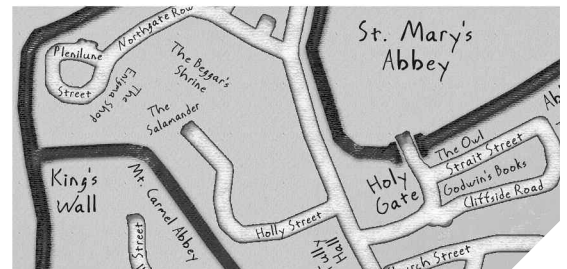


GURPS

Fourth Edition

Locations: Worminghall



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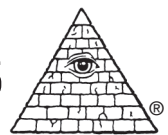
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*Gaudeamus igitur
juvenes dum sumus.
[Therefore let us be joyful
while we are young.]*

*– Gaudeamus igitur
(traditional)*

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INTRODUCTION

Adam followed the serving maid through the Salamander. He struggled not to be intimidated by his surroundings; he seldom had enough coin for taverns, after paying for parchment and a little food, and his clothes were visibly shabby next to those of the young mages he walked past. He reminded himself that poverty was holy, and no cause for shame.

The older man waiting in the private room wasn't shabby, but neither had he dressed to prove his worldly standing. He looked like a quiet scholar, but something more than a scholar's dispassion was in those eyes.

The older man thanked the young woman, and shut the door as she left.

"Be seated," he said, gesturing at the bench that ran around the walls of the room. "They call me Master Alanus. I see you've heard the name," he added, in a wry tone. "Will you have wine?"

Adam thanked him, and took a cup, from which he sipped cautiously.

"You're Adam, nicknamed the Gargoyle by some of the Goliards. It's said that you got the name because you're silent as a stone image. Before I may say more, I must ask for that silence." Master Alanus held out a crucifix and made a slight gesture with the other hand. "As a servant of King Edward, I bid you to hold what we say here secret, as the King's business. You may tell it to your confessor, if you think there is any sin in it, but to none else. Will you swear, in God's name?"

Adam gave the oath he was asked for. Then Master Alanus spoke of Adam's life, like a lawyer presenting a case: his childhood in Sussex, the discovery of his talent, his journey to Worminghall to study, his begging in the streets to support himself while he learned.

"At Merlin Hall," Master Alanus said, "we train young men for the King's service. Most come from noble houses, as I did.

But the house has discretion to admit any young man fit for service, whether high or low born. I have had you watched, as all students here are watched, and I believe you may be fit. I have secured the consent of Master Carolus to take you as a student, if you will. Will you essay it?

"Consider well before you speak. I do not offer you fame or honors. You will not want, within reason, and you will be taught as much as you can learn, not only to cast spells, but to fight and more secret arts. Your reward will be to serve, and sometimes to do evil, so that England may be saved from greater evil, and perhaps to suffer and die in that cause. And to prepare you, you will work harder than you have ever worked yet.

"Think well, and then speak: Yea or nay?"

Adam drank more of the wine while he gathered his thoughts – and wrestled with his doubts. At last, he found voice.

"In God's name, Master, I will undertake it, if you deem me fit for the work."

Schools for mages are a common theme in fantasy. Worminghall is such a school: a medieval university with a large faculty of magic, located in western England, near Wales. It's ready to use as a setting for a fantasy campaign.

Students at medieval universities were very young men – 14 was a common age to start attending. They were often far from their parents, and not closely supervised by their teachers, giving them a lot of freedom to get into trouble.



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Worminghall itself offers a variety of perils, both physical and magical, to test the skills and daring of mages in training. It's also a complex society, where students can seek mentors and friends and take sides in ongoing conflicts. It brings together young men from every background, from great wealth and desperate poverty – including hundreds of foreigners whose only common language is (often halting) Latin. Finally, it's a place where students can gain knowledge of magic itself, and test their newly learned spells.

As their learning advances, they can have adventures outside the city. The Welsh Marches are a wild, often lawless place. The last independent prince of Wales is dead, but rebellious nobles – not all Welsh! – and robber bands stage raids. Furthermore, not all mages learn their skills at the university; wizards and witches trained in older traditions roam the land.

CAMPAIGN USES

Worminghall can fit into an invented fantasy world as easily as into the real Middle Ages. For example, in a campaign based in Yrth (see *GURPS Banestorm*), a good place for it would be the River Smoke, by the Caithness border of Megalos – conveniently on the normal-mana side, but with a comparatively wild country not far away.

It could be on Earth, but in a later era: in the Restoration, with a young Isaac Newton revolutionizing the Faculty of Alchemy; in the age of steam, as magic confronts science and women seek access to education; or even in the present day, as a setting for urban fantasy.

For the GM using the Infinite Worlds structure, Worminghall might be on “Bacon-1” – named for Roger Bacon, one of the university's founders. This appears to be a close parallel with minor geographic divergences. Infinity analysts find it a puzzle that the timeline remains so close to Homeline history, despite the presence of high-powered magic and alchemy. However, that may explain how Bacon, an alchemist, comes to be alive in 1300, rather than having died in 1294, as he did in Homeline. The founding of the university in 1256, which

Bacon supported, was the first clear historical divergence, though it was followed after less than a year by Alfonso X (“the Wise”) endowing a Faculty of Magic at Salamanca.

INSPIRATIONAL SOURCES

GURPS Locations: Worminghall is an original setting; none of its content comes from previously published books. Some of its ideas were inspired by *GURPS Fantasy*, *GURPS Magic*, *GURPS Thaumatology*, and *GURPS Thaumatology: Urban Magics*. *GURPS Magic: Spell Charts* was indispensable in writing it and is highly recommend for planning students' courses of study. The city description format comes from *GURPS City Stats*; the treatment of military forces comes from *GURPS Mass Combat*.

*There are more things in
heaven and earth, Horatio,
Than are dreamt of in your
philosophy.*

– William Shakespeare, *Hamlet*

ABOUT THE AUTHOR

William H. Stoddard is the author of *GURPS Fantasy*, *GURPS City Stats*, and *GURPS Thaumatology: Urban Magics*. He also has written or contributed to many other *GURPS* books. *GURPS Locations: Worminghall* is his first setting book. He lives in San Diego, California, with his girlfriend, two cats, two computers, and more books than most medieval scholars ever dreamed of.

About GURPS

Steve Jackson Games is committed to full support of *GURPS* players. Our address is SJ Games, P.O. Box 18957, Austin, TX 78760. Please include a self-addressed, stamped envelope (SASE) any time you write us! We can also be reached by email: info@sjgames.com. Resources include:

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Errata. Everyone makes mistakes, including us – but we do our best to fix our errors. Up-to-date errata pages for all *GURPS* releases, including this book, are available on our website – see above.

Rules and statistics in this book are specifically for the *GURPS Basic Set, Fourth Edition*. Page references that begin with B refer to that book, not this one.

CHAPTER ONE

ARCANE

LEARNING

Where do wizards learn their mystic arts? In England in 1300 A.D., most of them study at Worminghall. Located in the English part of the Welsh Marches, the frontier region between the two countries, the town is dominated by the university, its students, and the businesses that serve them – especially taverns where they drink and debate thaumatological questions

late into the night. Nonmagical learning can also be found in Worminghall, but it's definitely in second place to magic.

The name of the city is pronounced "Wummel." Students and faculty are called "Vermians," from the Latin *vermensis*, "of the worm." A small group of houses and businesses across the River Severn is nicknamed "the Tail" (pp. 14-15).

A MEDIEVAL UNIVERSITY

Universities appeared in Europe during the later Middle Ages; the University of Bologna, the oldest, was established in 1088 A.D. England has three universities: Oxford, established no later than 1096; Cambridge, established in 1209 by scholars who left Oxford after a "town and gown" dispute; and Worminghall, established in 1256 after Oxford prohibited the study of magical arts.

Universities in this era are professional guilds, with a large measure of self-government. In English universities, the guild members are teachers. The teachers are all legally defined as clergy, "those who pray" (*oratores*). They fall under the jurisdiction of the Church, not secular courts. Students who are accepted at a university acquire the same exemption from secular law, with few of the duties of clergy. (Treat this as 10-point Legal Immunity, whereas actual clergy have 5-point Legal Immunity.)

The university isn't a separate building or complex of buildings. Wherever a master chooses to teach is part of the university. These locations are scattered through the city (see the map on p. 29).

TERMS

Instruction at Worminghall, as at other British universities, is divided into *terms*. Breaks in instruction take place at the great holidays of Christmas and Easter. Many English students are called home for the harvest in summer, and most masters do no teaching then. Terms are named for the holidays that come just before: *Michaelmas* begins the first Monday after the Feast of St. Michael and All Angels (September 29), *Epiphany* the first Monday after Epiphany (January 6), and *Easter* the first Tuesday after Easter (varied dates between April 4 and May 8). *Michaelmas* term

lasts 11 weeks; Epiphany and Easter terms together last 21 weeks. Their separate lengths change from year to year with the date of Easter. The current year's dates are as follows:

Michaelmas: Monday, October 3, 1300, to Saturday, December 17, 1300.

Epiphany: Monday, January 9, 1301, to Saturday, March 25, 1301.

Easter: Tuesday, April 4, 1301, to Saturday, June 10, 1301.

First Day at School

The new student must first find a master who's willing to teach him (*Masters and Students*, p. 6). The master will take him to meet the abbot of St. Mary's (*Thomas le Blank*, p. 33). This can take some time, with nearly 150 new students arriving in the weeks before and after Michaelmas (*Terms*, above). Students with higher Status go first.

The abbot asks a few questions in Latin: *what are you called*, *where is your native land*, *what do you wish to study*, and so on. A prospective student who speaks only Broken Latin must roll vs. IQ to get through this; if he knows no Latin at all, he fails automatically.

If the youth is accepted, his name is added to the registry (*matricula*). This grants him official standing as a student.

Later that day, a pair of older students visits the new student for an unofficial ceremony, the *jocund advent*. This starts with their claiming that he's a "yellowbeak" (*bejaunus*), a hideous and savage monster that needs to be purified through hazing. How serious the hazing is depends on a general reaction roll for the older students or a suitable Influence roll by the new student. Afterward, he's welcomed into the community in a feast for his master's other students – which he has to pay for!

MASTERS AND STUDENTS

Becoming a student requires being accepted by a master. The relationship with a master is the focus of an academic career. There are about 100 masters in the various faculties (see *Census Eruditorum*, p. 9).

Finding a master normally takes a search roll, like that for a hireling (pp. B517-518). Aspiring students can make one attempt a week at +2 (see the city stats on p. 12). If the attempt fails, additional attempts *the same week* are at a cumulative -2 per previous failure.

A successful search gets the student an interview with the master. Masters normally *want* to take on students, though they dislike untalented or ill-mannered students. Make a loyalty roll (p. B562) to find out what the master thinks of the student, with the normal reaction modifiers, both for general reactions and specifically for loyalty. If the reaction is Very Bad (1-3) or Disastrous (0 or less), the master dismisses the student out of hand. Keep track of the loyalty score, and roll against it if a student gets into trouble, or requests special instruction.

To determine loyalty modifiers for offering high or low fees, assume a typical instructional fee of \$150 a month per student.

The student need not study under the first master he finds; he can look for a better one. However, each master he rejects gives him a *permanent* -1 to further search rolls, as word of his high expectations gets around.

In the Faculty of Magic, masters customarily determine a prospective student's elemental affinity (*The Elements of Magic*, p. 8) and refer him to a master for that element. Treat a successful search as leading to such a referral. A student with no special affinity *may* be asked about his personal interests and referred accordingly – or taken as a student by a master from some random element.

A student can bypass the search roll if he has a letter of introduction to a specific master. Such a letter may also give him a bonus on the loyalty roll, typically +2. Treat having such a letter as a Favor worth 1 point.

Students get their main instruction from their masters, but they may be sent to other masters for special subjects.

The Hours of the Day

England has no mechanical clocks, and doesn't number hours from one to 12. Instead, the English use the canonical hours, developed in monasteries to schedule daily prayers. Eight hours are usually recognized.

Matins is said before daybreak, ending with sunrise.*

Lauds comes just at the end of *Matins*, after a short break.

Prime is about an hour later.

Tierce is midmorning (about 9:00 a.m.).

Sext is midday.

Nones is midafternoon (about 3:00 p.m.).

Vespers is said at sunset. The evening meal follows it.

Compline is said later during the evening, just before bedtime (between 6:00 and 8:00 p.m.).

* In strict observance – for example, by cloistered monks and nuns – *Matins* may come as early as midnight, and not later than 2:00-3:00 a.m.

It's common for masters of magic to send students to the Faculty of Arts (p. 9) to gain background knowledge. As students learn more, they may change masters.

DAILY ROUTINE

For students at Worminghall, daily life is organized around study. Students may rise at *Matins* or sleep until nearly *Prime* (*The Hours of the Day*, below), but by *Prime*, they are expected to be at morning lectures. At *Tierce*, classes shift to disputations. The day's first substantial meal is at *Sext*, followed by a rest period. Diligent students then attend one or more shorter lectures at *Nones*. At *Vespers*, they eat another meal and then either return to their rooms to study, or go to taverns to drink, flirt with barmaids, brawl, or engage in less formal disputations. Officially, they should be in bed at *Compline*, but many stay up and sleep late the next day.

A student who attends to his studies gains an average of 100 hours of training a month (see *Study Rolls*, p. 36). Other students may gain practical experience, of magic or less arcane matters, by roaming about the town and getting into trouble.

University rules require all students to speak Latin. However, many students break the rules, in emergencies or for convenience.

THE STUDENTRY

Students at the university number about 1,200 (*Census Eruditorum*, p. 9), roughly 60% English. The Faculty of Magic has many foreign students, as few other universities teach magic (the nearest is Salamanca, in Spain). English and foreign students often quarrel.

Students are also divided between secular students, known as *Goliards*, and monastic students who prefer religious devotion and scholarship to careers. Secular students are the great majority here. Religiously motivated students usually favor theology (taught mainly in Paris) or arts (taught here as preparation for advanced subjects other than magic).

Students come from every economic level of society. A few are very poor or very rich. To assign a student's Wealth level at random, roll 3d on the following table.

Roll	Description
3-4	Dead Broke: lives by begging in the streets, effectively a poorly paid freelance job.
5-8	Poor or Struggling: dependent on a monastery or other charity; may be put to work as a part-time servant or in a scriptorium; may have limited help from family.
9-12	Average or Comfortable: supported by parents or other family; must work during summer months.
13-16	Wealthy or Very Wealthy: merchant or gentry; well-funded; need not work.
17-18	Filthy Rich or better: from an aristocratic family; has a house and private tutoring.

Student life is often wild. Universities don't attempt close supervision of collegians. If they spend more time in taverns than at lectures, fight duels, or join gangs and intimidate other students, it's nobody's job to stop them. Some poorer students even turn to crime for extra income.

A student who falls into heresy or prohibited magic (*Magic Licit and Illicit*, p. 32) will be called up before university authorities, but there are few other restrictions. The positive side of this is that students are free to have adventures; the negative side is that new and friendless students can face serious abuse from other students, with no one to protect them. Student excesses also provoke hostility from the townspeople, which can go as far as open rioting – and rioters don't necessarily distinguish quiet scholars from disreputable brawlers (*Civil Disorder*, p. 13).

OFFICERS OF THE UNIVERSITY

The titular head of the university is the abbot of St. Mary's (*Thomas Le Blank*, p. 33). In practice, the *chancellor* of the abbey (*Brother Rudipertus*, p. 17) makes most administrative decisions. He now spends nearly all his time on university business.

Meeting as a body, the *syndics* of the faculties make academic decisions. The Faculty of Magic has four syndics (see below); the other faculties have one each. The chancellor presides over these meetings, and casts tie-breaking votes if needed. The chancellor judges most legal cases involving a master or a student; serious cases are taken before the abbot.

The university is allowed to regulate any aspect of the town's economy that impacts the scholars, including rented housing and the price of food and drink. This duty is performed by the

Student Income and Wealth

Most students at Worminghall have no jobs and aren't self-supporting. The usual rules on economic matters – for example, income and starting wealth – are an awkward fit. A different interpretation works better for those who are economically dependent.

A dependent person's *Wealth level* (*The Studentry*, pp. 6-7) represents the resources of his family, not personal wealth. He shares in his family's home, clothing budget, and similar assets, rather than having his own. He has access to 20% of the usual starting wealth as discretionary funds, for such things as grimoires or nights at the tavern.

However, he doesn't have to earn his own income; his parents or guardians support his living expenses and his studies. If he spends summers at home working, they can contribute 1/2 of typical monthly pay for their Wealth level. If he doesn't, they can contribute 1/5 of typical monthly pay for their Wealth level. If the student spends the summer with his family, he doesn't get money for living expenses during the summer; he shares in their lifestyle and is included in their cost of living.

If a student's family owns a house in Worminghall where he lives year-round, he neither pays living expenses nor gets money for them. He gets 1/6 of typical monthly pay if he works during the summer, or 1/15 if not, to be spent on instruction and incidental expenses.

proctor, a senior student elected by his fellow students for one academic term. Each term starts with the proctor paying for a banquet, which limits the post to students from wealthy families. The proctor appoints the *monitors*, students licensed to visit any lodging house or tavern where a student lives, inspect its housekeeping, and sample its food and drink (see *Local Politics*, p. 12, for further information). Since the meal is free, there's a lot of competition for this office.

THE FACULTIES

The university has five faculties: Alchemy, Arts, Canon Law, Magic, and Medicine. Within the university, the Faculty of Magic predominates. Magical spells are apportioned among four traditional Elements (p. 8), each represented by its own syndic (*Officers of the University*, above). There's a longstanding rivalry between the Faculty of Alchemy and the Faculty of Magic, in which the Faculty of Medicine usually sides with the Faculty of Alchemy. Meanwhile, the Faculty of Canon Law has close ties with the Faculty of Magic – its nickname among students is "the fifth Element." As a rule, the nonmagical faculties only get their way if the Faculty of Magic is split.

The syndics of the four Elements are Jacobus Calvus, for Earth; Brother Laurentius, for Water; Odo Castrensis, for Air; and Father Mauritius Theophilus (pp. 31-32), for Fire, the senior syndic in the faculty.

CURRICULUM

Students pass through several stages.

- Basic education typically takes four years, after which the student is classed as a *bachelor*.

- Advanced basic education takes three more years.
- After advanced basic education, a student spends two years teaching, at the end of which he is titled *master*. He then receives the *ius ubique docendi*, the right to teach at any university anywhere. This is a version of License from **GURPS Power-Ups 2: Perks**.

- A student may go on to higher studies, at the end of which he is titled *doctor*. Advanced students are counted as members of the university (the guild of teachers), and share in its privileges.

Basic education normally begins with the seven liberal arts (see below). After four years, a student can work as a grammar-school teacher for boys preparing to attend the university. A student who completes seven years is ready for alchemy, law, medicine, or theology – or higher studies in arts. The course in arts can also lead to the priesthood.

The magical arts are an exception to this pattern. Magic has the prestige of the higher faculties, but is taught alongside the liberal arts, rather than building on them, to avoid letting a mage's gifts lie fallow too long. Rarely, a student with a late-awakened or late-discovered gift will enroll with the Faculty of Magic after completing his studies in the Faculty of Arts.

The Elements of Magic

The Element of Air deals with the atmosphere, sound, and the intellect. The Element of Earth has power over earth, physical objects, and the body. The Element of Fire has power over fire, light, movement, and the nonrational mind. The Element of Water affects water and living things. For details, see *Appendix* (pp. 38-39).

This grouping is mainly administrative. Teachers vote within their Element, and students learn advanced magic only from one Element, but One-Element Magery is rare (see *Appendix*).

