




FAVORDDPOIS

SUPPLEMENT FOR IRONCLAW

Describing this Most Devout Noble House and the Sacerdotal Ranks of Church of S'allumer



“... [T]hey, who assert that everything is right, do not express themselves correctly; they should say that everything is best.”

— Master Pangloss, from Voltaire’s *Candide*

A VOIRDUPOIS

*Describing this Most Devout Noble House and the
Sacerdotal Ranks of Church of S’allumer*

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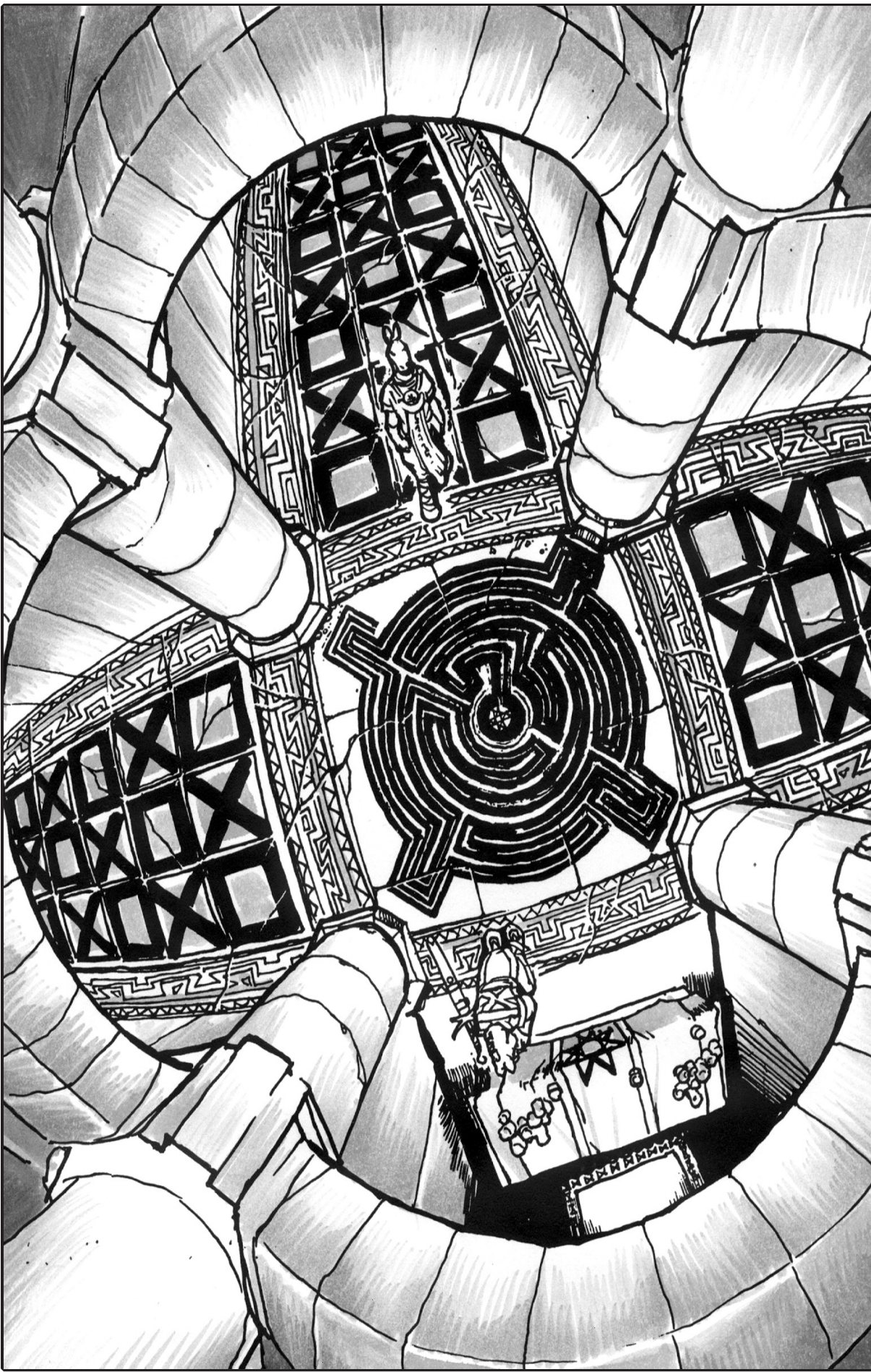
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Dedication

To Carl Axel Holmgren II, for firing my imagination many years ago with the prospect of exploring the unknown, defeating strange monsters, and reaping grand rewards.





COME TO PAY YOUR LAST RESPECTS?

I SEE YOU HAVEN'T LOST YOUR GOOD HUMOR ALONG WITH YOUR GOOD NAME.



THE ORDER IS LOST TO ME NOW. WHERE ONCE I WAS IN DARKNESS, THE LIGHT HAS SHOWN ME THE TRUTH.

BORN INTO *IGNORANCE*, RAISED WITHOUT *FRANCHISE*, I SOUGHT MY PLACE TO SET THINGS RIGHT WHERE THEY ONCE WERE WRONG, TO BRING JUSTICE TEMPERED WITH MERCY BY MEANS OF THE *HOLY ORDER OF ARDENT*...



OUR FOREFATHER, KING ÉTIENNE, ONCE OBEYED THE MASTERS OF CONQUEST, PRIDE, AND GREED... IT WAS NOT UNTIL HIS VISION OF HELLOISE THE MOST BEATIFIC DID HE REPENT HIS WAYS OF WORLDLINESS...



THE WAY OF PENITENCE WAS OPEN TO HIM, AND WE AS A PEOPLE CONVERTED TO THE TRUTH THAT IS SALLUMER...

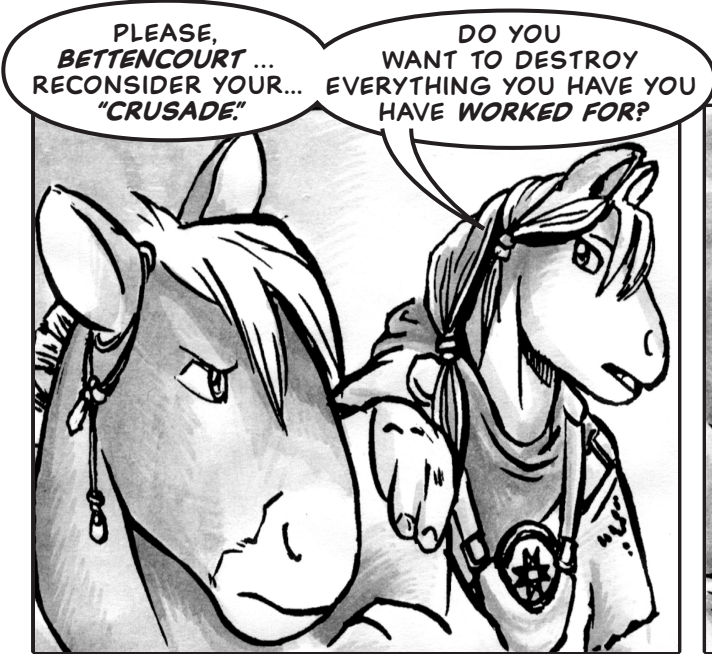


WITH THIS NEW WISDOM, THE HOLY ORDERS WERE CREATED TO DELIVER THE LIGHT OF WISDOM TO THE PEOPLE, TO BRING THE MIRACLE OF THE LIGHT TO THOSE WITHOUT HOPE... WHO EASED THE SUFFERING AND TAUGHT OF A GREATER WORLD THAN THIS ONE WE SEE WITH OUR CLOUDED EYES...



BUT TIME HAS WEAKENED THOSE WHO SHOULD BE STRONG, HAS PUT DOWN THE MORALS OF THOSE WHO WOULD SEEK TO ASCEND. OUR PRELATES USE THEIR POWER TO SATIATE THEIR OWN GREED, AND THE PROMISES OF OUR CAUSE HAVE BECOME A HYPOCRITICAL SHAM.





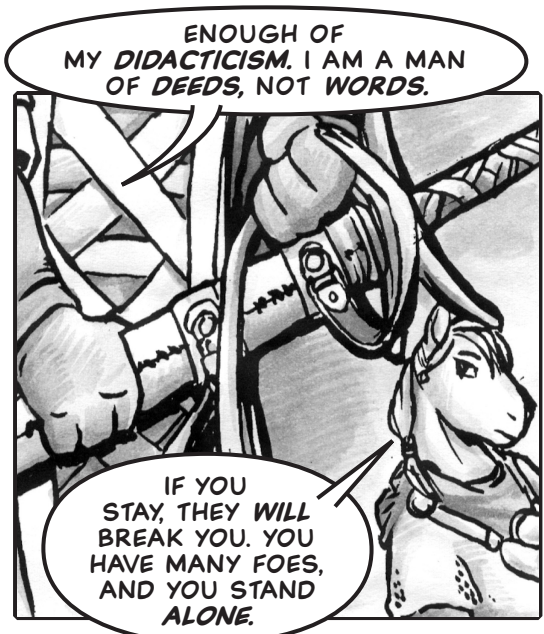
PLEASE, BETTENCOURT ... RECONSIDER YOUR... "CRUSADE."

DO YOU WANT TO DESTROY EVERYTHING YOU HAVE YOU HAVE WORKED FOR?



IT IS NOT ABOUT WHAT I WANT...

IT IS ABOUT WHAT I MUST DO.



ENOUGH OF MY DIDACTICISM. I AM A MAN OF DEEDS, NOT WORDS.

IF YOU STAY, THEY WILL BREAK YOU. YOU HAVE MANY FOES, AND YOU STAND ALONE.



THEN COME WITH ME! WE WILL STAND TOGETHER.

I CANNOT.

WHY, FORTIENNE, WHY? DO YOU FEAR TO LOSE YOUR NAME AND YOUR STATUS?



NO... BECAUSE I DON'T AGREE WITH YOU.



JUST SO. WE EACH SET OUR OWN PATHS. I WILL PRAY FOR YOU.

AS WILL I, FOR YOU.

PERHAPS THERE IS A TRUTH THAT WE BOTH HAVE YET TO SEE.



THE HISTORY OF THE AVOIRDUPOIS

Being a Factual Account as Gathered by Learned Personages

The oldest histories of the Avoirdupois describe how the twelve original families set sail from their homeland in the wake of numerous portents and omens. Seven more families followed in their wake a year later, and together these settlers colonized the southeastern plains of Calabria.

The most complete records of these early years come from the family histories of the settlers themselves. Traditionally, each of the lineages kept its own record on mats of tightly-plaited grass, passing the growing account from generation to generation. Only a few of the original records still exist. The most complete is the record of the Sabot family: it is now over fifteen paces in length, and the earliest portions, written in a language only distantly similar to modern Calabrese, are over a thousand years old.

The success of the original settlers encouraged further migration, and over the next fifty years, another fourteen houses (including the Boulanger and the Marteau) arrived on the shores of Calabria. Unless the original records are inaccurate, the swamps of the Paludestris must have been neither as expansive nor as dangerous as they are today, for records of that era refer to farms and villages in areas that are now uninhabitable.

The Écorcheurs

The early years of growth and prosperity ended suddenly when the colonists encountered a powerful band of nomads. The histories use the name *Écorcheur* interchangeably for both the tribe as a whole and for its leader, a rhinoceros of enormous size and strength.

At first, the Écorcheurs seemed unstoppable. They moved freely across the countryside, looting as they pleased and killing anyone who resisted them in a variety of gruesome ways. The annals of the Sabot family show a sizable tribute paid to the Écorcheur; the histories of the other surviving families are suspiciously silent on the matter.





The following year, the Écorcheurs moved on to the north, where their rampages continued. Though undefeated in battle, they were unable to cross the Loire and their wanderings eventually brought them back to the lands of the Avoirdupois.

The Avoirdupois had not been idle during their two-year respite. Ruined villages and towns were rebuilt with simple fortifications, and some were even abandoned in favor of more defensible sites. Perhaps more importantly, the survivors of the previous raids were hardened by the experience and were now determined to resist the invaders.

These changes slowed the advance of the Écorcheurs but were not sufficient to stop them. Despite the bravery of the defenders, the nomadic horde sacked town after town. One summer morning (traditionally the 2nd day of the month of Thunder, in the year 123 of the S'allumer Calendar), twelve lords met in the ruins of Sauldre to discuss their common plight. A monument now stands in the public square where they pledged their mutual support. Unable to agree on a leader from their own number, they named Gage l'Amorce general of their combined forces.

Gage had long advocated combined action against the nomads. His only son had been killed during the first incursion of the Écorcheurs and he had spent the intervening years writing letters attempting to unite his fellows against the threat that he knew would eventually return. Copies of his correspondence attest to the deep divisions present among the various families, and despite the eloquence of his appeals, they were given little attention while the Écorcheur were away.

One famous letter tells how Gage, overwhelmed by despair and about to abandon his dream of unification, was overcome by a “fantastic light, purer and more powerful than the sun,” renewing his purpose and leaving him feeling “as if the pain of all the years had been burned away.” While some would believe that this was a sign that Gage—who was at least nominally a Heliodrome—had had a vision of S'allumer, the letter's authenticity is considered suspect, even by official Church historians.

Once named general of the allied forces, Gage requisitioned every available jennet, courser, and palfrey and reorganized the various family militias as mounted infantry. Some popular accounts portray Gage as leading a host of cavalry, but historical sources clearly show that the battles of this period were primarily fought on foot. Gage also established a network of messengers and signal towers that kept him well apprised of developments across the realm.



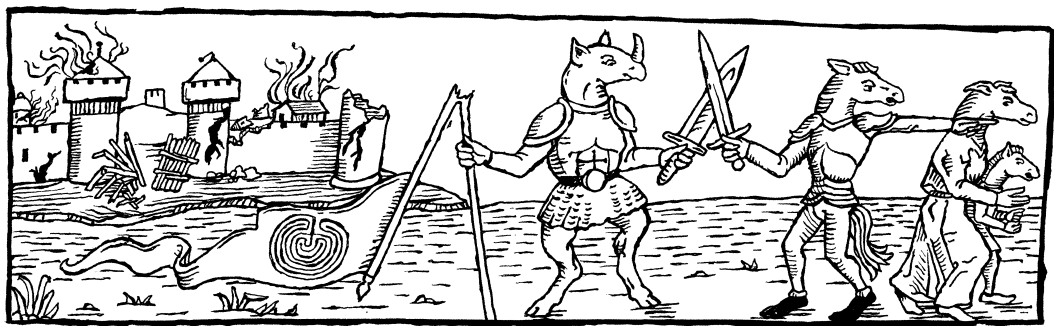


Together, these innovations allowed him to follow the movements of the Écorcheurs from a safe distance and to maneuver his forces swiftly in response.

By the following spring, Gage was ready to confront the Écorcheurs directly. More families had joined his alliance, and his troops had gained much-needed experience and confidence from skirmishes with the nomads. Gage maneuvered carefully: he had no intention of engaging in any battles not of his choosing. On the last day of the month of Flowers, he attacked the Écorcheur near the shores of Lake Aube.

The battle was fierce and bloody, with heavy losses on both sides. Gage lost his shield hand, and even the mighty leader of the Écorcheur was wounded. By the end of the day, it was the Écorcheur who were forced to withdraw from the field. While technically victorious, Gage is said to have remarked that “another such victory will leave us a nation of ghosts.” Nevertheless, he grimly set about preparing for a second battle.

In the subsequent weeks, it was rumored that the leader of the Écorcheurs was weakening: his wounds were not healing properly and he suffered from fevers. A popular story tells how the chief, rather than succumb to the infection that had spread throughout his body, removed himself to “a secret place” where, amidst the splendor of his plundered wealth, he killed his wives and then himself. The continuing popularity of the story is probably connected with the possibility of finding the hidden treasure. Most scholars discount the story, considering it more likely that the Écorcheur chief either succumbed to his wounds or was murdered by an ambitious lieutenant.



With its great leader gone, the Écorcheur horde began to dissolve. The process accelerated when the Avoirdupois won a decisive victory outside Sauldre later that summer, and by the end of the month of Green, the barbarian army was no more.


For the Avoirdupois, the price of victory was high: of the thirty-three traditional family lines, eight (including Gage's own) were extinguished in the conflict with the Écorcheurs. None of the surviving families were without losses, and the countryside would require many years to recover from the war's devastation.

With the threat of the Écorcheurs removed, Gage turned to the problem of reconstruction. He put the army to work building roads between the larger villages and used his influence with the great families to prevent the resurgence of their petty rivalries. These achievements only increased his popularity: when the great general died at the age of 70 (in 141), he was mourned by his entire people.

The Creation of the Monarchy

Without Gage's unifying influence, old divisions began to reassert themselves. Families that had fought side by side against the Écorcheurs now watched each other warily and bickered





over imagined slights. By the year 150, eleven of the families had armies in the field actively campaigning against one another.

To be sure, these new armies were much smaller than the Écorcheur horde or Gage's allied host. Lacking the manpower for the large formations of the previous era, the new captains looked for ways to increase the effectiveness of their individual soldiers. Heavier weapons and armor became the norm, and increasingly intensive training for the soldiers and their mounts allowed the mounted infantry of Gage's day (who used their mounts for transport *to* battle) to evolve into true cavalry (who used their mounts for transport *in* battle).

Of all the families, the Boulanger were most able to take advantage of the chaos. The head of the family, Paien du Boulanger, was not only a clever tactician, but he had also married General Gage's daughter Orane. He was also advised by his younger brother Amical, one of the greatest minds of the era.

Unlike most of his contemporaries, Amical preferred the "soft art" of diplomacy to the ways of war. With carefully chosen words he rewarded his allies, isolated his enemies, and turned his brother's successes on the battlefield into lasting advantages. In 155 Amical proposed a formal agreement among his allies to standardize their boundaries and laws. Over the next seven years, the other families were enticed (and in some cases, coerced) into signing a more general version of the original treaty.

The revised treaty was known as the *Accord de Gérance Avoirdupois*, or the "Accord for the Governing of Owned Goods." The terms of the agreement established a common law regarding the ownership and transferal of property. Since many of the most pernicious disputes between the families were rooted in disputes over land, it was hoped that the agreement would prevent future disagreements and allow the return of peace. In time, the treaty would lend its name to the people it bound together, and the descendants of the 27 signing families would be collectively known as the Avoirdupois.

The acceptance of his accord was only the first step in Amical's plan. The fragile peace he had engineered would not last without some kind of overarching authority to enforce it. Playing upon the fears of the smaller factions, Amical cultivated support for the creation of a monarch to rule over the various families. Amical's brother Paien was considered the natural choice for the position, but he died in the spring of 165, only weeks before his planned coronation.

For a few harrowing days, it seemed that all of Amical's work would be wasted and the Avoirdupois would return to the fractious state that existed before the *Accord de Gérance Avoirdupois*. In the end, after desperate negotiations by Amical, it was Paien's 19-year-old son Aubert du Boulanger who was crowned king of the Avoirdupois on Midsummer Day.

The Early Kings

Aubert relied heavily on the talents of his uncle Amical (now called "the Kingmaker"), whose silver tongue was instrumental in defusing a number of challenges to the new king's authority. While Amical worked in the shadows, Aubert set about ordering his kingdom. One of his first decrees made the citadel overlooking the city of Sauldre his official residence. He spent large sums beautifying the city, and encouraged his subjects to do the same. Much of the city's remarkable architecture dates from this period. Outside the capital, work on the network of roads begun by General Gage (Aubert's grandfather) resumed.

As the years passed, certain noble families came to resent Amical's endless manipulations, and Aubert was forced to dismiss him from his council in 183. Even in retirement, however, Amical continued to advise his nephew: the two corresponded regularly until Amical's death



in 202. Aubert himself died a year later, and was succeeded by his son Païen (named for Aubert's father).

Under Païen I and his successors, Païen II, Aubert II, Païen III, the Avoirdupois kingdom grew steadily stronger. The Àoreilles (a tribe of rabbits in the south) and the Lissemanteau (a family of ermines in the Loire region) were absorbed during the reigns of Païen II and Aubert II, respectively. After capitulating, both families were permitted to rule their own lands as vassals of the Avoirdupois kings. Similarly, when his armies were unable to take the city of Enclume by force, Païen III granted the "free" city a royal charter, allowing the devolution of certain rights and powers to its governing council (dominated by the armadillo families known as the Casque), in return for their recognition of his supreme authority.

Other groups were not so fortunate: the Plessis (a family of dogs), the Wallons, and many others were conquered outright—their lands seized by Avoirdupois nobles, their children reduced to serfdom. Hoping to prevent future rebellions, Aubert II instituted a policy of dispersing conquered peoples widely, thus cutting them off from their traditional leaders and allies.

Païen III died in 263, and his son Gan was crowned king. Three of Gan's older brothers had died in Païen's wars of conquest, leaving him with few illusions about the cost of his predecessors' expansionist policies. Wisely, he turned his attentions inward, reforming the Avoirdupois legal codes and generally strengthening the power of the monarchy. He encouraged learning, founding schools of law and medicine. Religiously tolerant, Gan even allowed the Penitents of S'allumer to build a chapel in the city of Sauldre.

Gan's policies were for the most part successful, and the Avoirdupois kingdom prospered under his rule. The city of Sauldre nearly doubled in size during his reign, spreading beyond the old walls into the countryside.

Famine and Rebellion

"Good King Gan" died in 330, after a reign of 67 years. He had outlived both his son and his grandson, so his sickly, three-year-old great-grandson Païen IV inherited the throne. Païen's maternal uncle Childeberd de Crinière was named regent.

Childeberd was already known for his sybaritic tastes, and his acts as regent did nothing to alter his reputation. His elaborate entertainments were the talk of the upper classes, and as long as the kingdom remained prosperous, nothing seemed amiss. A series of poor harvests in the late 330's, however, led to widespread hunger. Childeberd, oblivious to the plight of the lower classes, planned ever-more extravagant affairs for his circle of intimates. In order to raise funds for his parties, Childeberd took to selling state offices and appointments.

Gradually, poverty and hunger turned sullen resentment into violent resistance. Riots in Sauldre left large areas of the city in ruins, and the peasants of several regions rose up in outright rebellion. When one lord, Aluin du Vallon, appealed to the king for help in dealing with the turmoil, he was dismissed by Childeberd as "both insolent and incompetent" and stripped of his lands and title. Infuriated, Aluin joined the rebels.

In the north, the Doloreaux, sensing an opportunity, provided weapons and armor to Aluin's rebels and encouraged the Lissemanteau to renounce their allegiance to the Avoirdupois. Late in the summer, a Doloreaux army crossed the Loire and annexed large areas of Avoirdupois territory.

As the country descended into chaos, Childeberd's tastes grew more decadent and outré. Finally, in the spring of 340, Childeberd was stabbed to death by one of his own guards.



The War of Leaves

Paien was still only 12 years old, and could not legally rule in his own right until his 17th birthday, so another regent was needed. In the end, another of Païen's uncles — Gurlan de Marteau, half-brother of the High Priest of Anu — was chosen to replace Childeberd. Unlike his predecessor, Gurlan was not a blood relative of Païen (he had married Païen's mother's sister), but he nevertheless took his duties as regent more seriously than Childeberd ever had.

The new regent quickly discovered that matters were worse than anyone had suspected. Corrupt functionaries had plundered the treasury for their own ends.

The common soldiers had not been paid in weeks, and many had deserted—some roamed the countryside as brigands, while others joined the growing rebel factions. Even some members of the nobility found their sympathy for Aluin's rebels outweighed their loyalty to the king.

Gurlan's first priority was to purge the government of Childeberd's corrupt appointees. His tactics were direct. On one particular day, the headsman executed 52 of the king's assessors and ministers on various charges of peculation, corruption, and connivance. Gurlan filled the vacant posts with trusted friends, many of whom were Priests of Anu.

Next, Gurlan turned his attention to the rebels in the countryside. Lords whose lands were in rebellion were stripped of their hereditary lands and titles by royal decree, and Gurlan authorized the creation of new peers to replace them. Letters granting patents of nobility and deeds to the estates in question were issued to Gurlan's allies and supporters.

Naturally, the rebels were not to be routed by simple legalisms. The first of the new nobles, Chlotar d'Avregaut, was ambushed on the way to his new lands near Moulin-à-vent. The ambush had been staged by a radical faction of the rebels known as the *Dénégateurs* or “deniers,” since they denied the rule of the king and nobility alike. The leader of the *Dénégateurs*, Searlait, is said to have told Chlotar that he “should have brought a sword instead of these leaves,” referring to the deeds and patents he carried. The word “leaf” became a popular derisive term for Gurlan's deeds, and today the civil war is known as the “War of Leaves.”

It was soon clear that Gurlan's decrees had pushed the conflict to a new level. Ambitious commoners supported Gurlan and the king, seeing the new policy as a way to gain wealth and status, while disenfranchised nobles joined Aluin's army, and the most desperate of the peasantry supported the *Dénégateurs*. No faction was strong enough to defeat the others outright, and the war dragged on for years. Old and famous lineages were extinguished. New families were ennobled, only to be disenfranchised or killed a month later. One stretch of land east of Sauldre was the site of five distinct battles during the course of the war. Today it is known as the *Neuf Lieues Maudites*, the “Nine Leagues of Cursed Land,” and it is said to be haunted by those who died in the fighting.

Païen IV became king in his own right in 345, but Gurlan remained his most trusted councilor and the war continued. Finally, in 347 Gurlan was assassinated by a priest sympathetic to the *Dénégateurs*. Païen's chronic illness had made him more reflective and thoughtful than his hot-headed and inflexible mentor, and he had come to realize that the war was essentially a



failure. His thinking was strongly influenced by a commoner who had become one of his most successful captains, Itta d'Enclume.

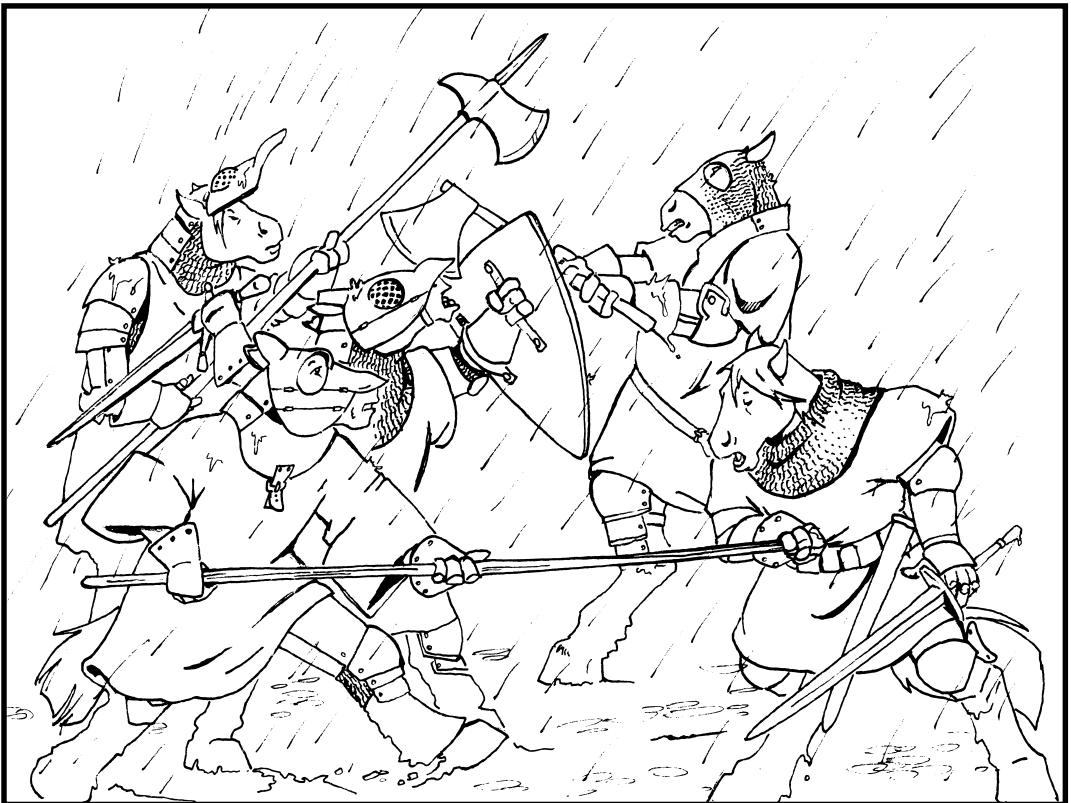
In her letters (a few of which have survived to the present day), Itta stressed that wars and battles were not won in the same way. She wrote that “mere cunning” can win battles, but only “virtue” can inspire the loyalty necessary to create peace. When Paien offered her a title, Itta declined, asking instead that the practice of issuing deeds and patents be stopped “before the entire kingdom lies barren, the fields salted with the blood of folly.” Eventually, Paien agreed, and the plates that had been used to print the “leaves” were broken in a public ceremony on the 8th day of the month of Flowers, in the year 349.

Meanwhile, Paien’s overtures of peace had steadily weakened support for the rebels, and Aluin’s remaining allies were defeated by a royalist army in the fifth (and bloodiest) battle of Lieues Maudites that fall. Aluin du Vallon fled to exile in Triskellian, and the long war was essentially over.

Paien did not enjoy his victory for long: he finally succumbed to his long illness a few months later. His friend Itta, who had lost an arm in the final battle, was greatly saddened by his death and became something of a recluse. She did not give up writing, however, and many years later her letters would be collected into two volumes: *Feudalism*, which dealt with her theories of society and government, and *Chivalry*, which was more concerned with personal conduct and morality.

Religious Strife

Paien had no children, so his younger brother Evrouin became the next Avoirdupois king. During Evrouin’s reign, the Avoirdupois slowly expanded their influence, recapturing lands lost during the turmoil of the civil war. While the king campaigned on the frontiers, his





ministers (many of whom had been appointed by Gurlan during the regency) were increasingly influenced by the Priests of Anu.

The Avoirdupois had always worshiped Anu the All-Father in their family shrines, but only since the establishment of the monarchy had any kind of formal priestly hierarchy arisen. Theudebald l'Anuite, a contemporary of King Païen I, is credited with reshaping the practices of the religion into their modern forms. Leaving his home in Porteur-du-Soleil, Theudebald traveled the countryside, promulgating his interpretations of the sacred lore. He endorsed a simplified form of the ancient rules of caste, and reformed the priesthood so that women were no longer permitted within its ranks. He also encouraged the study of magic, and of Elementalism in particular. When Theudebald died in 221, his body was returned to Porteur-du-Soleil, and his followers began the construction of a memorial to house his remains. As time passed, the structure continued to grow, eventually becoming the sprawling Heliopolitan temple that dominates Porteur-du-Soleil today.

Until the time of the civil war, few Avoirdupois were attracted to other faiths, and the spiritual primacy of the Priests of Anu was unquestioned. However, during the tribulations of the civil war, the Penitents of S'allumer had used their white magic to provide succor to the suffering populace. Gratitude had inspired many to convert to the foreign religion, particularly among the lower classes. Women of noble birth, relegated to peripheral positions in the worship of Anu, found themselves attracted to the less forbidding doctrines of S'allumer.

The Priests of Anu did not fail to notice the growing interest in S'allumer. When they found themselves essentially in control of Evrouin's government, the Priests seized the opportunity to suppress the rival faith.

A decree issued in 359 closed the Penitents' chapels and meeting places. When riots broke out in Sauldre, the chapel there (built in the time of King Gan the Great) was torn down and the resident clergy were arrested and executed for "fomenting rebellion." By 364, ordination in the "treasonous faith of S'allumer" had become a crime punishable by death. Critics of the policy were pressed under heavy stones until they either recanted or died.

Evrouin died in 373, and was replaced by his son, Evrouin II. The Priests of Anu retained control of his councils, and the persecutions continued. The new king, an enthusiastic hunter, spent most of his time on his rural estates while his councilors enriched the temples with properties confiscated from convicted S'allumer penitents. Despite the dangers, many adherents of the outlawed religion continued to practice in secret.

In the spring of 379, an over-zealous band of Akarbites (a society of warrior-wizards based in Porteur-du-Soleil and controlled by the Priests of Anu) attacked a gathering of penitents outside the town of Fermerouge. The "battle" was entirely one-sided—the Akarbites slew scores of the faithful (many of them unarmed) without suffering a single casualty. Unfortunately, the town of Fermerouge was under the protection of the Blaireau, a family of badgers who were subjects of the Rinaldi, not the Avoirdupois.

The Blaireau retaliated swiftly, burning several nearby Avoirdupois towns. The king, alarmed, attempted to placate the Blaireau, but his councilors favored war. When the High Priest of Anu declared S'allumer "an aberration in the eyes of the All-Father," and called upon the faithful to "expunge it from creation," the situation became irretrievable. Thousands of devout "Sons of Anu" converged on Porteur-du-Soleil, where they were grouped into irregular legions led by Akarbite captains.

The crusaders moved quickly and were able to attack the Blaireau before the Rinaldi could bring reinforcements to the area. The badgers fought bravely, but were greatly outnumbered. After a few inconclusive skirmishes, the Blaireau were decisively defeated in a battle that took



place only a few miles from Fermerouge. The Rinaldi army arrived too late to affect the outcome of the fighting, and a second battle a few days later forced them to withdraw.

Meanwhile, Evrouin had raised his own army. He cautiously advanced on Fermerouge, arriving shortly after the battle with the Rinaldi. The leaders of the Blaireau, on the run from the Akarbite crusaders, recognized Evrouin's royal banners and presented themselves at his camp. In a brief ceremony, they renounced their fealty to the Rinaldi and swore allegiance to the Avoirdupois king.

The crusaders were infuriated when they learned of the surrender. One of the Akarbite captains went so far as to accuse the king of sheltering infidels. Evrouin, no longer in the mood for mildness, had the man whipped. The king's privy council, still dominated by the Priests of Anu, was also displeased by the news. When they grumbled, Evrouin excused them from their posts, making sure that their replacements were loyal to him, and not to the High Priest in Porteur-du-Soleil.

While the king was putting his council in order, the crusaders continued to advance into Rinaldi territory. The invading horde moved slowly, burning fields and killing entire families of hapless peasants and townspeople.

The Akarbites that led the crusader legions had been carefully trained in the arts of personal combat, but were less prepared for the challenges of organizing and leading an army. Furthermore, the average crusader—though enthusiastic—lacked discipline and training. When on the move, the crusading army tended to break up into smaller bands, often ranging far from the main column to chase peasants (“infidels”) or to forage for food.

This weakness was seized upon by the Rinaldi: they avoided large battles, and instead used their knowledge of the terrain and the superior maneuverability of their forces (the Rinaldi were renowned for their well-trained cavalry, while the crusaders were almost exclusively foot soldiers) to isolate and destroy individual groups of the invaders. By the time that the onset of winter forced a hiatus in the fighting, the invading forces had been greatly weakened.

Over the winter, one of the harshest on record, both sides recruited and trained new troops as best they could. However, before the fighting resumed the following spring, King Evrouin was stabbed as he passed through the streets of Sauldre on the way to the Fane of Anu. The assailant, a failed Akarbite named Engres de Revillac, was killed by the king's guards in the course of the attack. Apparently, Engres had used a poisoned blade, for the king weakened quickly.

On his deathbed, Evrouin confessed that he had secretly married his mistress, Clarisande de Poiriere, and that their young son Aimon was therefore his legitimate heir. Evrouin died a few days later, shortly before the High Priest of Anu decreed the marriage void, on the grounds that it had not been performed with the proper ceremonies.

For a few weeks, it seemed possible that question of the succession would plunge the country into another civil war. Tensions rose between the priestly and noble factions, but eventually they agreed that Duke Étienne du Sabot would be the next king of the Avoirdupois. Étienne's mother was one of King Gan's great-grandchildren and a cousin of both Païen IV and Evrouin I, so his legal claim was on sound footing, but he knew that he was not the first choice of either faction. With the coming of spring, the new king led the Avoirdupois armies into the Rinaldi heartland. The crusader legions were now protected by the jennet-mounted knights of the king's guard, and the Rinaldi lancers were no longer able to achieve the easy victories they had grown accustomed to the previous summer. The Avoirdupois advanced inexorably, pushing the Rinaldi back to the very walls of Triskellian. After a direct assault on the city failed disastrously, both sides settled in for a long siege.



The Siege of Triskellian

The siege of Triskellian dragged on for weeks. Finally, King Étienne, aware of the growing restlessness within his own army, agreed to meet with an envoy from the Rinaldi to discuss a negotiated settlement.

Scholars agree that the meetings between King Étienne and Corrado di Rinaldi began the week following midsummer, but there is no reliable record of their actual deliberations. All existing accounts of the negotiations were written some years later, and are frequently contradictory.

The version that follows appears in the official history of the Sabotfamily:

At noon, the envoy emerged from the gates of the city, accompanied by twelve soldiers with long spears and the blue gonfalon of the Rinaldi. The king went to meet him, accompanied by his most faithful knights... [the list of the 12 knights of King Étienne is here omitted].



A hush fell over both armies as the delegations moved toward one another. When they met, the king and Corrado took themselves a little apart from their guards and spoke in such low tones that none could hear their words. After conversing in this manner for several minutes, the king commanded that a tent be brought forth so that they could continue their conversation in greater comfort. When these preparations were complete, they retired within...

Later in the day, the king confessed that he had been plagued by a series of strange dreams, saying, "each night, when I close my eyes to rest, I find myself alone in a great and ancient forest. I am thirsty, so I make my way between the gnarled trees, searching for a stream so that I might drink. After much wandering, I chance to see a light in the distance. As I draw closer, I see that it is a clearing, bathed in a pure and brilliant light. At first I am dazzled by the brilliance, but when my vision clears there is a vulpine maiden standing before me. She is dressed in purple robes, and with both hands she holds a chal-



ice brimming with cool water... though I am unbearably thirsty, I cannot bring myself to enter the clearing. Reluctantly, I turn away into the forest. A breeze rustles the branches of the trees, and as the wind grows to a great roar I am swept away.”

Both men fell silent as they considered the king’s words. Finally, Corrado answered, saying, “Surely these are visions of Helloise, whose miracle saved our city [Triskellian] so many years ago. Alas, I lack the skill to interpret the omen more clearly.” The two men then departed, each to his own camp.

That night, the king received word that his wife had fallen ill, and that neither the physicians nor the diviners knew what the outcome of the disease might be. The king feared not only for his beloved wife, but also for the unborn child she carried. The king still revered Anu in his heart, and commanded the chief of the Akarbites to join him in his tent, that they might pray together. All night they maintained their vigil, but in the morning the queen’s condition was unchanged.

For three days the king offered his obeisance to Anu, praying and making sacrifices as recommended by the priests. By this time, news of the queen’s illness had spread throughout the camp and from the camp to the city.

Finally [the news] reached the ear of Her Holiness Luzia Caldonna, Anagnost of S’allumer [several other titles are here omitted]. Taking up her staff, for she was not a young woman, she made her way to the Avoirdupois camp. As she walked, those of pure heart could discern about her a dazzling radiance that grew brighter with each step... Our soldiers stood aside for her, afraid and confused, and even the Akarbites and the Priests of Anu were cowed by her holy presence.

As the holy woman passed through the camp, the king was roused from his tent by the commotion. At first sight of the blazing light, he fell to his knees... When Luzia reached the king, he stood and led her within the tent where his dear wife lay dying. Luzia took the queen’s hands in her own, and the light of purity and creation enveloped them both. In barely a moment, the ravages of disease were lifted from the queen’s body and she awoke, calling for her beloved husband.

At this, King Étienne felt warmth within his breast and a lifting of his spirit. No longer would he take heed of the ignorant superstitions of the Priests of Anu, who, in their quest to satisfy the appetites of this world, had forsaken the next....

The authenticity of the official history has been challenged on many different grounds. It seems particularly strange that the king would have brought his pregnant wife with him to a battlefield when she could have remained safe within the citadel of Sauldre.

Though the reasons may be unclear, the events that followed are well known: Étienne renounced the worship of Anu, converting to S’allumer in a public ceremony outside the city walls. As part of the ceremony, he acknowledged the suzerainty of the Rinaldi over the entire island of Calabria: as their vassal, he would no longer rule his lands as King, but would henceforth be known as the Archduke of the Avoirdupois.

With Étienne’s conversion, the siege of Triskellian was lifted, and the various armies returned home.

The Growth of S’allumer

Étienne’s first official act as Archduke was to revoke the laws restricting the practice of S’allumer. It was plain, however, that many of his subjects remained devoted to Anu. In order to keep the peace, Étienne relied upon large numbers of foreign mercenaries, who were probably paid with money supplied by the Rinaldi.



