubes, as well as a rough map of the tubes needed to reach the Chamber of the Stones.
3. A group of crazed, murderous children, corrupted by the



dark power of the Great Old One Nyogtha.

The Bloody Children

Investigators inside the Missionary House should make a Listen or Spot Hidden check. Those succeeding hear soft creeping footsteps, or discover one of seven children hiding within the house. The children are filthy, blood splattered, and covered in ash (Sanity check for 0/1 point to see). They are completely corrupted and under the influence of Nyogtha. They promptly and fearlessly attack the investigators with knives, hammers, and scissors.

The children are deadly, attacking without remorse. Investigators who have a moral objection to killing children may attempt to subdue them. Knocking them unconscious and/or tying them up are both effective; otherwise, the investigators must make a 0/1 point Sanity check for each corrupted child that they kill in self-defense. When only two children remain alive and unsubdued, they attempt to flee, quickly vanishing into the thick grey smoke outside. If the investigators pursue them, the children are found a few dozen yards away, dead; either impaled on broken branches which they ran into, or by their own hands.

Murderous Children (x5)

Corrupted by Nyogtha; use same stats for each

STR 70 **CON** 40 **SIZE** 30 **INT** 40
POW 40 **DEX** 85 **APP** 15 **SAN** 0
EDU 35 **LUCK** 15 **HP** 7 **MOVE** 6
BUILD 0 (due to fanatical strength and rage)

DAMAGE BONUS: None

WEAPONS:

Fighting (Brawling) 35%, 1D3

SKILLS: Dodge 55%

FINDING THE ENTRANCE TO THE CHAMBER OF THE STONES

Investigators who have the map from the Missionary House can find the entrance to the lava tubes leading to the Chamber of the Stones with ease. Without the map, the investigators need to make a Track check, as they try to follow Sister Martha's trail from

her home to the entrance. The entrance to the underground tunnels leading into the volcano is about a mile inland, heading northeast from Sandy Bay.

A winding forest path ends in a clearing, with a number of large boulders scattered around. Concealed by these stones is a hole in the earth, leading to tunnels reaching below the volcano. Just as the investigators approach the entrance, the area is rocked by a powerful earthquake. The investigators must make a Luck check to avoid taking 1D3 points of damage. A fresh vent also opens, filling the area with scalding hot steam. To avoid taking 1D3 points of damage from the steam, the investigators must also make a successful Dodge check.

Under the Volcano

The lava tubes leading into La Sulfere are totally dark, and investigators without flashlights, lanterns, or torches are in for a difficult passage. The lava tube goes on for miles, branching off into a half dozen passages, most ending in sheer drops or dead ends. The tunnels are roughhewn and naturally made, the inconsistently shaped walls and ceiling making navigation difficult and dangerous. Without the map from the Missionary's House, the investigators must make both a Luck and Navigation check to find the correct tunnel. Failing these checks gets the investigators lost for 1D3 hours, and requires them to make a Sanity check for 1/1D3 points. Furthermore, earthquakes continues to rock the area, bringing down rocks and dust onto the investigators once every half hour or so, requiring them to make yet another Luck check or suffer 1D3 points of damage.

The tunnels are filled with Wisps of Darkness, and investigators suffer 1 attack if they know the way, or once per hour if they become lost. The tunnels are also heavy with Nyogtha's evil presence, whose oppressiveness seeks to overwhelm them. Each investigator traveling to the Chamber of the Stones must succeed in an Opposed POW check against Nyogtha's POW of 100 (reduced due to not being corporeal). Investigators who fail suffer 1D4 points of Sanity loss, as they are overwhelmed with painful memories, filling them with self-loathing as they relive their most shameful acts.

Investigators making a successful Spot Hidden check in the tunnels, when within 20 yards of the Chamber of the Stones,

detect faded writings covering on the walls. These strange handwritten characters are rendered in pale clay, about 150 years old, and are a mix of symbols and passages in French, English, and Vincentian Creole. Those making a successful Archaeology, Anthropology, or Occult check identify these inscriptions as warnings to stay away.

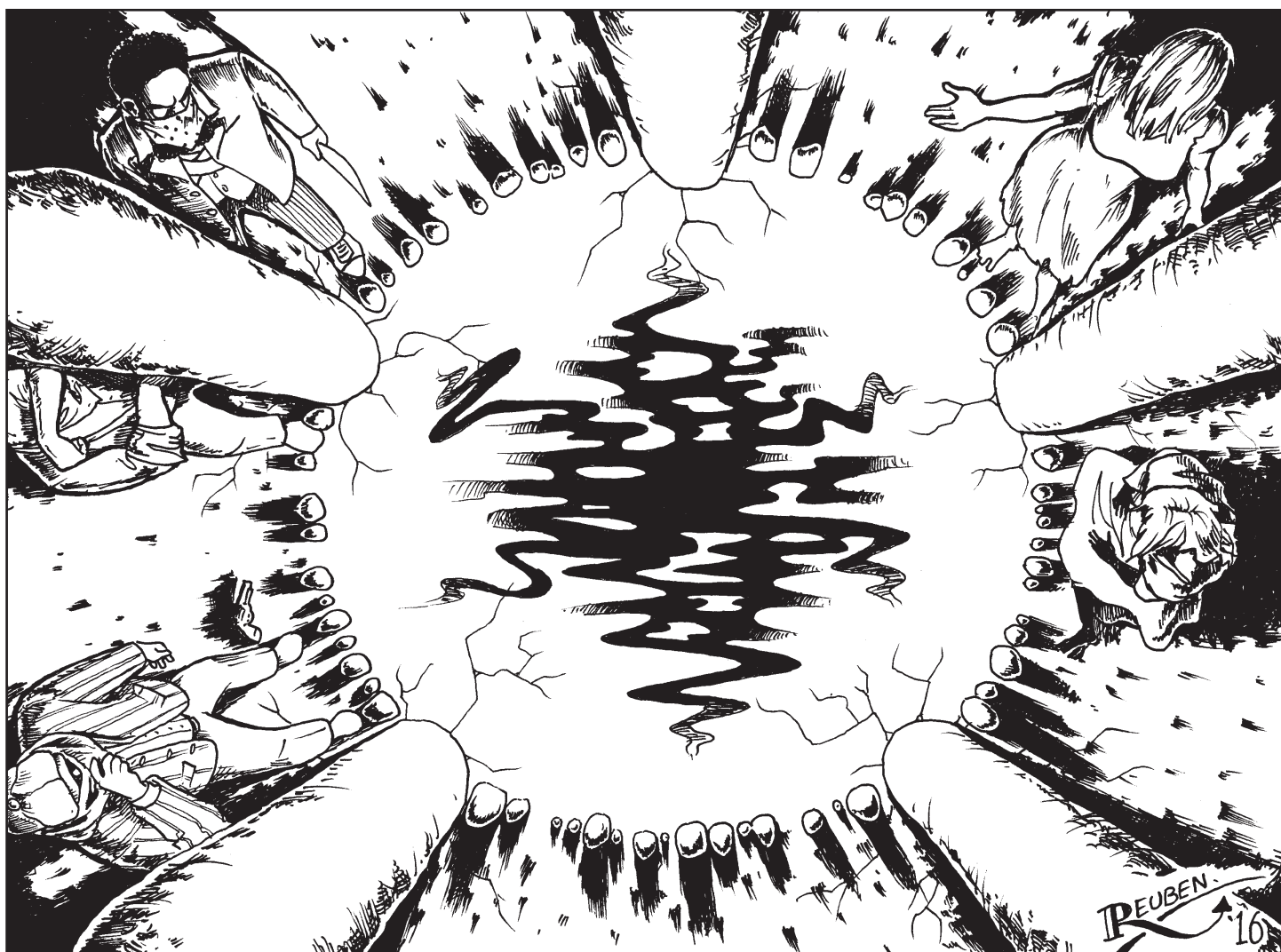
THE CHAMBER OF THE STONES

Deep inside the volcano, the smoky tunnel begins to widen, and the investigators can hear cries for help from just ahead. The tunnel opens into a large chamber whose walls are covered with pictographs. Large cracks in the floor crisscross the chamber room, and tendrils of black smoke escape through them to swirl around, seeming to be alive. Inside the chamber is a circle of five, three-foot-tall, standing stones. Each standing stone has a carved depression on their tops suitable to hold a cap stone. The chamber also holds two women, one white and younger, the other black and much older, both in obvious distress.

The younger woman is Sister Martha, and she lies in the corner of the cavern trapped under a massive piece of stone, a section of the ceiling that gave way during one of the earthquakes. The older woman is Kaderin, and she sits nearby, hugging her knees, rocking back and forth muttering, endless tears streaking down her soot-covered face. She has finally been overwhelmed by the visions that Nyogtha has driven into her mind. Both women are exhausted, dehydrated, and covered with cuts and bruises, and Sister Martha has a severely twisted ankle and dislocated knee.

Sister Martha is overjoyed to see anyone come to their rescue, and pleads with them to help free her before it is too late. To free Sister Martha the investigators must lift the stone off of her, requiring a combined STR of 125. To treat her injuries enough so that she can stand and walk at half her normal rate requires a successful First Aid check. Unfortunately, there is nothing the investigators can do for Kaderin, as her mind has endured too much.

Scattered on the floor of the chamber are four different colored stones, each of which are the shape and size to fit perfectly atop one of the standing stones. Each capstone is matched to a specific pillar. The capstones



are each etched with a symbol that looks like a corner of a star. Investigators making a successful Cthulhu Mythos check realize that the stones combine to form the five points of an Elder Sign, capable of trapping otherworldly beings. Investigators making a successful Archaeology or Anthropology check when examining the pictograph carvings on the chamber's walls realize they are over a hundred years old and tell how to properly arrange the stones to keep "Nogta" securely imprisoned.

Restoring "Nogta's" Prison

Once freed, Sister Martha says, "I don't know who you are, or how you found us, but praise be to God for your arrival! You can tell me your story once our task is done." If the investigators explain that they have the restored fifth stone, she is overjoyed, and even Kaderin seems to respond to this news. The old woman stops crying and rocking, and begins trying to follow the goings on with

hopeful eyes. Sister Martha urges them to action, "Quickly! We must restore the circle before Satan escapes his bonds and the End of Days comes upon us." If investigators do not have the missing capstone, Sister Martha asks if they know anything about her brother, whom she sent to get it. However, if the missing capstone is not here by now, all hope is lost.

Each stone must be placed atop the correct pillar, requiring a total STR of 100. Sister Martha knows the right sequence, and the pictographs on the chamber's walls also have this information. As each stone is placed atop its proper pillar, Sister Martha chants in a mysterious language, containing elements of French, English, Vincentian Creole, and an unknown language. Investigators can identify the unknown language as Enochian, thought to be the divine tongue of the Angels, with a successful Occult check.

Throughout the ritual, the volcano continues to shudder and shake as Nyogtha

attempts to escape. Once every five minutes, investigators must make a DEX check to maintain their footing, or take 1D3 points of damage from losing their footing and being violently slammed to the ground. It takes five minutes to restore each standing stone, which means that it takes roughly a half hour to complete the ritual. However, the Great Old One Nyogtha does not sit idly by and allow this to happen.

Nyogtha Appears

Black smoke begins to pour from the cracks in the floor after the second pillar is restored with its capstone and ritual chants. The tendrils of smoke merge in the center of the circle of stones, coalescing into a large, singular being. It is a shapeless mass of living darkness, reaching out with tendrils of inky shadows. It is the Great Old One Nyogtha itself, The Thing That Should Not Be, reaching out in a final attempt to corrupt the investigators.

TALES OF THE CARIBBEAN

Seeing Nyogtha in this form requires investigators to make a SAN check for 1D6/1D20. However, because Nyogtha is not yet fully corporeal, it cannot physically attack, and can only strike out by making someone relive their worst memories. Once every five minutes, Nyogtha summons the power to lash with a tendril out beyond its prison, striking at an investigator, with a 65% chance to hit. Struck investigators are filled with the memories of the most tragic or shameful moment of their lives and must make a Sanity Check for 1/1D4.

If the investigators can withstand the earthquakes and witnessing Nyogtha, and can maintain their sanity in the face of the Great Old One's attacks, they complete the ritual. Once the last stone is replaced, and its ritual chant completed, Nyogtha is hurled back into his prison and locked there. In a last act of outrage, the entity causes the volcano to begin erupting.

Escape

The investigators must make haste to escape the lava tubes and the area around the volcano. Sister Martha's injuries slow her down considerably, and she refuses to leave without Kaderin (who needs to be carried). Escaping the tunnels, reaching Sandy Bay and the

docks beyond (to join Nigel and the Shelley, or whatever vessel the investigators are using) requires three successful Regular DEX checks. Those failing these checks take 1D2 points of damage as volcano rocks tumble onto them or the shaking ground throws them off their feet.

Aftermath

As the investigators make for open water, possibly with the rescued surviving members of Les Gardiens, the scenario ends in success. The eruption turns out to be much less severe than everyone feared, and overall, the property damage and death toll are light. People recover, both physically and mentally, and return to rebuild their homes and resume their lives. A year later, Sister Martha begins training three new members of Les Gardiens, and Kaderin passes peacefully in her sleep, knowing her responsibilities have been passed on to capable hands. The struggle is not over, as That Which Should Not Be will undoubtedly try to escape again, one day, when it has regained its strength. But for the investigators, their part in this story is over, and although the memories of the horrors they faced will never fade, they can be proud for their part in saving the world from a darkness and corruption older than mankind. Investigators who fail to stop the emergence of Nyogtha have sealed the fate of mankind.

SANITY AWARDS

For retrieving the fifth stone from Francois Gonsalves: +1D3 SAN

For not killing any of the murderous children: +1D4 SAN

For rescuing Sister Martha: +1D4 SAN

For rescuing Kaderin: +1D4 SAN

For preventing the escape of Nyogtha, The Thing That Should Not Be: +1D12 SAN

BLACK AS PITCH AT MIDNIGHT

by

Oscar Rios

Concept: Mark Shireman
Special Consultant: James Mendez Hodes

INTRODUCTION

The investigators are hired to recover a kidnapped young man, Sundar Panday, member of a wealthy Indo-Caribbean family in Port-of-Spain, Trinidad. Sundar was taken from his home, where his wife Kashi was found murdered in a mysterious fashion. A necklace of Sundar's fingers was left at the scene. The family seeks to have this handled privately and quietly, without involving the authorities.

The clues lead investigators south to the town of La Brea and to Pitch Lake, the largest natural tar deposit on Earth. The investigators are drawn into an old feud that began nearly sixty years ago and half a world away in India. A great evil rises in Trinidad, one which has evolved to its new environment.

Keeper's Note:

This can be a rather deadly scenario and is recommended for seasoned investigators who work well as a team.

KEEPER'S BACKGROUND

In the 1830s, William Bentinck, Governor-General of India, launched a campaign to eradicate the Thuggee Cult. The Thuggee plagued the Indian subcontinent for 450 years, robbing and murdering travelers, often in their sleep. In the last 150 years, the Thuggee were thought to be responsible for roughly 500,000 murders, and possibly one

million over their entire history. The British turned Thuggee captives (caused them to switch allegiance) by granting them amnesty in return for information. Many of the secrets revealed by such turncoats proved invaluable, and by 1870, the Thuggee were broken, their long scourge brought to an end. One such traitor to the cult was Noor Panday, a high ranking Thuggee *jemadar*, or gang leader.

During this period, the British had another problem: labor shortages in their Caribbean holdings. Britain abolished slavery in 1834, but still needed vast numbers of workers to keep several plantation colonies raising valuable crops, such as sugar. To solve this problem, a program of indentured servitude was established in India. Destitute Indians were relocated to the Caribbean to work off their debts. Between the 1840s and the 1870s, over 42,000 Indian men and women arrived in Trinidad. Among them was an older, but quite fit, man eager for a fresh start, none other than Noor Panday.

In 1865, Noor Panday saw the writing on the wall; the British were sure to crush the Thuggee Cult. Noor wasn't just a jemadar, but also a master assassin and worshipper of Kali. He had done countless unspeakable things and been granted immortality, but not invulnerability (though by Nyarlathotep, rather than, as he believed, by Kali). The thought of being hanged or shot by the British instead of enjoying centuries of life was more than he could bear. Noor Panday turned himself into the British, negotiating amnesty, along with a small fortune, for revealing every cult secret he knew. Armed

with this plethora of intelligence the British launched a slew of devastating raids against the Thuggee. Panday's betrayal hastened the eradication of the Thuggee by several years.

Once in Trinidad, Noor posed as a simple laborer and worked for a year on a sugar plantation. He then started using the money he'd been paid by the British, pretending this was earned and saved over the past year, to start a variety of profitable businesses. He married, fathered a very large family, and truly changed. While he still worshipped Kali, he now focused on her aspects of creation and preservation. He passed the teachings of Kali onto a handful of his descendants. In time, he aged to a point where people began to notice his unnatural longevity, so he faked his death and retired from public life.

Today the Panday family is one of the most successful Indo-Trinidadian families in Port-of-Spain, due partly to the blessings of Kali (or so they believe). The family is known for their charitable works, community activism, and scholarship programs. Many of them take up medicine, and the family boasts dozens of doctors, dentists, and pharmacists. Noor was content to tend his garden and watch his family prosper peacefully.

But Noor Panday was not the only Thuggee to escape the British crusade. A cultist named Sunil Manaj, also a jemadar and worshipper of Kali, also escaped to Trinidad, with several lieutenants. They murdered several destitute men about to become indentured servants. They assumed their identity and

The Cast of *Black as Pitch at Midnight*

Dr. Sundar Panday

Kidnapped doctor, being held prisoner, grandson of Noor, nephew of Ranjeet

Kashi Panday

Sundar's dead wife, containing the Tar-Puppet

Noor Panday

Aged former Thuggee jemadar, leader of the cult of the Eternal Mother

Dr. Ranjeet Panday

Son of Noor Panday, member of the cult of the Eternal Mother, uncle of Sundar, Bijay, and Gita

Bijay Panday

Dentist, member of the cult of the Eternal Mother, cousin of Sundar and Gita

Gita Panday

History teacher, member of the cult of the Eternal Mother, cousin of Sundar and Bijay

Sunil Manaj

Aged Thuggee jemadar, leader of the Cult of the Black Tomb

Clatis Ali

Master Assassin, 2nd in command of the Cult of the Black Tomb, son of Sunil

Husna Ali

Daughter of Clatis, being forced into an unwanted marriage

Alto Boldon

Oil refinery worker, beaten by the Black Tomb Cult, beloved of Husna Ali

reached the Caribbean, penniless, little better than slaves, but alive. They married into Afro-Trinidadian families which practiced Obeah, a form of Caribbean folk magic with West African roots. They stole magical techniques from Obeah, and blended them with Thuggee traditions. This gave birth to something darker and deadlier than both: the Cult of the Black Tomb. The men slowly eased back into the ways of the Thuggee, growing in power, and eventually founded a new temple below Pitch Lake, with Sunil Manaj installed as its master. Like Noor, Sunil is immortal, but not invulnerable. Today, the Cult of the Black Tomb operates across San Fernando, Siparia, and Penal-Debe (municipalities of southern Trinidad)

Kali (or, rather, Nyarlathotep masquerading as Kali) spoke to her devoted priest Sunil Manaj, telling him that the traitor Noor Panday not only lived, but also dwelled in the city of Port-of-Spain. Sunil mobilized the Cult of the Black Tomb to draw Noor out of hiding so he could offer Noor's still-beating heart to the Goddess of Pitch and Midnight, the cult's new name for the goddess it believes to be Kali.

Soon, a team of assassins arrived in Port-of-Spain, and maimed and kidnapped Sundar Panday, after murdering his wife Kashi. Noor realized that this was the first move of a new Thuggee cult and likely an attempt to draw him into the open. He is unwilling to pit his family of benevolent doctors in a war against ruthless trained murderers. Noor prayed to Kali and was given a vision of a group of hand-picked champions, the investigators. Noor ordered his son, Dr. Ranjeet Panday, to hire the investigators to find Sundar immediately, knowing this would set them against this new and dangerous cult.

INVOLVING THE INVESTIGATORS

The scenario begins with the investigators in Port-of-Spain, the capital of Trinidad and Tobago. They can be there representing foreign business interests, or helping negotiate contracts for imports, exports, or investments. Investigators could be there as tourists, enjoying one of the local holidays such as Carnival (Monday, February 21st–Tuesday, February 22nd in 1928), Divali (in 1928 from Thursday, November 8th–Tuesday, November 13th, 1928), or Independence Day (Tuesday, August 21st in 1928). Keepers should feel free

Kali and Nyarlathotep's Masks

Nyarlathotep is pretending to be two different versions of Kali, each worshipped by one of the feuding sects. In other words, there are three entities referred to as Kali:

- The actual Kali, worshipped in India. Kali is a goddess of two natures, birth and death, creation and destruction, preservation and entropy. Her aspects of death, destruction, and entropy are not inherently evil, nor are they opposed to her aspects of birth, creation, and preservation.
- The goddess worshipped by the Cult of the Black Tomb, which is Nyarlathotep pretending to be Kali.
- The goddess worshipped by the Cult of the Eternal Mother, which is also Nyarlathotep pretending to be Kali.

It was Nyarlathotep who spoke to Sunil Manaj and who sent the vision to Noor Panday, and who sent the storm to reroute the investigators' ship, if the storm is used by the Keeper. Nyarlathotep's goal is to have the two sects fight for its amusement. This is not the first time the Crawling Chaos has used humans for its cruel purposes in such a way, nor will this be the last (See "The See of Hate" in *Arc Dream's Targets of Opportunity*).

to change the year this scenario takes place to best fit their personal campaigns.

Another way the investigators can arrive in Port-of-Spain is by divine intervention. If they are traveling by water, whatever ship they are traveling on gets caught up in an unexpected and violent storm. After a harrowing night where a freak wave nearly capsizes the vessel, the next morning, the seas are calm. However, the damage to the ship forces the crew to seek out any nearby port to make repairs. When the ship's position is determined, the nearest port turns out to be Port-of-Spain, in Trinidad. This is the case no matter how far from Trinidad the ship was when the storm hit, even if they were blown hundreds of miles off course. Nyarlathotep is responsible for this, shepherding the investigators to Port-of-Spain just before the attack on Dr. and Mrs. Sundar Panday. The investigators may arrive as early as several days before the attack, just so that they are in the right place at the right time. The Crawling Chaos has chosen them to be Kali's champions, whether they know it (or

Welcome to Trinidad

Trinidad is the larger of the two islands which form the British Crown Colony of Trinidad and Tobago (gaining self-rule in 1958 and independence in 1962). It is one of the most southern of all the Caribbean islands, resting just off the coast of Venezuela. Trinidad is roughly 1,800 square miles in area (just under 4,800 square km), with mountainous regions in the north, south, and interior; three large swamps; two open plain areas; and several major river systems. While once an agrarian economy, the discovery of oil in the late 18th century changed that. By the 1920s, Trinidad enjoys a modern infrastructure to support its profitable oil industry. Its currency is the British pound, with a mix of Spanish Dollars (this changes to British West Indies Dollars in 1949).

The island was originally populated by the Carib and Arawak tribes. It became a

colony of the British, then the French, then the Dutch, and then the Polish (the Duchy of Courland and Semigallia), before finally returning to British control. The 1931 census of Trinidad and Tobago lists it as having a population of about 412,000. The people of Trinidad come from a deep mix of ethnic groups, gaining it the occasional nickname of “The Rainbow Island”. Its people are a mix of white European, Indian, Chinese, African, Arabic, and those of mixed race. Trinidad and Tobago is a place where diversity is the status quo, reflected in the food, music, religions, and festivals.

INDO-TRINIDADIANs: The huge influx of indentured workers from India into the region formed one of the largest ethnic groups in Trinidad. Many Indo-Trinidadians have converted to Christianity, but some still practice their original faiths of Hinduism or Islam. There are many

organized community efforts to preserve Indian cultural heritage and traditions.

DOUGLA: This is the term for people of mixed African and Indian ancestry. While many Dougla identify as the race they most physically resemble, to some it is an important distinction. Many Indo-Trinidadians discriminate against Dougla, even within their own families, as the lightness of one’s skin color is connected to social acceptance and opportunity. Some traditionalists consider Dougla a destructive force, counter to preserving the traditions, religion, and racial purity of the Indian community. In the early years of indentured servitude, few Indian women came to the Caribbean, so unions between Indian men and Afro-Caribbean women were more common. Many Dougla feel trapped between two worlds, seldom fully accepted by either community.

like it) or not (and regardless of what Kali Herself might think).

However investigators arrive in Port-of-Spain, the scenario begins when they are approached by a Dr. Ranjeet Panday. This meeting should be unexpected, with Dr. Panday finding the investigators in the dark of the night, around 2:30 AM. He is an older Indo-Trinidadian man, well dressed and refined. He asks for the investigators by name, saying they were highly recommended as people who could act with discretion, didn’t scare easily, and had an open mind towards “certain peculiarities.”

He speaks with a sense of terrible urgency, explaining that his nephew has been kidnapped and his nephew’s wife murdered. This happened a few hours ago, and he wants to hire them to rescue his nephew and bring to justice the people who murdered his wife. He offers very generous fees for their services: \$500 to take the case, \$40 per day in expenses, and \$1,500 for Sundar’s safe return, or if he is dead, for delivering justice to his murderer(s). There are, of course, several conditions.

1. No police must become involved.
2. Nothing regarding the matter is made public, under any circumstances (if they ask: even if this means Sundar’s death).
3. The investigators must begin at once, as the crime scene is untouched, but they cannot ensure secrecy past

dawn. He explains, “The housemaid arrives at seven, and everything must be put right before then. I will tell her Sundar and Kashi were called away for a few weeks suddenly. That leaves you four and a half hours to examine their home.”

Should the investigators refuse to take the case, Dr. Ranjeet Panday takes his leave and the scenario ends in failure. If the investigators agree, he takes them to a lovely and quiet home in the upscale St. Clair neighborhood. The house is surrounded by tall trees and a wrought iron fence. Dr. Ranjeet Panday leaves the investigators there to look over the crime scene. He posts five younger family members (three men and two women) to guard the house and clean up once the investigators are done. The men are Bijay, Saral, and Naveen Panday, while the two women are Gita and Avani. Both Gita and Bijay (cousins) are worshippers of Kali and have some idea of what is really going on. The other cousins (Avani, Saral, and Naveen) simply think this is a murder and kidnapping which the family is desperate to keep quiet. They have been ordered not to get involved in the investigation and only to provide security. The investigators enter the house alone.

THE CRIME SCENE

The windows and access point (front door, back door, and servant’s entrance) show no signs of forced entry or tampering with the lock. This is because the attackers had a key,

taken from the family’s servants (not the housekeeper). If investigators seek them out (the Rienzi family of four, who live six blocks from here) they discover them murdered, strangled or smothered, with their keys nowhere to be found.

Bijay Panday, DDS

Dentist and Member of the Cult of the Eternal Mother

**STR 55 CON 60 SIZ 55 INT 70
POW 75 DEX 60 APP 50 SAN 75
EDU 85 LUCK 70 HP 11 MOVE 8
BUILD 0**

DAMAGE BONUS: None

ATTACKS: Fighting (Brawl) 50% (25/10), damage 1D3+DB

SKILLS: Credit Rating 50%, First Aid 80%, Medicine 75%, Pharmacy 70%

Gita Panday

Teacher, Librarian, and Member of the Cult of the Eternal Mother

**STR 70 CON 75 SIZ 55 INT 70
POW 80 DEX 70 APP 70 SAN 80
EDU 75 LUCK 70 HP 13 MOVE 9
BUILD 1**

DAMAGE BONUS: +1D4

ATTACKS: Fighting (Martial Arts) 40% (20/8), damage 1D3+DB

SKILLS: Credit Rating 45%, History 70%, Library Use 65%, Stealth 40%



The house is tastefully decorated, what one would expect from a young couple. There is an empty nursery, but nothing has been used (they are still childless). There are signs of a struggle in the bathroom, and the sink is covered with blood. A successful Spot Hidden check finds hack marks on the edge of the sink, as this is where Sundar's fingers were severed.

The Body

Kashi Panday's body lies posed on the dining room table. There are signs of a struggle in the living room and that her body was moved here from there. Around her neck is a necklace decorated with four human fingers and a thumb, which seem as warm and bloody as if they were freshly severed. Her chest is extended (as if she had taken a deep breath) and there is a black handprint on her lower face, covering her mouth and nose.

Investigators examining Kashi's body find that the black substance on her face is tar. Her nostrils, mouth, and throat are filled with the substance. Her chest feels hard, like an

overfilled tire, and tears of tar streak down the sides of her face. Those examining her medically (with a successful Medicine check) learn that her lungs are completely filled with tar and that she was ten weeks pregnant (they had not told anyone). Those viewing Kashi must make a Sanity check for 0/1D3 points.

The Message

The cultists left behind a spy to eavesdrop on the investigators, hiding within the corpse of Kashi Panday. The tar within her lungs has been magically animated, a Tar-Puppet under the control of Sunil Manaj, Leader of the Cult of the Black Tomb. Through it, Sunil sees and hears everything within the living room. After the cultist has gathered what information he can (or when the pacing of the scene begins to slow), he uses the puppet to deliver an ultimatum.

At first Kashi's head turns as if looking around, as tar weeps from her tear ducts, seeps from her nose, and drools out of her mouth. Suddenly the corpse's chest bursts

open as a mass of animated tar forms a column between the table and ceiling. A mouth forms in it and begins speaking, causing everyone viewing this to make a Sanity check for 1/1D4 points. The mouth speaks in Hindi (Caribbean Hindustani) at first, and then switches to heavily accented English after realizing that no one even recognizes the language (if this is the case). It talks for several minutes before attacking. If the investigators attack the Tar-Puppet, it defends itself until either it is destroyed, the investigators are dead, or the investigators have fled the room. Keepers may have Gita and Bijay aid the investigators in battle, rushing into the house at the sound of screams, gunfire, and so on.

Conversation with the Tar-Puppet

- ✂ Sundar shall live if the traitor comes out of his rat hole.
- ✂ Every day that Noor hides, Sundar shall suffer terrible torture.
- ✂ The necklace proves Sundar still lives, the fingers won't rot until he dies.

BLACK AS PITCH AT MIDNIGHT

The Tar-Puppet

Lesser Servitor Construct

STR 135 **CON** 75 **SIZ** 30 **INT** 70
POW 65 **DEX** 80 **HP** 10 **MOVE** 10
BUILD 2

DAMAGE BONUS: +1D6

ATTACKS: Fighting (spearing or slashing tendril) 65% (32/13), 2D4+DB

ARMOR & DEFENSES: Takes minimal possible damage from non-magical weapons. Immune to poison, cold, and electricity.

WEAKNESSES: Takes double damage from fire (see description in “New Monsters”)

SANITY LOSS: 1/1D6 Sanity points to see a Tar-Puppet

- ✧ The investigators are lambs offered up for slaughter by that coward Noor.
- ✧ If Noor doesn't appear before Sundar dies, four more of his family will be taken, then eight, then sixteen, and so on.
- ✧ If Noor hands himself over his family, will be spared.
- ✧ Those of the Panday who practice Noor's corrupted teaching must abandon their blasphemous faith. Those who turn to the true path will be spared.

QUESTIONING THE PANDAY FAMILY

After surviving (hopefully) their encounter with the Tar-Puppet, investigators should realize there is more going on than their employers shared with them. Obvious

questions should be:

- ✧ Who is Noor?
- ✧ Whom did he betray?
- ✧ What is Noor's corrupted religion?

After the attack of the Tar-Puppet, Dr. Ranjeet Panday surveys the scene. He dismisses his relatives after swearing them to secrecy, although Gita and Bijay refuse to leave. Ranjeet removes the necklace of fingers, if no one else does. Ranjeet suggests they go somewhere private so that he can try to answer some of their questions. He then tells the investigators he must set fire to the house as soon as they are done, saying, “There is no other way to cover all this up; the tar cannot be explained to the police.” After setting the fire, Ranjeet phones the police and the fire department.

Ranjeet leads the way to a medical clinic the family owns, which won't open for several hours, in order to speak further with the investigators. He again tells Gita and Bijay to go home, and again, they refuse. Ranjeet also treats injuries, assisted by Bijay. Ranjeet tries to answer the investigators' questions without revealing any of the Panday family's secrets. He shares the following information with investigators, who can attempt a Psychology check to gauge the truth of his statements. (Only one successful check is needed.)

- ✧ Noor Panday was the family's patriarch. He came to Trinidad about seventy years ago, penniless. Through hard work, he established the family and ensured their prosperous future. (This is mostly true, but not completely; Noor's fortune did not come from hard work in Trinidad, but from betraying Thuggee to the British.)

- ✧ Noor died in 1905, at the age of 97. (False.)
- ✧ He doesn't know what sort of “corrupted faith” Noor might have followed. (False.)
- ✧ He doesn't know who is behind this attack, but it is clear they are dangerous and serve dark powers. (Mostly true, but there is some evasiveness.)
- ✧ He is paying the investigators to find those responsible and recover his nephew. If the Panday family were capable of doing so without involving outsiders they would. (True.)

At this last statement, Gita loses her temper and starts arguing with Ranjeet. Bijay is quickly drawn into the exchange which, unfortunately for investigators, occurs in Hindi. If any of the investigators speak Hindi, they understand the conversation; otherwise, they can get a general sense of it from observing body language and tone, and making a successful Psychology check.

Gita and Bijay tell their uncle he needs to tell the investigators everything or least let them fight their own battles. Ranjeet refuses, saying the investigators were chosen to fight for them. He tells them they must have faith in Noor's judgement and trust the will of the Eternal Mother. Bijay slowly accepts this, while Gita relents but is still clearly angry. Ranjeet angrily orders them to go home. As she leaves, Gita tries to signal to the investigators, dropping something stealthily from her purse into a waste paper basket (see Black Papers #1).

Before the investigators leave, Ranjeet says, “The people responsible for tonight likely knew Noor back in India. The late 1860s were a difficult time in India, a bloody time.

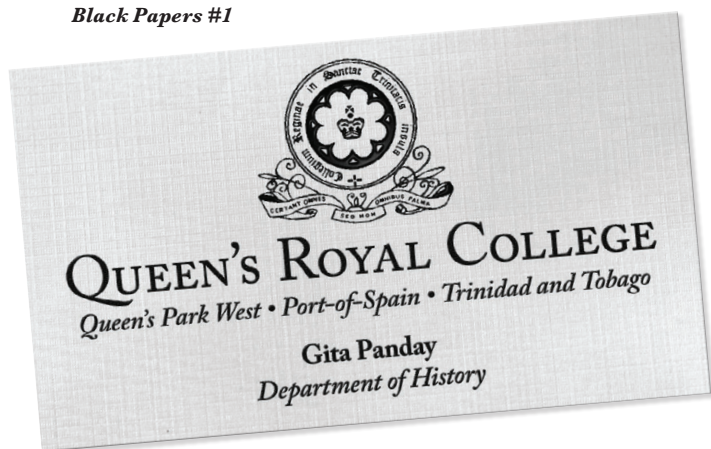
Cults of Kali on Trinidad

THE CULT OF THE BLACK TOMB: This cult serves the Goddess of Pitch and Midnight, a new aspect of Kali, which is yet another avatar of the Outer God Nyarlathotep. They number about twenty members, led by the immortal assassin Sunil Manaj. They are active in southern Trinidad mainly around the city of San Fernando and the town of La Brea. Their name comes from an aspect of Kali, the black tomb, meaning death, but also signifying the womb, the origin of life. Their methods are that of the traditional Thuggee: stealthy assassination, theft, and murder. The upper echelon of the cult uses magic: a blending of Indian folk

magic, Caribbean Obeah, and the sorceries of the Mythos. Ethnically, most cultists are Douglas, persons of mixed Indian and African ancestry. The majority are direct descendants of the Thuggee cultists who arrived in Trinidad with Sunil in the 1860s.

THE CULT OF THE ETERNAL MOTHER: This cult serves the goddess Kali, focusing on her aspects of creation, preservation, and life. The cult is led by Noor Panday, a reformed Thuggee assassin and informant against his original cult in India. The Cult of the Eternal Mother is active in northern

Trinidad, mostly within the city of Port-of-Spain, and numbers only seven members of the Panday family. Members use their powers to forward their family's public works, building hospitals and schools, funding scholarship programs, and promoting and preserving Indian culture. Their magic focuses on blessings, healing wounds, and curing illnesses. Those who serve the Cult of the Eternal Mother take deep vows against killing, which extend to eating any type of meat (although cheese and eggs are allowed). This vow does not extend to supernatural entities. In battle against the Cult of the Black Tomb, they have dim hopes of survival.



My father came to Trinidad to escape it, but it seems that darkness has found him. You must help my family stop it. I have told you all I can. I wish I had more information I could share, but I do not.” He words this carefully, because he does have more information; he is just forbidden from sharing it.

The meeting closes as staff begins to arrive, and Dr. Ranjeet Panday starts to open the clinic for the day. If investigators retrieve the item Gita dropped in the waste paper basket, it is her business card, listing her as librarian and history teacher at Queen’s Royal College. As the investigators leave the area they spot someone across the street signaling for them to follow. It is Bijay, who slowly walks into a nearby café, sits at a large empty table, and orders coffee.

Breakfast with Bijay Panday, DDS

If the investigators follow Bijay into the café, he invites them to join him. He buys them breakfast and says he’d enjoy some conversation with his meal. Bijay explains he doesn’t agree with how his uncle is handling things, but that his hands are tied. “I can’t help you. I am not allowed to, but we can chat a bit.” He explains, “I am sure you are curious about my family, and I can talk about them at least.” He tries to give investigators some clues and leads without confessing anything which would violate his oath. Bijay works the following information into conversation, which seems innocent enough but are quite important:

✧ His grandfather Noor came to Trinidad with nothing, worked hard in the fields for a couple of years, and saved enough money to buy a house and open his first business. Within five years, he was one of the wealthiest men in his community. It’s remarkable how someone could be

so thrifty, what with cane cutters earning so little...

✧ Noor took pride in the path his family traveled, as so many of his children and grandchildren became doctors and teachers. He felt strongly about the family’s efforts to preserve Indian culture. Such things only became important to him once he arrived in Trinidad, and much of his life in India is unknown.

✧ Noor was close to 100 at the time of his funeral. (This unusual wording is intentional, as it does not mention his “death.”)

✧ His cousin Gita is a teacher of history at Queen’s Royal College. She is an expert on the history of their community (i. e., the Indo-Trinidadian community).

Black Tomb Assassins, Black Tomb Assassins Posing as Tow Truck Drivers, or Barber Asphalt Security Guard

STR 70 CON 65 SIZ 70 INT 50
POW 60 DEX 65 APP 40 SAN 60
EDU 65 LUCK 45 HP 13 MOVE 8
BUILD 1

DAMAGE BONUS: +1D4

ATTACKS: Fighting (Brawl) 60%(30/12), damage 1D3+DB;

Punch Dagger 50%(25/10), damage 1D4+DB;

Throwing Knife (x2) 45%(22/9), damage 1D3+DB

Garrote 45%, Strangle (use drowning rules on page 124 of the *Call of Cthulhu 7th Ed. Keeper Rulebook* to determine hit point loss and death)

SKILLS: Climb 55%, Dodge 40%, Fast Talk 40%, Listen 55%, Spot Hidden 45%, Stealth 65%, Throw 50%

DESCRIPTION: These men are all Douglas, in their early 20s, and carry no identifying papers. They try to avoid capture and do not survive long if taken prisoner. Sunil Minaj cast Kali’s Tear upon them (see “New Spells”), and they die screaming before betraying any secrets. Their style of clothing and accents mark them as being natives of the Saparia region of southern Trinidad.