Students of magic believe that each Element has an affinity to a certain personality type, based partly on the theory of humors taught in the Faculty of Medicine. Fire is thought to suit hasty, quick-tempered people. Water is home for the calm and sympathetic. Earth fits the practical and persistent and those who like to build things. Air suits free spirits who love to talk and dream. A new student's affinity can be identified with a roll against Esoteric Medicine-1, Fortune-Telling (Astrology or Physiognomy)-2, or the spell *Aura*. Women at Shrewsbury Hall (p. 19) have

their own nicknames for the four types: the fiery scolds, the watery nurses, the down-to-earth pruders, and the airy flirts.

At the GM's option, these traits may be reflected in mental disadvantages and advantages.

<i>Element</i>	<i>Disadvantages</i>	<i>Advantages</i>
Air	Compulsive Lying Laziness Overconfidence Short Attention Span	Fashion Sense Versatile Voice
Earth	Greed Hidebound Stubbornness	Common Sense Single-Minded
Fire	Bad Temper Callous Fanaticism Impulsiveness	Combat Reflexes Daredevil
Water	Charitable Combat Paralysis Compulsive Generosity Indecisiveness	Empathy Sensitive

The Arts

The basis of the arts is Aristotle, "the master of those who know." The arts are divided into the language-oriented *trivium*, concerned with matters of opinion; and the mathematical *quadrivium*, where logical proof is possible. In **GURPS** terms, these are defined as follows.

Grammar is Latin, at least to the Accented level, together with Linguistics. It can also include Writing.

Rhetoric is primarily Public Speaking, but includes figures of speech and literary forms, represented as Literature.

Dialectic is Philosophy (Scholastic), based on Aristotle.

Arithmetic is Mathematics (Applied), used to solve problems involving calculation. It can also include Accounting.

Geometry is Mathematics (Pure), emphasizing proofs. It can also include Mathematics (Surveying).

Astronomy is of course Astronomy – observational astronomy as well as astronomical calculations with the astrolabe.

Music is actually the study of fractions, ratios, and proportions, part of Mathematics (Pure), and its application to music theory, defined as Musical Composition. Most students have some training in Singing.

Magical Instruction

Magic as learned at Worminghall is a variant of the standard mana-based magic of the **GURPS Basic Set** and **GURPS Magic**, following a distinctive medieval approach called *image magic* (see *Appendix*, pp. 38-39). Spells are learned one at a time, as separate skills. Most spells have other spells as prerequisites. The casting of spells is enhanced by the skill of Symbol Drawing (Image Magic). A roll vs. Symbol Drawing before a spell is cast adds half the margin of success (rounded down) to effective skill with the spell. No penalty is incurred for failure, as spells can be cast without using symbols (see *Folk Magic*, p. 13).

Before a student learns actual spells, he studies Symbol Drawing. At the same time, he attends lectures on grammar in the Faculty of Arts, which improve his knowledge of Latin, the usual language of spells. He gains a mental vocabulary of names, symbols, and figures, each with a long list of examples of what the sign means and how it can be applied in various situations. Courses in magic study the nature and affinities of the things magic might affect.

After learning these basics, the student goes on to study spells, and work on casting them (*Practicum*, p. 10). Ambitious students seek out opportunities to cast spells, and even engage in contests of magical skill (*The Salamander*, p. 24). University rules attempt to limit such risk-taking but can't entirely prevent it. Unofficially, many magic teachers think some risk-taking helps develop a student's talents, and overlook it if it does no lasting harm.

This supplement provides detailed information on several masters in each Element:

Air (11 masters) – Cecil (p. 17), Alanus Montefortis (p. 31), Edmund Younghusband (p. 20).

Earth (8 masters) – Fredericus Saxoniensis (p. 17).

Fire (8 masters) – Marcus Florentinus (p. 20), Renatus Macer (p. 17), Mauritius Theophilus (pp. 31-32).

Water (12 masters) – Archemboldus Caledoniensis (p. 18), Cole Silvanus (p. 20), Olaus Vermensis (p. 32).

The Higher Faculties

Faculty of Alchemy: Alchemy is a specialized application of natural philosophy. The alchemist studies hidden virtues of natural substances and learns to intensify them. Students of alchemy gain Expert Skill (Natural Philosophy), as well as Alchemy. They don't study chemistry separately; alchemical and chemical theories of matter are quite different, so Chemistry defaults to Alchemy at -3 for analytical and synthetic procedures. Simple extractive procedures use unmodified Alchemy.

Faculty of Arts: Higher studies in arts focus on natural, moral, and mental philosophy. Treat the first as Expert Skill (Natural Philosophy) and the other two as Philosophy (Scholastic). Some students of moral philosophy also learn Meditation.

Faculty of Canon Law: Canon law is the law of the Western Church; it includes the rules distinguishing licit from illicit magic (p. 32). The skill is Law (Catholic Canon), often with a further optional specialty. Students also may learn Administration, Public Speaking, or Writing.

Faculty of Magic: Advanced students in magic study Thaumatology, working to advance the theory of magic. Symbol Drawing (Image Magic) defaults to Thaumatology-4. Advanced work also includes spells with many prerequisites, in such fields as enchanting and shapeshifting.

Faculty of Medicine: Medicine is Galenic medicine, based on balancing the bodily fluids or humors. Students of medicine learn to observe, diagnose, and prescribe; they don't perform surgery, which counts as working with the hands, and human dissection is

prohibited even to surgeons. The main skills are Esoteric Medicine (Galenic) and Diagnosis. Some doctors also learn Psychology, based on humoral theories of temperament (see *The Elements of Magic*, p. 8). Galenic medicine is fully effective for treating wounds with first aid and/or medical care (pp. B424-425); for other conditions, it's better at treating symptoms than causes (*GURPS Low-Tech*, pp. 150-153).

Census Eruditorum

Faculty	Students		Masters
	Basic	Advanced	
Alchemy	–	15	3
Arts/Philosophy	630	15	52
Canon Law	–	30	5
Magic	420	60	39
Medicine	–	30	6
Total	1,050	150	105

The teacher reads aloud from a text – in this case a grimoire. Often this is in a dead language that the student hasn't fully mastered. The students memorize what the teacher reads, and they recite it back. The teacher corrects their recitals, answers questions about the text, and explains what it means.

– *GURPS Thaumatology: Urban Magics*

LEARNING LESSONS

Ordinarily teaching takes place “off camera,” as part of a student's daily routine. Dramatic scenes of instruction take three forms: *lecture*, *disputation*, and *practicum*.

LECTURE

The instructor reads aloud from a grimoire or other text to a group of students, line by line. After each line, he pauses to discuss what the line actually means, what proves it's right, and how it follows from what has gone before. This is particularly suited to magic, because spells are short formulae – but each formula sums up a vast amount of background information.

For each lecture, roll against the *lower* of the instructor's Teaching or skill in the subject, at +5. Success gets the material across; critical success gets it across memorably. Failure means the students need to hit their books (if they own any – see *The Price of Books*, p. 21) and puzzle it out. Critical failure

means the explanation is seriously misleading, requiring an IQ roll at -2 to clear up, with one attempt allowed per day. The misunderstanding may be roleplayed as the equivalent of a quirk-level Delusion (p. B164).

The number of students modifies the instructor's effective skill. In the *Size and Speed/Range Table* (p. B550), look up the class size in the “Linear Measurement” column, reading “yards” as “students”; the modifier is the corresponding number in the “Speed/Range” column.

At a successful lecture, students can try to copy down the text as the instructor reads it, with an IQ or Writing roll, at +5 for Eidetic Memory, or +10 for Photographic Memory. If the instructor achieved a critical success, this roll automatically succeeds. Students who can afford parchment will gradually accumulate a personal grimoire; poorer students copy the text onto wax tablets and review them in the evening.

DISPUTATION

The instructor asks a student to argue for a conclusion on some topic. In basic classes, this will be a topic the instructor has lectured on; more advanced students will be sent to research new knowledge. In the first case, Research can give bonuses or penalties to the presentation (see below). In the second, no presentation is *possible* if Research fails.

Disputation takes the form of a debate between the student and instructor. This is an instructive exercise rather than an actual debate, though real debates are also called disputations.

A disputation involves two Quick Contests. First is a Quick Contest of Public Speaking between the student and the instructor. Penalties apply for Broken or Accented Latin. A Research roll can also modify the roll: -2 for critical failure, -1 for failure, +1 for success, +2 for critical success. Good roleplaying of the student (in the form of a clever and plausible argument) gives a bonus of +1 to +3; a tongue-tied player gets no bonus but isn't penalized.

For the debater who wins, use *the same* Public Speaking roll in a Quick Contest vs. the average Will of the audience. Normally this equals their average IQ, typically 11-13 for students. If he wins again, he impresses the audience; his arguments will be quoted to other people. If he loses, the debate was only a dry, formal exercise.

The instructor may use less than his actual skill: perhaps Public Speaking-12 for an introductory class or Public Speaking-15 for an advanced one. Alternatively, he may ask two students to debate each other; the same rules apply, with the second student substituted for the instructor. Both students use their actual skill!

PRACTICUM

For students learning spells, actual practice in casting takes the place of disputations. Each new spell requires long hours of further study. It's not enough to memorize a few hand passes and a Latin phrase. Rather, the mage has to review the concepts that make up the spell, and the symbols that represent those concepts. He then must integrate the words and gestures with that knowledge.

Casting a spell may take as little as one second. Symbol Drawing takes a minimum of one extra second to call up a relevant mental image, or trace it in the air with gestures. Taking extra time (p. B346) to draw symbols physically – for example, on a wax tablet with a stylus – gives bonuses to Symbol Drawing, which often result in larger bonuses to casting. Bonuses from Magery do *not* add to effective skill in Symbol Drawing.



Magic is an art, not a science. Just as a musician might spend hours of rehearsal to get a single phrase right in a song, magic is equally demanding. Magic classes are filled with students trying to assume the right stance, make the right gestures, say the right phrases, and keep their eyes on the target of the spell, *all at the same time* – and getting some of them wrong. Spell practice largely replaces both lectures and disputations in the Faculty of Magic.

Finally, mages need to cast spells under less-than-ideal conditions, especially if they have adventures, engage in arcane duels, or join armies. Being able to cast a spell in a quiet classroom, with no time pressure, isn't enough to count as *knowing* it. Once a student has the basics down, a competent magic teacher will challenge him – for example, picking students at random, without warning, and demanding that they cast a spell on an unexpected object. A worse ordeal

for many students is being called up to demonstrate a spell before the other students. The master may expect them to learn from the caster's success, or from the master's critique of his failure!

To roleplay such training, use the following rule: Once a student has put in enough study for familiarity (p. B169) – two weeks of practice in class, or one week of intense effort, with a Will roll – he can cast the spell at IQ-6 (IQ-7 for Very Hard spells). Initially his teacher will provide easy tasks and favorable conditions, worth +4 to +6 to skill, plus any bonuses from Symbol Drawing. Under typical conditions, his skill is much lower, and his chance of critical failure much higher. After 200 hours, he is fully trained (1 point in the spell).

*On Mondays, Wednesdays
and Fridays it was Court Hand and
Summulae Logicales, while the rest
of the week it was the Organon,
Repetition and Astrology. The governess
was always getting muddled with her
astrolabe, and when she got specially
muddled she would take it out of the
Wart by rapping his knuckles.*

*– T.H. White,
The Sword in the Stone*

CHAPTER TWO

TOWN

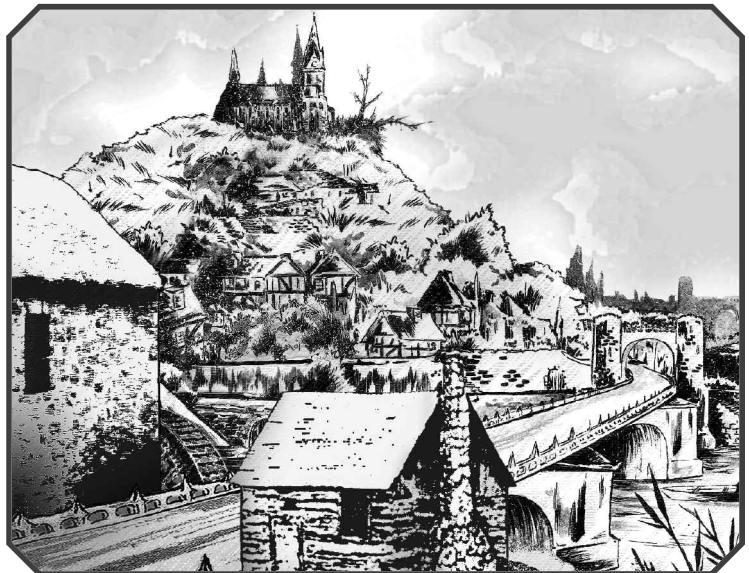
AND GOWN

Legend says Worminghall was founded with the wealth from a dragon's hoard, which gave it its name. The hall became a Benedictine abbey in Anglo-Saxon times. The Normans granted the abbot feudal rights over the surrounding lands, and later made him a Marcher lord charged with resisting Welsh invasions. Between the abbey school and several smaller monastic foundations, Worminghall was a natural choice for dissident Oxford scholars seeking a place to teach and study the magical arts.

ANNALS OF WORMINGHALL

The following historical dates are important for Worminghall.

- 410 A.D.** – The Roman emperor Honorius advises the British that he cannot provide troops to defend them against invaders.
- 428** – The Saxon leaders Hengist and Horsa settle in Kent.
- 489** – The legendary Welsh hero Ercwlff spends the hoard of a dragon to build a hall overlooking the River Severn.
- 584** – Crioda becomes first king of the Anglo-Saxon kingdom of Mercia.
- 757** – Offa inherits rule of Mercia.
- 779** – Offa extends boundaries of Mercia west over the Severn.
- 780-800** – First Anglo-Saxon settlers move in, give village the name “Worminghall.”
- 785** – Start of construction of Offa’s Dyke for protection against the Welsh.
- 795** – Offa grants Ercwlff’s hall to Benedictines as site of St. Mary’s Abbey.
- 1006** – Village included in shire of Scrobbsbury (later Shrewsbury, later Shropshire or Salop).
- 1066** – William the Bastard of Normandy conquers England; recognizes abbot of St. Mary’s as feudal lord.
- 1102** – Earl of Shrewsbury forfeits his title after supporting Robert Curthose against Henry I; abbot of St. Mary’s recognized as a Marcher lord with quasi-royal local prerogatives.
- 1103-1108** – Construction of the Tower to house a garrison for defense of the border.
- 1180-1195** – Worminghall enclosed by King’s Wall in response to Welsh raids.
- 1215-1234** – Invasions of western England by Llywelyn the Great of Wales, ended by the Peace of Middle, which is maintained until Llywelyn’s death in 1240.
- 1256** – A party of wizards and scholars from Oxford gain the abbot’s permission to settle and teach in Worminghall.
- 1261** – Student riots after several students face criminal charges; abbot proclaims all students to fall under canon law.
- 1265-1283** – St. John the Baptist’s, Worminghall’s principal church, is rebuilt in the Gothic style.
- 1266** – Henry III charters Worminghall as England’s third university.
- 1272** – Edward I becomes king.
- 1275-1278** – Construction of New Wall extends the boundaries of the city.
- 1277** – “Town and gown” riots.
- 1282** – Llywelyn’s grandson Dafydd ap Gruffudd raises a Welsh army to attack England.
- 1283** – Dafydd ap Gruffudd is taken captive; he is hanged, drawn, and quartered for treason at Worminghall.
- 1285** – Edward I organizes the Royal Wizardry to provide magical services to the Crown.
- 1286** – Violent “town and gown” riots; Brother Thomas le Blank, a monk at St. Mary’s, succeeds in making peace.
- 1288** – Lieutenant Walter Bigod assassinated by Welsh archers; Lieutenant Isengrim St. John replaces him.
- 1290** – Edward I expels all Jews from England.
- 1293** – Abbot Gervas dies; Brother Thomas elected his successor.
- 1300** – The current year.



LOCAL POLITICS

The biggest division in Worminghall's internal politics is "town and gown": opposition between the local citizenry and the university, whose students come from all over Europe and have little respect for local customs. The townsfolk outnumber the scholars, but many townsfolk are women and children. The students are legally clergymen, and thus exempt from ordinary criminal justice, and many of them are mages. Also, the abbot of St. Mary's (*Thomas Le Blank*, p. 33) is the head of the university *ex officio*, and tends to decide in its favor. Therefore, the balance of power lies with the scholars.

Worminghall's townsfolk don't include any nobles; the city's feudal overlord is the abbot, not a secular duke, earl, or baron. The important people are wealthy merchants and a few royal officers. Most people are tradesmen, servants, laborers, or petty criminals. Under a charter from the abbot, the city's property owners elect a mayor and other officials.

Worminghall's charter includes a standard provision of medieval law: Anyone who lives within its walls for a year and a day is absolved of feudal obligations. A saying of the time was "City air makes free." Immigrants seeking refuge from serfdom or grasping landlords keep the city growing, despite the unhealthy environment.

The townsfolk have limited political bargaining power; usually their best bet is to appeal to the Church or the Crown, which can get expensive. As a rule, they settle for marginal gains. For example, five years ago, they persuaded the royal chancellor to write to the university, saying that no more than six monitors should "inspect" any establishment and that no establishment should be inspected more than once in six months. This ruling wasn't popular with the students, who claim that many houses' food suddenly becomes edible when six months are up and reverts to swill after the next inspection.

The position of the townsfolk might improve in a few years, if Father Ralph le Normand's aspirations are fulfilled (p. 34). However, these decisions could lead to more "town and gown" conflict. The townspeople would almost all support him, but the

students would mostly detest the idea, so there could be riots in the streets again.

*And see ye not you bonnie road
That winds about the ferny brae?
That is the road to fair Elphame,
Where thou and I this night
maun gae.*

– "Thomas the Rhymer"
(traditional)

DAILY LIFE

Townspeople mostly spend their days hard at work. Earning enough to live on takes 10 hours a day, six days a week. Most of this is physical labor, usually as a craftsman or servant. Sundays and frequent religious holidays are given over to church services.

Residents who are better off include officials, merchants, and successful craftsmen. They can work shorter hours, and their work is often less physically demanding. They can also afford servants to do the heavy, tedious work in their households. Hiring a servant is one of the first marks of gaining Status 0 or better.

The citizens are keenly aware of social standing. Minor offices in a guild, a congregation, or the city government are often contested bitterly, if quietly. People who get a little extra money buy land inside the city walls, or improve their own houses. The wealthiest residents own enough to live off the rents.

Worminghall (1300 A.D.)

Population: 9,600 (Search 0)

Physical and Magical Environment

Terrain: Woodlands

Appearance: Attractive (+1) **Hygiene:** -1

Normal Mana (Rare Enchantment)

Culture and Economy

Languages: Latin, Norman French, Middle English

Literacy: Broken

TL: 3

Wealth: Average (x1) **Status:** -2 to 5

Political Environment

Government: Theocracy/Municipality

CR: 3 (Corruption -1)

Military Resources: \$0.1M **Defense Bonus:** +8

Notes

Worminghall grew up around St. Mary's Abbey; the abbot is also the titular head of the university and the head of government. The city has several monastic communities that have high sanctity; the rest of the city has normal sanctity (see *Clerical Magic*, p. B242). Search rolls for any academic purpose (seeking information, buying a book, finding a teacher) are at +2. Rolls connected with the wool trade are at +1. See *Military Strength* (p. 22) for details on military resources.