In years that followed, the numbers of the penitents grew steadily. After 390, the radical doctrines of a group known as the Iconoclasts (“Image-Breakers”) became increasingly popular. The Iconoclasts advocated the destruction of the temples of Anu and the eradication of the priests and Akarbites. However, when one of the Iconoclasts started a riot in the marketplace of Sauldre, Archduke Étienne was forced to suppress the movement.

In the fall of 395, Étienne issued the Edict of Toleration, which granted the Heliodromes protection from persecution within the enclave of Porteur-du-Soleil. The lands that they had controlled in other parts of the realm reverted to Étienne’s ownership. He used some of the land to reward his followers, but large portions he reserved for his own use, and the great temple in Sauldre was rededicated as the Church of S’allumer.

Archduke Étienne died in 402. Under his successors, the Church of S’allumer continued to prosper. Since the early church lacked a central authority to impose orthodoxy, its rapid growth encouraged the development of regional variations in doctrine. Many of the most popular heterodoxies were first circulated in this era.

In 450, a council of bishops was held in Triskellian. Over the course of nine months, the bishops decided upon an official doctrine for the church (other views were declared either heterodox or heretical) and reorganized the church hierarchy into something similar to its current form. Henceforth, each region would be overseen by an Archbishop. The most senior Archbishop would be recognized as the official head of the church, the Pontiff of S’allumer.

The first Archbishop of the Avoirdupois was Bohémond of Sauldre, who had been a leading figure at the council. The first Pontiff of S’allumer was Constantine of Triskellian, but he died less than a year after the end of the council and Bohémond took his place.

As Pontiff, Bohémond created the Holy Order of Ardent to act as his eyes and ears across Calabria. The Ardentines were the first Capitular Order, existing outside the regular church hierarchy and responsible directly to the Pontiff. Local orders, by way of comparison, were granted their charter or typicon by the local bishop, to whom they remain responsible.

Bohémond died in 478, but his successors continued his work. Graceful churches were built in the towns and cities, while abbeys and monasteries sprang up across the countryside.

As the years passed, various political and religious factions fell into and out of favor without lasting result. The Archdukes alternately conspired with and against the Rinaldi, and the church grew rich and powerful on the largesse of the devout.

The Bisclavret and the Éteignoirs

The Avoirdupois were as surprised as anyone else by the sudden emergence of the Bisclavret in the late 600s. They were outraged when the Rinaldi acceded without a fight, making the upstart Bisclavret a great house, on par with the ancient nobility of the Avoirdupois. From this time forward, the Rinaldi would find the Archdukes of the Avoirdupois growing ever more restive and independent.





A graver crisis began with a disputed inheritance in the demesne of the Marteau. Harbin du Marteau, a cousin of Duke Ombragé du Marteau, died in 722 and the provisions of his will left land and money for the founding of a new monastery near the village of Ascétique. There were several irregularities in the will, which had been completed in something of a rush, and Duke Ombragé—in keeping with the laws of the *Accord de Gérance Avoirdupois*—petitioned to have it set aside. Ombragé's case was strong, and Archduke Prévoyance may well have ruled in his favor if events had not taken an unexpected turn.

While Ombragé was waiting for his day in court, a group of monks and surveyors from Triskellian arrived in Ascétique. Unaware that Harbin's will had been contested, they began preliminary measurements for the construction of the new monastery. When Ombragé heard that the church was already measuring the site, he went mad with rage. He rode to the construction site with his bodyguards and slaughtered the workers.

Once the events became known, retribution was swift. Archduke Prévoyance dispatched his soldiers to arrest Ombragé, and the Holy Order of Ardentsent their own knights in armor. When they arrived, they found the Marteau entrenched in defensive positions and ready for war.

Though Ombragé and his men fought fiercely, his manor house was quickly overwhelmed. The House of Marteau was abolished, and in accordance with the ancient custom, the Marteau familial weaving was taken and burned by Prévoyance in the sight of the surviving members of the family.

As the damaged party, the Church had a legal claim to the former holdings of the Marteau. In the end, they received many of the choicest properties, but some areas were granted to noble families, former vassals of the Marteau, who would now become direct vassals of the Archduke.

Despite the destruction of the Marteau, it was rumored that Ombragé had established a secret society dedicated to the destruction of the Church of S'allumer. Acts of vandalism against church properties began to increase. Mysterious figures in hoods smashed church windows and destroyed candle-making shops. In the dead of night, they forced entry into the houses of clergy, visiting violence, with their stylized hammers, upon the people within. Ombragé was betrayed by one of his cousins and arrested by the Ardentes in 749; he was executed the following year. With his death, the movement subsided, but his followers, now known as the Éteignoirs, continued to meet in secret. In recent years, the movement has experienced something of a resurgence.

The Avoirdupois Today

Today, the Avoirdupois are best known for the Strength of their devotion to S'allumer. Indeed, the church permeates every level of Avoirdupois society. The church not only runs schools and hospitals, but it also directly controls wide regions of territory, complete with peasants and tax collectors. Yet despite the church's appearance of monolithic strength, it is divided within by the growing popularity of various heterodox theologies. Outside the church, the Heliodromes of Porteur-du-Soleil are thought to be increasing in strength, and the Éteignoirs are rumored to be active again after years of silence.

In political matters, the Archdukes of the Avoirdupois are now virtually independent. Their nominal sovereigns, the Rinaldi, have declined to the point that they scarcely control their own capital, the prosperous city of Triskellian. Independence, however, has come at a price: the steady peace that had been maintained by the Rinaldi has degenerated into a precarious






three-way standoff between the Great Houses, and the Archduke is forced to devote much of his attention to countering the maneuvers of the Bisclavret and the Doloreaux.

The Avoirdupois army is perhaps the strongest in all Calabria. The knights of the Avoirdupois are superbly trained and outfitted with the traditional trappings of plate mail, swords, and shields. However, while the other Great Houses increasingly rely upon guns and cannon, the Avoirdupois have been slow to modernize. In the event of an all-out war, the inflexibility of the Avoirdupois commanders may prove to be their undoing.

Avoirdupois society has been slow to change in other ways as well. Individuals are generally either very rich or very poor, and a “middle class” of professional tradesmen and small landowners is still virtually non-existent among. In some cities and towns, tradesmen have been able to rise to positions of influence, but many nobles still consider such professionals little more than dolled-up peasants.

All in all, the Avoirdupois retain the traditional strengths that have enabled them to survive and prosper for over a thousand years. If anything, their greatest weakness may be a failure to understand the immensity of the changes that are to come. Only time will tell if they are ready for the new challenges that lie ahead.



“In the Avoirdupois’ younger days, before the true light of S’allumer began to lift the veil from our eyes, our lords bowed before Anu, an old god that sought glory for himself. Our toil and bent in this time is best left unrecorded, as those events not of import to S’allumer and our current destiny would seek only to lead one away from the true path. It is enough to know that the best of our kind were drawn to this new shore to take up the mantle of leadership and the light of S’allumer from a weaker grip not worthy to bear either to the world.”

— from the preface to *l’Histoire Complète d’Avoirdupois*,
by Patrici le Guerrier de Maison-Pilote

THE DEMESNE OF THE A VOIR DUPOIS

The Avoirdupois Way of Life

As Above, So Below: Feudalism

When they first arrived on Calabria, the Avoirdupois were organized into self-ruling tribes, where the eldest son inherited all the land and wealth, and all other family members swore fealty to him. As the population grew, the tribes began to fight one another. Over time, the Avoirdupois developed their modern system of *feudalism*, the style of government popular throughout most of Calabria. Simply put, a group of *vassals* swear their fealty to a superior *lord*. The Dukes are vassals of the King, and the Barons are vassals to the Dukes, etc. Feudalism forms a pyramid of power, with the King at the top and the landless peasantry at the bottom.

The origins of the relationship may be found in the conditions following the War of Leaves. In eastern Calabria, the breakdown of mutual protection during and after the War led to dangerous times. Private pledges of mutual protection and support became necessary. Lordship became the dominant societal bond because of the Shadow invasions that shattered the remaining vestiges of central authority of the Carolingian kings of Southern Avoirdupois.

The War and time of upheaval pushed the warring Eastern Houses together, until they united under the banner of the Avoirdupois. A noble house who swears fealty to the King of Avoirdupois is called a “minor house.”

Before the War of Leaves, many folk owned their own private estates, or *allods*, which were passed down through inheritance from father to son. The definition and delineation of these ancestral allods were defined with border-stones, engraved markers buried at secret points near the borders of two allods, and mapped by a third family. Any disputes between groups could quickly be settled by recovering these stones. Their placement marked the borders of allods. When the Avoirdupois assumed their rule, all allodial land was divided into *fiefs*, as barons either recruited lords under their banner or took their estates by force. The practice of border-stone burial faded, as did the maintenance of woven records, but by a peculiar quirk is still recognized as establishing legal precedent for ownership, provided descendants have not lost the land in battle, sold the land, or lost it through debt. This tradition proved problematic to the practice of Escheat, as a Lord’s claim on land could be reversed should a male heir be



found. Most of these stones have been recovered long since, and this rule is no longer invoked in land disputes. In Avoirdupois terms, a fief is defined as the terms of service that vassals must serve for their lord — in effect, lords only own their land by the largesse of their superiors. The Avoirdupois book *Livre de Chevalerie* describes, in its hundreds of pages, exactly who owes what duties to whom. These terms include:

- **Military service.** Vassals must serve their lord in times of war.
- **Maintenance.** Vassals must support their lords by giving them food, clothing, weapons, and other goods, commonly known as *excise*.
- **Coinmed.** A lord may take up residence at any vassal's estate, at any time, for an unspecified duration.
- **Ceremony of homage.** Vassals must formally acknowledge their service at specified festivals.
- **Wardship and marriage-rights.** When there are no male heirs, the lord reserves the right to declare who the female heir will marry, thereby controlling descent of the fief.
- **Regency.** If the male heir is below the age of adulthood (17 years), then the lord administrates the fief until the heir is old enough to swear homage. In almost all cases, the lord will appoint a knight as *regent* to rule the land in the heir's stead.
- **Aid.** It is customary for a vassal to give a payment to their lord in return for the services of knighting the eldest son, marriage of the eldest daughter, and for sending someone to pay any ransoms. In addition, the lord may demand emergency aid in times of need.
- **Escheat.** If a vassal's estate has no heirs, the land reverts to ownership by the lord.
- **Droit du seigneur.** It was not unknown for some lords to command the privilege of spending the first night with a vassal's new wife. After the Avoirdupois' conversion to S'allumer over five hundred years ago, however, the right of "first night" was no longer practiced.

While these practices and privileges could easily be abused, the Avoirdupois are an unforgiving, disciplined lot. Exploitation of this code will quickly bring the displeasure of other lords, which in turn can bring suit from higher ranks.

The fief is a hereditary tenure — when a vassal dies, his eldest son will inherit all the land, but first he must pay homage and swear fealty to his lord and pay a *relief*, a recognition of the lord's continuing rights over the property.



The abridgment of this agreement by donation to the Church is seemingly in discordance with this practice. The Church is supported in its claim to the land by the King, and the Church pays reparation to the Lord. The reparation is substantial, and at first was warmly welcomed by many a lord. The added benefit of Church Protection for the former holding is enough to satisfy a few lords who have turned their heads to seeking fortune through trade and industry. Others eventually grow to resent the Church's presence, claiming that it creates discontent among their own serfs and peasantry. Regardless, the only terms of fief that are maintained by the church are excise, hospitality, and ceremony of homage. Refusal of a lord to yield land that has been donated to the Church by a vassal is viewed as a nearly treasonous act, as all land by right is the property ultimately of the Royal House, and unless the royal house should raise objection, it is not meet for the lesser lord to do so.

Manorialism

Holding land allows the vassal to marry and raise a family. Possession of landed estates is equivalent to manhood. The grant of fiefs is also beneficial to the lord, since the lord's *manor* (complex of lands) usually consists of widely-scattered holdings that are too numerous or diverse to be administrated directly.

Manorialism describes the aristocracy's political, judicial, and economic power over the peasantry. It is both a mode of production and a system of political control. The manor is often divided into the lord's personal demesne and the tenants' lands (who owe rent and service to the lord). Each manor has a manorial court in which the lord or his agent exercises jurisdiction over crimes and civil disputes. Simply put, the fief is the property, the manor is the legal jurisdiction.

A lord presides over manorial court, mediating disputes and dispensing justice within his demesne. By the code of chivalry, all nobility are entitled to trial in a court of their *peers* — that is, by other nobles or those above them. It is common practice throughout Calabria, not just in Avoirdupois lands, that the landed gentry are considered to have greater rights than those below; in simple terms, there are those who are entitled to the "high justice" of nobility over the "low justice" of the peasants.

One problem for the lord is how to maintain his legal ownership of the property in face of its occupied ownership by the vassal. Many nobles might want to sell off portions of their property or borrow against it for cash loans; by technicality, however, the fief belongs to those above. As commerce increases throughout Calabria, and the Strength of the coin eclipses the power of the sword, the Avoirdupois nobility find their legal system of manorialism complicated by the new economy. This is the primary concern with donation of land to the Church. Ultimately, all lands belong to the king, and as the royal family has deemed it appropriate to donate land to the church, refusal to yield another's fief in your manor is at once refusal of the King and consequently might be considered treason. This conundrum does not trouble some, while for others with meager holdings it is anguish.

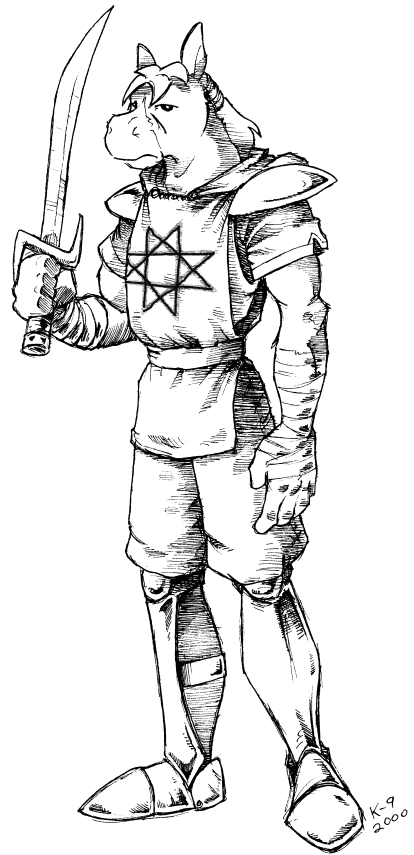


A second problem is the difficulty of exacting service from one's vassals. Over time, the code of chivalry and the customs of service have progressed from customs into precise law. For example, the maximum length of military service that Avoirdupois lords may exact from their vassals is limited to forty days per year. This limitation on military service highlights an irony about feudalism in Calabria. While the Avoirdupois have numbers, equipment, morale and discipline among their strengths, their inflexibility may prove their undoing. Even this has become complicated by current events, as the King has established the Border Guard, which is loyal to him alone. This worries some houses, as the normal system at least insured that obligated military service was unlikely to be used internally, and as such helped in establishing internal stability and codependence. This code currently prevents smaller lords from hiring their own militia.

Government

The modified feudalism used by the Avoirdupois is made complicated by the many sacerdotal ties within the government. At almost every level there are priests, in similar position and authority to local officials, to give voice to church sentiment, and to forward information to the central Church authority and the King, who remains the Church's staunchest ally. The King is currently head of a feudalistic state, but that is apparently changing, albeit slowly. With the concentration of force loyal to either the Church or directly to the King, it is questionable how much longer a feudal government can last. The pull now exists between past and future, with technology a vital but neglected link in the Avoirdupois chain of power. A purely feudal estate would be hard to bring to modernization, and that may be part of current events within the walls of Chalon-sur-Sauldre. For now, the feudal style still holds sway, and the Border Lords will bear no breaching of feudal obligation.

Currently at the head of government is the King. He wields supreme authority in matters of dispute within the Avoirdupois demesne and without their borders. This authority is at the pleasure of the lords who serve him, however, as they together could unite and overthrow him. Or at least they could have at one time. The former stricture against this happening was the tension between these houses, a tension exploited by the King, to keep them feuding and at odds for his favor. Next in authority to the king are his emissaries who forward his will and exercise limited authority in his name. These positions are key to maintaining the feudal state, as they are filled from among the sons and daughters of the Noble Houses. Houses that have proved their loyalty to the King get better or more positions. This is the method by which the Écorcheurs were able to maneuver for the position of armorers to the King's army. It is also by this method that the King appeases and punishes the various houses. The Border houses often vie for these positions, seeing in them their last hope to influence a government they feel has forgotten them.



The church tries at every turn to influence the King's decisions in this regard, and has successfully been maneuvering their first Priest into position as an emissary, something about which all of the houses grumble.

Clerical Law


Clerical law is historically administered by the local Church hierarchy, which handles heretics without interference from royal authority. Any Priests accused of offense, either civil or religious, are referred to the hands of a committee of peers and an Ardentine du Sang, who fulfills the role of prosecutor. It is the Ardentine du Sang that gathers evidence and presents the Church's case. The judging council is made up of four peers from the order of the accused, and four others from different orders and not Ardentine du Sang. In the event of deadlock, the case is taken to the Holy See for adjudication by the Pontiff. An Ardentine du Sang who is accused of wrongdoing is tried within Ardent, always by Ardentine du Sang alone. Such a case never ends in deadlock, and has never been referred to the Holy See in all of the five hundred years of its existence.

Clerical law was instituted to prevent lords from meting out low justice to accused priests not of noble blood, a rather common problem early in the ascension of S'allumer within the Avoirdupois demesne.



Secular Law

Secular law is divided into Low Justice and High Justice. Low justice is arbitrary punishment meted out by lords to landless peasantry, vagabonds and brigands. It can range from simply expelling the wrongdoer, to disfigurement or branding, to immediate execution. This is a vestige of the individual authority of lords over their holdings, and the threat of low justice keeps many peasants in line.



High justice is reserved for persons of land and title, and the Knight is the lowest rank that can sue for High Justice. In the case of a noble accused, his lord sits in judgment while the accused and the accusers bring their case. This does not help if the accuser is the same lord administering the justice, but the Avoirdupois realized this and provided a solution. When the accused is a vassal of a particular lord, accused by that lord, that lord is required to bring his case to the lord in authority over him. In all cases the king is the final authority, as demonstrated in the trial of the Duke of Marteau. The consequence of this is that the “gift of nobility” in Avoirdupois lands carries with it a responsibility to learn the law as well. Law knowledge is one of the tests for claims of nobility. Only Knights are exempt from this requirement, but then they are the lowest of the nobility.

The Passerellites offer sanctuary to all fleeing from secular law, and have even given refuge to heretics fleeing clerical justice. They are the last hope of a peasant facing Low Justice, and the Passerellites have been censured for their protection of a druid caught in Avoirdupois lands. Still, they maintain this neutrality in judgment, which is one of the reasons for the provision in clerical law for four peers not of the same order as the accused.

Social Classes

Those Who Rule: the Nobility and their Knights

When people think of chivalry, they usually think of the *knight*, clad in fine plate-mail, bearing a lance or a sword, riding a swift jennet or proud destrier, bringing law to the lawless. In reality, knights mostly serve in mundane positions within the government:

- *Castle-guard* — serving in a lord’s garrison. The captain of the castle-guard is called the *castellan*.
- *Suit in court* — serving as a judge or shire-reeve to dispense Low Justice to the commoners.
- *Attendance* — serving as part of the lord’s entourage, accompanying on travel as either protector or as a display of status.
- *Hospitality* — either for the lord (as part of coinmed) or for the lord’s servants.

Most feudal obligations, indeed, reflect the social relationship between the lord and his vassal and the mixed proprietary rights each had over the fief.

The ranks of nobility among the Avoirdupois:

- The **Archduke** and **Archduchess**, supreme rulers of all of Avoirdupois demesne.
- The eight **Dukes** and **Duchesses** of Avoirdupois. All have a various number of vassals below them, depending on the size of their holdings, but each controls roughly one-eighth of the kingdom, called a *province*.
- The **Prince** and **Princess**.
- The **Marquis** and **Marquise**.
- The **Comte** and **Comtesse**. Nobles of this status and lower cannot afford to maintain a permanent estate at Chalon-sur-Sauldre, and they must live on their personal fiefs.
- The **Vicomte** and **Vicomtesse**, who control the smallest fiefs. Some may not even have serfs; instead, their own extended family tills the land.
- The **Baron** and **Baronne** (also termed Knighthood), who are the lowest ranks of landed nobility.

The smaller the rank, the more “local” the power and influence of the noble.




As elsewhere in Calabria, the nobles comprise the ruling class. Nobility is a title granted by the king or inherited through a family bloodline. Any noble is considered a peer of the realm with all the attendant rights and privileges. A peer of the realm is one who holds one (or more, of five possible) title(s) of nobility and the estate(s) bestowed upon him or his direct ancestor by the monarch. Although other members of his family might be addressed as “Lord This” and “Lady That,” none of them is a peer; their titles are all courtesy titles, including his wife’s (although she is usually called a “peeress”). A duke or duchess is addressed as “Your Grace” by social inferiors, and as “Duke” or “Duchess” by social equals. All other peers and peeresses are called by “Lord” or “Lady” prefixed to the name; for example, Lord Simon or Lady Tinnian. Those bearing the title of Knight are not necessarily peers.

A peer can be a Knight, however. Knights hold a hereditary title that does not grant peerage but does grant certain rights, such as the right to High Justice and the right to mete out Low Justice. Knights are addressed using the title “Sir.” Few knights spend time doing anything other than practicing for war and acting as the local peer’s strong arm. The notable exception would be members of a Capitular Order.

In Avoirdupois society, the only way to advance in noble society is to inherit the wealth — which means that if one is not born into noble blood, they will most likely never be given franchise. For folks of ambition, the Church of S’allumer offers a path to wealth, power, and influence.

Those Who Pray: the Clerics, Priests, and Capitular Orders

The Clerics and Priests are the main avenue of advancement for minor lords (knights) and the peasantry able to pay the tithe for admittance. They are afforded special status due to the enormous power and influence of the Church of S’allumer. They can claim the right of Hospitality at nearly any Noble



house, as it is deemed a privilege to aid those of the one true light. They rarely abuse this right, but it remains as a sore point for many lords. The priesthood entitles one to travel freely and enjoy the services provided by the Church to its penitents. Priests and Clerics are encouraged to travel and bring the Light of S'allumer to all eyes, as well as gather information about the places they visit. The only order universally viewed with dread are the Ardentine du Sang, as a visit from them usually signals a tithe uncollected or the necessity of Church Justice. For more information on the hierarchy of the Church of S'allumer, see the "Religion" chapter, p. 38.

Low Justice originally applied to those of the penitents who did not claim nobility, but this has since changed. They now have the right of Clerical Law and adjudication by peers. Those of the Capitular orders are first responsible to the Masters of their orders, and through them to the Holy See in Triskellian. The Clerics are responsible to local religious authority (Metropolitan, Archbishop, and finally the Pontiff). This division of hierarchy prevents local grabs for power from escaping the authority of the Holy See, although it is never stated as such. In particular, it keeps Avoirdupois Clerics loyal to Triskellian.


Those Who Toil: the Peasantry and Slaves

Slavery has never been popular among the Avoirdupois. This doesn't come from a deep abiding morality, or any kind of revelation. It comes from their roots, in which slavery simply wasn't an institution among tribal societies. A few have analyzed early Avoirdupois writings, and it is apparent that their life originally consisted of subsistence, so any extra persons were a drain on resources. A slave is a particularly acute drain on resources, as they not only require the resources of a family or tribe-member, but they also require constant supervision and secure quarters. It holds no benefits for current lords, and so has never gained a foothold in Avoirdupois holdings.

Peasants, on the other hand, are simply the outgrowth of the lower ranks among the tribes. They are arguably slaves of a sort — but slaves to the land as much as the King is slave to the land. As land is wealth, it bonds all that till or own it. The peasantry among the Avoirdupois are loyal and hardworking. Dreaming of higher status is considered by many to be a waste of effort, as the land will not be tilled by dreams. Education is unknown amongst them, and not encouraged by many lords, as it is seen as leading to discontent. This lack of exposure has led to mixed belief systems and oral traditions of history that vary wildly from holding to holding. Many hang their weavings of S'allumer above their altars to Anu. Still, some traditions persist among the peasantry that have since faded within the nobility, such as the Fall Festival of Anu. It is in the time when the fields are burned off before being plowed under that festivals and feasts of thanks for bountiful harvest are held among the peasantry. It is the one time that local Clerics look the other way as those trained in the lore of Anu set the fires to burn off the fields. Attempts to suppress this festival and practice led to the few recorded instances of unrest among the peasantry, so the church allows the festivals even among those who toil on Church-owned lands.

The Measurement of Wealth

Land is all in the demesne of the Avoirdupois. To have it is to have wealth, prestige, and most of all nobility. It is the reason that land has been accepted by the Church as an equitable donation from those Knights unable to assemble enough resources to petition to enter the Capitular Orders. The holdings of a Duke establish his standing among his peers, and his ability to influence the King. No other form of wealth is truly recognized among the nobility, so professionals who have much in material wealth are still treated as peasants and



are often the subject of Low Justice, while outlanders are afforded the courtesy of vagabonds, tolled heavily, and generally not encouraged to stay. A few of the nobility have encouraged a professional rank within their holdings, and these are the few places where personal material wealth holds sway. Among those that hold land, the fertility of it and proximity to Chalon-sur-Sauldre determine how much it is worth, so while the total area of holdings varies, the wealth of the eight Dukes is comparable.

Armed Forces

The standing army of the Avoirdupois is primarily divided among the signal towers, and relies upon contributions from all houses through the King. The rank of professional soldier is a relatively new one, and, as such, where they stand in the old feudal hierarchy is still open to debate. Officially, they are the King's troops, but as they were not mustered from his vassals they can be readily deployed to internal conflict as well. Some nobles see this force as possibly more dangerous than the S'allumer armies resident in the Avoirdupois holdings. This avenue affords a career opportunity for those turned down by the Abbey at Ardentine. Many train with the regular army while waiting to reapply. This is an expensive force to keep in residence year to year, but it is cheap in comparison to the destruction that could be wrought by enemies. In addition, not all land-working peasants need be occupied with military training, and fewer need to be called up in time of war. The final benefit is that these still owe their primary allegiance to the King and the Avoirdupois demesne, instead of the mercenary's commitment to the coin.


The Great Houses of Avoirdupois

Many families can claim noble franchise under the *Accord de Gérance*. Some noble families in existence today are the Adalheidis, the Euredi, the Guethenoc, the Hieronime, the Marivonig, the Melquiades, the Odovic, the Philoxenus, and the Woldemar. None of these families have any members above the rank of Comte or Comtesse. Today the reigns of power are in the firm hands of the five oldest families.



Boulangier

No Avoirdupois family has benefited more from the modern ways than the Boulangier — their wealth is measured not by land but by their gold coins. Their holdings consist largely of near-shore territories in the relatively stable interior of Avoirdupois demesne, safely removed from border skirmishes. The Boulangier have had little interest in increasing the immediate military might of the Avoirdupois, and have suffered little as a consequence of this attitude. They also have lost little land to the Church compared to other houses, as there is little incentive for their vassals to join the Church: they have wealth and security, and have no wish to alter the status quo. Whomever the Duchess Clorinthe du Boulangier marries will stand to gain a great dowry.



Chaussé

A blooded family obviously on the wane, the Chaussé would most likely not be considered the subject of courtly gossip were it not for Alderic du Chaussé, who is the current Archbishop of Avoirdupois.

Crinière

Having suffered a decline in fortunes and holdings for many years, it was feared that the great family of Crinière would not last until the ninth century. It is said that the Avoirdupois are at their best when things are at their worst — for the past two generations, the Crinière have taken steps to assimilate the new culture of the landscape. As the power of manorialism fades, the Crinière have put stock in banker's notes and counting houses. The recent marriage of Duchess Prédestinée to the Archduke was considered by many to be the sign that the sun has yet to set on their legacy.

Enclume

Renowned for their metal-smithing history, the Enclume own the best forges in all of Avoirdupois territory. As the tools of war change from swords to guns, the Enclume have adapted easily, improving their smelting and forging skills to produce whatever is in vogue. Ovens that can get hot enough to make gun-worthy steel, or plate-mail strong enough to repel bullets, are so large and thick that half or more of the structure is buried in the ground. As long as there is a need for steel, the Enclume will continue to have influence in political affairs.

Marteau

Stripped of their noble standing many years ago because of the sacking of Ascétique (see pages 17 and 31), the Marteau have either been absorbed into other families or have fled the Avoirdupois demesne. Rumors abound that these former nobles have formed a secret underground society, known as the Éteignoirs, bent on the destruction of the Church of S'allumer and the restoration of the glory of the Marteau. As with many conspiracies, the difference between fancy and fact becomes blurred. Are the Marteau powerful necromancers who are raising an army of the dead? Are they in league with the Heliodromes, plotting some grand scheme involving dark bargains made with some strange god? Or perhaps this is all a tall tale, and the Marteau are nothing but a disgruntled and disenfranchised people? Few people today will call themselves Marteau, but those that do are likely to bear deep resentment and to be of strong conviction to change the course of Avoirdupois destiny.

Sabot

With the longest family history and the greatest material wealth, the Sabot family have been the uncontested leaders in Avoirdupois demesne for as long as any living person can remember. Steeped in their tradition, the Sabot Lords and Ladies maintain the largest armies, with a great deal of resources spent drilling and equipping their warriors. In these modern times, the Sabot's army is not seen as a necessity but as a liability; many detractors within the Avoirdupois worry that the Sabot may be mistaken in thinking that their traditional discipline and training can prevail against the technology and methods of modern warfare. Outdated or not, the Sabot continue to hold the greatest influence in Avoirdupois politics; the current Archduke is Guillaume-Pierre Sabot.

Minor Houses

A Minor House is a family still enfranchised with noble rights but who swears fealty and subordination to one of the Great Houses. Over the years, the Great House of Avoirdupois as absorbed or conquered others within its demesne.

Casque

A proud house given to occasional acts of defiance, the armadillos of the Minor House of Casque accepted Avoirdupois rule in lieu of being destroyed. They claim to be followers of S'allumer, but the depth of their allegiance is not known. They petition at times to establish a school or library on their territory but refuse to completely cede care-taking of this same land to the Church. They occasionally join one of the Holy Orders, but such is rare. The few that do exist are Haimorrs, and reportedly do quite well under a regimen of self-flagellation and outdoor living.


Écorcheurs

Hundreds of years ago, the rhinoceros known as the Écorcheurs were the hated enemies of all Avoirdupois. Today, they live in peace under Avoirdupois rule. As a Minor House, they are franchised to own land, although many become knights-errant and take up high-ranking positions in garrisons and border patrols. Individuals of this group often go on personal pilgrimages not associated with religion, and roaming seems to be in their blood.

Lissemanteau

A Minor House of ermines who joined the *Accord de Gérance* during the war against the Rinaldi, the Lissemanteau inherited much of their current property under dubious circumstances. They have never been able to shed their bad reputation, and other nobility are likely to snub them or otherwise express their disdain. Some Lissemanteau try to compensate by living up to the ideals of chivalry. Many others simply use their status for personal gain.





“To look upon the vast expanses of ocher fields and viridian swards, one might understand why [the Avoirdupois] view all about them as the gift of some Divine Providence and how excess love of their world would be the greatest vice.”

— Aloysha Yenot, *Being a True History of Calabria*

GAZETTEER

Being a Description of Places Claimed by the Avoirdupois

Ardent

The Abbey of Ardent is the largest enclave of S'allumer worshippers in the known world, even greater than the Cathédrale de Témoin in Triskellian, and second only to Saudre as the Avoirdupois' largest city. The icons, livery, and trappings of S'allumer are everywhere; the farms, mills, ovens, and forges are all wholly owned by the Church. The Archbishop of Avoirdupois claims his residence here.

Ardent is famous for its large number of fighting men and women; it is said that the bravest Paladins and Questors come from the colleges there. Unfortunately, there are only so many beds in the barracks available — as the competition to enlist one's sons and daughters has increased, so has the “suggested donation” that the Holy Order of Ardent requests for considering admittance. This is also the oldest of the Church's holdings in Avoirdupois territory, bequeathed directly by King Étienne as one of his last acts. The home of the Ardentine Factionnaire and the Ardentine du Sang.

Ascétique

In this forlorn centered in a barren clay landscape, the monastery of Ascétique stands out as the only habitation for miles around. While the monks' order was founded two hundred years ago, only in the last twenty years has the building been inhabited. Some time ago, the order was razed by the Marteau, who claimed that the land was theirs, refusing to acknowledge the Church's title to the land. All the monks were captured, imprisoned and eventually burned with the monastery; the abbot had his legs broken under the weight of a cart-wheel, and afterwards his body was threaded through the spokes and hung above the church door.

The Baron of Chaussé sent a complement of troops with the Holy Order of Ardent in the now-infamous Crusade of the Broken Wheel. The Marteau were routed and the monastery was restored. It currently houses the relatively new order of Ascétique, a group dedicated to uncovering the roots of all magic as forms of S'allumer and unlocking the inherent spark in all things.

Assidu

High in the cliffs above the valley below, the monks of Assidu are thought to be the most extreme in their devotion to the eschewing of material goods and concerns. Their houses are featureless brick and mortar, their food is only the most base fare, and their days consist of toil and prayer. Few outsiders go to Assidu for anything other than delivering tribute, as the clergy there are extreme in their piety and do nothing to make outsiders welcome.



At Assidu, the mysterious Capitular Order known as the *Convulsionaries* can be found. This extreme form of worship is for those who believe that the material world makes one complacent and lazy; to know the truth, one must know true suffering. They go to such extremes as living out of doors, living sky-clad, or flailing and damaging themselves. It is this last practice that is somewhat unusual as the Convulsionaries also have an edict against self-healing. Such indicates a desire to remain part of the world, and takes one further from the light of S'allumer. It certainly provides plenty of practice for the Priests in the art of healing their fellows, and the Church has conducted more than one inquiry into accidental deaths. The Convulsionaries derive their name from the altered state they can invoke, where by means of prayer, starvation, and fanaticism, they fall to the ground in epileptic spasms. The truly blessed can invoke this state through simple concentration, or even have it come upon them unbidden (Paroxysm). The devout Convulsionaries claim that, in this way, they receive visions of the future and become closer to the true light of being. The Church of S'allumer neither condones nor censures the Convulsionaries, but there are quiet murmurings among the Avoirdupois that their strange ways should be stopped. Rumors that the Convulsionaries were inspired by secret teachings of the Chevernaise have never been substantiated.

Avec-bonté

Many years ago, Sir Quilico du Guérisseur wrote a famous essay, *On the Healing Properties of the Flora of Avec-bonté*, which was often copied and circulated among the doctors of the Avoirdupois. A small colony of herbalists was founded on the edge of the forest, and later the Chaussé sponsored the founding of a sanitarium. In time, a college for healers using both wizardly and mundane means was established, and a typicon was bestowed upon them by the Church of S'allumer: the College of the Guérisseurs was christened as a Capitular Order. While strong magic can often cure the sick and infirm, there are still diseases of the body and mind that are beyond the providence of White Magic. For those who can afford it, a long trip and consultation with the healers of Avec-bonté could be the last resort. Cenobites make pilgrimages here to learn, as do some of the Convulsionaries.

Chalon-sur-Sauldre (The City on the Sauldre)

The capital city of Avoirdupois demesne, it is also the largest.

1. Le Château d'Avoirdupois (Castle Avoirdupois)

The castle proper, and the site of the throne of the Avoirdupois. Also contained within is the original manuscript of the *Accord de Gérance*.

2. L'Avenue des Héros (Avenue of Heroes)

Back in the days of constant warfare, the Avoirdupois carved two-storied statues of their greatest heroes and put them on display along this road. Today the Avenue of Heroes is a popular attraction for visitors to the city. Rumors abound that the statue that bears the name of the great hero Gage l'Amorce is actually that of a different (and unknown) hero.

3. Basilica of S'allumer

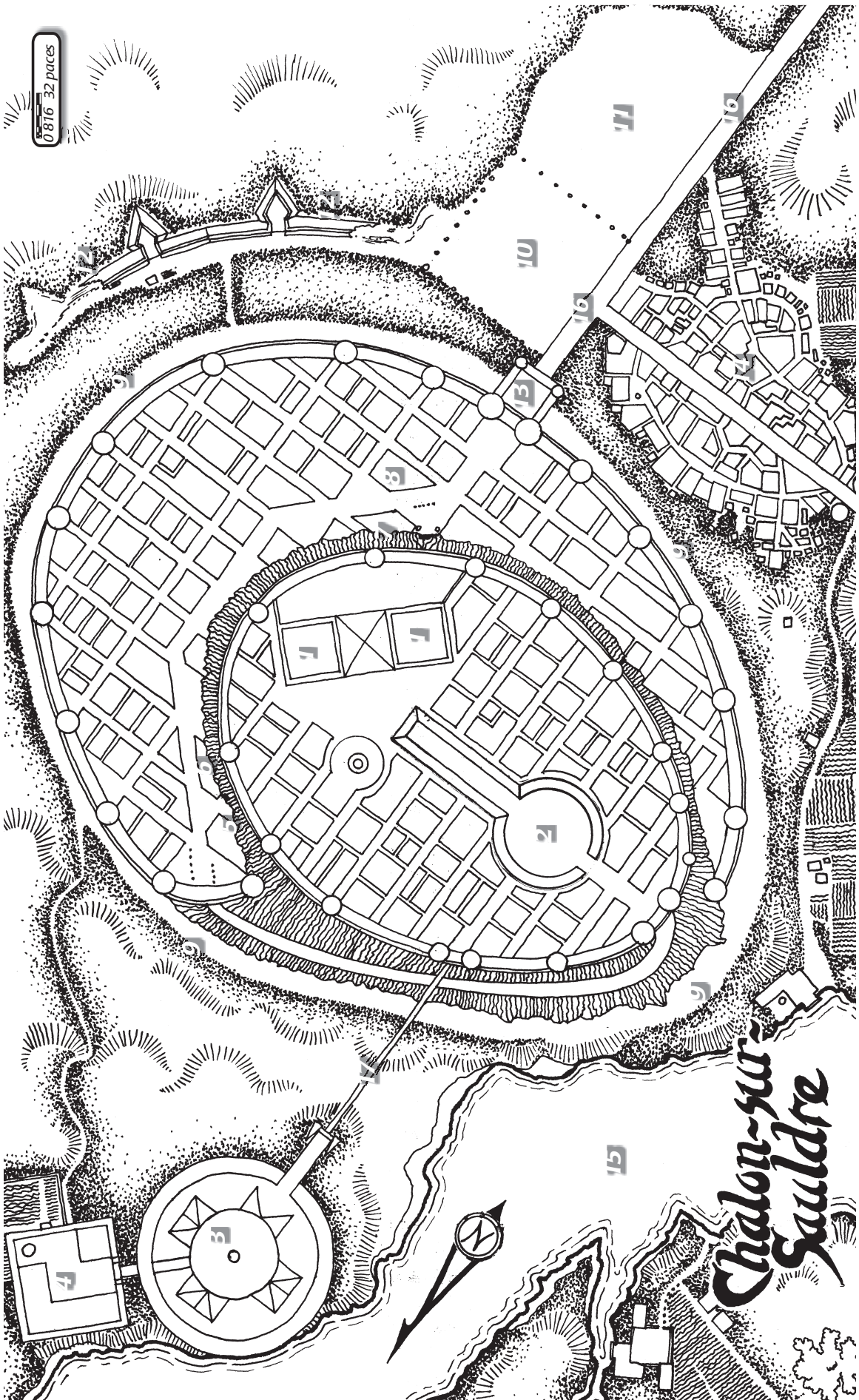
One of the largest churches in all of Calabria, the Basilica of S'allumer is built on a plateau overlooking the city. The Basilica and adjoining abbey are large enough to contain both Penitents and a few others who study the heterodoxies.

4. Old Temple

Formerly a temple dedicated to Heliodromency, the building is mostly abandoned these days, as their faith is no longer in favor. People say in hushed whispers that, on moonless nights, dark rituals are practiced in the nearly-limitless catacombs reputed to be beneath the temple.



0 816 32 paces



Chalon-sur-Saône
Sauldre



5., 6., 7., 8. First, Second, Third, & Fourth Barracks

These four buildings are the housing of the Archduke's personal guard. There is a small prison for Nobles being held for ransom.

(Commoners are either sold into slavery or beheaded.)

9. Le Cirque du Sauldre

Also known as the "Grand Course," this round track around the entire city is where the great race is run. See page 139 for an accounting of the famous yearly race.