✧ He overheard someone speaking inside the house, not one of the investigators, with an unusual accent. It sounded like someone Indian-born, but who’s lived in Trinidad for a long time. A lot of the older generation sound like that. The accent is from down south, probably the Saparia region.

After breakfast, he excuses himself, saying he has to extract a tooth this morning and needs to get to the office. He gives them his card, saying, “In case you need a cavity drilled or other medical attention while you are in Port-of-Spain. Please feel free to call on me at any time, and I’ll help however I can.”

He then leaves to walk five blocks to his dentist office. Unless the investigators walk with him, or follow close behind, he never makes it there alive. A trio of Black Tomb assassins ambushes him and leaves his strangled body in an alleyway. If the investigators are with him, or following, they have a chance to save him. The cultists prefer to attack by surprise, from behind, with a garrote to strangle their victims. Failing this, quick knife work is their choice. They are foot soldiers, eager to prove themselves to their betters within the Black Tomb. They possess no magical abilities. If investigators seem too numerous or formidable, they may call off the attack and slink away.

Lunch with Gita at Queen’s Royal College

Investigators attempting to meet with Gita Panday can find her working at the Queen’s Royal College. They should have an easy time locating her on campus, but she is teaching several classes until lunch. At noon, the investigators can join her in the school’s library. Investigators may arrive much later in the day, but whatever time they catch up with her, she greets them, appearing to be in a rush.

She says, “I was out late and didn’t pack anything for lunch [dinner]. Can you do me a quick favor? I’ll go run down to a restaurant I know and pick up something. Do you think you can return those books to the stacks for me? I’m running way behind today.” She then points to a cart holding six books, each with multiple index cards sticking out of them (makeshift bookmarks). “When I get back, we’ll eat and have a nice chat. Just follow the universal decimal system.”

While she gladly accepts some company on her errand, she insists that at least one investigator return the books to their proper place. She says, “Someone may need the

Black Papers #2: The Stacks (and Summary)

BOOK #1: *Chronological table of, and index to, the Indian statute-book from the year 1834: with a general introduction to the statute law of India* (1870)—This is a collection of laws passed in Colonial India. The highlighted sections of this book draw attention to the Thuggee and Dacoity Suppression Acts, eleven laws passed between 1836–1848 which focus on combating, prosecuting, suppressing, and punishing members of the Thuggee cult. Three index cards mark a section listing Act XXX, which details obtaining testimony of “approvers”, thug turncoats who informed against the cult.

BOOK #2: *Confessions of a Thug* by Philip Meadows Taylor (1873 reprinting, from 1832)—This is a work of fiction said to be based on actual events, with a thug named Amir Ali (based on a real thug named Syeed Amir Ali) supplying the “confession.” It details the methods, philosophy, training, and religious beliefs of the Thuggee cult. Investigators reviewing this learn several basic historical facts about the Thuggee cult (see “Basic Facts About the Thuggee Cult”).

BOOKS #3–6: English translations of the *Rig Veda*, *Sama Veda*, *Yajur Veda*, and *Atharva Veda*—These four religious texts are collectively known as the Vedas. They form the primary teachings of Hinduism. The sections marked with index cards deal specifically with the goddess Kali. Investigators looking over these gain the basic facts about the Goddess Kali.

BASIC FACTS ABOUT THE THUGGEE

CULT: The Thuggee (or Tuggee) were organized gangs of murderers and robbers, active in the Indian Subcontinent from the 1350s until the 1870s. They are named after the Hindi word for Deceit. Traditionally, they would infiltrate groups of travelers, murdering them (usually by strangulation) as they slept, in order to rob them. Membership was hereditary, but the children of victims would sometimes be adopted into the cult. During their 450 years of activity, estimates of the number of their victims fall somewhere between 500,000 and one million. The Thuggee venerate the Hindu Goddess Kali and claim to be created from her sweat. The cult was eradicated in the 1870s after a fifty year campaign by the British

government. One of the most famous figures of this campaign was a captured Thuggee named Feringhea. Also known as “Syeed Amir Ali”, this captured Thug turned King’s evidence, giving the British a treasure trove of intelligence against the cult. While Feringhea is the most well-known “approver” he was only one of many such informants.

BASIC FACTS ABOUT THE GODDESS

KALI: This Hindu goddess is associated with Time, Power, Creation, Preservation, Death, and Destruction. Her name comes from the feminine roots of the Hindi words for Black and Time. She is often depicted as a woman with either four or ten arms, black or blue skin, red eyes, long black unkempt hair, and a long tongue hanging between small fangs. Her nature is a complex one, being at once a force of death and birth, preservation and destruction, a symbol of Mother Nature wearing a necklace of severed human heads. In one hand, she often makes a *Vara mudra* (a hand gesture signifying charity), while with the opposite hand, she wields a bloody scimitar.

information contained in those books, and I would hate it if they couldn’t find it.” Gita then leaves to pick up lunch (stewed vegetable curry, roti, and rice).

Help with the Filing

Gita is also banned from helping the investigators directly. She disagrees with this decision and wants to help the investigators. Therefore she leaves these books out, with the index cards to point out the important pages, for the investigators to review before filing back into the library’s stacks. Each book provides some historical context to properly understand what they are up against. Investigators examining these sources for information gain Black Papers #2.

Trouble with Lunch

Like her cousin, unless investigators follow or accompany Gita, she is ambushed, murdered, and later found dead. If the investigators have already dispatched these assassins when they attempted to ambush Bijay, Gita is not attacked. (If the investigators only drove them off earlier, they’re back now, and if some of them are dead or imprisoned, the rest now attack.) If attacked, Gita defends herself using The Way of the Bloodless Warrior, a form of pressure point martial arts she has

studied since childhood under Noor’s tutelage. Although she won’t kill, she can disable and render opponents unconscious. She won’t allow anyone to kill those she subdues, as she would be a party in their death.

- ✧ If the investigators defeat the assassins and save Gita and/or Bijay, Keepers should run The Cousins Rebel. If the investigators do not meet with either Panday cousin, the assassins target the investigators. If the investigators meet with both Panday cousins and both are killed by the cultists of the Black Tomb, Keepers should run “Ranjeet Reconsiders.”

Investigating Similar Crimes in Trinidad

If the investigators meet with Gita and Bijay, they may gain enough information to form a working theory:

- ✧ A Thuggee Cult is at work in Trinidad.
- ✧ The Thuggee Cult is likely based in Southern Trinidad.
- ✧ Noor Panday was a Thuggee approver, who turned Queen’s Evidence and was monetarily rewarded.
- ✧ Noor Panday somehow still lives, and the Thuggee want him dead.

- ✧ Some of the Panday family follow Noor’s “corrupted” teachings (a variant of that followed by the traditional Thuggee).

Even if the investigators avoid speaking to the cousins, they may figure some of this out on their own. The key clues are the assassins’ origins (the Saparia region), their methods (murder, robbery, and hiding the bodies), and a certain unique landmark called Pitch Lake, the largest natural deposit of tar (technically asphalt) in the world.

Investigators doing research (possibly in the library of Queen’s Royal College) on murders and/or disappearances in the Saparia region, possibly around Pitch Lake, discover some damning evidence. Those making a successful Library Use roll can find the following information:

- A. Regional Statistics:** The Saparia Region of Trinidad has the highest rate of missing person reports in Trinidad and Tobago. This trend began about forty years ago, spreading to the Port Fortin region thirty five years ago, the Penal-Debe region twenty years ago, and reaching San Fernando ten years ago. The rate of missing persons in this area is four times the

national average in this area. In 70% of these cases the people, or their remains, are never found. About 50% of the people who go missing are visitors to the area or teamsters transporting goods through it.

B. **Landmark, Pitch Lake:** The largest natural tar pit on Earth is in the Sapia Region of Trinidad, just outside of the town of La Brea. It covers nearly 100 acres and is thought to be around 250 feet deep. An American company, Barber Asphalt Paving Co., has a monopoly on the lake's industrial use and exports asphalt to the United States.

C. **The Jinxed Plot:** A newspaper story from March 1898 in The Trinidad and Tobago Guardian. This is one of the only mistakes the Cult of the Black Tomb has ever made. This happened very early in their establishment in Trinidad, when they were desperate and less cunning. None of the cultists know this article exists or remembers the incident, as it happened over 25 years ago. This article pinpoints the Temple of the Black Tomb, a dangerous section of Pitch Lake once known as the Jinx Plot. This is Black as Pitch Papers #3.

Black Papers #3

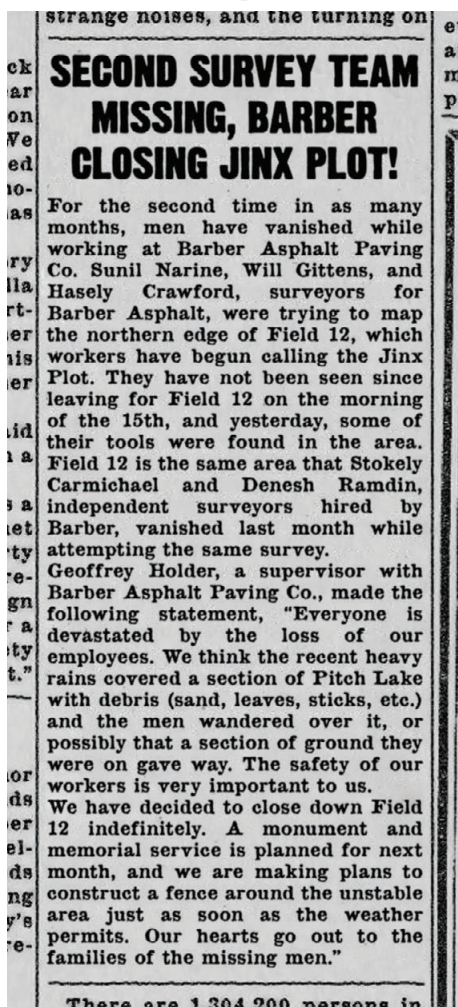
Thursday, March 17th, 1898

Second Survey Team Missing, Barber Closing Jinx Plot!

For the second time in as many months, men have vanished while working at Barber Asphalt Paving Co. Sunil Narine, Will Gittens, and Hasely Crawford, surveyors for Barber Asphalt, were trying to map the northern edge of Field 12, which workers have begun calling the Jinx Plot. They have not been seen since leaving for Field 12 on the morning of the 15th, and yesterday, some of their tools were found in the area. Field 12 is the same area that Stokely Carmichael and Denesh Ramdin, independent surveyors hired by Barber, vanished last month while attempting the same survey.

Geoffrey Holder, a supervisor with Barber Asphalt Paving Co., made the following statement, "Everyone

Black Papers #3



is devastated by the loss of our employees. We think the recent heavy rains covered a section of Pitch Lake with debris (sand, leaves, sticks, etc.) and the men wandered over it, or possibly that a section of ground they were on gave way. The safety of our workers is very important to us. We have decided to close down Field 12 indefinitely. A monument and memorial service is planned for next month, and we are making plans to construct a fence around the unstable area just as soon as the weather permits. Our hearts go out to the families of the missing men."

FALLOUT FROM THE COUSIN'S ACTIONS

✧ If the investigators meet with Gita and/or Bijay, they put the cousins in jeopardy. If one or both of the cousins survive, they become convinced that their uncle Ranjeet

is underestimating the threat the family faces. Keepers should then run "The Cousins Rebel". If the investigators meet with both cousins, and both of them die, Dr. Ranjeet Panday is devastated. Feeling partially responsible, Ranjeet reconsiders his position and disobeys his father. Keepers should then run "Ranjeet Reconsiders".

The Cousins Rebel

✧ If either Gita or Bijay survive their attack, it is because the investigators save their lives, and they are eternally grateful. Their brush with death fills them with defiance, and they are now willing to brief the investigators fully. Gita and/or Bijay then have a candid conversation with the investigators (see "A Candid Conversation").

Ranjeet Reconsiders

✧ If both Gita and Bijay die at the hands of the Thuggee, Dr. Ranjeet Panday seeks out the investigators. He is deeply distraught, and delivers the news of his niece's and nephew's death. He apologizes to the investigators, saying that his niece and nephew tried to warn him that keeping his family's secrets would lead to ruin. Ranjeet says that it is time they learn the whole truth (see "A Candid Conversation").

A Candid Conversation

This information can be delivered by Gita and/or Bijay, or by Ranjeet if both cousins are murdered at the hands of the Thuggee of the Black Tomb. It is done in as private a place as possible. It likely confirms much of what the investigators suspect at this point. The information conveyed is listed below:

- ✧ Some members of the Panday family serve the goddess Kali in her aspects of creator, preserver, and the Eternal Mother, giver of all life. The majority of the family is totally unaware of this.
- ✧ Their faith in Kali has guided the family, which is why so many Panday become doctors and work for cultural preservation organizations.
- ✧ Noor, their great-grandfather, was a Thuggee "approver" back in India, and started a new life in Trinidad.
- ✧ Disobeying one's elders does not come easy, but traditional obedience may doom their family. They must risk telling the investigators the truth or possibly lose this war.
- ✧ Noor still lives and manages the family through intermediaries. He never appears in public, and most of the family believes

he is dead. Only the few family members who serve Kali know the truth.

- ✧ They will take the investigators to meet with Noor and question him directly. He can answer their questions; the secrets he keeps might mean the difference between the family's survival and demise.

The Grove

The investigators are then taken to a property owned by Dr. Ranjeet Panday, the former (and current) home of Noor Panday. They don't approach the house, but go out to the rear grounds where there is a massive grove of flowering Ashoka, arjuna, and Kachnar trees (orchid trees native to India). At the center of the grove is a shrine to Kali, complete with an eight foot tall statue of the goddess. The statue has four arms holding flowers and swords, wild hair, a necklace of heads, and a hanging tongue between fangs. Waiting for them, sitting on the bench at the foot of the statue, is a very old man.

MEETING WITH NOOR PANDAY

Investigators viewing Noor must make a Sanity check for 0/1 point. He appears unnaturally old, with leathery and wrinkled skin, wisps of thin white hair covering a round skull-like head. His hands are gnarled and calloused, his eyes deeply sunken, and his lips pulled back over exposed teeth. However, his voice is steady, albeit with a thick Hindi accent, and his motions appear graceful, if almost predatory. Investigators get a sense of dangerous confidence from the old man, as if he calmly sized them up and found them no threat. In the unlikely event the investigators attack Noor, Keepers should use the stats for Sunil Minaj.

He says, "I see the youngsters disobeyed my wishes, again. I am not surprised. These new generations have so little respect for their elders. Well, I am pleased to meet our champions. Welcome to the Shrine of the Eternal Mother. I am Noor Panday, and I am at your service. Be at ease, you have nothing to fear from me, although I will defend myself if so forced. I may look frightful to you, but believe me, I look quite good for my age. Please, sit, let us talk. I am sure you have many questions."

Noor answers what questions he can. He covers the following points:

- ✧ He is 187 years old, granted everlasting life by the Eternal Mother.

- ✧ He serves the Goddess Kali in Her aspect as the giver and preserver of all life.
- ✧ He once served other aspects of Her, as a Thuggee jemadar (cult leader), but betrayed the cult to the British. His reasons at the time were selfish ones.
- ✧ He received a small fortune, transport to Trinidad, and a chance to start a new life for turning Queen's Evidence against the Thuggee. He confessed names of members, and locations of hideouts, temples, and body dumps—everything he knew.
- ✧ It is clear other Thuggee reached Trinidad, ones who serve the dark nature of Kali.
- ✧ They seek to destroy him and his family as revenge for his betrayal. Any promises they make are lies; they will show no mercy. Sundar will never be released and only remains alive now so that Noor might suffer.
- ✧ The enemies the investigators face are trained assassins, backed by powerful magic. Noor says, "Trust no one and always be wary; they will strike the moment your guard drops."
- ✧ Noor is not afraid to die, but that will not end this. Only when one of the two groups is destroyed will this end.
- ✧ There must be another jemadar leading this Thuggee group. The group will have a sacred sanctum somewhere, guarded by powerful magic.
- ✧ The investigators have been chosen by the Eternal Mother to find this dark jemadar and destroy him. To gain entry into his sacred sanctum they will need a token of Kali, the badge of a jemadar (see "Badge of the Jemadar"). Noor says, "You can borrow mine."
- ✧ If Gita or Bijay wish to join them, Noor gives them his blessing. He tells the investigators, "They may be able to help you; Bijay knows medicine and Gita can fight well but won't shed blood. But know this: their blood will be on your hands."

HEADING SOUTH

The investigators have several options traveling from Port-of-Spain to La Brea. The most direct route takes Southern Main Road, which begins in the town of Curepe, located just west of Port-of-Spain. This skirts the Caroni Swamp, passes through the towns of San Juan and Freeport, before reaching the city of San Fernando. From there it continues through the towns of Gasparillo and St. Mary, and then La Brea. The investigators can divert off the main highway between San Juan and Freeport, taking back roads south through the towns

Badge of the Jemadar

These enchanted items are worn by Thuggee jemadar, marking them as elite commanders or heads of temples. They are long silken cloths, about four feet long, with a large ornate buckle embedded in their centers. They can be worn as a belt, sash, or headdress, and can be used as an effective garrote. If used that way, they are considered enchanted weapons. Possessing one of these items allows investigators to open the stairway to the Temple of the Black Tomb (see "Temple of the Black Tomb"). Noor's badge is purple with a bronze buckle engraved with a tiger.

of Chaquanas, Couva, California, Claxton Bay, Pointe-à-Pierre, and Vistabella, to arrive at the city of San Fernando (then through Gasparillo and St. Mary, to arrive at La Brea). Some investigators may feel that the sea is a safer option. They can sail south from Port-of-Spain to land at San Fernando, directly at La Brea, or west of La Brea at either Cap De Ville or Point Fortin, to approach their destination from a hopefully unexpected direction.

Perils Along the Way

The clues lead investigators south, to the town of La Brea in the Sapia region. Their target should be the Jinxed Plot of Pitch Lake, Barber Asphalt Paving Company's closed Field 12. Cultists of the Black Tomb are watching the roads, docks, and forms of public transportation between Port-of-Spain and La Brea. They probably even have a description of the investigators, thanks to the Tar-Puppet encounter and/or reports from the assassins sent into Port-of-Spain.

Investigators should try to keep a low profile on their journey south and Keepers should judge how effective their efforts are. Investigators who are careless should be attacked twice by the cultists before reaching La Brea. Investigators who are extraordinarily careful should only be attacked once (see "The Thuggee Attack"). Keepers should roleplay this journey, giving names and brief descriptions of any NPCs investigators encounter. This should heighten the tension and investigators' paranoia.

The Thuggee Attack

The cultists plan to eliminate the investigators on the road, as they excel at ambushing travelers. They are also



watching the ports and are prepared to sail out to the investigators' ship, board it, and kill everyone aboard. These cultists hunting them are more skilled than the young thugs sent to Port-of-Spain. These men are smarter and deadlier, and

knowledgeable in the arcane arts. Each has been ensorcelled with Kali's Tear to prevent them from betraying any of the cult's secrets if somehow captured. Lastly, each team has a child with them, an apprentice within the cult trained as a lookout, decoy, and

Black Tomb Cultists (x4)

STR 70 CON 65 SIZ 70 INT 60 POW 70 DEX 70 APP 40 SAN 0 EDU 80
LUCK 35 HP 13 MOVE 8 BUILD 1

DAMAGE BONUS: +1D4

ATTACKS: Fighting (Brawl) 60%(30/12), damage 1D3+DB

Punch Dagger 50%(25/10), damage 1D4+DB

Throwing Knife (x2) 45%(22/9), damage 1D2+DB with a moderate paralytic poison

Garrote 60%(30/12), Strangle (use drowning rules on page 124 of the *Call of Cthulhu 7th Ed. Keeper Rulebook* to determine hit point loss and death)

SKILLS: Climb 65%, Dodge 50%, Fast Talk 45%, Listen 65%, Spot Hidden 55%, Stealth 85%, Throw 60%

SPELLS: The Black Hand of Death, Enthrall Victim, Evil Eye.

DESCRIPTION: These men are also all Douglas, in their 30s, appearing either poor or working class. They do not surrender, resist interrogation, and die soon after capture. They are cunning, intelligent, and patient hunters who pick off investigators straying from the main group if possible.

Black Tomb Initiate (x1)

STR 35 CON 70 SIZ 30 INT 40
POW 50 DEX 70 APP 40 SAN 50
EDU 50 LUCK 25 HP 10 MOVE 8
BUILD -1

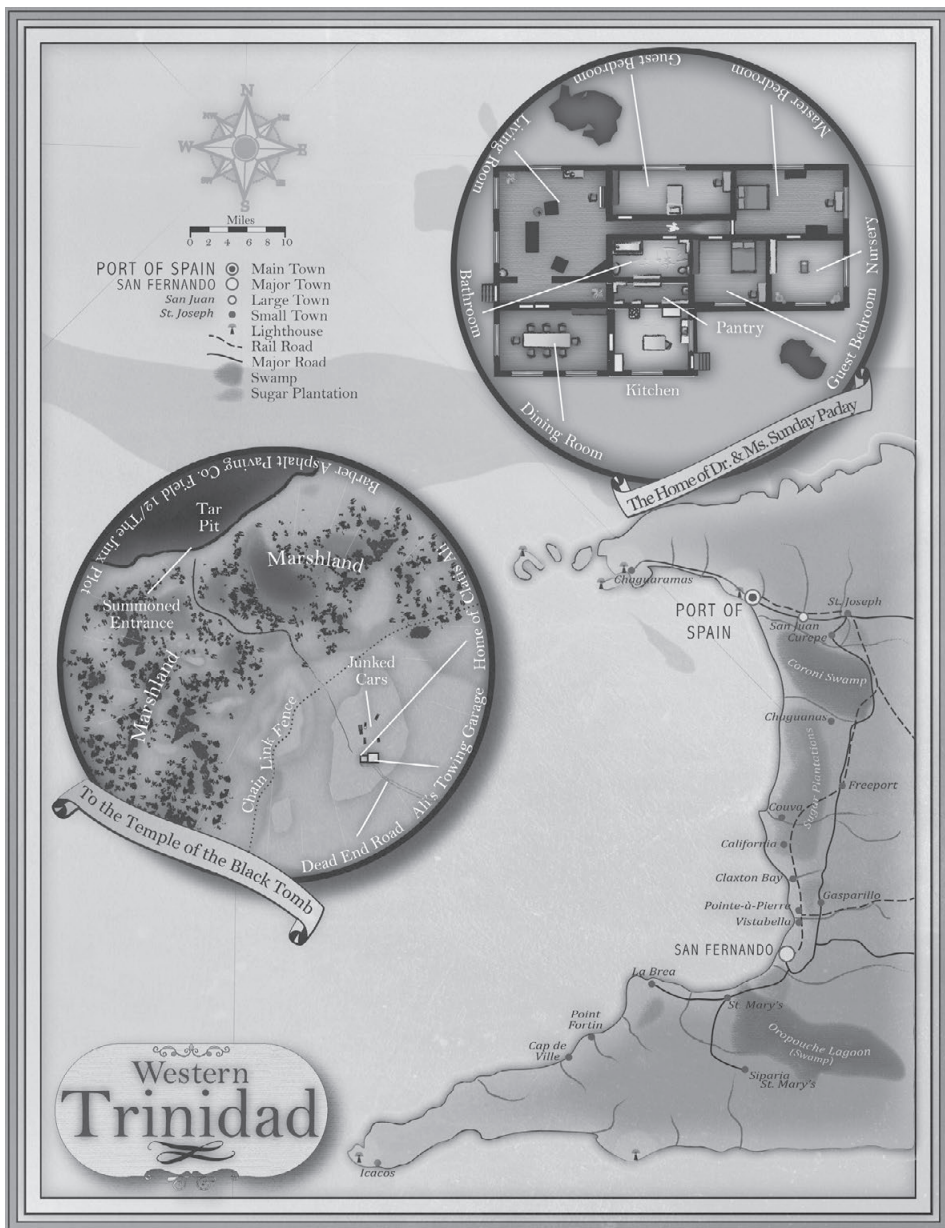
DAMAGE BONUS: +1D4

ATTACKS: Fighting (Brawl) 55%(27/11), damage 1D3+DB

Knife (x2) 35%(17/7), damage 1D3+DB

SKILLS: Climb 45%, Fast Talk 40%, Listen 40%, Stealth 35%, Spot Hidden 40%, Throw 35%

DESCRIPTION: This young boy (1D4+7 years old) seems innocent enough, but is being trained in the deadly ways of the Thuggee. He won't hesitate to kill, and cooperates with the older cultists, who are either his father or adopted fathers. (Reuse stats as desired, so long as the investigators are foolish enough to fall for this act.)



lure. They try to follow traditional Thuggee methods: befriending travelers, gaining their trust, and then striking silently when their guard is down.

LA BREA

This small town, whose name translates to “The Pitch”, is famous for being the location of Pitch Lake. It is one of several small towns (such as Aripiero, Sobo, Union, Vessigny, Chinese Village, Rousillac village, and Vance River) in Trinidad’s oil producing region. The region is mostly flat and wet with many stagnant pools (breeding grounds for mosquitos), fields of reeds, oil rigs and refineries.

This is also the center of the Cult of the Black Tomb power. They are firmly entrenched

here, and while no one knows about them, there is a general fear among the residents. They know that people go missing and are never seen again, and that the authorities cannot protect them. Those who have gone to the police, looked into the disappearances, or tried to bring attention to the problem, vanish. These days no one wants to talk about this “issue.” At most they’ll say, “It’s better not to ask such questions. You never know who might be listening.”

The Offices of Barber Asphalt Paving Co.

This office building is a three story structure inside a large industrial plant. It is an area of heavy industrial activity where the air is laced with the scents of petroleum, asphalt,

and natural gases. A secretary asks them to wait a few minutes before Daniel Preston, an American junior executive with the company, comes to meet with them. He is twenty-five years old; too young to have worked here when the surveyors went missing. Mr. Preston proudly says that no workers have gone missing since they closed Field 12, and that it has never been reopened or developed.

✧ Investigators asking for permission to explore Field 12 are met with an outright refusal. Mr. Preston says it was closed because it is unsafe and likely much more dangerous now, after twenty-five years’ lying fallow. He says, “We still technically own it, so Barber Asphalt could be held liable for anyone injured there.” Keepers may allow investigators to convince Mr. Preston to grant them access to the area with a Hard success on a Fast Talk or Persuade check. Investigators threatening Mr. Preston, trying to sneak onto Field 12, or caught breaking into the offices after hours risk an encounter with the company’s security guards (some of whom are members of the Black Tomb Cult).

Local Regional Police/ Security Guards of Barber Asphalt

STR 65 CON 65 SIZ 60 INT 55
POW 65 DEX 60 APP 55 SAN 65
EDU 60 LUCK 40 HP 12 MOVE 9
BUILD 1

DAMAGE BONUS: +1D4

ATTACKS: Fighting (Brawl)
 65%(32/13), damage 1D3+DB

Club 60%(30/12), damage 1D6+DB

.32 Revolver 50%(25/10),
 damage 1D8

SKILLS: Dodge 50%, Law 45%,
 Psychology 45%, Spot Hidden 40%

The Garage

While the area around Field 12 is mostly undeveloped, one business does border it: Ali’s Towing and Garage. This family business, owned by Clatis Ali, tows and repairs disabled vehicles. The large extended family lives in the houses around the shop. They number a dozen men, with an equal number of women and children. They seem to be a working class Douglas clan, sturdy blue collar workers who are more than a little streetwise. Most know the shop is a chop

Clatis Ali

Chief Lieutenant of the
Cult of the Black Tomb

STR 80 **CON** 65 **SIZ** 75 **INT** 60
POW 80 **DEX** 70 **APP** 50 **SAN** 0
EDU 90 **LUCK** 70 **HP** 14 **MOVE** 8
BUILD 1

DAMAGE BONUS: +1D4

ATTACKS: Fighting (Brawl)
65%(32/13), damage 1D3+DB

Weighted Club 65%(32/13), damage
1D6+DB

Throwing Knife (*3) 50%(25/10),
damage 1D3+DB

Garotte 70%, Strangle (use
drowning rules on page 124 of the
*Call of Cthulhu 7th Ed. Keeper
Rulebook* to determine hit point
loss and death)

SKILLS: Climb 65%, Dodge 60%,
Fast Talk 60%, Hide 75%, Listen 70%,
Psychology 50%, Spot Hidden 55%,
Stealth 85%, Throw 65%.

Spells: The Black Hand of Death,
Cause Blindness, Enthrall Victim, Evil
Eye, Shrivelling.

DESCRIPTION: Clatis Ali is a ruthless,
sadistic bear of a man. He is a Douglah
with a thick graying beard. He is the
head of a large, apparently Muslim,
family who run a profitable garage
and towing service. In reality he is the
field commander of the Cult of the
Black Tomb, the right hand of Sunil
Manaj.

shop; i. e., the staff dismantles stolen vehicles
to sell the parts.

What few know is that Ali's Towing and
Garage is a forward base for the Cult of the
Black Tomb. This is where the cult disposes
of victims' vehicles and processes their
valuables. They also smuggle bodies and
prisoners through here on the way to nearby
Pitch Lake. The cultists here watch over the
entrance to their temple, deep below the
surface of the closed Field 12. The patriarch,
Clatis, is one of the sons of Sunil Manaj.

Optional Scene: The Unwilling Bride

If the investigators do not have Noor's
jemadar token, Keepers can present another
opportunity for them to gain one. Clatis Ali
owns such a token and wears it whenever he
is out of his home. If they successfully follow
Clatis undetected, the investigators may see
him using it to gain access to the Temple of the

Black Tomb. Should they obtain it, they can
use it to enter the Temple of the Black Tomb.

Investigators can try to steal it or remove
it from Clatis' dead or unconscious body.
However, there is an easier way, namely his
daughter Husna. This homely, seventeen-
year-old Muslim girl wears a hijab and is
innocent of the cult's activities. The wives
and daughters do not take part in the cult's
practices, although many are aware of
what their husbands, fathers, and brothers
do, as the Black Tomb cult only has male
members. For several months, Husna has
planned to flee both her family and the
cult, with her sweetheart.

This young man, Alto Boldon, is a dark-
skinned Afro-Trinidadian who works at a
nearby oil refinery. The pair was saving
money to make their escape when Clatis
announced that he'd arranged for Husna
to marry Keron, his most loyal henchman.
Husna panicked and attempted to flee
with Alto the next day, but the pair was
caught. Clatis, while furious, decided to
be merciful. He had Alto brutally beaten,
putting him in the hospital with two broken
arms, a broken nose, several missing teeth,
and cracked ribs.

He told Husna that unless she became a
proper wife to Keron, Alto would pay the
price. Alto would just vanish one day to
a thousand days of torture, until he was
crippled and insane. Clatis was certain his
threat would cow his daughter, but instead
it heightened her resolve and filled her with
a desire for revenge.

Husna knows her father's men are looking
for the investigators. She also knows what
they look like, from eavesdropping on his
conversations. If she sees people matching
their description anywhere near her father's
garage, she tries to make contact. Husna
wants to cut a deal, offering to steal her
father's jemadar token, hand it over, and
explain how they can use it to enter the
Temple of the Black Tomb. In return, they
must book her passage for two out of Trinidad
(boat tickets as far away as possible), get Alto
from the hospital to the boat, and give them
\$1,000 (she can be bargained down to \$750).

If the investigators agree, they can easily
find a freighter willing to transport two
passengers to New York, New Orleans, or
London (with no questions asked) for between
\$72–\$110 dollars (2D20+\$70). Husna is
not closely watched and can both steal the

jemadar token and sneak away to meet the
investigators. She hides the token in a public
place, rather than keeping it with her, as
insurance against the investigators betraying
her. She explains that when both she and
Alto are safely onboard a ship with their
money, she'll tell the investigators where it
is and how to use it. (Unintimidated by her
father's threats, she will not be cowed by
investigators' threats either.)

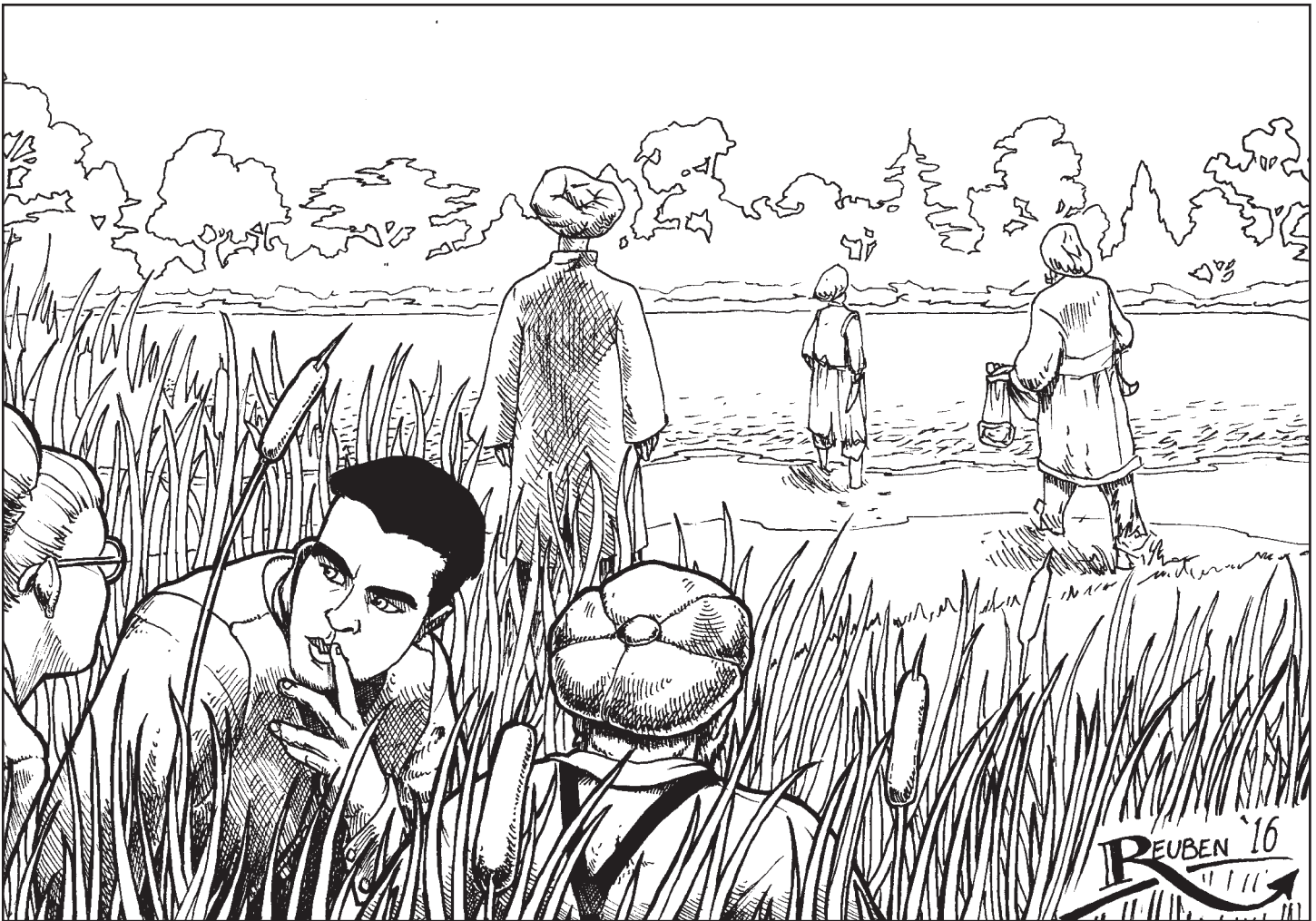
Alto is hospitalized at a nearby clinic and
requires assistance to reach the ship. A single
Black Tomb cultist watches the hospital
where Alto is and tries to prevent his escape.
If the investigators deal with this cultist,
transport Husna and Alto to the vessel, and
pay them the agreed-upon sum, Husna tells
them where the token is hidden and how
to use it. It is under a bucket in her imam's
backyard, a nondescript home in La Brea.
Investigators can easily sneak into the yard,
recover the token, and slip away unnoticed.
If Alto is killed during the escape, Husna is
still determined to escape, even if alone, and
will still uphold her end of the bargain with
the investigators.

REACHING PITCH LAKE, FIELD 12, AKA THE JINX PLOT

The area around section twelve of Pitch Lake
is surrounded by a stinking marsh ringed by
a thickly overgrown wood. The road leading
here is blocked by a rusty locked gate. The
woods have reclaimed the simple gravel road.
Those making a Spot Hidden check in this
area find a cut section of fence near the gate,
opening onto a rough hacked trail leading
towards the marsh.

Beyond the forest, vast stinking wetlands
extend for a quarter mile. The area is riddled
with deep pools of water that suddenly drop
away, bubbling pools of methane and tar, and
growths of tall reeds and razor grass. The air
is filled with biting marsh flies, and the water
teems with leeches. The trail grows more
difficult to follow, requiring investigators
to make a successful Tracking check.
Investigators wandering off the trail must
make a successful Luck check, or stumble
into deep water, tar, or a stand of razor grass
and take 1D3 Hit Points of damage.

✧ The trail leads to a section of unremarkable
shoreline of an enormous open stretch
of tar, Pitch Lake. There are no signs of



passages, doorways, or structures, but investigators are in fact at the gates to the Temple of the Black Tomb (see “Entering the Temple”). The Cult of the Black Tomb is confident the location of their temple is secret and feels the inaccessible location offers adequate defenses. There is only a 1 in 6 chance that investigators encounter a pair of Black Tomb assassins making a sweep of the area.

Entering the Temple

The gate leading to the temple only appears when someone presents a jemadar token to Pitch Lake. This causes a narrow stairway to form in the tar, leading down into the depths of the lake. The stairs are firm and usable, gently curving, extending sixty feet around the Token bearer. The stairs descend 200 feet, and the tar closes in behind the bearer of the token before they reach the temple.

Investigators can only enter the temple in one of three ways:

1. Obtain and present the jemadar token of Noor Panday.
2. Obtain and present the jemadar token of Clatis Ali.
3. Follow Clatis Ali as he enters the temple. Clatis visits the temple every couple of days, accompanied by 1D6–1 younger Black Tomb assassins and 1D4–1 Black Tomb cultists. Investigators staking out the area must wait 4D12 hours for Clatis to appear. Keepers can have the cultists dump a number of bodies, from various victims, into Pitch Lake before summoning the entrance. If the investigators ambush Clatis once the stairway is summoned they can then take his jemadar token and use it.

THE TEMPLE OF THE BLACK TOMB

Eventually the stairs open into a massive chamber formed of magically supported tar. The vaulted ceiling towers fifty feet high. The walls and ceiling seem to drip, ooze, and flow around an invisible barrier. The floor is a vast

mosaic of human bones; skulls, spines, ribs, limb bones, finger bones, wrist bones, and ankle bones, harvested from the thousands of bodies dumped into Pitch Lake by the Cult of the Black Tomb.

The stairs open on an 80-foot deep oval chamber with a 30-foot tall statue of the goddess Kali at the far end. This statue depicts Kali as a ten armed black goddess, with wild hair and enormous fangs. Two of her arms end in curved swords. A necklace of actual human skulls hangs from her neck. Beyond the statue, two passages lead deeper into the temple, but investigators are given no time to explore.