The Tail (pp. 14-15) isn't actually a city, or even a village. However, a few of its characteristics can be treated as stats: population 600 (Search -2); +3 to find illegal activities; CR2 (Corruption -1). Its "government" might be described as Anarchy/Oligarchy/Subjugated – such organization as it has is mostly self-help, unless the abbot finds it necessary to send in forces from the Tower (p. 22).

The nonuniversity economy is based primarily on the wool trade; Shropshire wool is of exceptional quality and in high demand. River barges ship wool and other goods. A market for sheep, poultry, and other local livestock is held every Wednesday.

The university itself is an important source of revenues. Without the students, some of Worminghall's taverns would go out of business, and many would become smaller and poorer. Lodgings for students aren't especially profitable to run, between legal limits on rent and property damage. Nonetheless, townspeople's competition for the remaining housing first drove up rents, and then encouraged extensive construction inside the New Wall (p. 14), enriching many property owners. Student and faculty custom supports a variety of specialized businesses (*The Enigma Shop*, p. 20; *Godwin's Books*, pp. 20-21; *Gib the Tailor*, p. 25). Many townspeople have picked up a bit of Latin from dealing with students.

Students who don't complete their education often turn to educating younger boys (*Curriculum*, pp. 7-9). Townsfolk can easily find teachers for their sons, if they think instruction would be profitable, from charity schools taught by friars (*Poor Friars of Worminghall*, p. 16) to private tutors living in their own houses. An unusual number of Worminghall families have sons who go into literate professions or become clergymen.

CIVIL DISORDER

The worst thing about living in Worminghall is the students. Their legal immunity means they can generally do as



Folk Magic

The laity in Worminghall include people who use various forms of magic, without having studied them formally. Nearly all the women who use magic are in this position. This *folk magic* encompasses several different approaches, though practitioners mostly aren't interested in scholastic classification – they will learn anything that works. (For the Church's views of these sorts of magic, see *Magic Licit and Illicit*, p. 32.)

Natural magic is based on inherent supernatural qualities of certain substances. Herb Lore skill brings out these innate powers. Several families have old plant-based recipes passed on from mother to daughter (or a favored daughter-in-law or niece). The same skill can be used with substances of animal origin, such as honey or bezoars ("stones" formed from compacted hair in the stomachs of goats, able to be made into antidotes giving +3 HT versus poisons).

Folk practitioners know a few spells of the type included in *image magic* (pp. 38-39). In general, these are limited to spells that don't have other spells as prerequisites. Folk spellcasters don't learn Symbol Drawing and can't benefit from its bonuses.

A third approach is *ritual magic*, which calls up demons, angels, or spirits to serve the mage. Folk practitioners who pursue this keep it quiet, as the Church classifies it as necromancy and forbids it even to scholarly wizards. The Church insists all spirits are demons seeking to corrupt mortal souls; other traditions say mortals can make friends with the Fair Folk or other spirits of the land. Some practitioners have secret books of Necromantic spells; others have advantages such as Medium or Channeling. Either type may acquire spirit Contacts who can cast specific spells for them, often spells the practitioners themselves don't know.

they please, up to the point where city officials can talk the abbot into expelling them. Every decade or two, a student does something bad enough to stir up riots. Most students are decent, but even a decent young man can run wild. "Goliards"

(secular students) are viewed stereotypically as rich, privileged, and hedonistic – sometimes perfectly true, though many secular students are as serious as monastic ones.

Not that the city is perfectly law-abiding! Everyday life is violent, with a lot of brawls and an occasional knifing. Going about the streets armed with more than a knife or a staff will attract questions from the authorities. Even so, workingmen and servants may use these basic weapons if a fight starts. Young men from respectable families are more likely to meet outside the city for a duel. Several of these have taken place behind the Sting (pp. 24-25).

The southern part of the riverbank is a rough part of town. Bargemen come on shore to visit taverns. They may brawl with each other, but their sense of honor requires them to gang up on townsfolk or students (*Rivermen*, p. 27).

Two watchmen guard each outer gate at night, under the supervision of the city constable. They can call on the citizenry to pursue lawbreakers – a custom known as "hue and cry."

CHAPTER THREE

PLACES

A visitor or new student to Worminghall will need time to learn his way around. The city has hundreds of buildings of varied sizes, on streets that wind up and down hill (see the map on p. 30). After a year's residence, a student has Area Knowledge

(Worminghall) at the default of IQ-4. If he hasn't spent all his time in the classroom, he can acquire the skill. Area Knowledge covers the various places described in this chapter, and most of the people named.

SITE AND STRUCTURES

Worminghall stands on the west bank of the River Severn in Shropshire. It's not far from Wales, and in less civilized times, Welsh warbands raided it. A well-made stone bridge crosses the river, high enough above the water for barges and small boats to pass under.

Geographically, Worminghall is divided into a "low town" (a narrow strip along the bank of the river) and a "high town" (the hilly terrain that looks down on the river from further west). The low town is mainly populated by townfolk, including dock and warehouse workers and fishermen. Students and scholars favor the old high town along the upper plateau overlooking the river. A small garrison occupies the Tower of Worminghall at the south end of the plateau. On the lower slopes to the southwest, scholars and townfolk intermingle.

The city has three sets of walls. First built were the Abbey Walls around St. Mary's Abbey (p. 17). The King's Wall encloses the low town and the plateau, which includes the site of the abbey. The highest ground looks down on the Severn from 200' above. The New Wall protects the newer habitations to the south and southwest.

The town's principal church, the Church of St. John the Baptist (p. 22), stands south of the gates of St. Mary's. It was

built not long after the King's Wall, but has been enlarged recently, as an expression of civic pride. St. Mary's Abbey has a large chapel, now reserved for those in clerical orders. Five smaller religious communities are within the town wall, each with its own chapel. Some wealthy households have small chapels of their own as well.

Despite being the site of a university, Worminghall has few buildings dedicated specifically to scholarly functions. Students mostly live in private lodging houses, typically holding from half a dozen up to two dozen, mostly two or three to a room. Houses are licensed by the university and subject to inspection. Teachers may also live in lodging houses, or in the monasteries; successful masters may own their own houses. Some teachers use their own living quarters as classrooms; others rent rooms wherever they can find them, or walk about the streets.

Worminghall's main source of revenue, other than the university, is the wool trade; the quality of Shropshire wool is widely admired. A weekly livestock market occupies ground near the South Gate. A smaller general market just outside the old West Gate is open three days a week. The fish market near the river on the north side of town is open six days a week, but does most of its business on Fridays.

Construction Standards

Building construction in Worminghall uses a variety of materials.

Half-timbered with plaster is favored in the poorer areas. Treat as cover DR 1 or 2.

Full-timbered is the general standard of construction for houses and modest taverns. Treat as cover DR 1-6.

Half-timbered with brick is found in inns and larger houses, such as the House of the Alchemists (p. 18). Treat as cover DR 3-12.

Brick is used for monasteries (except for the Poor Friars, p. 16, whose friary is half-timbered with plaster) and some churches. Treat as cover DR 10-20.

Stone is the material of the Church of St. John the Baptist (p. 22), the Tower (p. 22), and a couple of other major structures. Treat as cover DR 100-300, except for the Tower, which has cover DR 450, as do its walls. The city's walls are two layers of stone, with packed earth in between, and have DR 375.

THE TAIL

The growing student population has left the town crowded and short of housing. Some of the townfolk have moved across the river and built dwellings around the other end of the bridge. Most of the houses are small and cheap, occupied by laborers and petty criminals. This area doesn't attract established tradesmen, who would lose their remaining municipal rights by living outside the walls.

The suburb, nicknamed the Tail, has a small church, the Church of the Good Shepherd (p. 21), and two taverns: the Hammer and Sickle (used mainly by working men; p. 23) and the Sting (favored by thieves, rowdy students from over the bridge, and prostitutes; pp. 24-25).

Two mills – the Old Mill (p. 25) and the Abbot’s Mill (p. 25) – stand on the east bank of the Severn; though technically outside of town, both pay annual fees to St. Mary’s Abbey.

Area Knowledge (The Tail) is a distinct skill, defaulting to Area Knowledge (Worminghall)-2, and vice versa.

Searching

Cities offer opportunities to search for more kinds of things than teachers (*Masters and Students*, p. 6), jobs (p. B518), or hirelings (pp. B517-518). One important category is organizations at fixed addresses.

Knowing the name of the establishment you want lets you bypass the search roll. Instead, you can ask residents, “Where stands the shop of Gib the Needle?” or use your own Area Knowledge. Search rolls find *any* establishment of a specified kind.

This kind of search, like most, is ordinarily an IQ roll. One search is allowed per day. It’s possible to substitute a suitable skill: Administration to locate a government or Church office, Savoir-Faire (High Society) to find an establishment that serves the upper classes, Streetwise to track down a criminal enterprise, or various professional skills to locate an organization that serves a particular trade. Some establishments actively seek visibility, such as taverns with prominent signs, or churches: roll at +5 – or the GM may make success automatic. The same applies to city landmarks: St. Mary’s Abbey (p. 17), St. John’s Church (p. 22), the Tower (p. 22), the Severn Bridge, the bathhouse

(p. 25), and the mills (p. 25). For secretive organizations, such as many criminal enterprises, roll at -5 (or substitute an unmodified roll vs. a suitable skill, such as Streetwise).

Searches in the Tail are at an extra -2, and some kinds of establishment can’t be found there at all.

If your search doesn’t succeed, you can try again, at a cumulative -2 per previous failure. New organizations don’t move in quickly, and eventually you run out of places to look! An effective skill of less than 3 indicates that Worminghall doesn’t have what you seek. Don’t apply this penalty to searches for establishments described in this chapter – Worminghall has at least one of each.

Searches of this kind have the same modifiers as searches for hirelings. Rolls are also modified for the typical size of the sort of organization sought.

Size	Modifier
One-man shop	-1
2-5 staff	0
6-20 staff	+1
21-100 staff	+2
More than 100 staff	+3

THE VISIBLE COLLEGE

The scholarly life of Worminghall is distributed throughout the city: in monasteries; in private buildings that house masters, students, and classrooms; and in businesses that deal in magical or scholarly materials.

*We are about to open a school
for God’s service.
– The Rule of St. Benedict*

The contemplative life is compatible with study and teaching, and many contemplatives belong to one of the faculties (pp. 8-9). Study with such a teacher normally requires residence in his community.

Search rolls for religious communities are at +2.

Augustinian Priory

Austin Canons; founded 1116. A house of priests living communally, following the Rule of St. Augustine, it has never grown large. It currently has only nine in residence, in a small house off the south end of the High Street. It enjoys close ties with the Norbertines (p. 16). Daily services open to the public are the focus of the priors’ activities.

MONASTERIES

Worminghall has half a dozen religious communities of varied types. Residents may be *active*, with a ministry of service to the people around them (such as friars and religious sisters); or *contemplative*, spending their time in prayer and study (such as monks and cloistered nuns). The same community may have both active and contemplative members. Those who lead contemplative lives often have Disciplines of Faith (Monasticism); active lives may reflect a Sense of Duty. The enclosed space in any of the communities is a high-sanctity area (see *Clerical Magic*, p. B242).

Hospital of the Franciscan Sisters

Franciscan; founded 1235. The second-largest religious community in Worminghall, and the only one for women. Its first prioress, Mother Claudia (born Gwladys ferch Llywelyn), was inspired by the efforts of Agnellus of Pisa to make peace on the Welsh border. She brought together a group of women, both English and Welsh, to pray for peace. As the community grew, its members turned their efforts to works of charity, especially caring for the sick. Time spent in the hospital counts as “under a physician’s care” for purposes of healing (*Medical Care*, p. B424).

This is not a convent of cloistered nuns, but a *beguinage*, a religious sisterhood devoted to charitable works – one of the few in England. A few women come to it on temporary or permanent retreat, seeking the contemplative life, but this sets them apart from the community. Following the teachings of St. Clare of Assisi, the sisterhood holds no property other than its own walled enclosure; it depends for support on voluntary gifts. Mistress Hannah (pp. 33-34) is a regular donor. Spital Street takes its name from the hospital, which is at its north end.

Two of the 47 sisters are notable.

Mother Hilda: The current prioress is young for her office, to which she was elected a year ago, at 33. Born into a prosperous mercantile family, she sought out a life of voluntary poverty, in the spirit of the Poor Clares. She strives to follow the example of visible joy set by St. Francis and his followers, and to encourage others to do likewise – with some success, given her Charisma 1.

Sister Patience: At 58, she is the oldest of the sisters who care for the sick. Her official duties are mainly administrative, but she has a strong Sense of Duty to people in her care. She believes in the healing virtues of herbs and natural forces, and encourages their use (*Magic Licit and Illicit*, p. 32); her studies have made her skilled in Diagnosis, Herb Lore, and Pharmacy (Herbal).

Monastic Officers

A large religious community, such as St. Mary's or the Hospital of the Franciscan Sisters, may have many specialized officers subordinate to its abbot or prior.

Almoner: Distributes surplus food and clothing, or monetary aid, to the poor; supervises schooling for children of the laity.

Armarius: Directs the copying of manuscripts.

Bailiff: In a community that owns property elsewhere, the bailiff goes out to supervise its management and collect revenues. Often done by a layman; a bailiff who has taken vows is called a *monk-bailiff*.

Cellarer: Procures food and fuel for the community.

Chamberlain: Purchases clothing and arranges laundry, bathing, and tonsuring.

Chancellor: In a large community, oversees internal administrative matters on behalf of the abbot or prior.

Guestmaster: Manages the guesthouse and entertainment of guests.

Infirmarian: Supervises care of the sick and aged.

Kitchener: Supervises preparation of meals.

Precentor: Organizes and schedules religious services and directs performance of chants.

Refectorian: Cares for the dining area and maintains its utensils and table linen.

Sacristan: Maintains the church or chapel and its vestments and other properties.

Mt. Carmel Abbey

Carmelite; founded 1262. A recently founded order, the Carmelites came to England in 1242. The tradition is marked by special devotion to the Blessed Virgin; religious visions are common. They're a mendicant order, devoted to service in the world, and in particular to teaching and scholarship. They own

no property except the abbey. Of the 22 friars, 14 hold positions in the faculties of magic, medicine, and arts. The abbey provides housing for 84 students in a large complex on Whitehall Street. Several members of the order are influential.

Father Henricius: Prior of the abbey, Father Henricius emphasizes a life of service for its friars. He himself has never experienced visions or mystical revelations. He's not a skeptic, but considers praying for them an act of vanity, and asks only for help in serving others. In crises, his prayers are sometimes followed by an inexplicable inner certainty of the right action to take; treat this as a high Meditation skill.

Brother Marianus: As a teaching friar, Brother Marianus serves in the Faculty of Arts, where he lectures mainly on dialectic and in higher courses on moral philosophy. After exposure to Roger Bacon's diatribes against "scholars" who know Aristotle only in translation, he is undertaking to learn Greek, a slow, painful task for a man in his 40s. He also lectures on the *Sentences* of Peter Lombard, the standard textbook on theological questions.

Brother Simplicius: A well-regarded teacher in the Faculty of Medicine. His advice is often sought by practicing physicians faced with difficult cases. He's equally ready to gain knowledge from others – not only from books and scholars, but from practical healers such as Mistress Hannah (pp. 33-34) or Jenkyn the Apothecary (pp. 25-26). He periodically gives short series of lectures at the Hospital of the Franciscan Sisters, focused on how to create a healthy environment for the sick and wounded to recover.

Norbertine House and School of the Annunciation

Norbertine; founded 1242. This relatively large house of 35 canons (ordained priests living communally) follows the Augustinian rite. In addition to holding religious services for the surrounding community, they provide shelter for pilgrims and other travelers. Of the current canons, 15 teach in the Faculties of Arts, Canon Law, and Medicine – the prior hasn't forbidden the study of magic, but adherents of the order are still debating its legitimacy. The house is on a side street off Market Street. There are 72 students currently in residence.

Father Georgius: The third prior of the community, now in his 60s, is an exceptionally devout man, whose leadership has seen it grow rapidly. He has Charisma 1 and a Reputation for piety: +3 (Among priests and religious in Worminghall; All the time). He's personally more concerned with religious observance than with theology or canon law; he has Religious Ritual (Augustinian Rite)-18. However, he encourages the pursuit of knowledge by the other canons, so long as it doesn't interfere with their religious duties.

Poor Friars of Worminghall

Franciscan; founded 1261. A small house of mendicant friars or "little brothers," they own no property except their enclosure at the end of Friars Way (which is named for it).

They have 14 members in residence. Their duties focus on service to the community, primarily by preaching, though they also operate a grammar school to prepare poor boys for the university. One of its teachers is well-known.

Brother Pius: A man approaching old age, he found his vocation as a teacher early in life, and has pursued it for the past 35 years. Many local boys remember learning their Latin verbs from him.

St. Mary's Abbey

Benedictine; founded 795. St. Mary's is the oldest and largest religious community in Worminghall, with 133 monks in residence. The abbey is a landmark and can be found without a search roll. Its walls and its oldest buildings date to Anglo-Saxon times. The architecture is Romanesque, with massive walls, semicircular arches, and relatively simple ornamentation. The grounds are divided into an inner court (dedicated to religious life and scholarship) and an outer court (for practical and worldly matters). The abbot's personal residence stands at the rear of the outer court, facing the main gate. Here, he can meet with town officials, university faculty, and others without disturbing the community.

The outer court has guest quarters for travelers, most simply furnished; two suites are suited to bishops, officials, or noblemen. The inner court provides space for 180 students. Of the monks, 47 serve primarily as teachers, including 15 competent mages. The abbot has decreed that students who live in town may study at the abbey, if they are serious about their work.

The abbey has few lay brothers; its established custom is to spend part of its feudal dues on hiring servants to free the monks for prayer. Town gossip sometimes suggests that the monks are overly fond of their comforts and their good food, and an invitation to the abbot's table is almost never turned down. The inner dining hall has three long tables, with a high table at right angles to them at one end, for the abbey's senior officers – including the abbot, if he dines with the monks.

St. Mary's has several notable people.

Abbot Thomas: See p. 33.

Brother Cecil: A teacher in the Element of Air, he also lectures on music in the Faculty of Arts, including musical composition and mathematical theory (*The Arts*, p. 8). He is credited with several excellent hymns. Mother Hilda (p. 16) is currently negotiating with Abbot Thomas to have him compose for a women's choir. He has both Musical Talent 3 and Magery 3 (Song). He practices an unusual variant of ceremonial magic in which spectators support the casting of a spell by singing a choral version of it.

Brother Owain: The abbey's bailiff, a monk, spends most of his time outside the walls, riding between the many properties it has accumulated over five centuries. Being fluent in both English and Welsh helps with his duties. Though not a mage, he benefits from a magical item made for him by one of the abbey's enchanters, a hood with Truthsayer-16. Contrary to popular stereotypes about bailiffs, he's scrupulously honest and not self-indulgent. He expects equal honesty of others, and will spend long hours resolving any discrepancy in a property's accounts.

Brother Rudipertus: The highest-ranking of the abbey's lay brothers, he serves as its chancellor, a position he has held for 16 years. He is also as the abbot's personal scribe, drafting letters and proclamations for his signature. Gaining

Rudipertus' favor opens the door to many benefits from the abbey and the university.

Brother Timothy: The abbey's armarius, who spends much of his time teaching penmanship and illumination. His own skills include Artist (Calligraphy) and Artist (Illumination). He also has Administration, Research, and Teaching. As a Contact, he can provide Research-18 and is Completely Reliable. Poor students supported by the abbey's funds are expected to work two to three hours a day, and many end up in the scriptorium.

Father Mauritius Theophilus: See pp. 31-32.