10. Market Square

Basically a flat plain of dirt, many shops (both permanent and improvised) can be found here, as well as the few forges for quality steel. The item selections are usually more limited than Triskellian's and the prices are usually higher. Tax collectors and guardsmen, however, are also less corrupt.

11. Caravan Parking

Merchant caravans from Epinian and Triskellian set up their camps here, but it is illegal to transact sales on this land — one must go to the Market Square for that.

12. Le Mur Saillant

A testament to the ambition of the Avoirdupois, the Mur Saillant is the beginning of what is planned to be a wall around the entire city of Sauldre. The fortifications are being built with modern cannons in mind — numerous protrusions, or *salients*, allow for cannons to be mounted for overlapping arcs of fire. Construction has only recently begun and is likely to take decades, if not centuries, to complete.

13. Main Gate

The head entrance to the city; all freemen and slaves are charged an entrance fee of 1 denar

to use the gate, unless they can obtain a pass (which must be signed by a blooded Noble and must *always* have an expiration date). Enfranchised Nobles who can impress the guardsmen may enter without paying the toll.

14. Les Taudis du Sauldre [The Slums]

On the outside of the city proper, the impoverished and foreigners live in tightly-massed buildings with poor sanitation and even worse policing. The Taudis is the place most sailors or marines will be found, as the road through the buildings leads directly to the port on the River Sauldre.

15. Le Fleuve de Sauldre [River Sauldre]

This south-east flowing river caters to almost all of Avoirdupois demesne's water-borne traffic. There are no ship-builders here, so all ships are either foreign-bought or just visiting. A house is maintained on the other side of the river so that a chain may be brought across the river to block traffic, should the Archduke determine the necessity of such an act.

16. Le Route Pavée

This road may very well be the oldest road in all of Avoirdupois demesne — indeed, the only older roads are found in Rinaldi territory. Notorious bandit-gangs are sometimes hanged and their corpses put up for display on posts on this road.

17. Sky Bridge

Another impressive feat of Avoirdupois engineering, this enormous suspension bridge connects the Basilica to the city over a long wooden bridge, maintained at no small expense. The bridge charges a toll of 1 denar for commoners to cross it, although it is open freely to the public on Dimache.

Conscient

Despite the apparent miracles of magic, there is still considerable interest in the study of the natural world and what makes it work. Isolationists by nature, the Avoirdupois have not had the free exchange of ideas and culture that the busy port of Triskellian has had, nor do they have the influx of tutors, scholars, and, with them, the new kinds of learning.



Founded by Brother Secouer Boulanger in the last century, the College of Conscient was created to lure the great teachers and learned folk away from Triskellian and into Avoirdupois lands so that students need not travel abroad to complete their studies. Many princes and princesses are sent to Conscient to be educated in the higher arts that befit the nobility, such as history, taxonomy, and engineering. A few members of the Éteignoirs have been recruited from this site, according to what few sources the Church does have, leading to speculation as to what degree the Marteau have infiltrated Conscient.

Éloge

Centuries ago, in the war against the Rinaldi, few fighters of the Avoirdupois were more feared than Dame Passarelle Piloté. She forsook the traditional sword and shield in exchange for an iron staff. On the battlefield, she was able to single-handedly cut a swathe of destruction and death at the head of any offensive line. Modern historians note that Passarelle became bitter during the war because, as a woman, she was never accorded the full trophies and titles she felt she deserved.

After the war, Passarelle was quite vocal in her opposition to the king's conversion to S'allumer, as documented in letters written by her hand to her friends and confidants. There was continuing pressure from her relatives and neighbors that, as she was the oldest surviving member of her family, she should take a husband. She continued to refuse.

In her thirty-second year, Passarelle wrote to her friends that she had had a strange experience:

While riding Mordreur [my jennet] late one night along the Route du Triomphe, the sky suddenly became as bright as day. I was disoriented, and I halted my travel to shade my eyes and to regain my bearings. I found that the road, previously empty,





was now blocked for two-dozen paces before me with a throng of people of all races and of both sexes, walking to the south with faces washed pale from a malaise of spirit. More confused than frightened by their sudden appearance, I thought to turn my steed around and ride off the way I came, only to discover that my retreat was blocked by a throng of people of the same composition.

It is here that I must confess that I was thrilled with a supernatural dread, as I came to realize that what I was seeing was not mortals of flesh and bone but rather the ghosts of those who had perished during the war. Some were the warriors who had fallen upon the battlefield, and those faces were ones I gave but cursory notice. To my greater horror was the larger number of orphans and wives who died in poverty, of relatives and lovers whose grief crushed their hearts and dissolved their will to live, of all those whose lives were diminished and lost due to the horrors of war.

I sat there in my saddle, transfixed by the spectacle of this march of ghosts, for what felt to me to be hours upon hours. Not once did any of the sullen heads of the specters before me turn to face me, and for this I am grateful, as I fear I may have been struck dead by the gaze of any of these shades should they have brought their focus upon me. When the parade of lost souls was over, I quickly spurred Mordreur and sped away from that haunted place as fast as I was able.

Shortly after writing this letter, Passarelle renounced her ways of war and declared herself a Penitent of S'allumer. She founded the Nunnery of Éloge near the place of her vision. By tradition, only women are admitted. The Order of Passarellites has become famous for the quality of its paladins. Within this order, the Hyperdulia heterodoxy has found an unofficial home, strengthened by the recent resurgence of Heliodyromency. Again, as long as allegiance is maintained to the Church and tithes are forthcoming, the action of Church leaders is forestalled.

Enclume


Recognizable from a distance by the thick plumes of black smoke rising up to the sky, the town of Enclume is famous for its forges, which are the largest and hottest to be found outside of Doloreaux lands. The purity of steel required for the best swords and for proved plate mail requires a heat that can smelt out all impurities. The forges of Enclume are buried three paces or more in the ground, with the fireplace on top, using the earth as an airtight insulator. The Avoirdupois family of Enclume owns all of the forges in the town, and they derive much income from their use. If a steel item is marked with the seal of Enclume, it commands a greater price — though there are many counterfeit items.

Rumors abound that the Enclume have constructed a magical forge, one that has a bound fire elemental below and a bound air elemental above, which can achieve a quality of metal beyond that of the natural world. The Enclume actively deny such outrageous claims.

Harmonieux

Built on a contested part of the Lyore Region between the Doloreaux and the Avoirdupois demesnes, the Abbey of Harmonieux stands in a precarious balance between the devout Penitents of the S'allumer and the pagan worshippers of the Old Faith of Lutarism. Many Vidames (the holy protectors of the Priestesses of Lutara) have received training at the Abbey of Harmonieux, both in the arts of war and in the Capitular Orders. Also, the Sextons of the abbey maintain an unusually large garden, which some assert is one of the sacred groves so revered by the Lutarists. The worshippers at Harmonieux practice a faith that borrows liberally from both ways, and they call themselves Cenobites as a way to express the community they feel between the Old Faith and the





modern Penitence. The mixed doctrine of this group supposes an underlying similarity between the animism of Lutarism (as described in *Doloreaux*) and the all-pervasive light of S'allumer. Both the light and the spirit are one, directing the true and natural path to enlightenment. The secret of all creation is contained in the simple and the natural, and contemplation of the natural order is communion with the light. The more conservative members of both religions have been known to grouse about the unorthodox practices that go on at Harmonieux. The training of Priests that go to Harmonieux goes beyond that normally allowed in the female-dominated religion of Lutarism, and as such has attracted a few of the Male Doloreaux practitioners to the light of S'allumer.

Honnête


Normally, this modest encampment of monks devoted to worship of S'allumer would not be worth much notice, save that it serves as one of the signal towers designed at Moulin-à-vent. As such, the clergy here receive donations from the Crinière in the form of food and clothing, in return for maintaining the outpost. The skill of the signalers of Honnête has earned them the title of Chandlers (Artisans with the Craft of Candle-Making). They are called by the Church to perform services and ceremonies of import. Wandering Chandlers are becoming a more common site as their modest order gains popularity.

Moulin-à-vent

Inventors of the signal towers — windmill-like buildings that use armatures and lights to signal to other places. They were granted license to build on the border lands, and were provided with whatever materials were necessary by the owner of the land. In recompense, a garrison of troops is stationed at the signal tower at all times. This allows any signal of impending invasion to also bring to bear two or even three garrisons immediately. The only tower without a garrison is Honnête, and generally a troop of Ardentine Factionnaires is present to fill this role. This fast response time generally keeps the Doloreaux and other potential invaders as little more than a nuisance. Troops are rotated out irregularly so that enemies never know when a tower might be in disarray due to reorganization. These make up the majority of the standing army of the Avoirdupois.

Porteur-du-Soleil

The Heliodyromency has declined far from its former status as religion of the Avoirdupois. The last surviving consecrated gathering place of this ancient and heavily suppressed religion exists on the borderlands of the Avoirdupois, where it is subject to attack both from without and within. The religion of Anu is still in existence, and many of the peasantry still place the aspects of Anu in their homes. The Church of S'allumer is content not to eliminate this last vestige of the old faith, as they have learned, with the Éteignoirs, the danger of driving a rival completely underground. As it is said, keep your friends close but your enemies closer. Still, this stronghold suffers from the lack of support from any nobility or from the forces of the Church of S'allumer. Their devotees protect the consecrated ground of Porteur-du-Soleil with the Elementalist magic of their ancestors, and with the cannons and arms of the Doloreaux, bought from corrupt Doloreaux Lords. Whether the old religion and new technology can operate together in battle remains to be seen, but the threat of great losses to attackers is enough to keep them safe for now. Some enclaves among the peasantry exist, many of which have no dealings with the grounds at Porteur-du-Soleil, and which practice their own forms of the old religion. The only written records of the Heliodyromes exist at Porteur-du-Soleil and at Conscient. The grounds proper include a natural bare granite hillock, with many of the fortifications molded out of solid stone. It is not currently known how far the fortress extends into the rock, or into the earth beneath.



“Listen to the voices in your heart, for within all that lives is the capacity for good.”

— attributed to Helloise the Most Beatific in the *Testaments*

RELIGION

Being a Brief Discourse on the Ways of Worship Practiced by the People of Calabria

History of the Church of S'allumer

The pre-history of the Church is hotly debated among scholars and theologians. There is ample evidence that the ways of White Magic existed before the Church formalized the study today into its ranks of Apprentice, Journeyman, and Master, with its rigors of study, its powers of Privilege, and the other trappings of modern magic theory and practice. Throughout Calabria, religious beliefs varied from place to place. Without standards of worship, the devotions and practices of a town depended on the whims and the personality of whoever the local priests and priestesses were.

Over eight hundred years ago, when the Rinaldi were considered unrivalled throughout Calabria (and the Avoirdupois were but one minor house fighting among many), the unpopular Don Rafael di Rinaldi died, to be succeeded by his son Constantin. The misrule of the Don had left the landscape easy prey to bandits. In addition, a plague was sweeping the land — some villages were wiped off the map. As more and more people perished by disease, the city of Triskellian became packed with refugees. The young heir to the Rinaldi throne, the boy Constantin, was an invalid racked with the same fever that was killing his subjects — no doctor could find a cure. Many feared it was the end of the world.

According to Church doctrine, it was on the night of Don Rafael's death that *Helloise*, one of Constantin's nurses, experienced a revelation, which she perceived as a glowing white light that surrounded her body, then as a chorus of voices speaking a message of peace, love, and freedom that was beyond most folks' understanding, their minds clouded by their own worldly misfortunes, appetites, and ignorance.

Helloise then entered Constantin's bedchamber, took the boy up in her arms, whereupon both were consumed in a shining light, and Constantin was cured of his illness. After this miracle, Helloise then wandered the streets of Triskellian, and each person she laid her hands upon was instantly cured of illness. She walked from house to house for four days, healing all whom she could, but each day she felt her own Strength ebb. On the fifth day, she collapsed from exhaustion. When she awoke, she started again, knowing that every moment more people were dying from this plague that only she could stop.

That evening, she sank to her knees in sorrow and enervation, sick with the knowledge that every moment she rested, people were dying. Consumed with compassion and selflessness, she prayed that this glowing white light should take her life in exchange for all the innocents who would perish by the plague. With that act, her body was wreathed in “a flame that did not burn” but rather it spread from where she knelt throughout the entire city. All who were touched by this miraculous flame found themselves cured. Once all were saved, Helloise collapsed and perished in the knowledge that her death brought others life.

It was this act that ignited the worship of S'allumer, the life-giving luminance. All who had been touched by the altruistic Helloise began to come together under the banner of the young



Don. The Don commanded that a great Cathédrale be built upon the spot of Helloise's ultimate sacrifice. The construction of the Cathédrale is the most ambitious engineering project in all of Calabria, beyond anything undertaken by the Rinaldi before or since. To support the great dome, a great spell was woven by the first apostles of the church, the power of which lasts to this day.

Today, the Church of S'allumer is the dominant religion in all of Calabria, with numerous cathedrals and establishments. Every year, missionaries go abroad to spread word of the miracle, and to teach how the Light of Ascension may save all those who follow in its steps.



Funding

The Church of S'allumer primarily raises funds through donation and uses them to support their various charitable works. They solicit mostly from Nobles and other wealthy persons. Many of their donations are received in the form of barter and or food stuffs. These go directly to feeding the poor, the clergy and others associated with running the church. Additional proceeds come from the few holdings available as church lands, augmented in part by land previously owned by some of the Knights of the Capitular Orders. This land is not taxable by the nobility, as it is now seen as lorded by the Church rather than the King, regardless of where it is located. The serfs who work this land are given greater status and leeway than that which is afforded the workers of the land of the Noble houses. The King still requires an accounting of the holdings and production of Church owned or administered land, purely as a provision against time of war. It is partly this practice that has drawn some of the nobility to the Éteignoirs, as the Church holdings represent a depletion of their hereditary wealth.



Pilgrimages

Pilgrimages are often made by the lay folk and others of the S'allumer faith. Many make the journey in order to pray for health, luck or good fortune. Some come to the temples for medical attention. The Church has also established a few "colonies" which serve as a more permanent residence for those who are incurable.

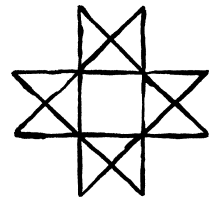
The pilgrimages can take the entire year depending upon the resourcefulness of the faithful. The largest of the pilgrimages is the "Walk of One Thousand Lights." It begins in Triskellian each year and follows a spiral path outward until every major and minor temple has been visited. This pilgrimage is quite arduous as it is only conducted at night. Those walking its path conduct themselves by way of torch or other illumination.

It is said that Harmon Brock, a monk at the Grand Solarium, made a holy vow to bring light where there was none and began a nighttime walk that lasted the rest of his life. During his life he helped many a wayfarer and some say that they have often been led out of danger by a spectral light that vanished once the danger was past.

There are many for whom the "Walk of One Thousand Lights" is too taxing. Most simply make the trek to Cathédrale de Témoin. In fact the number of pilgrims has become so great in recent years that the city has had to increase the size of its Constabulary in order to cope. The Grand Solarium is the second most visited site, but fortunately, it is located outside the walls of Chalon-sur-Sauldre. Thus far the crowds have been easily handled and the monastery adjacent to the temple has more than enough ground for the encamped pilgrims.

S'allumer at its Core: the Tenets of the Way of *Penitence*

The dominant form of worship of S'allumer is called *Penitence*. This faith is complex, but it basically consists of the following beliefs:




- *Ascension*. If one lives a pure life, and if one learns and accepts the teachings of *Penitence*, then after death one will be united with the Healing Light that is in all living things. Those souls that Ascend after death will be one with the purity of all-being, a joy that surpasses any experience one can have in this life.
- *Asceticism*. People are, by their nature, "worldly" and subject to worldly appetites. But this world that folks inhabit is merely a weight that prohibits people from rising toward the healing light and the purity of all-being that is the Shining Path of S'allumer. Only by understanding how the four points of the material world (air, earth, fire, and water) link to the four points of the spiritual world (courage, serenity, wisdom, and understanding) can one truly shuffle off their prison of mortal coil and Walk the Shining Path into the Light of Truth and Beauty.
- *Pancreationism*. Where there is life, there is S'allumer. All being comes from the generative light of S'allumer.
- *Monotheism*. There is only the Light of Ascension. Other gods are false gods; belief in them will deny oneself the glory of Ascension.

Different Branches of the Same Tree: Heterodoxy

When the Church of S'allumer was first founded over eight hundred years ago, its order was simple and the faith unified. Over the years, different ideas sprang up. Questions of faith arose — and different folk offered different answers. Some preferred one method of worship over





another. Others had unusual interpretations of holy doctrine. Any worship of S'allumer other than Penitence is known as a *heterodoxy*.

Heterodoxy is not a crime, nor is it seen as preventing one from Ascension. The Church of S'allumer tolerates these alternative forms of worship — at least on paper. In practice, some Bishops actively prosecute the Heterodox, seizing their property or forcing them to convert, sometimes under torture. The growing diversity of worship could fragment the considerable power of the Church, and strife would not be far behind.

Anathasia

Among some scholars, there is a growing body of evidence that, millennia ago, a group of wizards were capable of magicks that were either similar to White Magic .. or even the *same* White Magic spells known today (which contradicts the dogma of the Church that White Magic is from the teachings of Helloise.) These wizards were known as the *Anathasians*. They were reputed to be able to restore bodies whole from mere bones or ashes, to make one immune to aging or disease, and to raise the spirits of entire cities or nations. In recent times, there has been a revival of interest in these folk, although the Church of S'allumer disputes that they ever existed.



The goal of many Anathasians is to achieve a state similar to that of Helloise and other Ascendants *before* their own deaths; as one scholar said, “through the power of truth, while living, to conquer the universe.” One notable Anathasian is Lystragones of Triskellian (see the *Rinaldi* book for more details).

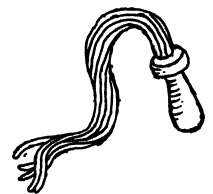
Tenets of Anathasia

- *Gnosis*. Both Anathasia and Orchomency (see page 43) espouse that, to obtain true enlightenment, one must learn of certain mysteries. The beliefs differ in that Anathasia involves complex rituals, long hours of meditation, and coming to personal terms with the mysteries, often in seclusion, whereas Orchomency advocates group interactions and ceremonies.
- *Asceticism*. Debate is still ongoing within the community regarding morality's role. Some Anathasians will argue that Ascension has little to do with arbitrary taboos; others claim that worldly appetites distract oneself from a true understanding of the nature of the universe, and that to attain purity, one must be pure in both thought and in deed.
- *Pancreationism*. Magic permeates everything; White Magic is a force of positive energy and creation, and Black Magic is its opposite. Atavism, Blessed Ways, and Wizardly Magic are all branches of the same tree — the will realized, the intention made manifest. A truly sincere Anathasian may study other magical disciplines in an attempt to “slay mind” that distracts one from true understanding of the power in living beings.

Haimorrous

If the way of Penitence is thought to be austere, the way of Haimorrous is even more so. Taking the doctrine of asceticism to an extreme, the Haimorrs not only live a life without vice but also perform strange rituals of denial and sometimes even self-inflicted pain or injury.

Since the way of Haimorrous is obscure and demanding, and since they do not actively convert others to their heterodoxy, they might have faded into obscurity ... if it were not for the founding of the Holy Order of the Convulsionaries at Assidu. All Convul-





sionaries are devout Haimorrs, and their Paladins are feared because of their indomitable resolve and unwavering faith.

Tenets of Haimorrous

- *Ascension.* If one lives a pure life, and if one learns and accepts the teachings of Penitence, then after death one will be united with the Healing Light that is in all living things. Those souls that Ascend after death will be one with the purity of all-being, a joy that surpasses all experiences one can have in this life.
- *Asceticism.* People are, by their nature, “worldly” and subject to worldly appetites. But this world that folks inhabit is merely a weight that prohibits people from rising towards the healing light and the purity of all-being that is the Shining Path of S'allumer.
- *Monotheism.* There is only the Light of Ascension. Other gods are false gods; belief in them will deny oneself the glory of Ascension.
- *Celibacy.* All Haimorrs are unmarried and have no sexual relations. The more extreme Haimorrs undergo castration, although some argue that true asceticism is achieved by denying one's base urges, not by removing them altogether. Marriage is prohibited.
- *Fasting.* Many Haimorrs go for days without food. After a few days, many will achieve an “altered state” for meditation. All Haimorrs are vegetarians ... but then all Horses are vegetarians so this is not necessarily a religious choice.
- *Mortification.* The discipline of inflicting pain upon oneself is seen as a way to rid oneself of worldliness. *Flagellation*, the act of being whipped either by others or by oneself, is a common practice among the Haimorrs. The Convulsionaries are known for their practice of *self-laceration*, cutting themselves or scarring themselves in stylized ways. Mortifications can be as bizarre and unpleasant as the Haimorr feels they need to be.

Hyperdulia

Church doctrine preaches that Helloise was the Light-Bringer, that she revealed the Shining Path of Ascension to the closed eyes of the worldly and the impure. However, many people “incorrectly” call upon Helloise, a personification of divinity rather than some abstract notion of “divinity in all things.”



The followers of Helloise have some organization, and are rather common among the Pas-sarellites. Hyperdulians see the places holy to Helloise as being defiled by being in the control of merchants. Many are given to pilgrimages out of Avoirdupois holdings to Triskellian and to fits of ecstatic possession, neither of which sits well with landholders dealing with serfs. Some female Avoirdupois in the orders of the Ardentine Factionnaires and the Cenobites acknowledge the common doctrine but, in their hearts, are Hyperdulians.

The current state of affairs involves tolerance by the government due to the Hyperdulians' service to the poor and the ill. The Church keeps informants inside the ranks of the organized heretics, but as long as tithes still go to the Holy See through the local religious authority they are content to watch for now. They have acquired information that offshoots of the group are making radical claims that Helloise may have been a reincarnation of Lutara (an old goddess of Calabria) or perhaps even one of the Autarchs.



Tenets of Hyperdulia

- *Ascension.* If one lives a pure life, and if one learns and accepts the teachings of Penitence, then after death one will be united with the Healing Light that is in all living things. Those souls that Ascend after death will be one with the purity of all-being, a joy that surpasses all experiences one can have in this life.
- *Asceticism.* People are, by their nature, “worldly” and subject to worldly appetites.
- *Veneration.* The miracles of the past hold the key to knowing the future. Helloise is called the Most Venerated and Most Beatific — it was she who first understood the Way of the Shining Path and how to Ascend from this life to a purer state. The devout may pray to venerated saints for guidance, or even intervention. Hyperdulians often explain the gods of other religions as being saints.
- *Pancreationism.* Where there is life, there is S'allumer. All being comes from the generative light of S'allumer. There is only the Light of Ascension. Other gods are false gods; belief in them will deny oneself the glory of Ascension.

Orchomency

The Church of S'allumer has long held the doctrine that only by advanced understanding of the teachings of Helloise can one hope to ascend above the worldliness of this world. About a hundred years ago, some scholars suggested that the mystic knowledge of Ascension can be obtained through the understanding of “higher sciences,” such as mathematics. These folk called their strange beliefs *Orchomency* — the idea that the divine in all things can be understood through measurement, observation, and experimentation.



While the Orchomenes may have begun with lofty goals, their modern descendants have become more liberal in their interpretation. Perhaps taking the idea of “mystic knowledge through experience” too literally, rumors abound that many secret Orchomencial rites are little more than debauched parties, rife with carnality and excess. Today, the Orchomenes are a closed society under scrutiny by the Church of S'allumer.

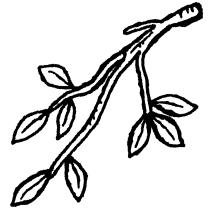
Tenets of Orchomency

- *Pancreationism.* Where there is life, there is S'allumer. All being comes from the generative light of S'allumer. There is only the Light of Ascension. Other gods are false gods; belief in them will deny oneself the glory of Ascension.
- *Gnosis.* Innocence is not enough; it is necessary to learn certain key rituals and prayers, and worshippers must pass examinations to prove that they are capable of learning the next level. Once worshippers have reached true understanding of this mundane world, then they may Walk the Shining Path into the Light of Ascension.
- *Epicureanism.* Worldly appetites are a distraction to understanding, but they are not a weight or prohibition from Ascension into the Light. Denial of experience can lead to denial of knowledge, and it is the quest for truth that Orchomenes prize above all else. Orchomenes are somewhat notorious for their “love of life” and their feast-day celebrations. Every year, the Orchomenes push the boundaries of what is acceptable further and further; indeed, a few have become notorious for their personal excesses.



Palingénésie

When the Penitents first attempted to convert those of the Old Faith of Lutarism, they met with resistance. To this day, few in the Doloreaux demesne worship S'allumer, and the appointment of a Doloreaux Archbishop to the Holy See is for political reasons.



In the war-torn region of the Lyore River Valley, where civil war is not unknown, the Holy Order of the Cenobites has become known as a place of peace. Their religion differs from Penitent orthodoxy in the way it interprets the Blessed Ways known to the Lutarists. The Cenobite's heterodoxy has become known as the *Palingénésie*, and it is the most common form of worship of S'allumer to be found in Doloreaux demesne. Since the Palingénésiens are instrumental in converting the pagans, the Church of S'allumer has not made an issue of their unorthodox beliefs.

Tenets of Palingénésie

- *Ascension*. If one lives a pure life, and if one learns and accepts the teachings of Penitence, then after death one will be united with the Healing Light that is in all living things. Those souls that Ascend after death will be one with the purity of all-being, a joy that surpasses all experiences one can have in this life.
- *Asceticism*. People are, by their nature, “worldly” and subject to worldly appetites. But this world that folks inhabit is merely a weight that prohibits people from rising towards the healing light and the purity of being that is the Shining Path of S'allumer.
- *Transmigration*. Those folk who do not Ascend are doomed to remain within this world, either as invisible spirits or as a reincarnation in a new body.
- *Animism*. Spirits can inhabit anything, either living or inert materials. Those who know the right magic or those who are Blessed can communicate with these spirits, sometimes commanding them to do great things. Elemental beings are spirits created by the S'allumer Light of Being as a by-product of creation — in other words, they are the ultimate expression of the material world.
- *Pancreationism*. Where there is life, there is S'allumer. All being comes from the generative light of S'allumer.
- *Veneration*. In the past, there were great people who have Ascended into the Light, and their wisdom can guide others toward the same path. Lutara is venerated as a guide to understanding the spirit world. Helloise is venerated as the first prophet of S'allumer. Neither is seen as a goddess, but as part of the all-giving Light of Creation, source of all life and energy.

Heresy

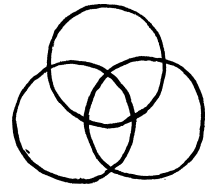
Some methods of worship or philosophies are openly denounced by the Church of S'allumer — these religions are called *heresies*. Under clerical law, heresy is a crime. Heretics can be levied with stiff fines, or can suffer capital punishment unless they renounce their religion and convert to Penitence. Every year, the number of incidents of violence against heretics increases.

In Avoirdupois territory, all people living on the land are expected to have the same religion as their Lord, a principle known as *cuius regio, eius religio* (“whose region, his religion”). In practice, a few lords are tolerant of alternative practices. Technically, anyone who pledges allegiance to the Avoirdupois King must also be a Penitent.



Druidism

Within the Phelan demesne, the religious practices of the *Druids* hold sway. They interpret the omens that can only be understood by those schooled in such mysteries, and they serve as mediators between the mundane world and the spiritual world. Druids are unknown in Avoirdupois land except when they journey there on some errand. They are not welcomed, either by the populace or the Church of S'allumer. Their reverence for the number nine is seen as suspect and indicative of their moral failings, as the status of nine as a cursed or unlucky number reflects upon them as much as their heathen status among the S'allumer. Their religion and wizardry are presented in the *Phelan* book.

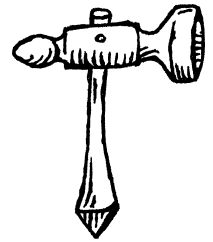


Tenets of Druidism

- *Animism*. Spirits exist in all things, and are stronger in living things than in dead ones. The Druids learn a particular way of Wizardly Magic to detect and to direct spirits.
- *Metempsychosis*. Some folks are destined to reincarnate — some are not. Time is not a line but a circle, and some will walk this earth again. There is no concept of an after-life.
- *Mysticism*. This world is one of fate and mystery. Everyone is bound by “mystical prohibitions” or *geisa* that must be obeyed or tragedy will result. The Druids learn the secret techniques that allow them to perceive what these *geisa* are, so that they may interpret omens for the lay folk.
- *Cosmotheism*. There is no division between the spiritual world and the mundane world — the distinction is only in what one can perceive. Some use the metaphor of the literate person and the illiterate with a book; while both can see the book, only the one who can read can understand the meaning of the words on the page. Those of advanced understanding (such as the Druids, or those with Second Sight) are considered to see more of what's *really* there.

Éteignoirs

There are those who actively oppose the Church of S'allumer. The Avoirdupois Family of Marteau, after having had their titles and privileges removed from them, went into exile, only to return as the *Éteignoirs*, a secret society whose ultimate goal is the destruction of the Church of S'allumer.



The *Éteignoirs* recruit their members from many sources. Some are followers of the older religion of Heliodromency, who feel that this new religion is a false path. More than one noble has denounced the right of the Church to collect its own tithes, and has joined the *Éteignoirs* in their ultimate goal of destroying the Penitents. More than one *Éteignoir* is a Necromancer; the Jakoba family is suspected of wielding great influence within their ranks (see *Rinaldi*).

Because the *Éteignoirs* have been denounced by both the Noble Houses of Avoirdupois and the Church of S'allumer, they cannot act openly without being arrested. They have secret meeting places all over Calabria; one place is rumored to be in the Barrows in the south of the Avoirdupois kingdom. While wealthy and well-informed, they are loosely organized and occasionally prone to internal strife, as power-grabs are not uncommon. Should they gain a strong, competent leader to give them focus they could become quite dangerous. The retribution they visit upon traitors to their ranks or suspected spies is swift and brutal, often including soul-wracking, mutilation and torture.



Common Beliefs of the Éteignoirs

- *Repudiation.* The Way of S'allumer is a false path. The Church of S'allumer is a façade led either by the self-deluded or the greedy to take money, wealth, and power away from the people. While the Éteignoirs were once composed entirely of Heliodromes, folk of other religions such as Druids and Lutarists have been known to share their beliefs. Rumors abound that a few followers of Orchomency join this sect in their quest for every experience available in the world of the flesh, and as such often bring valuable intelligence on the organization and holdings of the Church of S'allumer.
- *Tergiversation.* The Éteignoirs often pretend to espouse a different religion to avoid discovery, up to and including participating in another religion's ceremony. Participating in the services of another's religion is permissible to hide one's true faith and is not seen as anathema among the Éteignoirs.
- *Diabolism.* Rumors abound that the Éteignoirs have secret powers or magicks available to them. The wildest tales imply that some have sold their souls to beings of dark, unfathomable power. More than one Éteignoir is a Necromancer; the Jakoba family is suspected to wield great influence in their ranks. Again, this last sentence is a repetition from the earlier section.

Heliodromency

Before King Étienne's conversion to S'allumer, the dominant religion among the Avoirdupois was *Heliodromency*, a religion full of complex mysteries. The few who practice it today do so in secret, as they are actively persecuted by Penitents of S'allumer.



The practice of Heliodromency survives on at the College of Porteur-du-Soleil, the only formal institution in Avoirdupois lands that teaches the Wizardly art of Elementalism. The first three levels of study are ceremonial, slowly indoctrinating the initiate in their particular lore. To progress through fourth through seventh levels, the Heliodrome must learn all five apprentice spells from each element — first the element of earth (earning the title of *Akarbite*, the Destroyer), then the element of water (*Ahamzite*, the Creator), then air (*Mithriate*, the Plainsman), then finally fire (*Anuïte*, the Father). To serve Anu is to know one's place in the world, and the Heliodromes are Anu's agents here upon earth to relate His divine instruction. Failure to serve Anu's will can only bring pain and woe upon oneself.

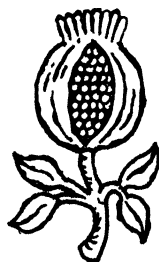
Tenets of Heliodromency

- *Pluriform Monotheism.* There is but one god, Anu the All-Father, but he may take on any of seven incarnations: the Creator of the World, the Destroyer in War, the Wind of the Plains, the Unsparing Justice, the Lord of Secrets, and the ultimate aspect, Anu the All-Father, described as a horse with fiery hooves who crosses the sky each day. The oldest myths often depict one aspect of Anu talking to another aspect of himself, or even in conflict with himself. Each level is associated with a different mystical pattern; for Anu himself, it is the seven-curved labyrinth that can still be seen today in the Avoirdupois coat-of-arms.
- *Patriarchy.* Women were, and still are, excluded from the ranks of Heliodromency. Some Heliodromes are chauvinists, decrying that women do not have “the right mind” for holy mysteries. Others claim that the mysteries would expose women unnecessarily to evil forces seeking physical entrance into the world (the old Heliodromency seeing women as the gateway between the spiritual and the physical; they generally took on the role of seers and oracles).



Lutarism, or “the Old Faith”

Practiced among the Doloreaux, the veneration of the goddess Lutara and her consorts preaches that the understanding of divine mysteries is only for those who are “Blessed,” and that all souls reincarnate over and over again in the Great Wheel of Being. The heterodoxy of Palingénésie claims that Lutara, like Helloise, was a prophet of S’allumer. Lutarism is covered in greater detail in the *Doloreaux* book.

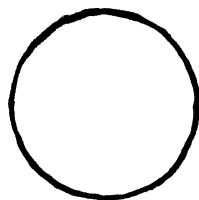


Tenets of Lutarism

- *Reincarnation.* Spirits are neither created nor destroyed. After death, one’s spirit freely roams the world until it can find another vessel to inhabit.
- *Animism.* Spirits exist in all things, and are stronger in living things than in dead ones. Some folk can talk to the spirits, persuading them to perform tasks or grant them special powers or abilities — these folk are called the Blessed, and they have special status in the Old Faith.
- *Polytheism.* Lutara is the Mother Goddess, but she is attended by other deities: Brukes the Bloody-Tusked, Daga the patron of farmers, Lyrisica the patroness of marriage and festivals, and Femort the patroness of death and reincarnation.

Monophysisme

It is a common belief that, millennia ago, the world was held in thrall by the Autarchs, the Wizard-Kings who were brought low by their own folly. Some believe that the Autarchs were the essence of the Healing Light of Ascension — they were not of mortal flesh but of a substance of purity and magical strength. This essence carries on such that, even today, the divine will of the Ascended beings can be made real. The *Monophysites* claim that Helloise was not a mortal fox, but a divine being who visited the world. If this claim is true, then no mortal could hope to achieve the command of White Magic that Helloise was reputed to have used. Some Monophysites argue that many of the “great and powerful wizards” of folklore were also of unearthly nature, such as Kyndranigar the Shadow-Mage.



Since the Monophysites preach that Helloise was something other than mortal and that her miracles were impossible to ordinary folk, the Church of S’allumer has openly denounced their claims. Monophysisme has been declared to be “a heresy and a misbelief,” a crime punishable under clerical law by disfigurement, by exile, and sometimes even by death. Despite such extreme opposition, Monophysites continue to preach their doctrine in secret and to safeguard what they maintain is the ultimate truth.

To some Monophysites, both Atavism and Wizardly Magic emanate from the same root — the understanding of the primal self, without the fog of chattering thoughts, distractions, and fancies. A truly sincere Monophysite might study both disciplines in an attempt to “slay mind” that distracts one from true understanding of the power in living beings.

Tenets of Monophysisme

- *Veneration.* White Magic and miracles are not the result of a neutral energy but are the direct intervention of Helloise.
- *Ascension.* If one lives a pure life, and if one does as Helloise commands, they may be permitted to walk the Shining Path with Her to know a love and peace unattainable on this earth. To those who are not worthy, She will turn a blind eye.



- *Asceticism.* People are, by their nature, “worldly” and subject to worldly appetites. Helloise the Most Beatific disapproves of worldliness; to be worthy in her eyes, one must purge themselves of all earthly desires.
- *Monophysique.* Since the Monophysites preach that Helloise was something other than mortal and that her miracles were impossible to ordinary folk, the Church of S'allumer has openly denounced their claims. Some of the Hyperdulia heterodoxy have adopted elements from the Monophysites, claiming that Helloise was an Aurtarch sent to lead people to enlightenment through her intercession, which requires her praise and veneration.

Organizations of the Church: the *Orders*

Diocesan Orders

The majority of religious orders are tied to one location or community, known as a diocese. A *diocesan order* holds dominion over a designated area. The members of the diocese are responsible for collecting the tithes, converting the faithful, and suppressing the evil in their given diocese.

There is no standardization of names. Generally, a *monastery* refers to the building or buildings where monks live, and an *abbey* refers to the total sum of the monastery, the church, and the cathedral (if any). However, the famous Cathédrale de Témoin of Triskellian is such a large building that the faithful actually live inside of it, with no need for separate living quarters.

An *abbot* or *abbess* is elected by the chapter of the monastery in a secret ballot. The candidate must be at least thirty-two years old, born within a marriage condoned by S'allumer, must have been an Ordinary for at least eight years, and must currently be a Prelate. The election is confirmed by the Holy See, and the position is for life. Within the dominion of the Order, the abbot acts in the name of the Bishop and presides over all lesser clergy.

Diocesan orders are usually named after the closest city or town, such as the Abbey of Rout-et-Axe. Most orders practice the orthodox doctrine of *Penitence*, and thus their worshippers are called Penitents. However, the farther away one gets from Triskellian, the more likely one will encounter the various heterodox beliefs (see “Different Branches of the Same Tree: Heterodoxy,” p. 40).

The majority of Acolytes who rise to the esteemed rank of Sacerdotal do so by granting an indulgence to a diocesan order, who in turn will teach the Acolyte the ways of the eight Sacerdotal Spells that their order deems fit for a righteous student of the Shining Path. This list varies depending on the exact belief system of the order. (See page 56 for this list.) A select few Sacerdotals move from one order to another to study more than one Sacerdotal Spell List, but doing so risks being accused of worldly pride and selfishness, of being one who is learning new spells for personal aggrandizement and not for true enlightenment.

Capitular Orders

The Pontiff of S'allumer, recognizing that the Church of S'allumer should hold dominion over all of Calabria, and that diocesan orders, by necessity, might become weakened by their own regionalism, saw the need to create a new kind of order, one that was not beholden to the local populace for financial support or duty: the *Capitular Order*.

Capitular Orders receive direct indulgences of money and man-power from the Church of S'allumer. Their members are beholden directly only to the Pontiff. Technically, any Capitular can refuse to submit to *any* secular or manorial authority who is not the Pontiff ... but doing



so risks the accusation of worldly pride, and going before the court of the Pontiff is not for those who would be judged and found wanting.

Each Capitular Order is granted a *typicon*, which is a combination of a charter that authorizes the organization to exist and a listing of the code of conduct that the order agrees to obey. Once granted, a typicon may be repealed by only the Pontiff, but such a thing has not happened in the entire history of the Church of S'allumer.

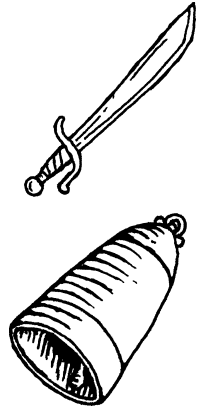
Every Capitular Order is overseen by a *Master Capitular*, who is beholden only to the Pontiff, who then appoints numerous other offices. While the "official headquarters" of a Capitular Order is the Cathédrale de Témoin, for practical reasons the seat of authority can be thought to be at whatever city in which the Master Capitular chooses to reside.

There are three Capitular Orders of S'allumer:

The Holy Order of Ardent (Ardentines)

The oldest, largest, and greatest of the Capitular Orders, the Ardentines are sometimes called a "divine army," because they are among the most capable warriors in all of Avoirdupois demesne. A lifetime of religious devotion has eliminated fear of either death or suffering — they strive to eliminate the conflict within so that they may go forth to seek out the corruption that haunts this world and destroy it.

The Ardentines today are divided into two paths of study: the *Factionnaires* who specialize in the arts of war, and the *du Sang* who concentrate on the study of wisdom. These two branches of Ardentine study are sometimes called "the right-hand path" and "the left-hand path." The *Factionnaires* are legendary for their magic of the arts of war, most notably the *Fulguration* whereby their swords strike foes at some distance (see page 84). The *du Sang*, while less glamorous, figure more importantly in the Church as inquisitors and often function as direct agents of the Pontiff to investigate religious matters. Each branch requires its own Sacerdotal Indulgence and has its own list of magical studies.