- ✦ Moments after investigators enter the temple, a chorus of echoing screams deafens them. The sounds come from their feet as every skull within the temple’s floor animates and bellows out “Bevafa”, the Hindi word for infidel. The noise triggers a Sanity check for 1/1D4, and alerts Sunil Manaj, jemadar of the Cult of the Black Tomb. If the investigators followed a group of cultists into the temple,



they are also alerted and rally to Sunil. As the cries fade, there is a rattling scream as a long suffering prisoner is put to death. If investigators carry the necklace of fingers from the start of the scenario, they see it rapidly rot away until only bare bones remain. Sundar Panday is dead.

The Master of The Black Tomb

An ancient-looking man slips out of the shadows at the foot of the statue of Kali. He wears a loose-fitting maroon shirt and pants, tall boots, and a turban. On his belt are a pair of enchanted punch daggers, and across his chest is a bandoleer of six throwing daggers. He carries a large glass bottle filled with a swirling luminous yellow vapor. Sunil appears almost mummy-like, with brittle grey hair, leathery skin, sunken eyes, and lips withered back over a handful of rotted teeth. Viewing him requires a 1/1D3 Sanity check.

Sunil Minaj

Jemadar of the Cult of the Black Tomb

STR 100 **CON** 75 **SIZ** 45 **INT** 75 **POW** 110 **DEX** 80 **APP** 15 **SAN** 0 **EDU** 90
LUCK 80 **HP** 12 **MOVE** 9 **BUILD** 1

DAMAGE BONUS: +1D4

ATTACKS: Fighting (Brawl) 75%(37/15), damage 1D3+DB

Twin Enchanted Punch Daggers 55%(27/11), damage 1D4+1+DB

Throwing Knife (x6) 65%(32/13), damage 1D3+DB

ARMOR: 2 points of leathery ancient skin.

SKILLS: Climb 65%, Dodge 60%, Fast Talk 60%, Listen 70%, Psychology 50%, Spot Hidden 55%, Stealth 85%, Throw 65%

SPELLS: Cause Blindness, Create Tar-Puppet, Contact Goddess of Pitch and Midnight, Enthrall Victim, Evil Eye, Fist of Yog-Sothoth, Mindblast, Shrivelling, Summon Goddess of Pitch and Midnight, The Black Hand of Death.

DESCRIPTION: Sunil Minaj appears mummy-like, a withered corpse gifted with immortality by the dark powers of The Goddess of Pitch and Midnight. He is supernaturally strong, lithe, and hardy, with thick ancient flesh. He has nearly two centuries of knowledge, both as a dark sorcerer and a master assassin of the Thuggee cult. He is the head of the Cult of the Black Tomb, both figuratively and literally, as his death destroys the entire cult.

NEW SPELLS

KALI'S TEAR: This spell costs 8 MP, 1D4 Sanity points, and can only be cast upon a willing recipient. The caster kisses the person's forehead which causes a few ounces of tar to magically appear inside the recipient's skull. This tar links the caster and recipient, alerting them the moment the recipient is being captured or interrogated. The caster can then animate the tar to dart back and forth through the recipient's brain, bringing them a quick, yet agonizing, death.

THE BLACK HAND OF DEATH: This spell costs 4 MP and 1D6 Sanity points to cast. It requires the caster to make a maneuver with a successful Fighting (Brawl) roll, covering the victim's mouth with the caster's hand. (See pp. 105-106 in

the *Call of Cthulhu 7th Ed. Keeper Rulebook*.) The spell then produces gallons of tar from the caster's palm directly into the mouth of the victim. If the caster's grasp is broken or the victim freed by others, the spell instantly ends. Victims of this spell begin Suffocation CON checks with the difficulty increasing each round from Regular to Hard to Extreme. Once a CON check is failed, the victim suffers 1D8 points of damage per round (as opposed to 1D6) as tar floods into the victim's lungs.

The tar is magical and vanishes in 1D3 hours. Those who survive an attack from this spell fully recover when the tar vanishes. If the spell kills its victim, the tar is infused with the victim's life force, changing its property. It then lasts 2D4 hours

and can be enchanted with the Create Tar-Puppet spell.

CREATE TAR-PUPPET: Victims killed by The Black Hand of Death spell have some of their life energy infused into the tar. Create Tar-Puppet uses that energy to animate the tar into a construct under the caster's control, regardless of distance or protective wards. Casters can see, hear, and communicate through this construct, as well as control its motion (see "New Monsters"). It costs 12 MP points and 1D6 Sanity points to create a Tar-Puppet. Casters can create only a single Tar-Puppet at a time. Tar-Puppets remain animated until destroyed or dismissed by the caster. Casters are unaffected by attacks made on their Tar-Puppets.

He screams, "Mercenaries of the Dog Noor, face the Goddess of Pitch and Midnight!" He then hurls the bottle, shattering it at the foot of the statue. This releases the yellow vapor, causing a ten foot section of the chamber to collapse in rippling waves of falling tar. The room seems to get ten feet shorter, but then stabilizes; however, the statue of Kali is completely engulfed.

❖ Sunil then battles the investigators for two rounds. He can Dodge one attack per round and still hurl a single dagger. Otherwise, he attacks twice per round (with thrown or wielded daggers) or casts a spell (such as Cause Blindness, Evil Eye, Fist of Yog-Sothoth, or Mindblast). At the start of the third round, a powerful reinforcement arrives (see "Goddess of Pitch and Midnight"), and Sunil goes on the offensive.

Goddess of Pitch & Midnight

At the start of the third round of combat, the newly formed wall of tar at the far end of the room ripples as a massive figure moves through it. Entering the room is a monstrous creature made of living tar, a summoned avatar of the Outer God Nyarlathotep. This is the Goddess of Pitch and Midnight worshipped by the Cult of the Black Tomb (who believe it is Kali). This creature appears quite different than its statue and has a wide variety of attacks (see New Monsters). It moves to kill every non-cultist within the temple.

For every HP of damage Sunil Minaj takes, the Goddess of Pitch and Midnight suffers 1 HP of damage. If Sunil Minaj dies, the Goddess of Pitch and Midnight loses 10 HP per round as it fall apart, lumps of tar dropping away from its form. The creature fights until destroyed. If Sunil is still alive when the Goddess of Pitch and Midnight is destroyed, he dies, either by stabbing himself or detonating a Kali's Tear spell he cast upon himself. Once both

Sunil and the Goddess of Pitch and Midnight have fallen the Temple of the Black Tomb begins to collapse.

Escape from the Temple of the Black Tomb

Tar begins pouring from the ceiling and the walls begin to collapse as the temple is reclaimed by Pitch Lake. It becomes obvious that the investigators have only a few minutes to escape. Investigators notice the area around Sunil's body or any of the other jemadar tokens are unaffected. The investigators can group around any of these tokens (Sunil's token is his turban) and use them to reform the stairway leading to the surface, but not to explore the collapsing temple. Those moving deeper into the temple notice the token's protective bubble wavering, hinting at imminent failure. The Goddess of Pitch and Midnight allows the investigators to escape, not claim the riches or dark secrets of the Cult of the Black Tomb. After a frantic race up the curving stairs, with tar rushing in from all sides, investigators reach the surface and safety. The crusade is over.

AFTERMATH

The Panday family grants the investigators any and all rewards promised at the start of the scenario. The Cult of the Black Tomb is destroyed with the death of Sunil Manaj; its power in Trinidad is forever broken. Paranoid about betrayal, the high priest cast Kali's Tear upon every fully initiated cultist, triggered to activate upon his death. Dozens of cultists suddenly die the moment Sunil Manaj falls. The only members unaffected are the initiates and assassins, too low ranking to be trained in the secrets (i.e., magic) of the cult. Keepers can roleplay follow up meetings with NPCs the investigators may have worked with, provided they survived the scenario.

SANITY AWARDS

Defeating the Tar-Puppet: +1D6 SAN • **For Every Black Tomb Assassin Defeated:** +1 SAN

For Every Black Tomb Cultist Defeated: +1 SAN

If either Gita or Bijay is killed: -1 SAN • **If both Gita and Bijay are killed:** -1D4 SAN

For helping Husna Ali & Alto Boldon escape the Cult of the Black Tomb: +1D3 SAN

For Defeating Clatis Ali, jemadar of the Cult of the Black Tomb: +2 SAN

For Defeating Sunil Manaj, jemadar of the Cult of the Black Tomb: +1D6 SAN

For Defeating The Goddess of Pitch and Midnight: +1D20 SAN

NEW MONSTERS

GODDESS OF PITCH & MIDNIGHT

Avatar of Nyarlathotep

STR 125 **CON** 225 **SIZ** 125 **INT** 325 **POW** 500 **DEX** 70
HP 35 **MOVE** 12 **BUILD** 3 **MAGIC POINTS:** 100

DAMAGE BONUS: +2D6

ATTACKS: Scimitar 65% (32/13), damage 1D8+DB

Fighting (Brawl) 70% (35/14), a maneuver whereby any grappled opponent can be bitten on the following round. (See pp. 105-106 in the *Call of Cthulhu 7th Ed. Keeper Rulebook*.)

Bite 90% (45/18), 1D10+DB (only grappled opponents can be bitten)

ARMOR & DEFENSES: Takes minimal possible damage from non-magical weapons and fire. Immune to poison, cold, and electricity.

SPELLS: Any so desired by the Keeper.

DESCRIPTION:

"Bearing the strange khatvanga [skull-topped staff], decorated with a garland of skulls, clad in a tiger's skin, very appalling owing to her emaciated flesh, with gaping mouth, fearful with her tongue lolling out, having deep reddish eyes, filling the regions of the sky with her roars, falling upon impetuously and slaughtering the great asuras in that army, she devoured those hordes of the foes of the devas."

—Devi Mahatmyam

This avatar of Nyarlathotep is one of his newer masks, representing a new aspect of Kali. It manifests as a massive 30-foot-long being of living tar. Her upper half appears as 10-foot-tall four-armed woman with wild hair, burning red eyes, sharp claws on her hands and feet, a lolling tongue, and long tusk-like curved fangs. Two of her arms wield curved scimitars while the others end in wide long-fingered hands. Her lower half resembles an enormous twenty foot long earwig, with six human-like arms serving as legs and two human-like legs mounted on its back end forming the pincher.

In combat, the Goddess of Pitch and Midnight makes two attacks per round, choosing from an arsenal of six possible attacks: Strike with her black scimitars (two), fighting maneuver with her oversized hands or rear "pincher" (three), or a bite with her massive fanged maw (one). Those who suffer a critical hit from the bite attack are swallowed whole and immediately begin drowning, making Suffocation CON checks with the difficulty increasing each round from Regular to Hard to Extreme. Once a CON check is failed, the victim suffers 1D8 each round. The Goddess of Pitch and Midnight takes minimal possible damage from non-magical weapons and fire, and is

completely immune to poison, cold, and electricity. The avatar also knows a wide array of spells which it can freely employ.

CULT: The Goddess of Pitch and Midnight is worshipped by a single cult, The Cult of the Black Tomb. It is found only in southern Trinidad, centered on Pitch Lake. It is an offshoot of the Thuggee cult, and it has incorporated aspects of Obeah (Caribbean folk magic) into its members' beliefs. The avatar is summoned to make sacrifices to or defend the Temple of the Black Tomb.

SANITY LOSS: 1D6/1D20 Sanity points to see The Goddess of Pitch and Midnight.

Tar-Puppet

Lesser Servitor Construct

CHARACTERISTIC Average (roll)

STR 135 (6D6+6 x 5) **CON** 75-80 (1D6+12 x 5)

SIZ 35 (2D6 x 5) **DEX** 80-85 (3D6+6 x 5)

INT Same As Caster **POW** 65 (2D6+6 x 5)

HP 10 **MOVE** 10 **BUILD** 2

DAMAGE BONUS: N/A

ATTACKS: Spearing or slashing tendril 65% (32/13), 2D4

ARMOR & DEFENSES: Takes minimal possible damage from non-magical weapons. Immune to poison, cold, and electricity.

WEAKNESSES: Takes double damage from fire, exploding in a 30' radius (see "Description").

DESCRIPTION: These creatures are made via the Create Tar-Puppet spell. The tar comes from a victim of The Black Hand of Death spell, infused with pseudo life by the spell. Tar-Puppets are completely controlled by their creators, who can see, hear, and communicate through them over an unlimited distance. They are often used to gather intelligence, deliver messages, or deliver surprise attacks. As an animated creature, a Tar-Puppet has no free will, sentience, or intelligence.

Tar-Puppets attack once per round by forming a large tendril and stabbing, slashing, or whipping opponents with it. (They can form many smaller tendrils of various sizes, but can only attack with a single, larger tendril.) They are very resilient creatures, taking minimal possible damage from non-magical weapons, and they are immune to poison, cold, and electricity. Magical weapons do normal damage. Fire does double normal damage to Tar-Puppets, due to their petroleum-based nature. Unfortunately, when a Tar-Puppet succumbs to fire-based damage, it explodes, covering a 30' radius in scalding hot tar. Those caught in this area take 1D4/1D2/1 point of damage over the next three rounds.

SANITY LOSS: 1/1D6 points to see a Tar-Puppet.

SERVANT OF GOD

by

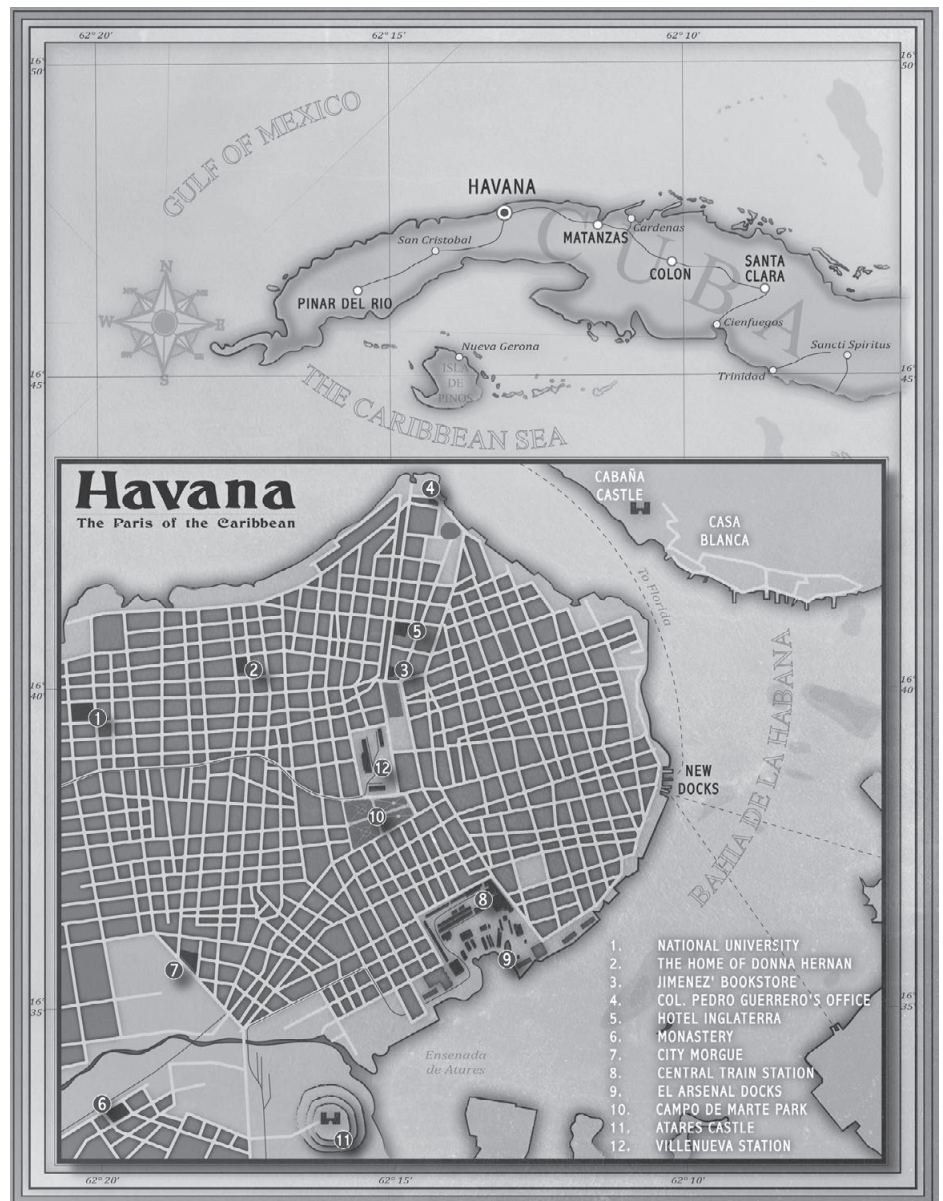
Jeff Moeller

INTRODUCTION & OVERVIEW

Monsignor Giuseppe Valdez, Postulator of the Vatican, is dead. He was found, little more than a dry, empty husk, in his bed at the Hotel Inglaterra, in Havana, Cuba. There was no sign of forced entry or foul play. Msgr. Valdez had been in Havana for about a month, doing the initial investigation on a petition for sainthood. The sainthood candidate is Fr. Fernando de Seville, a (presumably) long-deceased 16th century Spanish Inquisitor who moved to Cuba in the early Colonial period. He is the founder of the Order of Fr. Fernando, a monastic order which persists to this day.

Fr. Fernando, and a small cabal of his order's adepts from over the centuries, are not exactly dead. He was a heretic, a secret devotee of an unholy sect of pseudo-Christian mystics who seek to transcend humanity by merging their souls with "the Unified God", an avatar of Nyarlathotep. Fr. Fernando still exists as a presence (with occasional physical manifestations) on the Isle of Pines. He must drain the souls and vital essences of sentient beings in order to maintain his sense of self, and to finish his transcendence.

The current friars of the Order of Fr. Fernando are completely innocent of any supernatural shenanigans, with one exception. While Fr. Fernando does not actively control the Order, he has an "inside man", Brother Hilario. Fr. Fernando has also set doctrine over many years, and takes advantage of the predictable consequences of the Order's doctrine-driven actions.



Servant Papers #1: Initial Briefing

- Msgr. Valdez had been in Cuba for about a month when he was found dead in his bed, in this very room. He was under his blankets, wearing his nightclothes. The front door was not only locked from the inside, but a chair was wedged up against it to prevent anyone from entering without forcing the door. The veranda door (four stories up above a busy square) was locked and tied shut from the inside as well. He was discovered by the chambermaid, Hilda, the next morning (she had to get help to force the front door), and had last been seen by the hotel's staff the previous evening, going to his room.
- The police searched the room, under the supervision (because of the sensitivity of the case) of Col. Pedro Guerrero, an adjutant (Cuban Army officer charged with liaising with the U.S. officials). Only the body was removed; "what is left of it" is at the city morgue.
- Msgr. Valdez was performing the initial review ("postulation") of the petition for sainthood of Fr. Fernando de Seville. Fr. Fernando was the founder of a Cuban monastic order, the Order of Fr. Fernando de Seville.
- History says that Fr. Fernando de Seville died in 1573, somewhere in Cuba. He was a bit of a Robin Hood figure, protecting the downtrodden from the predations of a Spanish colonial official, Don Diego de los Canarias, who was charged with collecting duties in this part of the Caribbean.
- Msgr. Valdez made no report to the Vatican, nor were any notes found. This is most irregular, and his contact at the monastery, Brother Antonio, insists that Msgr. Valdez was taking copious notes down in a black leather journal. No journal could be found by the police.
- The police determined that Msgr. Valdez had been away from the hotel for 3 days, and had just returned that evening. No one has been able to determine where he might have gone over those 3 days. Although Brother Antonio guided him around Havana part of the time, Msgr. Valdez ditched him several times during his visit.
- More extensive investigation as to where Msgr. Valdez might have gone by himself has not yet been undertaken—that's why the investigators have been hired.
- Valdez's body was in a horrible state when discovered: dried and desiccated, like a fly eaten by a spider. Where his heart would have been was a large hole, about the size of a fist. There was no blood and no other signs of violence. However, a silver crucifix necklace that Valdez always wore is missing.

Msgr. Valdez learned too much during his postulation, and Fr. Fernando had him killed by Brother Hilario. As an initiate of the Unified God, Brother Hilario (like Fr. Fernando) must actively work to remain manifested in our dimension. He used this to lie in wait invisibly in Msgr. Valdez's hotel room, killed the man, and then vanished in place, waiting until the furor died down to remanifest and slip away.

BACKGROUND: Cuba and Havana, 1924

Cuba has been a nominally independent republic since 1902, when Spain finally got fed up trying to suppress various revolutions (supported to one extent or another by the U.S.) and withdrew. The U.S. manufactured a crisis in 1898 (the destruction of the U.S.S. Maine by unknown causes in Havana harbor), and sent what would today be called "peacekeeping forces" to intervene and "restore order" in the ongoing rebellion. The U.S. took the side of the rebels against the colonial Spanish government, tossed out the Spanish, and set themselves up as de facto colonial masters.

Cuba was given a sort of home rule status, with a series of former rebel commanders as heads of state, overseen by military "advisors" and a plethora of highly entrenched U.S. business interests. An accompanying treaty (known in the U.S. as

the Platt Amendment) made Cuba a de facto U.S. colony. Cuba consented to ongoing U.S. "peacekeeping", and the U.S. established a number of military bases and coal stations in Cuba. As long as U.S. interests are not threatened, day-to-day affairs are left to the Cubans to handle. Nonetheless, in the 1920s, there are periodic anti-American uprisings across the island, including some led by the nascent Communist Party of Cuba ("P.C.C.").

1920s Cuba is a moderately developed country with two major exports: sugar and tobacco, most of which go to the U.S. (Cuba makes rum and cigars and other things as well, but economically speaking, these are minor players). The U.S. effectively controls the Cuban sugar market through a combination of building rail infrastructure to its own production facilities, buying up land (40% of cane farms are U.S. owned or controlled), and carving out a pro-U.S. exception to high foreign tariffs.

Tensions between the U.S. and Cuba are high in 1924, however, even apart from some Cubans' general dislike of their country's de facto colonial status. One reason is a dispute over the Isle of Pines, a Cuban island which was supposed to be ceded to Cuba back in 1901. The U.S. did not get around to doing so until 1925, and a popular uprising is brewing over the matter.

Havana (Spanish: *La Habana*), the capital city, has a population of around 900,000, and is quite cosmopolitan. Thousands of U.S. citizens and their families live here, and the U.S. has spread some wealth around the Cuban elites and the capital city. Rich Americans have summer places in Cuba, sailing down for the weekend in all of their swanky glory. An old, Spanish-influenced colonial city is being updated with modern infrastructure, and has first rate luxury hotels. Night spots are lively, and both alcohol and dance halls abound.

The entire nation is Spanish-speaking and (in this era) staunchly Roman Catholic. The Catholic Church plays an important role in the fabric of society, both in terms of the educational system and provision of social services to the poor. However, many people that the investigators encounter speak decent English (especially around Havana and U.S. enclaves like the Isle of Pines).

INVOLVING THE INVESTIGATORS

The investigators might be hired by a Vatican representative, the U.S. government in Cuba, or possibly even the Cuban civil government, at above their normal rate of compensation, to solve the murder of Monsignor Valdez. They are initially referred for briefing to Msgr. Pedro de Borbon, an aristocratic Papal nuncio who has traveled to Cuba to oversee the investigation.

Payment is half up front, half on delivery of an acceptable final report. Passage to Cuba via ship from Key West and lodging at the ritzy Hotel Inglaterra in Havana is included—the investigators get the same room as Msgr. Valdez had, Room 423, plus adjoining rooms as necessary. Nearly everyone—the Cuban authorities, the Church, the U.S. military—is eager to have this murder solved and pledges their active support.

It is likely some time has passed since the murder, allowing for travel. If so, the hotel leaves the room relatively undisturbed, although searched by the police. The body has been removed to the morgue. Msgr. de Borbon offers the information in *Servant Papers #1* up front. He invites the investigators up to Room 423, which has a veranda, to look out over the bustling city. He snorts with annoyance at the small pile of dying flowers, rosaries, and note cards that have been piled at the door of the hotel room as a makeshift shrine—Msgr. Valdez would not have approved at the “eagerness of the common folk” to exalt humble Servants of God like himself.

Msgr. Valdez’s Mission

Either Msgr. de Borbon, or another clerical figure in this scenario, can explain the duties of a postulator and the background of the petition for Fr. Fernando. The Vatican appoints a neutral official, not local to the area and without ties to the candidate, to investigate a petition for sainthood. Often, sainthood petitions are initiated by the Vatican itself, or some branch of the Church (such as a monastic order seeking to have its founder canonized). In this case, the Vatican started the investigation after a groundswell of letters, petitions, and demands from common parishioners as well as political figures in Cuba.

The Order of Fr. Fernando was very active in the revolution against Spain in the late 1890s, rallying the people to the cause, advocating for liberation of the people from Spanish colonial rule (even at the cost of a bloody but “just” war), and operating covert hospitals for insurgents. Many miraculous healings were attributed to Fr. Fernando during the revolution, although this is not a new

claim—such claims have been made in every significant Cuban conflict back to the 1600s.

However, oddly, his own Order staunchly opposes Fr. Fernando’s canonization. This stems from (as Msgr. de Borbon understands it) their emphasis on humility. (**Keeper’s Note:** the truth is that Fr. Fernando is still alive (after a fashion) and his body would never be found. The search would inevitably expose the rotten core of the Order, so he long ago made humility a tenet of the Order).

The first step in the postulation, to find the body of the candidate and ensure that no improper, idolatrous cult had grown around it, should not have taken long. But Valdez could not find it.

THE SCENE OF THE MURDER: ROOM 423

This well-appointed, luxurious room does hold a few secrets that the police were unable to fully appreciate:



✧ Allow the investigators to puzzle through the locked room mystery, but they find no rational explanation for how the murder was committed other than by questioning the hotel staff, likely much later, after they learn the abilities of El Cuco. Brother Hilario, the killer, positioned himself in the hotel room before Msgr. Valdez returned, and killed the sleeping man in the dead of night. He then waited and slipped away the next day, after the door was forced open. Once investigators understand how El Cuco operates, inquiring of the chambermaid (Hilda, an elderly Cuban) proves fruitful. She recalls seeing a man matching Hilario's description in the hallway of Msgr. Valdez's room the morning before he returned. The front desk also saw Hilario in the general confusion after the body was discovered, immediately after the alarm was raised... too soon for him to have come from the monastery across town.

✧ Spot Hidden: Msgr. Valdez' dirty clothes, in a laundry basket, are (while dried) now covered with salt stains (from the sea), and his shoes with white, powdery stains (identifiable as bird guano). Evidently, Msgr. Valdez had just returned from a shore-side trip somewhere.

✧ There is a Bible by the bedside, but not one that should be there, and it is marked with a clue. The Bible is a Spanish-language Protestant one, about 100 years old, purchased from a Havana rare bookstore, Libros raros y antiguos de Jiménez. The store is located on Paseo de Prado, not far from the Hotel Inglaterra, as can be determined from a bookplate. While it can be quickly determined that it is a Protestant Bible, not a Catholic one, only careful review, a process that takes 1D3 hours, notices further anomalies (see *Servant Papers #2*). Appropriately knowledgeable clerics (Brother Antonio, Msgr. de Borbon, or others who are cooperating) can tell the investigators that the Order of Fr. Fernando focuses exclusively on the Gospel of Matthew, ignoring the others as though they do not even exist. The use of a non-Catholic Bible with hidden messages is a clue to look for out of place religious beliefs; an Idea check may be called for if necessary to realize this.

✧ Finally, investigators may examine the makeshift shrine at the door of Room 423. There are a variety of unlit candles, rosaries, and other offerings of thanks. If the investigators root through them, one rosary has a note attached to it (in Spanish).

Servant Papers #2

up his spirit.

⁵¹ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

⁵² And the graves were opened; and many bodies of the saints which slept arose,

⁵³ And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

...on the centurion and those

It reads "Thank you to the blessed Fr. Fernando de Seville, from death comes life." It is signed by a "Donna Hernan."

SERVANT PAPERS #2

The Bible By The Bedside

The Bible is a Protestant version, published in 1844 in Havana. As a Protestant version, it omits several additional books of the Bible (e. g., the Book of Judith).

The book is well used, but intact and clean, except for noticeable, deliberate, muddy fingermarks on one passage (Matthew 27:51-53):

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

And the graves were opened; and many bodies of the saints which slept arose,

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Keeper's Note:

The passage from Matthew 27 points to the Order of Fr. Fernando, as they focus on the Gospel of Matthew to the exclusion of others, and this passage is unique to Matthew. It also refers to both the fact that Fr. Fernando is not dead, and how death around him led to miraculous healings and resurrections.

Hotel Staff

The chambermaid, Hilda, has information about Hilario being in the hotel the day before the murder. Hilda can also offer some information about the pile of offerings at

the door. She explains that many people have come to leave things at the door. The man from the Vatican does not understand correctly, which is why she does not clean them up. They are offerings of thanks; rumor has it that a miracle occurred nearby, the same night as poor Msgr. Valdez was killed.

Neither Hilda, nor any of the hotel staff, got a good look at the body. If it is described to her, she grows alarmed and faint, and starts babbling about "El Cuco." Hilda can give them the same basic folklore about "El Cuco" as might be obtained through easily available library research.

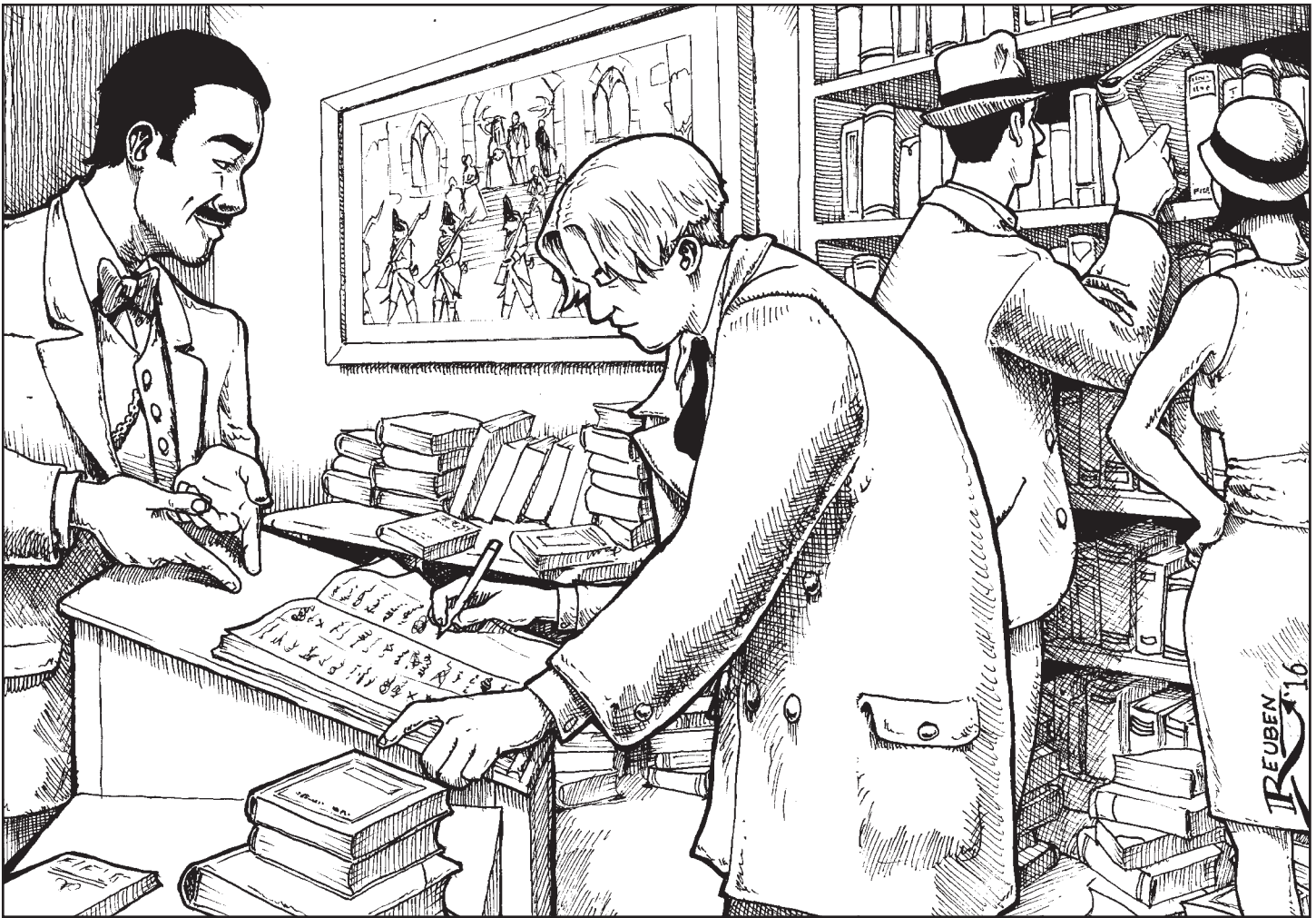
The bell clerk, Alonso, remembers giving Msgr. Valdez walking directions to Libros raros y antiguos de Jiménez, but that was about a week after Msgr. Valdez first arrived. He does remember, though, that Msgr. Valdez made an odd mention to him of how he had bought a Bible there on his way in, the night that he died. It struck him as odd that the Postulator had stopped there on his way to the hotel, given how filthy and wet he had been. Alonso insists that the investigators please sign the guest register, if they have not done so already.

LIBROS RAROS Y ANTIGUOS DE JIMÉNEZ

This book and art shop, specializing in Cuban and Spanish works, stands in the shadow of a centuries-old church, whose bells always seem to be tolling when the investigators approach. The first time the investigators happen by, a wedding is letting out, and the bride and groom are coming down the steps and signing the wedding registry. A troop of U.S. Marines marches by as the investigators approach.

The building is ancient, and hours are by appointment only. Sr. Jimenez has hundreds of volumes for sale, some dating back to the 1500s. This is a part-time gig for him; his day job is as a professor of history at the National University (founded in 1728). He is friendly, elderly, polite, and scholarly. However, he does insist that the investigators sign his guest register.

On the wall behind the cash register is a pen-and-ink illustration, which should reflect a sense of déjà vu. The illustration, dated 1652, depicts the same square and the same church as the investigators just walked in



from. Spanish soldiers (with musket and pike) stroll by, and a wedding party is depicted on the steps of the church. The bride is signing her name in a book (presumably a wedding registry). It is signed, legibly, by “Hilario dos Santos.” This is something that Sr. Jimenez acquired on a trip to Madrid 40 years ago, and its further provenance is unknown to him.

Msgr. Valdez had been in his store a few times: “He signed the book, see?” The first time was about a week after he arrived, the second about a week before his death, and the last was on the night of his death.

The first time, he was accompanied by Brother Antonio, a monk from the Order of Fr. Fernando, who seemed to be showing him around town. Msgr. Valdez was looking for a copy of an early 17th century biography of Fr. Fernando, *The Life of Fr. Fernando*. He did not have one, but found the request strange, since the Order itself should. Msgr. Valdez criticized the monk accompanying him about that; the monk squirmed and made apologies for the Order not having one.

The second time, Msgr. Valdez was alone; he was looking for a book called *The Journal of Don Diego de los Canarias*. This was supposedly a handwritten journal of a local functionary and folklore-foe of Fr. Fernando from the late 1500s. Jimenez referred him to his colleague, Prof. Luis Altera, who is working on a history of piracy in early colonial Cuba.

The third time, he was alone, wet, muddy, limping, frightened, and quick about his visit. He wanted a Protestant Bible specifically, and would not talk about what was going on.

Should the investigators study the shop’s visitors’ register, they notice that several hours before Msgr. Valdez’s second visit, Brother Hilario visited the shop. Jimenez can add that Hilario is very knowledgeable about history and frequently stops by to browse. He did not see Hilario leave that day, although that is not unusual. Hilario comes and goes as he pleases and rarely says goodbye. Hilario’s signature (Spot Hidden check or careful study) bears a close resemblance to the signature on the illustration behind the counter.

Mood and Themes

The visit to Jimenez’s shop is a good opportunity to play up some of the themes of this scenario. Emphasize the great age of the building from a New World perspective, and how foreign soldiers are always part of the background. Highlight the importance of the Church as a social organizer, seeped into most nooks and crannies of society; use church bells as a reminder. And finally, a pervasive sense of déjà vu should be cultivated, especially with the constant requests to “please sign the book.”

SIMILAR CRIMES/ THE MORGUE

The investigators can visit the morgue and see what is left of Msgr. Valdez, but the morgue attendants try to dissuade them. Of course, they first insist that the investigators sign the visitors’ registry. In the background, church

EL CUCO:

Mechanics, Powers and Abilities (and the Sad Truth)

There are a handful of Los Cucos, perhaps a dozen, throughout the world. El Cuco represents a middling state of “transcendence” toward “joining with The Unified God.” Each El Cuco has abandoned all pretense of morality or sense of humanity, but has not yet fully “ascended”. This means that each is still somewhat in synch with this dimension, but has to work to stay in synch with it. Transcendence is a gradual process—the more life force one drains, the less human one becomes. By signing Señor Pasadizo’s (Nyarlathotep’s) book, Los Cucos have begun to sever themselves from our reality.

Those at this stage of their existence have begun to disincorporate, or, in the words of Spanish folklore, walk either the Earth or Hell, at their choice. It requires a constant effort (equal to the expenditure of 5 M.P. per hour) for them to remain in our dimension. If they decide not to, it takes one full combat round for them to vanish. Hence, it is possible to kill them, but only if enough damage is dealt in one combat round.

While vanished, they can still see and hear everything that goes on where they were, but they are not truly there. They can heal wounds and regain M.P. while “away”. But when they do come back to our reality, they appear exactly where they last vanished.

Los Cucos, or Servants of God as they call themselves, do not age normally, and are effectively immortal. Each person they kill gives them 50% of that person’s POW, rounded up, with a normal maximum of 125. The other 50% of a victim’s POW radiates out in an uncontrolled fashion, resulting in freak occurrences like miraculous cures, streaks of incredible luck, or other wild events. However, for each month that passes, El Cuco loses 5 POW. Should they ever

reach 0 POW (say, from long imprisonment with no opportunity to feed), they would crumble to dust upon reentry into our dimension.

A Servant of God can temporarily (for an hour or so) exceed 125 POW, should one feed on a multitude of victims in rapid succession. Los Cucos believe that those who absorb enough souls will transcend. And certainly, over the decades, a few have mysteriously disappeared for good, after wallowing in a catastrophe. What becomes of these is a matter for speculation, but their orthodoxy proclaims that these have become one with The Unified God.

Servants of God are adept at positioning themselves where they do not belong, vanishing, and then biding their time, spying and eavesdropping, and then either slipping away or striking when the moment is right. However, they can only get somewhere by walking in, and eventually, they will re-manifest where they last vanished. Hence, Brother Hilario, if he is invisibly eavesdropping from a nearby dimension, might have been seen walking in, and might be seen leaving later. It is possible to set a trap for him once the investigators catch on to this.

Fr. Fernando himself is a special case; he can no longer leave the Isle of Pines, as he is so close to “transcending” that it is difficult for him to move. He is discussed in the Isle of Pines section.

Of course, all this talk of “transcendence” is really just a cruel joke that Nyarlathotep is playing. He is guiding them toward the ultimate fate of mankind—utter oblivion, subsumed by the mindless, meaningless universe, without comfort or connection, undermining society as they go. The Servants of God would not believe you if you told them this.

bells toll. SAN loss is 1/1D6 for seeing the drained, withered husk of Msgr. Valdez, with a fist-sized hole where his heart once was.