*An invitation to the
abbot's table is almost
never turned down.*

RESIDENCES

The great majority of students don't live in religious communities, but in private rooms. Room and board average \$300 a month for students who share rooms; for twice as much, a student can get a private room and better meals. (These amounts are *included* in cost of living for the student's Status.) Search rolls to find a residence are at +1. The following are notable among the many such places in Worminghall.

The Cliff House

A relatively large structure looking down over the Cliffside Road toward the low town, divided internally into multiple rooms. Most of these are usually rented to students; 20 students can be housed at two to a room. Larger common rooms provide space for lectures by the two masters who rent unshared rooms.

Master Fredericus Saxoniensis: A German immigrant who came to Worminghall in 1264 to study magic, he's now a senior member of the Element of Earth, in line to become its next syndic. He is knowledgeable about Earth spells, spells of Making and Breaking, and enchantments. Quarrymen and lead and silver miners in the county value his advice. He occasionally recruits some of them for quiet journeys in search of buried treasure. Although not quite prohibited, many canon lawyers think seeking things hidden by God is dubious (*Magic Licit and Illicit*, p. 32). He *might* take a trusted student along on such a trip. He encourages his students to learn from miners, metalworkers, and alchemists.

Master Renatus Macer: A tall, lean, somewhat excitable man, just turned 30, Master Renatus teaches in the Element of Fire. He is of mixed English and Welsh ancestry. He's regarded as a master of Movement spells. His other interest is Protection spells, which fall under the Element of Earth, and he's actively debating whether to change Elements. His repertoire makes him well-equipped as a battle wizard. Word of his abilities has gotten out, and he attracts a number of young aristocratic students who think combat magic sounds more exciting than most of the curriculum.

Cyprian House

Endowed by the enchanter Jacopus Nigellus, whose magical arts raised him from poverty, Cyprian House shelters young men from poor families who have magical gifts, enabling them to study magic. The house stands midway up Carter Street. It's named for St. Cyprian of Antioch, a pagan sorcerer who converted to Christianity. The bequest provides for three students in each Element to receive aid at a time; students are required to acquire a broad knowledge of magic by cross-training in all four Elements. The students are supervised by an older mage.

Archemboldus Caledoniensis: A tall young man in his early 20s whose Latin still carries a hint of his native Scots, he has just completed his study of the magical arts. He is now serving as a teacher for two years to qualify for admission as a master of magic. His own Element is Water; he particularly emphasizes Healing magic and Plant magic. He fits the pattern of a watery personality in having Empathy, which both complements his Healing magic and makes it hard for his charges to deceive him.



House of the Alchemists

Located on the riverbank not far south of the bridge, the Alchemists' House currently stands empty. During one of Roger Bacon's experiments with an alchemical preparation of sulfur, saltpeter, and charcoal, a laboratory accident seemingly opened a gate to Hell, producing a thunderous noise and setting the house on fire. Work on reconstructing it has not begun. The city officials have asked Abbot Thomas to order the alchemists to conduct experiments safely outside the walls, and the abbot has forbidden any repairs until he reaches a decision.

In the interim, the house's usual residents have found temporary quarters elsewhere in the city, but the rooms are often too cramped for setting up alchemical laboratories. Moreover, many landlords prohibit such work, fearing further disasters. Alchemical instruction is largely theoretical at this point.

House of Doctor Christianus

Rented by Christianus Parvus (p. 31), this large, attractive house stands near the Tower. It has space to accommodate 10 students, and enough servants to keep them comfortable. Christianus charges twice the usual amount for room and

board – \$600 a month for a shared room, or \$1,200 for an unshared one (treat as cost of living). Normally, his canon-law students board with him. He's been known to sponsor a sufficiently talented student who can't afford his prices.

Living in Christianus' house is said to be an education in itself. Conversation over the supper table is wide-ranging and often argumentative. Students are expected to support their beliefs by reason and evidence. Clarity of presentation, eloquent persuasion, or subtle undermining of another student's position is even more admired. Mariot Delisle (p. 19), Christianus' remote cousin, is an occasional dinner guest who can hold her own in sophisticated conversation. Resident students can gain skill in Diplomacy, Public Speaking, or Savoir-Faire (High Society).

King Henry's Inn

So named after Henry III stayed there during one of his Welsh campaigns, it was a natural place for the Oxford scholars to lodge during their initial arrival, conveniently down the High

Street from St. Mary's. This didn't work out to the landlord's advantage, though: Pleading the precedent of Oxford custom, the scholars persuaded the abbot to rule that any room once used for teaching must not be converted back to common use. This left an increasing number of inn rooms unavailable to the general public. Finally, the landlord bowed to the inevitable, and made a policy of renting first to scholars and students.

Today, the building is still called an "inn," but its space has been divided up into small classrooms, bedrooms for masters or students, and a modest common dining area. Roger Bacon moved in not long after the fire in the House of the Alchemists (above). He likely will stay until a decision about rebuilding it is reached.

Manticore House

Manticore House was so named by its founders, two young men from noble families who came to Worminghall in 1280. Not liking the available lodgings, they pooled their money to rent a moderately large house on Mercer Street, and hired a small staff from local residents. Having more rooms than they needed, they began inviting other young men to take shares. After an internal dispute in 1285, Manticore House adopted formal rules as a continuing association. Consequently, it continued to operate after the founders left. A wing added in 1289-1291 gave it space for 11 residents and their personal servants, as well as continuing staff.

Unusually, Manticore House has no masters in residence; it's a self-governing association of students. However, there are two small lecture rooms, and the students regularly invite masters to lecture on various subjects, usually either arts or magic. They pay enough to have their pick of the best instructors. A small room in the house has been set up as a private chapel. Its priest, Father Bernard, has a private room adjacent to it, out of the way of most of the students.

Word has gotten around, and young men from good families seek places in the house – enough so that its head students can be selective, though an applicant is likelier to be turned away for crude manners than weak intellect.

Gaining acceptance can be treated as an Influence roll: Savoir-Faire (High Society) vs. effective Will 12. A student or former student in good standing has Claim to Hospitality with others, worth 3 points.

Merlin Hall

Merlin Hall has an unusual source of funding – an endowment directly from the Crown. During the Welsh border wars, Edward I repeatedly saw the military usefulness of magic, especially when the Welsh turned it against him. In 1277, he began paying for suitable young men to study magic; even with incomplete training, some of them provided valuable service in 1282-1283. The Royal Wizardry was formally established not long after. Their duties are varied, ranging from law enforcement, especially in Wales, to covert investigations on the continent.

The terms of Merlin Hall's endowment provide for the study of magic by young men fit for royal service and prepared to swear oaths to the crown. Most are aristocrats or gentry, the sort who would normally become Goliards (secular students). The Goliardic lifestyle isn't prohibited – useful experiences can be had from it, and a reputation for frivolity doesn't make a bad cover – but the young Merlinite had better be able to keep up his schoolwork. A sufficiently talented poor boy could be eligible for study at Merlin Hall, though he might face social barriers there.

Merlin Hall is on the High Street not far from the Tower. Merlinites are expected to report to the Tower for training in weapons and unarmed combat. The emphasis is mostly practical. Students learn the use of arms before they study spells of protection, to make them take combat training seriously. Weapons practice is also considered helpful in developing concentration for casting spells under stress.

Most students are sent to Merlin Hall at the start of their studies. There are two regular places each year, and student candidates' qualifications for them are compared rigorously; some years one or both places may go unfilled. Nonetheless, a sufficiently gifted youth may qualify for an extraordinary placement. Other students of the Faculty of Magic who display the right qualities during their early years at Worminghall may be offered places. The master of the house, Alanus Montefortis (see p. 31), closely supervises the whole process.

Shrewsbury Hall

One of the most controversial developments at Worminghall in recent years was the founding of a house for studious women. A quarter-century ago, Sister Fidelia, at the Hospital of the Franciscan Sisters, became sufficiently respected for knowledge of natural history and medicine to be invited to lecture at the university. A young noblewoman, Margaret Bigod, persuaded her father to let her study privately under Sister Fidelia. Eighteen years later, after the death of her husband, Hugh Pantulf, the king's bailiff in the royal town of Shrewsbury, Margaret used some of her considerable wealth to provide a place for other women scholars to live, study, and teach.

Shrewsbury Hall is not officially part of the university. However, it follows many of the same customs, including requiring residents to become fluent in Latin. Its 24 residents include both religious sisters with scholarly vocations and young noblewomen whose parents are willing to educate them. Women do most of the teaching, but a few male scholars offer lectures, carefully chaperoned. The most notable is Roger

Bacon of the Faculty of Alchemy, who considers a man and woman working as partners to be the most productive approach to his art.

Dame Alys Bracton: A close friend of Lady Margaret, the widow Dame Alys is entrusted with the supervision of Shrewsbury Hall. She has a strong Sense of Duty to her charges. She considers it her role both to safeguard the reputations of the young women, and to see that they make profitable use of their time there. She won't hesitate to report to Lady Margaret if one of the residents is slacking off. Dame Alys is a woman of refined manners, but she can use her Savoir-Faire (High Society) to good effect in place of Fast-Talk or Intimidation.

Dolores de Montoya: The stepdaughter of Roger Fitzjohn, who met her widowed mother while on pilgrimage to Santiago, de Montoya persuaded him that Shrewsbury Hall was a good place for a young woman with scholarly interests. She hasn't told him of her studies of alchemy and natural philosophy with Roger Bacon. He finds her a gifted student and is considering proposing her for a teaching position in the Faculty of Alchemy. This is likely to be explosively controversial, but Bacon has never minded setting off explosions.

Mariot Delisle: As the orphaned niece of a nobleman, Mariot's main social role is to be married off advantageously. Ironically, her uncle sent her to Shrewsbury to avoid her making *too* good a match, after noticing that she attracted more attention from possible suitors than his own daughters. Mariot's studies originally focused on literature and music, but she quickly became interested in the magical arts, especially spells of Communication and Empathy and of Knowledge, which she sees as likely to improve her chances of marrying well – and of making sure her husband suits her ambitions. Should this interest get her in trouble, she may turn to her distant relative Christianus Parvus (p. 31), who acts as her Patron on a 9 or less, to plead her case.

*Weapons practice is helpful
in developing concentration.*

Tully Hall

Named for the Roman orator Cicero (Marcus Tullius Cicero, often called "Tully") on the suggestion of Brother Pius (p. 17), Tully Hall was planned to make money off the university by renting meeting places to its masters. The building stands on the High Street not far south of St. Mary's. Its ground floor is mainly taken up with one large room suited to lectures or debates; the upper floor holds eight small rooms, each a comfortable fit for a teacher and a dozen students. The smaller rooms have actually paid off better for the owner, Michael Leclerc, as they're in nearly constant use. Students might attend lectures or disputations in one of these upper rooms, or come to the large hall for a public debate.

Leclerc has recently made an investment that he hopes will increase the popularity of the large hall: having the speaker's stand enchanted with a specially commissioned variant of Great Voice (*GURPS Magic*, p. 173), to ensure that any speaker can be heard clearly throughout the hall. He hopes that as word gets around, more scholars will want to use the hall for their speeches.

The Widow's House

Mistress Alisoun is the widow of William Caldwell, a prosperous wool merchant. Unfortunately, after his death, his son Richard wasn't able to keep the business going, and the widow ended up with only a large, expensive house on Westgate Street. Rather than sell it, she began taking in lodgers. She doesn't want crowds of students in her house, considering them rowdy and destructive. However, she was willing to rent to a faculty member who assured her he wouldn't be teaching in the house:

Master Edmund Younghusband: Focusing on the Element of Air, secretly he's also one of three masters of necromancy (see *Esoteric Coteries*, p. 33). His main interest is in spirits as sources of knowledge, particularly through crystallo-mancy (using mirrors rather than a more conspicuous crystal ball). The last thing he wants is curious students with some knowledge of magic visiting his rooms regularly. Mistress Alisoun's dislike of students exactly suited his needs, and he has cheerfully paid her high rent for several years. Since he still has to teach, he meets his students in a private room at the Pilgrim (p. 24).

THE ENIGMA SHOP

One of the Enigma Shop's greatest enigmas is the shopkeeper. Gregory Matthias is a small, quiet man who seems to know the location of every item in his shop, without lists or charts. These fall into three groups: ordinary natural objects such as semi-precious stones, rare naturally magical substances such as an ingot of orichalcum, and magical creations such as a potion of Foresight. His main emphasis is on selling materials that mages and enchanters can use in their work, and that can't be duplicated in ordinary shops such as the local apothecary (pp. 25-26). He has three 1-point Manastones (cost \$55) and one

exceptionally large 5-point one (cost \$455), imported from Salamanca, where the enchantment was discovered two years ago; his asking price is roughly triple the cost.

Searches to find "a magical shop" or "a dealer in enchantments" are at -6 vs. IQ or -1 vs. Occultism. The shop is on Plenilune Street, off the main streets, but his customers know where to find him. They don't know about the slanting tunnel from his cellar to a concealed opening downhill from the King's Wall (camouflaged with effective skill 14). The door in the cellar is concealed (effective skill 12) and is normally camouflaged behind stacked barrels (effective skill 14).

Gregory has studied the ancient art of artificial memory, which gives him Eidetic Memory. With its aid, he has also studied many languages, and can be treated as having Language Talent. He corresponds extensively with merchants in foreign lands. In particular, he has business associates among the Jews who were driven out of England a decade ago, for whom he sometimes retrieves abandoned mystical creations – or hires trustworthy agents to do so.

His personal collection includes a few enchanted items that anyone can use, mostly either aids to knowledge or protections from danger. He might become a Patron for an employee who established a history of reliability with him. For a sufficiently urgent mission, he *might* lend out a reusable item. As a Contact, he provides Occultism-18 and is Usually Reliable.

GODWIN'S BOOKS

Robin Godwin is Worminghall's most successful dealer in books. This often means renting them out for copying, rather than selling them. His shelves hold over 100 different books, in separately bound sections that can be copied in a day, with extra copies of some that are in high demand.

Itinerants

Several faculty members prefer not to teach in classrooms, but to walk about while lecturing, in the style attributed to Aristotle, founder of the Peripatetic School.

Master Cole Silvanus: Of the Element of Water, he goes farther afield than any other teacher. His instruction on Water spells often takes place on the banks of the Severn. For Animal and Plant spells, he leads his students out the gates into the fields and woodlands. Anyone who studies with him will learn Naturalist and Navigation (Land) as well as spells – and quite possibly Hiking! He has ties to the Faculties of Medicine and Alchemy, including Brother Simplicius (p. 16), though he personally knows only the most basic Healing spells. Master Cole does *not* know about the Secret Grove (p. 28) – but he or one of his students might chance to discover it, with interesting consequences.

Master Renatus: Nicknamed "the Beggar Master," Master Renatus teaches arts and moral philosophy. He doesn't just teach in the streets – he lives there. Most of his students are equally poor, but he won't drive away a student with money, so long as he isn't offered payment for teaching; he lives entirely on alms. His lectures often mention Diogenes the Cynic, whom he likes to praise as the first

philosopher to anticipate the Christian virtues of poverty and simplicity. A few students speculate that he's secretly the Hermit (p. 37).

Doctor Marcus Florentinus: An emigrant from Italy, Marcus Florentinus came to Worminghall seeking students who would share his interest in esoteric thaumatological questions. Each year, he finds one or two more, mostly older students who have completed their seven years of preparatory study. However, he'll take a sufficiently insightful student who's had only the first year's course. Nominally in the Element of Fire, he has yet to offer lectures on its spells. Master Florentinus likes to spend the morning strolling along the High Street or down Westgate Street, lecturing on thaumatology or meta-spells, and then repair to a table at the Salamander for disputation. Roughly every other year he lectures on Symbol Drawing in the late afternoon, also out on the streets. His Latin is exceptionally fluent, but sometimes hard to follow because of his fondness for elaborate metaphors; students of his often imitate his style of speech. His obscure literary allusions have earned him the nickname "Doctor Crypticus." He may nominate a student to participate in meetings of the Arcanists (see *Esoteric Coteries*, p. 33).

About 1/3 are grimoires and other magical works; Godwin isn't a mage, but he's a shrewd judge of the marketability of such works. He also has books for sale to established scholars or occasional wealthy connoisseurs – two or three dozen finely made volumes and a handful that are works of art (see *The Price of Books*). His inventory makes up most of his substantial wealth. His shop has an ideal location on Abbey Road, not far from the gates of St. Mary's, where new students all have to pass his doors. Searches to find "a dealer in books" are at +5.

Godwin offers work to copyists, both in preparing the separately bound sections and in producing bound books to order. Those who have proven their skill and courtesy can be hired to visit places with interesting books, copy them out, and bring the copies back. Godwin himself sometimes makes the initial visit, to judge which books are worth copying; he also buys books from the heirs of dead collectors. He has Research-15 for finding a book with specific information, if anyone takes him as a Contact.

The Price of Books

Books at Worminghall are hand-copied; therefore, they're heavy and expensive. The standard material for pages is parchment, which makes them even heavier. Finely made books copied onto vellum in an elegant hand weigh less but cost more.

Books come in a variety of sizes and materials, and their prices vary not only with materials but also with quality of workmanship and sheer scarcity. As a general rule, a book copied legibly but not elegantly onto parchment weighs 2.5 lbs. and costs \$70; the same book with superior materials (including vellum pages) and copying weighs 1 lb. and costs \$140. This is a short text, about the length of one of the Gospels (about 20,000 words). Beautifully illustrated books with fine leather binding can cost 5× or 20× the base price, or even more if rare or extraordinarily well-made.

Ordinarily, this is the price of having a book copied to order – a luxury for wealthy students. Godwin also sells materials less well-off students can use to make their own copies:

Ordinary bound book (parchment pages): \$14

Superior bound book (vellum pages): \$28

Twelve ordinary quill pens (good for 20 pages each): \$3

Twelve superior quill pens (resharpenable; good for 100 pages each): \$9

One pint of black or brown ink: \$2.50

Wax tablet and stylus for notes: \$10

ABOUT THE TOWN

Even students don't spend all their time in classrooms, or shopping for magical supplies. An entire city thrives around them, full of diversions, from churches to taverns. That city's life is the main concern of the ordinary people who live alongside the students, scholars, and monks.

CHURCHES

Officially, Worminghall is divided into parishes, and its residents are supposed to attend services in their own parish. In practice, they often cross the boundaries, whether in search of more prestige for an important event, or simply to avoid climbing up or down hill. To make things more complicated, the Augustinian Priory and the Norbertine House both hold elaborate daily masses open to the public, which attract people who prefer ceremony. The priests mostly take this anarchy in stride, though they periodically meet with Abbot Thomas to discuss shifting the parish boundaries. Currently, St. Brendan's Church is seeking extension of its parish along the entire length of the riverside. The pastor has the support of Father Ralph of St. John's, who knows that the low town's tithes add little to his revenues – and who would find it a relief not to travel up and down hill. Search rolls to find a church are at +5.

Most students worship in the chapel of St. Mary's Abbey, or at the smaller abbeys of the town. Of course, some collegians seldom appear at divine services.

The Church of the Good Shepherd

A modest church located in the Tail, it's less well-funded than it might be, because the more prosperous residents turn

to St. John's (p. 22) for major ceremonies such as confirmations and weddings. Standing on high ground to the east, it has a good view of the river valley. Its priest, Father Harold, is of an older style: His Latin is Broken, other than memorized prayers, and he has little training in Law or Theology. Even so, he takes his duties seriously, and will perform them to the limit of his strength and his finances. He can serve as a minor Patron for poor parishioners he finds deserving. At the GM's option, he might turn out to have True Faith – if confronted with, for example, a demon that escaped from a careless necromancer.