The Holy Order of Passarelle (Passarellites)

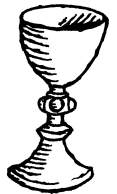
After recording a vision near the city of Éloge, Passarelle Piloté founded a nunnery so that women would be able to study the ways of S'allumer far away from more urbanized areas. Many years and several petitions later, the first woman Pontiff granted the typicon to the nunnery.

Today, almost all Passarellites pay their indulgence at the Nunnery of Éloge. Few complete their training, usually moving on to other monasteries to become Penitents or Hyperduliants, as the regimen of study to become a Passarellite involves both mastering the martial arts which tax the body and the priestly arts which tax the soul.



The Holy Order of the Guérisseurs

The youngest and smallest of the orders, the Guérisseurs are found almost exclusively at the Hospital of Avec-bonté. Guérisseurs are accomplished physicians as well as theologians, teaching the arts of healing to both those who are of the cloth and to those who would pay large indulgences in coin in return for the education. The rest of the wide world has heard talk of the miracles of restoration practiced by the Church of S'allumer, and more than once the Pontiff has appointed a Guérisseur as envoy to some far-off land to demonstrate the considerable healing power of S'allumer .





Offices within the Church of S'allumer

Originally, the Church's titles consisted of "witnesses to the miracle," who were Constantin's mother and her ladies-in-waiting. Over hundreds of years, the Church organization became larger and a body politic arose out of necessity.

- The **Holy See of S'allumer** is the title given to the organization of the four Archbishops who preside over all of S'allumer. They are seen as the successors to Helloise, the Bringers of Light to each succeeding generation. The members of the Holy See live all over Calabria, meeting irregularly at the Cathédrale de Témoins when called there by the Pontiff for a *Synod*.
- The **Pontiff** is the Archbishop of S'allumer with seniority. He or she lives in the Cathédrale de Témoins in Triskellian. The Pontiff has the power to call a Synod of the Holy See. When the Archbishops call a vote on sacerdotal business, the Pontiff's vote breaks any tie. The Pontiff also holds authority over all of the Capitular Orders. (While the Pontiff has the authority to suspend or revoke a Capitular Order's charter, it has never happened in all of S'allumer's history.) The Pontiff is addressed as "Your Holiness."
- There are four **Archbishops**, one for each of the Great Houses (Avoirdupois, Bisclavret, Doloreaux, and Rinaldi). They are responsible for the Priests and other clerics within their house's demesne and those shrines and temples that may be run by the Clergy. They are not sovereign over the holdings of the Capitular Orders, but enjoy the privilege of hospitality at them. While the Archbishops are divided among the major houses, they are not employed or beholden to them, merely acting in an advisory capacity and as supervisors to the Clergy operating within those holdings. The position is for life; when an Archbishop passes on or decides to retire, the rest of the Holy See chooses another Bishop to elevate. Archbishops are addressed as "Your Eminence."
- The head of a Capitular Order is known as the **Master Capitular**. The Master is appointed by the members of the Order by a method spelled out in their *typicon* (charter). The members of an Order answer to the Master, who reports directly to the Pontiff; the position is for life. The Master is ultimately responsible for collection of tithes from the holdings of his or her order, for establishing precedent and doctrine, and for the actions of all Capitulars. The Master appoints **Lesser Capitulars** as described in the Capitular Order's *typicon*.
- Because of the high concentration of churches and population within a city, the office of the **Metropolitan** was created. The Holy See appoints a Bishop to this position as they see fit. The Metropolitans act as local administrators for the Archbishop of their region, as coordinators of sacerdotal activities, and as intermediaries between the Church and the city's authority. The rank of Metropolitan is considered equal to that of Bishop.
- The **Bishops** each preside over a *bishopric*, a parcel of land determined by the Holy See. They monitor the status of the worship of S'allumer, make certain of the qualifications and training of Priests in their area, and collect tithes and administer clerical land. Most Bishops will take up residency at a church. A Bishop is addressed as "Your Excellency."
- Subordinate to the Bishop is the **Prelate**, which is the minimum rank of one who can hold the position of abbot. Prelates approve the indulgences of those who wish





to become Presbyters. A Prelate is addressed as “Most Reverend Father” or “Most Reverend Mother.”

- The **Presbyters** are what most folks think of when they think of Priests and Priestesses — usually of middle to advanced age, indoctrinated in the philosophy of their order, with a sober demeanor and a commanding voice. The Presbyter is the lowest rank in the Church of S’allumer that may preside over a court of clerical law as a judge; each only has jurisdiction within their *parish*. A Presbyter is addressed as “Reverend Father” or “Reverend Mother.”
- An **Ordinary** is someone who has been Ordained (see page 55) and is able to preside over the legal functions of the church, such as marriage and rites of burial. The position of Ordinary is the first rung on the ladder representing the formal offices of the Church, and they are the lowest rank that holds authority over other Clergy and Priests. An Ordinary is addressed as “Father” or “Mother.”
- One who is a member of a Holy Order is called a **Capitulary**; the Orders they belong to are properly known as *Capitular Orders*. To become a Capitulary, one must pay an *indulgence* or gift to the Church of some kind — this could be money, a service, or something else (see page 56). Each Holy Order varies in its internal structure and hierarchy, but they are all alike in that Capitularies do not report to Metropolitans, Bishops, and Presbyters — only to each other and their Master Capitular, who in turn is responsible only to the Pontiff. Capitularies are closer to Knights than to Priests; they oversee land owned by their Holy Order, much the same way a Lord would oversee vassals.



There are three Capitular Orders recognized by the Church of S'allumer:

- *The Holy Order of Ardent*, which is divided into two branches: the *Ardentine du Sang* and the *Ardentine Factionnaire*.
- *The Holy Order of the Passarellites* in Éloge.
- *The Guérisseurs* of the Hospital of Avec-bonté.

Each Holy Order specializes in its own particular branch of Sacerdotal Magic.

Capitulars are addressed as “Brother” or “Sister.”

- The mystical **Sacerdotals** are the rare wizards who have completed study as an Acolyte (below) and have paid an Indulgence (p. 56) to learn one of the higher ranks of Sacerdotal Magic. Where the Clerics know the magic that mends the body, the Sacerdotals learn more obscure spells that study the soul. Since Sacerdotal Magic is more difficult to learn than White Magic and has fewer tangible rewards, Sacerdotals are rare. It is the study of philosophy, and not magic, that determines one’s status in the Church — one can rise to the highest office of Pontiff without being a Sacerdotal.

Sacerdotal Spell Lists each have eight spells. Some are *Capitular Spell Lists* and are particular to that Holy Order. Others are called *Religious Spell Lists* and are unique to a certain belief in S'allumer, such as Penitence or one of the heterodoxies (see page 40). Since there is much overlap in the spell lists, few pay the Indulgences to learn more than one. Sacerdotals are addressed as “Brother” or “Sister.”

- The **Acolytes** are Sacerdotals-in-training, being both bound by the tenets of S'allumer and also vested with certain privileges. An Acolyte need not have any training as a Cleric — many do not. The Career of **Priest** (the same title used for both men and women) begins with study as an Acolyte, and the first eight spells of Sacerdotal Magic (see page 75). Acolytes are addressed as “Brother” or “Sister.”
- A large number of the faithful of S'allumer are composed of **Clergy**: Monks, Friars, Paladins, and Clerics. Clergy are not ordained; while they may spread the word of S'allumer and they may serve Priests and other sacerdotal offices, they are not entitled to own clerical land or to collect tithes. Like Priests and other sacerdotal ranks, Clergy are entitled to the *benefit of clergy* and thus may be tried in clerical court instead of secular court. Clergy have no specific rights of address, and are often simply called “Good.”
- People who worship S'allumer but who are not of the cloth are known as the **Laity** or “lay folk.” The Laity come in many stripes — some are pious converts to S'allumer who can quote chapter and verse from the *Testaments of Helloise*, while others are less devout.

“They know the worth of everything and the value of nothing.”

— folk saying about the Avoirdupois

ROLE-PLAYING IN AVOIRDUPOIS LANDS

*In Which New Rules are Presented for the Benefit of
Player-Characters*

Creating an Avoirdupois Character

Here are some suggestions on how to create a character who hails from the Avoirdupois territory. Options presented in Roman type are from *Ironclaw*; options presented in *italic* type are in this book.

<i>Design Choice</i>	<i>Suggestions for Avoirdupois Characters</i>
Traits	High Body and Career, maybe the Special Trait of Faith
Race	Members of the Avoirdupois bloodline are all Horses. Other races include Armadillos, Badgers, Bears, Cats, Coyotes, Ermines, Ferrets, Foxes, Mice, Minks, Porcupines, Rabbits, Rats, Rhinoceros, Sheep, Shrews, Weasels, Wolverines, and Wolves.
Gifts	Belongings; <i>Capitulary</i> ; Extra Hit point; Extra Move; Good Reputation; Hospitality; Increased Trait; <i>Ne Vile Fano</i> ; Nobility; <i>Ordainment</i> ; Robustness; <i>Sacerdotal Indulgence</i> ; Strength; <i>Superior Item</i> ; Sure-Footed; Wealth
Flaws	Bad Reputation; Duty; Foe; Gregarious; Heroic; Honorable; <i>Mark of Nine</i> ; Morose; Naïve; Overconfident; Pacifist; <i>Paroxysm</i> ; Poverty; Proud; Rivalry; Romance; Single-Minded; Stubborn; Superstitious; Taciturn; Wrathful
Careers	Apothecary; Artisan; Ascetic; Beggar; Bodyguard; <i>Catechist</i> ; Cavalier; Cleric; Coachman; <i>Demagogue</i> ; Dilettante; Exciseman; <i>Exorcist</i> ; Farmer; Friar; Herdsman; <i>Hermit Jailer</i> ; Judicial Champion; <i>Korax</i> ; Laborer; <i>Lamplighter</i> ; <i>Lector</i> ; <i>Librarian</i> ; Merchant; Messenger; <i>Mendicant</i> ; Monk; Ostler; Paladin; <i>Pavior</i> ; Peddler; <i>Priest</i> ; <i>Questor</i> ; Racketeer; Ranger; Road Warden; Robber; Rustler; Scholar; Scout; Servant; <i>Sexton</i> ; Slaver; Soldier; Spy; Torturer; Watchman; Witch Hunter
Skills	Administration; Animal Handling; Area Knowledge; Astronomy; Augury; Bribery; Cartography; Ciphering; Craft; Dancing; Diplomacy; Etiquette; First Aid; Geography; Herbalism; Hiking; Intimidation; Jumping; Language; Leadership; Literacy; Lore; Medicine; Navigation; Observation; Oratory; Psychology; Resolve; Riding; Shield; Survival; Sword; Tactics; Theology; Tracking; Trade; Weather Sense

In addition, there are some new options presented here that are appropriate for Avoirdupois Characters.



New Gifts

Capitulary (Esoteric Gift: 1 point)

You have joined one of the Capitular Orders, and as such you are entitled to the privileges and must live up to the responsibilities befitting a knight in service of the Divine. You may claim benefit of Clergy without fail, and you are not under the jurisdiction of manorial law in all of Calabria.

The Capitulary does *not* grant you any spell-casting ability. To learn a Capitular Order's spell list, you must first train as a Priest to d8 in rank, and then pay the Sacerdotal Indulgence (see below). In Avoirdupois demesne, the majority of Capitulars are *not* Priests but are Bodyguards, Clerics, Friars, Monks, Paladins, Questors, or Yeomen.

Ne Vile Fano (Esoteric Gift: 1 point)

Requirements:

must NOT have any of the Flaws of Envious, Gluttonous, Greedy, Lustful, Proud, Single-Minded, Slothful, or Wrathful; a Die that is included with Theology (whether from Career or Skill) at d8 or better

From the old Calabrese meaning "nothing to defile the altar" and pronounced "nay VEE-lay FAH-no," a person with this Gift does not suffer from any of the eight worldly failings, as proscribed by the way of S'allumer.

A character who has the Gift of Ne Vile Fano may claim Favored Use when resisting an Influence Test, and when resisting any magic or supernatural effect that is resisted by Will. (See Ironclaw, p. 119, for how Favored Use works.) At the Game Host's option, a character with Ne Vile Fano may also claim Favored Use when trying to pass other tests as well, where the teachings of religion would be a guidepost.

Only devout worshippers of S'allumer may claim the Gift of Ne Vile Fano. If characters with Ne Vile Fano sway from the faithful practices of the ways of S'allumer, then they will lose this Gift.

At the Game Host's option, a character who meets the above requirements may go on a pilgrimage or perform some atonement to buy the Gift of Ne Vile Fano, on a quest for Self-Improvement. By no means should a character simply buy this gift with Experience.

The Gift of Ne Vile Fano is a requirement for the Special Trait of *Charism*, below.



Ordainment (Esoteric Gift: 1, 2, or 3 points)

Requirement: a die in Theology (whether from Career or Skill) of d8 or better

Almost anyone can become a Cleric or a Priest — to do so, one must study at a church, seminary, or monastery. In order to be sworn in to the higher ranks, one must be ordained in a ceremony that entitles them to the privilege of the mysteries of these higher orders.

To represent this, you must buy the gift of *Ordainment*. This is similar to *Nobility* in that it provides you with rank and privilege.

Ordinary (1 point): You have jurisdiction over those who claim benefit of clergy, to arrest them and to remand them for trial, but not to judge them. You can preside over legal marriages. You can claim sanctuary at a church. An Ordinary is addressed as “Father” or “Mother.”

Presbyter (2 points): As an Ordinary; in addition, you may preside over court in affairs of clergy. You may preside over clerical court and you may sentence others. A Presbyter is addressed as “Reverend Father” or “Reverend Mother.”

Prelate (3 points): You hold demesne over a certain amount of land, smaller than a bishopric but not inconsiderable in size. You oversee indulgences of Acolytes and other apprentices to the church, and you approve the appointments of lesser ordained offices. A Prelate is addressed as “Most Reverend Father” or “Most Reverend Mother.”

Ordainments of a higher rank than Prelate are not suitable for most Player-Characters.



Sacerdotal Indulgence: [of Choice] (Esoteric Gift: 1 point or more)

Requirements: *the Career of Priest at d8 or better AND see below*

In order to obtain access to the secret teachings of Sacerdotal Magic beyond the eight basic spells, one has to prove their worth, in the form of an *Indulgence*. This can be time spent performing duties or service (similar to an internship), or a donation of money, land, or other wealth, or it can even be a favor to another Lord or Priest. Once the Indulgence has been paid, the Acolyte may proceed onwards to study as a Sacerdotal.





Each Sacerdotal Indulgence is a requirement for a Sacerdotal Spell List. The Indulgence is a testament to the Acolyte's sincerity and seriousness of purpose about continuing their study.

Each Sacerdotal Spell List requires a separate Indulgence. The exact nature of the Indulgence varies from order to order and from philosophy to philosophy. The Holy Order of Ardent makes a specific distinction between those who seek the truth (du Sang) and those who destroy the false (Factionnaire) — both Sacerdotal studies can be quite different.








Each Sacerdotal Indulgence requires a d8 or better in some Skill. This Skill represents the testing that the character must have passed in order to be considered worthy for instruction. *This d8 or better may come from either a Skill or an included Trait.* For example, the Ardentines Factionnaire's Indulgence requires a Sword Skill of d8 or better; a character with a Career of Paladin at d8 would qualify.

While there are no laws forbidding having more than one Sacerdotal Indulgence, the process is discouraged. The first Indulgence costs 1 point. The second Indulgence costs 2 points. The third costs 3 points, etc., with each Indulgence costing 1 more point than the last.

Sacerdotal Indulgences

Sacerdotal Study (Sample Order)	Typical Indulgence	Requirements: Career of Priest of d8 or better and...	Sacerdotal Spell List
 Anathasia (College of Dunwasser, Triskellian)	A five-thousand word essay on an obscure topic involving nature, magic, and the universe.	Adept at <i>The Prayer for Self-Control</i> and any other 4 Acolyte Spells; a die in Lore: Magic of d8 or better	Gift of Tongues; Guidance; Illumination; Purgation; Purification; Redemption; Repudiation; Steganography
 Ardentine du Sang (Holy Order of Ardent)	Duty as a squire to a senior Ardentine, who must sign a letter of recommendation.	The Gift of Capitulary: Ardentine; Adept at <i>The Prayer for Self-Control</i> and any other 4 Acolyte Spells; a die in Criminology of d8 or better	Consecration; Gift of Tongues; Guidance; Repudiation; Sanctuary; True Measure; Two-for-One Stride; Vigor
 Ardentine Factionnaire (Holy Order of Ardent)	Duty as a squire to a senior Ardentine, who must sign a letter of recommendation.	The Gift of Capitulary: Ardentine; Adept at <i>The Prayer for Zeal</i> and any other 4 Acolyte Spells; a die in Sword of d8 or better	Aegis; Deflection; Fanaticism; Fulguration; Master Stroke; Pillar of Faith; Placidity; Vigor
 Guérisseur (Hospital of Avec-bonté)	An apprenticeship in a hospital for four or more years.	The Gift of Capitulary: Guérisseur; Adept at <i>The Prayer for Generosity</i> and any other 4 Acolyte Spells; a die in Physician of d8 or better	Charity; Gift of Tongues; Guidance; Placidity; Sanctuary; Succor; True Measure; Vigor

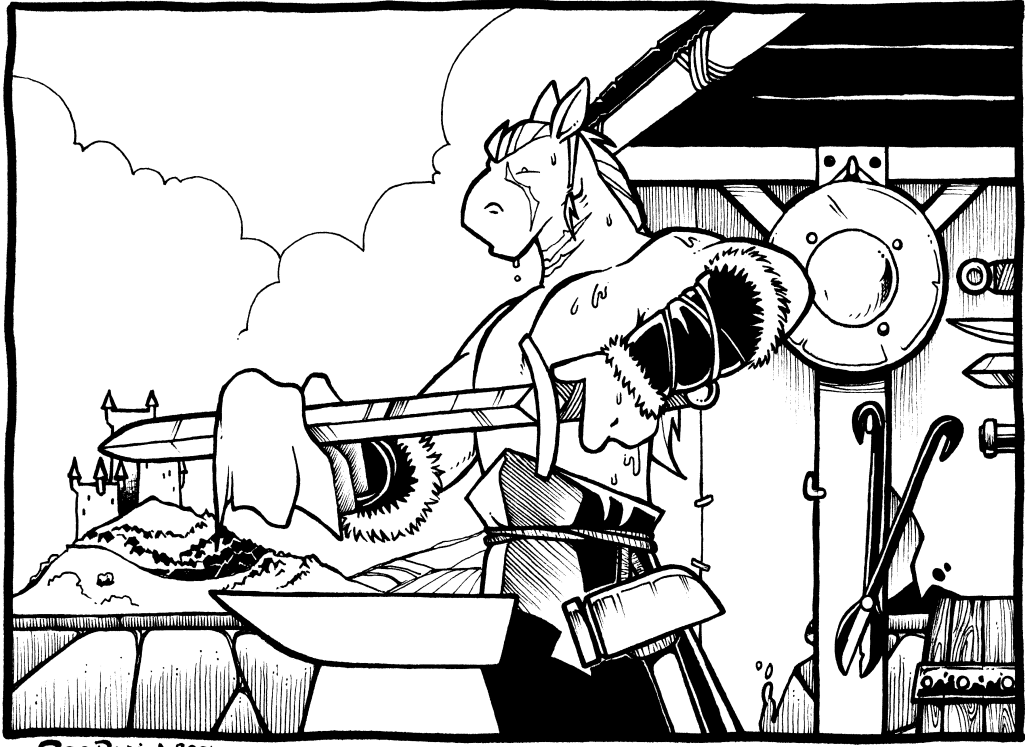


		Requirements:	
Sacerdotal Study (Sample Order)	Typical Indulgence	Career of Priest of d8 or better and...	Sacerdotal Spell List
 Haimorrous (Convulsionaires of Assidu)	Sixty-four lashes across the back.	Adept at <i>The Prayer for Humility</i> and any other 4 Acolyte Spells; a die in Resolve of d8 or better	An Ecstasy of Rage; Conviction; Lorica; Mortification; Pillar of Faith; Purgation; Stigmata; Vigor
 Hyperdulia (Nunnery of Éloge)	A testimonial that one has visited eight known shrines of veneration.	Adept at <i>The Prayer for Kindness</i> and any other 4 Acolyte Spells; a die in Lore: History of d8 or better	Charity; Consecration; Gift of Tongues; Guidance; Repudiation; Sanctuary; True Measure; Two-for-One Stride
 Monophysisme (no formal places of worship)	A signed confession to join the order, signed by two other Monophysites.	Adept at <i>The Prayer for Temperance</i> and any other 4 Acolyte Spells; a die in Disguise of d8 or better	Conviction; Guidance; Illumination; Pillar of Faith; Purgation; Purification; Sanctuary; Steganography
 Orchomency (Diocese of Moulin-à-vent)	A sizeable donation of cash and worldly goods to the order.	Adept at <i>The Prayer for Generosity</i> and any other 4 Acolyte Spells; a die in Carousing of d8 or better	Charity; Conviction; Fanaticism; Pillar of Faith; Redemption; Sanctuary; Succor; Vigor
 Palingénéisie (Cenobites of Lyore)	An apprenticeship in a church for four or more years.	Adept at <i>The Prayer for Love</i> and any other 4 Acolyte Spells; a die in Lore: Blessed of d8 or better	Consecration; Delitescence; Dispensation; Helloise's Countermand; Rustication; Succor; Tranquility; Triptolemus' Prayer of Sacristy
 Passarellite (Holy Order of Passarelle)	Duty as a squire to a senior Passarellite, who must sign a letter of recommendation.	The Gift of Capitulary: Passarellite; Adept at <i>The Prayer for Humility</i> and any other 4 Acolyte Spells; a die in Staff of d8 or better	Charity; Conviction; Lorica; Master Stroke; Pillar of Faith; Sanctuary; Two-for-One Stride; Vigor
 Penitence (Cathedral de Témoïn, Triskellian)	An apprenticeship in a church for four or more years.	Adept at <i>The Prayer for Penance</i> and any other 4 Acolyte Spells; a die in Oratory of d8 or better	Charity; Fanaticism; Guidance; Pillar of Faith; Redemption; Repudiation; Sanctuary; Succor

Superior Item (Social Gift: 1 point)

The Avoirdupois may not be particularly innovative, but they certainly excel at their crafts. The forges of Enclume, the mills of Moulin-à-vent, and the many workhouses along the Sauldre have produced tools, weapons, and furniture known to endure for decades, if not centuries.

Any Belonging a PC starts the game with can be a *Superior Item*. To represent the expense involved, a Superior Item costs 1 extra point. Thus, if the item is normally Average in cost (and thus free to most PCs), it would cost 1 point as a Superior Item. If an item was normally Expensive (and thus costing 1 point), it would cost 2 points as a Superior Item.



Neither the Gift of Wealth nor the Flaw of Poverty affects the point cost for Superior Items. (Thus, Wealthy characters must still pay 1 point for each Superior Item, and Poor characters are not charged “double.”) Should someone want to purchase a Superior Item with money (after character creation), the charge would be at least 12 aureals to cover the cost of a Master Artisan working for over three months straight, in addition to the item’s usual cost.

Benefits of Superior Items

- If you are using a Superior tool, and you are asked to perform a Build Test (*Ironclaw*, p. 132) or a Repair Test (p. 147), reduce all Difficulty Dice by one size.
- If you have a Superior weapon, *your Damage Roll counts as a Favored Use roll.* (That is, you are entitled to re-roll one “1” on any Damage Die, be it the weapon’s or from your Strength.) Typically, the only Superior Weapons that the Avoirdupois make are Swords. See *Ironclaw*, p. 119, for how Favored Use works.
- If you have Superior armor, *your Soak Roll counts as a Favored Use Roll.* (That is, you are entitled to re-roll one “1” on any Soak Die, be it the armor’s or from your personal Soak.) The majority of Avoirdupois Superior Armor is Plate Mail.

Superior Items are rare and not to be taken lightly. The Game Host is encouraged to describe the wear and tear on such items, and if they are not properly maintained (using Repair Tests), they may degrade into “normal” items.

New Flaws

Mark of Nine (Rare, Slightly Limiting; -1 point)

You have a birthmark, a pattern in your fur, a grouping of Spots, et cetera, that suggests the number 9. This mark makes you stick out in a crowd, so that people may identify you by it.

Among the Avoirdupois, the number 9 is seen as unlucky. Those with the Flaw of “Superstitious” will condemn you for your appearance, considering you to be a jinx. Anyone with the Mark of Nine on them may be suspect as a member of the Éteignoirs and the house of Marteau.

Misbeliever (Uncommon, Greatly Limiting; -3 points)

In Avoirdupois demesne, practicing a religion other than that of your Lord is a crime. In practice, this law is rarely enforced, much as the laws against gambling and other crimes are often overlooked — as long as one pays their taxes and doesn’t annoy their neighbors, their strange beliefs are largely ignored.

There are some individuals, however, who insist on flouting convention. Anyone who makes a daily point of worship other than the acceptable paths of S’allumer is branded a Misbeliever. This includes the Monophysites (who repeatedly flout the accepted doctrine that Helloise was an enlightened mortal), the Heliodromes (who deny the faith of S’allumer and espouse Anu the All-Father) and the Éteignoirs (who actively oppose the Church).

Misbelievers may disguise their religion from others, but they constantly risk becoming known for their religious practices. This Flaw is similar to Scofflaw (*Ironclaw*, p. 96) in that characters who suffer from either Flaw will often be subjected to arrest for crimes both real and imagined, and that these Flaws severely weaken one’s standing in the community.

The pagan religions of Druidism and Lutarism can often avoid this Flaw simply by quoting S’allumer scripture and making proper obeisance when asked, such as tithes, prayers, etc. Neither faith brands the practices of other religions as false, nor sees making gestures to “another’s worship” as a sin.

A character who is even more extreme in denying S’allumer will earn the Flaw of Foe: Church of S’allumer. Such a path is not recommended for Player-Characters.





Paroxysm (Uncommon, Greatly Limiting; -3 points)

Your character suffers from “the falling sickness.” In such states, it is said that visions and the like can be revealed to the character.

A paroxysm is a fit wherein the character falls to the ground, limbs thrashing uncontrollably, and then foams at the mouth, sometimes uttering prophesies.

Whenever the character test their Will for any reason, roll 1d8. This includes, but is not limited to, Resolve Tests, skills that use Will, Atavisms that are resisted by the character’s Will, and Magic Tests that involve Will. At the Game Host’s option, other stressful situations may force you to roll the 1d8, as well.

If the 1d8 roll Botches (that is, comes up “1”), then you suffer a *Paroxysm*:

- You fall to the ground, to a lying position.
- Your limbs thrash. While you may not defend yourself, you *automatically* attempt to break out of any Pin attempts.
- You may have a prophetic vision. Roll your Augury Skill vs. 2d8. If it succeeds, you will have the benefit of *one* use of the Gift of Luck for the next eight days. (If you already have the Gift of Luck, you may use Luck twice in one Scene, but not twice on the same *roll*.) At the Game Host’s option, you may instead receive a prophetic vision about something that may happen to you in the future.

Long ago, people who suffered from Paroxysms were known to enter the priesthood of Heliodyromency (p. 46). Today, the Flaw of Paroxysm is sometimes found among the Haimorrs (p. 41).

New Special Trait: Charism

Requirements:

the Gift of Ne Vile Fano (p. 54)

Charisms are supernatural, magical powers, the ultimate expression of devotion to S’allumer. These are Special, Esoteric Traits. *You must get special permission from the Game Host before taking a Charism for your character.*

They can be countered using Wizardly Spells such as *Dispel Magic*, using your Charism Dice and Faith Dice (if any) to resist such magic. When dispelled, the Charism disappears temporarily, to return eight hours later.

Each of the eight Charisms must be bought separately, each its own unique Trait. Unlike Passions, a character may have multiple Charisms. Even though you may combine a Charism with a Passion, you may have difficulty living a pious life if you have a worldly Passion like Choler or Desire.

Only devout Penitents of S’allumer may have Charisms — thus the requirement of the Gift of Ne Vile Fano (p. 54). If a character with Charisms sways from the faithful practices of the ways of S’allumer — that is, if they lose the Gift of Ne Vile Fano — then they also lose the ability to use Charisms. Once they have atoned for their worldliness and re-obtained the Gift of Ne Vile Fano, they may once again use their Charisms.

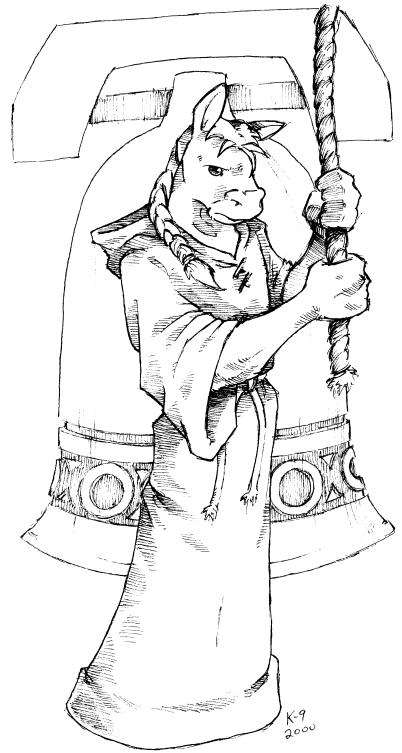
The Special Trait of Charism (a miraculous power granted by the Light of Being, worthy of respect and devotion) should not be confused with the Special Trait of Charisma (the rare quality of leadership that brings about respect and devotion). Although similar in name, the two Traits are unrelated.



Aura of Luminescence

Your purity of soul manifests itself as a radiance that others can physically see. The most famous manifestation of this was in Cleofrid d'Honnête, who was said “to have a soul as bright as a candle.” This Charism confers on you the following aspects:

- All Unholy monsters within eight paces of you from you suffer from *Dread*. They must test Undead & Will (if any) vs. your Aura Trait, as per *Dread* in the *Ironclaw* book (p. 97-98).
- Against any Black Magic spell, or against any magical attack launched by an Unholy combatant, you have Magic Resistance equal to your Aura Trait, similar to the universal kind described in the *Ironclaw* book. (The Aura of Luminescence Trait does not subtract from your Magic Points.)
- You glow in the dark! Daylight and the like covers up the aura, but in pitch blackness, your outline is clearly visible. The maximum visibility penalty to target you in darkness is never worse than -2 . The aura is not bright enough to read by or to illuminate an area.
- You may call upon the Strength of your Aura, as a Defense that requires no Maneuver or action. All combatants within eight paces must test their Mind, Will, Faith, Cleric, and Priest Traits vs. your Aura of Luminescence Trait and Faith Trait (if any) or be sent Reeling. After calling upon this power, your aura fades away and does not return for eight hours, and you lose all of the above benefits until it recovers.



Bilocation

You possess the miraculous ability to project another body at a distance. For the purposes of this Charism, where you start the spell is your *original body*, and the new one that you create at a distance is the *projection*.

When and Where

Projection does not require an action — you can project at any time, as a “Defense.” You can project even if you are Unconscious or Mortally Wounded!

The maximum distance of your Bilocation is the sum of the sizes of all your Bilocation dice, in *leagues*. For example, If you have a Bilocation Charism Trait of d8, you may project yourself up to 8 leagues away. If you have a Trait of d12 & d6, you may project yourself up to 18 leagues away.

Bilocation requires no action to invoke. To invoke the Charism, roll your Theology Dice and Bilocation Dice vs. a difficulty as determined by the day of the year, the time you last tried to invoke the power, who will witness the projection, and the distance you wish to project.



<i>Circumstance</i>	<i>Theology and Bilocation vs. Difficulty of ...</i>
Today is one of the eight holy days of the Calendar of S'allumer.	None
Today is <i>not</i> one of the eight holy days.	d8
It has been less than 8 full days since you last invoked Bilocation.	Extra d8
It has been less than 8 full hours since you last invoked Bilocation.	Extra d12
It has been less than one hour since you last invoked Bilocation.	Automatic Failure
One or more witnesses who will see your projection are intimate friends of yours.	<i>Default</i>
One or more witnesses who will see your projection are worshippers of a faith other than S'allumer.	Extra d8
One or more witnesses who will see your projection are personal enemies of yours.	Extra d8
There are no witnesses to where you want to project, or no one who recognizes you personally.	Automatic Failure (see below)
You are trying to project into a place that is watched by an unblinking awareness beyond that of mortal ken.	Automatic Failure (see below)
You are trying to project into a place where witnesses could see both you and your projection at the same time.	Automatic Failure (see below)
You are trying to project into a place eight leagues away or more.	<i>Default</i>
You are trying to project into a place less than eight leagues away.	Extra d8


<i>Outcome</i>	<i>Circumstance</i>
Botch, all Failures	<i>Bilocation Fails.</i> You may try again one hour later, with the standard difficulty for time.
Tie	<i>Bilocation Marginally Fails.</i> You may try again as soon as next Round, with no extra difficulty for time.
all Successes	<i>Bilocation Succeeds.</i>

The projection does not appear with any discernable effect. There's no puff of smoke, flash of light, or other gaudy effect. It is as if the target just blinked or turned around, and the projection was there.

You can only project your Bilocation in front of witnesses who know you personally. They may be friends, or they may be foes, but it must be someone who knows you well enough to recognize you on sight. You cannot project to a place where there are no witnesses.

You *cannot* project into the presence of those who have an "unblinking awareness beyond that of mortal ken." This includes the Undead, any vigilant Elementals, and anyone with the Special Trait of Second Sight, although the Game Host may rule that other circumstances prevent the





use of Bilocation. However, your projection may wander in front of such beings without being automatically dispelled.

If anyone sees *both* your original and the projection at the same time, the projection instantly disappears. If either of your bodies, for any reason, comes within sight of the other, the projected image disappears. In general, if anything happens that makes it even *questionable* that one person could see both the original and the projection, or that either body could see the other, the projection ends. As always, the Game Host's discretion prevails.

The projection never remains longer than one Scene, though you may dismiss the projection at any time. Once again, witnesses to the projection will feel as if they “blinked and you were gone.”

Anyone can recognize a projection of Bilocation as such if they can make an Augury Roll vs. 2d6 (one attempt per encounter). Wizards may attempt to dispel your projection; your projection resists such magicks with your Bilocation Trait Dice.

Equipment

You and your projection both wear the same clothes and armor. The projection may appear armed with any Favorite Weapons — regardless of whether they are on your person at the time you project! At the Game Host's discretion, the projection may have any of your favorite tools, equipment, and other items that are very particular to your original. Note that these projections are “duplicates” of your Favorite things. Magical or otherwise preternatural items do not duplicate.

When the Bilocation ends, any equipment the projection had disappears with it. Likewise, any items the projection picked up remain where they are when the projection disappears; you can't use Bilocation to retrieve something from somewhere else — it would be left behind.

Game Terms

When using Bilocation, *all* dice that you roll for *either* your original body or your projection are limited by the size of your largest Bilocation die. This includes all Skill Dice, all Soak Dice, all Armor Dice, all Initiative, all Damage that you dish out, all spells that you cast — *everything*.

The projection has the same number of Hit points as your original — the same Wounds, Fatigue, etc. Treat the projection and the original as completely separate combatants for suffering Wounds, for resisting magical effects, for taking actions during combat, etc.

Both the projection and the original share the same Magic Points. Keep track of one total of Magic Points for both.

If your original body becomes Dead, the projection disappears instantly; however, rendering the original body Unconscious or Mortally Wounded will *not* end the Bilocation. If the projection is rendered Mortally Wounded or Dead, it disappears instantly *and you lose one level in your Bilocation Trait permanently*. If you lose the Bilocation Trait, then you lose the Charism.

Exchange of Hearts

This Charism manifests itself as a ridge of flesh upon your ring finger on your good hand. (You may not wear a ring on that hand.) This ring symbolizes that you have exchanged your heart with Helloise and the Ascended forces in saintly marriage. Folks who manifest this Charism are often Hyperduliants (p. 42).

Once every eight hours, you may call upon the Exchange of Hearts to do *one* of the following:

- **Preserve the flesh.** Roll your Exchange of Hearts Dice as a simple roll. Replace a number of Wounds on your person with Fatigue, up to your Score.

- **Preserve the soul.** Roll your Exchange of Hearts dice vs. the Effect Dice of all hostile magic that currently affects you. Roll your Exchange of Hearts Dice only once, and use that Score; each spell rolls its Effect Dice separately. If you Tie or better vs. the magic's Effect Dice, that magic goes away.

After calling upon the Exchange of Hearts, you may not use it again for another eight hours. Calling upon this power is a Defense; it costs no action.

Incendium Amoris

The Strength of your piety has transfigured your physical body. You constantly radiate body heat strong enough to be felt by others at close range.

- When resisting any detrimental effect that includes the Will Trait, include the Incendium Amoris trait as well. This includes, but is not limited to, Resolve Tests and resistance to certain spells.
- When rolling to pass a Healing Test, include your Incendium Amoris Trait as well.
- Your body temperature is unusually high. You are immune to the effects of extreme cold, such as the Special Result of the *Freeze Arrow* spell, any effect of *Shivering*, extreme winter weather, and the like.



Levitation


You can Fly, as per the Gift of Flight (*Ironclaw*, p. 84), with the following exceptions:

- Your Flight speed while using Levitation is *only* the sum of all your Levitation Dice. Levitating does not include Speed, Race, or any other traits, and is a wholly separate form of movement. Your Levitation Dice is subject to your Encumbrance Limit (*Ironclaw*, p. 13).
- You have no Stall speed. You can hover in place freely, so long as you are not carrying more weight than your Maximum Encumbrance permits (*Ironclaw*, p. 12).
- You may use your Levitation ability for one Scene; after that, you must wait another eight hours before using it again. Levitation cannot be used for long distance travel or for Travel Tests (*Ironclaw*, p. 151).

Locutions

You can hear voices within your head that answer questions for you and that use you as a vessel for spreading the ways of Penitence. They are the voices of positive spirits, borne upon the light of Ascension that guides all souls to the glorious reward of a pious life.

- Include your Locutions Trait with any use of the Augury skill or the Oratory skill.
- Include your Locutions Trait with any appropriate Know Tests. The Locutions are guiding voices from beyond that speak of piety and sanctity before the more base,



worldly concerns. As such, they are more likely to help you with matters of theology and of White Magic, they are less likely to help you with personal names or with matters of heraldry, and they cannot help you with transient, worldly concerns such as local knowledge.

- You may call upon the guidance of your Locutions as a Defense that requires no Maneuver or action. All friendly combatants (including yourself) within eight paces become *Guided*. They may include your Locutions Trait with any roll to resist a hostile effect that is resisted by Mind Dice for the rest of this Scene. After this Scene ends, the voices fall silent and do not speak to you again for eight hours, and you lose all of the above benefits until they return.
- If you are magically *Silenced*, you also cannot hear the Locutions and lose all benefits from them.

Odor of Sanctity

Your body emits a pleasant odor at all times. This odor is not unlike incense, but different folks will interpret it differently (although always favorably), depending upon what they find to be a pleasant smell. This confers the following benefits:

- Include your Odor of Sanctity Trait when trying to Influence folks in appropriate situations. In general, the Odor of Sanctity works well with impressing clergy, nobility, and the devout of S'allumer, and it works well indoors or upwind. The Odor usually has little effect upon wizards, those who practice worship that is not S'allumer, or the criminal element.
- Your corporeal form is in a purer state than most. Whenever you must resist any effect that includes the Body Trait, include your Odor of Sanctity Trait as well. This does *not* include Soak Tests. It does include magic spells, Healing Tests, and Death Tests.
- After death, your corpse will not decay. You do not suffer 1 Wound per hour after Death as most other combatants do, but 1 Wound per the sum of your Odor of Sanctity Dice, in hours. (For example, if your Odor of Sanctity Trait Dice is d12 & d4, then after Death you suffer 1 Wound every 16 hours.) After such time, your body will still be intact but the soul will have passed on. After your demise, your body will most likely be interred at a shrine for worshippers to visit for many years to come.
- You are easier to track. Anyone who pursues you includes your Odor of Sanctity Trait with their own Shadowing or Tracking Dice. Your Odor also hinders your use of some skills, such as Disguise.

Reading of Hearts

You have a spiritual ken of other people that is simply miraculous. You have the limited ability to read folks' minds.

- Include your Reading of Hearts Trait with all uses of the Psychology skill.
- Once every eight hours, you may attempt to read someone's heart directly. Roll your Reading of Hearts Trait and Psychology Dice vs. the target's Mind, Acting, and Disguise Dice. For your results, use the table described in the spell *Thought Reading I* (*Ironclaw*, p. 226).