If the morgue attendants are asked if they have ever seen anything like this, one older gentleman, Sr. Garcia, has, but it has been a long time. He was a field medic on the Spanish side in the revolution, and bodies looking like this were sometimes brought in then, victims of gas, he assumed, and perhaps shelling. They would be particularly prevalent near hospitals.

“Nonsense,” according to another, older orderly, Sr. Lucerno. Clearly, this was the work of “El Cuco.” He can provide the same basic folklore information about El Cuco as a library trip; see “Basic Folklore About El Cuco”.

EL CUCO!

El Cuco is a boogeyman from Latin American folklore in general and Cuban folklore in particular. The body of Msgr. Valdez closely

resembles those of the victims of El Cuco. This is not a coincidence; El Cuco is a folk myth that has built up to provide an explanation for the predations of Fr. Fernando, Brother Hilario, and the Spanish “Alumbrado” cult that preceded them. Commonly known folklore about “El Cuco” can be garnered from several people in the scenario, or from a successful Library Use check plus a Read Spanish check when looking into similar sorts of deaths. A second Library Use check plus a Read Spanish check gains additional information from a 19th century scholarly work on the folklore of medieval Spain (see Servant Papers #3).

Basic Folklore About El Cuco

The story has been around for a long time. “El Cuco” is a sort of ghost or boogeyman who preys upon the living. He favors young men, but attacks anyone if given a chance. He is dressed all in black, with a hat pulled down over his

face, and carries a black sack. He appears only when victims are alone, always at night, and rips out the victim’s heart with his bare hands; the bodies are then left behind as dried husks.

No one knows how to kill him or make him go away. El Cuco never speaks, and his face is never seen. However, he often appears in the same place, several times in a row.

SERVANT PAPERS #3

An Excerpt from Folklore of Medieval Spain, published in 1849, Seville, Spain

The legend of El Cuco got its start in medieval Seville, Spain, circa 1500. He is said to be a fallen priest, a follower of the Alumbrado heresy. El Cuco was cursed by God with the plague for his wickedness and

Folklore of Medieval Spain

The legend of El Cuco got its start in medieval Seville, Spain, circa 1500. He is said to be a fallen priest, a follower of the Alumbrado heresy. El Cuco was cursed by God with the plague for his wickedness and blasphemy. Forsaking God altogether, he called upon the Devil to help him cheat The Lord's punishment. He signed the Devil's book while church bells rang, and was transformed into a demon. He walks both in Hell and on the Earth, as he pleases.

El Cuco is said to haunt battlefields, in particular, in old Spain. There, he would find dying men cursing God for their fate, and claim their souls for the Devil. Some people attributed miraculous recoveries at the battlefield to El Cuco as well. There were many anecdotal stories of someone recovering from what seemed to be a fatal infection or disease, which would coincide with a victim of El Cuco being found, a balancing of the scales.

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HISTORICAL RESEARCH INTO BATTLEFIELD MIRACLES IN CUBA

Battlefield miracles are the intersection at which folklore about El Cuco and folklore about the Order of Fr. Fernando collide.

Detailed records of military actions and campaigns are kept at the U.S. Navy's headquarters in Havana (going back to the turn of the 19th century). Spanish colonial records back to the 1500s are in the possession of the Cuban Army. Since the investigators probably need to look at both, and people are eager to have this embarrassing murder solved, Col. Pedro Guerrero, an Adjutant (staff officer whose job is to liaise between the American and Cuban armed forces) is assigned to help them. He can direct them to the pertinent archives.

Call for two checks. For the first, investigators need to spot anomalous statistical patterns, which require either an Accounting success or a Critical Library Use success. The second observation requires a Library Use check, or specifically searching for the particular record, as it involves noting that something is missing.

✂ Accounting or Critical Library Use check: Not unexpectedly, given the tropical conditions, casualty rates among seriously wounded soldiers in Cuba are historically high from infection and disease (ranging around 70% early on, dropping to 50% in the 20th century). However, any time that the Order of Fr. Fernando is mentioned in dispatches as being involved in the

conflict as agitators, these rates are cut in half, and there are puzzled anecdotes about seemingly miraculous recoveries. Investigators making a Critical success also realize that in these same cases, there is a noticeable statistical uptick in combatants who go missing and whose bodies are never found. (**Keeper's Note:** these are people killed by El Cuco, while the miraculous recoveries are the result of spillover from feedings.)

✂ Library Use check (or specific search): the oldest records (from the 1500s) tend to be individual journals of officers in charge. If they happen to look for the journal of one Don Diego de los Canarias, investigators learn two things. First, Don Diego is listed in the records as a customs official with charge over the Isle of Pines. (The Isle of Pines went through a variety of name changes, initially known as La Evangelista, then Camaraco, then Isla de Cotorros (Isle of Parrots) and then Isla de Tesoros (Treasure Island)—the same Treasure Island as fictionalized by Robert Louis Stevenson.) The Isle, during this period, had no permanent settlements, but there were homesteaders, some indigenous people, and periodic pirate camps established and broken up. Second, his journal (while referenced in an index) is missing—and worse, not signed out for in the by-now ubiquitous log book. It appears that the missing journal would cover Don Diego's tenure from 1565 to 1580. Few people ever come in here to look at the records, though; mostly historians from the University.

WHY, THAT'S HERESY! The Life of Fr. Fernando and Catholic Heresies Of The Sixteenth Century

A Library Use check while looking for information about the "Alumbrado" cult (automatically successful if Sr. Jimenez is consulted, as he has a copy under lock and key) leads the investigators to *Catholic Heresies of the Sixteenth Century*. Successful Library Use checks elsewhere on the island all make reference to this work as the most complete source about the Alumbrados, and most scholarly people in Cuba suggest that this suppressed work is most likely to be found with Sr. Jimenez. This book is in English, and is part of a 50 copy run dating from 1798. It is authored by the Rev. Ward Phillips, of *Thaumaturgical Prodigies in the New-England Canaan* fame, and discusses a number of targets of the Spanish Inquisition.

Catholic Heresies of the Sixteenth Century grants +1% to Occult and +1% to Cthulhu Mythos, the Mythos bonus stemming from the discussion of the Alumbrados in general and Lupo Mendez in particular. No spells are available; it requires 40 hours to study and costs 1 SAN to read. *Servant Papers #4* is an excerpt dealing with the Alumbrados in general and Lupo Mendez in particular. If asked, Sr. Jimenez can relay that a few months ago, his colleague Prof. Altera borrowed this tome for a few days.

A copy of *The Life of Fr. Fernando* is in the possession of the Order, at its monastery. The Abbot, Fr. Simon, tries very hard to deflect when asked about it, and it becomes necessary to request the assistance of Msgr. de Borbon to get it. This leads to an open argument in Spanish, the gist of which is whining from the Abbot about how pursuing sainthood for Fr. Fernando is contrary to their core values. It almost turns into a shoving match. Ultimately, he relents and takes it out of his desk drawer, but makes the investigators sign a receipt for it. Church bells ring in the background while this happens, and de Borbon may mention that there must be a wedding somewhere.

After all the fuss, *The Life of Fr. Fernando* is mostly mundane except for one colorful chapter. It was written in 1602 by a Father Leo DiMarco, a priest who claimed to know Fr. Fernando when Fr. Leo was a young man. (This is an unexpurgated first edition; other bland biographies certainly exist.)

Distressingly, there are some pages removed from the book, at the back. The Abbot honestly knows nothing of this, as it happened before he was even born. If Persuaded (or Intimidated by Msgr. de Borbon) into being cooperative, he says that he had heard from his predecessor that they are a secondhand recounting of the details of Fr. Fernando's (**Keeper's Note:** supposed) death. Fr. Fernando reportedly died in 1573, drowning in the surf while ministering to the downtrodden. Precisely where this (supposedly) occurred is not discussed in this or any readily available biography. (**Keeper's Note:** these pages are in the possession of Prof. Altera, as discussed later.)

According to *The Life of Fr. Fernando*, Fernando de Seville was born in 1499, in Seville, Spain, the younger son of a local count. Fernando joined Catholic priesthood in 1519 as a Jesuit. Given his family connections, he

was appointed to the Spanish Inquisition, where he gained a reputation for being an unusually effective interrogator. He gained an odd reputation for dispensing mercy to those he was questioning: those innocent of heresy could rely on his word that they would go unharmed if they immediately told all that they knew; heretics who confessed would be reliably granted quick trials and punishments.

In 1525, Fr. Fernando was assigned to conduct the Inquisition of one Lupo Mendez, a heretical "Alumbrado". This experience, Fr. Fernando related, "put him in the fear of God so profoundly" that he left the Inquisition, moved to Cuba, and devoted himself to "the causes of mercy, justice, and living close to God—becoming a True Servant of God." He established a mission in Cuba and had his followers aggressively outreach where the word of God was needed the most: the poor, the downtrodden, prisoners, criminals, and the battlefield. His calling became to "reform the wicked" and "bring them closer to God" throughout Cuban territory.

An excerpt concerning Fr. Fernando's Inquisition of Lupo Mendez, and its obvious impact on him, follows as *Servant Papers #5*. The players should take away from this excerpt that Fr. Fernando had, in fact, had his mind broken and corrupted by Lupo Mendez, and had, himself, "signed up" with the cult.

The following tidbits might also be noticed either on an Idea check, or if the reader looks specifically for the information:

✧ Fr. Fernando's second-in-command is a fellow Jesuit who came with him from Spain, Hilario dos Santos. (He shares a name, therefore, with the illustrator of the sketch in Jimenez's book shop). (**Keeper's Note:** this is not a coincidence. He is the same fellow, in reality born in 1505, still young in 1652, and still young today.)

✧ Fr. Leo's encounters with Frs. Fernando and Hilario begin circa 1565. At one point, he comments on how hale and hearty they seem, still out in the field ministering to the Spanish colonial forces putting down an indigenous "uprising" on the islands south of Cuba as though "they were young men". This is odd for two reasons. First, it seems incongruous with Fr. Fernando's professed sympathy with the oppressed. Second, by no stretch of the imagination should the (by then) 70-something Fr. Fernando seem young.

✧ Stories of battlefield miracles seem to follow Fr. Fernando around; there are several

anecdotes about combatants on both sides of conflicts miraculously recovering from seemingly fatal wounds and infections.

✧ Fr. Leo seems incredulous that an "ordinary and widespread" heresy like the Alumbrados would have affected a great man like Fr. Fernando so profoundly.

✧ Some of Fr. Fernando's credo seems, at least as recounted by Fr. Leo, a bit repetitive and focused, though within the bounds of orthodoxy. Any time that he turns to the Gospels, it is always the Gospel of Matthew. When asked why, Fr. Fernando said that only Matthew tells the truth about the Resurrection (referencing Matthew 27:51-53).

✧ Fr. Leo mentions that Fr. Fernando, toward the end of his life (circa 1572) was in a running feud with a Colonial customs official named Don Diego de los Canarias. Fr. Fernando would minister to the "lowest", trying to "rally them to Christ." As a result, he would often intercede when Don Diego would (legitimately) try to interdict smugglers, move to execute pirates, or seize cargoes for duties. Many reformed persons of this ilk took vows and joined Fr. Fernando's Order. He reports that Don Diego cursed Fr. Fernando as a "treacherous Devil", to which Fr. Fernando retorted: "I have seen the Devil and he did indeed look much like me; his mother also named him Fernando."

SERVANT PAPERS #4

An Excerpt From *Catholic Heresies of the Sixteenth Century*

The Alumbrados were a heretical sect of mystics, pretending at Catholicism but little more than another group of libertines and hedonists. They maintained, like other Gnostic sects, that if one could attain perfection in life, one's soul would merge with God.

Their view was that once one had achieved spiritual perfection in life, one was incorruptible and free to sin from then on. This they used to justify a wide variety of perversions; carnal, gluttonous, and mad. A watchword among their initiates, confessed to by many under the tortures of the Spanish Inquisition, was *libre y salvaje, más allá del bien y del mal*: "free and wild, beyond good and evil".

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The first Inquisitions of the Alumbrados begin in Seville in 1525, with the arrests of 48. These were led by Fernando "Lupo" Mendez, a priest from Seville. Mendez is reported to have hosted bacchanalia at shore side, around bonfires. Mendez and his followers were known by their shibboleth, in a language they claimed was older than man: "izaka Nyarlat belta thalo gamag!"

The Alumbrados had little use for books. Why this is has long been a source of mystery, but I have gained some insight in the case of Mendez. Mendez, reportedly, mocked his Inquisitor, saying that the source of his strength was the One True Book, a book which he had signed in blood while church bells tolled, in the presence of a spirit he called the "Angel of the One Unified God". Mendez described himself as

a "Servant of God who would someday transcend and join Him, should I become perfect enough."

The Inquisition of Mendez took over a year, not because he resisted mightily, but because would somehow escape from his cell for days or weeks at a time, only to reappear from where he had vanished later, once he "had refreshed himself in the shadow" of the "One Unified God."

The ravings of Mendez should be familiar to those learned in the Devil and his deceptions. The book was the Black Book, signed in blood while church bells tolled, in the presence of the foul Leader of the Sabbath. Such rituals are all too common in history of devil-worship, from Ba'al Haamon of the Levant, to Nyarlathotep of Old Egypt, to Hermes the Thrice-Blessed of Greece and Rome, to L'Homme Noir of Dark Ages France, and even the Black Man, Old Scratch, of my own New England. Always he promises everlasting life and the mysteries of the Universe; always are the bargainers ultimately disappointed by what they receive.

Rumor has it that the horrors of Mendez's Inquisition broke his seasoned Inquisitor, and that he went to the New World in its wake. No official records are believed to remain of this Inquisition, and Mendez was never brought to a transcribed trial. Instead, at the end of a year, his Inquisitor ordered the dungeon flooded, with Mendez in it.

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SERVANT PAPERS #5

An Excerpt from
The Life of Fr. Fernando

It was exceedingly difficult to get the blessed Fr. Fernando to discuss the Inquisition that changed his life, but one time, when he was in his cups, he let a few things slip out. As best I can now recall, his words were:

"Lupo Mendez," he laughed. "Lupo was not his name; it was Fernando, just like mine. The Lord is fond

Servant Papers #4

Servant Papers #5

It was exceedingly difficult to get the blessed Fr. Fernando to discuss the Inquisition that changed his life, but one time, when he was in his cups, he let a few things slip out. As best I can now recall, his words were:

"Lupo Mendez," he laughed. "Lupo was not his name; it was Fernando, just like mine. The Lord is fond of such jokes, I think. But he was truly, like his nickname, a wolf in sheep's clothing. He laughed at me on the rack—laughed! I asked him if he believed in God. His answer was that of course he did, he'd met him, and signed his book in blood as the bells tolled. He was now wedded to him, free and wild, beyond good and evil, a wolf apart from the sheep.

"I accused him of being a demon. What did I mean by that, Mendez wondered? If I meant a soul that had cast off its earthly bounds, while still being of the One Unified God, then he agreed and relished in it. The Bible was a lie, he said; only Matthew knew anything at all.

"When my torturers plied their task to silence his blasphemous tongue, he would vanish, like a puff of dust, only to reappear on the rack a day or a week later, ready for more.

"He knew things that he couldn't possibly know, and offered proof. If I wanted to prove him wrong, go to the bonfires on the coast, he said, give the shibboleth, and sign the book when the church bell was rung...all the faithful must attend."

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INTERVIEWS: Friars of the Order of Father Fernando

The monastery lies at the outskirts of Havana, a two-hour walk or a short drive from Old Havana. The monks generally do not drive, and the monastery is not generally open to the public. Since the investigators are working with the Vatican, they are grudgingly given admittance.

There are about 100 monks, of all ages and from all walks of life, all told. The three with whom they will primarily interact are the Abbot, Fr. Simon; Brother Antonio; and Brother Hilario.

Fr. Simon

Fr. Simon is a gruff, 80-year-old Spaniard who has been a monk at this monastery since he was 18. He is a jerk (although innocent). His cooperation is reluctant at best and forced by intervention of Msgr. de Borbon at worst. Apart from (reluctantly) allowing them to read his copy of *The Life of Fr. Fernando*, he can tell

the investigators what he knows of what went on before their arrival, provide generally known information, and discuss theology (see following sections). If they want to know details of what Msgr. Valdez did while he was here, he will refer them to Brother Antonio, who showed him around town part of the time and was asked to assist him.

Simon will reluctantly admit that Msgr. Valdez asked him about a copy of *The Life of Fr. Fernando*, and that he concealed it from him. He also admits that he allowed Msgr. Valdez to open the on-site crypt where Fr. Fernando is reputedly buried, despite knowing that he wasn't in it, just to annoy him.

Brother Antonio

Brother Antonio is a somewhat rakish, smart-alecky 27-year-old Cuban. In modern parlance he would be termed a "community organizer." He is intelligent, and has a bachelor's degree from the National University, where he has many friends. Among these friends is a real-life historical figure, Julio Antonio Mella. Mella is the head of the "Anti-Imperialist League of the Americas", a radical student organization whose current task is to force the U.S. to cede over the Isle of Pines to Cuba. Mella goes on to become one of the founders of the Cuban Communist Party.

Antonio spreads the creed, but also organizes protests and pushes the government, the military, the Americans, and anyone who will listen toward what the Order considers "justice". He is a Communist and has friends, ties, and relatives in the nascent Cuban Communist movement.

In 1924, the Communist movement in Cuba is a semi-organized, semi-underground, loose coalition of urban students and radicals without definitive leadership. Short term, their goal is to drive the Americans out of Cuba, although they espouse typical trans-nationalist, pro-labor ideology. One difference from the norm is that they are not enemies of the Catholic Church. Though many are atheists, many are Catholics pursuing liberation theology.

If he gets comfortable around the investigators, he may light up an unauthorized and unfiltered cigarette and talk frankly with them. Antonio had nothing against Msgr. Valdez. If asked, he admits being somewhat ambivalent about the whole sainthood investigation; it is against his Order's notions of humility, but the proletariat holds Fr.

El Cuco (Brother Hilario)

NATIONALITY: Cuban

AGE: several hundred years

STR 110 **CON** 65 **SIZ** 65 **INT** 80
POW 125* **DEX** 55 **APP** 55 **SAN** 0
EDU 100 **LUCK** 90 **HP** 13
MOVE 10 **BUILD** 0

DAMAGE BONUS: +1D6

EDUCATION: Several hundred years of self-education

WEAPONS:

Fighting (Brawling) 80%, Surprisingly Strong Backhanded Slap, 1D6 +DB

On a successful Fighting Maneuver, the victim has been grappled. On the following round, El Cuco can use the Eat Soul attack.

Eat Soul, 100%. El Cuco plunges his fist into the victim's heart, rips it out, and drains all POW from the victim in one round, leaving the victim a desiccated husk. SAN loss is 1/1D8 to see this occur.

SKILLS: Own Language (Spanish) 99%, Other Language (Latin) 99%, Cthulhu Mythos 10%, Dodge 75%, History 65%, Lore (Catholicism) 75%, Occult 75%, Spot Hidden 70%, Listen 70%, Stealth 90%**

DEFENSES: Can fade into another dimension, which takes one entire combat round. Must return to the same spot eventually, however, in our reality. Takes minimum damage from normal physical attacks. Enchanted weapons, spells, or fire do full damage.

SPELLS: Contact Sr. Pasadizo (Contact Nyarlathotep); Sign the Book of Sr. Pasadizo (turns the caster into an El Cuco); Know the Wishes of the Father (can communicate psychically with Fr. Fernando).

SAN LOSS: None normally, as El Cuco appears human. 1/1D3 to see a sudden manifestation or disappearance; 1/1D8 to see El Cuco consume someone's soul.

*El Cuco gains 1/2 the POW of the victim (dissipates at an even rate over an hour to a normal maximum of 125). Loses 5 POW per month, down to 0 POW, if he does not feed.

**El Cuco is a master of ambush; he quietly gains entrance to where he wants to be when no one is around, and then fades away, still able to see and hear what goes on. A failed Stealth check may indicate that he left some clue behind that he was there earlier.



Fernando in high regard. In the end, he says, he tried his best to help, and he truthfully tells the investigators what he did while shepherding Msgr. Valdez around town:

- ✧ The first few days were spent generally showing Valdez around town. The Abbot did not want him here, and Msgr. Valdez and the Abbot argued frequently about the Abbot's foot-dragging.
- ✧ A week in, after a trip to Jimenez's book store, he came back to the monastery and got into an argument about a book with the Abbot. Valdez was looking for an old biography of Fr. Fernando.
- ✧ After that, Valdez grabbed a hammer, chisel, and pry bar and opened up the crypt of Fr. Fernando on the monastery's grounds. It was well-sealed and this took a lot of time to do by himself, but he would not accept any help. The crypt was empty.
- ✧ After this, Msgr. Valdez ran several errands on his own, refusing any company. Antonio left him alone. The last thing that he asked Antonio is if he knew anyone knowledgeable in Colonial history.

Antonio pointed him to the monastery's archivist, Brother Hilario, who had initially asked to shepherd Valdez around town in the first place.

- ✧ Msgr. Valdez did, indeed, keep copious notes in a black leather notebook.

Brother Hilario

It takes the investigators some effort to find Brother Hilario, who is the monastery's archivist. Brother Hilario is the same Hilario as the one who was Fr. Fernando's right-hand man in the 1500s, and who drew the illustration in the book store. He is also (an) El Cuco. He rotates between monasteries in the Caribbean, South America, and Spain, arrogantly using his real name and moving on when his failure to age becomes suspicious.

There is a strong correlation between Hilario's residencies over the years and rashes of unsolved murders and disappearances, mostly of young men and boys. Every 100 years or so, he returns to Cuba, usually when war breaks out. This time he "joined the Order" when the Spanish-American War

broke out, after "a few years in Buenos Aires", and has been here since. (He actually was in Buenos Aires from 1878-1898, working as a priest and feasting on the locals. Should the investigators check with Church authorities there and seek records of El Cuco victims, it takes the Argentinians several days to respond by telegraph, the answer coming at a dramatically appropriate moment.)

Brother Hilario appears to be in late middle-age, the same age that he has seemed to be since 1898 (and indeed, back to the 1500s). (He is about to move on again, as his vigor is becoming suspicious.) He is physically fit, polite, and friendly, if hard to find. He is also very canny, with several hundred years as a predator under his belt. He should be played as smartly as possible, foreseeing traps, using misdirection, and avoiding confrontation when possible. He also avoids telling lies in which he might be caught about his recent activities. Hence:

- ✧ Hilario admits that Msgr. Valdez confided in him that he no longer trusted Brother Antonio.

- ✧ Valdez asked him if he had any books or biographies about Fr. Fernando's reputed nemesis, Don Diego de los Canarias. He told him (truthfully) that he did not, and that (truthfully), Jimenez's book shop was a good place to inquire. (He then positioned himself in the shop and faded away, so as to overhear what transpired later).
- ✧ About a week before he died, Valdez asked about a man named Señor Pasadizo, a smuggler. Hilario admitted that he had met the man, and that he was influential in the communities in which the Order worked. "A slippery one, that man, but his word is always good when given," Hilario says.
- ✧ Hilario admits being at the hotel the day before Msgr. Valdez died, as well as the next morning. Msgr. Valdez had asked to talk to him privately, but he was not there. He went back to look for him the next morning, and just happened to arrive during the uproar of his discovery. (These are lies, but not ones that the investigators will easily unravel.)
- ✧ He is familiar with El Cuco lore (after all, he is an El Cuco), and happily relates old stories to the investigators about such boogeymen.

Where's Fr. Fernando Buried, Gentlemen?

Fr Fernando's marked crypt is in a chapel on the monastery grounds, near the western wall (so that people can pray near it). The monks do not like it when people leave offerings there, though, and say "man should not exalt himself over God; man should strive to be closer to God."

Only the Abbot (and secretly, Hilario) knew initially that this was a dummy crypt, although everyone is now aware. The Abbot believes, based on his Order's tradition, that Fr. Fernando drowned in the surf at the Order's original, 16th century monastery, somewhere on the Isle of Pines. He is reluctant to give this information up, and did not give it up to Msgr. Valdez. Only a Persuade check, or overt threats from Msgr. de Borbon, gets him to disclose this information, even now. He honestly does not know where, precisely, on the Isle of Pines this long-ruined and deserted mission was located.

Talking Theology With the Friars

The Order has some unorthodox views about certain religious matters. They are usually careful to sound orthodox, but if Brother

Hilario takes it in his mind to mock them a bit, or they get Brother Antonio drunk, this might slip out. More than just disapproving of gospels other than Matthew, they are taught that the others are false and unreliable, because they omit a fundamental truth: that suffering and death beget new life. Elements of Gnosticism might also seep out around the edges, such as exhortations to shun the material world.

Investigating Brother Hilario

As smart as he is, Brother Hilario is also a depraved sociopath. He is "free and wild, beyond good and evil", and having signed the Book of Sr. Pasadizo, thinks that distancing himself from humanity, and eating as many souls as he can, brings him closer to merging with his godhead. (He does not quite grasp that this means utter oblivion, his soul splattering off the Outer Gods like a bug on a windshield.)

Brother Hilario is often difficult to find because he slips away between dimensions. It takes effort and energy for him to exist in ours. However, he has to reappear where he left, which means he waits until the coast seems to be clear to re-manifest.

Hilario has no alibi for the evening of the murder. In fact, no one saw him at all between the time that he was seen in the Hotel Inglaterra earlier that day, and the following morning. If pressed hard for an alibi, or if he is otherwise convinced that he has been made, he positions himself somewhere that he can keep tabs on the investigators (such as their own hotel room), fades away, and eavesdrops. He then tries to arrange their deaths, one by one. He also keeps an eye on the investigation, and eliminates Prof. Altera when he realizes how much Altera knows. He may even allow himself to be arrested and jailed if caught by surprise, only to "vanish" from his jail cell, re-manifest when the door is open later, and slip away.

In Hilario's otherwise unremarkable room, in a locked steel box hidden in the framework of his bed, is a collection of souvenirs from past victims. A sociopath on a mission to cast off his remaining humanity, he has other kinds of victims than those he eats, killing for fun (and doing even worse things as the mood takes him). He takes photographs, body parts, military badges from long-past wars, wedding rings with the fingers still in them, etc., going back hundreds of years. Make the contents of this box as disturbing and suggestive as you think that your players can stomach. SAN loss for seeing the contents of the box

is 1/1D3. Inside is the missing crucifix necklace once belonging to Msgr. Valdez.

If not worried that the investigators are on to him, Hilario continues with life as normal. For him, that means preying upon people who won't be missed, in a variety of ways.

INTERVIEW: PROF. LUIS ALTERA Historian and possessor of *The Journal of Don Diego de los Canarias*

Prof. Luis Altera is a young historian at the National University. He can be found in his office, working on a book about the Age of Sail in Cuba. Msgr. Valdez came to see him about a week before he was killed. He denies knowing anything about any missing pages from the back of the *Life of Father Fernando* (although he took them. They are hidden in a locked desk drawer 12 inches from where he is sitting). He denies knowing anything about *The Journal of Don Diego de los Canarias*, either, although it is in that same desk drawer. Appropriate checks reveal that he is afraid and lying, but barring coercion, the investigators cannot break Altera down. He has been getting telephoned threats and written warnings not to cooperate with the investigators, from someone who has obviously been watching him very closely, and he is scared. Eventually, he orders them out, and if they continue to pursue him, he runs away.

All that Altera really knows about Msgr. Valdez' activities is that he let him flip through Don Diego's *Journal*. Valdez was looking for something specific, and didn't tell him what it was.

If the investigators double back or return later, they may interrupt Hilario eating Prof. Altera's soul and/or looting his office. Keepers can also have Hilario be waiting there for them, and he either attacks a lone investigator or lets them loot the office. In any case, Hilario does not want a group of shrewd occult investigators studying Don Diego's *Journal*, and this forces him to try and eliminate them if at all possible.

Don Diego's *Journal* is a businesslike combination of customs official reporting, accounting records, and occasional commentary about goings on around Cuba, including on the Isle of Pines. He occasionally references interference and uprisings fomented by "that meddling monk, Fr. Fernando, once a loyal priest, now a rabble rouser and nuisance." These seemed to be almost annual entries until 1573, when rumor

SERVANT OF GOD

spread that Fr. Fernando had drowned on the Isle of Pines, and his Order was taken over by his second-in-command, Brother Hilario dos Santos. The troubling part is Don Diego's last entry (see *Servant Papers #6*).

The last few, excised pages of *The Life of Fr. Fernando* are similarly troubling (see *Servant Papers #7*). Note that in the 1500s, the Isle of Pines was referred to by the Spanish as "Camaraco."

Between these two entries, it should be apparent that Fr. Fernando gave himself over to the Mythos, and the investigators should have an idea of where to look for him: ruins on the north side of the Isle of Pines. Both excerpts require a successful Read Spanish check. (**Keeper's Note:** The Servants of God fed upon any pirates who established a base on the Isle of Pines once Fr. Fernando "died" there in 1573; his transition was making it too difficult to stay manifested and live in ordinary society. In 1580, he and his followers had a feast on Don Diego, his soldiers, and some hapless pirates that they had encountered.)

SERVANT PAPERS #6

The Journal of Don Diego de los Canarias, La Habana, January 15, 1580 (Last Entry)

Again there is unrest on Camaraco. It would be wise to station a garrison there, but the Crown will not spend the silver. Things had been quiet there since Fr. Fernando drowned eight years gone...oddly

Servant Papers #6

January 15, 1580 - La Habana

Again there is unrest on Camaraco. It would be wise to station a garrison there, but the Crown will not spend the silver. Things had been quiet there since Fr. Fernando drowned eight years gone...oddly quiet.

Not even pirates spied there have lingered long. Now some who tried to settle there, along the northern coast, come to me to petition for soldiers, claiming that burnt bodies with their hearts cut out have washed up on their shore...

Pirates must be fighting with one another. I shall take an armed caravel and some stout men and put an end to this...

was a lie, he said, only Matthew knew anything at all.

Although Fr. Fernando is said to have drowned in the surf at his Order's retreat, I must doubt this, for I saw him, God as my witness, in 1589. He was unchanged from how he had always appeared. I saw him on the beach, on the northern coast of Camaraco, an hour's sail east of the mouth of the river, near where his retreat had once been. He walked near the waters, still in his cassock. I called out to him, and his head turned toward me, but then he was gone, as if he had never been...I went to the abandoned mission to look for him further, and may all the Saints condemn me, I shall never go to that charnel pit again, not even to salvage the bell.

Servant Papers #7

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SERVANT PAPERS #7

An excerpt from the last few pages of The Life of Father Fernando

Although Fr. Fernando is said to have drowned in the surf at his Order's retreat, I must doubt this, for I saw him, God as my witness, in 1589. He was unchanged from

how he had always appeared. I saw him on the beach, on the northern coast of Camaraco, an hour's sail east of the mouth of the river, near where his retreat had once been. He walked near the waters, still in his cassock. I called out to him, and his head turned toward me, but then he was gone, as if he had never been...I went to the abandoned mission to look for him further, and may all the Saints condemn me, I shall never go to that charnel pit again, not even to salvage the bell.

INTERVIEW: DONNA HERNAN Recent Miracle Witness & Thank You Note Author

The investigators must work to find Señora Hernan. She lives in a poor section of Havana with her husband, Fulgencio, and baby daughter, Maria. She had, she claims, a premonition while praying to Fr. Fernando, outside of the Order's monastery. Following her premonition, she spent her entire family's savings to rent room 421 of the Hotel Inglaterra for one night, on the night that Msgr. Valdez was killed. She and Maria spent the night there. Maria had a heart murmur, and was not expected to live a year.

Sr. Hernan thinks that his wife is insane, and was quite angry with her, but he can show the investigators the before-and-after letters from Maria's pediatrician, showing that her heart murmur is gone. These medical reports are legitimate, and the doctor is baffled.

SEÑOR PASADIZO Avatar of Nyarlathotep

According to directions that can be given by Hilario or any other, really awful person,

Señor Pasadizo can be found at a south Havana rum dive called La Noche Inquieta. Decent people, including most police, have never heard of such a man.

La Noche Inquieta lies in the shadow of a church, whose bells ring at odd hours of the day and night. A wedding is again just letting out, and the bride is again signing the wedding register, as the investigators first arrive, no matter the hour or day. Señor Pasadizo is automatically there whenever the investigators seek him out. If they just saw him somewhere else (say, on his boat), SAN loss is 0/1.

This is a very rough bar, but no one messes with the investigators. Señor Pasadizo is an avatar of Nyarlathotep in human form; his name translates to “Mr. Passageway.” If they want to ask him some questions, he cautions them that nothing is free, and asks them for some token payment for his time. He also asks them to sign a receipt.

Pasadizo is a young, muscular, well-dressed, darkly handsome Cuban man. He is affable, sly, and mocking; he admits to being a smuggler “who gets people where they *need* to go.” If the investigators ask him to take them where they *want* to go, he clarifies that those are not the same things. If Pasadizo is physically attacked, his attacker(s) suffers an immediate fatal aneurysm, and everyone in the bar instinctively leaps to his defense. If this happens, and the remaining investigators are foolish enough not to take the hint and instead attack him themselves, they are killed in an earthquake that swallows up the entire bar, and never seen again.

Use him to tease the investigators or provide cryptic, cleanup hints to any and all overlooked clues; he knows things that he seemingly couldn’t possibly know.

Pasadizo admits to meeting with Msgr. Valdez, about a week before his death. He sat right in that chair that one of the investigators is sitting in, and had a drink with him. He offers to buy the investigators one. Strangely, he mentions with a wink, there was a wedding just letting out then, too. Valdez wanted to go to the Isle of Pines; Sr. Pasadizo told him to take a ferry like everyone else, and things would work themselves out from there. Sr. Pasadizo concludes, “I have it on good authority that he got to where he *needed* to go from there, just like everyone does, eventually.”

Once this clue gets dropped, Sr. Pasadizo is just gone, in the blink of an eye, without

fanfare. SAN loss is 1/1D3 for anyone seeing him just vanish. Only his drink is left behind.

ANTI-YANKEE SENTIMENT

As the investigators set their minds to traveling to the Isle of Pines, stage the following vignette. Julio Antonio Mella, head of the “Anti-Imperialist League of the Americas”, will be agitating a group of working class men and women, students, and intellectuals against “our new colonial masters...we have traded chains for dog collars...” He delivers this speech from the steps of a beautiful courthouse, recently spiffed up with U.S. dollars, but any irony is lost on him. He lays out the basics of the dispute over the Isle of Pines, and calls for action now, ultimately producing a machete and clanging it on the ground to gain attention. This sounds remarkably like the ringing of a small church bell, and anyone pausing to listen is asked to sign his name to a petition calling on the U.S. to ratify the Hay-Quesada Treaty. Brother Antonio (in his cassock) is in the crowd.

Following the speech, some of the most radical members of the League decide to take action. About 20 of them arm themselves with a variety of guerilla weapons (rifles, shotguns, pistols, machetes) and board a boat for the Isle of Pines. There they rendezvous with another 20 exiled revolutionaries, sympathizers, and Communists determined to strike a blow against Yankee imperialism. They have been nudged into it by the Order of Fr. Fernando, who have in turn been nudged into it by long-term, revolution-agitating dogma from Fr. Fernando himself.

The dinner bell is also ringing.

THE ISLE OF PINES

The Isle of Pines lies off the southwestern corner of Cuba. In 1924, it boasts a population of about 5,000, two-thirds white, organized around two towns, seven scattered haciendas, and a variety of small fishing villages.

It is a large island, 2,204 square kilometers, with a comparatively mild climate and a lack of the usual tropical diseases (cholera, malaria, yellow fever). Strangely, though, people were slow to settle there. Well into the early 1800s, there were few inhabitants. Early in the Spanish era, it became a place renowned for lawlessness, hosting a variety of outcasts, pirate camps, and smuggling

way stations. Pirate camps hosted in the 1500s included those of Jean Francois La Roque (1543) and John Hawkins (1565). The Spanish Colonial authorities simply put no time or effort into the place, apart from clearing out pirates who went too far in their depredations.

In the late 1800s and early 1900s, the Isle of Pines became a hotbed of dissent, because, successively, people captured warring against Colonial government, and independence agitators against the U.S., were exiled there. Parts of the island were accordingly a penal colony, but a self-supporting one, more of an exile station than a prison. Some military presence was maintained at the penal colony to keep an eye on troublemakers, as well as maintain order.

After the U.S. took over Cuba, de facto, after the Spanish-American War, the economy, development, and settlement started hopping. At the same time, on the same island that was being used as an exile post for dissidents, the two main towns, Santa Fe (in the center of the island) and Nueva Garona (at the mouth of a river in the middle of the northern coast) and the surrounding area started to receive a massive influx of U.S. families.

The various treaties that ended the war included the Hay-Quesada Treaty, which promised to settle ownership of the Isle of Pines by giving it to Cuba. The U.S. Senate refused to ratify it until 1925, however, and there was an active political movement in the U.S. to annex the Isle of Pines, Hay-Quesada Treaty be damned. People argued that the island was U.S. soil because Hay-Quesada had not been ratified, so Americans moved there and popular sentiment to annex it grew.

Some U.S. industrialists also invested heavily in the island in the 00s, 10s, and 20s. By 1924, half of the population is comprised of U.S. expatriate families who have settled around pre-existing settlements and built new homes, farms, and orchards. If you bought a grapefruit in the Eastern U.S. in 1924, chances are that this is where it came from.

By 1924, there is electricity in the larger settlements. There are also sawmills, an icehouse, and phone service (including back to Havana). There are automobiles for hire, two banks, two U.S. doctors (one in Santa Fe and one in Nueva Garona), and a U.S. cemetery, but no hospital. The *Isle of Pines Appeal* is a local newspaper printed locally in this era, with a decidedly pro-annexationist agenda.

Two day tourist expeditions to the Isle of Pines are run out of Havana. The Isle of Pines S. S. Co. departs from the shore south of Havana (Batabano) to the dock at Nueva Garona for \$8 one way, \$10 with stateroom, or \$31.50 for round trip guided excursion with one night at a luxury hotel, the Burnside in Nueva Garona. Ships leave from Havana around 6:10 in the afternoon Monday, Wednesday, and Friday (when the train from Central Havana arrives), and return at 4 P.M. from Nueva Garona on Tuesday, Thursday, and Saturday. The train trip to the Batabano steamship dock takes about an hour.

There is an American consular official in residence in Nueva Garona.

There are three ways that the investigators might get to the Isle of Pines. The investigators might charter a private boat, blend in with the tourists on the tour boat, or (heaven help them) run into Señor Pasadizo.

The tourist boat arrives at Nueva Garona around 8 P.M., and the tourists check into the Burnside hotel in Nueva Garona for a night's stay, dancing and booze, and then an optional day tour the next day. The tour leaves at dawn, goes for a soak in some medicinal springs in Santa Fe, and then for a boat ride along the northern coast to a ruined "pirate fort" for lunch.

If the investigators want to go on their own, they can charter a mosquito boat for \$20/day to go to the Isle of Pines and cart them around while there. The pilot, Alberto, speaks broken English (15%). The boat has few accommodations other than water and Mae Wests (life jackets), and the trip takes three hours each way. Alberto does not want to sail at night, but doubling his fee changes his mind. He has a Pilot Boat skill of 55%, adequate for anything non-heroic.