The Church of the Trinity

Worminghall's newest church, completed 17 years ago, stands near the Welsh Gate, serving most of the western slopes where many townsfolk moved after the founding of the university. Its priest, Father Vincent, is now in his early 40s, and has been remarkably successful in encouraging generous donations from his parishioners, which support architectural improvements and elaborate ritual. These pay for themselves by fostering more regular churchgoing. Father Vincent's highest skill is in Religious Ritual; he's also very good in Savoir-Faire (High Society), not least in hinting that support for the church will enhance a man's standing in the community.

However, some of Father Vincent's funds go in a less reputable direction – to support Margaret Davies, the daughter of one of his parishioners, and their children (twin sons and a younger daughter). Father Vincent began noticing her eight years ago, when she was 16. A year later, he began to pay court to her. Six months after that, she became his mistress.

The Church currently frowns on such priestly liaisons, compelling him to keep his visits secret.

St. Brendan's Church

Standing on the west side of the Severn Road, St. Brendan's Church is favored by most people who live in the low town. This includes riverfolk such as bargemen and fishermen, on whose account it was named for the patron saint of boatmen. Its priest, Father Peter, took his religious name in honor of his own birth among fishermen. He owes his early education to Brother Pius (p. 17) and holds the Franciscans in high regard.

The Church of St. John the Baptist

Worminghall's largest church mainly serves the townspeople. The congregation of St. John's includes many of the town's wealthier citizens; between them, they own over half the lots inside its walls. The church has received some generous donations.

The townspeople are proud of their church. It was rebuilt on its Norman foundations in the new Gothic style from 1265 to 1283, with the help of a grant from Henry III and some aid from mages in the Element of Earth. St. John's is admired for its stained glass windows, including a scene of Christ's baptism and a dramatic rendering of the head of John the Baptist being presented to Herod. The bell tower is the tallest structure in Worminghall, just over 100' high. The church gives its name to Church Street, which branches off from the High Street. The building is a landmark and can be found without a search roll.

Three priests serve the congregation, the senior being Ralph le Normand (p. 34). John Ludlow and David Price assist him. Ludlow is actually the oldest and is quietly unhappy that he was passed over for the younger and more aristocratic le Normand. Price is not yet 30, and very gratified to have been chosen for his first pastoral duty by such a well-regarded church.

THE TOWER

By virtue of holding land in the Welsh marches, St. Mary's has the obligation to provide soldiers to defend against invasions. During the early 12th century, the abbots invested their rents in a fortified watchtower at the south end of the high town. For most of the next two centuries, it offered slightly

cramped quarters to a company of 50 men-at-arms; Abbot Thomas has negotiated a reduction of its garrison to three dozen, now that the border is largely pacified. The soldiers' powers and duties within Worminghall are limited, but outlawry beyond its walls would get them called out.

The Tower rises to a height of 40' above the plateau, giving it a horizon of 18 miles on a clear day. The 12 men-at-arms on watch, a squad whose leader has the standing of an esquire, occupy the tower; each squad has a barracks space inside the walls. Other outbuildings accommodate horses, stores, and a kitchen. The armory is on the second floor of the tower, for security. The walled grounds occupy just under two acres. The Tower is a landmark and can be found without a search roll.

One of the outbuildings contains a courtroom, with an apartment behind it for royal judges whose circuits bring them to Worminghall. The floor above has locked rooms for prisoners awaiting trial.

The Tower was the site of Dafydd ap Gruffudd's death by torture (p. 11). Some people claim to have seen his angry ghost stalking its grounds. The Welsh claim that his blood places Worminghall under a curse, not to be lifted while the Tower stands.

Key people at the Tower include the following.

Lieutenant Isengrim St. John: See p. 34.

Master Ranulf: The Tower's armorer, charged with keeping weapons and armor in good condition. Ranulf is a moderately tall man with massive arms (Arm ST 14; overall ST 12) and the red hair of his Scandinavian ancestry. On market-day evenings, he likes to look for a wrestling opponent. He wins most of his bouts, but is ready to praise anyone who bests his Wrestling-15, and to buy the victor a drink.

Squad Leader Samuel Deacon: Samuel is the esquire in command of one of the squads in the Tower. When not on duty there, he serves as the martial-arts instructor for the soldiers and for the young men from Merlin Hall (p. 19). Soldiers are mainly trained in sword-and-shield fighting (*GURPS Martial Arts*, pp. 199-200), but Samuel is also skilled at brawling, knife fighting, and staff fighting – and teaches all of them. "Deacon" is a nickname, based on his unsmiling manner and carefully measured speech. As a squad leader, he's Military Rank 2, but effectively he's second-in-command, with Leadership-13.

Military Strength

In terms of *GURPS Mass Combat*, the Tower houses three elements of Medium Infantry, of Good quality, thanks to good leadership and service in the still unsettled Welsh Marches. Their equipment quality is also Good. TS 18, WT 3, Foot, \$225K to raise, \$30.6K to maintain.

The Tower also houses one element of Mounts, of Good quality and with Good equipment: TS 0, T1, WT 1, Mtd, \$150K to raise, \$20.4K to maintain. The squads perform mounted patrols in rotation and are cross-trained as Light Cavalry, though not up to professional military standards (Basic equipment but Inferior quality): TS 1, Cv, Rec, WT 2, Mtd. Lieutenant St. John can be treated as a single Light

Cavalryman with Good skill and Fine equipment, paid for out of his \$3,500 monthly salary: TS 1, Cv, Rec, WT negligible, Mtd.

Logistic support for these forces costs \$272.5K to raise and \$40.375K to maintain. This includes the ability to support troops operating in woodlands.

In a siege, the civilian population can act as Average Medium Infantry with Poor equipment. Edward I's laws encourage archery practice, but the English in Worminghall haven't yet taken to the longbow, regarding it as a weapon for Welsh assassins. TS 432, WT 192, Foot, no cost to raise, \$864K to maintain after two months' unpaid service.

TAVERNS

Taverns are an important part of any university scene, the site of debates and flirtations, quarrels and new friendships. Worminghall is well-provided with them, each with its own distinctive sign. People of different sorts favor different taverns, but it's a Goliardic tradition to take a new student who can afford it on a tour of every tavern inside the walls. Search rolls to find a tavern are at +5.

*The gypsie Snap and Pedro
Are none of Tom's comrades.
The punk I scorn, and the cutpurse
sworn,
And the roaring boy's bravadoes.
– "Tom o'Bedlam's Song" (anonymous)*

The Gate House

Sign: An arched gateway in a wall, framed by towers on both sides.

The Gate House is the oldest tavern still operating in Worminghall, founded before the Norman Conquest. Its location just next to the High Gate makes it a natural stopping point for visitors. It's known as an excellent place to look for information on travel conditions. The current landlord, Hugh Woods, has good Area Knowledge and Current Affairs skill for Shropshire generally. He gives short answers if asked a direct question, but can't resist being drawn into a general conversation.

The Green Dragon

Sign: A coiled, serpentine green dragon with batlike wings, breathing yellow flames.

The Green Dragon stands on the river side of the Severn Road, close to the docks and warehouses that serve the barge trade. It's an inn as well as a tavern, with bunk spaces lining the walls of the common room and four smaller rooms upstairs, each with bed space for one to three. Founded a century ago, it has grown with the river trade. The bargemen are a rough crowd; wrestling bouts and exchanges of insults are common entertainments – Master Ranulf (p. 22) sometimes shows up. Robert Fisher, the landlord, keeps a light club in reach for emergencies – but he can usually stop trouble by looming over the troublemaker. The Green Dragon is a good place to look for news of river traffic.

The Halberd

Sign: A halberd at the diagonal, with the exaggeratedly large head at the upper left.

When Timothy of Lincoln ended his service at the Tower six years ago, he decided to retire in Worminghall. He put his savings into a new tavern at the south end of the High Road, not far from the Tower. The Halberd can count on the patronage of soldiers and town watchmen. That's enough to keep it going, though Timothy isn't getting rich.

The Half Moon

Sign: A circle painted half light, half dark.

The Half Moon stands by the waterside, near the north end of Underhill Road. It's the main tavern for the low town, and especially the fishermen who work the Severn's waters. The owner, Jacob Samuels, is training Isaac, the son of his wife's younger brother, in brewing and in handling money.

The Hammer and Sickle

Sign: A vertical hammer, its head encircled by the blade of a sickle with handle slanted to the left.

This unpretentious workingmen's tavern is on the Bridge Road, east of the Severn in the Tail. Students rarely venture there; it's a long walk upslope, there are no barmaids, and the regulars aren't a good audience. But the beer is sound. Daniel Throckmorton, the landlord, is considered a master brewer, despite being only in his late 20s.

The Holly and Ivy

Sign: Vines of ivy entwined around branches of holly, each with the distinctive leaves, which anyone local will recognize.

A large tavern and inn adjacent to the general market, just downhill from the West Gate. Another building contains stalls for 14 yoke of oxen. Most traders leave at the end of market day, but there are five upstairs rooms with space for one to three. The landlord, Roger the Black (from his thick hair), has Administration and Professional Skill (Bartender). He manages a staff of 10: two tapmen, three barmaids, an assistant cook to help his wife (Berthe), three general servants, and a stable hand. He's often asked questions about Worminghall and has Area Knowledge for it.

The Hunter's Horn

Sign: A man dressed in green holding a coiled hunting horn to his lips.

The Horn is a small tavern on Spital Road, off the main streets; it gets most of its custom from local residents. Allan o'the Dell, its landlord, favors wealthier patrons. He tries to encourage them, with hangings of hunting scenes and a choice of imported wines to drink. (Currently, he gets his wine from Nicholas Mannerling, p. 26, but he's inquiring into other sources.) His best skill is Savoir-Faire (Servant). Among other characteristics, he's amazingly good at reminding the odd band of Goliards to act like gentlemen, even if they're drunk. An IQ-based search for a tavern must succeed by 5 points to find the Horn (success with a smaller margin finds some other tavern); any success vs. Savoir-Faire (High Society) can locate it.

The Owl

Sign: An owl with exaggeratedly large eyes, holding a rat clutched in one talon.

The Owl stands just outside the gates of St. Mary's (p. 17). It's a favorite place for students to drink and argue. Some townsfolk come there also, especially professional men such as lawyers and physicians. New students are often taken there for the feast part of their jocund advent (*First Day at School*, p. 5).

The proprietors are two brothers, John and James Langland. Usually they take turns as host; on busy days, both are at work. Their faces are similar, but John is shorter and solidly built, while James is tall and leaner, with the start of a beer belly. Both of them speak just enough Latin to take orders for drinks or meals.

The Owl is a respectable place; it has a lot of drunkenness but not much brawling. Clever conversation earns the applause of the patrons. For the past two years, it has had a regular contest: the Wednesday Quodlibet. Held just after supper, last week's winner formally debates one or more challengers in a mock disputation (p. 10) on questions posed by randomly chosen members of the audience. The contests are judged by audience acclamation, but for the past year, they have had a formal *magister ludi* ("master of the game").

Joseph Prudhomme: A student in the house of Doctor Christianus (p. 18), he began attending the Quodlibet not long after his arrival from Paris. He quickly became a leading contender. After five months of uninterrupted victories, he announced his retirement, only to have the other contenders ask him to formally preside over future contests. Joseph has a very high skill in Public Speaking. He is also knowledgeable in Law (Catholic Canon), especially the canon law of magic, a newly emerging field that he came to Worminghall to study.

The Pilgrim

Sign: A lean man in profile, with a broad hat and a long cloak, leaning on a staff nearly as tall as he is.

The Pilgrim is one of Worminghall's largest taverns, with a good location at the crossing of Westgate Street and the High Street, not far from St. John's Church (p. 22). Students and their masters heavily favor it. It also has several rooms upstairs, often used by families of wealthy students, or by trusted servants of such families. The proprietor, Henry Palmer, is one of the wealthiest townsmen, on a level with many successful merchants. He employs several barmaids, one of whom may stand out in visitors' eyes.

Kate Foxe

A slender young woman with red hair, she can not only take orders in Latin (the language in which students are required to give them), but also exchange polite phrases and even converse a little. However, her pronunciation is awkward and her speech hesitant (treat her as having Broken fluency). The more fluent students sometimes use Latin to joke or flirt with her. She habitually turns flirtation aside with jokes of her own, but she still charms a little extra coin out of many of them. If she occasionally pauses to listen to a witty conversation, customers think that's only natural. In fact, Kate has secrets.

She pays Henry a monthly rental for a small room just under the eaves, where she keeps her possessions in a locked chest under the window. The chest is 7" high, 18" wide, and 11" deep, and weighs 12 lbs. empty, with solid construction that gives it 10 HP and DR 1. It has both a warded rotary lock (+4 to Lockpicking) and an external padlock (+5 to Lockpicking; DR 2). Anyone who picked the locks, or opened the chest by force, might be surprised to find that it contains books, written in Latin, on a variety of subjects – whose rightful owners would like them back (see *The Thief*, p. 37)! Kate's Latin is better than she lets on.

The other barmaids, Jane and Emma, think the rent for her garret comes from prostitution. This actually *isn't* one of Kate's secrets – but she can hardly tell them it comes from fencing stolen goods. They've tried to follow her once or twice, but Kate is surprisingly good at losing untrained shadows.

Someone who met both of them might discern a likeness between Kate and Red John (p. 34). If they know of each other, neither has ever spoken of it.

The Rose Bush

Sign: A green, leafy bush with four rose blossoms and a wealth of sharp thorns.

Located on the southern part of the High Street, the Rose Bush attracts many students, especially Goliards. The tradition of the tavern is for patrons to offer entertainment, usually by singing, though sometimes it's juggling, storytelling, or even casting spells. The Rose Bush is owned by Mistress Pippa, who inherited it from her husband, Robert Thornbush. She is operating it until her son grows up. She's hired a succession of barmen, but none has lasted out his first year.

The Salamander

Sign: A bright red salamander, shaped much like the real amphibian, but wreathed in flames.

A modest tavern located at the end of Holly Street, favored by students of the magical arts – and often by their masters, who are likely to use the two private rooms. The landlord, Jonathan le Strange (so called because no one knows his background), has invested in a Scrywall (*GURPS Magic*, p. 122) enchantment on one of the rooms. He is saving up for the other. Jonathan isn't a mage, but has learned a fair bit about magic; treat him as having Occultism-15 if anyone has questions on the subject.

The Salamander sees numerous magical challenges, ranging from "three tasks" to outright duels. An elaborate code defined as Games (Magical) governs such challenges, and mostly prevents their causing permanent harm. Major violations may result in expulsion or even trial for black magic.

The Stallion

Sign: A rearing horse without saddle or bridle.

The Stallion stands not far from the Welsh Gate, convenient for soldiers, merchants, and other travelers. As the sign suggests, it has an attached stable; travelers can stall their horses there. Hugh Squires, the landlord, has two available for rent with a deposit. He's also modestly skilled at Veterinary (Equines) and is willing to give advice.

The Sting

Sign: A looped reptilian tail with a sharp stinger like a scorpion's at the end, dripping a greenish fluid.

Owned by Red John (see p. 34), the Sting is one of Worminghall's least-reputable taverns. It occupies an old house in the Tail, outside the city limits and not subject to city laws. It's a place for bravoos, thieves, usurers, and other lawbreakers to meet and make deals. This include students who take advantage of their Legal Immunity, and others who just like the disreputable atmosphere. Nonetheless, the Sting isn't entirely lawless; it's subject to Red John's rules.

He's ruthless with anyone who damages his property, drives away customers, or risks getting him in trouble with the king's officers. No one in the Sting is in danger of having his purse strings cut.

Most of the patrons sit at tables on the ground floor. Red John has three private rooms on the upper floor that he will rent out, \$25 for three hours and no questions asked. The Sting is not a brothel, but if a woman allows a man to entertain her in a private room, they won't be disturbed. At other times, thieves meet in the private rooms to plan future crimes or divide loot. A variety of dubious but useful people can be encountered there.

Dickon the Mate: Second in command on a river barge, he has a profitable side business in buying stolen goods to resell downriver. His captain isn't involved but chooses to wink at the mate's dealings. Dickon is skilled at Merchant, Streetwise, and Smuggling. As a Contact, he's Usually Reliable.

Master Clement: A student of magic who got in trouble with the law, he adopted a new focus for his studies – spells he could apply to crime, especially Body Control, Movement, Protection, and Warning. Now his services are available for a fee, if he thinks the job can be done safely; he's Careful (p. B163). Clement was a student at Merlin Hall when he was younger, until forced to resign. He's Somewhat Reliable to those he works for.

Imogen Goldsmith: The widow of a goldsmith, she carries on her husband's trade. She also lends money at interest, violating the Church's prohibition of usury. Such contracts aren't legally enforceable, but she's willing to take a pledge, such as a sword or harp – or the borrower's own person. She keeps a pair of enforcers on retainer, with bonuses for actual jobs. Her second trade has made her Callous, and has taught her Detect Lies and Finance. It has also left her with more money than she can publicly admit. As a Contact, she can provide Finance-15 and is Somewhat Reliable; her aid typically takes the form of small loans.

MILLS

Two mills on the east bank of the Severn provide the city with flour. The mills are landmarks and can be found without a search roll.

The Old Mill

Formerly just "the mill," it stands just north of the Severn Bridge. A quarter-mile watercourse paralleling the river provides it with power; the fall of 3' is just enough to power an undershot wheel. In normal operation, it can grind 16 tons of grain a week. However, it only sees full operation now when a feast day is near and extra bread is wanted.

The Abbot's Mill

As the population grew, it became clear that the Old Mill couldn't grind grain for all of them. In 1270, the abbot of St. Mary's decided to accept a proposal to build a new mill upriver, rather than simply extending the watercourse. The Abbot's Mill stands at the north end of the Mill Road, fed by a 3/4-mile watercourse that powers a 7' overshot wheel. Its discharge is directed into the watercourse for the Old Mill. In normal operation, it can grind 36 tons of grain a week.



OTHER BUSINESSES

Worminghall has literally hundreds of artisans, retailers, and service workers. Every man's ambition is to have his own shop. A few of these will be of special interest to students.

The Baths

Like most large towns of the era, Worminghall has a public bathhouse, between Underhill Road and Weaver Street, not far north of the bridge. Visitors can sit and soak in large wooden tubs that hold up to half a dozen adults. Ten tubs provide space for 60 bathers. The baths are a landmark and can be found without a search roll.

Bathhouses, or "stews," have a shady reputation in this era, as places where men and women meet to flirt or have affairs. Abbot Thomas has made it a rule that the Worminghall baths must be open for men and women at different times, to keep them from "commingling." The owners comply with this decree . . . but a tip to the attendant (the going rate is \$12) will buy a convenient attack of blindness. It's rumored that the owners know this is going on and collect their share.

Gib the Tailor

Master Gib (short for Gilbert) owns a small tailor shop on Westgate Street, just uphill from the old West Gate. He's a gaunt man, a bit stooped from years of hunching over his work. The students nickname him "the Needle" both for his occupation and for his appearance. He's a quick, skilled workman, who never lacks for custom. Jobs come partly from lesser merchant families, but mostly from well-off students wanting good clothes. As a Contact, he has Sewing-18 and is Completely Reliable.

Jenkyn the Apothecary

An "apothecary" in this era is anyone who deals in herbs and spices, including but not limited to medicinal substances.

Jenkyn has the best stock to be found in Worminghall, whether the buyer is looking for pepper to flavor a roast, or mandrake root to brew a potion. His shop occupies the front of a house on a side street off the High Street, with a cellar for storage and with living quarters over the shop. Alchemists, herbalists, and mages all know the way there, as do many kitchen servants in wealthy houses. Search rolls to find an apothecary are unmodified.