New Careers

Catechist

At most churches, formal schooling is filled with tedium. Acolytes sit on hard wooden benches and take notes while their Catechist reads aloud from one of the many books on S'allumer history, theory, magic, or other trivia. For the most part, questions are discouraged and rote memorization is prized, although the better Catechists realize that teaching thrives on interaction between student and mentor. Most Catechists are professionals with Trait Dice of d10 or more, although a few have been forced into the role or have failed to realize their own failings and continue droning on day after day, wondering why their students keep failing their exams.

Include with: Literacy, Lore: History, Research, Theology

Demagogue

The cloth attracts various malcontents. Some are would-be reformers who believe the Church of S'allumer is rife with corruption due to years of tithing, indulgences, and other abuses. Others are doomsayers who shout that the end-times are near and that the sinners and the righteous must be prepared. A few are specialists in inciting angry mobs, and their religious devotion is suspect. Demagogues are not uncommon in Avoirdupois demesne because most can claim benefit of clergy to avoid arrest and the pillory.

Include with: Fast-Talk, Literacy, Oratory, Theology

Exorcist

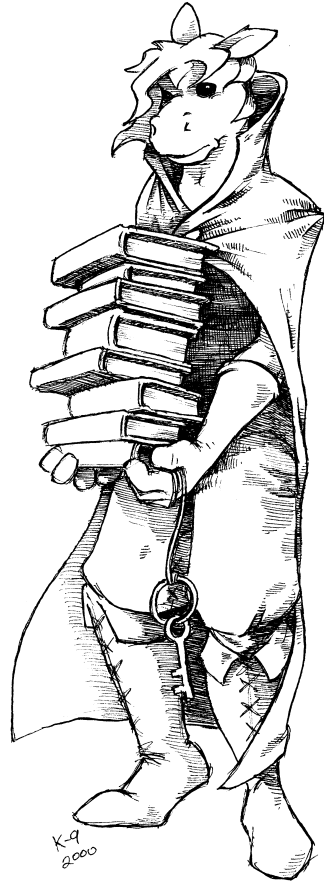
Similar to a Witch-Hunter (*Ironclaw*, p. 63), the Exorcist is one who goes about fighting the supernatural and those who practice wizardry. Many Exorcists are accomplished Clerics or Sacerdotals; there has been more than one Ardentine du Sang who has also trained in this Career. Some Exorcists believe that their faith gives them protection against hostile magic; others are more pragmatic and put their trust in their weapons and their wits.

Include with: Literacy, Lore: Magic, Sixth Sense, Theology

Hermit

Leaving society behind, the Hermit finds a faraway place and lives off the land, shunning all contact. A few Hermits are misanthropes who find the company of others tedious, at best. Most are avoiding the distractions of the world to better pursue their religious studies. More than one folk-tale involves a hero journeying many miles to find the Hermit in possession of the key item which will allow victory over evil.

Include with: Farming, Herbalism, Literacy, Theology



Korax

Requirements:

the Career of Elementalist at d8 or better;
the Flaw of Misbeliever (p. 59)

When the religion of Heliodromency held total sway over the Avoirdupois, there were many young men who sought to join the ranks as a *Korax*, one of the sword-bearers and official protectors of the faith. During the wars with the Écorcheurs and the Rinaldi, the Koraxes were often thought to be unstoppable, with their mastery of the arts of war and of Elementalism. Today, only the folk at Porteur-du-Soleil still practice this faith to any extent, and fewer still are willing to take up arms to aid the cause.

Include with: Lore: Heliodromency, Meditation, Resolve, Sword

Lamplighter

A common sight in large cities such as Triskellian and Sauldre, the Lamplighters appear at dusk to make their rounds of the city, lighting the numerous lamps to be found near the larger churches. Apprentice Lamplighters make candles and distill lamp oil, hoping one day to be granted the privilege of refilling the ancient lamps in high places. Lamplighters are the few folk who can wander the city streets at night without fear of being assaulted by rogues and scoundrels ... then again, there has been more than one incident of a Footpad disguised as a Lamplighter.

Include with: Climbing, Hiking, Literacy, Theology

Lector

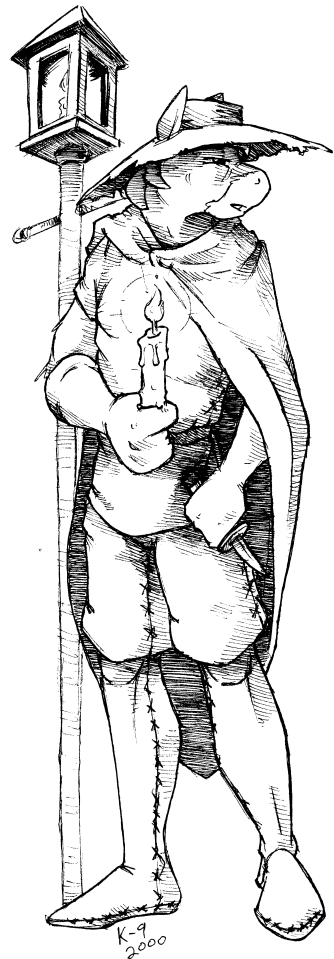
On the holy day of Dimache, the masses gather at the churches to kneel in solemn prayer and contemplation of the Light of Creation. At this time, a chapter of *The Testaments of Helloise* is opened and read aloud by the church's Lector, often with embellishments and social commentary. To the largely illiterate population of Calabria, the written word has mystical significance, and the sermon of an accomplished Lector can work a spiritual magic akin to any wizardly spell.

Include with: Literacy, Lore: History, Oratory, Theology

Librarian

The churches of S'allumer are some of the oldest buildings in Calabria, and thus they house some of the oldest written records. Since most clergy are seekers of truth, many have made it their life's work to sort through the manuscripts of the past to separate fantasy from reality.

Include with: Literacy, Lore: History, Research, Theology





Mendicant

Requirements: *the Gift of Hospitality (2 points), the Flaw of Poverty (-4 points)*

A special kind of monk, the Mendicant wanders from place to place, spreading the holy word. The Career name is short for “mendicant monk,” as the Mendicant is simply a Monk who travels a lot and does not belong to a *cloister*, or fixed church. Like an Ascetic (*Ironclaw*, p. 49), the Mendicant wanders the world, but instead of simply living a pious example and seeking the truth, the Mendicant actively spreads the word of Helloise to educate others in the ways of S'allumer.

Include with: Hiking, Literacy, Oratory, Theology

Pavior

In the Avoirdupois armies, Paviors are shield-bearers, carrying pavises (see page 72) to protect their comrades from enemy missile fire. Many Paviors are in the front lines of regiments of crossbowmen, and anyone who has been in the career long learns how to be sensitive to danger and to have nerves of steel. The title can also refer to a squire or bodyguard who attends a lord, and in such capacity a Pavior usually carries a smaller shield or no shield at all.

Include with: Crossbow, Resolve, Sixth Sense, and Shield

Priest

Similar to the Cleric, the *Priest* studies the texts of S'allumer. Unlike the traditional White Magic of the Cleric, renowned for its healing powers, the Priests study the more demanding *Sacerdotal Magic*, which requires the practitioner to be purer in thought and deed. A Priest is addressed as “Brother” or “Sister.”

Include with: Literacy, Meditation, Theology

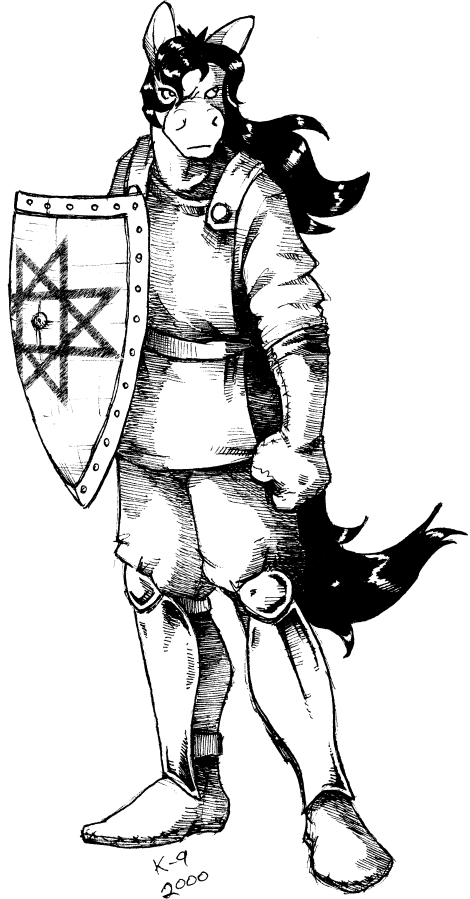
This is a Wizardly Career — add your Priest Trait Dice to your Magic Points.

This Career entitles you to cast the *Sacerdotal Acolyte Spell List*.

Questor

In Avoirdupois demesne, many lands are owned by the Church of S'allumer. To collect the tithes owed by those who till the land is the office of the Questor, the church's counterpart to the Exciseman (*Ironclaw*, p. 57). A Questor fills the uncomfortable role of trying to explain to the peasantry how the Church advocates that worldly goods are not the true key to happiness yet somehow they must tithe so that the cathedral might have stained-glass windows.

Include with: Ciphering, Hagglng, Literacy, Theology



Sexton

Church buildings are in need of constant maintenance — windows panes must be replaced, stone walls must be repaired, gardens must be tended, and dozens of other small chores must be accomplished. A small church in a remote town might have only one Sexton, but the maintenance of massive cathedrals requires dozens.

Include with: Administration, Literacy, Theology, Trade: Sexton.

New Weapons and Equipment

Few will argue that the Avoirdupois are the greatest swords-masters in all of Calabria. Their forges have burned for many years, and the quality of their metal-smithing is without equal. While there are many who see gun-powder and magic as the weapons of the future, the Avoirdupois continue their tradition of the mounted knight in plate mail, resplendent with sword and shield.

Arms of the Avoirdupois

Baselarde

Many bandits and close-quarter fighters use the *Baselarde*, a short sword designed for stabbing also having two cutting edges. The blade is straight, the hilt is simple, and overall the weapon is typical of the no-nonsense attitude towards the arts of war that the Avoirdupois are known for.

In game terms, the *Baselarde* is identical to a Light Sword.

Espadon and Calendar Sword

A long, heavy, two-handed and two-edged sword, formerly used by foot soldiers and by executioners, the *Espadon* today is the signature weapon of the Ardentines. The *Espadon* lacks a stabbing point and has two sharp edges.

A special kind of *Espadon*, the *Calendar Sword* has a hilt bound with leather or wire straps in the eight-pointed star that is the octogram of creation. The blade is etched with the dates of





the Eight Holy Days of the Liturgical Calendar of S'allumer. Having a Calendar Sword is a necessary requirement to cast the spell *Fulguration* (p. 84).

In game terms, the Espadon is identical to a Sword of any size, except that it only has the *Slash* Special Result (extra d6 damage) and *not* the *Impale* result.

Estoc

A sword designed for thrusting, the *Estoc* has no cutting edge. It is a long, slender blade, and it is almost always a Heavy Weapon carried in two hands, although Medium-sized ones are sometimes seen. Without an edge to dull, many *Estocs* are carried without a sheath, either slung over the back or carried over one shoulder.

In game terms, an *Estoc* has the same game mechanics as a Medium or Heavy Sword, with the exception of its Special Hit Result:

Special: Skewer. The target loses their lowest *two* Armor Dice (but not personal Soak Dice), but you lose your lowest Weapon Damage Die (but not personal Strength Dice). (The *Estoc* does not *Slash* or *Impale*.)

Falchion

This sword has a broad blade, thick along the spine, and is sharpened along the curve on one edge. Traditional *Falchions* are Heavy and are used to brutally slash and chop their targets, but more recent ones have stabbing points and are Medium or sometimes even Light.

In game terms, the *Falchion* is identical to the typical *Ironclaw* Sword.

Flamberge

A relatively modern weapon, the *Flamberge* has a wavy blade that resembles a flame. The purpose of the edge is open to debate — some claim this unusual edge causes increased pain and a larger wound in the target, while others say it is simply for show. The *Flamberge* is a popular Sword among the *Heliodromes*.

In game terms, *Flamberges* are Swords that are always Heavy.

Misericord

Clergy are supposed to be a peaceful sort, not carrying weapons of any kind. The *Ardentines*, however, are known to carry Light Swords which they call *Misericords*. Traditionally, a *Misericord* is only used to dispatch the terminally-wounded who have fallen on the battlefield and are beyond help, but given the healing nature of White Magic, today the blades are rarely put to such use.

In game terms, a *Misericord* is a Light Sword that cannot be thrown. Its Special Result is as follows:

Special: Merciful Stroke. If your *Misericord* inflicts a Wound on someone Mortally Wounded, they become Dead instantly. This includes inflicting a Wound on someone that forces a Death Test that the target Fails to pass — instead of being Mortally Wounded, the target Dies. (The *Misericord* does not *Slash* or *Impale*.)

Poignard

Since Horses lack claws and teeth, many *Avoirdupois* carry a *Poignard* as a back-up weapon — a small stabbing dagger with a wide pommel to protect the hand.

In game terms, a *Poignard* is a Light Sword, often small enough to be thrown.





Scramasax

Before being supplanted by the Falchion, the *Scramasax* was popular hundreds of years ago as a heavy, single-edged sword with a chiseled point. The design is rarely seen today as most Avoirdupois prefer lighter blades with sharper edges made possible by improved metal-smithing, and the point of the *Scramasax* is too awkward to penetrate modern armor. The few *Scramasaxes* in use today have exaggeratedly-thick blades, like a triangular wedge, for extra slashing power.

In game terms, a *Scramasax* has the same game mechanics as a Sword of the appropriate size, with the exception of its Special Hit Result:

Special: Hack. Include an extra d8 with your Damage. (The *Scramasax* does not Slash or Impale.)

Stiletto

A small stabbing dagger with a long, pointed blade, the *Stiletto* is a popular weapon among assassins because it is very likely to penetrate even heavy armor. Many mercenaries carry one as a backup weapon to use on downed knights. It is always a Light weapon.

In game terms, a *Stiletto* has the same game mechanics as a Light Sword, with the exception of its Special Hit Result:

Special: Skewer. The target loses their lowest *two* Armor Dice (but not personal Soak Dice), but you lose your lowest Weapon Damage Die (but not personal Strength Dice). (The *Stiletto* does not Slash or Impale.)

Defensive Gear of the Avoirdupois

Beauséant

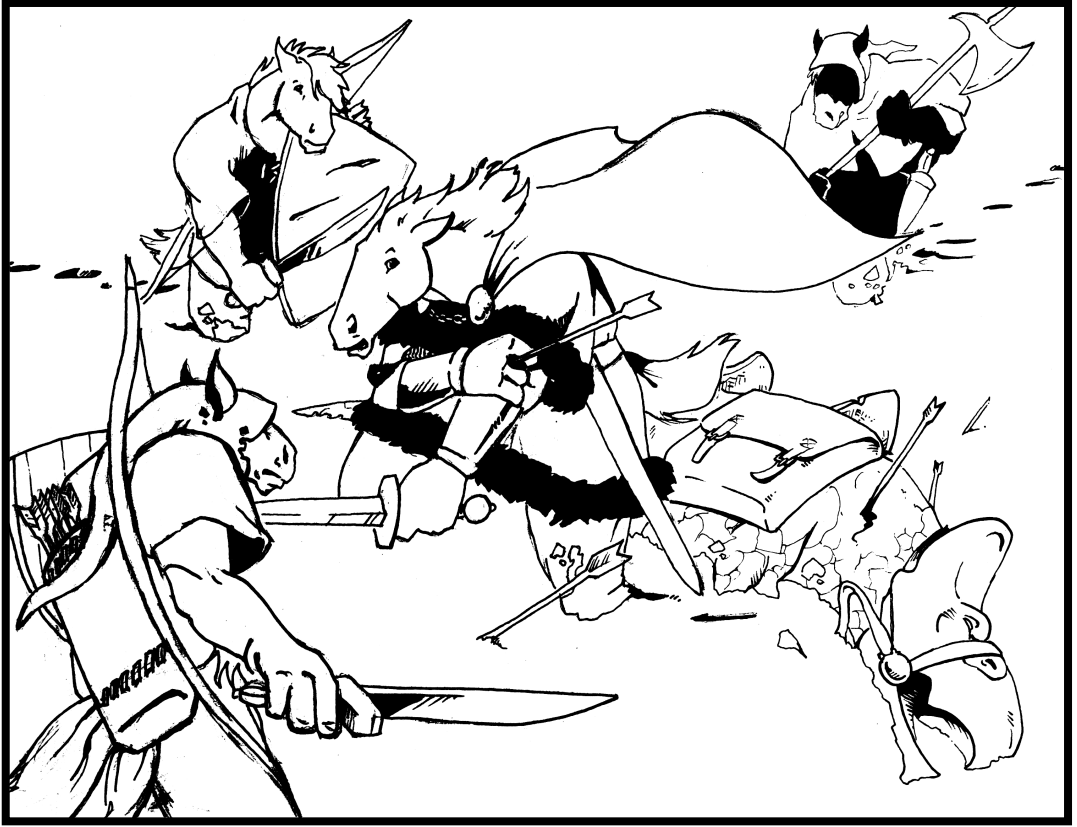
When the Ardentines first dressed their lines for battle, it was holy writ that their shields should bear no standard of fealty to any household. Originally it had been agreed that the shields should have none, but this became a problem as many painted their shields plain white and thus were confused with mercenary regiments, known as “white-shields” and who were also forbidden to bear standards. After some deliberation, it was decided that a device called the *Beauséant* should be universal among all those who bear a shield in the name of S’allumer.

In game terms, a *Beauséant* is a Shield of any size or shape that has the octogram of creation painted black upon a field of white. The *Beauséant* is a necessary requirement to cast the spell of *Aegis* (p. 80).

Cloak

Mostly a protection from the elements, a good, thick *Cloak* can also be used as an ersatz shield. The user grabs the hem, twists the *Cloak* around the arm, and uses the length to block incoming attacks. It isn’t much, but it’s better than nothing. Those who put their trust in Divine Providence yet are also savvy in the martial arts are often trained in the ways of fighting with *Cloaks*, since such items are part of their habits.

In game terms, a combatant who wants to use a *Cloak* to gain Cover Dice must have at least one hand free (usually the off-hand, as there is no penalty for Blocking with the off-hand). Readyng a *Cloak* makes one’s attack Awkward for the Round; however, a combatant can Ready both a *Cloak* and a weapon at the same time without suffering “double awkwardness.” (See “Awkwardness”, *Ironclaw*, p. 160).



Heater

The “classic” shield, the *Heater* measures from the user’s shoulder to the waist. Most heaters have a peaked top, sloped slightly to deflect downward swings. When fighting, the Heater is held forward so the point can guard the thigh from the foe’s slashes.

In game terms, the Heater is a standard Shield.

Kite

The preferred shield among the *Avoirdupois*, the *Kite* is shaped like a large diamond, though sometimes it is seen as a “tear shield” with a curved, tear-drop shape. Made of wood, metal, or a combination of the two, the Kite can cover quite a bit of the combatant’s body if they know how to use it right. The Kite is more often identified with the mounted Knight, as it protects from the shoulder to well below the knee when held “at the ready” — most foot-soldiers prefer the less-cumbersome Heater shield — and it must be strapped to the arm, making it awkward to drop should the need arise on the battlefield.

In game terms, the Kite is a Large Shield.

Pavise

Having fallen into disuse among most *Calabrese*, the *Avoirdupois* sometimes still employ the *Pavise*, or wall-shield. Historically, Pavises were carried by archers or crossbowmen, who worked in teams — the front guard would hold the shields high to block incoming arrows, while the rear guard would reload. The modern Career of *Pavior* derives its name from this shield (see page 68).

In game terms, a Pavise is a Wall Shield.

Rondache

Some of the more conservative Avoirdupois maintain that carrying a Heater shield is a privilege reserved exclusively for the nobility, and they have passed laws forbidding any non-blooded person from using them. The round shield, or *Rondache*, is thus the other most popular design seen in Avoirdupois lands. The typical *Rondache* is made of wood with a metal boss in the center that protects the hand-grip. Few are reinforced with metal rims — in fact, a common tactic is to use the *Rondache* to wrest away a foe's weapon when it becomes wedged in the shield's splintering wood.

In game terms, a *Rondache* is a standard Shield.



Avoirdupois Names

The following are examples of first names for characters of Avoirdupois origin. Many folk will be named after the place they hail from, such as Elisabetta d'Ascetique, or after some quality of their personality, such as Guilad the Swift. Someone who has claim to nobility but not to a throne (such as a sixth- or seventh-born son) might call themselves after the great house, such as Anton d'Avoirdupois, but such an appellation is often considered brazen and in poor taste.

Female Names

Adela, Adenelda, Adolphine, Adora, Adrienne, Adrienne, Agna, Agnes, Aida, Aimersent, Alavda, Albania, Alcinie, Aldinie, Alessa, Anarisse, Andremenne, Angharad, Annette, Anoline, Antonella, Arabelle, Ardina, Aubrey, Belle, Belzimee, Berenica, Bernyce, Betsabe, Blacese, Blanche, Bonamy, Bonita, Brier, Caresse, Caron, Chantal, Chantil, Charlotte, Coralie, Charmain, Cherri, Choula, Ciccillia, Claranda, Claudile, Cleophila, Clezerina, Colinda, Consuela, Corilda, Cosimette, Crescent, Crystal, Daig, Danielle, Darling, Dela,



Delisa, Demi, Dode, Donate, Doreen, Dorianna, Dorsine, Dulyce, Edgarda, Edvige, Eglorine, Elaine, Eldena, Elenza, Eliana, Elisabetta, Elita, Ellie, Elodinia, Elphide, Elydia, Emelentienne, Emérianna, Emirina, Enola, Exulmee, Fabien, Fantina, Fantine, Faye, Fayme, Febronia, Felicite, Felix, Fidelinia, Flann, Floraldee, Floressa, Fontane, Frankine, Fridelina, Gaetana, Garlande, Gemeline, Genevieve, Genova, Gerda, Ghaliyah, Ghislaine, Gina, Gisela, Henreline, Hermenegilde, Hervinia, Hombelinia, Howard, Idalia, Ildoria, Incarnation, Iolanthe, Iraida, Isabelle, Isalda, Itta, Iva, Jackelyne, Jahelle, Jamie, Janice, Javiera, Jelila, Jessamine, Jessamyn, Joceline, Jolie, Jonviere, Laurenzina, Laverne, Lavina, Leala, Ledianne, Lenla, Leondrea, Leovina, Lian, Liana, Lilia, Lirane, Lisette, Lobe, Lorette, Louisiana, Lucianna, Ludivina, Lydine, Maddie, Magalona, Maiolaine, Mallory, Marguerite, Marie, Marzeline, Maurette, Meghane, Melisenda, Meralda, Merida, Methelda, Miette, Minette, Mirielle, Mishou, Monique, Moranenn, Murle, Myra, Nabilah, Nance, Nataley, Nava, Nellida, Nevena, Oda, Odile, Orane, Oriel, Palmena, Pascalle, Pedoute, Perrette, Philibert, Pold, Prisca, Quelinia, Quiterie, Raina, Raisa, Rayya, Riva, Rochelle, Salina, Solange, Symphorosie, Tara, Tayce, Tera, Theida, Theoduline, Theorise, Tiffanea, Titiane, Truphine, Ulcine, Valarie, Valina, Valtrude, Vera, Vigilia, Virna, Wafiyah, Xaveria, Yasmina, Yolaine, Yveline, Yvonne, Zeeva, Zinaida

Male Names

Aalais, Abo, Acostant, Adelix, Adjonor, Adrianus, Agilard, Ahiyam, Akram, Alberio, Alcime, Aldon, Alexia, Alibaud, Almeric, Alphese, Alvany, Amael, Amaubert, Amihai, Anane, Andi, Andy, Angius, Ansell, Antonas, Apollinar, Arcambaldus, Argemir, Armatus, Arnauld, Arsidas, Arzhaelig, Astier, Aubert, Audigier, Aure, Auxitius, Avilda, Azalbert, Bacauda, Baptist, Bartholo, Batiste, Beavais, Benedito, Beraya, Bernardino, Berthollet, Bezeug, Blaise, Bonaventura, Boyce, Brevelear, Brutus, Cado, Candidus, Carolius, Cecilio, Cerenias, Chalvi, Charlie, Chery, Choham, Cilas, Claud, Cleophe, Cloux, Corby, Courtenay, Curd, Dag, Daneric, Darril, Deane, Delmore, Deniz, Desidario, Didier, Diqla, Domenicus, Dondre, Dorilias, Drel, Durante, Edgar, Efflammig, Ehoud, Eleonard, Elihou, Elmire, Elqana, Emeric, Engebert, Eozenn, Ermengarde, Espici, Eudore, Eustache, Evre, Exeore, Eynard, Fares, Felipe, Fidele, Firmino, Florant, Flourens, Fragan, Frazier, Frodberht, Gabriel, Galleran, Garnell, Gaudence, Gehusse, Genset, Gerberht, Gertraud, Gilberto, Giraudus, Gobrian, Gombeau, Gottschalk, Graziano, Gueguin, Guilad, Guimond, Gunter, Gwenel, Hadrien, Hanselmo, Haylon, Helophil, Herculum, Hermour, Hilario, Holdor, Husayn, Idoric, Imanouel, Ipolit, Isimere, Izzedine, Jaimee, Jaquelin, Jean-Francois, Jemile, Jezekel, Joffre, Jore, Jouin, Julien, Kadec, Karolis, Keter, Kondrat, Kwiryng, Landberht, Lauda, Laurius, Lenard, Leonid, Lev, Lino, Logan, Loth, Lucat, Lukasz, Macey, Mahe, Malkiel, Mantel, Marinus, Martin, Mat, Mauge, Maximilianus, Medrich, Menahem, Merrill, Mickey, Minvil, Montalbert, Mourad, Nael, Nathalie, Nelvil, Névelon, Nicollon, Noah, Normann, Ocidas, Odio, Olave, Olof, Onille, Orkael, Otni, Ovize, Palmiro, Parthenius, Patryk, Pelagius, Perigenes, Phelip, Piccolet, Plat, Pot, Privez, Quennel, Raban, Ragon, Rance, Rayder, Reichold, Renay, Reynold, Rida, Riwallan, Rodewig, Rolin, Roparzh, Roussel, Ruperto, Safran, Samson, Saturne, Seeton, Sergeil, Sharif, Silvant, Siro, Sorrel, Stevenson, Symeon, Tarek, Teodor, Theod, Theophitus, Thoinet, Timon, Tonan, Tristen, Tuno, Uguon, Ury, Valtin, Verrall, Vincien, Wafiq, Warnier, Williamson, Wyatte, Yann, Yehoyariv, Yoel, Yuzel, Zavier



“While there are those who would find it expedient to describe the force of magic as ‘amoral’, under close examination such a theory is easily proven false. What is magic but the force of the Universe being manipulated to a designated end? No act can be performed without some intent, and all intentions are guided by a purpose that is either selfish or selfless.”

— excerpt from *Being a Treatise on the Nature of White Magic* by Brother Prédile de la Boucle des Arbres

SACERDOTAL MAGIC

In Which the White Magicks Particular to the Church of S'allumer are Described

Today, the craft of White Magic is the providence of the Church of S'allumer. The book of *The Testaments of Helloise* has been printed in multiple editions, both in the common language of Calabrese and its original Magniloquentia. However, there are numerous historical precedents that show that White Magic in some form was practiced hundreds of years before the founding of the Church.

As the Church grew in influence, and the holy orders were founded and the institutions were created, there were those who thought that White Magic was good for the body, but where was the magic that fortifies the soul? Many priests became concerned that devoting clerical study to White Magic was detrimental to the mission of the Church of S'allumer — after all, was not the goal of the Church to educate people to think beyond this world and to concern themselves with enlightenment that they may enter into the next one?

Over the course of the centuries since the founding of the Church, scholars and theologians worked to find spells that would be more true to the tenets of Penitence. The spells they created became known as the magic of priests, or *Sacerdotal Magic*. After numerous religious debates, it was decided that all Priests would learn eight spells, in accordance to the eight virtues of S'allumer. These “Prayers of the Acolyte” would not only help the Priest





enlighten others in the ways of the Great Light of Being but also would help discipline the Priest against worldly temptations.

Once Priests had completed their studies as an Acolyte, they would submit themselves to their superiors to be allowed to learn the mysteries of the *Sacerdotal*, which many consider the rank of study where true enlightenment can begin. It is the Sacerdotal's solemn duty both to understand the power of S'allumer, and to act with wisdom when helping others to understand, as well.

Originally, there was only one Sacerdotal Spell List: the *Penitent's*. However, the Church of S'allumer has splintered into different methods of worship and study. All Sacerdotal Spell Lists have eight spells, and some spells are found on more than one list.

Sacerdotal Magic is a kind of White Magic

The existence, effects, and signature of Apostasy Magic can be found with the *Scry Spirit* spells. The Skill of Lore: Black Magic allows a character insight into the capabilities of Apostasy Magic.

However, White Magic Privilege Spells have *no effect* on Sacerdotal Magic. In fact, Sacerdotal Magic does not have Privilege Spells of any kind.

Sacerdotal Magic is more difficult to learn than most Wizardly Magic

For more Magic Lists, the Wizard need only study a Career or become Adept at certain spells — not so with the Sacerdotal Magic Lists.

- For each of the eight Acolyte Spells, the Priest cannot suffer from the Flaw that is opposed by the Prayer. If they have the Flaw, they cannot cast the spell nor learn any Spell-Casting Skill associated with that spell.
- For each of the Sacerdotal Spell Lists, an *Indulgence* is required ... and the Sacerdotal Indulgence itself has its own requirements, which varies depending on the branch of S'allumer. See p. 56 for a listing of these Indulgences. Every Indulgence requires *at least* a Priest Career Trait of d8 or better, being Adept at 5 Acolyte Spells (with one in particular, and having a d8 or better that applies to some Skill (whether from Skill or Career).
- Each Sacerdotal Spell Lists consists of eight spells, some of which are on other lists. If Priests elect to make multiple Indulgences and to learn multiple Sacerdotal lists beyond Acolyte, they may wind up with duplicate spells from different lists. If a spell is duplicated on multiple lists, there is no need to learn multiple Spell-Casting skills — each spell is the same regardless of what Magic List it is learned from.

Because Sacerdotal Magic is much more difficult than the White Magic of Clerics, there are fewer practitioners.

Acolyte Spells

Requirement: the Career of Priest at d4 or better


The Prayer for Generosity

Requirement: caster can NOT have the Flaw of Greedy

Cost: 1 *Difficulty:* 1d8 *Type:* Delayed *Effect:* Delay a Sacerdotal spell on someone else.

Never does one stand so tall as when they help someone else to stand as well. You Delay this spell on another person (not yourself). The very next Sacerdotal Magic Spell you cast this Scene *also* becomes Delayed on the Target.





The target must call upon the power of the Delayed Spell through prayer — they must roll a contest of their Mind & Theology Dice vs. the Difficulty of the Spell, as a Magic Defense. If they *Fail* or worse, then the spell is not released; if they *Tie* or better, then the spell works as normal.

Each Prayer for Generosity Delays one spell on the target. You may Delay multiple spells, but you must cast this spell multiple times to do so (tying up more Magic Points in the process); also note that your target is normally only permitted one Magic Defense per Round (*Ironclaw*, p. 197).

If you Delay a spell that is figured off a Priest Trait, use yours and not the target's.

Example: Zephyrine uses the Prayer of Generosity to Delay a Spell of Fanaticism upon Hendrick, who has no Theology Dice at all.

When Hendrick calls upon the Fanaticism, he will have to pass a test of his Mind Dice of d4 vs. the Spell's 3d8 Difficulty. If he *Ties*, the spell works.

The Spell of Fanaticism grants the caster a Boldness Trait equal to the caster's Priest Trait. Hendrick will use Zephyrine's Priest Trait of d10 in lieu of his own.

The Prayer for Humility

Requirement: *caster can NOT have the Flaw of Proud*

Cost: 1 Difficulty: 1d8 Type: Delayed Effect: Release to cast a spell without gestures or speaking.

It is a worldly failing to be so vain as to call attention to the vessel of the great works, as it is the Glory of the Light that is the agency and not yourself. You Delay this spell upon yourself. Later, as part of *any* Spell-Casting, you may choose to release a Prayer for Humility with it, to claim all of the following benefits:

- You may cast a spell without speaking, without paying the extra Magic Point to do so.
- If the spell is not a *Targeting* one, you may cast the spell without gestures, without paying the extra Magic Point to do so.
- You may cast a spell even when *Silenced*.

You may Delay multiple Prayers of Humility upon yourself.

It is worth noting that you may release a Prayer for Humility when casting *any* spell, not just Sacerdotal Magic.

The Prayer for Kindness

Requirement: *caster can NOT have the Flaw of Wrathful*

Cost: 1 Difficulty: 1d8 Type: Delayed Effect: Target may release to Succeed on certain Tests.

Anger is often the first reaction to the failings of others; one must have patience. You Delay this spell on another person.

The next time the target is called upon to resist a spell or other condition that would cause an abnormal status, they may call upon your prayer (and thus release the Prayer for Kindness) to automatically *Succeed* on the Test. Note that releasing the Prayer for Kindness is done *instead* of actually rolling the Test. (If the target decides not to or is unable to call upon the Prayer for Kindness, then they must abide by the roll.)

The Prayer for Kindness may be used for Success in any one of the following events:



- A Test where Failure would cause *Berserking, Blindness, Confusion, Deafness, Despair, Demoralization, Ecstasy, Er Troaitl, Euphoria, Fear, Incompetence*, becoming a *Marionette, Mind Drain, Paralysis, Rage, Shivering, Sleep, or Terror*.
- The resistance to any Black Magic Spell.
- Another kind of test where the infinite compassion of the Light of S'allumer would help the target Succeed, at the Game Host's option.

The Prayer for Kindness does *not* prevent *Reeling, Unconsciousness, or Death*.

You cannot cast this spell upon yourself. However, using the Prayer for Generosity (above), you may Delay this spell on another who may then cast it upon you.

A target may have only one Prayer for Kindness Delayed upon them at one time — newer castings always fail until the previous Kindness is released.

The Prayer for Love

Requirement: caster can NOT have the Flaw of Envious

Cost: 1 Difficulty: 1d8 Type: Delayed Effect: Target transfers Wound or affliction to you.

Seek the greater good in others, even at risk to yourself. You Delay this spell upon another person, never yourself. The target may call upon the Prayer for one of the following effects:

- **To transfer Damage to you.** After any Damage vs. Soak roll, the target chooses to transfer the Wounds, Fatigue, etc. suffered to you. (Note that this contest uses the target's Soak, never yours.)
- **To transfer the hostile effects of a spell to you.** This includes any magically-induced *Berserking, Blindness, Confusion, Deafness, Despair, Demoralization, Ecstasy, Er Troaitl, Euphoria, Fear, Incompetence*, becoming a *Marionette, Mind Drain, Paralysis, Rage, Shivering, Sleep, or Terror*.
- **To transfer any other condition to you** that the Game Host rules are within the providence of your divine self-devotion to afflict you instead of the target.

The target must call upon the Prayer for Love when they are about to suffer the affliction, *not* afterwards. For example, if the target Fails to resist *Blind I*, they must choose *immediately* to transfer the Blindness to you, not one or two rounds later. Calling upon the Prayer for Love is a Magical Defense — the target must be able to defend and must not have used up their Magical Defense for that round (*Ironclaw*, p. 197).

Once the Prayer for Love is used, the Magic Points are released and the spell ends. A target may only have one Prayer for Love Delayed upon them at any one time — newer castings always fail until the Prayer for Love is released.

The Prayer for Penance

Requirement: caster can NOT have the Flaw of Single-Minded

Cost: 1 Difficulty: 1d8 Type: Delayed Effect: Put a Penance on a target.

Cast this spell on another person, with a set of conditions for its expiration. *Scry Magic* and the like will reveal the Penance put upon the target, but not what the Penance conditions are; only a Successful Scrying with *Scry Spirit* will reveal what the Penance is.

The Delayed spell is released if any one of the following conditions are met:

- If the caster dismisses it (a free action that does *not* require the target to be present).
- If the spell is removed using magic such as *Severance* (*Ironclaw*, p. 238).



- If the target meets, or violates, the condition of the Penance in some way. Note that this is if the target believes they have broken the Penance. For example, if the target is under penance to never gamble, and then wagers on a dice game, no amount of lying, scheming, or plots will fool the Penance — the character knows they broke the Penance, so the Penance ends. Also, if the same character was fooled into *thinking* they had gambled in some way (by being Fast-Talked into believing so, or perhaps being the victim of mind-altering magic), that would also break the Penance. The opposite would also be true: if the target was unaware they had broken the Penance (once again perhaps by mind-altering magic), then the Penance does not end.
- If the target becomes Dead (and stays that way for more than 8 hours).

In all cases, the caster will instantly be aware that the Delayed Penance spell was released.

The Prayer for Self-Control

Requirement: *caster can NOT have the Flaw of Lustful*

Cost: 1 Difficulty: 1d8 Type: Delayed Effect: Release this spell to Overwhelmingly Succeed on certain Tests.

You Delay this spell upon yourself. The next time you are called upon to resist a spell or other condition that would cause an abnormal status, you may call upon your prayer (and thus release the Prayer of Self-Control) to automatically *Overwhelmingly Succeed* on the Test. Note that releasing the Prayer of Self-Control is done *instead* of actually rolling the Test. (If you decide not to or are unable to call upon the Prayer of Self-Control, then you must abide by the roll.)

The Prayer for Self-Control may be used for Overwhelming Success in any one of the following events:

- A Test where Failure would cause *Berserking, Blindness, Confusion, Deafness, Despair, Demoralization, Ecstasy, Er Troait, Euphoria, Fear, Incompetence, becoming a Marionette, Mind Drain, Paralysis, Rage, Shivering, Sleep, or Terror.*
- The resistance to any Black Magic Spell.
- Another kind of Test where your transcendent devotion to the Light of S'allumer would help you Overwhelmingly Succeed, at the Game Host's option.

The Prayer for Self-Control does *not* prevent *Reeling* or *Unconsciousness* (but see the Prayer for Zeal, below). It also does not prevent *Death*.

You may have multiple Prayers for Self-Control Delayed upon you, and you may call upon one each time you are required to Test against an appropriate abnormal status.





The Prayer for Temperance

Requirement: *caster can NOT have the Flaw of Gluttonous*

Cost: 1 Difficulty: 1d8 Type: Delayed Effect: Release spell to prevent 1 Fatigue.

The soul might drown in a surfeit of empty pleasures; the disciplined mind resists the worldly temptations that would doom others.

You Delay this spell upon yourself. The next time you are to suffer 1 Fatigue, release this spell to negate the loss. No volition is necessary — *anytime* you would suffer 1 Fatigue, the spell would be released instead.

You may have multiple Prayers for Temperance; each Prayer negates 1 Fatigue apiece.

Use this only for new Fatigue loss (such as from marching, starvation, suffocating, bludgeoning, etc.) and *not* losses already suffered before you had Delayed the spell, nor when Wounds are changed into Fatigue (such as with an Atavism or with another spell).

The Prayer for Zeal

Requirement: *caster can NOT have the Flaw of Slothful*

Cost: 1 Difficulty: 1d8 Type: Delayed Effect: Release to Overwhelmingly Succeed on a Resolve Test, et al.

Vice weighs upon the soul to deaden the spiritual senses — one must shrug off idle complacency for action!

You Delay this spell upon yourself. The next time you are called upon to make one of the Tests listed below, you may call upon your prayer (and thus release the Prayer of Zeal) to automatically *Overwhelmingly Succeed* on the Test. Note that releasing the Prayer of Zeal is done *instead* of actually rolling the Test. (If you decide not to or are unable to call upon the Prayer of Zeal, then you must abide by the roll.)

The Prayer for Zeal can be used for Overwhelming Success on:

- A Resolve Test or an Unconsciousness Test.
- A Test that requires Body Dice to resist, such as a disease, a poisoning, being Overcome by Musk, or certain magical effects. (The Prayer for Zeal is *not* effective for a Death Test.)
- Another kind of Test where unrelenting servitude to the Light of S'allumer would help you Overwhelmingly Succeed, at the Game Host's option.

You may Delay multiple Prayers for Zeal upon yourself, calling upon them one at a time to Overwhelmingly Succeed on appropriate Tests.

Collection of Sacerdotal Spells

Each Sacerdotal Spell List has 8 spells from this collection. See page 56 for the Lists.