Of course, if the investigators go looking for a charter boat captain, there is Señor Pasadizo, waiting for them. He leaves them alone, or allows them to hire him, as they wish. He can put his hands on a number of 30-.06 rifles and all the ammunition they might desire, for a modest fee as well, or any other plausible supplies—anything to cause a bloodbath. Attacking Sr. Pasadizo at sea is a poor idea, and leads to a scene looking much like the front cover of this book, but beyond that, he will take them where they are going. They must, of course, sign his passenger log (while bells toll in the distance).

In Nueva Garona, no one knows anything about some old mission once belonging to

the Order of Fr. Fernando, although some of the friars do come through town occasionally. The hotel staff in Nueva Garona can identify a picture of Brother Hilario as a fellow who comes through town regularly, and has for years. On a successful Luck check, a picture of Brother Antonio (who has been visiting every now and then, stirring up trouble) looks familiar, as someone who came through town just last night.

Asking just about anyone for some help finding some old ruins an hour's sail east of town, however, is easy. The tour group goes to the "pirate fort" for a picnic lunch. No one knows what the ruins once really were.

Traveling to the Ruins

If the investigators blend in with the tourists, firearms are not allowed. However, Señor Pasadizo has been whispering in people's ears, and several of the men (including one man in particular, an elderly Spanish-American war veteran named Samuel Ferguson) are quietly packing concealed pistols. Likely, so are the investigators. These men—all predisposed to be able to notice Señor Pasadizo as a consequence of their war-time trauma and/or evil dispositions—were warned "to protect themselves against the Communists infesting the Isle of Pines" by that helpful fellow.

The tour boat guide, Alfredo Garcia, is a well-spoken native of the Isle in his 40s; he knows how to be polite, and tips are encouraged. He is assisted by his 12-year-old daughter Maria Guadalupe ("Lupita"), who speaks only limited English (20%). Alfredo gives a romanticized history lesson playing up long ago pirates as the tour progresses. Lunch is provided at a beach camp near a "legendary" ruined "pirate fort" east of Nueva Garona. The tour to the "pirate fort" is via mosquito boat with a capacity of 25. Everyone must sign the passenger log, while the morning bells awaken the town.

Alfredo keeps a carbine, a first aid kit, safety equipment, and a machete in his boat's wheelhouse. There are Mae Wests (life jackets) available for each person under their seats.

The Ruined Mission, "Student Agitators", & Fr. Fernando

Regardless of how the investigators choose to travel, the next group of tourists (20 men, women, and children, mostly unarmed, mostly Americans and Canadians, with

Alfredo Garcia

Isle of Pines Tour Guide

NATIONALITY: Cuban

AGE: 43

STR 65 **CON** 65 **SI** 65 **INT** 55

POW 60 **DEX** 65 **APP** 45

SAN 50 **EDU** 30 **LUCK** 60

HP 13 **MOVE** 8 **BUILD** 1

DAMAGE BONUS: +1D4

EDUCATION: Primary school

WEAPONS:

Winchester Model 94 Carbine, 80%, 2D6+2, Base Range 110, Rate of Fire 1(3/2), Capacity 6+1, HP 9, Malfunction 99-00; 1 extra clip.

Fighting (Machete), 65%, 1D8 +DB

SKILLS: Own Language (Spanish) 60%, Other Language (English) 20%, Bargain 35%, Credit Rating 30%, First Aid 50%, History 25%, Listen 50%, Pilot Boat 55%, Spin Tall Tale About Pirates 75%, Spot Hidden 50%, Stealth 50%

NOTE: Alfredo is a veteran (on the rebellion/U.S. side) of the Spanish-American War, and is cool under fire. Initially, he reads the situation correctly and advises the tourists not to resist. However, once he is ignored by his charges, and the guerrillas start shooting back, he falls back to his boat (with his daughter), grabs his carbine, and then "it's on". His stand (from cover in his boat) ends up both prolonging the conflict and exacerbating it. Then the monsters come in and mop up.

Samuel Ferguson

*Trigger-Happy Veteran
(Use For All Armed Turistas)*

NATIONALITY: American

STR 60 **CON** 60 **SI** 60 **INT** 55

POW 40 **DEX** 65 **APP** 60

SAN 40 **EDU** 55 **LUCK** 50

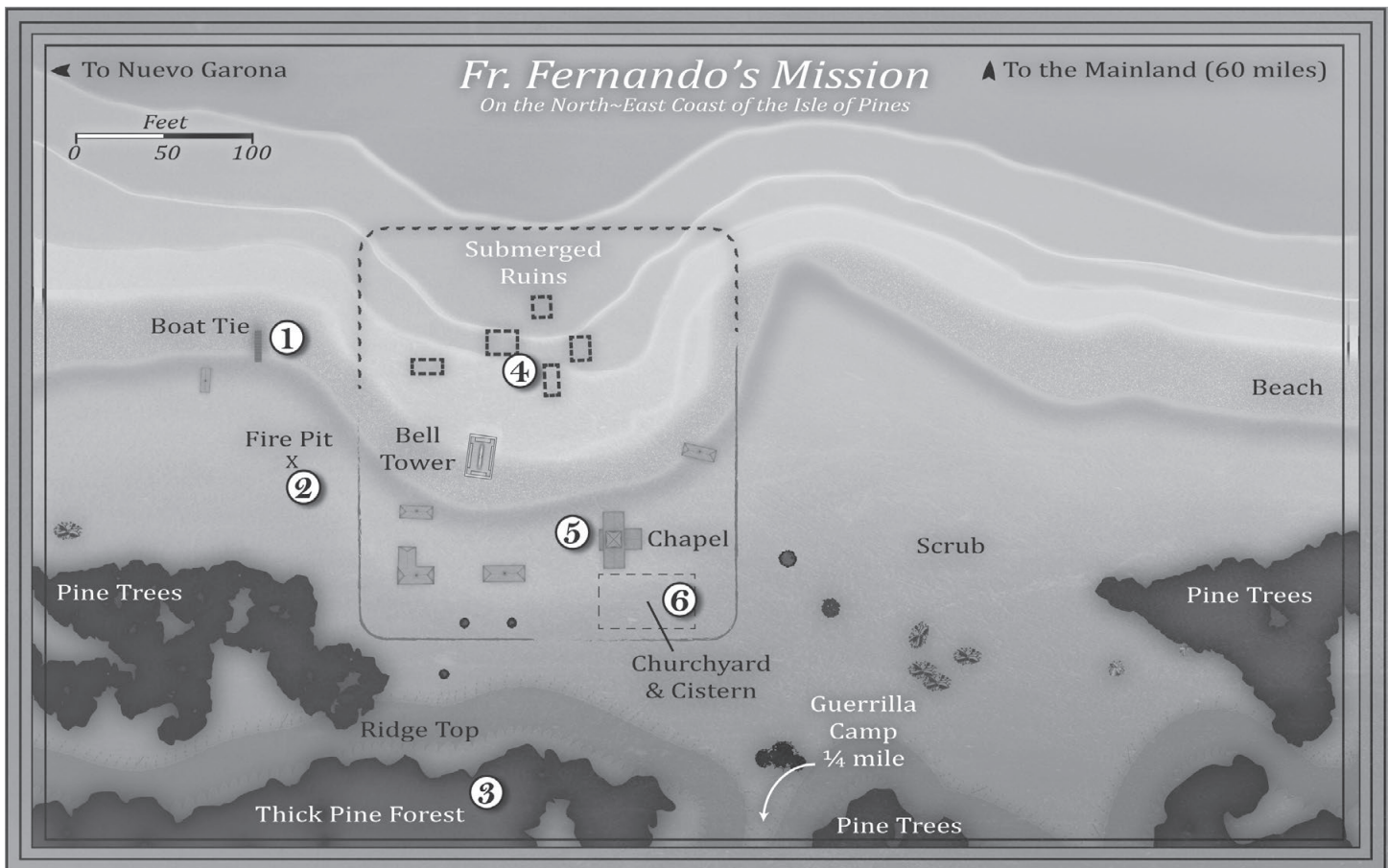
HP 12 **MOVE** 7 **BUILD** 0

DAMAGE BONUS: None

WEAPONS:

Colt New Service .45 ACP, 40%, 1D10+2, Range 15, Rate of Fire 1(2), 6 shots, 8 HP, Malfunction 00

SKILLS: Own Language (English) 80%, Other Language (Spanish) 20%, Spot Hidden 40%, Listen 40%, Stealth 40%, Surrender to Guerrillas 0%



Alfredo Garcia and Lupita) arrives at the “pirate fort” at noon, and their picnic goes very badly. A group of 40 Communist-leaning, masked guerrillas (including Brother Antonio), armed with a variety of rifles, pistols, and/or machetes, comes storming out of the surrounding forest (Map Area 3) and tries to kidnap them, to draw attention to their cause.

Absent investigator interference, the guerrillas’ plan is to take the tourists hostage, tie them up and scare them, and then let them go. This blows up in their faces. They are not expecting any resistance, but thanks to the machinations of Brother Hilario and Señor Pasadizo, they get plenty. A firefight ensues when the armed tourists, having lunch at the fire pit (Map Area 2), decide

to fight back. Things quickly devolve into a massacre, compounded when Fr. Fernando and Hilario (if he is still available) manifest and feed. The only survivor is Lupita, found insane and cowering in her father’s boat, babbling about El Cuco. Several dozen drained, shriveled husks litter the beach, avoided even by the crabs. Fr. Fernando gets enough of a push from this feast that he passes on fully, merging with his mindless god, his soul utterly collapsed. At least he is out of the picture.

There are so many drained corpses that, rather than have players make multiple SAN checks, Keepers should just apply a 6 SAN loss for seeing the massacre. Note that this represents a gradual loss over some time, not a single loss all at once; investigators are not at risk of temporary insanity (although those with dangerously low SAN to begin with may be at risk of indefinite insanity).

If the investigators arrive at the scene before the tour group does, they can have a thorough look around the ruins. Please refer to the nearby map. Note that, at night, the entire area is pitch-black, barring any lights that the investigators establish.

Typical Student Agitator/Guerrilla

Mixed Group of Men and Women

NATIONALITY: Cuban **AGE:** 21

STR 60 **CON** 60 **SIZ** 60 **INT** 65 **POW** 60 **DEX** 60 **APP** 60 **SAN** 60 **EDU** 65
LUCK 60 **HP** 12 **MOVE** 8 **BUILD** 0

DAMAGE BONUS: None

EDUCATION: Studying Philosophy, Law, Religion, or some other social science.

WEAPONS:

50% have a Winchester Model 06 pump action rifle, .22 LR, 50%, 1D6+1, Base Range 40, Rate of Fire 2(3), Capacity 11+1, HP 9, Malfunction 98-00; 1 extra clip

30% have a Winchester Model 94 Carbine, 50%, 2D6+2, Base Range 110, Rate of Fire 1(3/2), Capacity 6+1, HP 9, Malfunction 99-00; 1 extra clip

20% have a Colt Pocket Hammerless pistol .32 ACP, 40%, 1D8, Base Range 15, Rate of Fire 3(4), Capacity 8+1, HP 6, Malfunction 99-00; 1 extra clip; a machete, 25%, 1D8 +DB

SKILLS: Own Language (Spanish) 80%, Other Language (English) 20%, Spot Hidden 40%, Listen 40%, Stealth 40%



Area 1: A boat tie has been established at this beach head, about 25 yards from the field of ruins. A sandy beach about 50 feet wide at low tide, 20 feet at high tide, runs the length of the immediate area. At the eastern edge of the beach run, a small spit juts out into the sea. On and around the spit, there are overgrown, crumbled ruins, in and out of the water depending on the tide, and partially undermined by the waves. The tide is lowest at noon and highest at midnight. One particular structure is noteworthy; a (now) 20' high ruined tower, soon to fall in upon itself; the surf has cut a path into its sea-facing side and the sea flows in and out. Alfredo claims that the ruins are the fort of notorious English pirate John Hawkins, and that they are supposedly haunted by the ghosts of pirates, guarding his buried treasure.

Area 2: Above the high tide line, near the boat tie, is a well-used, established fire pit. Lupita lights this to cook lunch. The investigators may also wish to use it if they make camp on the beach.

Area 3: Above the beach, the sand gives way to scrub pine, rising to a height of about 40 feet up a roughly 45 degree slope. Atop the slope is dense pine forest. Set back far out of sight, at least a quarter mile into the woods, and keeping a low profile (no fires) is the guerilla camp, quietly established the previous night. It won't be found unless the investigators deliberately scout a very wide perimeter into thick forest above the beach. If it is found, roleplay out whether the reconnoitering investigators are detected or not. The investigators will be badly outgunned, but the Gunboat Diplomacy option might come into play if the guerrillas are detected early (see "Gunboat Diplomacy?").

Area 4: The ruins themselves are eerily, unnaturally still. Area 4 is (once they get inside) obviously an undermined bell tower. An archway of sorts has been eroded on the sea side, and depending on the tide, a foot of water may be on the ground, or the floor may be damp and silty. The structure does not look stable. In the middle of the 40' square floor is a 3-foot diameter, corroded church bell, cracked

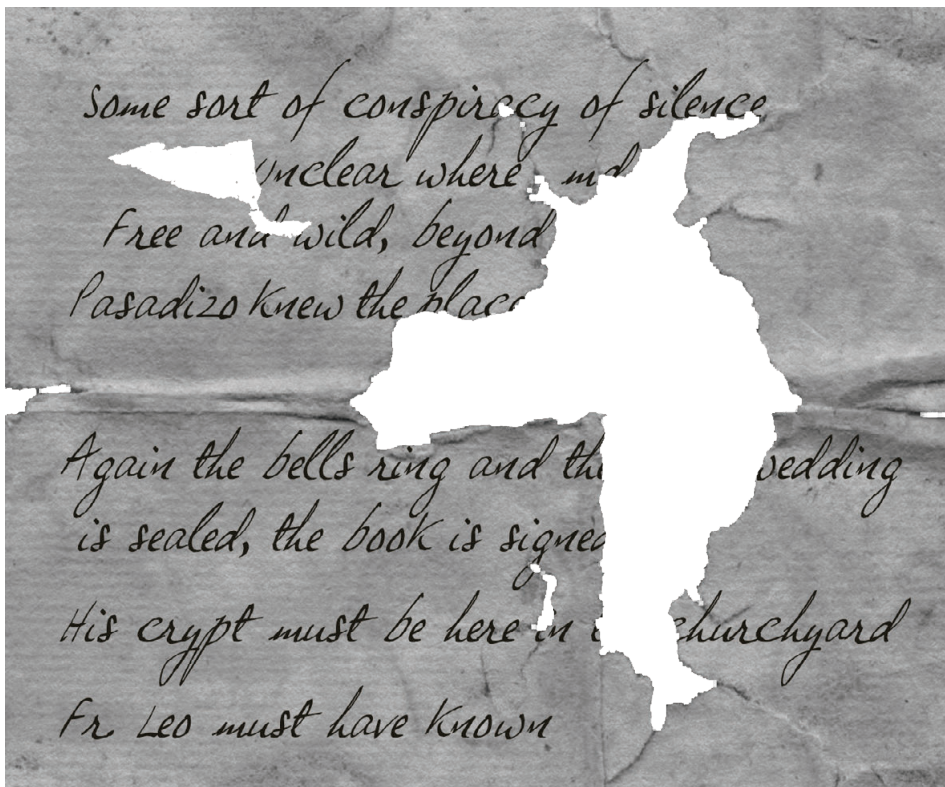
and on its side. It weighs about 500 pounds should someone try to move it. It would have to be rung by striking it with something metallic.

Area 5: Looking around the ruins long enough eventually causes the investigators to stumble on this area, once a chapel but now little more than a collapsed pile of overgrown rubble, just out of reach of the tide. A sodden, leather bound notebook has been dropped here on the ground. This is the missing notebook of Msgr. Valdez. Most of it is waterlogged and illegible, but bits are legible here and there. The cover and edge seemed to be bloodstained. If investigators end up here early somehow, there are some hints to send them back to do more research (see *Servant Papers #8*).

Servant Papers #8

Barely Legible Bits Of Msgr. Valdez's Notebook (In Spanish)

Some sort of conspiracy of silence...
Unclear where...Free and wild,



Servant Papers #8

beyond...Pasadizo knew the place...Again the bells ring and the wedding is sealed, the book is signed...His crypt must be here in the churchyard...Fr. Leo must have known...

Area 6: Map Area 6 is the old churchyard. This is where Fr. Fernando, if he is of a mind to do so, might manifest of his own accord. He is very far gone, both mentally and in terms of his connection to this dimension. He thinks that it is the 1500s and that he is a kindly old Spanish missionary, and generally adopts that air. Occasionally though, he oscillates into a cursed, bloodthirsty fiend, bemoaning his fate and how God has abandoned him. He might appear and chat up a lone investigator, only to strike with inhuman speed if his guard goes down. Note that he can vanish very quickly, but is still bound by the requirement that he re-manifest, eventually, at the same place.

Some clearing of overgrowth might reveal gravestones here and there, but any amount of tapping about reveals a lightly overgrown cistern. Lifting the lid of the cistern (it moves easily despite its apparent age) causes a foul and not entirely ancient reek of decay to waft up. Inside is a massive pile of dumped victims, **hundreds** of shriveled husks, layered from the mid-1500s up until a month ago, all

victims of various Los Cucos. SAN loss is 1D3/1D8.

Shibboleths & Church Bells?

Investigators who have done a truly outstanding job on their research have the tools at hand to force Fr. Fernando and/or Hilario to manifest, at least temporarily, where the investigators want them to. They can start a fire (either at the fire pit or even better, in the fallen tower at Area 4), ring the church bells (with a machete if nothing else) at Area 4, and speak the shibboleth “izaka Nyarlat belta thalo gamag!” from *Catholic Heresies of the Sixteenth Century*. As noted in the Inquisition transcript, all faithful (who hear) must attend such a shore side ritual, and this means that Fr. Fernando manifests where he last took physical form and tries to go to the fire. He can demanifest if attacked, however, at DEX 90, and he is so far gone that gunfire really isn’t much use against him. Of course, he has to reappear in the same place eventually.

Señor Pasadizo is likely to appear to superintend these ceremonies, and make his pitch for the investigators to sign his book and enjoy life eternal, free and wild, beyond good and evil. He hints at sanity-shattering truths, tempts the investigators

Father Fernando de Seville

Barely Clinging To Our Reality

NATIONALITY: Spanish

AGE: several hundred years

STR 110 **CON** 65 **SIZ** 65 **INT** 80
POW 125* **DEX** 90 **APP** 70 **SAN** 0
EDU 100 **LUCK** 90 **HP** 13
MOVE 10 **BUILD** 0

DAMAGE BONUS: +1D6

EDUCATION: Several hundred years of self-education and private religious education

WEAPONS:

Fighting (Brawling) 90%,
Surprisingly Strong Backhanded Slap, 1D6 +DB

On a successful Fighting Maneuver, the victim has been grappled. On the following round, El Cuco can use the Eat Soul attack.

Eat Soul, 100%. He plunges his fist into the victim’s heart, rips it out, and drains all POW, in one round, from the victim, leaving him a dry, desiccated husk. SAN loss is 1/1D8 to see this occur.

SKILLS: Own Language (Medieval Castilian) 99%, Other Language (Latin) 99%, Cthulhu Mythos 20%, Dodge 75%, History 65%, Lore (Religion) (Catholicism) 75%, Occult 75%, Spot Hidden 70%, Listen 70%, Hide 90%

DEFENSES: Can fade into another dimension, instantaneously, on his DEX rank, but it now requires 5 permanent POW for him to manifest in our dimension at all, so he rarely tries. Must remanifest in the same spot eventually, however. Takes only 1 point of damage from most physical attacks. Enchanted weapons, spells, or fire do full damage.

SPELLS: Contact Sr. Pasadizo (Contact Nyarlathotep); Sign the Book of Sr. Pasadizo (turns the caster into an El Cuco); Make Wishes Known (can communicate psychically with his underlings).

SAN LOSS: None normally, as he appears human. 1/1D3 to see a sudden manifestation or disappearance; 1/1D8 to see him consume someone’s soul.

**El Cuco gains 1/2 the POW of the victim (dissipates at an even rate over an hour to a normal maximum of 125). Loses 5 POW per month, down to 0 POW, if he does not feed.*

For The Grogards

The U.S.S. Lardner was a Clemson-class (four stack, steam powered) Torpedo Boat Destroyer. In service between 1919 and 1930, it was designed for light shore support, submarine defense/fleet escort, and interdicting small craft. 314 1/2 feet in length but with a draft of only 9 feet, it had a top speed of 35 knots. It carries a crew of 120 men at full complement, and

is armed with 4 x 4" (.50 caliber) guns, 2 x 3" anti-aircraft guns, and 4 x 21" bow mounted, Mark 8 torpedo tubes, in addition to 2 depth charge racks.

The Mark 8 torpedo array is state of the art in 1924, but still not completely reliable. Allow a malfunction chance of 95-00, the typical malfunction being a "hot run" (a dud which causes a fire in

the torpedo tube). If a hot run is avoided and the torpedo is shot from an even keel, however, the torpedoes go where they are aimed, at a clip of 36 knots. The 466 pounds of TNT in the warhead is on the light side; larger ships would sometimes survive a direct hit and be able to limp away. Few ships survived two hits, however.

with forbidden knowledge, and perhaps even works a miracle or two for them. All that they have to do is prick their thumb, sign his book in blood, and swear allegiance to him. Doing so converts the fool into an El Cuco at a cost of 5 POW and enables the investigator to Contact Sr. Pasadizo going forward. Foolish investigators making this bargain are now NPC's under the control of the Keeper.

A brilliant plan might be to use the ceremony to lure Fr. Fernando into an awkward place (such as Map Area 4), pin him down there, and then trap him there by collapsing the ruins. He would then be unable to escape from under a pile of flooded rubble, just as he trapped and drowned Lupo Mendez in the 1500s. See the section "Gunboat Diplomacy?" for how this might finally be accomplished.

Gunboat Diplomacy?

The investigators' smartest ploy is to take advantage of the U.S. Government assistance that they were offered at the outset. There are phones in Nueva Garona that they can use to call Havana. Some version of the truth is most likely to succeed in getting help; e.g., "We've got Msgr. Valdez's killers pinned down at these old ruins, and we need some support." Also likely to get U.S. military attention would be: "There are Communist guerillas set up in the forest above these old ruins; we need to stop tomorrow's scheduled tour and flush them out." Support the investigators then get, arriving about 2 hours after the call, in the form of the U.S.S. Lardner, DD-286, a

Clemson-class torpedo boat destroyer that was (historically) assigned to patrol the Caribbean during this era.

Lt. Commander J. P. Andrews, U.S.N., commanding officer of the Lardner, will need to stay about 100 yards off shore given his ship's draft, but can communicate ashore either by semaphore, Morse code, or with someone who meets with him; he might send a launch boat to shore if he sees no danger, but this is a risk he is reluctant to take. He can help in one of several ways:

- ✧ If he is convinced that no Americans will be harmed, he torpedoes Map Area 4 to bring it down on any Communists, murder suspects and/or other threats to peace and security. One Mark 8 is quite adequate to the task. If this happens, and if Fr. Fernando was holed up in there, he is done for, as he cannot rematerialize without drowning or smothering under the rubble. Eventually, unless dug out, he dissipates entirely.
- ✧ If the Lardner gets there soon enough (before the guerrillas commence their kidnapping effort), he may lob a few shells toward the top of the slope to discourage any lurking ambushers. He won't go take them on directly with a shore party: "too risky and they'll get the message; they always do." (And indeed, the guerrillas disperse quickly at the first sign of shore bombardment.) If the tour group has already arrived, the carnage starts promptly, and it is by then too late for the Lardner to intercede.
- ✧ He can evacuate any survivors by launch boat if the coast is clear.

SANITY REWARDS

Killing Brother Hilario: +1D6 SAN

Avoiding a Massacre of Turistas on The Isle of Pines: +1D6 SAN

Eliminating Fr. Fernando: +1D6 SAN



NIGHT FORMS A COVER FOR SINNERS

by

Oscar Rios

Wherein the investigators unwittingly become players in a deadly game where the stakes are life, death, and a certain form of immortality.

OVERVIEW

The investigators are asked to visit Martin Bosley, an M.U. graduate student doing research in San Juan, the capital of Puerto Rico. Mr. Bosley is consulting with Dr. Cayetano Coll y Toste, Puerto Rico's official historian. The reason for this visit can vary (see "Involving the Investigators"), but the result is the same: the young scholar has vanished. The investigators must learn the true focus of his research, a search for the fabled Fountain of Youth, in order to follow his trail and find him.

Mr. Bosley's research attracted the attention of a powerful force of evil in San Juan. For decades this being has masqueraded as human, but grew more bored with each passing year. Martin Bosley's inquiries led to an encounter with this being, and her desire for excitement made him her prey. She drew Martin into a deadly game, which ultimately cost him and his colleague, George Woodrow,

a British botanist, their lives. Investigators seeking Mr. Bosley and Mr. Woodrow will likely encounter this being, who has further desire for mischief. The Deadly Game is about to begin again.

KEEPER'S BACKGROUND

This story begins in pre-colonial Puerto Rico, when the island was inhabited by various tribes of Taino Indians. A powerful queen arose who was renowned as a great shaman, healer, and craftswoman. However, she was also famous for her cruelty, her devious nature, and a timelessness that kept her youthful as generations lived and died around her. She had many names in many different times, but history would remember her as Guanina.

Pre-History

Guanina is not a Taino, nor technically even human. She is K'n-yanian, a race which

retreated from the surface world just after the fall of Atlantis. Her people dwelled in K'n-yan, an immense underground empire located far below the surface of Oklahoma. The lower portions of their empire border the black Gulf of N'kai, where the Great Old One Tsathoggua dwells.

In appearance K'n-yanians closely resemble the indigenous peoples of North and South America. They are an ancient and powerful race, possessing telepathy, immortality, and the ability to dematerialize their physical forms. They are masters of dark science, terrible sorcery, and blasphemous alchemy. With endless lifespans and cultural isolation, they turned to unspeakable faiths, blood sports, mystical narcotics, and fantastic yet terrible scientific experiments. Their most serious problem became boredom, as they stagnated culturally and degenerated morally. Although their race has lost much of its knowledge and power, they remain quite formidable adversaries.

Puerto Rico, U.S.A.

The island of Puerto Rico, along with the United States Virgin Islands, are Insular Areas of the United States of America. This means that while not formally states, they are considered part of the United States and their residents are full U. S. citizens. Puerto Rico first came under American control in 1898, when troops landed at the southern town of Guánica during the Spanish-American War. The island was ceded to the United States from Spain at the close of hostilities. The Folker Act of 1900 ended the military control of the island and returned governance to local civilian authority, in a limited and supervised fashion. Puerto Rico formed a new judicial code,

modeled on the one used in the United States, and was granted a non-voting seat in congress. The Jones Act of 1917 granted full U. S. citizenship to all Puerto Ricans.

SAN JUAN: San Juan is a rapidly growing, modern port city. During the 1920s its population swelled by 60%, capping at over 114,000 residents in 1930. San Juan is an old city, long the capital and administrative center of the island. It has a colonial era section, called Old San Juan, where much of the classic Spanish Style architecture has been preserved. The city is also a center for higher learning and home to many universities, such as the University of Puerto Rico and the University of the Sacred Heart.

Guanina grew bored in K'n-yan, so one day she escaped to travel the surface world to seek amusement among the humans she resembled. Eventually, she reached the Caribbean Sea and the shores of Borinquén, the Taino name for the island which eventually would be renamed Puerto Rico. Here, she put down roots and rose in power, becoming not just royalty, but also a powerful medicine woman, seer, and shaman. Things got even more interesting when the Spanish arrived.

The Colonial Era

Guanina found the Conquistadors arrogant and cruel in their conquest of Borinquén, which they renamed Puerto Rico. Soon the Taino who weren't killed resisting the Spanish were enslaved or dying of diseases to which they had no resistance. Guanina decided to sow destruction upon the Spanish to amuse herself.

In 1511 she assumed the form of a beautiful Taino princess and seduced a Spanish officer, Don Cristobal de Sotomayor. She lured him into a trap where he was captured and executed by a Taino prince, proving to the natives that the Spanish were mortal. This sparked a devastating uprising in which thousands died on both sides, the Taino-Spanish War (1511–1518). Reveling in the destruction, she became careless and was captured by Taino warriors. The Taino chiefs realized they'd been manipulated into a hopeless war. They hung Guanina and buried her beside her lover, Don Cristobal, beneath a giant ceiba tree deep in the jungle. Guanina was not harmed by the hanging, as she dematerialized out of the ropes before being harmed.

A year later she manipulated her way into the household of the Spanish Governor disguised as an old woman, then tricked him into leaving the island with rumors of a fountain whose waters granted eternal life on an island to the north. She even gave him a “sample” to prove her claims, but this was a tonic she'd created using alchemy to reverse aging in humans. Convinced, on April 2nd, 1513, governor Juan Ponce De León departed with three ships and 200 men to search for it. On this voyage, he “discovered” an “island” which he named La Florida (the isthmus of Florida), but he never located the Fountain of Youth. By the time he returned to Puerto Rico, on October 19th, 1513, the island was in complete chaos.

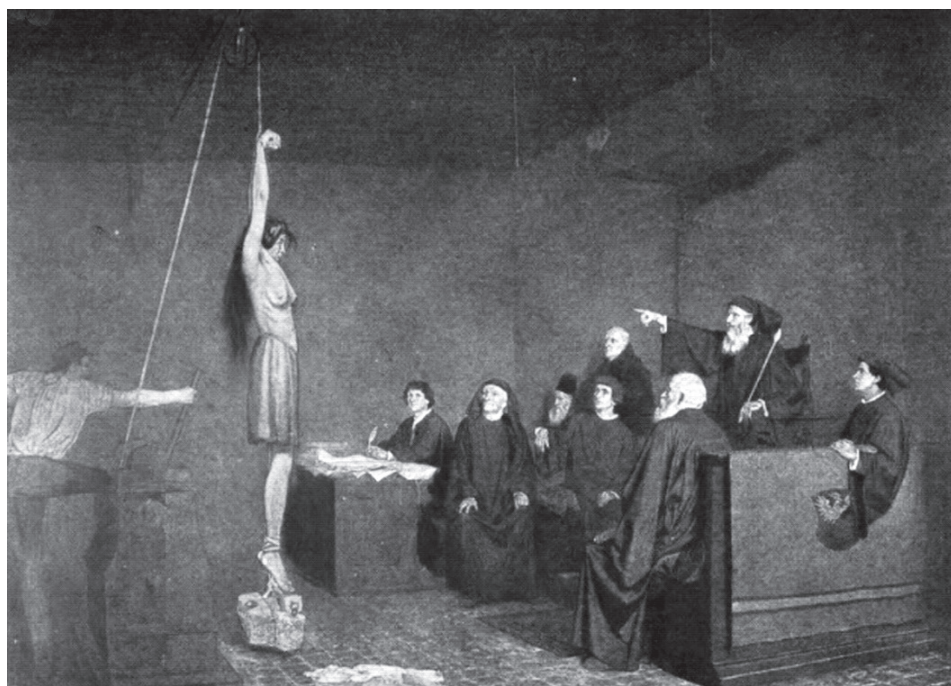
Once the governor was gone Guanina made her move. She used her magic to fuel the conflict, causing freak storms and

even transforming people she disliked into rampaging monsters. In the midst of this reign of terror, she once again grew careless, and in early December 1513, was captured by agents of the Spanish Inquisition. These men had just enough knowledge of the Cthulhu Mythos to spark her curiosity, so she decided to remain their prisoner for a time.

Guanina was charged with witchcraft and tortured. She had endured worse torments in the pleasure domes of her native K'n-yan, and her passionate acceptance of their punishment unnerved her captors. She “confessed” many secrets to her captors, knowledge so blasphemous it slowly drove her interrogators mad. On Christmas Day, one inquisitor, his mind broken, took up oil and torches and set fire to everything: the jail,

tragedy to spread. With Father Guillermo's death, he hoped that would be the end of it. He destroyed and suppressed all information about the witch Guanina and the monsters she'd created. Stories faded into rumor, then legend, and were ultimately forgotten.

However, a junior priest named Friar Andre disobeyed his superior. He secretly made notes in the margins of his Bible as he tended to the dying Father De Goya. Friar Andre suspected Guanina escaped and hoped these records might help others hunt her. But the order's priests chose to believe the witch died in the fire, despite finding no sign of her body in the ashes. As she never reappeared, they became certain that she had, in fact, died in the fire. They thought that the nightmare was truly over; and for over four centuries, it was.



the inquisitors' notes, their prisoner, and even himself and his fellow inquisitors. Guanina dematerialized out of her chains and escaped unharmed, thoroughly entertained.

Only one of her captors, Father Guillermo De Goya, survived. He was horribly burned and raving mad, babbling endlessly of the dark confessions of their prisoner until death released him two days later. The head of his order, Father Marcello Del Rio, forbade anyone from questioning him or transcribing what he said as he lay dying. Del Rio understood that the knowledge his best men had gained destroyed their minds, and he had no intention of allowing such

Today

The Bible of Friar Andre, with the blasphemous ravings of Father De Goya, was shuffled from owner to owner until it became part of a book lot acquired by an antique dealer in Arkham, MA. The book was in terrible condition and written in Spanish, so no one realized its value for decades. Eventually, Martin Bosley, an M.U. graduate student, purchased it and translated the comments from its margins. Reading the ravings of Father De Goya, he became fixated on one hinted possibility. The accused witch claimed to know the location of the Fountain of Youth.

Before launching an expedition, Mr. Bosley first wanted to verify the Bible's authenticity. As this was possibly a valuable historical document, Mr. Bosley secured a consultation with Dr. Cayetano Coll y Toste, Puerto Rico's official historian, in San Juan. Dr. Toste verified the document's authenticity, and revealed that he had uncovered similar rumors while doing research for his book, *Leyendas y Tradiciones Puertorriqueñas* (Puerto Rican Legends and Traditions). However, the scholar strongly urged the young student from pursuing matters any further, saying countless lives had been ruined or lost seeking the Fountain of Youth.

Unfortunately, while trying to dissuade the graduate student, Dr. Toste let slip that he had verified one of the wilder claims in the Bible of Friar Andre. Guanina had claimed that deathless black flowers bloomed near the waters flowing from the Fountain of Youth. Legends say such Deathless Flowers bloomed eternally, even after cut from their plant, and their petals could be used in various powerful magical rituals and alchemies. Dr. Toste told Mr. Bosley that he had seen such a flower in Las Máscaras de Pesadilla (Nightmare Masks), a shop specializing in Vejigante masks in Old San Juan. Dr. Toste was certain this would convince the young man to return home, as proof of Friar Andre's claims meant the legends of the deadly witch Guanina might also be true. Unfortunately, it had the opposite effect.

Mr. Bosley contacted a prominent British botanist, George Woodrow, who was in Aruba doing field research. They visited Las Máscaras de Pesadilla, and spoke to the owner, Lola Figueroa. She allowed them to examine the Deathless Flower, which she claimed had been passed down to her by her grandmother. Lola used the petals to make vibrant pigments with which she painted her Vejigante masks. She claimed her grandmother had said that bruja could use the petals to make horrible monsters. Lola warned the men against pursuing this any further, but also said that the Deathless Flowers may, in fact, grow in the waters of the Fountain of Youth, which her grandmother said was deep in El Yunque, a rainforest located in Northeastern Puerto Rico.

The men ignored her warnings, feeling they were on the trail of fantastic discoveries. They began purchasing equipment for an expedition into Puerto Rico's rainforest. They never got the chance to set out on their expedition. The night after visiting Las Máscaras de Pesadilla, they were transformed into hideous inhuman

creatures. Their new mistress commanded them to destroy all their notes, but to leave an invitation for others. The creatures then buried themselves in the Earth to await her commands.

Lola Figueroa is actually Guanina, the K'n-yanian sorceress, and was "Lola's" mother, and grandmother before that. She gave both men just enough help to lead them into danger, but warned them against pursuing it. After that, all mercy ended, and when they ignored her warnings, she destroyed them. By placing just a few drops of the pigments from the Deathless Flowers on their skin, she transformed them into monstrous Vejigantes. She knows the Undying Flowers grow near the graves of Guanina and Don Cristobal de Sotomayor, beside a mysterious spring flowing from a Gate leading to K'n-yan,

The fates of Martin Bosley and George Woodrow have reminded Guanina of her true nature, reigniting a thirst for further chaos. If others take up her invitation, or try to continue their work, she'll restart the game. It is the K'n-yan tradition, the deadly Game of Three. The game master gives warnings and sets perilous challenges, leading to a fantastic goal. After three challenges, the game master seeks to destroy the players rather than reward them. If the players quit they are allowed to live; if they turn the tables on the game master, so be it. It is a game of life and death, for the player and the master. The game is typically played using slaves trying to escape from K'n-yan.

The Legend of Guanina

The legend of Guanina is historically relevant as the inspiration for the Taíno rebellion against the Spanish conquistadores. Guanina was a Taíno princess who fell in love with a Spanish officer named Don Cristobal de Sotomayor (a soldier who died in 1511, thus proving to the Indians that the Spanish were mortal). Guanina's brother hated the Spanish and swore to kill Sotomayor on his voyage to Caparra. Despite Guanina's warnings, Sotomayor undertook the journey and was duly killed.

For her love, the tribal chiefs branded Guanina a traitor and chose to sacrifice her to the gods, but when they found her, she was already dead, her head resting on her lover's chest. They were buried together beneath a ceiba tree.

INVOLVING THE INVESTIGATORS

The investigators can become involved in this scenario in a variety of ways.

✧ **Check in on the researchers:** They can be sent to San Juan, the capital of Puerto Rico, to locate either Martin Bosley (the American historian) and/or George Woodrow (the British botanist). At this point no one knows they are missing, only that they have not had contact with them for a few days.

✧ **Drop off some money:** Investigators may be seeking the men (either Martin Bosley or George Woodrow) to deliver money they requested in a wire to their respective universities (Miskatonic University and/or University College Nottingham respectively).

✧ **Drop off an important letter:** The investigators are asked to personally deliver an important missive to Martin Bosley. Inside is an ocean liner ticket back to mainland Florida, a train ticket to Boston, and a letter from Professor Henry Armitage. In it, he orders the graduate student to return immediately to Massachusetts. The letter explains that he was contacted by Dr. Cayetano Coll y Toste, who had some concerns about the reckless nature of Bosley's research, and states that the graduate student has embarrassed the university by taking up Dr. Toste's valuable time with nonsense, risking Bosley's academic future.

✧ **The Mysterious Benefactor:** The investigators can be hired by a mysterious benefactor to look after his investment. Diego Safra, an elderly, yet fabulously wealthy, industrialist from Mexico City, gave a great deal of money to Martin Bosley to locate the Fountain of Youth. His one condition was that he be the first to use its restorative powers. Mr. Safra is in San Juan, in a palatial home overlooking the sea. He is beginning to suffer periods of senility, and is desperate to restore his youth.

No matter how they become involved, play begins with the investigators in San Juan, armed with the address (412 Calle Larrinaga) of a small house that Martin Bosley rented for the duration of his stay in Puerto Rico. They know the following:

✧ Martin Bosley is a History graduate student from Miskatonic University, visiting Puerto Rico to consult with Dr. Cayetano Coll y Toste in order to authenticate a colonial era Bible he acquired at an antique shop.