Jenkyn can be a helpful Contact for anyone looking for rare herbs, providing Merchant (Apothecary)-18. He also knows many medicinal uses of his merchandise, giving him Pharmacy (Herbal)-15 for this purpose. Jenkyn is a quiet man, but one who knows his own mind (Will 14) and isn't easily gotten the better of. This has earned him a Reputation for sound judgment (+2; Worminghall merchants; All the time). He has been buying herbals for many years, and paying to have them copied onto vellum at St. Mary's (p. 17), to which he donates the originals. His shelves amount to a small collection allowing a Research roll at -2.

Now in his early 40s, Jenkyn is concerned with finding suitable husbands for his three daughters. He would like to see one of them marry a prospective junior partner. His second daughter, Isabel, has read extensively in his herbals, which she hopes to inherit. She recently asked Mistress Hannah (pp. 33-34) to train her in midwifery.

Mannering's Wineshop

Not much wine is produced in England; it's imported from the continent, mainly from France, though some comes from lands that are more distant. Nicholas Mannering is the main wine dealer in Worminghall, with a substantial shop just at the top of Carter Street. He sells both wholesale (by the cask) and retail (by the bottle – at substantially higher prices). Students wanting to indulge in wine drinking can buy an ordinary-quality bottle for \$6, but Master Nicholas has more costly vintages for those who can afford them. He also has the contract to supply wine to St. Mary's Abbey, for a fairly modest handling fee – the volume the Abbey buys makes it pay. Abbot Thomas (p. 33) and Father Ralph (p. 34) are both connoisseurs of his best imports. He can provide the skill of Merchant (Wine)-18 and is Completely Reliable.

STREET SCENES

Some important places in Worminghall aren't buildings, but places in the open air.

Beggars

The town has two areas with distinct populations of beggars.

Low-Town Beggars

The low town, along the Severn Road and the Underhill Road, is a domain of traditional street beggars: men and a few women unable to work and without families to provide for them. There's nothing so formal as a "beggars' guild," but they have established conventions, including customary rights to specific corners or stretches of road. Begging without such a customary right invites loud protests that drive away potential donors, or even beatings, if the interloper is caught without witnesses. Despite their rough appearance, though, street beggars almost never threaten respectable people. Doing so seldom pays off and adds to the risk of a beating or worse. The low-town

beggars can be a Contact Group (an Unreliable one!) for anyone interested in the word on the street.

For women, begging shades into the roughest and least secure form of prostitution.

High-Town Beggars

In the high town, some of the poorest students beg in the streets, unmolested by any sort of law enforcement, because of their status as clergy. Imitating mendicant friars such as the Franciscans, they often promise to pray for donors' salvation, and sometimes they actually do so. Student beggars don't have individual territories, but wander freely along the High Street and outside St. John's Church. They have a strong sense of group identity, which gives rise to running jokes about "motley friars" (from their often mismatched clothes) or the "mendicants' guild," and a shared devotion to the Beggars' Shrine (p. 27), but no formal organization. There are enough of them to keep low-town beggars off the High Street – especially since some of them know useful spells.

High-town beggars have a complex relationship with Goliards. Goliards often like the imagery of begging for their supper with a song, and may show up on corners or in taverns to do so. However, many Goliards are actually well-off and only play at being beggars, which students who *need* to beg resent. Some of these real beggars are genuinely pious, and disapprove of Goliardic frivolity. However, occasionally, some Goliards decide it's amusing to share with "fellow beggars," which can mean a good meal for poor students – though one at which they may be teased or encouraged to drink too much.

The High Street has a kind of annual Saturnalia on Epiphany (January 6), when Goliards and real beggars exchange clothes and purses, and the beggars enjoy the chance to feast. Three of them are ritually crowned as the Magi at Vespers and sent to take gifts to a poor family.

The Marketplace

A longstanding custom in Worminghall is the holding of a regular market outside the West Gate. Originally open only once a week, on Tuesdays, with the growth in trade, it now operates Tuesdays, Thursdays, and Saturdays. The building of the New Wall placed it inside the boundaries of the city. Some members of the city government favor establishing a new market outside the walls, and inviting bids for the right to build over the current grounds. An official proposal would cause public controversy, as it would make shopping less convenient for many people, especially in the low town.

Most of what's sold in the marketplace is food from nearby farms. On any given day, two or three tinkers, cobblers, or other small crafts workers may have set up booths. Occasional entertainers make appearances.

Robkin: A dwarf – not a member of a legendary race, but a man with Dwarfism. Like many dwarfs, he earns his bread as an entertainer. However, at least for the past six years, he hasn't followed the usual course of living as a nobleman's pet. Instead, he shows up once or twice a week at the marketplace, displaying his skill at tumbling, rope walking, or juggling. He also sometimes tells stories or recites poetry. In between market days, he entertains at local inns. Most of his performance skills are quite high, and he has Charisma 2 to back them up.

Rivermen

With the growth of the wool trade, river traffic has increased, and Worminghall is an important port. Low docks extend out into the river, providing places to tie up and load and unload cargo. Through much of the year, bargemen are common along the Severn Road, between the Water Gate and the South Gate. They're a rough crowd, with their own Code of Honor (similar to Pirate's). The townsfolk tolerate their

behavior, so long as they stay east of the Severn Road and don't cause permanent damage. Boat captains or mates may be willing to deal in smuggled goods, or to buy stolen property and smuggle it out of town (*Dickon the Mate*, p. 25).

North of the bridge, fishermen and their families mainly inhabit the west bank of the Severn. Commonly taken fish include salmon and eels. Smaller eels are favored for a local delicacy nicknamed "worm pie," which new students are often invited to dine on.

HIDDEN PLACES

Worminghall has significant places that can't be found with an ordinary IQ-based search roll. Finding them requires unusual skills, such as forms of Hidden Lore. Some can only be uncovered through careful exploration or magical divination.

*Smaller eels are favored
for a local delicacy
nicknamed "worm pie."*

THE BEGGARS' SHRINE

Between Holly Street and Northgate Row, at the north end of the high town, there's a small area of open ground between the backs of several buildings. It's not easily seen from any vantage point, and reaching it requires traversing a series of twisty alleyways. Hardly anyone visits it except some of the high-town beggars. One of the surrounding buildings is the Enigma Shop (p. 20), whose proprietor may well be aware of the place.

At the center of the space is a large cross, made of rough-hewn stone. Through the year, other objects are placed there: candles, goblets of wine, wreaths of wildflowers, anything that might plausibly be taken as an offering and that a poor man can afford. There are usually a few pennies, ha'pennies, and farthings at the base. (Silver is scarce at this time; a penny – 0.05 troy ounces of silver – is worth about \$8.)

Though never consecrated by any priest or abbot, this is an area of high sanctity (see *Clerical Magic*, p. B242), and may be perceived as such by anyone sensitive to God's presence. The beggars who visit it keep it a secret from anyone who isn't genuinely pious and reverent. At any one time, about 20 poor students are occasional visitors. Even the poorest won't touch the small pile of money for food, wine, or books. From time to time, someone will take it to buy food or medicine for a poor family, or to donate toward construction of a church or shrine. It's said that the very first pile of coins was contributed to the Poor Friars (p. 16) when they established their community.

If a visitor to the shrine offers sincere prayers, under urgent need, he may receive some supernatural benefit, such as one-time use of a suitable advantage. Blessed and Oracle are common, but Healing, Rapier Wit (with Words of Power; see

GURPS Powers, p. 70), and True Faith are possible. Make a reaction roll, with a Very Good reaction granting the benefit. On an Excellent reaction, with GM permission, the visitor may save up character points to gain the benefit permanently. God's reaction reflects the petitioner's moral character (apply modifiers based on mental disadvantages, especially those with self-control rolls) but not his appearance, voice, or social position (Reputation, Social Regard, Social Stigma, Status, etc.).

Finding the Beggars' Shrine requires Hidden Lore (Urban Secrets). A searcher with impious motives is at a penalty: -1 for simple curiosity, -3 for worldly gain, -5 for hostile intent.

THE MITHRAEUM

A thousand years ago, the land that's now Shropshire was part of Roman *Britannia Secunda*, and Roman troops were stationed there. Many among them were worshipers of Mithras. When Rome became Christian, many of their underground shrines were deconsecrated, but some were abandoned and forgotten. One such place lies west of the High Street, just inside the High Gate, under the Gate House. An excavation in the right place, or a casting of Earth Vision, could find the buried entranceway, with steps descending deeper into the earth.

Unusually, the site is high sanctity – to Mithras. This makes it low sanctity to the Christian God, whom Mithras regards as a usurper. The ground above the shrine is normal sanctity, but resists consecration; any use of a Christian specialty of Religious Ritual is at -5. A Christian with Blessed or Oracle could be directed to the hidden source of the trouble. Normal search rolls won't find it at all.

If the mithraeum is explored, an Astronomy roll reveals the signs of planets and constellations; a critical success shows that they have something to do with the precession of the equinoxes. Occultism also helps identify the signs, and success by 5 or more will tie them to Mithraism. A Christian with Power Investiture can roll vs. Per + Power Investiture to sense the low sanctity of the shrine. Depending on his individual theological beliefs, he may take it as an occasion for Exorcism (casting out the "demon" Mithras) or for Religious Ritual (for example, by celebrating mass in the temple). A failed skill roll could lead to supernatural manifestations expressing the wrath of Mithras; it should certainly require a Fright Check.

A mage who knows the spell Banish might try it on the spirit of Mithras, especially if he suffers from Curious, Overconfidence, or Megalomania. For such an attempt, treat even this faded divine remnant as having Will 20 and being built on 1,000 points.

THE RAVEN'S NEST

The English won a decisive victory over the Welsh with the capture of Dafydd ap Gruffudd in 1283, and the English king Edward I plans to grant his son the title "Prince of Wales." However, not all of the Welsh are ready to accept defeat. The Raven's Nest is a base of Welsh resistance to the English.

The Nest is an unpretentious house located along Shepherd's Way. Some shepherds have Welsh ancestry and can carry messages out; Welsh warriors and leaders can disguise themselves as shepherds if they need to visit the Nest. Most of these leaders are now more brigands than generals, but the Nest still provides them with useful intelligence about merchants and other travelers, and about military actions from the Tower. Some Welsh leaders hope to accomplish more. Tunnels lead from under the Nest back into the hillside, providing hiding places for fugitives and storage for weapons. The Tower's previous lieutenant died at the hands of two Welshmen, and the current lieutenant (*Isengrim St. John*, p. 34) is a potential target now.

The Welsh still have mages on their side, and at least one is always in residence, casting spells of concealment and otherwise aiding covert ventures. Alanus Montefortis (p. 31) has begun to suspect the presence of a Welsh spellcaster in Worminghall, and to consider methods of tracking him down.

The Raven's Nest can't be found by any ordinary search. Locating it will take potent magic, Intelligence Analysis at a substantial penalty, or a house-to-house search rigorous enough to uncover its secrets.

THE SECRET GROVE

Three-quarters of a mile past the Welsh Gate, in one of the stands of trees that have been preserved as sources of berries, fallen wood, and other products, a small clearing is hidden from view of the city. Its presence isn't common knowledge, but Hidden Lore (Faerie Lore) can be used to find it.

The grove is a meeting place for women, and a few men, who practice folk magic (p. 13). Customarily, they stay out on the eves of the cross-quarter days (Candlemas, February 2; May Day, May 1; Lammas, August 1; and All Hallows' Day, November 1). Despite the fears of churchmen, this isn't devil worship, or out-and-out paganism; the celebrants consider themselves Christian men and women who pay prudent respect to the Fair Folk and the spirits of the land. Nevertheless, at best these spirits are "young and gay and heartless," and they can be mischievous or spiteful.

These rituals are especially favored by folk mages, who feel that they need to make some return for their use of natural magic; even careful ones such as Mistress Hannah (pp. 33-34) leave out small offerings. The herbs and fruits of the grove are especially potent magically (+1 to Herb Lore, or +2 if taken on one of the cross-quarter days), and worth harvesting. More reckless mages may bargain with the Fair Folk for services, and often pay a higher price than they reckoned on. An intruder who doesn't know how to show respect, and isn't coached, likely faces a Fright Check – or, if the spirit is Handsome/Beautiful or better, an Awe and Confusion Check (see the table on p. 85 of *GURPS Powers*). Even so, the spirits of the grove are *not* demons. If they decide a mortal has learned respect, they'll let him go.

A DEEPER MYSTERY

Worminghall has another possible hidden place: the underground lair of the dragon that Ercwlff defeated (p. 11). At the GM's option, this may be a folk legend or urban myth; a secret alluded to by ancient manuscripts; or a real place whose memory has faded over centuries. If it does really exist, it can be the setting for a classic dungeon-fantasy scenario or campaign, or one of supernatural horror (*Genres and Themes*, p. 35). To keep the GM's options open, it's not mapped out or assigned a location. No search roll can find it!

Here are some possible truths about the lost lair. Many are also possible folk stories, tavern rumors, or minor Delusions of eccentric scholars or townspeople. If one of them is actually true, don't include it among these legends or rumors – someone would have investigated it if it were so commonly spoken of! Nevertheless, a rumor that's a creative distortion of the hidden truth might give adventurers just the right hint.

- The dragon's actual lair was somewhere far away, but baseless rumors have students or townsfolk trying to find it anyway. This could lead them to mundane finds from chests of gold to dead bodies – or secrets such as the Mithraeum (p. 27) or the Welsh conspirators' base (p. 28) – or even to undermine the low town, threatening it with collapse and flooding.

- The Welsh are deliberately undermining the low town as a scheme against the English.

- The lair is real and empty, and the Welsh conspirators in the Raven's Nest (p. 28) are using it! The Raven's Nest's tunnels

may lead into a vast underground realm. Perhaps Ercwlff left a fuller description of the lair in Welsh.

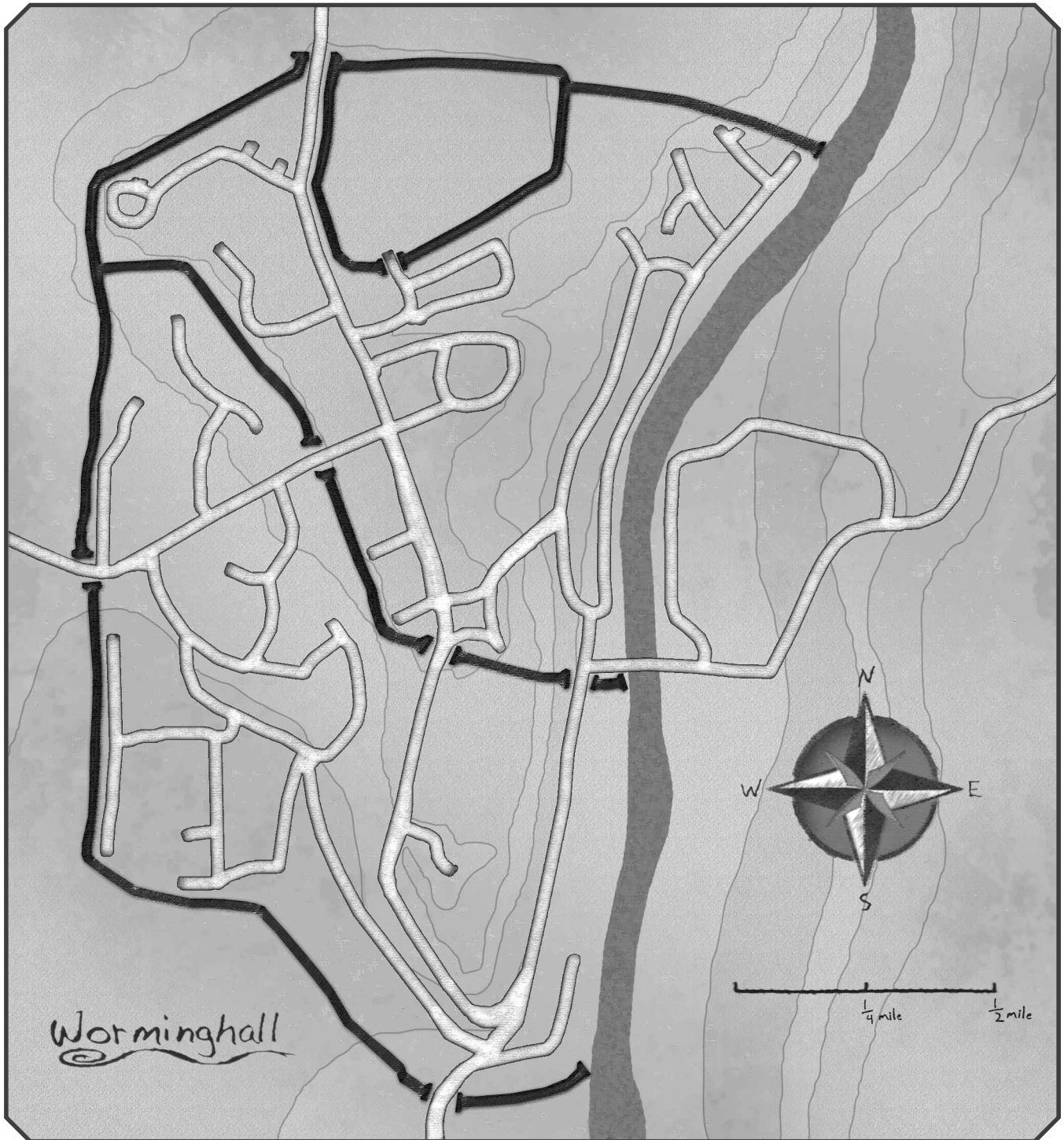
- Someone else is using the empty lair: the "invisible college" of necromancers (p. 33), as a meeting place; a cult of Mithras worshipers, carried on in secret for centuries, as an entry to the Mithraeum (p. 27); or the Hermit (p. 37), as a hidden base.

- No one has found the empty lair. Hidden in it are remnants of Ercwlff's hoard, and the sword he wielded against the dragon. If found, it would have potent enchantments granted by age, famous deeds, or immersion in the lifeblood of the dragon (see *GURPS Thaumatology*, pp. 110-113).

- The lair is occupied by a young dragon hatched recently. Other dangerous creatures could be there as well – even an entire ecosystem.

- The lair is occupied by the *original* dragon. Ercwlff didn't actually slay it; he made a bargain with it, taking a share of its hoard and using it to build a stronghold to keep away other intruders – in effect, serving as a watchdog, though Ercwlff didn't think of himself that way!

- The lair is *haunted* by the ghost of the original dragon, or permeated with his spirit and vitality. It may be a high mana or even a very high mana location, where spells have unexpected consequences. Those who spend too much time there, or take gold and other treasures, may become possessed by draconic traits: Bloodlust, Compulsive Lying, Miserliness, or Selfish.



TERRAIN MAP OF WORMINGHALL

... according to certain popular beliefs, magicians were wandering students who learned magic from books by great intellectual effort in special schools.

– Benedek Láng, *Unlocked Books: Manuscripts of Learned Magic in the Medieval Libraries of Central Europe*

CHAPTER FOUR

NOTABLES

The influence of some Worminghall residents goes beyond their own houses or places of business, being felt throughout

the community or even more widely. An encounter with one of them may have a big impact on an adventurer's life.

SCHOLARS

Many of the influential or interesting people that students at Worminghall may encounter are scholars.

ALANUS MONTEFORTIS

Alanus Montefortis took a winding road to his present position as master of Merlin Hall (p. 19). At 18, he volunteered as a scout on the Welsh Marches during the campaign against Dafydd ap Gruffudd, interrupting his studies of magic. The spells he had learned served him well. At the war's end, he completed his studies in the Element of Air and joined the recently formed Royal Wizardry. Six years ago, King Edward sent him back to Worminghall to earn the *ius ubique docendi* by two years' teaching (*Curriculum*, pp. 7-9) and then appointed him master of Merlin Hall.