Aegis

Requirement: *caster must be carrying a Beauséant Shield*

Cost: 1 Difficulty: 1d8 Type: Defense Effect: Include Shield Dice when resisting spells.

The Beauséant shield is the hallmark of the Holy Orders, the sword-arm of the S'allumer. By means of this spell, the caster calls upon the power symbolized by the shield to protect them from supernatural harm.



After casting Aegis, you may include your Beauséant Shield's Cover Dice when resisting any spells or other supernatural effects, for the rest of this Scene.

Example: Melinda is carrying an Beauséant Large Shield (with Cover Dice of 2d10) and about to join in combat with a Green & Purple Mage. She casts the Spell of Aegis. When the Green & Purple Mage attempts the Spell of "Paralyze I" on Melinda, she will include an extra 2d10 with her Mind and Will when rolling to resist.

These extra dice for spell resistance do not compromise your Block Defense in any way.

An Ecstasy of Rage

Cost: 2 Difficulty: 2d8 Type: Regular Effect: Caster becomes Enraged.

The Haimorrs teach that the true nature of things cannot be revealed while the mind is full of worldly, selfish thoughts. Creation does not reveal its secrets or its glory to those who are too busy classifying things with high abstractions such as words and language.

After casting this spell, you become *Enraged*. While in a State of Rage, you are affected as follows:

- You may not choose the Guard Maneuver (*Ironclaw*, p. 162).
- The next time your mental state is to change, you instead lose the State of Rage. This includes but is not limited to *Confusion*, *Fear*, *Paralysis*, *Sleep*, *Terror*, and (very importantly) *Unconsciousness*.

Charity

Cost: 3 Difficulty: 3d8 Type: Regular Effect: Your Priest Dice become Eschewing Dice.

Selflessness is a virtue. For the rest of this Scene, you have the Passion of Eschewing, with Trait Dice equivalent to your Priest Dice. See *Ironclaw* for details.

You can only have one Passion at a time. This Eschewing Trait replaces whatever Passion you may currently have until the spell expires.

Consecration

Cost: 1 Difficulty: 1d8 Type: Delayed Effect: Make a Cluster Proof vs. Unholy Effects.

Sometimes, mere righteousness is not enough, and the world must be made stronger to resist the trepidation of evil. You cast this spell on a Cluster (or 3-pace wide area). That area becomes *Consecrated* and proof against Unholy Creatures. The area is affected as follows:

- Any creature which is *Unholy*, such as the Undead, which enters the Consecrated area must Succeed on a contest of their Undead Trait vs. your Priest Trait and 6d6, or suffer from *Fear* and be forced to flee the protected area. This contest against the Consecration also provokes the risk of Black





Magic against the Unholy Creature *only*. (Of course, the Unholy Creature may still strike freely from *outside* the area with long spears, thrown objects, gun bullets, etc.)

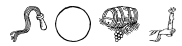
- Any Black Magic spell cast from outside the area onto a subject inside the area must test its Difficulty Dice vs. your Priest Trait & 6d6 or be dispelled instantly. This contest against the Consecration provokes risk on the Black Magician *only*.

The Consecration will be dispelled (and the Magic Points will be released) by any of the following means:

- If an Unholy Creature successfully passes the Test to enter the area *and* remains within it, without Fear, for a Full Round.
- By the Spell *Severance* (*Ironclaw*, p. 238) or other magicks that can dispel Delayed Spells.
- By the caster declaring that the Consecration is over (essentially a free action). The death of the caster does *not* end the Consecration.
- If another Priest casts Consecration on the same area. (A newer casting dispels and releases an older one.)

For unknown reasons, the effect of Consecration is completely suppressed and ineffective during lunar and solar eclipses in the area, only to return once the eclipse has ended.

Conviction



Cost: 3 *Difficulty:* 3d8 *Type:* Regular *Effect:* Use your Priest Dice in lieu of Retreating.

You may call upon the power of your faith to shield you from harm and calamity. For the rest of this Scene, when claiming any Defense where Retreating would give you extra Defense Dice, you may instead choose *not to retreat* but to include your Priest Trait Dice with your Defense Roll.

Unlike Retreating, there is no limit to the number of times you may claim this benefit in one Round. Remember that you must be able to Retreat but choose not to do so. Should something happen that prevents Retreat, then Conviction does not work either.

Deflection



Requirement: caster must wield a Calendar Sword

Cost: 1 *Difficulty:* 1d8 *Type:* Defense *Effect:* Use your sword to Parry Spells.

The sword is the symbol of the Knight, and has come to be the badge of office for the Ardent Factionnaire. Just as the physical parry turns aside a mundane assault, so can the quick blade of the Factionnaire brush aside a spell

This spell requires the use of a Calendar Sword (see p. 69). You must be able to wield the sword — that is, it must be within your Lift Bonus as (at most) a Heavy Weapon (See *Ironclaw*, “Handedness”, p. 162).

You cast this spell as a Magic Defense *in combination* with your Parry Defense. Your Parry is then enabled as follows:

Against *Regular and Targeting Spells*, you may use your Parry Defense (that is, Speed Dice & Sword Dice) to resist any kind of spell. Include the dice with your Resistance Dice. Doing so uses up one of your Parries for the Round.

Example 1: Jacqueline has her sword at the ready. A Necromancer tries to use the Spell “Drain the Soul” upon her. Normally, she would resist with only her Body and Will Dice, but she elects to cast the Deflection Spell (as a Magic Defense); now she may use her



Parry to include all her Sword Parry Dice of 2d12 & d8 with her Body and Will Dice. (This uses up her Parry for the Round.)

There is no “doubling up” of Dice, so if Speed Dice are normally used to resist the spell, you don’t get those Dice twice, but you would still get to include your Parry Dice.

While you may Retreat from the spell, just as you may Retreat when performing a Parry (*Ironclaw*, p. 164), you do *not* gain an extra d8 Defense Die against Targeting and Regular Spells.

Against *Homing and Exploding Spells*, you may use your Parry Dice (that is, Speed Dice & Sword Dice) *instead* of your Block Dice or Dodge Dice when choosing Dice to include with your Soak. (Any Cover Dice you gain from Shields will still apply, though.) If you Retreat, you also gain an extra d8.

Example 2: In a new round, a rival Elementalist casts a Meteor Swarm at Jacqueline. She chooses to use her Parry and Retreat, as she is still protected by the Deflection Spell. She wears Chain Mail (Armor d12), carries a Shield (Cover Dice of 2d10), and has a Soak of d8. Her Parry Dice are still 2d12 & d8, and she chooses to Retreat for an extra d8.

Against the Meteor Swarm’s Dice of 5d12, Jacqueline’s total Soak Dice will be 3d12, 2d10, & 2d8.

Anything that affects your Parry will also affect your Deflection. For example, if you are Reeling, then any Magic Resistance Rolls using Deflection will suffer a –1 Penalty. Likewise, if you are Guarding (*Ironclaw*, p. 162), then any Magic Resistance Rolls using Deflection receive a +2 Bonus.

To onlookers, it appears that when you swing your sword, you deflect a shimmer of sparks with the flat of your blade.

This spell can be combined with *Pillar of Faith* (p. 87) for some impressive effects.

Delitescence



Cost: 2 Difficulty: 2d8 Type: Regular Effect: For Blessed Magic, negate the condition of not being alone.

You cast this spell upon an invoker of Blessed Magic (as detailed in the *Doloreaux* book), either yourself or another. The target of your spell may attempt an Invocation of any one Blessed Path without suffering the added difficulty caused by not being alone (but *not* the added difficulty caused by being in a city or developed conditions — that spell is *Rustication*, below). Once the target successfully invokes a Blessed Magic, the Delitescence ends.

Any one character may only have one Delitescence at a time. A newer casting dispels an older one.

Dispensation



Cost: 2 Difficulty: 2d8 Type: Regular Effect: For Blessed Magic, negate the penalty for lacking appropriate plant.

You cast this spell upon an invoker of Blessed Magic (as detailed in the *Doloreaux* book), either yourself or another. The target of your spell may attempt an Invocation of any one Blessed Path without suffering the added difficulty caused by lacking a sample of the appropriate plant on their person. Once the target successfully invokes a Blessed Magic, the Dispensation ends.

Any one character may only have one Dispensation at any one time. A newer casting dispels an older one.



Fanaticism



Cost: 3 Difficulty: 3d8 Type: Regular Effect: Your Priest Dice become Boldness Dice.

There is the time for quiet reflection, and there is the time for good folk to act with stern demeanor. For the rest of this Scene, you have the Passion of Boldness, with Trait Dice equivalent to your Priest Dice. See *Ironclaw* for details.

You can only have one Passion at a time. This Boldness Trait replaces whatever Passion you may currently have until the spell expires.

Fulguration



Requirement: *Caster must wield a Calendar Sword*

Cost: 3 Difficulty: 3d8 Type: Targeting Effect: Inflict Sword Weapon Dice and Priest Trait Dice damage at a distance.

PB: 1; S: 3; M: 6; L: 9; X: 12

The signature spell of the Ardentines Factionnaire, the Fulguration appears as a powerful stroke that slices only air, but the blade sparks as if drawn across steel ... then the sparks fly off the blade to strike a foe at a distance.

In game terms, the Fulguration strikes at range as a Targeting Attack. It requires the use of a Calendar Sword (see p. 69), and if you do not have such a sword in your possession, you cannot cast the spell. You must be able to wield the sword — that is, it must be within your Lift Bonus as (at most) a Heavy Weapon (*Ironclaw*, “Handedness,” p. 162).

To Hit, you must use *your Speed Dice and Spell-Throwing Skill Dice*. (Even though, to onlookers, it appears that you are slashing the sword at the target, you do *not* use your Sword Dice for the To-Hit Roll.)

The Damage of your Fulguration is the damage of your *Sword and your Priest Trait Dice* (instead of your Strength Dice).

Example: Trenchavel, who has a Priest Trait of d8, carries a Full-Stone Sword, which does 2d12 Damage. Even though his Strength Dice is d12 & d10, when using Fulguration his damage is his Sword Damage Dice and Priest Trait Dice: 2d12 & d8 (*not* 3d12 & d10).

The Fulguration causes *Holy Damage*; creatures such as the Undead will suffer Slaying Damage (*Ironclaw*, p. 122 and p. 204).

Since it is a Targeting Attack, the Fulguration has its own Special Hit Result:

Special: Blindness. The bright sparks of the Fulguration have struck the target in the face, painfully close to the eyes. If the target *Overwhelmingly Fails* the Resolve Test (if any) caused by this attack, they are *Blinded* for the rest of this Scene. Otherwise, they are *Blinded* for 3 Rounds (even if they were not *Wounded* at all).

Gift of Tongues



Cost: 3 Difficulty: 3d8 Type: Regular Effect: Listen and speak to others, transcending all language barriers.

All souls are one, unified by the Purity of Light that exists in all that lives, and as such they may all communicate on a spiritual level, unhindered by variations of language or dialect. After casting this spell, for the remainder of the scene you may speak to others and you may understand what all others say, regardless of what language they use. For example, if you were talking to a Feocullan who spoke only *Berla Feine* and you spoke only *Calabrese*, by casting this spell you could freely communicate.



People who can hear your voice hear only their native language, and when others speak to you, it is in the words of your own native tongue. This has no effect on any *other* people present — for example, if the Feocullan tries to talk to your bodyguard, they will have to have some language in common.

This spell has no effect on *written words* — only on spoken ones. While you may freely transcribe any conversations going on, since the words you hear are in your native language, then your transcription will be in your native language as well.

Because this spell is designed to ease communication rather than obscure or hinder it, while under the effects of this spell you find it difficult to play anyone false. You suffer a -1 Penalty when attempting to Bluff someone. The Game Host may rule that other dice (such as those to Fast-Talk someone into doing something) suffer a Penalty, as well.

Guidance



Cost: 4 *Difficulty:* 4d8 *Type:* Regular *Effect:* Your Priest Dice become Second Sight Dice.

Those who understand the purpose of this world can see into the next. For the rest of this Scene, you have the Second Sight Trait, equivalent to your Priest Trait. See *Ironclaw* for the benefits of Second Sight. (If you already have Second Sight Dice, you now have even more!)

Helloise's Countermand



Cost: 1 *Difficulty:* 1d8 *Type:* Defense *Effect:* For Blessed Magic, subtract 1 hit from an opponent's Invocation.

You cast this spell upon an invoker of Blessed Magic (as detailed in the *Doloreaux* book) to hinder their Invocation or Countermand. The target of your spell subtracts 1 hit from their Invocation result.

Normally, you may only cast one Magic Defense per Round, and thus you may only use one Helloise's Countermand per Round. However, if you have multiple Magic Defenses (such as the two you are entitled to, if you are Guarding), then you may cast *two* Helloise's Countermands on a single target, subtracting two hits from their roll.

Illumination



Requirement: Caster must be in a state of Purgation and Purity

Cost: 6 *Difficulty:* 6d10 *Type:* Regular *Effect:* Automatically win all Initiative, et al.

By the reckoning of some heterodoxies, the third step to enlightenment is total illumination of the mind.

You cast this spell on yourself, to put yourself in a State of *Illumination* for the rest of this Scene. While in the State of Illumination, you are affected as follows:

- You automatically win the Initiative of any round. (In game terms, you always have an Initiative Score of 64.) Only other combatants in a State of Illumination can compete with you, and even then they act simultaneously with you.
- You automatically resist any spell or hostile effect that is resisted by Mind.
- You automatically Succeed on all rolls involving Observation Dice.
- You automatically see through any *Illusion* Spells, realizing them to be falsehood.
- When you are the *target* of an Ambush, you automatically Overwhelmingly Succeed. The ambusher must still roll their dice, but they are only rolling to see if they Botch, because they cannot win.



These benefits are cumulative with *Purgation* and *Purity*. If you are no longer affected by both of those States (perhaps because one of them was dispelled), you also lose your State of *Illumination*.

The Anathasians have elaborate theories of the spell of “Unification,” the fourth and final step towards total enlightenment. To cast this spell would be to achieve apotheosis, to achieve oneness with all of pancreation, and to call down miracles of White Magic that were heretofore only the capacity of Helloise the Most Beatific. The spell of “Unification” is as yet unknown.

Lorica



Cost: 1 *Difficulty:* 1d8 *Type:* Regular *Effect:* Remove Damage Dice by spending Magic Points.

A lorica is a metal breastplate worn over the chest. It is also the name of a prayer made by gesturing toward the octogram of creation over one’s chest. The magic spell of the Lorica is both protection and prayer, allowing you to summon forth your own internal reserves of power to weaken a foe’s strike.

For the rest of this Scene, as long as the Lorica is not dispelled, you may spend additional Magic Points to eliminate *one or more Damage Dice* from any attack that you suffer. The cost to eliminate a die is its facing number in Magic Points. You can choose which dice to eliminate, but you *must* have enough Magic Points to do so.

Example: While under the protection of the Lorica, Repère is struck by an axe. The Damage Dice come up 9, 5, and 4. Repère’s Soak dice come up 6 and 2. Without protection, Repère is about to suffer 3 Wounds.

Repère invokes the power of the Lorica to eliminate the “9.” This costs him 9 of his personal Magic Points, reducing him from 12 to 3. Now the Damage vs. Soak comparison changes to 5 & 4 vs. 6 & 2; Repère will only suffer 1 Wound.

If Repère had 4 more Magic Points, he could eliminate the 4 as well ... alas, he lacks the mystic Strength to do so.

Again, only *whole dice* can be eliminated. Following the above example, Repère couldn’t spend 3 magic points to “reduce” a 4 to a 1; he must spend 4 Magic Points to *completely eliminate* the die.

This spell works on any Damage Test you suffer that causes Wounds, including many Homing and Exploding Spells such as “Fireball.” If you use this spell to reduce the Damage caused by Group-affecting Spells, the Lorica only protects *you*, not anyone else.

Master Stroke



Cost: 1 *Difficulty:* 1d8 *Type:* Regular *Effect:* Use Magic Points to remove a target’s Soak Dice.

By means of this spell, you ask that the Shining Light of All Creation will bless an object so that it will strike down those found wanting. You cast this spell directly upon either a hand-to-hand weapon, or (in the case of a missile weapon) a single projectile.

For the rest of this Scene, whenever you use the magicked weapon to hit a target, you may choose to call upon the power of the Master Stroke. You then *spend your own Magic Points to eliminate one or more of the target’s Soak Dice*. The cost to eliminate a die is its facing number in Magic Points. You can choose which dice to eliminate, but you must have enough Magic Points to do so.



Example: Circonsence la Passarellite swings her staff and hits Mouchard, who is wearing full-plate armor. Circonsence's Damage Dice come up 8, 5, and 2. Mouchard's Soak Dice come up 9, 7, 3, and 1. Normally, this would result in no Wound being inflicted.

Circonsence chooses to call upon the power of the Master Stroke, which she had cast on her weapon earlier in this Scene. Circonsence spends 7 of her 8 Magic Points to eliminate Mouchard's 7. In this new comparison of 8, 5, & 2 vs. 9, 3, & 1, Circonsence scores two Wounds on Mouchard.

Again, only *whole dice* can be eliminated. Following the above example, Circonsence couldn't spend her 8 Magic Points to "reduce" Mouchard's 9 to 1; she must spend 9 Magic Points to *completely eliminate* the die.

If by using the Master Stroke, you eliminate one or more dice to leave your target with only "ones" showing, then your target has *not* Botched their Soak Test, and you do *not* get an "extra Wound." That is only for "natural" Botches.

Mortification



Cost: 3 *Difficulty:* 3d8 *Type:* Delayed *Effect:* Whenever you pass an Unconsciousness Test, you gain Focus.

The suffering of the body can lead to clarity of the mind. You Delay this spell upon yourself. While this spell remains Delayed upon you, whenever you Tie or better on an Unconsciousness Test, you immediately gain Focus (*Ironclaw*, p. 179).

If you ever Fail an Unconsciousness Test, the spell ends and the Delayed Magic Points are released. (Note that as long as you keep passing the Resolve Test, you do *not* release the Delayed Magic Points.)

Since releasing a *Prayer for Zeal* (see page 80) allows you to automatically Overwhelmingly Succeed on a Resolve Test, if you are under the effects of Mortification, you will also gain Focus.

Regular sleeping or magic effects such as being *Asleep* or *Paralyzed* have no bearing on this spell.

Pillar of Faith



Cost: 2 *Difficulty:* 2d8 *Type:* Regular *Effect:* Help others resist a Group spell.

Malfeasance cannot stand in the presence of those whose devotion is absolute. When you cast this spell on yourself, you experience the following effects for the rest of this scene:

- If you have the Special Trait of Faith (*Ironclaw*, p. 65), you may include it as Magic Resistance, without any Magic Point loss or interference with your own spells.
- When resisting a Group Spell, if you *Succeed* or better on your resistance, then the Group spell is dispelled and affects *no one at all*. Otherwise, the spell acts normally.
- You may voluntarily include yourself with any Group Spell cast against combatants within 4 paces of you, so that you might use your Pillar of Faith to save those folk who would be affected. (This benefit will also keep your wily foes from excluding you from their Groups, in order that they may smite your allies without your divine intervention.) Should your resistance fail you, you may have caused the maximum number of people who might be affected by a Group Spell to increase by one, to include yourself (*Ironclaw*, p. 200).



Placidity



Cost: 2 Difficulty: 2d8 Type: Regular Effect: Negates Fear, Terror, and Skittishness.

Ignorance begets fear ... and understanding destroys ignorance. For the rest of this Scene, the target of this spell may ignore the effects of the Flaw of Skittish (*Ironclaw*, p. 103). In addition, if the target suffers from *Fear* or *Terror*, those effects are removed.

This spell is used by the Ardentes Factionnaire on their untried mounts. While it works on sentient beings just fine, it is considered somewhat of an insult.

Purgation



Cost: 4 Difficulty: 4d8 Type: Regular Effect: Become immune to pain; improved outcome on Body-related Tests

In the grand scheme of all things, the physical body is but one part of the greater whole of pancreation. The needs of the body are a distraction to enlightenment. By the reckoning of some heterodoxies, the first step to enlightenment is to purge the body of all desires.

You cast this spell on yourself, to put yourself in a State of *Purgation* for the rest of this Scene. While in the State of *Purgation*, you are affected as follows:

- You are immune to pain. You are immune to pain-related effects, such as from torture or from spells such as *Wrack*. You must still roll Resolve Tests to see if you fall down, but you are not sent Reeling due to pain (*Ironclaw*, p. 182). You need not roll Unconsciousness Tests for having suffered 3 hits or more, as you are immune to shock.
- For any tests related to Body, you have improved outcome. Treat a *Botch* as an *Overwhelming Failure*, an *Overwhelming Failure* as *Failure*, a *Failure* as a *Tie*, a *Tie* as a *Success*, and a *Success* as an *Overwhelming Success*. *This advantage is only for Simple Tests of Body, NOT Damage Tests against Soak or tests of Strength.* The *Purgation* spell does not affect Damage you might suffer in any way.

Purification



Requirement: Caster must be in a State of Purgation

Cost: 5 Difficulty: 5d10 Type: Regular Effect: Automatically Overwhelmingly Succeed on all Will-related Tests.

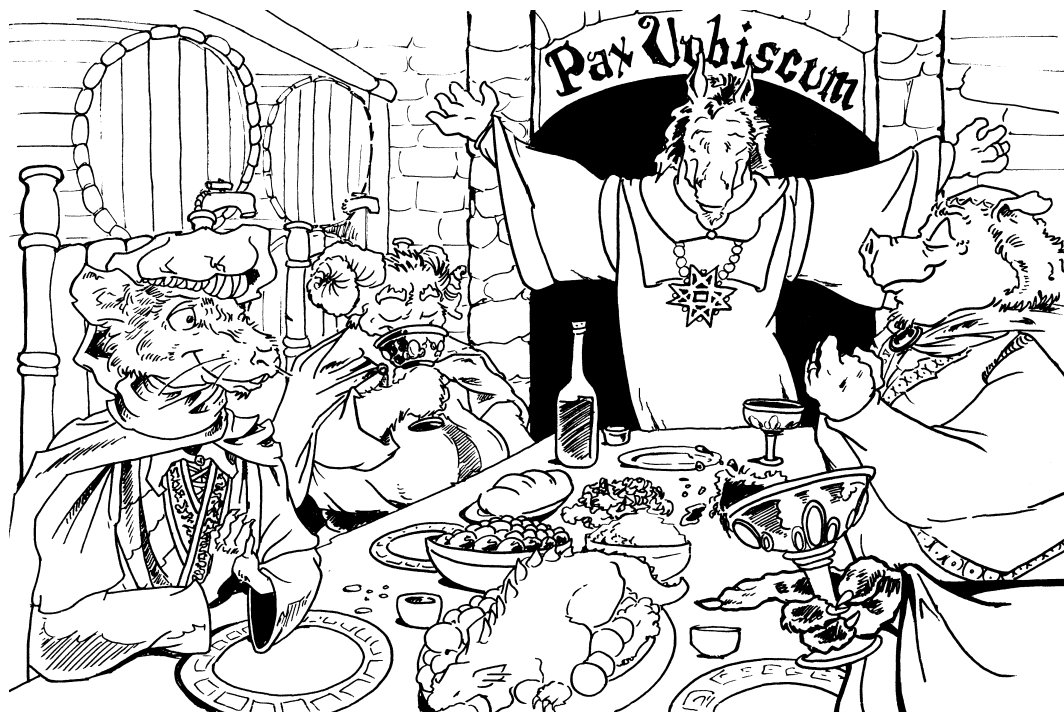
By the reckoning of some heterodoxies, the second step to enlightenment is to purify the will of all imperfections.

You cast this spell on yourself, to put yourself in a State of *Purity* for the rest of this Scene. While in the State of *Purity*, you are affected as follows:

- You automatically Overwhelmingly Succeed on any tests related to Will, such as Resisting Influence Tests or any hostile effect that uses Will Dice to resist.
- You need not roll any Resolve Tests — you automatically Overwhelmingly Succeed on any test that involves Resolve Dice.

These benefits are cumulative with *Purgation*. If you lose your State of *Purgation* for any reason (perhaps because it is dispelled), you also lose your State of *Purity*.





Redemption



Cost: 5 Difficulty: 5d8 Type: Regular Effect: Your Priest Dice become Charisma Dice.

Righteous folk hold their heads high and speak with a commanding voice. For the rest of this Scene, you gain Charisma Dice equal to your Priest Dice (*Ironclaw*, p. 65). You can use these Charisma Dice for Leadership Tests and when Influencing others. (If you already have Charisma Dice, you now have even more!)

While the spell of Redemption is typically used as an aid to better convey the message of S'allumer to others and to spur others to action where vicissitude inhibits the soul, the Charisma gained from Redemption acts like Charisma for all purposes.

Repudiation



Cost: 2 Difficulty: 2d8 Type: Regular Effect: Prevent magic using your knowledge and faith.

Magic used for purposes contrary to the mandate of creation has no place in this world. With advanced understanding of the Light of Creation comes the capacity to dismiss wizardry.

This spell can do one of two things: *prevent a spell from being cast*, or *remove enchantment from a target*.

Preventing a Spell from Being Cast

You cast this spell on another spell, usually one of your foe's spells.

Roll your *Theology Dice* and *Faith Dice* (if any) vs. the *Effect Dice* of the spell you are trying to prevent. If you Tie or better, then the target's spell is prevented from being cast. The target must still spend the Magic Points.

Example: Theodoric wants to prevent a *Paralyze II* Spell from being cast. The *Paralyze II*'s Effect Dice is 4d8. Theodoric has a Priest Trait of d10 (which includes Theology) and a Theology Skill of d12.



Theodoric's player will roll d12 & d10 vs. 4d8. If he Ties or better, then no one will suffer the Paralyzing magic.

Note that this spell is a Regular spell, and not a Defensive one. If you want to use this spell "defensively," you will have to Focus so you can interrupt the caster (*Ironclaw*, p.179).

If you successfully prevent the spell from working at all, then *no* targets are affected, regardless of the prevented spell's Scope (Target, Cluster, Group, or Crowd).

Removing Enchantment from a Target

This spell will also remove any Wizardly Magic effect, from a *single* target, that is caused by magic. This includes any magically-induced *Blindness; Confusion; Deafness; Demoralization; Er Troilt; Euphoria; Fear; Incompetence; being a Marionette; Mesmerism; Paralysis; Petrification; Rage; Shivering; Silence; Sleep; or Terror*. This spell can also remove "beneficial" spells from your opponents, such as *Flesh Ward, Protection from Rain, Mortification*, etc.

Roll your Priest Trait Dice and Faith Dice (if any) vs. the appropriate Wizard Trait Dice of whoever cast the spell you seek to remove. For example, if you are trying to remove the effects of a Black Magic Spell, then your opposed dice is the other caster's Necromancer Trait. If you *Succeed*, the enchantment is removed immediately.

Example: Theodoric's attempt to prevent the Paralysis failed — now he finds himself held in place. Theodoric now chooses to cast *Repudiation* to remove the enchanted effects. The hostile wizard who cast the Paralysis has only a d4 in his Green & Purple Mage Trait, whereas Theodoric has a d10, so Theodoric need only beat a d4 with his d10.

You may only remove an enchantment from a single Target in this way. Following the above examples, if Theodoric had *prevented* the Paralyze II from being cast, then *no one* would have suffered the spell's ill effects.

What this Spell Cannot Do

This spell has *no* effect on states that were not inflicted from Wizardly Magic, such as Atavisms, Charisms, Blessed Magic (from *Doloreaux*), etc. (This spell does not affect Blessed Magic; for that, see *Helloise's Countermand*, p. 85.)

This spell also does not affect *Delayed Spells* while they are Delayed, such as *Lazarus Heart* or a *Bound Elemental*. However, whenever Delayed magic "comes into effect," such as a Lazarus Heart trying to save someone's life or a Bound Elemental Special effect triggering on a weapon attack, *then* you can try to dispel the effect as "Preventing a Spell from Being Cast," above.

Rustication



Cost: 2 Difficulty: 2d8 Type: Regular Effect: For Blessed Magic, negate the condition of being in an urbanized area.

You cast this spell upon an invoker of Blessed Magic (as detailed in the *Doloreaux* book), either yourself or another. The target of your spell may attempt an Invocation of any one Blessed Path without suffering the added difficulty caused by being in a city or other developed region (but *not* the added difficulty caused by not being alone — that spell is *Delitescence*, above). Once the target successfully invokes a Blessed Magic, the Rustication ends.

Any one character may only have one Rustication at a time. A newer casting dispels an older one.



Sanctuary



Cost: 1 Difficulty: 1d8 Type: Defense Effect: Your Priest Dice become Magic Resistance.

Sometimes it is necessary to divorce oneself from worldly matters. After casting this spell, for the rest of this Scene, you have Magic Resistance in size up to your Priest Dice. (If you have multiple Priest Trait Dice, you may select one or more of the dice to be smaller, in any combination.) You must declare the size of the Magic Resistance Dice when you cast the spell. See *Ironclaw*, p. 65, for how Magic Resistance works.

Casting *Sanctuary* on yourself reduces your Magic Points. Subtract the total size of your Magic Resistance Dice from your current Magic Points, treating any loss below zero as zero. When the spell ends, those Magic Points are considered spent and must be regained by sleep or Meditation in the usual manner.

Example: Simon the Good has a Priest Trait of d12 and d8. When he casts *Sanctuary*, he may grant himself Magic Resistance of d12 & d8, or as low as d4, or even a strange mix like 2d8. This time, Simon chooses the full amount of d12 & d8.

The sum of his Magic Resistance Dice sizes is 20. Simon immediately loses 20 Magic Points. After subtracting the 1 Magic Point to cast *Sanctuary*, Simon had 29 Magic Points left. He now removes 20 more points and reduces his total to 9.

Steganography



Cost: 2 Difficulty: 2d8 Type: Regular Effect: Hide a message in another manuscript.

After casting this spell, for the remainder of this Scene you are able to write in the script of Steganography, a cryptic code first developed by the Anathasians to conceal their manuscripts from those who were not yet ready for such secret teachings.

Text written in Steganography looks, to the untrained observer, like some other manuscript usually dealing with obscure theological matters, such as “A Comprehensive Synthesis of Theories on Whether Insects Have Souls.” Those who are aware that the manuscript contains a message hidden by Steganography (and who are Literate!) may attempt to read it by any of the following means:

- A Success of the reader’s Cryptography Dice vs. a difficulty of 4d12.
- A Success of the reader’s Augury and Literacy Dice vs. a difficulty of 4d12.
- A Success of a Scry Test (*Ironclaw*, p. 148), using *Scry Spirit I, II, or III*.
- An Overwhelming Success of a Scry Test (*ibid.*), using *Scry Magic I, II, or III*, or the Scrying power of Second Sight.

Writing made by Steganography is magical and can be detected as such. While it can be Dispelled vs. its Difficulty Dice of 2d8, doing so completely *obliterates* the writing from the page, leaving no trace.

For purposes of this spell, a writer of Steganography can write a number of 100-word pages in five minutes (one Scene) equal to the Score on a roll of their Literacy Dice.

Example: Bartleby casts the Steganography spell. He then rolls his Literacy Dice of d10 & d8, and his Score is a 7. He may write 7 pages (700 words) before the spell expires. Of course, he could re-cast the spell and keep going.



Stigmata

Requirement: Caster must be Wounded



Cost: 2 Difficulty: 2d8 Type: Regular Effect: Use Wounds to lengthen a spell's duration.



A macabre spell but an effective one, the magic of Stigmata allows the caster to extend the duration of any one spell cast on their own person which has a duration of one Scene.

For Stigmata to work, you must have a spell currently active upon you that has the duration of one Scene or more. This can be any spell: one you have cast yourself or one someone else has cast upon you. (If you have more than one spell currently active upon you, you may choose which is the one that is empowered by this spell.) This does *not* include Delayed Spells whose effect lasts as long as the points are Delayed — only spells that have a lasting effect, that don't tie up Magic Points.

Next, you must be currently suffering a number of Wounds equal to the spell's typical Magic Point Cost. For example, to use Stigmata on a *Protection I* Spell, you must be suffering at least 2 Wounds.

Any method of causing Wounds will suffice for this spell, such as using claws, weapons, branding irons,

binding one's limbs in wet leather straps that dry out and tighten until bruises form, injuries caused in combat, et cetera. The preferred method among the Haimorrs is to use the Torture Skill (*Ironclaw*, "Interrogation Test," p. 140).

The spell empowered by the Stigmata lasts until you are suffering less Wounds than the spell's typical Magic Point cost. Following the above example, if you heal to only suffering 1 Wound, you would no longer have a *Protection I* Spell upon you.

You may have multiple spells powered by Stigmata, but you must be suffering enough Wounds to power the sum of all the spells, and you must cast the Stigmata Spell for each spell. For example, to have *Protection I* (2 points), *Haste of the Zephyr* (3 points), and *Ivory Tower* (2 points) on you would require 7 Wounds and three castings of the Stigmata Spell.

Becoming Unconscious, Mortally Wounded, or Dead does *not* end the Stigmata.

The Stigmata only extends the duration of a spell — it does not affect any circumstances that end it. For example, *An Ecstasy of Rage* causes a State of Rage that ends if something else changes your mental status; while the Stigmata Spell would allow the Rage to last longer than one Scene, the Rage would still end if your mental status changed. (Of course, you could use your current state of Wounds to empower a new spell.) Spells powered by Stigmata can be dispelled (or even Cured, if applicable) in the usual way.

Succor



Cost: 3 Difficulty: 3d8 Type: Regular Effect: Target tests Theology to gain 1 Magic Point.

By means of this spell, you can help another wizard regain Magic Points. The target of your spell must roll their Theology Dice and Score 2 or better; if successful, they regain 1 Magic Point.



This spell will not allow another to have more Magic Points than their reserve would normally allow — Magic Points restored by Succor are like those restored by Meditation or sleep.

This spell does not work upon yourself. However, it is possible to use the *Prayer of Generosity* (see page 76) to Delay your Spell of Succor upon another, and then in turn they could attempt the Spell of Succor upon you.

Tranquility



Cost: 2 Difficulty: 2d8 Type: Regular Effect: For Blessed Magic, negate noisy and busy conditions.

You cast this spell upon an invoker of Blessed Magic (as detailed in the *Doloreaux* book), either yourself or another. The target of your spell may attempt an Invocation of any one Blessed Path without suffering the added difficulty caused by the chaotic conditions of combat. Once the target successfully invokes a Blessed Magic, the Tranquility ends.

Any one character may only have one Tranquility at time. A newer casting dispels an older one.

Triptolemus' Prayer of Sacristy



Cost: 3 Difficulty: 3d8 Type: Regular Effect: Heal all plant life in a Cluster.

This spell causes up to eight months worth of healthy growth in all plants within a Cluster designated by the caster. There is no effect on animals, people, or inert matter. If the soil or water the plants are using are poisoned or otherwise unsuitable for growth, then this spell will not be effective. The Game Host may call upon rolls of your Herbalism or an appropriate Racial Habitat to determine the likelihood of growth.

This spell is said to have been invented by Triptolemus de Doloreaux, who used the spell throughout the Lyore Region to beautify the shrines he restored and the graveyards he built.

True Measure



Cost: 3 Difficulty: 3d8 Type: Regular Effect: Compare.

The day-to-day affairs of the Church of S'allumer involve much fact-checking, verification, and other tediousness. As Penitents are seekers of truth, so can they use White Magic to precisely measure the world. The spell of True Measure is used by the Argentines du Sang in their investigations. It is also used by Questors when they collect tithes.

You may cast this spell to perform any one of the following feats:

- *Measure a distance.* You must hold a ruler in your good hand and point at some Spot no more than 72 paces away from yourself. With a Successful Test of Mind & Ciphering vs. 2d8, you will measure precisely the distance using the units on the
- *Weigh goods.* You must hold a measuring weight in your good hand and an unknown weight in your off-hand, which can be no more than your Lift Bonus. With a Successful Test of Mind & Ciphering vs. 2d8, you will measure precisely the weight of the unknown quantity using the measuring weight as the unit.
- *Compare two manuscripts.* You must hold a comparison manuscript or book (which cannot be more than 32,768 words long) in your good hand and an unknown manuscript in your off-hand. With a Successful Test of Mind & Literacy vs. 2d8, you will know the exact differences in wording between the two manuscripts.
- *Count a quantity of like things.* You must place your index finger upon a pile of reasonably-similar objects, such as a coins, grains of rice, buttons, blades of grass, etc., the quantity of which cannot be more than 32,768. With a Successful Test of Mind

& Ciphering vs. 2d8, you will know the exact quantity of things (or “more than 32,768,” as appropriate).

Two-for-One Stride



Cost: 3 **Difficulty:** 3d8 **Type:** Regular **Effect:** Test 3d8 vs. target's Body; if Successful, target avoids double Fatigue for Forced March.

This spell is used by the Ardentines Factionnaire upon their mounts, so that they may enjoy speedy travel without undue wear on their mounts. Mendicants are also known to use this spell as they wander from place to place.

To be affected by this spell, the target must Successfully Test their Body Trait vs. 3d8. Then for the next eight hours, the target may perform a Forced March (*Ironclaw*, “Travel Test,” p. 151) without suffering double Fatigue loss. (A target with Two-for-One Stride suffers one Fatigue every two hours instead of every hour while performing a Forced March.)

Vigor



Cost: 4 **Difficulty:** 4d8 **Type:** Regular **Effect:** Your Priest Dice become Toughness Dice.

There are spells that mend the body, and then there are spells that enliven it. For the rest of this Scene, you gain Toughness Dice equivalent to your Priest Dice. See *Ironclaw* for details. (If you already have Toughness Dice, you now have even more!)

Frequently-Asked Questions about Sacerdotal Magic

How do White Magic and Sacerdotal Magic interact?

Sacerdotal Magic is a specialized version of White Magic.

- The *Scry Spirit* spells will successfully detect the presence, use, or signature of Sacerdotal Spells.
- White Magic Privilege Spells have *no effect* on Sacerdotal Magic.

If a spell is on two different Sacerdotal Spell Lists, do I just learn one Spell-Casting Skill?

Yes, you only need learn one Spell-Casting Skill per spell. For example, if you can cast both the Anathasia List and the Hyperdulia List, then you need only learn the Spell-Casting Skill of *Repudiation* once.

What are the spells of the other religions?

The practice of Heliodromency lives on at the College of Porteur-du-Soleil, the only formal institution in Avoirdupois lands that teaches the Wizardly Art of Elementalism. The first three levels of study are ceremonial, slowly indoctrinating the initiate in their particular lore. To progress on to the fourth through seventh levels, the Heliodrome must learn all five Apprentice Spells from each element — first the element of Earth (earning the title of *Akarbite*, the Destroyer), then the element of Water (*Ahamzite*, the Creator), then Air (*Mithriate*, the Plainsman), then finally Fire (*Anuite*, the Father). In game terms, a Heliodrome is a character of two Careers: Elementalist and Korax (see page 67). Their ranks are exclusively male.

Druidism has its own Spell Lists (as described in the *Phelan* book). The Blessed Paths of Lutarism are a supernatural power quite unlike Wizardly Magic (as detailed in the *Doloreaux* book).



SAMPLE CHARACTERS

Brother Sabio Inventivo, the Anathasian



When his cousin was appointed a Functionary within the Rinaldi estate, Sabio was able to raise the funds to obtain passage to Triskellian, where he studied first as a humble priest at the Cathédrale de Témoin. He found himself less interested in the devotionals and interactions with the common folk, however, and more concerned with matters of history and theology. With an appropriate indulgence, Brother Sabio became one of the practicing Anathasians at the College of Dunwasser. Like many of his heterodoxy, Brother Sabio takes a more doubting approach to S'allumer, which may eventually be his undoing.