TALES OF THE CARIBBEAN

- ✧ Mr. Bosley was expected to return to the American mainland by now, but sent a telegram to his academic advisors at Miskatonic University saying he was going to be delayed several weeks. He did not specify why.
- ✧ Martin Bosley is working with Dr. George Woodrow, a noted British botanist, who moved into Bosley's rented house a week ago. No one knows why they were working together.

THE RENTED HOUSE

When investigators arrive here they see the door shows signs of forced entry. Everything inside the house has been ransacked, and from the smell of rotting food, it is clear that no one has been here for several days. There is no sign of either Martin Bosley or Dr. George Woodrow, but there is also no sign of foul play (i. e., bloodstains or weapons). The men's clothing and luggage, along with a fair amount

of research and expedition equipment, is still in the house, albeit strewn around and, in many cases, damaged.

Investigators making a careful search can find several clues:

- ✧ Much of the men's equipment consists of maps of the El Yunque rainforest, camping and hiking equipment, and botanical reference texts.
- ✧ The worst damage seems to have been to sets of hand written notes, which were first torn apart and then dumped into a filled bathtub. Everything is completely illegible, as the paper has been reduced to near mush.
- ✧ Nothing of value seems to have been taken, and much of the equipment lying about is expensive.
- ✧ Investigators making an Idea check realize the damage seems to be an act of vandalization, rather than the after effects of a rough search.

The Bible of Friar Andre

This Spanish Bible dates to the late 15th century, and was the personal Bible of a Friar Andre, a junior inquisitor. It is, in itself, an unremarkable volume. However, Friar Andre filled the margins of the Bible with dozens of handwritten notes. These are the only known records of the mad ramblings of Father Guillermo De Goya as he lay dying. They are a firsthand account of the capture, interrogation, and possible escape of a very dangerous witch in 1513.

Reading these notes requires a Spanish Language check, unless one has more than 30% in that skill (whereupon success is automatic). It takes about six hours to read and cannot be skimmed as the entries are spread out throughout the book. Those who study the notes gain +2% in History, +4% in Occult, and +1% in Cthulhu Mythos (CMI +1, CMF +1, MR 2), while losing 1D3 points of Sanity. The key points are as follows:

- The author is Brother Andre, a junior clerk tasked with tending to a dying inquisitor, Father Guillermo De Goya. The man was horribly burned in a fire, and ranted insanely for several days before dying. The senior inquisitor, Father Marcello de la Rio, forbid Brother Andre from recording anything Father De Goya said. Brother Andre, obviously, disobeyed.
- During the uprising (the Taino-Spanish War, 1511-1518), many died of flash floods from sudden thunderstorms on completely sunny days, and there were men transformed into clawed, horned demons who tore apart anyone they could reach. Spanish, slaves, and natives were targeted equally.
- The uprising was caused by a Taino Princess named Guanina, who had seduced Don Cristobal de Sotomayor and lured him into an ambush. His injuries emboldened the natives, who no longer believed that the Spanish were invulnerable, and a massive uprising ensued.
- Her own people hung her, but no corpse was located. A woman matching her description was seen many times whenever men were transformed into the savage horned devils. The inquisitors eventually captured her, and identified her as the Tainio Princess Guanina, who had somehow escaped death.
- Guanina confessed to every crime, save one. She refused the notion that she had used sorcery to seduce Don Cristobal, saying the only magic needed was the one all women possessed. Guanina said there was no sport in using magic to lead others to their doom; the challenge was getting them to go of their own free will. She called this The Deadly Game.
- The prisoner claimed to be the one who told the governor about the fountain of eternal life to lure him away so she could more easily set the island to chaos. However, none believed her, for it was reported that an old Taino slave had told him of this. The prisoner explained that she was timeless, eternal, a child, a maiden, and a crone.
- Guanina told them that the Fountain of Eternal Life was, in fact, on Puerto Rico and gave vague hints about how to find it. Brother Andre writes: "Father De Goya refused to tell me any of her clues, save that strange Deathless Flowers grew there. He would not say more, as he suspected I would seek the fountain in the hopes of healing his terrible wounds. He knows me too well, for I surely would."
- The prisoner resisted every torture, seeming to enjoy the pain as a wife welcomes her husband's caress after a long absence. Through it all, she offered hints and secrets, drawing the inquisitors ever deeper into her web of dark knowledge.
- The prisoner said that she worshipped many dark gods that gave her power, and knew science, alchemy, and sorcery beyond human understanding. When questioned on this she proclaimed not to be Taino, or from the Continent, or even to be human. She said her race was far older and greater than man, and that it lived eternally and dwelt deep below the earth in a faraway land.
- She said her people lived close to dark gods of the Earth, just above their black lands of N'kai, and danced with such evils as to shatter the minds of mortal men.
- Her inquisitors went mad from her confessions, dousing their records, their prisoner, and themselves in oil and setting it all alight. All was consumed by a fiery blaze, and "only Father Guillermo De Goya survived, although his body is scarred completely and he hovers near death."
- These records "are being made against the orders of Father Marcello del la Rio because Father De Goya swears upon God that Guanina escaped the fire and still lives." While everyone says these are just the ravings of a shattered mind, Brother Andre believes Father De Goya, and feels that these records will prove vital to stopping Guanina when she returns.

The Lure

Amid all the destruction there is a small corner of calm. In the bedroom is a small stool, with a pillow on top, holding three items. These items have been deliberately placed here in hopes that someone would resume the men's quest, allowing Guanina to play her deadly game once again. They are:

- ✧ A very old Bible, in Spanish, with many hand written notes in the margins (see "The Bible of Friar Andre").
- ✧ A formal letter of introduction from Dr. Henry Armitage to Dr. Cayetano Coll y Toste, identifying Martin Bosley as "a gifted historian in our graduate program, attempting to verify the historical accuracy of an interesting book, which may have significance to Puerto Rican history." The letter also asks if Dr. Toste might give Mr. Bosley "an hour or so of his time", as a "special favor". The letter lists Dr. Toste's address.
- ✧ A glass jar filled with a dozen brown recluse spiders and a small envelope (see "The Jar").

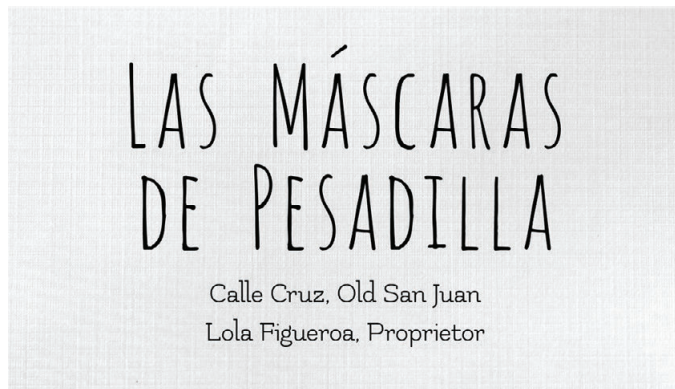
The Jar

The jar is closed, and the lid has air holes for the insects to breath. The spiders are easily dispatched (smashing the jar and stomping on them, filling the jar with water, etc.) and only dangerous if one foolishly puts one's bare hand into the jar to withdraw the envelope. If this is done, the spiders have a 20% chance to deliver a bite that inflicts 1 HP of damage and Mild poison (damage 1D10, Speed 1-3 hours). The deadly spiders placed protecting the envelope are meant to be symbolic, a warning that curiosity is dangerous.

Inside the tiny envelope is a business card for Las Máscaras de Pesadilla (Nightmare Masks), a shop in Old San Juan, with the proprietor listed as Lola Figueroa (see Night Papers #1). Along with it is also a single flower petal, long and thin like a dahlia's. The color normally appears black, but when viewed from different angles, it changes color. The petal is supple and moist, un-wilted, as if freshly picked. This is a petal from an Undying Flower. Investigators making a Botany check cannot identify it, which means

that it may be an undocumented species. Those making a successful Chemistry check fail to identify what it is made of, and months of study in a state of the art laboratory would be required to learn anything (which would be that this is a unique, possibly alien species, unlike any other on Earth).

Night Papers #1



GOING TO THE AUTHORITIES

If the investigators go to the local police station they find that several nights ago there was a report of a disturbance at that location. They are referred to Officer Franco Vega, who responded to the call. Officer Vega explains that when he arrived, two men, a young American and an older British man, appeared drunk and were in the process of wrecking their own home. He says they looked rough, as if they had not slept in days. The men proved that this was their residence and explained they were celebrating. Investigators making a Psychology check realize the officer seems a little unnerved and is holding back something. If pressed, Officer Vega says both men were wearing carnival garb, the colorful costumes of parade characters (brightly colored, loose fitting jumpsuits, with fabric draping between the arms and legs, like a "flying squirrel").

QUESTIONING THE NEIGHBORS

Investigators questioning the neighbors, on either side and across the street, find them to be both pleasant and eager to help. From them they can learn the following:

- ✧ The men were quiet neighbors who were seldom home.
- ✧ The American had lived there a while before the British man came.

- ✧ They seemed to get along well, until the night they started throwing things around.
- ✧ People thought it was burglars, but when the police came, everyone saw it was the two men who lived there.
- ✧ Most people think the men were fighting, probably over the woman seen with them earlier that night.
- ✧ No one got a good look at the woman, but she was shapely and short, and she wore a large hat. Most suspected she was a prostitute, as she was alone with two strange men at night. They say, "The night forms a cover for sinners..." (a Puerto Rican proverb), and that "two roosters will fight if there is only one hen."
- ✧ No one has seen the men for a few days, which is not uncommon.

A MEETING WITH DR. CAYETANO COLL Y TOSTE

The investigators may choose to call on Dr. Toste to see if he can shed light on the missing researchers, Martin Bosley and Dr. George Woodrow. Dr. Toste lives in

Dr. Cayetano Coll y Toste

This famous and well-respected Puerto Rican historian, writer, and physician is in his 70s during the 1920s. Over the course of his life he has been a medical doctor, held various political posts, and was both Puerto Rico's Official Historian and the president of the Puerto Rican Historical Academy. His written works include *El Boletín Historico de Puerto Rico* (Historical Bulletin of Puerto Rico), and *Leyendas y Tradiciones Puertorriqueñas* (Puerto Rican Legends and Traditions). He is the definitive authority of Puerto Rican history and an expert on Taino culture. He dies in 1930, in Barcelona, Spain, leaving behind a large family filled with noted politicians, authors, educators, and scholars.

In this scenario, Dr. Toste is also a correspondent of Dr. Henry Armitage, and knows something of the Cthulhu Mythos. He has been lucky enough never to have been drawn into conflict with the Mythos, and tries to use his knowledge to protect people. Mostly, he issues dire warnings in an attempt to steer people away from dangerous forces they cannot understand.



a large colonial style house on the border of Old San Juan. Investigators can gain an audience with him if they visit at a polite time—after 10am, before 9pm, and not during meal times. The investigators must explain themselves to the family’s maid, who answers the door, and then to Armando Toste, a well-dressed twenty year old grandson of Dr. Toste, before being allowed to meet with the family’s patriarch.

Once past Armando’s screening, investigators are taken to a large library, with a number of comfortable chairs and a wide dark table. After a few minutes, an older, distinguished-looking man with a fine beard and thin wire rim glasses enters the library, shadowed by Armando who watches the investigators closely. After introducing himself, Dr. Toste tells his grandson to wait outside. He asks if they would like coffee, and perhaps a tray of mantecaditos (shortbread cookies with a dollop of guava on top) while they chat.

He then asks how he can help the investigators, and listens very carefully to all they have to say before speaking. Dr. Toste conveys the following information:

- ✂ He does not know where either Martin Bosley (whom he met) or Dr. George Woodrow (of whom he is completely unaware) is at this time.
- ✂ He met Martin Bosley once, several days ago.
- ✂ The Bible of Friar Andre is authentic, and he knew this because it corroborated several obscure historical rumors.
- ✂ These rumors concern a deadly fire in a building thought to once house the offices of the Spanish Inquisition in San Juan. There are no official records of this event.
- ✂ Another item of corroborating evidence is the mention of the Undying Flowers, the existence of which he has verified.
- ✂ He warned the young man not to pursue this any further and suggested he enjoy

the rest of his time in Puerto Rico before going home.

- ✂ Many people have lost their lives trying to find the Fountain of Youth, and not just Conquistadors of old, but modern day treasure hunters and soldiers of fortune.
- ✂ The young man did not believe in what Friar Andre wrote about monsters and magic, of bruja (witches) and curses, but believed in the parts pointing to the Fountain of Youth. Such selectiveness can be dangerous.
- ✂ He was afraid the young man wouldn’t heed his warnings, so he told him where he could see a real Undying Flower. Dr. Toste hoped that if Bosley saw this with his own eyes, he would realize how dangerous all this was.
- ✂ If the investigators do not already have the information, Dr. Toste will tell them that the Undying Flower is in Las Máscaras de Pesadilla, and can supply the store’s address in Old San Juan, as well as the proprietor’s name (Lola Figueroa).

If the investigators tell Dr. Toste that the men are missing, that they were gathering maps and equipment for an expedition into El Yunque, or anything about them being seen in carnival costumes he visibly pales. He slowly cleans his glasses, finishes his cup of coffee, and tells them the following story. As he does so, he goes to a wall safe and pulls out a notebook and a folder of photos, interview notes, and scraps of maps.

These are research notes for an unpublished chapter of *Leyendas y Tradiciones Puertorriqueñas*, which he dropped from the original manuscript. Dr. Toste lays everything out, allowing the investigators to review his notes, as he explains his findings. He does not allow any of these papers out of his sight, but investigators may take notes. Attempts to steal any of this material are met with outrage, possibly even a call to the local police.

This consultation goes on for 4–6 hours (1D3+3), even into the night if need be. In the end the investigators gain 1D3% in Occult, and 1D3% points in History. Armando checks on everyone several times, and even brings food into the library for everyone so his grandfather doesn't skip a meal. Judging by Armando's body language and manner, he is not pleased to see his grandfather sharing these dark facts.

The Unpublished Chapter of Puerto Rican Legends and Traditions

While researching Taino legends and folklore for his book, *Leyendas y Tradiciones Puertorriqueñas* (Puerto Rican Legends and Traditions), he came upon a very unusual story.

- ✧ He was looking into the legends of the masked carnival figures called Vejigantes, to see what cultural influence the Taino people had on them.
- ✧ The tradition came to Puerto Rico from Spain, as part of carnival celebrations there, and is meant to depict Islamic Moors, or the devil.
- ✧ The local Taino put their artistic mark on this tradition, and having no reference to what these masks were meant to represent, created the colorful horned monstrous masks we see today.

However, his research showed something else, something fantastic, too unbelievable to be included in *Leyendas y Tradiciones Puertorriqueñas*. He dropped the chapter from the manuscript entirely.

✧ A few Taino stories claim that the Vejigantes were actually real, men who fell victim to a powerful bruja, and some of these stories pre-date the arrival of Europeans.

✧ The stories say the Renia Bruja, or Witch Queen, would anoint her victims with cursed oils and then cast powerful spells to transform them into hideous monsters under her control.

✧ The magical oil was said to be made from the nectar of flowers that grew around a spring, strange flowers that never died even when cut.

✧ Legends say the water of this spring grants the flowers eternal life, and that if people drank from it, the same would happen to them. Other stories say that the water is poisonous, and grants eternal life only after death.

✧ The last time such creatures were said to have appeared was during the Taino-Spanish War (1511–1518) when a number of them went on a rampage and slaughtered Native and Spanish alike.

✧ These reports also say that Renia Bruja was killed by the Taino, who blamed her for inciting the uprising.

✧ Dr. Toste says, “I could not verify these wild stories with an outside source, so I did not dare publish them. However, when I saw Friar Andre's Bible, I realized that some aspects of the story matched up in disturbing ways.”

✧ Lastly, there is the well-known Puertorriqueña folk tale of the Guanina, which also links up with certain aspects of the story.

✧ He did not show these notes to Martin Bosley out of concern for his safety because he thought it might encourage the young man to continue his search.

In the end, Dr. Toste warns the investigators, “There are things in this world that are not meant to be explored, whispers that should not be answered. You may not believe this, any of it, but there is a part of this world we cannot easily see, and should never try to. In Puerto Rico, we grow up hearing a word our parents tell us when we try to touch a fire, or pet a cat we don't know, who might scratch us: Déjalo. It means: *Leave it alone*. You understand? Déjalo.”

If the investigators tell Dr. Toste about the pillow with the items carefully laid out on it, he adds to the above warning. “Someone is playing a game with you, and they aren't telling you the rules. Games like this are

Los Vejigantes

These figures of Puerto Rican Folklore have their origins in Spain, with the legend of a 12th century Catholic army following St. James the Apostle, who miraculously appeared to lead the troops to victory over the Moors. On the Saint Day of St. James, people began to celebrate this victory with a procession, in which costumed and masked figures represented the Moors; these were the first Vejigantes. Eventually, these figures took on more frightening aspects and came to represent the devil and his demons. They were meant to scare people away from sin and back to the church. Today, Vejigantes can represent any negative character, but they are always the villains of the procession.

When the Spanish colonized Puerto Rico, the local Tainos were said to have had a long tradition of mask making. As the Spanish imposed their culture upon their subjects and slaves, the Vejigante traditions evolved into something new, shaped by both Taino and West African influences. Today, these colorful masks, with their long horns and fangs, are a staple of carnival season. Along with the masks, Vejigantes wear rainbow colored suits with large wing-like flaps between the arms and legs. The Loiza style of masks are made from carved coconut and bamboo, while the Ponce style is constructed of papier-mâché (both named after the cities the style originated in).

seldom won; a wise man chooses not to play. If you cannot be wise, then be careful. Dios sea contigo.” (The last sentence means, “God go with you.”)

As the investigators are shown out, by Armando, he tells them, “My grandfather is not a young man. His time is valuable, and you have imposed upon him too much. Please don't return here without making an appointment with me first.” Armando knows a bit about the Cthulhu Mythos and some of the things his grandfather has stumbled upon. He wants to make sure the old man is not dragged into this situation any further. From this point on, Armando restricts access to Dr. Cayetano Coll y Toste, going so far as to book him on an unexpected speaking tour in Madrid (where he dies in 1930).

VISITING LAS MÁSCARAS DE PESADILLA (THE NIGHTMARE MASK SHOP)

This large shop is located in central San Juan, and has been operating for nearly a century. It is airy and bright, with tall ceilings and numerous display cases. The front of the building is the public shop, workshops dominate the back, and the second floor holds the owner's apartment. While it sells many small local handicrafts, the shop's main offerings are carnival masks, specifically, Vejigante masks of both the Loizia (about 30%) and Ponce (about 70%).

The shop is famous for selling the finest Vejigante masks in Puerto Rico, each one hand made, unique, and a work of art. Masks sell for anywhere from \$3, for the most basic mask made by apprentices, to \$75 for the wildly elaborate masks works of master craftsmen. The most expensive are exquisitely detailed

and, despite their colorfully painted patterns, are frightening to behold.

The shop employs nine craftsmen, only two of whom are considered masters. Las Máscaras de Pesadilla is owned by a young woman named Lola Figueroa, daughter of Gloria (who died five years ago), and granddaughter of Maria (who originally founded the shop). She is regarded as the finest creator of Vejigante masks in Puerto Rico, and likely the world. In truth, all three generations of Figueroa mask makers, Lola, Gloria, and Maria, are actually Guanina.

A Meeting with Lola Figueroa

Investigators asking questions at Las Máscaras de Pesadilla attract the attention of the shop's owner, Lola Figueroa. She is a short, dark haired woman of about thirty, with a tan complexion. She introduces herself in Spanish, and if possible, she speaks to the investigators in that language. While she does speak English, it is heavily accented. (This is theatrics, as Guanina mastered

English, and most human languages spoken in the Americas, centuries ago.)

Lola tries to sell the investigators masks, rather than answering any questions about the missing men or the Undying Flower said to be in her possession. Initially, she denies knowing anything about Martin Bosley, George Woodrow, or Undying Flowers. Investigators making a successful Psychology check realize that she is hiding something and seems nervous.

Investigators who are even mildly persistent in their questioning, or who show her the card that was inside the jar of spiders from Martin Bosley's rented house, soon defeat her feigned resistance. She whispers, "We cannot speak here. Please follow me to my private studio, where we can talk."

The Private Workshop

Lola leads the investigators through the workshop, where four craftspeople are making masks, to a locked door. Beyond it is another room, half the size of the main



workshop, where Lola does her personal work. One wall is covered with shelving, and is filled with craft tools, supplies, and a huge assortment of paints. Another wall, also covered with shelves, holds candles, herbs, flowers, statues of saints, various small charms, bottles of purified water, and a locked strong box bolted into the wall.

The third wall is covered by a dozen masks, with room for a half dozen more. These masks are beautiful and terrible, colorful and horrible, brightly painted masterpieces depicting creatures of nightmare. The colors on some of the masks seem to change shade and even dance about, like a drop of oil on top of water. These are her personal creations, which cost between \$100–\$200 dollars (1D20 x \$10). She explains that each one takes her several months to create, and she sells them as fast as she can make them. “These are my personal favorites, ones I did not wish to part with too quickly.” She says, pointing to the wall, “This is my bank, my savings.” She is open to selling the investigators any of these masks.

A Private Conversation

Once in the private workshop, Lola confesses to meeting with the American and British men. She says they visited the shop, purchased Vejigante masks, and asked her many questions. Lola says they had been told about her family’s heirloom, a rare flower, and wished to see it. She explains, “One of the men was a scientist who studied all sorts of plants. A botanist, I think.” She says she showed it to them, and he wanted to take a sample but she refused. “I use the flower to make special paints for my masks, but they are hard to work with. If done incorrectly, it can cause itching and burning. It took me years under my mother’s watchful eye to learn how to do it correctly.” If asked as to their whereabouts, Lola says she has no idea where they are or what their plans were.

She asks the investigators, “Do you believe in magic?” She explains that there is some magic in these flowers, and the paints she makes from them. She confesses to practicing Regla de Ochá, also known as Santería, an offshoot of Catholicism blended with the religious traditions of the West African slaves living in the Spanish Empire. “I am not half the Santera my mother was, nor was she nearly as powerful my abuela [grandmother]. I know just enough to perform some blessings, make a few charms, and work safely with the

petals of the Undying Flower.”

Lola knows the rumor that these flowers grow around the Fountain of Youth, but her mother and grandmother warned her never to look for it. “Eternal life is not for man, but for God. It is blasphemy to seek more than one is naturally due. I told this to the American man as well, who seemed too curious.” If told the men are missing, she blames herself and voices her regret for telling them as much as she did. If told that the investigators recovered a flower petal from the men’s apartment, she becomes angry, saying the British man must have taken it from her when she wasn’t looking. If the investigators return the petal to her, she places it atop the flower, which then absorbs the petal back into itself and grows a new one, over the course of about ten minutes (0/1 Sanity check to witness).

The Undying Flower

If the investigators ask to see the Deathless Flower she hesitates for a moment, staring at them as if considering whether she should do it. This is all dramatics. She then unlocks the strongbox and withdraws a platform, holding a vase covered in a glass dome. In the vase is a single flower on a stem, with black petals that are a mix of sizes and shapes. As one stares at the flower the colors seem to shift across the blueish to black spectrum, and the shapes of individual petals seem to change. However, when one blinks a few times or looks away and back, these changes vanish. The effect then resumes in 1D20 minutes; it costs investigators 0/1 point of sanity each time they experience it.

Lola explains that her grandmother was given this flower when she was a girl, living in a small village just outside of El Yunque, the rainforest on the eastern tip of Puerto Rico. Lola does not allow anyone to touch the flower, nor does she remove it from under the glass dome. She does, however, tell the story of how the strange flower came to be in her family’s possession. Every word of this story is a lie (although investigators won’t be able to tell), but the story does contain clues.

How Lola Figueora came to possess an Undying Flower

- ✂ A Taino boy named Casimir (she thinks) gave it to her grandmother Maria, in an attempt to court her, saying it was a sign of his undying love.
- ✂ Her grandmother said Casimir lived in a valley in the rainforest near her village, a

place that was nearly impossible to find.

- ✂ Casimir said such flowers grew around a sacred spring which granted eternal life, and that he wanted her to go live with him there.
- ✂ Her grandmother was in love with another man, and feared Casimir so she ran away and married the man who became her grandfather.
- ✂ Her grandmother feared Casimir because some said he had magical powers and did not age.
- ✂ Casimir visited her village many times over the years and always seemed the same age (about twenty-five).
- ✂ The oldest man in her village, well over 80, said he first met the mysterious Taino when he was about ten years old. In those 70 years Casimir had not aged a single day.

Investigators wishing to find Casimir, the mysterious ageless Taino, must learn the name of the village where Lola’s grandmother, Maria, was born. If the investigators ask the village’s name or location, Lola confesses to not knowing. She does, however, have her grandmother’s papers in her apartments above the shop. Lola warns the investigators that the quest to locate the Fountain of Youth has claimed many lives. “If the American boy and British man had followed my warnings, they probably wouldn’t be missing now,” she says. “But if this is your wish, I will show you her papers.”

The Vejigantes Attack

Once upstairs, investigators enter a set of well-appointed rooms, with comfortable furnishings. Lola earns a good income from the shop and lives quite well. She goes to a china closet near some windows and starts going through its cluttered drawers. She apologizes, saying “I know they are in here somewhere. I haven’t looked them over in years.” After a few minutes searching she smiles, says “Here they are...”

Suddenly a pair of figures appears at the 2nd floor window, just behind her. They are dressed in the colorful winged Vejigante costumes, complete with masks. One of the figures reaches out and rakes Lola with its claws across her back. She screams, falling forward, scattering the papers across the floor. As she falls, Lola appears to disintegrate, vanishing before the investigators’ eyes. Those viewing this must make a Sanity check for 0/1D3 points.



The two figures then leap through the window, one at a time, and attack the investigators. They do not retreat or surrender, and pursue the investigators anywhere in the apartment or shop below. Investigators fleeing outside are not pursued. If reduced to -2 HP or successfully grappled, the figures go into convulsions and die within moments. There is a 10% chance per point of damage inflicted to these creatures for each attack that their masks will be either damaged or knocked off and their costume's ripped open. Any creature that survives the battle with the investigators vanishes long before police arrive, and reappear at a much later time (see "Conclusion of The Deadly Game").

Once this happens, the investigators realize the figures are not human, at least not any longer. Below the masks and costumes, they are scaly, vaguely reptilian monsters, with long horns, curved claws, and leathery wing-like flaps between their arms and legs. Investigators seeing the true form of their attackers must make a Sanity Check for 1/1D6 points. Should the investigators kill

one or both of these creatures (or capture them, thereby triggering their deaths), they slowly transform back into their original human shapes over a ten minute period. Under the colorful costumes, they still wear some of their original clothing, which contains their identification. These two creatures were once Martin Bosley and George Woodrow.

Aftermath

Unless this battle was a very quiet one, which is extremely unlikely, the police arrive in about 10 minutes. This should be just enough time for the investigators to gather Lola's grandmother's papers and make their escape. Everyone working in the shop fled once the sounds of battle began and called the police. Investigators who linger soon hear police sirens, which should be all the hint they need to flee.

Investigators who wait and try to explain things to the police are in for a rough time. The facts are that there are two unarmed dead men here, with the investigators likely covered in blood and in possession of the

murder weapons. The shop owner, Lola Figueroa, is now missing and was last seen with the investigators heading up to this very apartment. Stories about clawed, horned monsters and claims of self-defense are not

Average San Juan Policemen

STR 65 **CON** 65 **SIZ** 60 **INT** 55
POW 65 **DEX** 55 **APP** 50 **SAN** 65
EDU 70 **LUCK** 30 **HP** 12 **MOVE** 8
BUILD 1

DAMAGE BONUS: +1D4

WEAPONS: Fighting (Brawl) 60%
 (20/12), damage 1D3+DB

Nightstick 55% (27/11), 1D6+DB

Firearms (.38 caliber revolver) 50%
 (25/10) damage 1D8, RoF 3,
 Rounds 6

ARMOR: None

SKILLS: Dodge 45%, Fast Talk 40%,
 First Aid 45%, Law 55%,
 Psychology 50%, Spot Hidden 45%

NIGHT FORMS A COVER FOR SINNERS

believed, and anyone trying to prove such claims with photographs learn that Vejigantes always appear like over exposed blurs on film.

Investigators in this situation are likely arrested for murder and questioned about Lola Figueroa's disappearance. Keepers may allow the investigators to escape custody before being placed in a jail cell, but for the remainder of their time in Puerto Rico, they become wanted fugitives. If the investigators are taken into custody and placed into a jail cell before escaping, the scenario ends in failure. Individual Keepers must then use their judgment about the investigators' future trial, and possible jail sentence, perhaps making jailed investigators NPCs, like those permanently committed to insane asylums. Alternatively, Keepers may wish to roleplay the investigators' trial and legal proceedings, incarceration and possible escape, pardon, or acquittal, but those are beyond the scope of this adventure. Investigators reaching this outcome fail to resolve the investigation.

FINDING AZUCAR

Investigators in possession of Lola Figueroa's grandmother's papers locate her marriage certificate. Her maiden name was Florez, her husband was Raul Molina, and her place of birth is listed as Azucar, in the Rio Grande municipality. Investigators checking

current maps do not find it, although those researching maps from about fifty years ago. It was located along the Rio Espiritu Santos (the Holy Spirit River), the only navigable river in Puerto Rico. The town was once small, little more than a half dozen families working some sweet potato fields in the mountains, along the edge of El Yunque. The nearest existing settlement to where Azucar stood is called Samuel Davila.

The trip here from San Juan takes investigators a full day of travel, as the roads leading into the mountains are rather poor. Investigators must either acquire a car or hire one to take them here, both of which they can manage without too much trouble. Keepers should describe the trip to give investigators a sense of stepping into another world. Leaving the coastal city of San Juan, the island becomes much more rural and mountainous, where narrow roads hug sheer rises on one side and have deep drops into lush green valleys below on the other. This is a different Puerto Rico, one of small villages, farms, cattle ranches, and jungle.

Finding Casimir/Azucar

Investigators find the location where the village of Azucar once stood, but all they find is the remains of a half dozen long abandoned homes. The forest has reclaimed much of the village, and most structures have

fallen into ruins. No one has lived here for at least fifty years, nothing of value remains, and no clues can be found here.

However, investigators questioning locals at the nearest village, Samuel Davila, have better luck. If they ask about a Taino Indian named Casimir who lived in El Yunque and sometimes visited the town of Azucar, they learn the following:

- ✧ Casimir visited Samuel Davila as well, to trade for supplies.
- ✧ He was very old, and a brujo (a witch or magician) of some power, who sometimes helped the local farmers and river men with blessings, cures for illnesses, or finding those lost in the jungle.
- ✧ Casimir died about thirty years ago. No one knew how old he was, but everyone agrees he had to have been over 120.
- ✧ One of his daughters, Nalda Burmundo, lives in Samuel Davila. She is an old widow who keeps to herself.
- ✧ Nalda has some of the skills her father did, and sometimes can be hired to make a healing tonic or cast a blessing.

Keeper's Note on Casimir: There never was any such person as Casimir. Guanina came to Samuel Davila and used her magic to alter the memories of the village's inhabitants. Nalda and her daughter Jacinta are both personas Guanina uses on occasion.

NEW MONSTER: VEJIGANTE

Lesser Servitor

CHARACTERISTIC Average (roll)

STR 80 (4D6+4 x5) **CON** 80 (3D6+8 x5)

SIZ 60 (3D6+2 x5) **DEX** 75 (3D6+4 x5)

INT 55 (3D6 x5) **POW** 65 (2D6+6 x5)

HP 14 **MOVE** 12, glide 10 **BUILD** 1

DAMAGE BONUS: +1D4

WEAPONS/ATTACKS: Claw 60% (30/12), 1D3+DB

ARMOR: 3 points of thick scaly flesh.

Regenerates 1 HP per minute until reduced to -2 HP.

SANITY LOSS: 1/1D6 points to see a Vejigante.

DESCRIPTION: These creatures of Puerto Rican folklore are thought to be inspired by Spanish celebrations of the saint day of St. John the Apostle, with these masked figures representing first the Moors, and later the devil himself. This tradition blended with West African and Taino Indian craft traditions to create terrifying, if colorful, masks covered with horns, spines, and fangs.

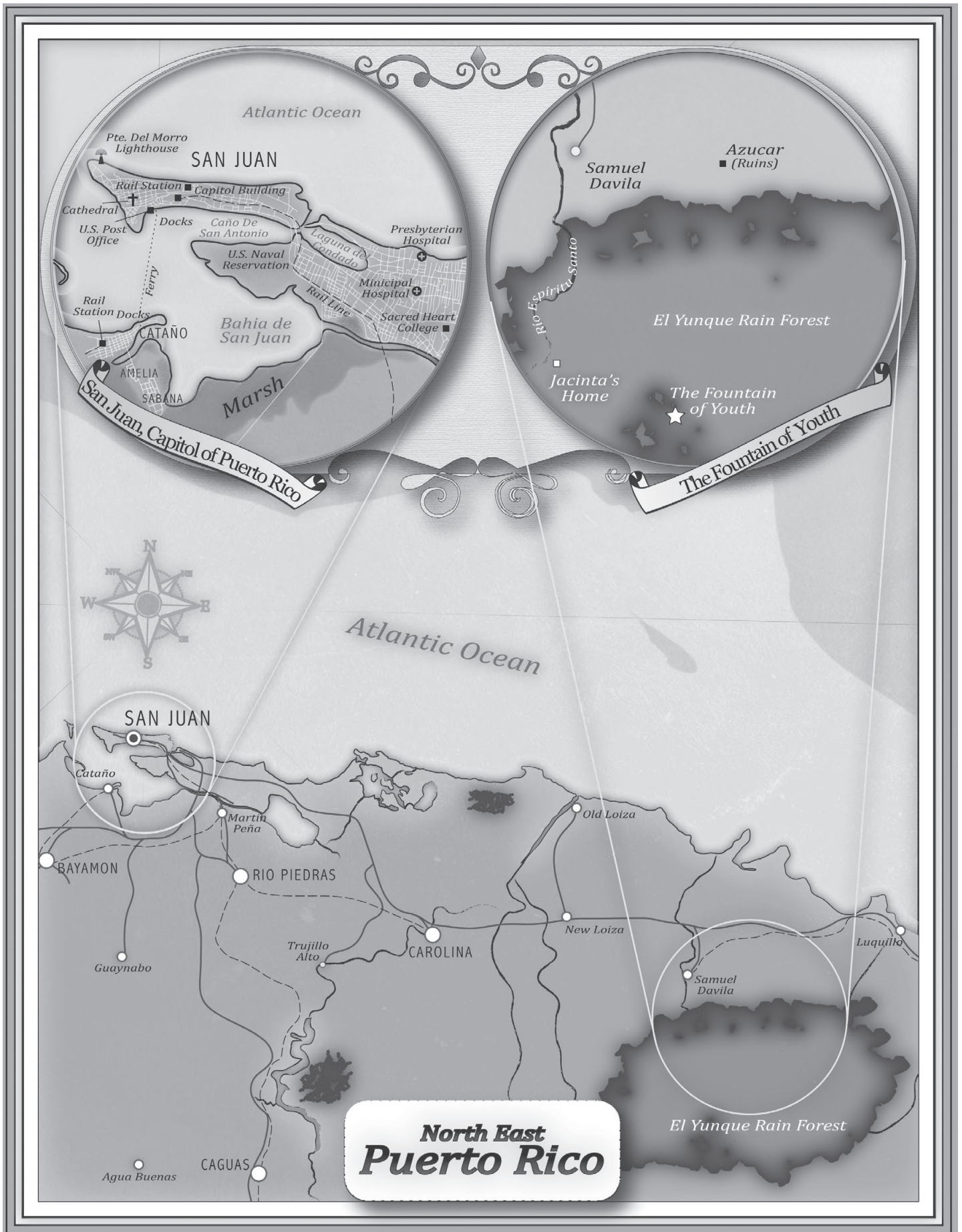
However, in truth, the Vejigantes of Puerto Rico had an origin in actual history; as such creatures once roamed the island spreading death and destruction. Some still do. The K'n-yanian sorceress used her knowledge of mystical

science and arcane sorcery to perfect a process which transformed a normal human being into a monster under her control.

Vejigantes are covered in scaly skin and possess long claws, horns, spines, and wing-like flaps between their arms and legs. Once transformed, the creatures do not need to eat, drink, or sleep, nor do they age. They attack with their sharp curved claws, are covered with a thick scaly hide, and heal quickly (regenerating 1 HP per minute until reduced to -2 HP). These creatures are completely loyal to Guanina, fearless, and vicious. Tragically they retain their memories from their human life, allowing them to understand what they have become and possibly regret the things they are forced to do as Vejigantes.

When killed, they return to their human form over a period of ten minutes. To disguise themselves, these creatures wear elaborate Vejigante masks (whose features match that of the creatures themselves) and colorful costumes (to hide their "wings"). The ritual of creating a Vejigante also prevents the creatures from appearing on film, and any photographs or films of the creature's true form always appears too blurry to make out any details.

TALES OF THE CARIBBEAN



Speaking to Nalda

Investigators can get directions to speak with Nalda easily. She is an older woman of maybe seventy-five, but fit and active. When the investigators find her, she is slow roasting a pig in her back yard; the smell of heavily spiced pork is intoxicating. As she seldom gets visitors, she happily speaks with investigators, at first thinking they are in need of her services as a bruja. (Of course, Nalda already knows why they have come and who they are, as she is Guanina.) She is most comfortable speaking to the investigators in Spanish, but can converse in broken English if necessary.

Nalda knows much and is willing to share. She offers the investigators a light meal of coffee, bread, queso blanco (salty white cow's cheese), quenepas (Spanish limes), and Goiabada (sweet guava paste). Nalda seems the typical Puerto Rican abuela (grandmother), friendly, happy to gossip, and eager to feed her guests. She says that she hopes they can stay for dinner as well, because although she is cooking the pig for someone else (who's having a party tonight), part of her payment is a quarter of the meat. She explains, "It's too much for just me, and I would be happy to have you all at my table." Nalda answers the investigators' questions as best she can, sharing the following information:

- ✧ Her father Casimir was a powerful brujo, and a full-blooded Taino. However, she and her siblings are Spanish on their mother's side.
- ✧ Her father sometimes took her into the depths of El Yunque to train her in learning which plants held what medicines.
- ✧ When she was fifteen, she was bitten by a spider (brown recluse) and nearly died. It was only his powerful medicine that saved her life.
- ✧ He never took her into El Yunque again, saying it was the spirit's way of showing she was destined for a different life.
- ✧ She has seen the Undying Flowers, but has never been to where they grow.
- ✧ Her father trained her daughter Jacinta, who went to live with him in El Yunque when she was thirteen.
- ✧ She only sees Jacinta at Christmas, on their respective birthdays, and the anniversary of Casimir's death.
- ✧ She knows Jacinta inherited her father's secrets because "my daughter looks younger now than when she went to live with him in the jungle, more than forty years ago."

✧ Jacinta lives down the river, just inside El Yunque, and Nalda would be happy to go to visit her with them. Nalda says, "It would be nice to surprise her."

✧ However, she warns that El Yunque is a dangerous place; her father said spirits protect the treasures and secrets of the jungle, and exact terrible prices in return for their gifts.

She says, "I know this must seem silly to you, but the spirits are real. My father always said dealing with the spirits is like keeping a tarantula as a pet. You can love it, care for it, and be happy living with it, but you should never forget what it is, and that it will bite when threatened. Be certain you want to go down this path; trying to follow it nearly ended my life. Turning away from it is why I am now an old woman who had a full life. My father died happy knowing he'd passed his mantle on, but not to me." This is actually the second official warning of the K'n-yan Game of Three.