Master Alanus' teaching is rigorous. He favors spells of Communication and Empathy, Knowledge, and Warning, but requires students to cross-train in other Elements. He also emphasizes nonmagical memory training, both for quick recall of spells, and to retain observations that can't be written down safely. He likes to set puzzles to challenge his students, and regularly visits the Enigma Shop (p. 20) to look for new mysteries for them. Many new students think of him as mainly a scholar and administrator – but the alert ones sense his graver concerns.

Alanus' service in the Royal Wizardry is a Secret worth -20 points: exposure would make him a target not only for Welsh rebels, but for English lords who dislike Edward's increasing power in the Marches now that Wales is mostly pacified. Alanus has a (carefully cultivated) Reputation -2 for dabbling in necromancy and crystal-gazing (Students and faculty; 10 or less). Using seeing-stones to find hidden treasure provides a cover story for his access to Crown funds! He lives comparatively modestly, at Status 1, but secretly holds Administrative Rank 4, which pays his cost of living. Treat him as having Acting-18, Teaching-15, and Leadership-12. He won't become anyone's Contact or Patron; any appeal for his help must be roleplayed.

CHRISTIANUS PARVUS

Born into a knightly Norman family, Chrétien de l'Isle was more attracted to debate than to physical combat. His ambitions led him to study law, especially canon law. He took his Latin name from his family nickname – “Le Petit,” from his

small stature – in an ironic spirit, not a humble one; Doctor Christianus likes being underestimated.

Though he has no magical gifts, Christianus found the canon law of magic fascinating, not least because so much of it is still being developed. He has made himself one of Europe's greatest scholars in this field, and is considered certain to be the next syndic from his faculty. He periodically gets called away to advise ecclesiastical courts trying magical cases.

Behind the scenes, Christianus is involved in a little quiet politics: He's gotten hints of Ralph le Normand's aspiration to a deanship (see p. 34) and is building support for the university to petition for a papal charter, granting it the right of self-government within the Church. The argument for keeping the scholars free of outside inquiries has sold many teachers of magic on the plan. Getting Abbot Thomas and Chancellor Rudipertus to support it could be tricky; Christianus is prepared to hint that a charter would make Thomas' authority *more* secure by allowing the scholars to elect their old friend as its head.

At 45, Christianus has his choice of students; his fees provide a good income that supports Status 2. He lectures twice daily – a full law course in the morning, and short lectures on law for mages in the afternoon. He has Reputation +3 for legal knowledge and debating skill (Canon lawyers and law students; All the time). As a Contact, he provides either Law (Catholic Canon; Legal Regulation of Magic)-18 or Public Speaking-18, and is Usually Reliable. He acts as a Patron for his current students (*House of Doctor Christianus*, p. 18). He's also an occasional Patron for Mariot Delisle (p. 19), whose father was his second cousin.

MAURITIUS THEOPHILUS

Father Mauritius is a monk at St. Mary's (p. 17), who has gone on to ordination as a priest. He is also a scholar of magic in the Element of Fire. Now approaching 50, he's the senior syndic for the Faculty of Magic, and takes the lead in setting policy.

He continues to teach, but he no longer works with beginning students. Rather, he alternates teaching advanced Fire and Light spells, and offering courses on thaumatology. Some students find him a difficult lecturer, because of his habit of making quick intuitive leaps and expecting others to follow.

Magic Licit and Illicit

Under canon law, the Church regulates or prohibits certain forms of magic on theological grounds (see also *Folk Magic*, p. 13).

- Calling on spirits risks falling into worship of false gods. This applies to necromancy in general; to elemental spirit spells; to spells for visiting other planes; and to Divination by crystal balls or reflecting surfaces (*crystallomancy*; using mirrors or pools is also called *catoptromancy*), examining a sacrificed animal's entrails (*extispicy*), or consulting a medium (*gastromancy*). The advantages Channeling and Medium raise the same issues. LC0.
- Divination of future events denies free will and trespasses on divine foreknowledge; this applies to Death Vision and Summon Shade. It would also apply to Timeport and spells for which it's a prerequisite, if those had been discovered (see *Uninvented Spells*, p. 39). LC0.
- *Pretended* divination, using Fortune-Telling, is criminal fraud; the fake diviner will be handed over to the secular authorities. LC0.
- Divination of present or past events is questionable, as it reveals what God has concealed, but is not always prohibited. This applies to spells that reveal past events, remote present events, present events hidden behind walls or under the earth – and present thoughts hidden in another's mind. LC1.
- Divination by interpretation of dreams (*oneiromancy*) is subject to fewer restrictions, because God can choose to reveal hidden truths through dreams. LC2 if the spell Divination is used; LC3 if the dream is interpreted without magic.
- Other forms of spellcasting are permitted to mages trained within the Church. LC2.
- Making use of natural magical qualities is lawful for anyone, subject to Church inspection. This includes Herb Lore and Alchemy. LC3.
- Praying for God's help is always allowed. LC4.

This is partly simple unawareness that other people's magical gifts are less acute than his, but also reflects his belief that solving puzzles for oneself is the best way to learn. He and Marcus Florentinus (p. 20) enjoy meeting for occasional discussions, and respect each other's magical insights, though they present their ideas in different styles – Marcus favors the pyrotechnics of elaborate figures of speech, where Mauritius offers brief glints of illumination amid obscurity.

Father Mauritius took his vows late in life. His wife, Barbara, died not long after giving birth to his daughter. Two years later, he became a monk, giving his children into the care of his wife's brother, and making provisions for their support. His superiors didn't encourage, but tolerated his intermittent contact with them, and his being consulted in emergencies. His son, Antoninus, is a student at Cambridge, interested primarily in astronomy. He inherited his father's Magery, but isn't eager to pursue magic. His daughter, Miranda, at 16, has both talent and interest, particularly in Symbol Drawing, and has read some of his books, but has few options for serious training. She might be able to fit in at Shrewsbury Hall, if she thought of approaching so aristocratic a community.

Father Mauritius can provide Thaumatology-18 as a Contact, and is Completely Reliable. He has Reputation +3 for his magical knowledge (Magical scholars; All the time) and +1 for his abilities as a spellcaster (Worminghall residents; 10 or less), but -1 for having worldly concerns – mainly his children

(Worminghall residents; 7 or less). His Religious Rank 3 as a priest contributes to his Status 2 (enhanced by his being a syndic); as a monk, he lives modestly, supported by the abbey, at a level equivalent to Status 0.

OLAUS VERMENSIS

Born Olaf Nilsson in Jutland, Master Olaus Vermensis is now one of Worminghall's most brilliant wizards. Just turned 30, he's a respected teacher in the Element of Water. His mastery of Healing spells has brought him calls to several noble houses.

Olaus leads a double life. Rumors tell of an ultimate healing spell, Resurrection, which can only be cast by a mage familiar with spirit magic. The quest has drawn Olaus to the study of unlicensed books, as one of a small group of necromancers (p. 33). He's also active in the Arcanists (p. 33).

Master Olaus has Status 1; Reputation +1 as a healer and learned man (Worminghall residents; 10 or less); and Reputation +2 as a brilliant theorist of magic (Magical scholars; All the time). As a Contact, Master Olaus provides the skill of Thaumatology-18 and is Somewhat Reliable. He is not likely to become a Patron. His study of necromancy is a -10-point Secret: He might be blackmailed by the threat of exposure, or driven to commit greater crimes to avoid it. His being an Arcanist is only a -5-point Secret.

ROGER BACON

Roger Bacon is the syndic of Worminghall's Faculty of Alchemy, which he himself founded in 1256, after quarreling with Henry of Lexington, who replaced Bacon's close friend Robert Grossetete as Bishop of Lincoln (a diocese that then included Oxford). Now in his mid-80s, he retains much of his vigor. Worminghall rumor suggests that he has discovered alchemical methods of prolonging life.

Originally trained in the Faculty of Arts, Bacon has come to hold high-flown philosophies in contempt. He believes in observing nature. He has spent many years compiling a list of alchemical formulations and testing whether they really work. In this pursuit, he has learned Greek, Hebrew, and Arabic, and he often condemns scholars who talk about books they can't read in the original language. He's also an advocate of prohibiting and burning books, including grimoires, that are shown to be forgeries of ancient texts. His talent for sarcasm makes him feared, but not liked, though many Worminghall scholars are perversely proud of his tirades.

Bacon has little concern for wealth and is Status 0, but has Reputation +4 as a philosopher and alchemist (Scholars; All the time), which somewhat offsets his Odious Personal Habit of ferocious debate (-2 to reactions). As a Contact, Bacon provides Alchemy-21 and is Usually Reliable. He may become a Patron for a gifted scholar, granting few material resources but a wide range of alchemical support – as he has for Dolores de Montoya (p. 19).

THOMAS LE BLANK

If any one man gets credit for the uneasy truce between students and townfolk of Worminghall, it's the abbot of St. Mary's. Thomas le Blank has a legitimate claim to respect from both sides: The Abbey is the town's feudal overlord, and the residence of many of the university's most renowned scholars and mages, and Thomas is the titular head of the university. This also gives him obligations to both sides, which he has managed to meet, by methods that sometimes stretch the limits of canon law. Before his election, he was St. Mary's cellarer, which brought him into frequent contact with Worminghall merchants and enabled him to win their trust.

Thomas is a large, hearty man. He often finds it necessary to entertain guests and join them at their food and wine. He can outdrink most of his guests, which helps make his arguments sound persuasive to them. He's able to secure extra donations from a variety of sources, some of which go to fund his personal wine cellar.

His position as abbot gives Thomas Religious Rank 4. This contributes to his Status 5. As a Contact, Abbot Thomas provides Administration-21 and is Somewhat Reliable (he won't lie outright, but may tell only part of the truth to give a misleading impression). Acting on his own behalf, he has Carousing-15. The abbey is a Patron worth 10 points.

Esoteric Coteries

Worminghall's Faculty of Magic is devoted to the open practice of magic, regulated by canon law (see *Magic Licit and Illicit*, p. 32). However, some groups with distinctive approaches to magic aren't so open. Membership in such a group is a Secret; it often grants access to some form of Hidden Lore, and some groups teach Cryptography.

The GM has no obligation to let players create members of such groups. Esoteric groups are primarily story elements – hidden adversaries to be opposed, secret forces to be discovered, or elites to be courted. If players *are* allowed to create esoteric mages, it's fair to treat this as an Unusual Background: 5 points for a merely private organization; 10 points for a secretive one.

Arcanists

Canon law forbids not only casting certain spells, but even reading certain books – because they contain forbidden spells, because they discuss such spells in too much detail, because they preserve ancient pagan sorceries, or even because they're falsely attributed to ancient authors (see *Roger Bacon*, p. 32). Not all mages accept such restrictions. Some believe it possible to devise Christian versions of potent pagan spells, or dream of finding universal laws of thaumatology by comparing spells from

diverse traditions. Whatever their motives, they believe that the study of all magical books should be permitted – not to ordinary people, but to responsible scholars. Some of these mages meet, very quietly, to exchange books and relics, and to discuss obscure texts and the approaches to magic they suggest. Invitation to join requires approval from 2/3 of the members. As a Secret, membership is worth -5 points.

Necromancers

Ritual magic, which calls on spirits, is prohibited as black magic (*Magic Licit and Illicit*, p. 32). However, a gray penumbra surrounds it. Some mages argue that even if invoking spirits is forbidden, *knowing* spells that do so – for example, as prerequisites to other spells – may be justifiable. Others believe that sufficient care in their rituals will keep them safe. Pursuit of such knowledge is a Secret worth -10 points.

Edmund Youngusband (p. 20) and Olaus Vermensis (p. 32) are both members of the “invisible college.” The third member, Jacobus Calvus, a teacher of protective spells from the Element of Earth, seeks knowledge to ensure his own safety from malignant spirits; treat him as suffering from Paranoia.

TOWNSFOLK

Several people about the town have their own sorts of influence.

HANNAH MOLESWORTH

Hannah Molesworth is a widow in her mid-30s, with three children. She makes enough as a midwife to support them. One of three midwives in Worminghall, she is the most skilled, which lets her charge up to twice the customary fees. She also advises other midwives faced with difficult births, for 1/3 of the other midwife's fee. Consequently, she's seen a variety of obstetric problems.

No one thinks it surprising that she gives her patients herbal preparations to ease their labor. Fewer people are aware of her broader knowledge of herbs, which can duplicate the effects of most of the common potions (*GURPS Magic*, pp. 211 and 213-219). She knows a few spells useful in her work: Far-Feeling, Lend Energy, Seek Plant, and Sense Life – and the generally convenient Ignite Fire. She avoids dealing with spirits, not only because the Church forbids it, but also because she's seen less cautious witches make bad bargains. She collects some of her herbs in the Secret Grove (p. 28), and leaves small offerings, but doesn't attend the quarterly gatherings held there.

Hannah's earnings support her at Status 1, which includes generous gifts to the Church. She particularly favors the Hospital of the Franciscan Sisters. As a woman, she has Social Stigma (Second-Class Citizen). Her Reputation +2 as a skilled and discrete midwife (Worminghall women; All the time) gets her respectful treatment from many who are theoretically her betters. As a Contact, she can provide Herb Lore-18 and is Completely Reliable. She might be a teacher or a Patron to a woman honestly desiring to become a midwife; someone who wants to learn Herb Lore for its own sake, or any man, would find her harder to persuade.

*Oh, do not tell the Priest our plight,
Or he would call it a sin;
But – we have been out in the
woods all night,
A-conjuring Summer in!*

– Rudyard Kipling,
“A Tree Song”

ISENGRIM ST. JOHN

As a lord of the Welsh Marches, Abbot Thomas holds the right to command the garrison in the Tower (p. 22), on King Edward's behalf. However, abbots aren't chosen for military experience. Actual command is exercised by a *lieutenant* – in this era, a French phrase meaning “place holder” rather than a specific military rank. Thomas' current lieutenant is Isengrim St. John.

St. John is the third son of a minor noble family in Herefordshire. He was trained as a squire, and saw service in the Welsh border struggle, during which he passed through Worminghall and met Thomas' predecessor. Twelve years ago, after the murder of his own predecessor (*The Raven's Nest*, p. 28), he offered his services to command the Tower garrison, and was accepted. He settled in Worminghall, and eight months later, he married Eleanor de Warin, the sister of a fellow squire. They now have two sons, Robert and Lysander.

St. John was initially cautious about Abbot Thomas, fearing that he might lose his place under the new abbot, but the two have learned to work together. Thomas trusts St. John's judgment as to what issues require his attention and what should be dealt with through routine. St. John prefers actual warfare to military ceremony, and chooses his subordinates accordingly (see *Samuel Deacon*, p. 22). He calls his soldiers “the worst rogues that ever scaped hanging,” but he keeps them ready for active service. This includes personally leading some mounted patrols outside Worminghall and providing cross training in basic cavalry tactics.

St. John has Military Rank 3 as a garrison commander, and his pay and savings make him Wealthy; both contribute to his Status 3. He also has Reputation +1 as a fair commander (His men; All the time) and as a competent soldier (Other English military leaders; 10 or less). If taken as a Contact, he can provide Tactics-18 and is Usually Reliable; he provides this to

Abbot Thomas, for example. He acts as a Patron to his men but isn't normally available to anyone else. He and Master Alanus (p. 31) met during the border war and now get together “to tell old war stories.” In fact, St. John finds Alanus' political intelligence useful – and carefully avoids asking how he learned it.

RALPH LE NORMAND

The younger son of a prosperous local family, Ralph le Normand went into the Church after studying at Oxford. In his mid-30s, family connections got him a position at the Church of St. John the Baptist in Worminghall. Two years ago, he was promoted to the senior priesthood when Father Edward Clive died of a fever.

Father Ralph is a tall man with aristocratic looks inherited from his ancestor John, a mercenary soldier nicknamed “le Normand” because other soldiers thought he was a nobleman's bastard. He can afford to dress well, spending most of his clothing budget on priestly vestments. He's not a brilliant theologian, but he is good at Politics, Public Speaking, Religious Ritual, and Savoir-Faire, helped by a resonant, well-trained voice. He sets a good table, where Abbot Thomas is a regular guest. His sermons tend to address the wealthier citizens, whose views he mostly shares.

Father Ralph has been quietly working to persuade the Bishop of Hereford (the diocese where Worminghall lies) to proclaim him a dean, with the power to inspect churches and religious communities in his area and to judge canon law cases. This could be a touchy subject with Abbot Thomas; he would still be the lord of Worminghall, but his religious autonomy would be lessened, and he would lose his judicial rights over students and faculty. If Father Ralph handles the proposal badly, he could end up in a feud within the Church, or even set off riots in the streets (*Local Politics*, p. 12).

Father Ralph has Religious Rank 4 and Status 2, along with Reputation +1 for preaching well (Upper-class townfolk; All the time). As a Contact, Father Ralph provides Savoir-Faire (High Society)-18 and is Usually Reliable.

RED JOHN

In spite of the disreputable clientele at the Sting (pp. 24-25), its owner, Red John, is an important man in Worminghall. His tavern brings enough wealth to buy the mask of respectability. If that wealth comes from selling watered ale, providing thieves a private place to meet, and, according to rumor, fencing stolen goods – that's only business.

It helps that Red John has an understanding with Abbot Thomas. He donates regularly to the abbey, in substantial amounts. The townspeople joke that he needs to pay a lot for salvation from his sins. The abbot is willing to have an outlet for human frailties, so long as Red John keeps them under control.

Red John's wealth lets him afford Status 2, but he also has Reputation -1 for dishonest practices (Worminghall citizens; All the time). The keepers of taverns inside the city have as little to do with him as possible, partly out of resentment at his being exempt from guild regulations, partly from simple envy of his wealth. As a Contact, Red John provides Streetwise-18 and is Unreliable. He can be a Patron but will demand a lot of service in return. He can also be a dangerous Enemy. The details of his extra-legal dealings are a -20-point Secret, which he will defend ruthlessly if necessary.

CHAPTER FIVE

ADVENTURES AND CAMPAIGNS

Worminghall can play varied roles in a campaign, from the briefly sketched scene of a single encounter, to a complete environment to be explored at length.

JUST VISITING

Adventurers might visit or pass through Worminghall for a variety of reasons.

- It's on their way from someplace to someplace else. They could be taking the road west from England to Wales, or boating up or down the Severn. Reasons for travel could be war, trade, a pilgrimage, or escorting a bride to her wedding.
- They could be friends or family of a student.
- They could need information on some arcane topic, magical or otherwise.
- They could need actual magical services: an enchantment, the brewing of a potion, or the breaking of a curse. Worminghall has one of the highest concentrations of mages in Europe, and some of the most skilled.
- They could have magical valuables to sell, perhaps acquired in an adventure: grimoires, enchanted objects, or body parts of rare and dangerous beasts.
- They could be sent to investigate some crime or other problem, either by the king or by the Church. Getting the local factions to play along would be one of the big challenges of such an inquiry.

A related option is to have adventurers *come from* Worminghall, but not stay there. The first session or two could show their last days in town before their actual adventures begin.

CAMPAIGNS

An ongoing campaign set in Worminghall will likely be about students of magic. A major choice for such a campaign is how much emphasis to give to studying and learning. On one hand, classroom activities can be kept in the background, like a regular nonadventuring job that pays the bills.

The GM could even have players make monthly “study rolls” (p. 36) and keep track of learning accordingly. On the other hand, classroom scenes can be dramatic: clashes with teachers, rivalries with other students, debates over magical lore, first attempts to cast spells (*Magical Instruction*, p. 8), even martial-arts-like “training montages.”