Body d4, Speed d6, Mind d12, Will d8

Armadillo d4

Weapons: Claws

Habitat: Plains

Sense Tests: Listen, Smell

Priest d10

Thaumaturge d8

Skills (with Favorite Use)

	d10	d8	Literacy
		d8	Lore: Magic
	d10	d8	Meditation
d4			Resolve
	d10		Theology
d4			Tracking

Gifts: Armor d6 (7 points); Claws (1 point); Extra Trait: d6 (7 points); Sacerdotal Indulgence: Anathasian (1 point)

Flaws: Agnostic (-1 point); Curious (-3 points); Envious (-3 points); Greedy (-3 points); Poor Vision (-3 points)

Armor: Padded Robes (d4 & Natural d6 & Soak d4)

Weapons: Staff

Spell Lists: Sacerdotal Magic — Acolyte; Sacerdotal Magic — Anathasia

Magic Points: 26 (currently 20 due to 3 *Delayed Prayers for Humility* and 3 *Prayers for Self-Control*)

Spell Casting Skills:

Dispel Magic 3 (Adept)

The Prayer for Humility 1 (Adept)

The Prayer for Kindness 1 (Adept)

The Prayer for Penance 1 (Adept)

The Prayer for Self-Control 1 (Adept)

The Prayer for Zeal 1 (Adept)

Protection I 1 (Adept)

Redemption 5 (Adept)

Scry Magic 1 (Adept)

Steganography 2 (Adept)



Brother Vigoureux the Ardentine Factionnaire



When one is the third-born son of a minor lord, the prospect of inheritance is slim. Young Vigoureux looked at his prospects for the future and felt his duty was to serve the higher calling of his faith. Like many Avoirdupois, Vigoureux serves the Church with as much devotion as he would any lord or lady — in fact, it is his extremely developed sense of personal honor that concerns his superiors, as even a Factionnaire should know when to accept their own failings, and Vigoureux has a tendency to over-reach himself.

Body d10, Speed d8, Mind d6, Will d10

Horse d4

Weapons: Hooves

Habitat: Plains

Sense Tests: Spot

Priest d12

Skills (with Favorite Use)

d4		Hiking
	d12	Literacy
	d12	Meditation
	d6	Resolve (when defending others)
	d8	Spell Throwing (Fulguration)
	d12	Sword (with my favorite sword)
d4		Tactics
	d12	Theology

Gifts: Belongings: Armor and Sword (2 points); Extra Move +3 (3 points); Hooves (1 point); Increased Trait: d8 to d10 (4 points); Superior Item: Sword; Sacerdotal Indulgence: Ardentine Factionnaire (1 point)

Flaws: Duty to the Holy Order of Ardent (-3 points); Honorable (-4 points); Overconfident (-3 points)

Armor: Plate Mail (Soak d8)

Weapons: Calendar Sword (Strength d10)

Spell Lists: Sacerdotal Magic — Acolyte; Sacerdotal Magic — Ardentine Factionnaire

Magic Points: 22

Spell Casting Skills:

Aegis 1 (Adept)

Deflection 1 (Adept)

Fulguration 3 (Adept)

The Prayer for Generosity 1 (Adept)

The Prayer for Kindness 1 (Adept)

The Prayer for Love 1 (Adept)

The Prayer for Self-Control 1 (Adept)

The Prayer for Zeal 1 (Adept)



Good Burgundafora the Charismatic



Of small build having a pleasant face, Burgundafora often goes by the nickname “Gunny.” After a few minutes, even the most secretive of people might find themselves talking to her as if they have found a long-lost friend with whom they must share their adventures and their secrets. Within her heart, Gunny feels that it is her mission to bring light to the world, both literally, in terms of lighting the lamps of the cities, and figuratively, by allowing folks to confess their transgressions. Gunny is well aware that she is a Charismatic, but being a humble sort she does little to attract attention to herself, because she constantly puts the interests of others ahead of her own, and the veneration that might be heaped upon her by Hyperduliants and the like might only serve to distract her from her good works.

Body d4, Speed d6, Mind d8, Will d4

Mouse d4 Weapons: Claws, Teeth Habitat: Forest Sense Tests: Listen, Smell

Lamplighter d8

Charism: Levitation d12

Charism: Reading of Hearts d10

Skills (with Favorite Use)

d4	d8		Climbing
d4			Contortionist
			d10 Dodge (while fleeing)
			d10 Etiquette (being so artless that people give away their secrets without realizing it)
			d10 First Aid (treating falls and burns)
			d10 Geography (Calabria)
	d8		Hiking
	d8		Literacy
		d10	Psychology
d4			Stealth
			d10 Streetwise (being so artless that people give away their secrets without realizing it)
	d8		Theology

Gifts: Claws (1 point); Extra Trait d4 x2 (6 points); Keen Ears (1 point); Ne Vile Fano (1 point); Teeth (1 point)

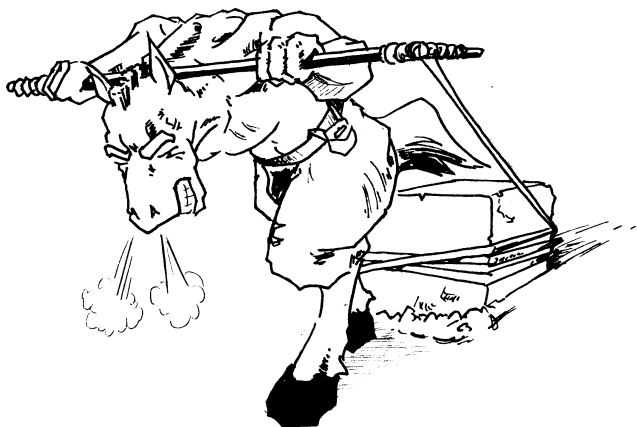
Flaws: Naïve (-1 point); Pacifist: Total Non-Violence (-5 points); Poverty (-4 points)

Armor: Padded Robes (d4 & Soak d4)

Weapons: None



Brother Indigne the Haimorr



Indigne does not speak much about his life previous to joining the diocesan order of Haimorrous at Assidu. As part of his indulgence to join the order, he dragged an eight-stone block back and forth from Sauldre to Assidu eight times. Today Indigne has trouble reconciling his urges to remain humble with his passion for greater tests of Strength and suffering as abasements to purge his worldly nature.

Body d12, Speed d8, Mind d6, Will d10

Horse d4

Weapons: Hooves

Habitat: Plains

Sense Tests: Spot

Priest d8

Skills (with Favorite Use)

	d4	First Aid (on Horses)
d4		Hiking
	d8	Literacy
	d8	Meditation
	d10	Resolve (when bare-chested and without armor)
d4		Tactics
	d8	Theology
	d4	Torture (on Haimorrs)

Gifts: Extra Hit point +2 (8 points); Extra Move +3 (3 points); Hooves (1 point); Ne Vile Fano (1 point); Sacerdotal Indulgence: Haimorr (1 point)

Flaws: Eerie (-2 points); Ill-Favored (-2 points); Poverty (-4 points); Showoff (-2 points)

Armor: None (Soak d8)

Weapons: None

Spell Lists: Sacerdotal Magic — Acolyte; Sacerdotal Magic — Haimorrous

Magic Points: 18 (currently 8 because of 2 Delayed Mortifications and 4 Delayed Prayers for Zeal)

Spell Casting Skills:

Mortification 3 (Adept)

The Prayer for Generosity
1 (Adept)

The Prayer for Humility 1
(Adept)

The Prayer for Love 1
(Adept)

The Prayer for Self-Control
1 (Adept)

The Prayer for Zeal 1
(Adept)

Stigmata 2 (Adept)



Thêritas de Porteur-du-Soleil, the Heliodrome



Many years ago, Thêritas' grandfather told him to never forget his roots, which flourished when the temples of Heliodromency were evident throughout all of Avoirdupois territory. A disagreeable, haughty lad, he was notorious for bullying other kids. When Thêritas came of age, his rich relatives sponsored him to have him schooled in the dying arts of Heliodromency, and they had forged for him the ceremonial Flamberge he uses to this day. Where once he was convinced of his superiority, these days Thêritas has moments where he doubts the destiny that has been chosen for him.

Body d8, Speed d4, Mind d8, Will d12

Horse d4

Weapons: Hooves

Habitat: Plains

Sense Tests: Spot

Elementalist d10

Korax d6

Skills (with Favorite Use)

d4			Hiking
	d10		Literacy
	d10		Lore: Elementalism
		d6	Lore: Heliodromency
	d10	d6	Meditation
		d6	Resolve
		d4	Spell-Throwing (with <i>Pilum of Fire</i>)
		d6	d4 Sword (with my Favorite Sword)
d4			Tactics

Gifts: Belongings: Sword (1 point); Extra Move +3 (3 points); Extra Trait: d4 (3 points); Hooves (1 point)

Flaws: Honorable (-4 points); Misbeliever (-3 points); Proud (-3 points)

Armor: Reinforced Leather (d8, d4 & Soak d8)

Weapons: Flamberge (¾-Stone Sword: To-Hit 2d4; Damage d12, d8 & Strength d8)

Spell Lists: Apprentice Elementalist; Air Journeyman; Earth Journeyman; Fire Journeyman; Water Journeyman

Magic Points: 22

Spell Casting Skills:

Avert Air 1 (Adept)	Create Air 1 (Adept)	Destroy Air 1 (Adept)	Destroy Water 1 (Adept)	Mold Fire 1 (Adept)	Scry Earth 1 (Adept)
Avert Earth 1 (Adept)	Create Earth 1 (Adept)	Destroy Earth 1 (Adept)	Mold Air 1 (Adept)	Mold Water 1 (Adept)	Scry Fire 1 (Adept)
Avert Fire 1 (Adept)	Create Fire 1 (Adept)	Destroy Fire 1 (Adept)	Mold Earth 1 (Adept)	Scry Air 1 (Adept)	Scry Water 1 (Adept)
Avert Water 1 (Adept)	Create Water 1 (Adept)				



Brother Sigibert de Véridique, the Monophysite



Every town needs a Priest, and the hamlet of Véridique is no exception, so they were happy to receive Brother Sigibert when he arrived to set up a humble service. Over time, the people became used to his eccentricities and his jumpiness, which is to be expected from city folk. What few people know is that Sigibert is a fervent believer in the forbidden heresy of Monophysisme — his own theory is that he himself has an inherited quality within his flesh and blood to summon forth miracles worthy of the great Helloise herself. In his private sanctum, Sigibert practices personal rituals to purge his mind of chattering thoughts, attempting to use the craft of Atavism to clear his mind and to tap into the power that he is sure exists within himself.

Body d8, Speed d6, Mind d4, Will d10

Horse d8

Weapons: Hooves

Habitat: Plains

Sense Tests: Spot

Priest d12

Skills (with Favorite Use)

d8	d6	Atavism: Inner Might (when in <i>Purgation</i>)
d8	d12	Atavism: Reserves of Strength (when in <i>Purgation</i>)
	d8	Disguise (as a Penitent)
d8		Hiking
	d12	Literacy
	d12	Meditation
d8		Tactics
	d12	Theology

Gifts: Atavism (3 points); Extra Move +3 (3 points); Hooves (1 point); Sacerdotal Indulgence: Monophysite (1 point)

Flaws: Misbeliever (-3 points); Poverty (-4 points); Skittish (-3 points)

Armor: None (Soak d8)

Weapons: None

Spell Lists: Sacerdotal Magic — Acolyte; Sacerdotal Magic — Monophysisme

Magic Points: 22

Spell Casting Skills:

The Prayer for Generosity
1 (Adept)

The Prayer for Love 1
(Adept)

The Prayer for Temperance
1 (Adept)

The Prayer for Humility 1
(Adept)

The Prayer for Self-Control
1 (Adept)

Purgation 4 (Adept)

Steganography 2 (Adept)



Reverend Father Foulques de Génèreux, the Orchomene



The product of rich parents, Foulques was a bit of a disappointment to his family at first, as he showed no talent for the arts of chivalry and war. After a few failed attempts to apprentice at various magical colleges, Foulques found his calling in the diocesan order of Orchomency at Génèreux. Under his leadership, his parish has grown in size and wealth due to increased tithes and donations from the many who support his sermons and his festivals. Today, Foulques not only manages the local diocese but also the estate he has inherited from his family. There are those in the Church who believe that he may have too much worldliness within him to sustain either office for very long.

Body d8, Speed d8, Mind d12, Will d6

Horse d4

Weapons: Hooves

Habitat: Plains

Sense Tests: Spot

Priest d10

Skills (*with Favorite Use*)

	d8	Administration (on his personal estate)
	d8	Carousing (at Orchomencial meetings)
d4		Hiking
	d10	Literacy
	d10	Meditation
	d4	Research (for matters of Theological interest)
d4		Tactics
	d10	Theology

Gifts: Extra Move +3 (3 points); Hooves (1 point); Sacerdotal Indulgence: Orchomency (1 point); Ordainment: Presbyter (2 points); Wealth (5 points)

Flaws: Corpulent -3 (-3 points); Gluttonous (-1 point); Lustful (-3 points); Poor Vision (-3 points)

Armor: None (Soak d8)

Weapons: Quarter-Stone Sword (To-Hit d8; Damage d12 & Strength d8)

Spell Lists: Sacerdotal Magic — Acolyte; Sacerdotal Magic — Orchomency

Magic Points: 16 (currently 12 due to 4 Delayed Prayers for Zeal)

Spell Casting Skills:

Pillar of Faith 2 (Adept)

The Prayer for Generosity 1 (Adept)

The Prayer for Humility 1 (Adept)

The Prayer for Kindness 1 (Adept)

The Prayer for Love 1 (Adept)

The Prayer for Zeal 1 (Adept)

Redemption 4 (Adept)



Sister Jardinière de Lyore, the Palingénésien



In the Lyore valley, the differences between the eschewing of worldliness that is the core doctrine of S'allumer and the respect for the natural world that is the Old Faith of Lutarism have become a synthesis of folk tales and celebrated rituals. A product of humble beginnings, Jardinière does not speak with the cultured accent of most Priests, nor does she dress in the impractical finery that is the customary habit of the Sacerdotal. Since humility is a virtue, she does not make a point of her beliefs nor does she correct the statements of others — rather, Jardinière believes it is her duty to help people any way that she can, for the greater good.

Body d6, Speed d6, Mind d8, Will d10

Horse d4

Weapons: Hooves

Habitat: Plains

Sense Tests: Spot

Priest d12

Second Sight d8

Skills (with Favorite Use)

		d8	Augury
		d4	First Aid (on Horses)
		d8	Herbalism (for the Lyore Region)
d4			Hiking
	d12		Literacy
		d8	Lore: Blessed (venerated figures)
	d12		Meditation
		d8	Physician (when treating Horses)
d4		d8	Sixth Sense
			Tactics
	d12		Theology

Gifts: Extra Move +3 (3 points); Extra Trait: d6 (7 points); Hooves (1 point); Hospitality (2 points); Sacerdotal Indulgence: Palingénésie (1 point)

Flaws: Pacifist: Total Non-violence (-5 points); Soft-Hearted (-4 points); Superstitious (-1 point)

Armor: Padded Robes (d4 & Soak d8)

Weapons: None

Spell Lists: Sacerdotal Magic — Acolyte; Sacerdotal Magic — Palingénésie

Magic Points: 24 (currently 18 because of 3 Delayed Prayers for Self-Control and 3 Delayed Prayers for Zeal)

Spell Casting Skills:

Consecration 1 (Adept)

The Prayer for Humility 1 (Adept)

The Prayer for Love 1 (Adept)

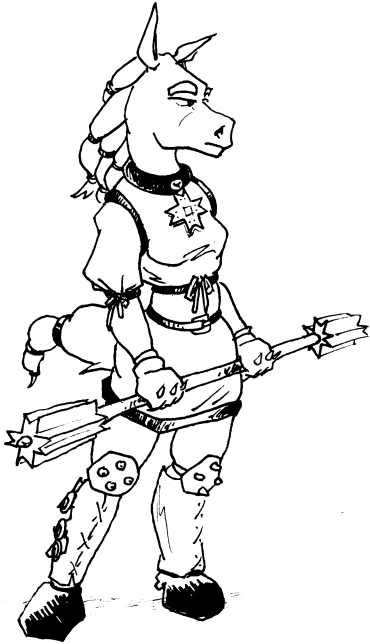
The Prayer for Self-Control 1 (Adept)

The Prayer for Temperance 1 (Adept)

The Prayer for Zeal 1 (Adept)



Sister Prudente d'Éloge, the Passarellite



The eldest of four daughters, Prudente broke her father's heart when, instead of marrying, she apprenticed to the Holy Order of Passarelle. At first, her father forbade her to join, but a surprise donation from her wealthy aunt allowed her to travel and set up lodging without her father's consent. Perhaps it is this need to prove herself right that explains Prudente's habit of pushing herself to her limits, and sometimes past them. After a recent trip to Epinian and back, where she defended Church officials from the assaults of Chevernaise and bandit gangs, Prudente is pondering becoming a mendicant and journeying through Calabria on a personal quest to better understand her place in the scheme of things.

Body d12 & d4, Speed d8, Mind d6, Will d8

Horse d4 Weapons: Hooves Habitat: Plains Sense Tests: Spot

Priest d10

Skills (*with Favorite Use*)

d4		Hiking
	d10	Literacy
	d10	Meditation
	d8	Resolve (when defending others)
	d12	Staff (with my favorite staff)
d4		Tactics
	d10	Theology

Gifts: Capitulary: Passarellite (1 point); Extra Move +3 (3 points); Increased Trait: d12 to d12 & d4 (6 points); Hooves (1 point); Sacerdotal Indulgence: Passarellite (1 point)

Flaws: Duty to the Holy Order of Passarelle (-3 points); Honorable (-4 points); Overconfident (-3 points)

Armor: Reinforced Leather (d8, d4 & Soak d12, d4)

Weapons: Staff

Spell Lists: Sacerdotal Magic — Acolyte; Sacerdotal Magic — Passarellite

Magic Points: 18 (currently 12 because of 3 Delayed Prayers for Self-Control and 3 Delayed Prayers for Zeal)

Spell Casting Skills:

Lorica 1 (Adept)

Master Stroke 1 (Adept)

Pillar of Faith 2 (Adept)

The Prayer for Generosity 1 (Adept)

The Prayer for Humility 1 (Adept)

The Prayer for Kindness 1 (Adept)

The Prayer for Self-Control 1 (Adept)

The Prayer for Temperance 1 (Adept)

The Prayer for Zeal 1 (Adept)



Father Enguerrand de Moulin-à-vent, the Penitent



Enguerrand is what most people think of when they envision the Priests of S'allumer: well-spoken, friendly, fastidious, and serene. Many people in his home parish have thanked him for showing them the errors of their worldly ways. While it would appear that Enguerrand would have a promising career ahead of him, he finds that he has no head for the figures and administration necessary to become an abbot. He has already started preparations to leave his position and take the word of Helloise on the road, although he humbly admits that it has been a long time since he has left the comforts of civilization for a bed of rocks and a roof of stars.

Body d8, Speed d6, Mind d10, Will d8

Horse d4

Weapons: Hooves

Habitat: Plains

Sense Tests: Spot

Priest d12

Cleric d4

Skills (*with Favorite Use*)

d4			Hiking
	d12	d4	Literacy
	d12	d4	Meditation
		d8	Oratory (preaching the doctrine of S'allumer)
d4			Tactics
	d12	d4	Theology

Gifts: Extra Move +3 (3 points); Extra Trait: d4 (3 points); Hooves (1 point); Hospitality (2 points); Ordainment: Ordinary (1 point); Sacerdotal Indulgence: Penitent (1 point)

Flaws: Duty to Church of S'allumer (-3 points); Gregarious (-1 point); Pacifist: Total Non-violence (-5 points); Stubborn (-1 point)

Armor: Padded Robes (d4 & Soak d8)

Weapons: None

Spell Lists: Sacerdotal Magic — Acolyte; Sacerdotal Magic — Penitence

Magic Points: 24 (currently 18 because of 3 *Delayed Prayers for Self-Control* and 3 *Delayed Prayers for Zeal*)

Spell Casting Skills:

Healing I 3 (Adept)

Pillar of Faith 2 (Adept)

The Prayer for Generosity 1 (Adept)

The Prayer for Humility 1 (Adept)

The Prayer for Love 1 (Adept)

The Prayer for Penance 1 (Adept)

The Prayer for Self-Control 1 (Adept)

The Prayer for Zeal 1 (Adept)

Repudiation 3 (Adept)

Sanctuary 1 (Adept)

Scry Spirit I 1 (Adept)





A CRISIS OF FAITH

Being a Passion Play wherein Ambition, Greed, and Worldly Matters May Lead those of the Cloth to Tragedy and Ruin

Attention! The text that follows explains in detail an adventure involving mystery, deceit, and even violence. This section is for the purview of the Game Host only. Those players planning to experience the adventure must avert their eyes and must not read this section, lest they spoil their own enjoyment.

The Characters

Bettencourt (p. 121): Former Ardentine Factionnaire, stripped of his position and status as a result of political maneuverings. He was accused of excess and intemperance when he used violence against a fellow penitent. Because of treachery, he was refused trial by order and was instead subject to Hierarchical Clerical Law. He was convicted of actions against the Church and sentenced to expulsion from the ranks of the Capitular Orders.

Fortienne (p. 122): Former Ardentine Factionnaire, now on sabbatical as a Hyperduliant in good standing. She is a good friend of Bettencourt, and seeks to have him reinstated.

Metropolitan Charegiselus (p. 124): Metropolitan of Chalon-sur-Sauldre, and advisor to the Archbishop of the Royal House. Found Bettencourt to be too intrusive in matters of tithe gathering in his hometown, and by gathering incriminating evidence against his friend Fortienne, managed to have Bettencourt tried and convicted under Clerical Law. Now seeks to insure that Bettencourt poses no further threat to his position or his ambitions.

Archbishop Alderic du Chaussé (p. 125): The Church Liaison to the royal house; claims residency with the Metropolitan Charegiselus at his house in Chalon-sur-Sauldre.

Master Hunold (p. 127): (Avoirdupois) Master of the Ardentine Factionnaire, perplexed by the loss of Bettencourt.

Brother Thibaud (p. 129): (A Badger) Ardentine du Sang, dispatched originally when the accusations against Bettencourt were leveled.

Baron Guntram (p. 130): (Avoirdupois) A dissatisfied lord, suspicious of all of the Church's motives. He is a member of the Éteignoirs.

Duke Berenger de Crinière (p. 132): A Duke quite loyal to the King, brother to the Queen, but also suspicious of the Church.

Duchess Chlorinthe de Boulanger (p. 130): A Duchess loyal to Church and King.

Duke Lothaire d'Enclume (p. 133): Armorer to the King and his troops, supplier of weapons and armor to many of the S'allumer forces as well.

What Has Gone On Before

The expansion of S'allumer has caused an unusual division of power and resources within the demesne of the Avoirdupois. The church of S'allumer is pervasive, but it is monitored in its growth and expansion because it is effectively a foreign army and government operating within Avoirdupois lands. This means that there is some tension between officials in each hierarchy at every level of government. Tithes and excise are the same to the peasant toiling



in the field, but not to the Lord and the Bishop. The Archduke, while benefiting from the protection and services of the Church, is still burdened by the resources leaving his demesne and going to Triskellian. The Church, on the other hand, is restricted in its handling of its own lands because they are subject to different rulers.

What started out as a simple relationship has become increasingly complicated. In addition, the Church has instituted two separate lines of authority — one through the Hierarchy of the Priesthood, one through the Orders which report directly to the Holy See. This separate authority means that the Holy See still has authority not automatically routed through the Hierarchy, and can effectively police its own.

This policing is necessary. The Church tries to foster the best of morality and action in its adherents, but base worldly concerns like power and possessions often cloud the judgment of the most noble of souls. Corruption is at the heart of recent allegations against Church officials, allegations the Church can ill afford as it stands to occupy a secular seat of power. Specifically, the Archduke is considering filling the Avoirdupois' Emissary post with a member of the Church of S'allumer.

Emissary is an ambassadorial position in Triskellian, the communications link between the Holy See and various Calabrian political entities. It's not a position of real power (although the Emissary does control a flow of information), but it has always been strictly secular. The demesne of the Avoirdupois is arguably the most powerful political entity on Calabria, and a Church official occupying their post of Emissary would be a sign of a power shift both within the Avoirdupois lands and within the Church.

Recently, the former Ardentine Factionnaire Bettencourt has been tried by Clerical Law and not by his Order. This is unusual, because normally the Orders police their own members and are exempt from Clerical Law as administered by Hierarchy.

Behind the scenes operate the Eteignoirs, they who seek the destruction of the Church of S'allumer and the reinstatement of nobles as the supreme power. They are a mysterious lot, operating in the guise of all levels of society and within some of the Church's institutions. The Church, by contrast, has found the Éteignoirs impossible to infiltrate and difficult to expose.

Many currents run through the community of power. Some within the Hierarchical Church seek to move the Holy See to Chalon-sur-Sauldre, making the Orders loyal to the Archbishop of Sabon, and more closely tied with the Avoirdupois crown. Such may be the motive behind the appointment of a Church official to a position of secular power. The Archduke at the same time has been slowly moving to make his authority less subject to the whims of nobles by forming a standing army of professional soldiers. This idea may have been born of the balancing of power seen in the Church with Hierarchy and Order, but whatever the reason, it is popular among rich nobles and unpopular among the others. This army with no loyalty other than to the Archduke could move just as easily against nobles of the Avoirdupois as against any of their enemies.

Among the Orders there is tension, as the Ardentines are seen as controlling too much wealth and wielding too much authority. The Passarellites are viewed as recalcitrant to Church Law and uncooperative with High Justice. The Cenobites are felt as being too close to the Doloreaux. The Assiduines or "Convulsionaries" are accused of strange, heterodox, and even cruel behavior. The Conscientines are overly bookish and given to excess. The Ascetics and Honnetines are the only orders that are currently above suspicion.

Nobles of the border houses are poorer, more likely to tolerate the worship of Anu, less likely to cooperate with the Church, and generally less cooperative with the troops under the direct control of the Archduke. It is fertile soil for the Éteignoirs.





Getting the Players Involved

In order to get the players into the action, there has to be something that draws in their characters. Consider the characters' backgrounds — there are many avenues of approach that could start them on a path through the story.

Characters created for this campaign

- If any of the characters are of the Order of the Ardentine du Sang, they can be dispatched initially to collect the rogue Brother Thibaud, who can fill them in on his suspicions and the status of his investigation and what it implies.
- If any of the characters are of the Order of the Ardentine Factionnaire, they can be dispatched by the Master to help Fortienne in the investigation of the arrest, trial, and subsequent disappearance of Bettencourt.
- If any of the characters are clerics or priests of S'allumer, they could be alerted to the ambition of Charegiselus and some of the suspicion surrounding him by conferring at local places of worship.
- Any footpads or rather unsavory types looking for a job can eventually be directed to the door of Baron Guntram, who is always looking for potential spies. Specifically they will be directed to a building that is in his possession, but will never actually meet him, nor even know they are in his employ. Payment will be in unstamped gold coins.
- Avoirdupois nobility might find themselves the target of Éteignoir recruiters.
- Those who wish dispensation to trade in various regions or license to avoid tolls could approach one of the houses of the Dukes, and as a consequence be recruited to take a message pertinent to the adventure to an appropriate party.
- If a worshipper of Anu, a player could be directed to Duke Berenger de Crinière, or possibly Duke Lothaire d'Enclume with important correspondence.

Characters created for a previous campaign

- Scholars of magic could end up being directed to Charegiselus himself for admittance to the library at Chalon-sur-Sauldre, especially if they are obviously from non-Avoirdupois lands.
- Clerics or penitents of S'allumer wishing to join a Capitular Order could be routed through local penitents, and word of the unusual trial of one of the Orders' members would be a hot topic of gossip and speculation among those of any of the Orders.
- Characters could be entrusted, if in good standing or of high office, to convey a message or contract to one of the Dukes or the Archduke by a Lord or Noble from their own lands.
- Necromancers might have been directed by others or through their own curiosity to contact the Éteignoirs.
- Characters could be on the trail of Lystragones the Anathasian from the Rinaldi campaign. He will travel to the realm of Chalon-sur-Sauldre in an effort to ascertain if rumors of Autarch artifacts found at Ascétique and subsequent capture by the Marteau/Éteignoirs are true.
- Characters could be on the trail of Amalsand Jakoba from the Rinaldi campaign, who apparently is no longer in the swamps of Paludestris.



- Characters could be following rumors of Foud from the Phelan campaign seeking his previous master among the Éteignoirs.
- Characters could be following Hilliam Luce or even accompanying him, if he survived or escaped in the Doloreaux campaign — he might be set on recovering artifacts from the Saith Colann (the Barrows) or offering his services in Chalon-sur-Sauldre.
- Characters could be present at the direction of Selene DeLume from the Doloreaux campaign, if any are Lutarists. She is concerned about both the extent of training available to male Doloreaux among the Cenobites, and also at how much of Lutarism is detailed at the various libraries of S'allumer.

Sooner or later the characters are likely to fall in with the intrigues already underway, and some avenues of entry may allow them to jump right into the action. There are three main paths the characters will probably pursue:

- 1) The players may become involved in the search for Bettencourt with the Orders.
- 2) They may become involved in the Court intrigue surrounding Charegiselus, the Archduke and Archduchess, and the Archbishop Alderic du Chaussé.
- 3) They may end up working for or with the Éteignoirs, perhaps as pawns, perhaps as spies among the clergy, perhaps as more active agents.

How to Run This Adventure

Much of this game is tailored to intrigue and political maneuvering. This need not leave out your combat monsters, however, as toughs employed by the Éteignoirs, and the involvement of the Éteignoir Necromancers directly, can be tailored to the physical confrontation level of your group.

Another important note is that major events end up branching into different versions of this adventure, and in some the face of Avoirdupois politics can be changed quite a bit. Generally these branchings will occur at the end of major encounters or events involving the characters that determine which route future events take. The options available to the characters will be clear in some cases, not so clear in others, but it should be left up to them to determine the course. Most scenarios will be provided for, so very few character actions or decisions should be disallowed or cause you much consternation, aside from a person dead-set on disrupting the campaign.

Finally, dialogue has been provided for characters in the game that answers common questions the characters may have and also sets the tone and character of persons the players may meet.

Part the First: Opening Moves

The story begins with three distinct threads:

- The machinations of the **Church** and the Holy Orders;
- The intrigues of Avoirdupois court and the **State**; and
- The secret conspiracy of the Apostates, led by the **Éteignoirs**.

Depending on the make-up of your Player-Characters' party, you may find your adventure following one thread, two threads, or all three. Consult *Ironclaw*, p. 289-293, for advice on knowing your Players and the themes they like to pursue during their adventures.



Church

Events unfold that lead to clues to Bettencourt's disappearance. These clues may emerge from conversations with Sister Fortienne, Brother Thibaud, and/or Master Hunold. At this stage the adventure is a straightforward mystery, one best approached with reason rather than force. The primary clues, which can be garnered from conversation, clearly point to Metropolitan Charegiselus overstepping his bounds with regard to Bettencourt, and doing so for unknown reasons. The final clue will come from an overheard conversation between two clergy: The Metropolitan has had multiple meetings with two rhinos not of the clergy and probably, judging from their rather pedestrian garb, not of the nobility. The meetings themselves were conducted with unnecessary secrecy, and it's very much out of Charegiselus' character to consort with commoners. This trail leads to a poor noble family of rhinos who have adopted the Écorcheur name, to the rocky, unyielding lands they govern, and ultimately to their abandoned signal tower.

State

Characters learn of the maneuverings of Charegiselus within Chalon-sur-Sauldre through contact with the Dukes and/or senior clergy. There is strong opposition amongst the Dukes to giving Charegiselus such a visible secular position as Emissary, but no opposition has as yet been voiced. The Archduke himself has offered no further comment on the appointment. Player-characters at first may be little more than wallflowers, but by speaking to the right people at the right time they will be able to position themselves as participants. If not nobles themselves, their association with nobles will be critical in determining their involvement, and their ability to ingratiate themselves with the nobility will be very important. This part ends when the nobles finally voice their opinions about Charegiselus' appointment, and the players have been forced to align themselves either with the Dukes who oppose it or with the Archduke who desires it.

Éteignoirs

Whether working for the Éteignoirs knowingly or unknowingly, the characters gain information possibly harmful to the Dukes and the court — specifically, to the Archduchess. The message is simple: a veiled threat of the “we-know-what-you-did” kind attached to three lists. One list contains names which a little research will reveal to be those of Monophysite heretics, many outlawed by the Church. The second list is another series of names and places matched to a simple accounting of payments. The third list names the heretics on the first list and matches them with the individuals on the second in a clear progression out of Avoirdupois lands. In short, it's proof that the Archduchess has, for several years, been aiding and abetting the flight of heretics from Church justice. This is the Blackmail Message. The Éteignoirs will arrange for the Blackmail Message to get into the players' hands through an agent planted in the household staff — if willing agents, the players will be told to arrange for the Message's discovery; if pawns, they will be goaded or bribed into it.



Part the Second: Gambit

By this point, your Players will either be pursuing one thread, or they will have to divide their resources, which usually means splitting up. If your party does split up, it's a good idea to have a watch or other timer on hand. Spend about a half-hour to an hour with the group of Players at one scene, then switch and spend a like amount of time with the other

Church The signal tower in Écorcheur lands is well-guarded. A camp of rhinos (ten more rhinos than Player-Characters) guards the tower. There are only two approaches to entering it — either quiet infiltration past the guards, or a major assault. If the characters choose the former, they must be very good; if the latter, they'll need to call on a group of Holy Knights to succeed. They'll get the help if they make known their suspicions that a member of the Orders is held there.

State The Dukes speak out against giving Charegiselus the position of Emissary and bring to bear their influence on the Archduke. The Archbishop threatens each of their families with removal of Church favor, while the Archduke is left to fend off accusations of power consolidation and complicity with Triskellian. The players must reconsider their positions and will find that everyone involved is being pressured to change sides. The action at this stage involves the building of various factions, with Court officials and Nobles reaching out into their communities to stabilize their power bases and make alliances at every level of society.

Éteignoirs The Blackmail Message can be used in one of two ways. The Éteignoirs recognize that their pawns/agents (the players) are in the best position to determine the proper approach to its use:

- 1) Direct blackmail of the Archduchess into influencing the Archduke's relationship with the Church; or
- 2) As a plant in the possession of a Church official, whom they can then bring to the Archduke's attention.

Refusal to do either will bring the wrath of the Éteignoirs down on the players. The Blackmail Message will be discovered in the possession of the players by Baron Guntram, who will denounce them as traitors. Such a turn of events could push the players into the Court storyline — not as Nobles or well-to-do individuals, but as witnesses and suspects under threat of execution.





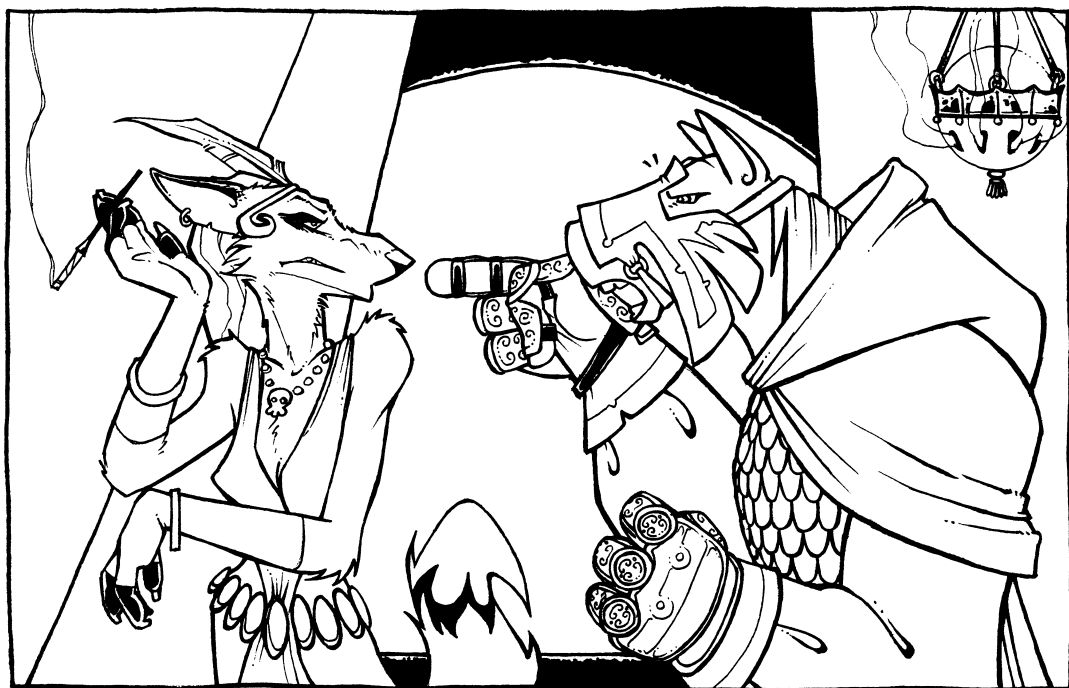
Part the Third: Schemes

In this part the three storylines begin to intertwine. At this stage it all centers around the Blackmail Message. Characters involved in the Orders storyline return with evidence incriminating Charegiselus in nefarious deeds, to which Bettencourt can provide eyewitness testimony... if still alive.

Church The assault upon the Écorcheurs' tower will reveal incriminating evidence against Charegiselus, from both written agreements (to hold Bettencourt at least until Charegiselus' appointment as Emissary) captured in the raid and from Bettencourt himself (if freed alive). This evidence can be brought to the Court. The connection between Charegiselus' malfeasance and the Blackmail Message might provide enough reason to believe that the Message was a machination of the Metropolitan. Archbishop Alderic will certainly claim that Charegiselus acted without Church complicity. If the Message was secretly used against the Archduchess, she will feel honor-bound to reveal that she's been blackmailed and will do so. Even if the Blackmail Message was not used against her and was instead planted on a member of the Clergy, it will still be enough to cause the Metropolitan (despite his innocence in this matter) to lose his position and any hope of appointment as Emissary. Bettencourt himself, if still alive, will be invited to join the Order Ardentine once more, and encouraged by Brother Thibaud to join the Ardentine du Sang.

State If no Player-Characters are involved in the Éteignoirs storyline, it will be up to the Host to determine whether the Message is used to blackmail the Archduchess or if it is planted. Whichever occurs, the Court is obviously impacted by its revelation, and will turn to investigating either the Blackmail Message or its origin. While this might well achieve the Dukes' goal of preventing the appointment of Charegiselus, it would severely destabilize the government if an unresolved investigation led to open warfare between Church and State. The Éteignoirs will be operating on the other end to ensure this outcome. Player-characters will be involved in investigating for the Court or Dukes, and could face violent Éteignoir action. The Host may choose whichever storyline personal preference dictates.

Éteignoirs If the Blackmail Message has been used against the Archduchess she will persuade her husband to stick to his original decision and appoint Charegiselus as Emissary. If it's been planted, the Archduke's wrath falls on the Church and the Archbishop. In the former case, the rescue of Bettencourt and the evidence provided results in the Archduchess revealing the blackmail. Either way, Player-Characters working with the Éteignoirs will have to delay or possibly murder investigators and do their best to make the Church look guilty of complicity in the Blackmail Message — and thereby ensure open warfare between Church and State.



Part the Fourth: Schism

With the Holy Orders and the Avoirdupois Court reeling from recent revelations and the Church under a cloud, the Éteignoirs plan to hammer away at all parties and destabilize the situation still further — to the point of war if possible. To this end, official Church documents which appear to be the Hierarchical Church's plan for moving the Holy See from Triskellian to Chalon-sur-Sauldre turn up in a rather timely fashion. The documents start at the top with plans for appointments and dismissals, and go right on down to detailed plans regarding who gets office space where. It names names, but Charegiselus takes flight, making it even more difficult to determine if the plans for the move are genuine. Church functionaries are liable to be surprised by the plans, muddying the waters still further. Regardless as to whether or not they're real, the Archduke finds the idea appealing: the Church will seem less like an occupying foreign power and more like an ally. For similar reasons the clergy of Chalon-sur-Sauldre strongly support the move. The Dukes, who already fear centralization of power in the Archduke's hands, let alone a strengthening of the Church's power in Chalon-sur-Sauldre, will vocally oppose the plans and will be ready to resort to civil war. Will the Archduke make the grab for power or will he be persuaded to announce his opposition?

Church

The ultimate aim of the Holy Orders is to expose any other players in the drama and to ensure that the Holy See remains in Triskellian. The new documents have exposed secret maneuverings that would move the Holy See. If it comes to war, the players may find themselves on the side of the Order and the See in Triskellian. To prevent this, they will be put on the trail of treachery, pursuing the Éteignoirs, and with Fortienne, Bettencourt, and possibly others, be sent to find out the truth — facing the threat of necromancy in Saith Colann (and incidentally meet up with investigators from the State storyline).

State

Life at court becomes very complicated. The revelation of the Blackmail Message requires some Nobles to engage in damage control, disproving the allegations contained within the Message, while the revelation of plans to move the See prompt other Nobles into pursuing Charegiselus to elicit from him the veracity or falseness of these plans. Investigation of further intrigue results in either confrontation with the Éteignoirs or war between Church and State.