After this chat Nalda finishes cooking and expertly butchers the perfectly roasted pig. She packs most of it up, and sets some aside for herself. "After the neighbors pick up their food, I'll make a pot of rice and fry up some manduros [sweet fried plantains aka bananas] for us," she happily proclaims, even if investigators have declined her dinner invitation. Two of her neighbors, brothers Pedro and Raymond Lebron, arrive in a car to pick up the platters of roast pork, and Nalda asks the investigators to help carry it from the back yard.

The Abduction/Car Chase

However, as Nalda is paid and goodbyes are given, a different car pulls up. Inside of it are three figures in full Vejigante costume, complete with masks. One of them grabs Nalda and pulls her into the back of the car, while another aims a revolver at the investigators and begins firing. The creature never fires at the same person twice, as it is only trying to cover their escape and possibly wound someone.

The car pulls away fast, speeding up into the mountains. If the investigators have a vehicle, they can set off in pursuit. If not, Pedro Lebron offers them the use of his car, although he is too fearful to accompany them. To pursue the fleeing car, the investigators must make a successful Drive Auto check, which closes the distance. Those failing this check damage the vehicle when they clip the

side of the cliff, and inflict 1 HP of damage to everyone inside the car.

Once behind the fleeing car, the investigators can see Nalda screaming and struggling with the Vejigante in the back seat. Eventually, she knocks its masks off and begins screaming in horror. The creature with the pistol has by now reloaded, leans out of the passenger window and begins firing at the driver of the pursuing car. Investigators shooting back risk hitting Nalda on any attack that misses its intended target (a critical failure on a Luck check).

After several rounds of harrowing pursuit, along the narrow mountain road, the car with the Vejigante smashes straight through a low stone wall on a sharp turn. The car sails through the air for a moment before crashing into the cliff side, rolling over and over, and it plummets to the valley floor hundreds of feet below. If the investigators manage to disable the vehicle with gunfire (e. g., shooting for the tires or radiator), the damage causes the car wreck described below. Should the investigators choose not to pursue, the car fleeing with Nalda still ends up driving off the cliff.

The investigator driving must make a Drive Auto check to avoid the same fate. Those who succeed slam on their breaks and stop safely. However, those who fail are in for some trouble. Keepers can then allow the driver to make a second Drive Auto check, in order to hit the remaining wall rather than go over. If this fails, the car tumbles over the side of the cliff, and all inside suffer 6D6 points of damage in the wreck. If it succeeds, the car smashes into the wall, causing everyone in the car 1D8 HP of damage, but it does not go over the cliff.

However, the passengers and driver can choose to jump out of the car after the first failed Drive Auto check, although this requires a successful regular DEX check. Those who succeed suffer 1D6 points of damage; those who fail remain in the car (which either smashes into the wall for 1D8 HP of damage or tumbles over the cliff for 6D6, depending on whether a second Drive Auto check is made successfully). Kindhearted keepers may allow investigators going over the cliff to make a successful Luck check in order to be thrown from the vehicle mid-fall and suffer only 3D6 points of damage.

Examining the Wreck

Investigators must make a successful Climb check to reach the remains of the vehicle safely. On a failure, they fall, taking 1D6 damage before coming to a stop beside the wreck. All Vejigantes were killed, and Nalda/

Guanina dematerialized before the impact and escaped unharmed. If investigators explore the wreck, her body is not found among the dead, and the creatures return to human form. They are José Acosta, César Inglesias, and Lydia López, two local men and a woman who went missing the previous day. No clues can be found here.

The locals mourn Nalda's loss, as she was much loved. However, investigators questioning them about the oddness of the circumstances (e. g., Nalda's body vanishing and three missing townspeople being found in the wreck wearing carnival costumes, possibly being seen as something other than human) find them unwilling to speak. They are too fearful of becoming targets themselves of whatever dark forces are at work (and don't actually know anything anyway).

INTO EL YUNQUE

Investigators now have only one lead, an apparently young woman named Jacinta who lives just inside El Yunque along the banks of the Rio Espiritu Santos. However, in a small town like Samuel Davila, where everyone knows one another, this is enough information to gain directions.

Those asking around learn that the widow Nalda and her daughter Jacinta use the same river pilot for their visits. Pedro and Raymond Lebron, who witnessed Nalda's abduction, can easily offer this information. The man's name is Gustavo Cabranes, and he is a middle-aged, weathered-looking fisherman who supplements his income by transporting people up and down the Holy Spirit River.

Gustavo is happy to take the investigators to Jacinta's home, about five miles downriver, for \$2. However, if investigators tried to save Nalda and give the reason for this trip as to inform Jacinta of her mother's death, he does it for free out of respect for the family. The voyage takes about three hours, and Gustavo agrees to leave whenever the investigators wish, so long as he can be home before sunset. After an hour's travel downriver, investigators find themselves boating into a steadily denser tropical rainforest.

Gustavo speaks fondly, and sorrowfully, about Nalda, telling of how she played with him when he was a child, what an amazing cook she was, and people he knows who were cured by her medicines. Of Jacinta he speaks far less, saying she is a beautiful young girl,

with wisdom beyond her apparent years. He routinely brings her supplies and comments on her generosity.

However, those making a successful Psychology check detect a measure of apprehension, even fear, when speaking about Jacinta. If asked about this he denies any fear, but says that Jacinta inherited her grandfather's longevity which can be unsettling. He explains, "You'll understand when you meet her... Keep in mind: I know for a fact that she is nearly as old as I am..."

A Meeting with Jacinta

Investigators come to a set of docks jutting out into the river, leading to a large house erected on raised platforms. Surrounding the house are several banana and mango trees; beside it are a large garden, a chicken coop, and an enclosure with three goats. The house is much larger than one would expect, and brightly painted in lush yellows and blues. As Gustavo ties up the boat, a beautiful young girl, apparently about eleven or twelve years old, exits the house and approaches the docks. She is short, with a stocky build and black hair. She wears a black dress and a somber expression. (She is, of course, the same individual who posed as Lola Figueroa and then Nalda Bermundo, none other than Renia Bruja, the Witch Queen and K'n-yanian sorceress, Guanina.)

Before anyone can say anything she says, "My mother is dead, yes?" If told that is the case, she says, "I suspected as much, and then I heard your motor on the river and I knew it must be true. Thank you for bringing them, Gustavo. So, you are the people who brought danger to my mother's door then?"

Jacinta agrees to speak with the investigators, but says it will be a long and involved conversation. She then invites the investigators to stay at her home overnight, saying, "You'll all be safe and quite comfortable as my guests. Gustavo can come get you in the morning." Jacinta refuses to take no for an answer. Gustavo takes the hint and prepares to leave. If the investigators refuse to stay and talk, she dismisses them as "not serious" about finding the Fountain of Youth, and considers them to have "quit" the Deadly Game before the final round.

Jacinta speaks coldly and simply, free from most emotions, measured and controlled. She apologizes for her manner, saying, "I don't get many visitors, and when you deal with

the spirits as often as I do, emotions become an easily exploited weakness. Believe me, I mourn for my mother and feel utterly alone in the world. Maybe this is a sign that things must change, that I must change." She offers the investigators a dinner of stewed chicken and rice, strong homebrewed rum, fruit, juice, and coffee. Jacinta asks many questions, wishing to learn all about the investigators. She shares the following information over the course of the evening:

- ✧ She learned Regla de Ochá (Santería) and other forms of powerful folk magic from her grandfather, a powerful practitioner named Casimir.
- ✧ At the time, she wanted this, but over the years she has regretted her decision, as it forced her to live apart from other people, and most painfully, her mother.
- ✧ Casimir died nearly as soon as she was fully trained, having lived far too long and only waited to have a successor to his secrets and duties.
- ✧ Since then she has stood as a guardian of El Yunque, which the native Taino consider sacred, keeping its secrets hidden and its dangers contained and placated.
- ✧ She knows where the Undying Flowers grow, and the pool from which they draw eternal life.
- ✧ The spring flows from the trunk of an ancient ceiba tree, which marks the final resting place of a Taino princess and her Spanish Lover (Guanina and Don Cristobal de Sotomayor).
- ✧ She has drunk from these waters to extend her life, and is currently nearly fifty years old.
- ✧ The last time she visited the pool, her vanity caused her to drink too deeply, and instead of extending her life it reversed the effects of time on her body. "I was foolish and now I must endure my teen years a second time."
- ✧ It has all become too much of a burden she wishes to be free of.

She asks why the investigators are seeking the Fountain of Youth ("yes, let us speak plainly..."). If they have already found Martin Bosley, after killing the Vejigante he had been transformed into, then their search is over. If they have not, then she says that such creatures are invariably drawn to the Pool of Life and that there are magics that might possibly restore a human form to those so cursed. But, such cures can only be attempted at the Pool itself.

Whatever reason the investigators give Jacinta for seeking the Fountain of Youth, she delivers a dire warning. She explains the place is difficult to reach and protected by powerful spirits, forces which will seek to end their lives just for intruding there. “Be sure what you are asking, for this is no small or simple thing.” If they persist in wishing to find the fountain Jacinta contemplates a while before agreeing.

However, she has a condition. “If the spirits can be held at bay long enough, there is a way to stop the flow of these waters. In a year, maybe two, the Fountain of Youth would be no more, the doorway to the spirit world closed, and the Deathless Flowers will slowly wither to dust. Gone are the days when a single guardian can keep mankind out of the deepest parts of El Yunque, and I do not wish for this to be my whole destiny. I want to grow old, have a family, and be a part of the world. This duty is a prison, and I ask you to help me tear it down, before it claims any other lives.” (This is, of course, all a lie.) After this meeting she shows the investigators to a set of guestrooms, where comfortable beds await them.

Into the Jungle

If the investigators still wish to find the Fountain of Youth, Jacinta agrees to take them. She says they must leave before sunrise, and if they keep a good pace, they can reach the Pool of Life, do what must be done, and return to her home before nightfall. She tells everyone to dress for rugged travel and be ready for a strenuous day.

Jacinta appears in traditional Taino garb from just after the Spanish arrival; she is barefoot, and she wears a short skirt and top, exposing much of her legs, midriff, and arms. Her wrists, ankles, and hair are adorned with jewelry made from leather, colorful shells, and bright parrot feathers. Her tan skin is also painted with traditional Taino symbols. She apologizes for her immodesty, but says, “This is how the spirits know me, and it will be dangerous enough traveling with outsiders.” She wants to be sure she is recognized and hopes that will keep everyone safe. She jokes, “This is my most conservative traditional garb too.”

The trip into El Yunque is easy enough for the first two hours, as Jacinta keeps to trails and moderate inclines. Investigators travel under tall green canopies, surrounded by colorful parrots and the calls of frogs. They pass

several beautiful waterfalls, and a couple of sinister looking caves into which, thankfully, their path does not taken them.

For the next few hours, Jacinta leads investigators off established trails, up and down steep inclines, across streams, and through dense growth. She keeps the pace brisk, making sudden turns meant to leave the investigators helplessly lost. If questioned on this, Jacinta explains she is trying to avoid dangerous or sacred sites. Investigators trying to keep track of their location must make a Navigation check.

The investigators must make a Climb check, a CON check, and a Luck check during this stage of the journey. This stretch of the trip takes three hours, +30 minutes for every failed check. Those failing a Climb check suffer 1D3 points of damage in a fall; those failing their CON check suffer from heat exhaustion, and their effective CON is 50% of their normal score for the next 1D6 hours. Those failing the Luck check wander into the trail of fire ants, or are bitten by a tarantula or a giant centipede (1D3, determined at random), and suffer 1D2 points of damage. Those critically failing their Luck check are attacked by the rare Puerto Rican Boa (also known as the Yellow Tree Boa, which is actually brown). While this creature is usually shy, this one is unnaturally aggressive due to enchantment.

Puerto Rican Boa/ Yellow Tree Boa

STR 110 **CON** 65 **SIZ** 90 **POW** 55
DEX 65 **HP** 15 **MOVE** 6 **BUILD** 2

DAMAGE BONUS: +1D6

ATTACKS: Swallow Automatic, damage suffocation and digestion

Crush 40% (20/8), damage 1D6+DB

ARMOR: 2 points (actually brown, not yellow) skin

SKILLS: Stealth 80%

The Fountain of Youth

Eventually Jacinta leads the investigators down a steep ravine to a dark valley nestled between two tall hills. A shallow stream of brackish, foul smelling water runs through the center of the depression, growing darker and thicker the further one follows it towards its source. It is deathly quiet here, without

usual constant sounds of calling frogs, singing birds, or buzzing insects. After about fifty yards, the investigators spot their first wild growing Undying Flower, then another and another.

As investigators reach the source of the stream, about 100 yards from the valley’s entry point, the Undying Flowers become more plentiful. Nearest to the stream’s source, there are hundreds of the strange black fleshy flower-like growths surrounding the stream. However, the stream does not grow any clearer or more fragrant, in fact, quite the opposite. Upon reaching the source of the stream, a bubbling pool about fifteen feet across and six feet deep, the stench becomes akin to an open sewer. The waters are thick and inky black, with swirls of purple and green dancing within them. These are deadly chemicals from K’n-yan, akin to toxic industrial waste. They have no curative or restorative powers, and anyone foolish enough to drink from them learns the waters are a Lethal poison (damage 4D10, Speed 1 round).

At the far end of the pool is a massive, ancient, and much gnarled ceiba tree. If investigators question Jacinta about this place, she assures them that this is the Fountain of Youth, and says, “It’s not what you expected, I suppose. These things seldom are. We must go to the tree...”

The Tomb of Guanina and Don Cristobal de Sotomayor

When standing before the Ceiba tree, the investigators can see a flat stone, about five feet long and three feet wide, lying between the tree’s thick ropey roots. A slow, but steady, trickle of the black waters runs from under the stone into the rancid pool below. She explains, “This is the source of it all, the Tomb of Don Cristobal de Sotomayor, and, some say, the Taino princess Guanina as well. You must lift the stone while I seal the spring closed forever.” The stone is quite heavy and requires a combined STR score of 100 to lift. Once investigators do this, the Deadly Game reaches its finale.

CONCLUSION OF THE DEADLY GAME

Beneath the stone investigators find two things. One is a mummified body curled into fetal position and lying on its side. It is clearly a man,



as his black beard remains attached to his corpse. He is wearing conquistador style armor, complete with morion helmet, and a thin three foot long blade of Toldeo steel rests on his hip. His eye sockets and mouth are covered in gold (worth \$200 if recovered; those making a History check realize that pouring molten gold into the mouth and eyes was a type of torture the Taino inflicted upon captured Conquistadors). This is Don Cristobal de Sotomayor. In this climate and these conditions, and after so much time, nothing of him should remain.

At his feet is a small hole in the earth, a foot long and about a hand's width across. The hole radiates a blackness swirling with blue and green, and the rancid waters seep from it. The "hole" is actually a small crack in space-time, a tear in the fabric of reality. When Jacinta sees it she says, "There it is, the keyhole to a door leading to a land far from here and deep below the Earth, the realm of K'n-yan, just above the black gulfs of N'Kai. Arise my pet; we have guests."

At this, the corpse of Don Cristobal de Sotomayor rises, draws his blade, and hops out of his shallow grave, causing investigators to make a Sanity check for 0/1D8 points. Jacinta says "I warned you not to come..." as she grabs her hair and pulls, as if tossing away a hat. Her form instantly changes to that of her "mother" Nalda Burmundo. The old woman says, "I too warned you..." and again makes the motion of tossing aside a hat, and instantly

Don Cristobal de Sotomayor

Undead Conquistador

STR 100 **CON** 125 **SIZ** 75 **INT** 65 **DEX** 60 **SAN** 0 **LUCK** 60
HP 20 **MOVE** 6 **BUILD** 2

DAMAGE BONUS: +1D6

ATTACKS: Thin Toldeo Sword 60% (30/12), damage 1D8+DB
Fighting (Brawl) 60% (30/12), 1D3+DB

ARMOR & DEFENSES:

6 points of breastplate and helmet. Takes half damage from non-magical weapons. Immune to fire, cold, gas, electricity, and poison.

SPELLS: None

SANITY LOSS: 1/1D8 Sanity points to view Don Cristobal de Sotomayor

DESCRIPTION: This creature appears as a mummified corpse, dressed in the armor and carrying the weapons of a Spanish Conquistador. Its clothing, arms, and armor are in very good condition for its age, preserved by magic. The body of Don Cristobal is also well preserved, with hair and beard still intact, and although his eyes have been covered with molten gold he can "see" perfectly well. Don Cristobal is more than just a simple zombie, as he is as nimble and cunning as the day he died, able to form complex strategies and learn from his mistakes. This does not give him free will, as he is magically bound to the will of his creator, the K'n-yanian Sorceress Guanina. If destroyed, he gives a nod, equal parts respect and gratitude, to whoever vanquishes him.

NIGHT FORMS A COVER FOR SINNERS

transforms into Lola Figueroa. “I warned you as well, but we can see you didn’t listen. Now, the game of three is complete.” Seeing these sudden transformations requires the investigators to make a Sanity Check for 0/1D2 points.

With a flash, the figure changes a final time, into a light brown skinned beauty with dark hair and Native American features. She wears a tunic of shimmering silk-like fabric, jewelry of luminous metals and glowing gemstones, high boots of scaly azure leather, and a half cloak of lush blood red fur. Her eyes are purple and both of her cheeks are tattooed with alien symbols. She smiles, her eyes shining with mirth and madness.

She says, “Those of these lands have called me Guanina, although I have had many names in many places. Since you accepted my invitation to play, offered upon a pillow, and entertained me immensely, I offer you eternal life beside my pet here, Cristobal. He entertained me as well. Otherwise, I must destroy you, or you must destroy me. That is the way the game is played in K’n-yan. You played your part well, fools. Make your choice, and let us bring this to a close!”

In the unlikely event the investigators choose eternal life/servitude, they are transformed into undead and join Don Cristobal as guardians. If the Vejigantes who were once Martin Bosley or George Woodrow were not killed in San Juan, they reappear here and now, flashing into existence, called by Guanina’s powers. To survive, the investigators must defeat Don Christobal and Guanina, an undead conquistador and its K’n-yanian mistress. Don Cristobal fights with his sword, and with his fists if somehow disarmed. Guanina fights with magic or her weapon, a glowing crystal-topped rod which delivers shocks (like a cattle prod). She can dematerialize quickly, giving her a very high Dodge score as she winks in and out of corporeal form. The Vejigantes, if part of this battle, fight with their claws and focus on protecting Guanina.

However, as deadly as these creatures and non-humans are, they are not invulnerable. If all are defeated, the magic of Guanina fades, and the “keyhole” to her gate closes. The seep from K’n-yan ends, and within a few months the rancid black waters evaporate, and the grove of Undying Flowers withers away and turns to dust. Once Guanina is defeated, all of her minions (the Vejigantes and Don Cristobal de Sotomayor) melt into a tar like sludge (along with all of their clothing, masks, weapons, and armor).

AFTERMATH

Once investigators defeat Guanina, and effectively cut off the source of the “Fountain of Youth”, the scenario ends. However, they are now deep in the El Yunque rainforest without a guide to lead them out. To backtrack their path to “Jacinta’s” house, the investigators must make a navigation check (+25% if they stated they were making an effort to keep track of their location). Otherwise they wander in El Yunque for 12+1D100 hours before they find their way out, or stumble onto hikers, hunters, or scientists willing to lead them back to civilization.

Strangely enough, any outstanding warrants the investigators had in connection with the possible “murders” of Martin Bosley and/or George Woodrow, as well as the disappearance of Lola Figueroa are not only dropped, but completely forgotten, as if they never existed. As victors of the Deadly Game, investigators are awarded certain considerations.

SANITY AWARDS

For Defeating the Vejigantes: +1D6 SAN

For Defeating Don Christobal de Sotomayor: +1D8 SAN

For Defeating Guanina, Reina Bruja: +1D8 SAN

For Cutting Off the Flow of the “Fountain of Youth”: +1D4 SAN

UNIQUE: GUANINA

Taino Princess, Regina Bruja, K’n-yanian Sorceress

STR 60 **CON** 75 **SIZ** 65 **INT** 95 **POW** 100 **DEX** 65
APP 80 **SAN** 0 **EDU** 150 **LUCK** 90 **HP** 14 **MOVE** 8
BUILD 1 **MAGIC POINTS:** 20

DAMAGE BONUS: +1D4

WEAPONS/ATTACKS: Crystal Rod 60% (30/12), damage 1D8 + possible STUN (5% chance per HP of damage inflicted, victim unable to act on the following round).

Fighting (K’n-yanian five finger death technique) 90% (45/18) 1D4+DB.

Guanina does nothing so crude as brawling. She uses her people’s fighting style, characterized by lightning-fast pressure point strikes, palm blocks, acrobatics, and sudden dematerializations.

ARMOR: 3 points of armor (ballistic fiber dress, boots, and cloak)

SPELLS: Breath of the Deep, Cloud Memory, Create Gate, Create Mist of R’lyeh, Dominate, Enthrall Victim, Mental Suggestion, Wrack, and any 3 desired by Keeper.

SKILLS: Biology 95%, Climb 60%, Chemistry 90%, Disguise 100% (Magically and telepathically augmented), Dodge 70%, Fast Talk 65%, Listen 55%, Medicine 95%, Navigate 70%, Occult 95%, Persuade 80%, Pharmacy 95%, Psychology 70%, Sleight of Hand 70%, Spot Hidden 50%, Stealth 85%

SANITY LOSS: There is no sanity loss for seeing a person of K’n-yan.

DESCRIPTION: Guanina is K’n-yanian, a citizen of the subterranean kingdom of K’n-yan. She is not human, although whether her people are an offshoot of humanity which broke off before the sinking of Atlantis, or a completely alien species descended from the stars, no one knows. Like all of her race, Guanina is immortal, telepathic (able to both read minds and project her thoughts), and able to dematerialize her physical form at will. Also true to her K’n-yanian blood, she is easily bored, possesses sadistic leanings, and a rather wide cruel streak. Guanina is a master of science, chemistry, alchemy, sorcery, and biology, blending all these art forms together to create beautiful works of art (Vejigante masks) which transform human beings into monsters under her control. The bulk of her magical knowledge involves changing her form into whatever shape she chooses, although it is always female (a personal choice).

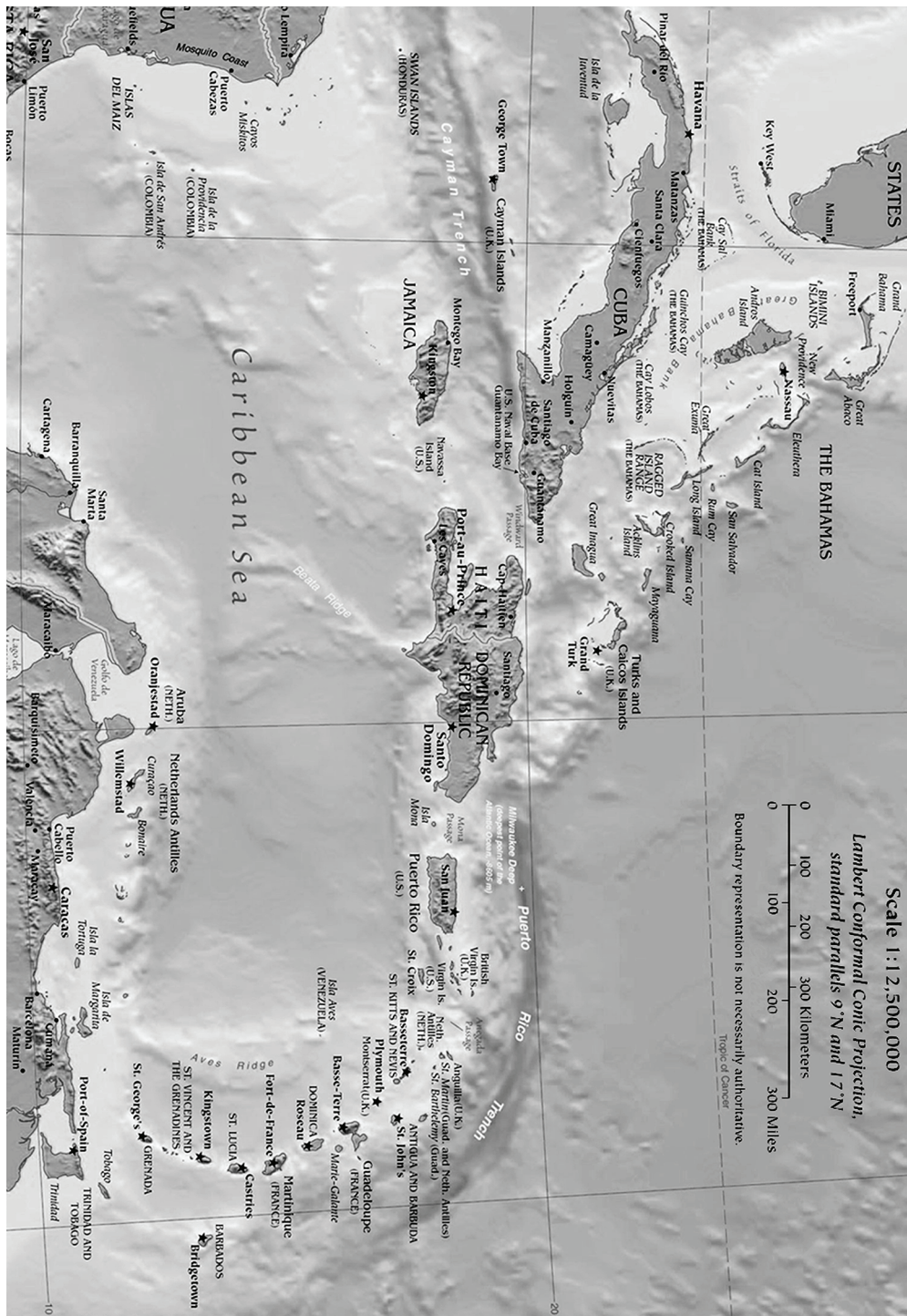
Guanina has adapted her telepathy to cloud minds, allowing her to lie quite convincingly. It is not that anything she says must be believed by the investigators; it is simply that any checks they make trying to determine if she is lying always fail. Keepers should allow the investigators to make checks, and no matter what they results are, tell them, “You believe that she is being truthful.”



**TALES
OF THE
CARIBBEAN
PLAYER AIDS**

Maps & Handouts

• 130 •



PLAYER AIDS - MAPS & HANDOUTS



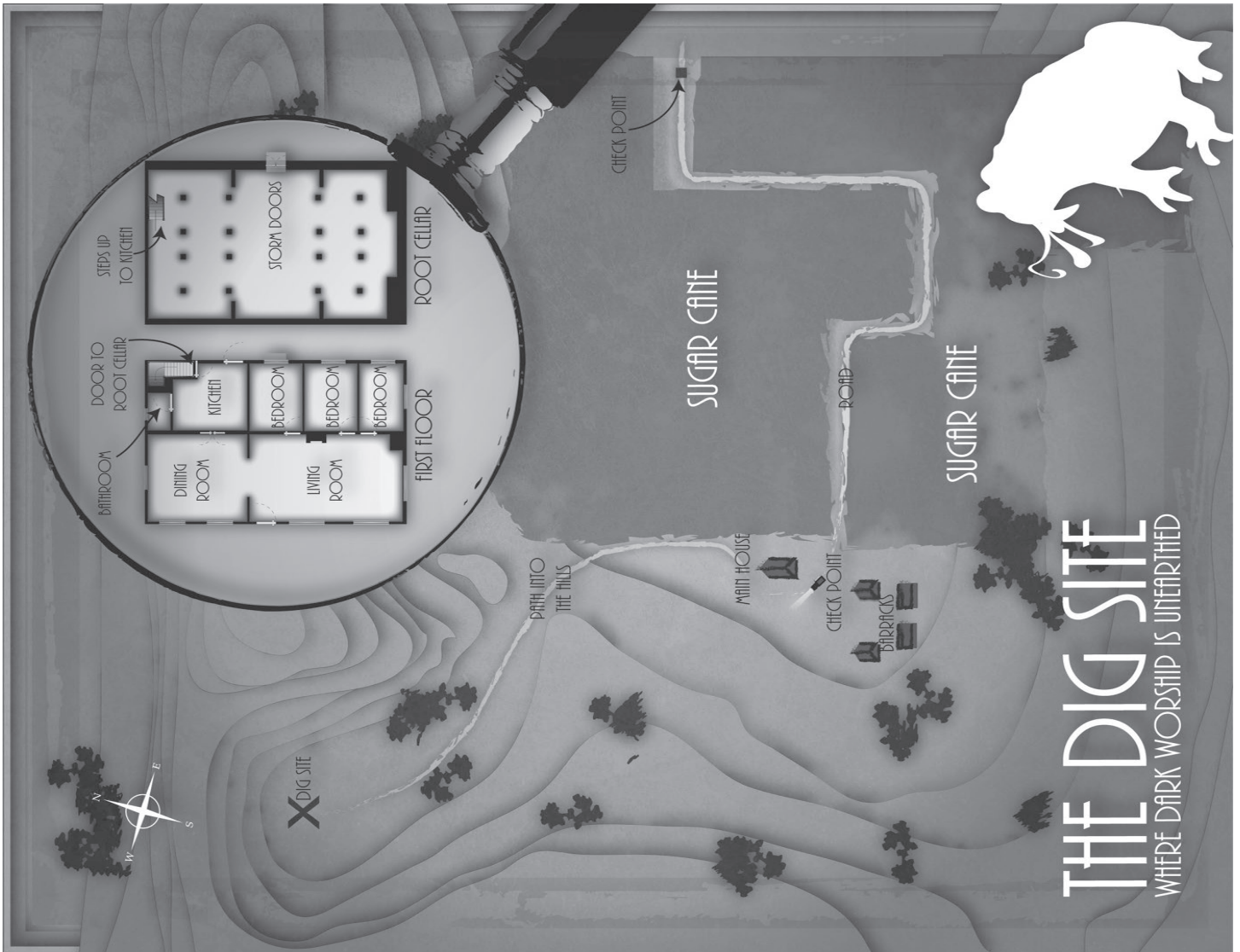
16 Dec 1862

To: Johannes Mestorf in the City of Kiel, Holstein

There is no doubt in my mind. The horrid Djinn civilization of previous aeons threatens to arise from dormancy. I have pinpointed the location of one of their underground cities in the British colony of Montserrat. While the volcanic activity on the island is presently quite mild, the makeup of the ores and the unique chemical outputs I have seen reported led me to investigate.

I have just returned from a visit to the island myself in order to confirm these suspicions. I confirmed that there exist deep conduits all around the Soufrière Hills that variously respire to or expire air from the great depths below, just as were discussed in Al-Nabhi's commentary on the Necronomicon. Further, I have used map regressions as well as Al-Nabhi's work to confirm that Montserrat is the "Island of the Budding Ones" referred to in *Ans Magnus et Ultimus*.

While you, Madame, have been well recommended by your late patron, I fear that this is going to be work that must fall to me. But, I must take pains to ensure that if I fall, this threat is not unknown. Please....



happened in 1924.

GRAVEYARD GHOULS STRIKE AGAIN

For the third time this week, four bodies have been stolen from Cimetière de Repos Final.

Marc Bazin, a worker at the cemetery, discovered during his morning rounds that the graves of Sony Esteus, Raoul Peck, Alix Pasquet, and Duddy Boukman had been disturbed.

When Mr. Bazin examined the sites, all recent burials, he learned that the sites had been dug up, the caskets broken into, and that the bodies were missing.

The authorities can find no witnesses to these crimes, and efforts by the cemetery to hire a night watchman have not yet been successful. The authorities won't comment on whether these loathsome thefts are connected to at least six other similar incidents at Cimetière de Saint Luc and La Miséricorde de Heven Sépultures.

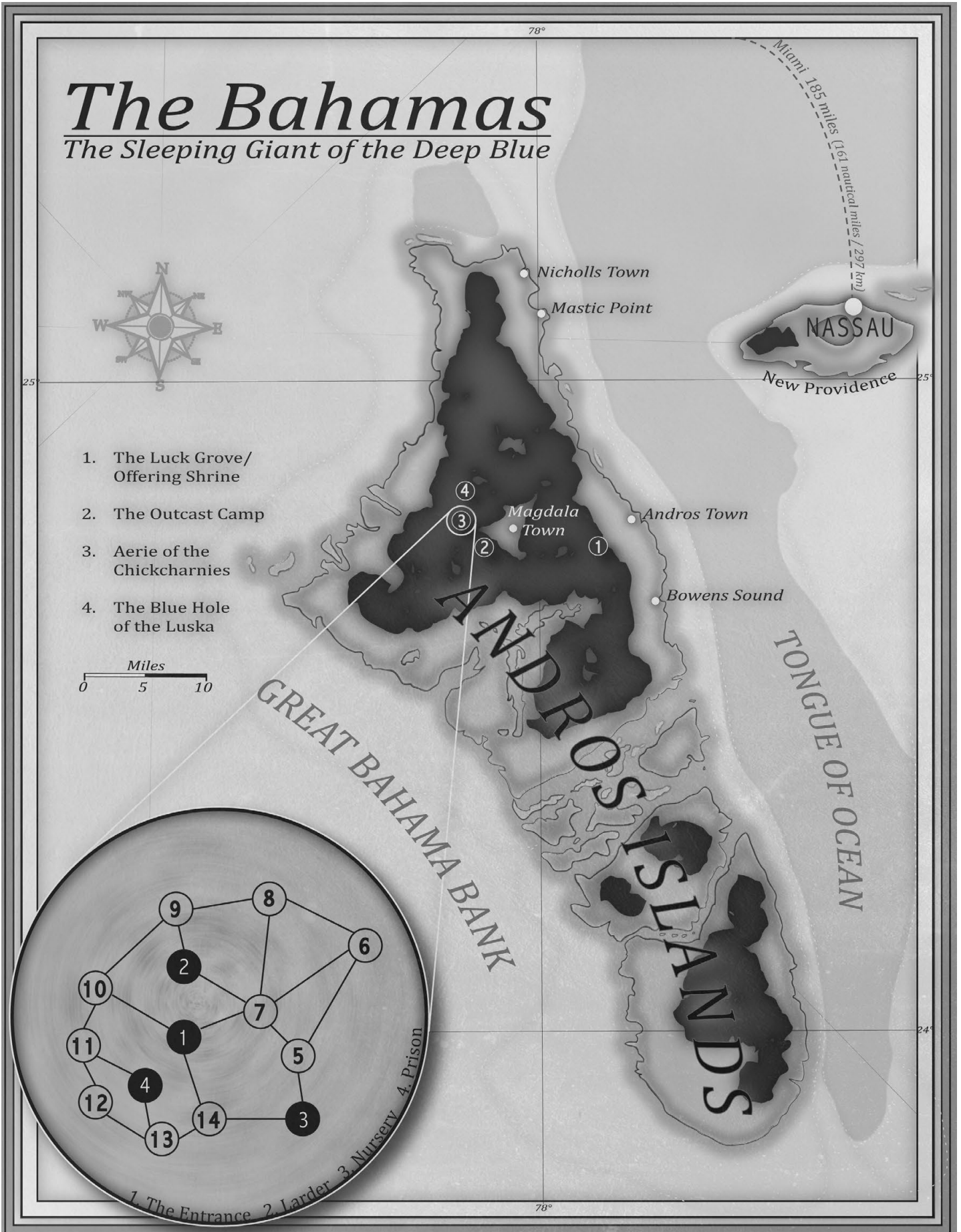
While no one is making official statements to police, many in the local community fear that these crimes are connected to one or more Voodoo practitioners in the area.

Gendarmerie Commander Max Hudicourt urges anyone with information regarding these horrible crimes to come forward, and promises both protection and a reward if their statement leads to an arrest.

Toil Papers #1

The Bahamas

The Sleeping Giant of the Deep Blue



18 Jan. - Fine weather - Nicholls Town. Small village with a few hundred residents.

19 Jan. - Fine weather - Spent day hiking and questioning locals, some difficult to understand. Nate took notes, many at the direction of Mennie.

20-22 Jan. - Light rain - Hiking and interviews, collecting specimens, uneventful.

23 Jan. - Fine weather - Hiking, checking traps, nothing to show for it. Learned of a possible witness in Mastig Point.

24 Jan. - Moved to Mastig Point, overcast - Interviewed "witness." Old woman told her story and recommended an "expert" in Andros Town.

25 Jan. - Moved to Andros Town, under good weather. Decent docks and a lighthouse. Spoke with "expert," some sort of witch-doctor.

Got a lead about people leaving offerings in the forest for the owl. Lots of spooky warnings about evil, magic, other "monsters" living in the area at blue holes.

26 Jan. - Sailed to Bowen Sound, scouted ashore, found some promising trails.

27 Jan. - Hunted for shrine without luck. Did find some odd feathers, possibly of our quarry. Almost wandered into a leper colony, but did not approach.

28th Jan. - Fine weather - Success! Found the "shrine" with an idol of the owl-thing. Set live capture traps and bait. Took statue to Jeremiah Orne for study. Will check traps in the morning. This thing better be worth all this...

Much secrecy has been kept as to the nature of this expedition. We have said we are traveling to the Caribbean to study rare biological specimens, and that is true. However, our aim is to turn folklore to fact, myth to reality, and leave a mark on science for all time, for Miskatonic.

Miskatonic University shall not be outdone by the American Museum of Natural History. Two years ago, they proved the existence of the fabled "Land Crocodile" of Indonesia, an undiscovered species of enormous monitor lizards living on the remote island of Komodo. In 1902, Captain Robert von Beringe, of Germany, proved that the savage mythical "Man-Apes" were real—now known as gorillas.

Our quarry is the Chickcharney, a mythical owl-creature said to live in the forests of the Island of Andros, in the Bahamas. Legends say the creature is three feet tall, feathered or furred (sometimes described with both), and very ugly. They have three toes ending in claws on each foot, a tail, and piercing red eyes. Seeing one is

either lucky or unlucky; stories vary. People who treat these creatures well are rewarded, while those who treat it badly are cursed with bad luck.

It is our theory that this creature is real. The biological record of the area documents the existence of a species of ground owl, *Tyto Pollens*, living on Andros until the 16th century. The Chickcharnies may be a surviving population of this animal, or an undiscovered sub-species. People claim to see these animals to this day. The fact that local folklore says that bad luck comes to those who harm these animals might have protected them from both hunting and discovery.

Is this just myth? Simple folklore, stories of forest spirits and monsters to scare children? Maybe, but such was said of both the Komodo Dragon and the Mountain Gorilla. It is time to see what is truly out there. *Ex ignorantia ad sapientiam; e luce ad tenebras.*

Crimson Papers #2

Wraith Papers #1

once more and the faces assemblage themselves. Even here—I write from Barbados—the most remarkable statements are solemnly believed; victims were found with their intestines charred and the outer skin untouched; a man was found seated on the box seat of a carriage in a life-like position, twirling his moustache; by scientists assert that the whole of the engraved inscriptions had been destroyed. The bodies found were mostly shriveled to a crisp—this too was in part the effect of the second hot blast of the twentieth, for many of the bodies found earlier were described as being not much altered, and some such are shown in the accompanying photographs. The odor was not especially bad, but it is a haunting smell that one dreams about afterward; it is a combination of foundry and steam and sulphur matches and burnt things, with every now and then a whiff of roast or decayed flesh that is horrible.

coming in from the sea-front at the Vincent. The people of St. Pierre were killed by steam, hot dust, falling stones, falling buildings, drowning, burial alive and burning. The heat of a burning city fanned into a 'whirlwind of fire' killed all who were left over from the other sources of death. The little city was as an ant-hill to a forest fire, in the presence of the terrible earth forces at work.