Life outside the classroom can easily become exciting. A student who gets involved in heresy or prohibited magic will be called before the university authorities, but few other restrictions exist. Students can have rivalries, and test newly learned spells in magical contests. They can acquire friends and enemies, and get drawn into factions. They can spend their nights at taverns, or get into fights with townsfolk. If they get into trouble – or if trouble comes looking for them – they'll be mostly on their own.

Genres and Themes

GURPS Fantasy (pp. 6-7) discusses the various genres of fantasy. Worminghall can be adapted to different styles, to suit the GM's preferences.

Sword and Sorcery: With most protagonists being mages, this works best as dungeon fantasy. Discovering and exploring the legendary dragon's lair (*A Deeper Mystery*, p. 28) can be the focus in this kind of campaign. This theme is most appropriate for older students who've learned spells suited to combat.

High Fantasy: To gain the proper sense of myth, tie the ongoing struggle between England and Wales to supernatural forces, with angels or pagan spirits supporting the cause of one or the other land. Students at Merlin Hall (p. 19) could be drawn into this – but so could young, naïve students, if they have a suitable Destiny. The actual Merlin (or Morgana) might be somewhere in the background.

Low Fantasy: Classwork, university politics, and daily life in a medieval city are a natural starting point for stories of real life in a fantastic setting. Follow a group of students through apprenticeships in sorcery, and encounters with university and city politics.

Light Fantasy: Young people's misadventures are a classic theme for comedy! Miscast spells give them an entire new set of ways to get into trouble. This kind of campaign is perfect for a band of Goliards who don't take their studies too seriously.

Dark Fantasy: Necromancy is a readymade theme for exploring the borders between fantasy and horror. To make it more personal, have a necromancer's students realize that their master has been bargaining with evil spirits, and that some of what he's taught them has been forbidden arts. Can they extricate themselves from entanglement with dark powers?

An important issue for a student-focused campaign is how far along in their studies the students are. First- and second-year students seldom know any magic when they enter, and don't learn any until they've mastered Symbol Drawing and started on the liberal arts (*The Arts*, p. 8). Players may find this dull – but this is also when students form relationships. Third- and fourth-year students will know several basic spells (*Study Rolls*, below). More advanced students will know spells with prerequisites in their chosen Element (*Appendix*, pp. 38-39) – and a campaign can emphasize making good use of a limited repertoire. Advanced students are often asked to give short lectures to beginning students as well. Masters of Magic, with seven or more years, may stay around to study Thaumatology and research arcane magics. They might be recruited for faculty projects such as enchantment or magical investigation; some of these assignments may send them on long journeys, turning Worminghall into a base.

The GM may want to run a prologue, a few sessions long, starting with matriculation (*First Day at School*, p. 5) and covering early class sessions and exploring the town. After this, campaign time can jump ahead a few years, to show the same students after they learn some real magic.

For a more action-focused campaign, have the PCs be young recruits of Merlin Hall (p. 19), trained in combat and covert action as well as magic. They'll help keep watch on the streets of Worminghall, and be sent out into the countryside for practical training. In an emergency, they may be thrown into a secret mission.

Study Rolls

Being a student isn't a *job*: You don't make any money from it. However, it does grant nonfinancial benefits! It can be treated like a job, with monthly rolls. A normal year's work allows eight study rolls: three for Michaelmas term, and five divided between Epiphany and Easter terms (*Terms*, p. 5). (Making study rolls exactly for a full academic year grants 4 points of skills; see below.)

Prerequisites: Broken or better Latin; acceptance by a master.

Job Roll: Will+Magery. Treat critical failure as magical critical failure on any spell you know (chosen by the GM). If you don't know any spells yet, become ill from stress and lose 1d/2 months of study (round up, and include the current month). On a natural 18, roll vs. your master's loyalty to see if he lets you go.

Monthly Benefits: 100 hours of training. Add or subtract 10 hours per point of success or failure. Critical success is an intellectual leap of insight that grants 300 hours of training in that month.

Wealth Level: Any, from Dead Broke to Filthy Rich (wealthier families can hire tutors).

The protagonists could be masters rather than students. Enchanters could gather resources for major new projects. Thaumatomagists could invent new spells, or recover forgotten ones. There could be more than one "invisible college" (*Esoteric Coteries*, p. 33). Alternatively, masters could focus on academic politics and advancement within their faculties.

Students of different years, or even students and masters, could come together in a campaign. Give them all the same

character points; the masters and older students can put theirs into spells, while the new students have Wealth, social position, or social or combat skills.

A different variant could focus on the Faculty of Canon Law. Scholars from this area may be called on to resolve questions of the legality of magic (see *Christianus Parvus*, p. 31). An inquisitor appointed by the Church could serve as Patron to a mixed team of scholars, street-smart Goliards, and sorcerers, both forensic and combat-oriented, in a sort of "police procedural" campaign.

SAMPLE ENCOUNTERS

This section provides a number of potential encounters on the streets of Worminghall. Some are just "local color"; others could blossom into adventures.

Goliards

Of all the students at the university, Goliards are often the least studious. Many spend their time drinking, pursuing women, fighting, and writing songs about the pleasures of student life. They may not attend lectures, and any books they own may be in the pawnshop. But if one of them hurts somebody in a fight, or is accused of some other form of lawbreaking, he'll point to his standing as a cleric to turn away legal punishment – and he'll know the proper Latin legal phrases to justify the claim.

In fact, most Goliards know a fair bit of Latin. They work Latin sayings into conversation, and they write songs in Latin, or in English words with Latin endings added, a style called "macaronic."

Young men newly admitted as students are likely to encounter a Goliard band. Traditionally, a new student takes his fellow students to dinner (*First Day at School*, p. 5). Goliards are quick to spot such new students and demand to join their feasts, even if they're much richer than the *bejaunus*. Older students may face satirical rhymes and other harassment from Goliards who think they're "too studious." The practical jokes get worse if the Goliards have actually learned a few spells.

In serious "town and gown" conflicts, Goliards are likely to turn out in force – and some are actually trained to fight. They may be a little too eager for a fight, and get the university into unnecessary conflicts. Older scholars would quietly appreciate someone calming them down.

Monitors

Dinner is being served at the lodging house where a group of adventurers live when a group of students walk in, display a piece of parchment, and demand to sample the food and wine. This is a surprise inspection; the lodging house doesn't normally take in students, but at least one of the adventurers will be a mage or otherwise fall under the university's jurisdiction. The owner will protest, but then share out as much food as the cook has prepared, while frantically sending out for more. The food will run short. The monitors will make up for this with wine, and may grow belligerent or threaten to have the owner fined.

If the adventurers can cajole the monitors into accepting the meal, or help the owner provide more food, he'll be very grateful. If they throw the monitors out, he'll be almost equally grateful, but feel obliged to rebuke them, to avoid looking as if he instigated the quarrel. The monitors aren't trained warriors, but some are experienced brawlers, or know a few spells; few householders want trouble with them.

The Nightmare

Students in the house of one of the masters – the PCs, or their friends – begin waking up in the night from disturbing dreams. All of these have similar imagery: anguished faces, bleeding wounds, laughing inhuman figures, and hints of some sort of ritual. The effects are the same as for a failed self-control roll for the Nightmares disadvantage (pp. B144-145)

To interpret the dreams, roll vs. Fortune-Telling (Dream Interpretation) or IQ-5; roll vs. IQ to remember them well enough to tell them to a Contact or some other scholar with that skill. Any success suggests that the dreams might be a portrayal of some sacrificial ritual – that is, of black magic! A margin of success of 4 or better indicates that the point of view is that of the victims, who are angry that their deaths are unavenged. The spell Divination (Oneiromancy) – should any dreamer know it – yields *no* meaningful information.

However, neither city nor Church officials have any knowledge of murdered bodies, nor of recent disappearances. A search of the house, if one is made, won't find human remains buried there, either.

The dreams are actually fictions, sent into the minds of the sleepers by Master Davidus, a young and not very successful master in the Element of Air. He accomplishes this by casting Dream Sending-18, his most effective spell. Davidus resents the success of the dreamers' master, and hopes to drive away his students. A dreamer who can remember his own dreams in specific detail, *and* apply Fortune-Telling (Dream Interpretation) to them, will perceive a blurring of details suggesting that they have been deliberately made obscure and threatening – as they have, with Davidus' Artist (Illusion)-16 skill.

Figuring this out, whether by dream interpretation or some other method, doesn't end the visions. It does enable the inquisitors to take more effective countermeasures, or to try to figure out who's sending the nightmares their way, and why.

*One wall of the room was lined with bookshelves, and on them you could find titles such as **Six Centuries of English Spells**, **Nameless Horrors** and **What to Do about Them**, **An Answer for Night-Hags**, and, of course, the dreaded **Krankenhammer** of Stefan Schimpf, the mad cobbler of Mainz.*

*– John Bellairs, **The Face in the Frost***

The Hermit

Both townspeople and students in Worminghall tell stories of the Hermit, a mysterious figure clad in monastic robes, with a cowl that covers his face. Supposedly, he's seen only at night, usually on back streets. If a student goes beyond simple pranks and carousing to actually harming others, taking advantage of his near-immunity to the law, it's said the Hermit will stop him and chastise him with a beating.

The Hermit carries a staff and is skilled in using it. He's never been seen to cast a spell, but spells don't affect him, either. He moves so silently and mysteriously that many think he's using spells to cover his tracks. No one has ever heard him speak.

Does he really exist? If so, who is he, and what's the purpose of his actions? That's a perennial debate, in taverns all over Worminghall. If the GM decides he's real, not just an urban legend, here are a few possible answers. Whatever the GM picks, the players should be kept guessing as long as possible.

- He's an actual friar, offended by students who don't act like the clergy the law declares them to be, visiting righteous wrath upon them.
- He's an agent of some powerful clergyman such as Father Ralph (p. 34) or Abbot Thomas (p. 33).
- He's one of the townspeople, striking a blow for the rights of the laity and trying to misdirect suspicion.
- He's a madman with incomprehensible motives.
- He's a spirit, probably evil, called up by a spell that went wrong, and free to stalk the earth.
- He's the spirit of Worminghall itself, brought into being by the collective belief of the townspeople acting on the local supernatural forces (see *The Tulpa* in **GURPS Horror**, p. 81).
- He's an avenging angel, sent by God to punish the sinful.

The Thief

Students who have visited the Pilgrim (p. 24) in the past few sessions – if they're visibly well-off, and especially if they were ill-mannered or cheap – may discover that their rooms have been visited while they were out. Any coin they hid has been found and taken, along with small valuables such as silver cups. More unusually, their books are gone. What kind of thief steals *books*?

The answer might surprise them: The thief is Kate, the red-headed barmaid at the Pilgrim. Though young, she's skilled at Search, Stealth, Climbing, and Forced Entry. Passing Appearance (Androgyny) lets her look like a boy, with her hair under a hood to make her less recognizable. The mate on a river barge is a Contact who buys her valuables (*Dickon the Mate*, p. 25) – but she keeps the books for herself.

APPENDIX

IMAGE MAGIC

The magic taught at Worminghall, *image magic*, is basically standard (mana-based) **GURPS** magic (pp. B234-253). However, it has some differences in game mechanics, along the lines discussed in **GURPS Thaumatology** (pp. 19-63).

Image mages don't group the spells they do know into the standard colleges. Rather, most of them are assigned to the Elements of Earth, Water, Air, and Fire (*The Elements of Magic*, p. 8), with some being taught in more than one Element, or even in all four. This changes some aspects of magical practice (*Learning and Using Magic*, p. 39).

A number of spells aren't found in image magic grimoires: They haven't been invented yet, their inventors haven't chosen to reveal them, or they aren't part of the image magic tradition. (Some of the last are illegal; see *Magic Licit and Illicit*, p. 32.)

*'Tis magic, magic, that hath ravish'd
me.*

– Christopher Marlowe,
*The Tragical History
of Dr. Faustus*

ELEMENTAL AFFINITIES

In image magic, 19 of the standard 24 colleges of spells in **GURPS Magic** are divided among the Elements as follows.

The Element of Air includes Air, Communication and Empathy, Knowledge, Sound, and Weather spells.

The Element of Earth includes Body Control, Earth, Food, Making and Breaking, and Protection and Warning spells.

The Element of Fire includes Fire, Illusion and Creation, Light and Darkness, Mind Control, and Movement spells.

The Element of Water includes Animal, Healing, Plant, and Water spells.

The currently known spells in each college are assigned to its Element, with a few exceptions (*Reassigned Spells*, below). Some spells have not yet been discovered and are not currently known (*Uninvented Spells*, p. 39).

MULTIPLE OR DIVIDED AFFINITIES

The remaining colleges aren't so straightforward. Some belong equally to all the Elements; a mage from any Element can use them. Some are divided into subgroups assigned to

different elements. Some subgroups, and one entire college, aren't included in image magic at all (*Other Traditions*, p. 39). A few individual spells are assigned differently (*Reassigned Spells*, below).

Enchantment spells belong equally to all the Elements.

Gate spells are divided into subgroups. Some aren't part of image magic; some haven't been invented yet; some are assigned to the Element of Fire.

Meta-spells belong equally to all the Elements.

Necromantic spells aren't included in image magic.

Technological spells are split into subgroups. Most of these spells haven't been invented yet.

REASSIGNED SPELLS

Some individual spells are reassigned to the following Elements.

Air: Death Vision, Detect Poison, Nightingale, Sense Danger, Sense Observation, and Watchdog.

Earth: Body of Metal, Identify Metal, Magnetic Vision, Metal Vision, and Shape Metal.

Fire: Accelerate Time, Blink, Blink Other, Create Door, Hide Object, Sanctuary, Slow Time, Suspend Time, Teleport, Teleport Other, and Time Out; plus Beacon, Create Gate, Divert Teleport, Rapid Journey, and Trace Teleport (only the versions used with Teleport).

Water: Create Fuel, Preserve Fuel, Purify Fuel, Seek Fuel, and Test Fuel.

All four Elements: Aura, Banish, Control Gate, Detect Magic, Lend Energy, Recover Energy, Scry Gate, Seek Gate, and Share Energy.

MODIFIED SPELLS

A number of spells are applied in distinctive ways, reflecting the culture and tech level.

Bless: In a campaign set in Worminghall, the requirement for "holy" or "good" standing to cast this spell should apply. The conduct that maintains this standing can be represented as Disciplines of Faith, Fanaticism (in a righteous cause), Sense of Duty (Coreligionists), or an appropriate Vow.

Create Fuel, Preserve Fuel, Purify Fuel, Seek Fuel, and Test Fuel: The primary fuel, even in England, is wood; these spells belong to the Element of Water, along with Plant spells.

Curse: Similar to *Bless*, but either a very holy person (in righteous wrath) or a very unholy one (in plain malevolence) can cast it. The conduct required of an unholy caster can take the form of Fanaticism (in an evil cause), Intolerance, or an appropriate Vow (such as making sacrificial offerings or taking cruel vengeance on a foe).

Find Direction: Available in the Elements of Earth and Water *in addition to* the Element of Air.

Measurement: The things that can be measured in this era are length, area, and volume; weight; and musical pitch. This spell works for any of them.

Sense Life: Available in the Element of Water *in addition to* the Element of Air.

UNINVENTED SPELLS

The following spells have not yet been discovered, but future image mages may do so. If that happens, they can be assigned to the following Elements. Spells marked with a † would be good projects in a campaign focused on magical research.

Air: Body of Air,† Body of Lightning,† Body of Wind, Essential Air,† and Radio Hearing.

Earth: All Machine spells; Body of Metal,† Body of Stone,† Essential Earth,† and Essential Food.†

Fire: All Radiation spells; Body of Flames,† Body of Shadow,† Conduct Power, Draw Power, Essential Flame,† Lend Power, Propel, Seek Power, Spectrum Vision, Steal Power, Stop Power, Timeport, Timeport Other, Timeslip, and Timeslip Other; and Beacon, Create Gate, Divert Teleport, Rapid Journey, and Trace Teleport (the versions used with Timeport).

Water: All Plastic spells; Acid Ball, Acid Jet, Body of Ice, Body of Slime,† Body of Water,† Body of Wood,† Create Acid,† Essential Acid, Essential Fuel,† Essential Water,† Essential Wood,† Homunculus, Rain of Acid,† Resist Acid, and Spit Acid.

All four Elements: Charge Powerstone, Powerstone,† and Sanctuary. (Manastone was recently discovered; see *The Enigma Shop*, p. 20.)

OTHER TRADITIONS

Some spells only exist in traditions outside image magic. These follow the usual rules for prerequisites, and image mages can learn them with suitable training, but anyone with One Element Only is out of luck! Two such traditions are discussed in *Folk Magic* (p. 20) – natural magic, which does not use spells; and ritual magic. Gaining access to ritual magic spells is no easy task for image mages.

Ritual magic spells involve dealing with or calling on spirits (*Magic Licit and Illicit*, p. 32). Image magic uses symbols in its spells to *represent* natural things; it does not call on spirits or affect them. Spells not known in image magic include the following:

All Necromantic spells (except Banish and Death Vision).

All versions of Control, Create, and Summon Elemental.

Astral Block, Doppelgänger, Golem, Lich, Phase, Phase Other, Planar Summons, Planar Visit, Plane Shift, Plane Shift Other, Repel Spirits, Resurrection, Simulacrum, Soul Stone, and Wraith.

Beacon, Create Gate, Divert Teleport, Rapid Journey, and Trace Teleport (the versions used with Plane Shift).

Divination (the Crystal-Gazing, Extispicy, and Gastromancy versions) and Crystal Ball.

Learning and Using Image Magic

As discussed in *GURPS Fantasy* (pp. 129, 160), having four Elements rather than 24 colleges alters both the handling of prerequisite counts, and the cost of One College Only.

Prerequisite Counts

The reclassification of spells means prerequisite counts have to work differently. If a spell's prerequisite is a *specific* other spell, that doesn't change. If it's some number of other spells *of any type*, that usually doesn't change either. However, two other types of prerequisite have to change.

If the prerequisite is some number of spells from a single college, the new requirement is that same number of spells from the Element that college is assigned to.

Example: The prerequisite for Lightning, 6 Air spells, changes to "6 spells from the Element of Air."

If the prerequisite is, for example, "one or more spells from each of seven different colleges," the requirement usually changes to some number of spells from *each* of the four Elements. Divide the number of prerequisites listed in *GURPS Magic* by four, and round to the nearest whole number, to find the number of prerequisites per Element (round halves up!).

Example: Magic Resistance requires "Magery 1 and one or more spells from each of seven different colleges." Seven divided by four is 1.75, which rounds to 2. So in image

magic, Magic Resistance's prerequisite is "Magery 1 and two or more spells from each Element."

This affects the following spells: Accelerate Time, Banish, Enchantment, Find Weakness, Lend Spell, Magic Resistance, Remove Curse, Slow Time, Suspend Curse, Suspend Magery, Suspend Mana, Telecast, Teleport, Weather Dome, and Wish.

Two spells are special cases:

Body of Wind: Magery 3; Body of Air and Windstorm at 16+ each; and two spells from each of the three other Elements.

Freedom: Three spells from each of Air, Earth, and Fire.

One-Element Magery

One College Only (p. B67) is a limitation on Magery worth -40%. However, the Elements are much broader than the standard colleges. Therefore, the corresponding limitation is worth less:

One Element Only: Your Magery is restricted to spells belonging to a single Element. This includes a few of the spells shared by all the Elements: Aura, Counterspell, Detect Magic, Great Ward, Lend Energy, Recover Energy, Reflect, Scroll, Scryguard, Scrywall, Share Energy, Suspend Spell, and Ward. The restriction's effects on spells from other Elements are the same as for One College Only. -20%.

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