In conclusion let me say a word about the

March 4, 1922

Today I arrived on the island of St. Vincent, in the blessed village of New Sandy Bay. The people here are simple and caring, their lives unbound by the craziness of modern civilization. There isn't even electricity here! I know I am doing God's work, that He has shown me the way. I just hope I can live without jazz music on the radio! For I know the plans I have for you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.—Jeremiah 29:11

March 13, 1922

My days here have been amazing—the people so wonderful and open to God's word, despite a sadness that everyone seems to carry. I have been having the strangest dreams, not every night but nearly so. I dream of something under the volcano, something horrible, dark, and trapped. I feel like it is waiting for something, is it me? Is it Satan? The God of my rock, in him will I trust; he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.—2 Samuel 22:3

March 26, 1922

I made two friends, older locals named Kaderin and Oliver. We met at the church, and they offered to help with the chores, like setting out the prayer books and sweeping up after mass. They lost their families 20 years ago when the volcano erupted. They have no reason to be friendly, yet they open their hearts to me and God. Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he is it that doth go with thee; he will not fail thee, nor forsake thee.—Deuteronomy 31:6

April 2, 1922

I had the dream again. It was so real I didn't think I was going to wake up. I followed a tunnel under the volcano toward something horrible, something evil under the mountain, something waiting for me. I was terrified. I reached a cave where I could finally see it, see him, Satan himself! The beast did not have red horns, but black tentacles! Thankfully I woke as Timothy slapped me from my dream. He said I was screaming in my sleep and would not awaken no matter how he shook me. I am so saddened, and I pray for answers. Have I sinned? Submit yourselves therefore to God. Resist the devil, and he will flee from you.—James 4:7

April 11, 1922

I spend a lot of time with Kaderin, as she helps me cook for the village. I shared my dreams with Kaderin and she believed me, saying that she too has such dreams. She tells me the evil creatures under the volcano is real! It is called Nagca. She said it is always trying to escape, to corrupt the islands and then the world! She explained there are people in town who protect the world from Nagca. I have been invited to join them, and although I cannot tell my brother, I know why God sent me here. It was my mission to help them keep this evil from below trapped. I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye.—Psalm 32:8

April 17, 1922

Oliver had died and the town mourns. Yes, he was old, but a good man who loved God and all his people. Everyone came out to sing hymns and offer prayers. I have never seen so sad. Blessed are they that mourn; for they shall be comforted.—Matthew 5:4

April 27, 1922

With Oliver dead, Kaderin has shared all her secrets. Our group calls themselves the Guardians, and we have kept the evil under the volcano trapped for hundreds of years! Aside from one other, who is lost, we are the last. When Kaderin's time comes to depart this world, I must pass on all that I know. I thank God for the chance to serve Him in this capacity, but I fear I do not have the strength of soul. How will I react when I am tested? Only God knows. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—Romans 8:28

May 3, 1922

Kaderin has taught me the scripture and recitation necessary to keep Satan at bay. It sometimes seems like witchcraft, but then I have another dream and my faith is restored. I must do anything—everything—to hold Nagca back. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.—Jeremiah 29:11

May 9, 1922

The dreams continue, and Brother Timothy worries about me. I tell him I am fine, but I am afraid. Kaderin is worried that we lack one of the stones that keeps Satan at bay, that she is too frail to carry the truth much longer. Long ago a fellow of the Guardians went to Kingstown to find a new stone, but he never returned. I must find some excuse to give to Brother Timothy so that I can try to find this man in Kingstown soon. It may be the missing part to this ancient ceremony, and without it I fear our efforts will be in vain. A friend loveth at all times, and a brother is born for adversity.—Proverbs 17:17

May 14, 1922

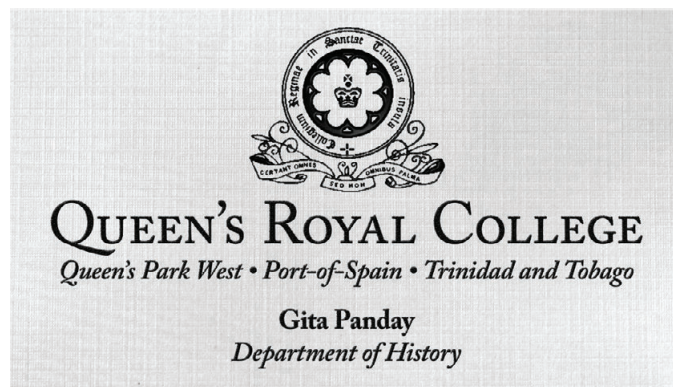
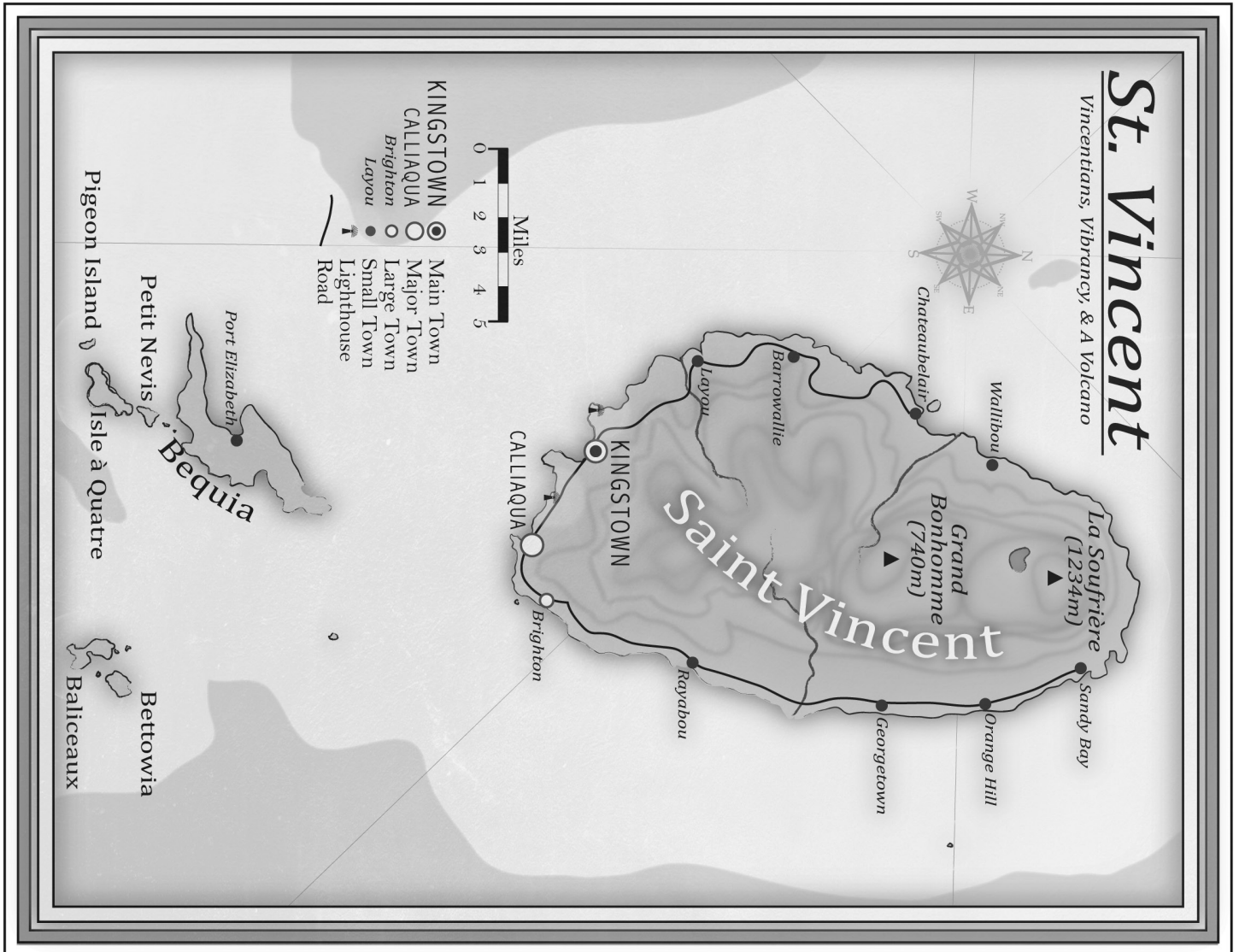
The earthquakes have begun and my dreams have stopped. People are scared and angry; some are downright violent. Many people are leaving, but we must stay. Kaderin says that an eruption is near, and that we must prevent the evil below from escaping. We have a partial map of the lava tubes. It is too late to visit Kingstown now. I pray for our souls. Watch thou; stand fast in the faith, quit you like men; be strong.—1 Corinthians 16:13

May 28, 1922

The volcano has begun smoking. Those people that are left won't leave their houses. Everyone is so angry and hateful. Kaderin and I will head into the volcano soon, using the map to reach the Chamber of the Stones at the end of the old lava tubes. We are all that is left to protect our world from this evil. If it is set free, it will cover the islands first, then the world. But we are too few, and ill equipped, to have much hope. I regret not simply going to Kingstown out of fear of my brother. Now, I am afraid that all is already lost. Behold, the Lord God, will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.—Isaiah 41:10

June 2, 1922

Kaderin and I are heading into the tunnel to right the stones and rectify the ceremony. I am sending Brother Timothy to Kingstown to retrieve the stone from Francis, but I do fear he is not strong enough. If we do not succeed, all is lost. I pray for us all. But I trusted in thee, O Lord: I said, Thou are my God.—Psalm 31:14



Black Papers #1

Black Papers #2: The Stacks (and Summary)

BOOK #1: *Chronological table of, and index to, the Indian statute-book from the year 1834: with a general introduction to the statute law of India* (1870)—This is a collection of laws passed in Colonial India. The highlighted sections of this book draw attention to the Thuggee and Dacoity Suppression Acts, eleven laws passed between 1836-1848 which focus on combating, prosecuting, suppressing, and punishing members of the Thuggee cult. Three index cards mark a section listing Act XXX, which details obtaining testimony of “approvers”, thug turncoats who informed against the cult.

BOOK #2: *Confessions of a Thug* by Philip Meadows Taylor (1873 reprinting, from 1832)—This is a work of fiction said to be based on actual events, with a thug named Amir Ali (based on a real thug named Syeed Amir Ali) supplying the “confession.” It details the methods, philosophy, training, and religious beliefs of the Thuggee cult. Investigators reviewing this learn several basic historical facts about the Thuggee cult (see “Basic Facts About the Thuggee Cult”).

BOOKS #3-6: English translations of the *Rig Veda*, *Sama Veda*, *Yajur Veda*, and *Atharva Veda*—These four religious texts are collectively known as the Vedas. They form the primary teachings of Hinduism. The sections marked with index cards deal specifically with the goddess Kali. Investigators looking over these gain the basic facts about the Goddess Kali.

BASIC FACTS ABOUT THE THUGGEE

CULT: The Thuggee (or Tuggee) were organized gangs of murderers and robbers, active in the Indian Subcontinent from the 1350s until the 1870s. They are named after the Hindi word for Deceit. Traditionally, they would infiltrate groups of travelers, murdering them (usually by strangulation) as they slept, in order to rob them. Membership was hereditary, but the children of victims would sometimes be adopted into the cult. During their 450 years of activity, estimates of the number of their victims fall somewhere between 500,000 and one million. The Thuggee venerate the Hindu Goddess Kali and claim to be created from her sweat. The cult was eradicated in the 1870s after a fifty year campaign by the British

government. One of the most famous figures of this campaign was a captured Thuggee named Feringhea. Also known as “Syeed Amir Ali”, this captured Thug turned King’s evidence, giving the British a treasure trove of intelligence against the cult. While Feringhea is the most well-known “approver” he was only one of many such informants.

BASIC FACTS ABOUT THE GODDESS

KALI: This Hindu goddess is associated with Time, Power, Creation, Preservation, Death, and Destruction. Her name comes from the feminine roots of the Hindi words for Black and Time. She is often depicted as a woman with either four or ten arms, black or blue skin, red eyes, long black unkempt hair, and a long tongue hanging between small fangs. Her nature is a complex one, being at once a force of death and birth, preservation and destruction, a symbol of Mother Nature wearing a necklace of severed human heads. In one hand, she often makes a Vara mudra (a hand gesture signifying charity), while with the opposite hand, she wields a bloody scimitar.

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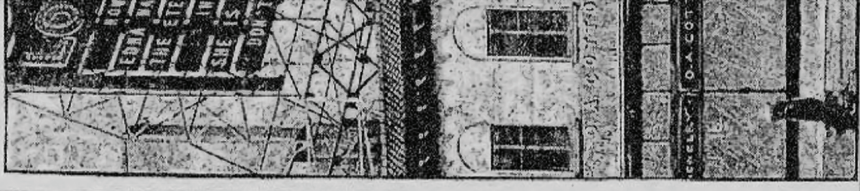
SECOND SURVEY TEAM MISSING, BARBER CLOSING JINX PLOT!

For the second time in as many months, men have vanished while working at Barber Asphalt Paving Co. Sunil Narine, Will Gittens, and Hasely Crawford, surveyors for Barber Asphalt, were trying to map the northern edge of Field 12, which workers have begun calling the Jinx Plot. They have not been seen since leaving for Field 12 on the morning of the 15th, and yesterday, some of their tools were found in the area. Field 12 is the same area that Stokely Carmichael and Denesh Ramdin, independent surveyors hired by Barber, vanished last month while attempting the same survey. Geoffrey Holder, a supervisor with Barber Asphalt Paving Co., made the following statement, "Everyone is devastated by the loss of our employees. We think the recent heavy rains covered a section of Pitch Lake with debris (sand, leaves, sticks, etc.) and the men wandered over it, or possibly that a section of ground they were on gave way. The safety of our workers is very important to us. We have decided to close down Field 12 indefinitely. A monument and memorial service is planned for next month, and we are making plans to construct a fence around the unstable area just as soon as the weather permits. Our hearts go out to the families of the missing men."

There are 1,304,200 persons in the United States named Smith. The Johnsons are next with 1,024,200 persons. There are 730,500 Browns, 684,700 Williamses, and 625,800 Joneses.

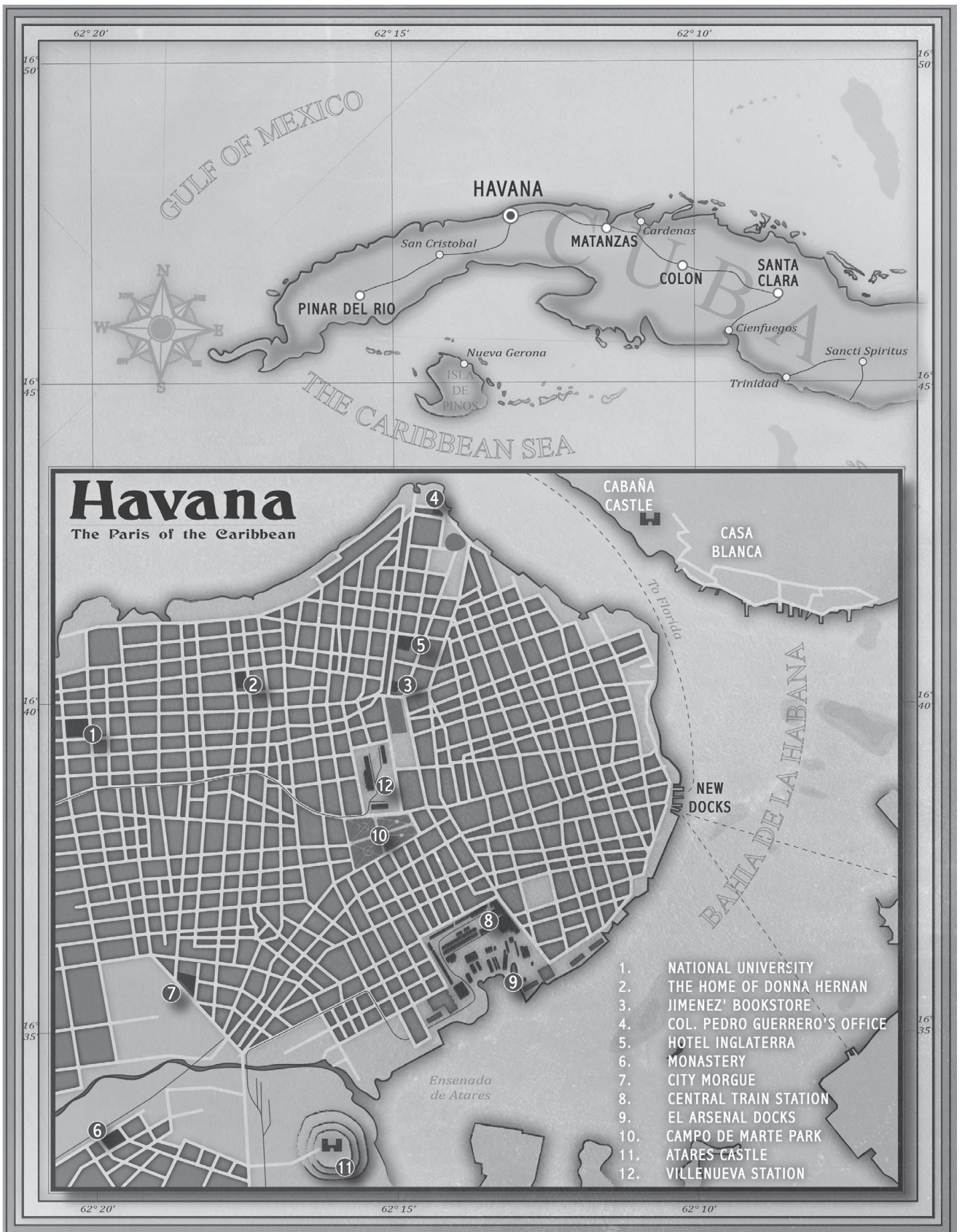
were described as

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PLAYER AIDS - MAPS & HANDOUTS



Servant Papers #1: Initial Briefing

- Msgr. Valdez had been in Cuba for about a month when he was found dead in his bed, in this very room. He was under his blankets, wearing his nightclothes. The front door was not only locked from the inside, but a chair was wedged up against it to prevent anyone from entering without forcing the door. The veranda door (four stories up above a busy square) was locked and tied shut from the inside as well. He was discovered by the chambermaid, Hilda, the next morning (she had to get help to force the front door), and had last been seen by the hotel's staff the previous evening, going to his room.
- The police searched the room, under the supervision (because of the sensitivity of the case) of Col. Pedro Guerrero, an adjutant (Cuban Army officer charged with liaising with the U.S. officials). Only the body was removed; "what is left of it" is at the city morgue.
- Msgr. Valdez was performing the initial review ("postulation") of the petition for sainthood of Fr. Fernando de Seville. Fr. Fernando was the founder of a Cuban monastic order, the Order of Fr. Fernando de Seville.
- History says that Fr. Fernando de Seville died in 1573, somewhere in Cuba. He was a bit of a Robin Hood figure, protecting the downtrodden from the predations of a Spanish colonial official, Don Diego de los Canarias, who was charged with collecting duties in this part of the Caribbean.
- Msgr. Valdez made no report to the Vatican, nor were any notes found. This is most irregular, and his contact at the monastery, Brother Antonio, insists that Msgr. Valdez was taking copious notes down in a black leather journal. No journal could be found by the police.
- The police determined that Msgr. Valdez had been away from the hotel for 3 days, and had just returned that evening. No one has been able to determine where he might have gone over those 3 days. Although Brother Antonio guided him around Havana part of the time, Msgr. Valdez ditched him several times during his visit.
- More extensive investigation as to where Msgr. Valdez might have gone by himself has not yet been undertaken—that's why the investigators have been hired.
- Valdez's body was in a horrible state when discovered: dried and desiccated, like a fly eaten by a spider. Where his heart would have been was a large hole, about the size of a fist. There was no blood and no other signs of violence. However, a silver crucifix necklace that Valdez always wore is missing.

Servant Papers #2

up his spirit.
⁵¹ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;
⁵² And the graves were opened; and many bodies of the saints which slept arose,
⁵³ And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.
 ...the centurion and those

Folklore of Medieval Spain

The legend of El Cuco got its start in medieval Seville, Spain, circa 1500. He is said to be a fallen priest, a follower of the Alumbrado heresy. El Cuco was cursed by God with the plague for his wickedness and blasphemy. Forsaking God altogether, he called upon the Devil to help him cheat The Lord's punishment. He signed the Devil's book while church bells rang, and was transformed into a demon. He walks both in Hell and on the Earth, as he pleases.

El Cuco is said to haunt battlefields, in particular, in old Spain. There, he would find dying men cursing God for their fate, and claim their souls for the Devil. Some people attributed miraculous recoveries at the battlefield to El Cuco as well. There were many anecdotal stories of someone recovering from what seemed to be a fatal infection or disease, which would coincide with a victim of El Cuco being found, a balancing of the scales.

Servant Papers #3

Catholic Heresies of the Sixteenth Century

The Alumbrados were a heretical sect of mystics, pretending at Catholicism but little more than another group of libertines and hedonists. They maintained, like other Gnostic sects, that if one could attain perfection in life, one's soul would merge with God.

Their view was that once one had achieved spiritual perfection in life, one was incorruptible and free to sin from then on. This they used to justify a wide variety of perversions: carnal, gluttonous, and mad. A watchword among their initiates, confessed to by many under the tortures of the Spanish Inquisition, was *libre y salvaje, más allá del bien y del mal*: "free and wild, beyond good and evil".

The first Inquisitions of the Alumbrados began in Seville in 1525, with the arrests of 48. These were led by Fernando "Lupo" Mendez, a priest from Seville. Mendez is reported to have hosted bacchanalia at shore side, around bonfires. Mendez and his followers were known by their shibboleth, in a language they claimed was older than man: "izaka Nyarlath belta thalo gamag".

The Alumbrados had little use for books. Why this is has long been a source of mystery, but I have gained some insight in the case of Mendez. Mendez, reportedly, mocked his Inquisitor, saying that the source of his strength was the One True Book, a book which he had signed in blood while church bells tolled, in the presence of a spirit he called the "Angel of the One Unified God". Mendez described himself as

a "Servant of God who would someday transcend and join Him, should I become perfect enough."

The Inquisition of Mendez took over a year, not because he resisted mightily, but because would somehow escape from his cell for days or weeks at a time, only to reappear from where he had vanished later, once he "had refreshed himself in the shadow" of the "One Unified God."

The ravings of Mendez should be familiar to those learned in the Devil and his deceptions. The book was the Black Book, signed in blood while church bells tolled, in the presence of the foul Leader of the Sabbath. Such rituals are all too common in history of devil-worship, from Ba'al Haamon of the Levant, to Nyarlathotep of Old Egypt, to Hermes the Thrice-Blessed of Greece and Rome, to L'Homme Noir of Dark Ages France, and even the Black Man, Old Scratch, of my own New England. Always he promises everlasting life and the mysteries of the Universe; always are the bargainers ultimately disappointed by what they receive.

Rumor has it that the horrors of Mendez's Inquisition broke his seasoned Inquisitor, and that he went to the New World in its wake. No official records are believed to remain of this Inquisition, and Mendez was never brought to a transcribed trial. Instead, at the end of a year, his Inquisitor ordered the dungeon flooded with Mendez in it.

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Servant Papers #4

Servant Papers #5

It was exceedingly difficult to get the blessed Fr. Fernando to discuss the Inquisition that changed his life, but one time, when he was in his cups, he let a few things slip out. As best I can now recall, his words were:

"Lupo Mendez," he laughed. "Lupo was not his name; it was Fernando, just like mine. The Lord is fond of such jokes, I think. But he was truly, like his nickname, a wolf in sheep's clothing. He laughed at me on the rack—laughed! I asked him if he believed in God. His answer was that of course he did, he'd met him, and signed his book in blood as the bells tolled. He was now wedded to him, free and wild, beyond good and evil, a wolf apart from the sheep.

"I accused him of being a demon. What did I mean by that, Mendez wondered? If I meant a soul that had cast off its earthly bounds, while still being of the One Unified God, then he agreed and relished in it. The Bible was a lie, he said; only Matthew knew anything at all.

"When my torturers plied their task to silence his blasphemous tongue, he would vanish, like a puff of dust, only to reappear on the rack a day or a week later, ready for more.

"He knew things that he couldn't possibly know, and offered proof. If I wanted to prove him wrong, go to the bonfires on the coast, he said, give the shibboleth, and sign the book when the church bell was rung...all the faithful must attend."

January 15, 1580 - La Habana

Again there is unrest on Camaraco. It would be wise to station a garrison there, but the Crown will not spend the silver. Things had been quiet there since Fr. Fernando drowned eight years gone... oddly quiet. Not even pirates said there have lingered long. Now some who tried to settle there, along the northern coast, come to me to petition for soldiers, claiming that burnt bodies with their hearts cut out have washed up on their shore... Pirates must be fighting with one another, I shall take an armed corsair and some stout men and put an end to this...

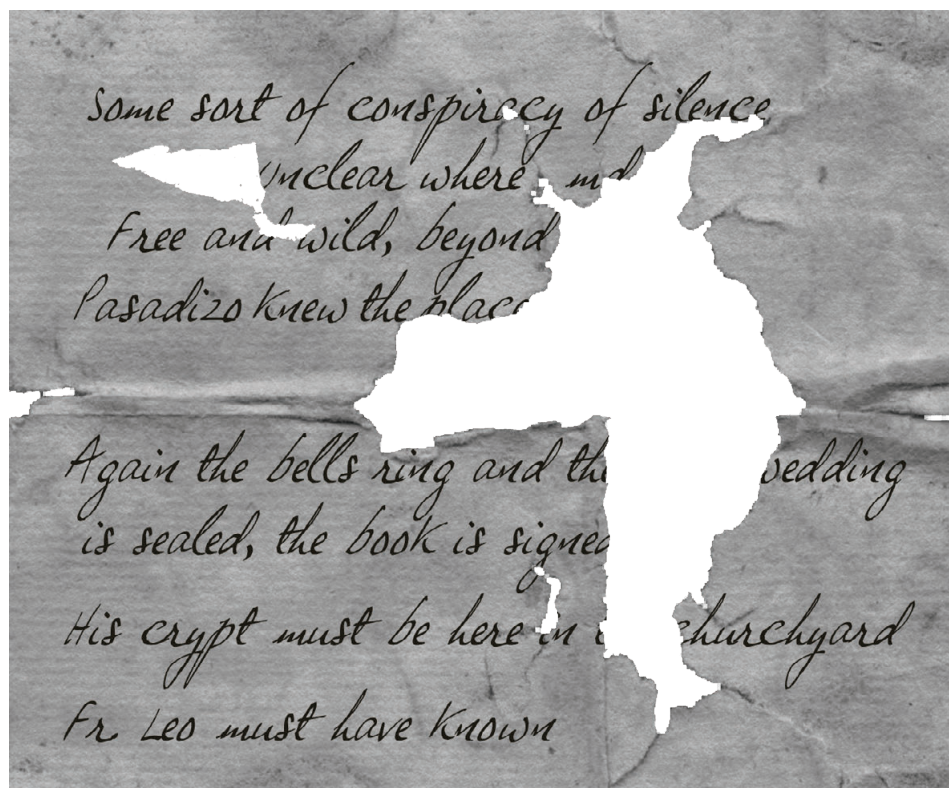
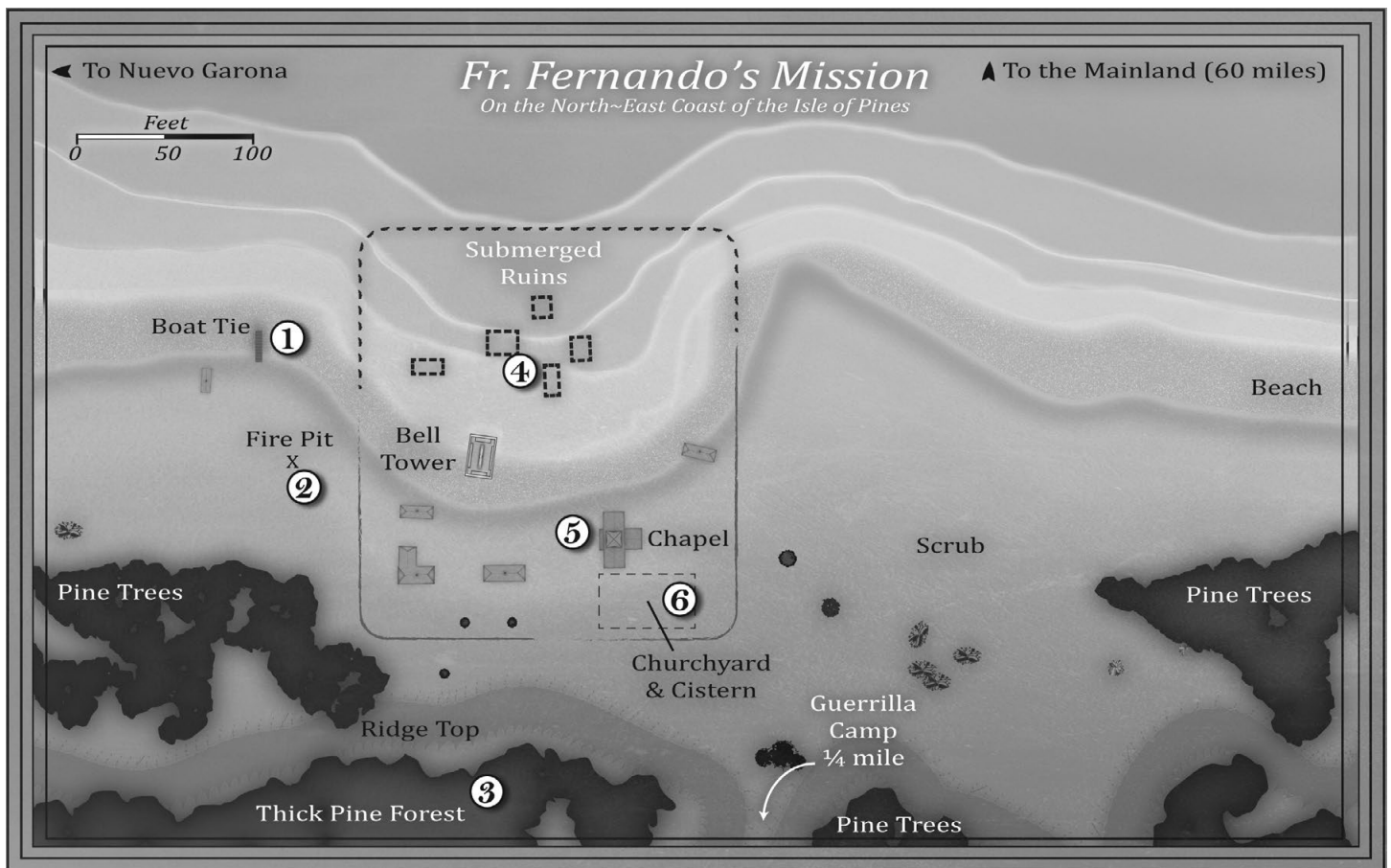
Servant Papers #6

was a lie, he said, only Matthew knew anything at all.

Although Fr. Fernando is said to have drowned in the surf at his Order's retreat, I must doubt this, for I saw him, God as my witness, in 1589. He was unchanged from how he had always appeared. I saw him on the beach, on the northern coast of Camaraco, an hour's sail east of the mouth of the river, near where his retreat had once been. He walked near the waters, still in his cassock. I called out to him, and his head turned toward me, but then he was gone, as if he had never been...I went to the abandoned mission to look for him further, and may all the Saints condemn me, I shall never go to that charnel pit again, not even to salvage the bell.

Servant Papers #7

PLAYER AIDS - MAPS & HANDOUTS



Servant Papers #8

The Bible of Friar Andre

This Spanish Bible dates to the late 15th century, and was the personal Bible of a Friar Andre, a junior inquisitor. It is, in itself, an unremarkable volume. However, Friar Andre filled the margins of the Bible with dozens of handwritten notes. These are the only known records of the mad ramblings of Father Guillermo De Goya as he lay dying. They are a firsthand account of the capture, interrogation, and possible escape of a very dangerous witch in 1513.

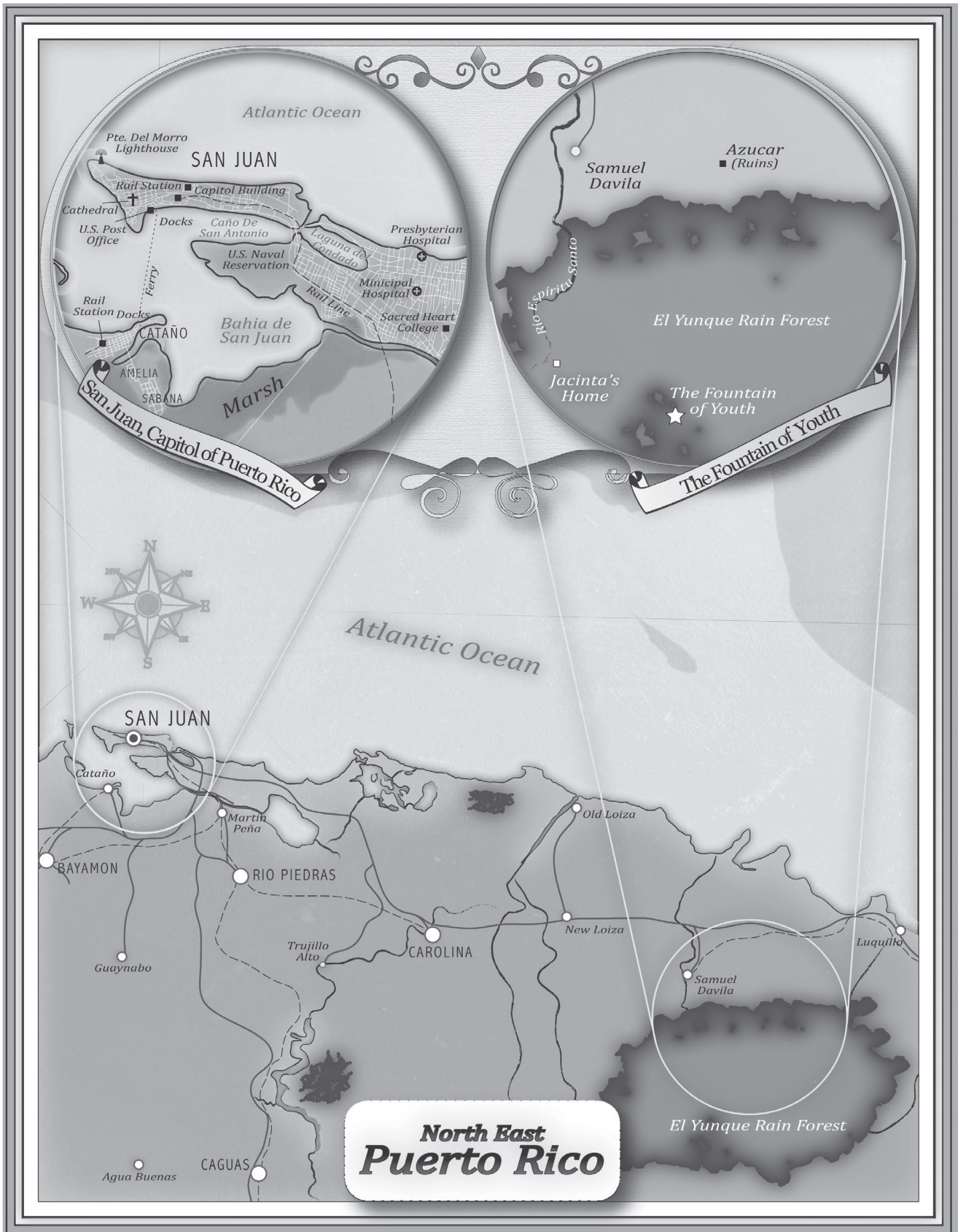
Reading these notes requires a Spanish Language check, unless one has more than 30% in that skill (whereupon success is automatic). It takes about six hours to read and cannot be skimmed as the entries are spread out throughout the book. Those who study the notes gain +2% in History, +4% in Occult, and +1% in Cthulhu Mythos (CMI +1, CMF +1, MR 2), while losing 1D3 points of Sanity. The key points are as follows:

- The author is Brother Andre, a junior clerk tasked with tending to a dying inquisitor, Father Guillermo De Goya. The man was horribly burned in a fire, and ranted insanely for several days before dying. The senior inquisitor, Father Marcello de la Rio, forbid Brother Andre from recording anything Father De Goya said. Brother Andre, obviously, disobeyed.
- During the uprising (the Taino-Spanish War, 1511-1518), many died of flash floods from sudden thunderstorms on completely sunny days, and there were men transformed into clawed, horned demons who tore apart anyone they could reach. Spanish, slaves, and natives were targeted equally.
- The uprising was caused by a Taino Princess named Guanina, who had seduced Don Cristobal de Sotomayor and lured him into an ambush. His injuries emboldened the natives, who no longer believed that the Spanish were invulnerable, and a massive uprising ensued.
- Her own people hung her, but no corpse was located. A woman matching her description was seen many times whenever men were transformed into the savage horned devils. The inquisitors eventually captured her, and identified her as the Taino Princess Guanina, who had somehow escaped death.
- Guanina confessed to every crime, save one. She refused the notion that she had used sorcery to seduce Don Cristobal, saying the only magic needed was the one all women possessed. Guanina said there was no sport in using magic to lead others to their doom; the challenge was getting them to go of their own free will. She called this The Deadly Game.
- The prisoner claimed to be the one who told the governor about the fountain of eternal life to lure him away so she could more easily set the island to chaos. However, none believed her, for it was reported that an old Taino slave had told him of this. The prisoner explained that she was timeless, eternal, a child, a maiden, and a crone.
- Guanina told them that the Fountain of Eternal Life was, in fact, on Puerto Rico and gave vague hints about how to find it. Brother Andre writes: "Father De Goya refused to tell me any of her clues, save that strange Deathless Flowers grew there. He would not say more, as he suspected I would seek the fountain in the hopes of healing his terrible wounds. He knows me too well, for I surely would."
- The prisoner resisted every torture, seeming to enjoy the pain as a wife welcomes her husband's caress after a long absence. Through it all, she offered hints and secrets, drawing the inquisitors ever deeper into her web of dark knowledge.
- The prisoner said that she worshipped many dark gods that gave her power, and knew science, alchemy, and sorcery beyond human understanding. When questioned on this she proclaimed not to be Taino, or from the Continent, or even to be human. She said her race was far older and greater than man, and that it lived eternally and dwelt deep below the earth in a faraway land.
- She said her people lived close to dark gods of the Earth, just above their black lands of N'kai, and danced with such evils as to shatter the minds of mortal men.
- Her inquisitors went mad from her confessions, dousing their records, their prisoner, and themselves in oil and setting it all alight. All was consumed by a fiery blaze, and "only Father Guillermo De Goya survived, although his body is scarred completely and he hovers near death."
- These records "are being made against the orders of Father Marcello del la Rio because Father De Goya swears upon God that Guanina escaped the fire and still lives." While everyone says these are just the ravings of a shattered mind, Brother Andre believes Father De Goya, and feels that these records will prove vital to stopping Guanina when she returns.

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