Éteignoirs

Player-characters are not fighting Court investigators alone. Investigation of the Blackmail Message has triggered the next step of Éteignoir intervention — discrediting the Hierarchical Church in the eyes of the Holy See in Triskellian. To this end the Éteignoirs will give the players the false plans mentioned above, and it will be up to them to plant them where they will be found. The Éteignoirs know that similar plans have actually been made by Charegiselus, contingent upon him gaining power, of course, and if the real plans can be found instead, so much the better. They know that the Archduke and local Church officials would benefit from the move and would actually support the plans, whether they be true or false. The players must decide whether to plant the false plans or search for Charegiselus and/or his plans. Exposure of either set of plans will result in a pause in everything whilst the origin of the plans is investigated, in which case the Player-Characters may have to delay or murder more investigators in order to bring about one of two possibilities:

- 1) A division of Hierarchy and Orders and Archduke, with the Holy See, Nobles, and Archduke against the Hierarchical Church (a short battle weakening the Church); or
- 2) An alliance of the Archduke with the Church to accomplish the move against the will of the Nobles, the Holy See, and the Capitular Orders (a long and bloody battle, weakening everyone).

In short, the goal is war.

Part the Fifth: Dénouement

There are two likely conclusions for this series of events and conflicts: discovery of the Éteignoirs, or war. The Host should determine which is the more likely, given the actions of the characters involved, both Player-Characters and non-player characters.

Discovery of the Éteignoirs

(Orders & Court) Characters in pursuit of the Éteignoirs will face them on the hostile ground of Saith Colann. Coded correspondence, if captured and deciphered, will prove Éteignoir involvement in the crisis, and may even provide the names of the traitors in the Court. If the players can return this evidence to the Court before the schism explodes into war, a united force can return to Saith Colann and rout the Éteignoirs from their hideout.

(Éteignoirs) Unless the Player-Characters can provoke a war they will have to flee. If they have any loyalty to the Éteignoirs they will escape to Saith Colann and warn them of the coming siege.



The overall situation will remain tense and awkward for a time, but the moment of crisis will have passed. Charegiselus will attempt to set himself up as a new power in a foreign land, possibly turning to necromancy should his bent be such. He will, in the meantime, also do his best to muddy the waters with other exposures and allegations against virtually all of the Orders and Dukes.

War

(Orders) If there is a war, the Orders will side with the Church in Triskellian no matter what, even if it means battle with the clergy in Chalon-sur-Sauldre. Nothing must allow the Holy See to be moved out of Triskellian. To this end the Player-Characters must do their part to prevent an assault on the city.

(Court) In the event of warfare, the players may be called upon to take charge of troops in a major battle. They may end up with the Archduke, either against the Orders or against the Hierarchical Church.

(Éteignoirs) This momentary chaos will be the ideal environment in which to assassinate higher Church officials and Masters of Orders. It is to this use that the players will be put.

The course of the war and the shape of the new government is left to the Host to decide, depending on with which side the players align themselves. Naturally, the players are free to choose to ignore this entire storyline and have it going on in the background while they pursue other activities, perhaps one of the Further Adventures in this book. They might not be very happy with the consequences, but that is their choice.

Meeting the NPCs

Questioning Brother Thibaud

A veteran of many investigations of the Ardentine du Sang, Thibaud has found that one gets farther by listening politely than by making demands or threats. Any conversation with him may turn the tables — *he* may start asking the questions and the PCs may start answering them.

What is your name?

“My name is Brother Thibaud, bonded by Church and S’allumer with the charge of delivering Church Justice in all cases which call for it.”

What do you do?

“I assemble evidence in cases of wrongdoing, and prosecute to find the truth of the matter. In particular I am dispatched in affairs of the Capitular Orders.”

What are you doing here now?

“I am on an affair of the Church.”

(If pressed)

“I am actually going beyond my office. There was a certain Bettencourt, formerly of the Ardentine Factionnaire. I was to prosecute his case, but it was never brought before me. I am still puzzled by some of its aspects and currently am laboring to find the truth of a matter that has already been decided. A worldly preoccupation, to be sure, but one which will not let me rest.”





What do you know of the case?

“The case? Well, normally I would not discuss a case under my purview. This, however, is a case that has already been decided, so the justice of S'allumer need not be dimmed by my discussions. The case was brought by Metropolitan Charegiselus, and tried, in part, by him as well. It was Bettencourt's right to refuse these arrangements, yet he did not do so.”

Have you asked Bettencourt about his trial?

“Unfortunately, he is nowhere to be found. This weighs heavily in favor of the actions of Charegiselus, yet it troubles me. Charegiselus has branded him an enemy of the Church, and this is an edict that the Pontiff alone may declare. Bettencourt has not been seen since a fortnight ago.”

Do you know of anyone else who might know Bettencourt?

“Fortienne. She is a Knight of S'allumer in good standing, and she in particular was to be called as a witness to his character. She was never called, and I have yet to contact her.”

Why do you pursue a case that is already decided?

“It is my office to “Deliver the justice of S'allumer.” It is, therefore, my obligation to see that justice is indeed what is delivered in all cases. I have my doubts.”

What do you know of Charegiselus?

“Very little. He is of the Church Hierarchy, and reports directly to the Archbishop Alderic du Chaussé. He can be found at his station in Chalon-sur-Sauldre.”

Questioning Sister Fortienne

Once, Fortienne thought she would make an excellent Ardentine. However, after failing numerous tests and finding herself wracked with doubts about the tenets of their belief, she amicably left the order to reside at the Diocesan Order of Vigne Bucolique, practicing Orchomency. When she heard news of Bettencourt's trial, she felt old emotions stir within her and she felt moved to find out the truth.

What is your name?

“You may address me as Mother Fortienne, and I am a humble servant of S'allumer. I help others to walk the Shining Path.”

What do you do?

“I am a soldier of the Church of S'allumer. It is my station to see that the Church does not fall victim to the enemies of this world, and provide an environment... for justice... for all... the... excuse me. I am... distracted. If that is all... ”

Are you an Ardentine?

“I have taken a leave of absence from the Holy Order of Ardent. Such undertakings are not unusual. I still maintain my connection to the Holy Order of Ardent, and I am prepared to resume my former duties when such is my calling.”

(Fortienne will not volunteer this information, but she has become disaffected with being a Factionnaire and these days finds the Church at Vigne Bucolique, who practice Hyperdulia, to speak more personally to her.)



What do you know of Bettencourt?

“Bettencourt? Have you some report of him? He has gone missing a fortnight now, and when I last spoke to him it was his purpose to seek answers with Father Hunold, Master of our Order – excuse me, Master of the Holy Order of Ardent. Please say you have news. I know he was despondent and filled with anger over his expulsion from the Order, but he would not confide in me more than this. I am worried because he is reportedly being... pursued.”

(If pressed)

“He claimed it was his mission to rid the Order and the Church of corruption. What corruption he would not say, but it was plain that Charegiselus wished him gone from his city. I could not join him! It is not our station to pass judgment; it is for the du Sang to gather evidence and the Pontiff to ultimately decide wrongdoing! What he proposed was war against the Church. I still have faith in our justice and procedure.”

What were the charges against Bettencourt?

“The charges? I was never informed. Apparently they were of a magnitude to force him to give up his position in the Ardentines, but not enough to merit claiming him as a heretic. Since the trial, however, Charegiselus has branded him an enemy of the Church. Such information was not passed to the Masters of the Order by the Holy See, and so has not become our edict... yet. Beyond this I cannot say. I was not at the trial. I cannot speak to those events or his guilt.”

What do you know of Charegiselus?

“He is Metropolitan of Chalon-sur-Sauldre. Beyond this, he is the accuser of Bettencourt, and a church official. I have no connections with Church Hierarchy.”

What do you know of Brother Thibaud?

“Nothing. To what order is he bonded?”

What do you know of the Hyperdulia heterodoxy?

“What? Nothing. I have... uh... no interaction with the Passarellites. I mean the Hyperduliants. I just... don't... know anything.”

(If pressed)

“I... I fear that I must decline further conversation. I cannot speak without... without... misleading you. Please, don't ask me again.”


Questioning Master Hunold

An honest Avoirdupois, almost too good to be true, Master Hunold has upright posture and impeccable dress. He is unlikely to be found outside of Ardent, but should the players want to interview him about Bettencourt or a like matter, they can probably gain audience if they are polite and have good standing.

Who are you?

“I am Master Hunold. Welcome. I am Master of the Ardentine Factionnaire, the sword-wielding arm of the Church of S'allumer. May I offer you some of our meager hospitality?”





What do you do?

“I am the voice that speaks the will of the Pontiff to the Order. I am also the voice of the Order to the Holy See. I am caretaker of the soldiers in my home, and ear to those seeking the justice of S’allumer.”

What do you know of Bettencourt?

“Bettencourt. It is unfortunate. He spoke to me not twelve nights before now. He is accused of assault on one of the Church’s own, and chose not to seek justice from the Order or to contest the verdict.”

What did Bettencourt speak about?

“He would only say that he wished Fortienne to have my protection, should anything happen to him. (If Fortienne is present) He seemed to think that Charegiselus has some design on her (your) person. I asked him to elaborate, but he acted as though he would be causing me trouble.”

What do you know of Brother Thibaud?

“Brother Thibaud? I recall speaking of this to the Master of the Ardentine du Sang. Was he not the one designated as prosecutor of Bettencourt? I should think he has moved on, now that there will be no trial by the Order.”

What do you know of Charegiselus?

“I’m afraid I don’t know much beyond that he is the Metropolitan of Chalon-sur-Sauldre. Oh, wait... I recall Bettencourt mentioned him as being a possible candidate for appointment as one of the Archduke’s Emissaries.”

The Metropolitan Charegiselus

A very ambitious man, Charegiselus’ past is full of minor crimes and a lot of disappearing witnesses. He is well aware that Emissary to the Church puts him one step away from assuming the role of Archbishop. He is not a religious man but an ambitious one, and he prefers to maintain an aloof, haughty demeanor. The PCs are unlikely to gain audience with him unless they have unusually high status or if they use some incredible scheme.

What is your name?

“If you do not know, you have no business here. Officially I am Metropolitan Charegiselus, and as such I bid you good day.”

What do you do?

“I am Metropolitan of Chalon-sur-Sauldre. I am the supreme religious authority of this city and the extended will of the Pontiff. I am the light of S’allumer to this dark corner of Calabria. And, apparently, I am also your personal tutor.”

What do you know of Bettencourt?

“Bettencourt... Bettencourt... Gage! Bring me my files! Hmmm... Ah, yes! Enemy of the Church as directed by the great light of S’allumer Pontiff. Now I remember... excess of temper. Violence against no less than a fellow seeker of light. Assaulted and badly injured an innocent penitent. That penitent has since died, and by his Great Light’s Holy Order the guilty party has been branded an enemy of the Church. If you bring me his sword as proof, I can grant you the favor accorded by law for justice delivered in the name of S’allumer.”



What do you know of Fortienne?

| “Fortienne? I must say I’ve never heard of her.”

What do you know of Brother Thibaud?

| “I have no course with the Orders. I know nothing of any Thibaud, Brother or otherwise.”

Do you have any information on any problems within the Church?

| “No.”

Do you know Master Hunold?

| “I will reiterate... I have no course with the Orders.”

Questioning Baron Guntram

It is quite likely that the players may connect Baron Guntram to the plot. Guntram will receive the characters at his estate in Sauldre if they have some credentials. If he perceives a threat, he will dispatch Prester John to spy upon them and, if necessary, to eliminate them.

Who are you?

| “I am who I am. Baron Guntram of Rout-et-Axe. No more, no less. May I offer you refreshment? I realize it is a petty use of your time, but it would make me happy.”

What do you do?

| “What do I do? What every Lord does. I exist to fulfill a link in the chain of possession by the Archduke. I exist to be exploited by his love for the Church. I exist to slowly expire as my holdings are stripped like leaves from a tree. I beg your pardon — do I shock you with my frank speech?”

What do you think of the Church?

| “Let us not travel down that dark road.”

What do you know of the Éteignoirs?

| “I know that they are a mythical group dedicated to the impossible — ridding our once glorious land of the all-pervading Church. Such a group must be made up of either heroes or madmen — neither of which walk our streets. I do not believe such a group exists.”

Where might I find the Éteignoirs?

| “Where might you find the wind? It is everywhere, but there is no single place where it may be found. And even then, what would the wind mean to you?”


How might I contact the Éteignoirs?

| “Why would you want to? Contact an organization that exists in myth, to tell it what? To ask it what? What grand message would you convey to the mythic?”

[If pressed]

| “I do not know, personally. But I might know to whom messages can be delivered. Patience may be required, as myths are slow to reply.”





Questions the PCs may have for Arch Bishop Alderic du Chaussé:

This is the S'allumer liaison to the Royal family. He is a somewhat doddering old Avoirdupois, and often repeats a person's questions to him. He tries to maintain a regal bearing but tires quickly.

Who are you?

“Who am I? I am the Archbishop du Chaussé, and I am a humble seeker of truth and Penitence.”

What do you do?

“What do I do? That is a good question. Ask the Archduke or the Dukes, for of late they are very concerned with every word that drops from my lips. Perhaps they can reply, for right now I am resting. When I am in the Court, I am the Archbishop, and I do what an Archbishop does. When I am at home, I am a penitent groping blindly in this dim world for the Light that fills all of existence. I am a man trying to open his eyes.”

What do you know of Charegiselus?

“What do I know of Charegiselus? Do you mean *Metropolitan* Charegiselus? He is ... a good and loyal follower of S'allumer. [*Looks pained*] Can we speak of aught else, or later perhaps? I beg your pardon, but this worldly frame is complaining loudly.”

What do you know of Bettencourt?

“Bettencourt? What do I know of him? Is this person a friend of yours? I know of no such person, unfortunately.”

What do you know of Fortienne?

“What do I know of Fortienne? I don't know anyone of that name.”

What do you know of Brother Thibaud?

“What do I know of Brother Thibaud? I cannot say I have had the pleasure. Penitents of S'allumer are always welcome into my company.”

What do you know of the Éteignoirs?

“What's that? Éteignoirs? Oh, ancient enemies of the Church. We dispatched the last of them nearly a century ago. That is part of the reason the Church has re-established Ascétique. Bad business, that.”

Questioning Prester John

Prester John is not likely to be interrogated by the Player-Characters, unless they catch him scheming to incriminate someone or is otherwise up to some mischief.

Prester John is a “disposable character.” As Game Host, you can use him to prod the game's plot along if you feel he fills a niche, or you can leave him out. You could also use him for a completely different adventure.

Here are some sample ramblings that spectators might hear from Prester John, as he maintains his disguise as a mad prophet. His usual act is to ramble like this until people avert their eyes (which is what most people do when confronted by a blustering madman) and then he scrutinizes them or casts a spell without gestures or speaking at them.



“Alas for you! Hypocrites and mountebanks that you be, searching for souls and fools to forsake them – you travel the land, you scour the sea, and after you’ve got your converts you crush them twice-fold with the weight of your worldly rapacity! Blind fools!”

“Begone you ever-piercing apparatus, cutting all solidarity! For those who would break the window of our true reflections have eight sections of the world! Cast thee out, cast thee out with a vengeance! I do not believe in devils, I do not believe in demons – I only believe in you!”

“I see no day, so gray is the face of every mortal! Fly, fly and find the new green bough, for I tell of death that comes as a bone-white haze, taking the lost wretches who run all too late. These kings of beasts, now counting their days! The earth will shake, and death all around shall be your dowry!”

Should the PCs figure out what Prester John is about, or if they capture him, he will attempt to bluff them into thinking he’s mad. If that fails, he will come clean quickly.

Questioning Vaslov Jakoba

The motivations of Vaslov Jakoba are dubious at best. He is likely to become interested in the case of Bettencourt, but he will probably not become involved unless one of the PCs strikes his interest, if there is money offered for his sword, or if you can think of some other reason for him to become involved (such as if the PCs were involved in the adventure from *Rinaldi*, as Fabrizio di Rinaldi is Vaslov’s half-brother).

Like Prester John above, Vaslov is a “disposable character.” As Game Host, you can use him to prod the game’s plot along if you feel he fills a niche, or you can leave him out. You could also use him for a completely different adventure.

Who are you and what do you do?

“I am called Vaslov, and I am an adventurer in the truest source of the word. The world is a ripening fruit, and I am here to taste it in large bites.”

What do you know about Bettencourt?

“Should this name have meaning to me?”

(If Pressed.) “I believe I have seen this man. Large hands, with the furrowed brow of one who wishes all to believe that he is sincerely deep in thought on theological matters. A nice enough gentleman, but I doubt he has the perspicacity to succeed in the grand game he seeks to join.”

What do you know of Fortienne?

“The warrior-nun? I have little time for such people.”

What do you know of Brother Thibauld?

“He is a perceptive fellow, one who is old *and* wise — a rarity. I wonder if that is the result of unusual luck or unusual skill.”

What do you know of Metropolitan Charegiselus?

“The circle of politics around the high offices of the Church of S’allumer are the subject of the wagging tongues of cloistered monks and choir-boys; they are hardly the interest of vagabonds such as myself.”



Dramatis Personae

Good Bettencourt Autrefois des Factionnaires



A former Ardentine Factionnaire, Bettencourt has been stripped of his position and status as a result of political maneuverings when he discovered irregularities in the collection and use of tithes under Metropolitan Charegiselus' control and reported it to him. Because Charegiselus was in fact the mastermind behind the "irregularities" and directly responsible for them, Bettencourt was betrayed by the Church he was sworn to protect. One of Charegiselus' assistants was sent to buy him off or, failing that, silence him by force. Neither effort succeeded. He was accused of "excess" and "intemperance, in actions of violence against a fellow penitent", was refused trial by Order, and was instead subject to Hierarchical law. Bettencourt submitted to this because of a threat to have his friend Fortienne persecuted for heterodoxy. He was convicted of actions against the Church and expelled from the ranks of the Capitular Orders, whereupon he disappeared. Whilst it is believed that he fled, in actuality he had caught wind of Charegiselus' designs on the post of Emissary and is being held by ne'er-do-wells in the employ of the Metropolitan.

Body d8, Speed d8, Mind d8, Will d8

Horse d8 Weapons: Hooves Habitat: Plains Sense Tests: Spot

Priest d8

Skills (with Favorite Use)

	d8	First Aid (on Horses)
d8		Hiking
	d8	Literacy
	d8	Meditation
	d8	Resolve (when bare-chested and without armor)
	d8	Sword (with my favorite Calendar Sword)
d8	d8	Tactics (with other Ardentines)
	d8	Theology



Gifts: Belongings: Sword; Extra Move +3; Hooves ; Superior Item: Calendar Sword; Sacerdotal Indulgence — Ardent Factionnaire; Robustness +2

Flaws: Bad Reputation: Discharged from the Holy Order of Ardent (Uncommon, Strong); Honorable; Proud

Armor: Chain Mail (d12 & Soak d12)

Weapons: Half-Stone Calendar Sword (To-Hit 2d8; Damage d4 & Strength d8, Favored)

Spell Lists: Sacerdotal Magic — Acolyte; Sacerdotal Magic — Ardent Factionnaire

Magic Points: 14 (currently 8 because of 3 Delayed *Prayers for Self-Control* and 3 Delayed *Prayers for Zeal*)

Initiative: 2d8 **Defenses:** Dodge d8; Parry 2d8 **Move:** Dash 11, Stride 2

Spell Casting Skills:

Fulguration 3 (Adept)

Pillar of Faith 2 (Adept)

The Prayer for Generosity
1 (Adept)

The Prayer for Kindness 1
(Adept)

The Prayer for Love 1
(Adept)

The Prayer for Self-Control
1 (Adept)

The Prayer for Zeal 1
(Adept)

Bettencourt’s Motivations:

1. Remain pure to the ideals of S’allumer.
2. Expose corruption within the Church.
3. Survive.

Mother Fortienne of the Diocese of Vigne Bucolique



While Fortienne is an Ardent Factionnaire in good standing, she has taken a leave from the Order after failing numerous tests and finding herself wracked with doubts about their tenets of belief. She now resides at the diocesan order of Vigne Bucolique. Fortienne is a good friend of Bettencourt and seeks to have him reinstated. She is currently working with the Master of the Ardent Factionnaire, Master Hunold, to petition the Pontiff for clemency. Fortienne has only a vague idea of what was involved in Bettencourt’s unorthodox trial. She is covertly a devotee of the Hyperdulia heterodoxy, something that is not looked upon fondly outside of the Passerellites. For this reason she is wary about approaching Brother Thibaud, even though they share the same interest in finding Bettencourt.



Body d8, Speed d6, Mind d6, Will d12

Horse d8

Weapons: Hooves

Habitat: Plains

Sense Tests: Spot

Cleric d6

Priest d8

Passion: Boldness d8

Skills (with Favorite Use)

	d6	d8		Theology
				Dodge
	d6	d8		Literacy
	d6	d8		Meditation
			d8	Sword
			d8	Lore: History (Avoirdupois)
			d8	First Aid (on Horses)
d8				Hiking
d8			d4	Tactics (with Ardentines)
			d8	Resolve (when defending others)

Gifts: Extra Move +4; Hooves; Sacerdotal Indulgences: Ardentine Factionnaire, Hyperduliant; Ordainment: Ordinary

Flaws: Romance with Bettencourt, Unrequited; Soft-Hearted

Armor: Light Leather (d6 & Soak d8)

Weapons: Half-Stone Calendar Sword (To-Hit d8, d6; Damage d12, d4 & Strength d8, Favored)

Spell Lists: Sacerdotal Magic — Acolyte; Sacerdotal Magic — Ardentine Factionnaire; Sacerdotal Magic — Hyperduliant

Magic Points: 18 (currently because of 4 Delayed Prayers for Self-Control and 4 Delayed Prayers for Zeal)

Initiative: 2d8 **Defenses:** Dodge d8; Parry 2d8 **Move:** Dash 12, Stride 3

Spell Casting Skills:

Charity 3 (Adept)	The Prayer for Kindness 1 (Adept)	The Prayer for Zeal 1 (Adept)
Guidance 4 (Adept)		
Pillar of Faith 2 (Adept)	The Prayer for Love 1 (Adept)	Repudiation 2 (Adept)
The Prayer for Generosity 1 (Adept)	The Prayer for Penance 1 (Adept)	Sanctuary 1 (Adept)
The Prayer for Humility 1 (Adept)	The Prayer for Self-Control 1 (Adept)	

Fortienne's Motivations:

1. Remain pure to the ideals of S'allumer.
2. Save Bettencourt from the forces arrayed against him.
3. Survive.



His Excellency, the Metropolitan Charegiselus of Sauldre



The Metropolitan of Chalon-sur-Sauldre and advisor to the Archbishop of the Ducal House, Charegiselus is not a religious man, merely an ambitious one. He found Bettencourt to be too intrusive in matters of tithing, and by gathering incriminating evidence of heterodoxy against Bettencourt's friend, Fortienne, managed to have him tried and convicted under Hierarchical law. Charegiselus now seeks to ensure that Bettencourt poses no further threat to his position or ambitions.

Body d8, Speed d4, Mind d12, Will d12 & d4

Horse d8

Weapons: Claws

Habitat: Plains

Sense Tests: Listen, Smell

Cleric d12

Priest d12 & d4

Kyndranigar's Virtue of Intuition d12

Skills (with Favorite Use)

			d12	Administration (within the Church)
			d12	Bribery (Church officials)
			d12	Diplomacy (behind closed doors)
d8				Hiking
	d12	d12, d4	d12	d12 Literacy (Church texts)
			d12	Lore: Kyndranigar
	d12	d12, d4	d12	d12 Meditation (in Church)
			d12	Oratory (speaking in low tones)
d8			d8	Sword (with favorite Misericord)
				Tactics
	d12	d12, d4	d12	Theology (Clerical law)
			d8	Thrown Sword (with favorite Misericord)



Gifts: Sacerdotal Indulgence: Penitence; Luck; Ordainment: Bishop/Metropolitan; Wealth
Flaws: Agnostic; Corpulent -1; Wrathful
Armor: Superior Chain Mail beneath robes (d12 and Body d8, Favored)
Weapons: Superior Misericord (To-Hit d8, d4; Damage d6 & Strength d8, Favored)
Initiative: d12, d4 **Defenses:** Dodge d4; Parry d8, d4 **Move:** Dash 6, Stride 1
Spell Lists: Kyndranigar's Virtue of Intuition; White Magic — Apprentice; White Magic — Journeyman; White Magic — Master; Sacerdotal Magic — Acolyte; Sacerdotal Magic — Penitent
Magic Points: 38 (currently because of Delayed *Lazarus Heart*, 4 Delayed *Prayers for Humility*, 4 Delayed *Prayers for Self-Control*, 4 Delayed *Prayers for Temperance*, and 4 Delayed *Prayers for Zeal*)

Spell Casting Skills:

Benediction 2 (Adept)	The Prayer for Love 1 (Adept)
Charity 3 (Adept)	The Prayer for Penance 1 (Adept)
Circle of Protection 2 (Adept)	The Prayer for Self-Control 1 (Adept)
Cure II 4 (Adept)	The Prayer for Temperance 1 (Adept)
Fanaticism 3 (Adept)	The Prayer for Zeal 1 (Adept)
Flesh Ward I 4 (Adept)	Redemption 5 (Adept)
Guidance 4 (Adept)	Repudiation 2 (Adept)
Healing I 1 (Adept)	Sanctuary 1 (Adept)
Lazarus Heart 2 (Adept)	Scry Spirit I 1 (Adept)
Lesser Manifold 4 (Adept)	Succor 3 (Adept)
Life's Touch 4 (Adept)	Turn Unholy I 4 (Adept)
Pillar of Faith 2 (Adept)	White Magic Journeyman's Privilege 1 (Adept)
The Prayer for Generosity 1 (Adept)	White Magic Master's Privilege 1 (Adept)
The Prayer for Humility 1 (Adept)	

Charegiselus' Motivations:

1. Survive.
2. Maintain dignity and face.
3. Rise in power within the Church of S'allumer.





His Eminence, Arch-Bishop Alderic du Chaussé



Second only to the Pontiff of the Church of S'allumer, audience with Arch-Bishop Alderic is probably beyond most Player-Characters, unless they have unusual influence or have shown themselves to be of high character.

While Alderic claims residency with Metropolitan Charegiselus at his house in Chalon-sur-Sauldre, this close relationship is suspect, as the Metropolitan appears to be able to bend the ear of the Archbishop at will, and the Archbishop wields great influence with the Archduke. It is even more questionable as the Archbishop has recommended Charegiselus for the secular position of Emissary and gotten informal assurance that the appointment will be made.

Age has not been kind to His Eminence, and even though his post may be for life, time has taken its toll upon his senses. He may have to step down soon, and many wonder who he might name as his successor....

Body d6, Speed d4, Mind d6, Will d10

Horse d6

Weapons: Claws

Habitat: Plains

Sense Tests: Listen, Smell

Cleric 2d12

Priest d12 & d8

Functionary d6

Skills (with Favorite Use)

			d6	d6	Administration (within the Church)
			d6	d6	Bribery (faithless nobles)
			d6		Ciphering
				d6	Diplomacy (Church officials)
d6					Hiking
	2d12	d12, d8	d6	d12, d6	Literacy (Church texts)
					Lore: Kyndranigar
	2d12	d12, d8		d6	Meditation (in Church)
				d6	Oratory (leading holy mass)
d6					Tactics
	2d12	d12, d8		d12	Theology (Clerical law)



Gifts: Sacerdotal Indulgence: Penitence; Ordainment: Archbishop; Wealth
Flaws: Failing Health; Faltering; Frail; Honorable; Lame; Naïve; Pacifist: Total Non-Violence; Paroxysm; Poor Vision

Armor: None (Soak d4)

Weapons: None (Hooves: To-Hit d6, d4; Damage d6 & Strength d6, Favored)

Initiative: d12, d4 **Defenses:** Dodge d4; Parry d8, d4 **Move:** Dash 3, Stride 1

Spell Lists: White Magic — Apprentice; White Magic — Journeyman; White Magic — Master; Sacerdotal Magic — Acolyte; Sacerdotal Magic — Penitent

Magic Points: 54 (currently 30 because of Delayed *Lazarus Heart*, 5 Delayed *Prayers for Humility*, 2 Delayed *Prayers for Penance*, 5 Delayed *Prayers for Self-Control*, 5 Delayed *Prayers for Temperance*, and 5 Delayed *Prayers for Zeal*)

Spell Casting Skills:

Benediction 2 (Adept)	The Prayer for Generosity 1 (Adept)	The Prayer for Zeal 1 (Adept)
Charity 3 (Adept)	The Prayer for Humility 1 (Adept)	Redemption 5 (Adept)
Circle of Protection 2 (Adept)	The Prayer for Kindness 1 (Adept)	Repudiation 2 (Adept)
Cure II 4 (Adept)	The Prayer for Love 1 (Adept)	Sanctuary 1 (Adept)
Fanaticism 3 (Adept)	The Prayer for Penance 1 (Adept)	Scry Spirit I 1 (Adept)
Flesh Ward I 4 (Adept)	The Prayer for Self-Control 1 (Adept)	Succor 3 (Adept)
Guidance 4 (Adept)	The Prayer for Temperance 1 (Adept)	Turn Unholy I 4 (Adept)
Healing I 1 (Adept)		White Magic Journeyman's Privilege 1 (Adept)
Lazarus Heart 2 (Adept)		White Magic Master's Privilege 1 (Adept)
Lesser Manifold 4 (Adept)		
Life's Touch 4 (Adept)		
Pillar of Faith 2 (Adept)		

Alderic's Motivations:

1. Serve the Church of S'allumer.
2. Eschew worldliness.
3. Maintain dignity and face.

Master Factionnaire Hunold l'Inestimable of the Holy Order of Ardent



The Master Capitular of the Ardentes Factionnaire, Hunold is perplexed by the loss of Bettencourt and his choice to submit to Hierarchical justice rather than judgment by his peers. An honest Avoirdupois, almost too good to be true, Hunold is a noble and truly gracious soul, which makes him blind to subterfuge and complicity by others. He is working with Fortienne to ferret out the truth in Bettencourt's trial. Any allegations leveled against the Metropolitan will be forwarded by Hunold to the Archbishop, where they will be quickly intercepted by Charegiselus.



Body d10, Speed d10, Mind d10, Will d10

Horse d10

Weapons: Claws

Habitat: Plains

Sense Tests: Listen, Smell

Cavalier d12

Priest d12 & d8

Skills (with Favorite Use)

		d10	Dodge (while standing his ground)
d10		d4	Hiking (in Avoirdupois demesne)
		d10	Leadership (over Ardentines)
	d12 & d8	d8	Literacy (religious texts)
	d12		Lore: Heraldry
	d12 & d8	d8	Meditation (in fanes of S'allumer)
		d12	Resolve (when fighting in full Ardentine regalia)
	d12	d8	Riding (on my favorite jennet)
	d12	d12	Shield (with my Beauséant Shield)
	d12	d12	Sword (with my Calendar Sword)
d10		d10	Tactics (with other Ardentines)
	d12 & d8	d8	Theology (Ardentine history)
		d10	Tracking (in the plains)

Gifts: Capitulary; Extra Move +6; Hooves; Sacerdotal Indulgence: Ardentine Factionnaire; Ordainment: Master Capitular

Flaws: Duty to the Holy Order of Ardent; Honorable

Armor: Superior Chain Mail (d12 & Soak d10, Favored)

Weapons: Superior Quarter-Stone Calendar Sword (To-Hit 2d8; Damage d12 & Strength d10, Favored)

Initiative: 2d10 **Defenses:** Dodge 2d10; Parry 2d8; Block 2d12, d10 **Move:** Dash 16, Stride 4

Spell Lists: Sacerdotal Magic — Acolyte; Sacerdotal Magic — Ardentine Factionnaire

Magic Points: 30

Spell Casting Skills:

Aegis 1 (Adept)	The Prayer for Generosity	The Prayer for Self-
Deflection 1 (Adept)	1 (Adept)	Control 1 (Adept)
Fanaticism 3 (Adept)	The Prayer for Humility 1	The Prayer for
Fulguration 3 (Adept)	(Adept)	Temperance 1 (Adept)
Master Stroke 1 (Adept)	The Prayer for Kindness 1	The Prayer for Zeal 1
Pillar of Faith 2 (Adept)	(Adept)	(Adept)
Placidity 2 (Adept)	The Prayer for Love 1	Vigor 4 (Adept)
	(Adept)	

Hunold's Motivations:

1. Remain pure to the ideals of S'allumer.
2. Serve the Holy Order of Ardent.
3. Survive.



Brother Thibaud, Capitular of the Ardentine du Sang



The agent of the Ardentine du Sang, who had been dispatched when the accusations against Bettencourt were leveled, he is still investigating the goings on of Bettencourt's case, despite the matter having been officially closed. A strong sense of duty is coupled with a healthy dose of suspicion. His investigations have turned up several troubling instances of deception and apparent errors of accountancy, some of which point to a high official. He now seeks to interview Bettencourt, who may know the official involved. He has a piercing gaze and a terse manner.

Body d8, Speed d6, Mind d10, Will d8

Badger d8 Weapons: Claws, Teeth Habitat: Forest Sense Tests: Smell

Priest d8

Skills (*with Favorite Use*)

	d8	Criminology (matters of the Church)
	d12	Dodge (when Retreating)
	d8	Literacy
	d8	d8
		Meditation (at fanes of S'allumer)
d8		Resolve
	d12	Sixth Sense (when in the forest)
d8		Stealth
	d6	Sword (with my Favorite Sword)
	d8	d12
		Theology (matters of religious inquiry)
d8		Tracking

Gifts: Claws; Luck; Teeth

Flaws: Curious; Overconfident; Single-Minded

Armor: Heavy Leather (d8 & Soak d8)

Weapons: Quarter-Stone Sword (To-Hit 2d6; Damage d12 & Strength d8)

Initiative: d10, d6 **Defenses:** Dodge d12, d6 **Move:** Dash 6, Stride 1

Spell Lists: Sacerdotal Magic — Acolyte; Sacerdotal Magic — Ardentine Factionnaire

Magic Points: 16 (currently 10 because of 3 Delayed *Prayers for Self-Control* and 3 Delayed *Prayers for Zeal*)

Spell Casting Skills:

Gift of Tongues 3 (Adept)

Guidance 4 (Adept)

The Prayer for Generosity 1 (Adept)

The Prayer for Humility 1 (Adept)

The Prayer for Kindness 1 (Adept)

The Prayer for Love 1 (Adept)

The Prayer for Self-Control 1 (Adept)

The Prayer for Temperance 1 (Adept)

The Prayer for Zeal 1 (Adept)

Repudiation 2 (Adept)

Sanctuary 1 (Adept)

True Measure 3 (Adept)

Two-for-One Stride 3 (Adept)



Thibaud's Motivations:

1. Remain pure to the ideals of S'allumer.
2. Seek the truth.
3. Survive.

Duchess Chlorinthe de Boulanger



A duchess loyal to both the Avoirdupois Manor and the Church of S'allumer, Chlorinthe is the head of the Boulanger family, the richest Avoirdupois family in terms of lands and material wealth. It is in their best interest to keep the situation as it lies, as any change at all could alter their fortunes or status. Until Duchess Chlorinthe feels she has amassed enough material wealth, she will do everything she can either through influence or guile to keep any changes from taking place that might jeopardize her family's future – and such changes include Charegiselus' bid for the post of Emissary.

Body d8, Speed d8, Mind d8, Will d6

Horse d8

Weapons: Hooves

Habitat: Plains

Sense Tests: Spot

Diplomat d12

		Skills (with Favorite Use)	
		d12	Administration (Avoirdupois households)
	d12	d8	Bribery (for employing spies)
		d12	Ciphering (counting money)
	d12	d12	Diplomacy (with other Avoirdupois)
	d12		Fast-Talk
		d8	Heraldry (the richer Nobles)
d8			Hiking
	d12		Psychology
		d8	Sword (with my favorite Sword)
d8		d8	Tactics (defensive positions)

Gifts: Extra Move +3 (3 points); Hooves (1 point); Wealth

Flaws: Envious; Honorable; Proud

Armor: Superior Chain Mail (d12 & Soak d8, Favored)

Weapons: Superior Quarter-Stone Sword To-Hit 2d8; Damage d12, d4 & Strength d8, Favored)

Initiative: 2d8 **Defenses:** Dodge d8; Parry 2d8 **Move:** Dash 8, Stride 2

Chlorinthe's Motivations:

1. Maintain or increase the power and influence of the Boulangers.
2. Survive.
3. Spy on Charegiselus, who must be up to something.



Baron Guntram of Rout-et-Axe



A vocal and dissatisfied minor noble, Guntram is suspicious of all the Church's motives, but the Church is not suspicious of him — all too often he has been heard to wish that the Éteignoirs were real, which is hardly in keeping with the secretive nature of that dark brotherhood. However, the Baron is a genuine member of the Éteignoirs, and employs a number of spies and footpads disguised as merchants and pilgrims. His purpose is not revealed to these employees; they merely work for the gold. His holdings are in the south on the border of Avoirdupois lands, but he still makes his home in the capital of Chalon du Sauldre. He has heard hints about Charegiselus' problems with Bettencourt. He seeks to gain more information and, should he get it, bend the Metropolitan to the will of the Éteignoirs once he gains the position of Emissary.

Body d8, Speed d6, Mind d12, Will d8

Horse d8

Weapons: Claws

Habitat: Plains

Sense Tests: Listen, Smell

Cavalier d8

Yeoman d8

Skills (with Favorite Use)

		d8	Administration
		d8	d12 Bribery (corrupt officials)
d8			Hiking
		d8	Leadership (with loyal, trusted soldiers)
		d8	Literacy
	d8	d8	Lore: Heraldry (Avoirdupois)
		d8	d8 Resolve (when fighting foreigners)
	d8	d10	Riding (on his favorite jennet)
	d8		Shield
	d8		Sword
d8			Tactics

Gifts: Extra Move +3; Hooves; Nobility: Baron; Wealth

Flaws: Enemy: Ardentine du Sang, should they find out about his ties to the Éteignoirs; Failing Health; Misbeliever

Armor: Superior Chain Mail (d12 & Soak d4, Favored)

Weapons: Quarter-Stone Sword (To-Hit d8, d6; Damage d12 & Strength d8)

Initiative: d12, d6 **Defenses:** Dodge d6; Parry d8, d6; Block d8, d6 **Move:** Dash 9, Stride 2

Guntram's Motivations:

1. Maintain dignity and face (which includes concealing his membership in the Éteignoirs.)
2. Survive.
3. Reduce the influence of the Church of S'allumer within Avoirdupois demesne.



Duke Berenger de Crinière



A duke strongly loyal to the Archduke and brother to the Archduchess, Berenger is also suspicious of the Church, as he is a secret practitioner of the worship of Anu. He dearly wants to keep this concealed from the Archduke as he kept it concealed from his sister so as not to lose his status. The Éteignoirs would happily recruit him, but his loyalty to the Archduke is an obstacle. In addition, he was secretly responsible for arranging for the Elementalist priests of Anu to tend the magic forge of the Enclume, one of their most well-guarded secrets. To avoid an investigation into his own affairs he has been rather silent on Metropolitan Charegiselus' controversial nomination to the post of Emissary.

Body d4, Speed d6, Mind d12, Will d8

Horse d6

Weapons: Claws

Habitat: Plains

Sense Tests: Listen, Smell

Cavalier

Diplomat d10

Skills (with Favorite Use)

	d10	d8	Bribery (spies)
	d10		Diplomacy
	d10		Fast-Talk
d6			Hiking
		d8	Lore: Heliodyromency (refutation)
	d10		Lore: Heraldry
		d8	Lore: Heraldry (Avoirdupois)
	d10		Psychology
	d10		Riding
	d10		Shield
	d10		Sword
d6			Tactics

Gifts: Armor d6 (7 points); Claws (1 point); Extra Trait: d6 (7 points); Sacerdotal Indulgence: Anathasian (1 point)

Flaws: Agnostic (-1 point); Curious (-3 points); Envious (-3 points); Greedy (-3 points); Poor Vision (-3 points)

Armor: Padded Robes (d4 & Natural d6 & Soak d4)

Weapons: Superior Quarter-Stone Falchion (Sword; To-Hit d10, d6; Damage d12, d4 & Strength d4, Favored)

Initiative: 2d10 **Defenses:** Dodge d10; Parry 2d8; Block 2d12, d10 **Move:** Dash 16, Stride 4

Berenger's Motivations:

1. Serve the Avoirdupois.
2. Maintain dignity and face.
3. Survive.



Duke Lothaire d'Enclume



The chief armorer to the Archduke and his troops, and supplier of weapons and armor to many Clerical forces as well, Lothaire rose to his esteemed position with the help of his brother Donatien, who is the Archduke's minister of war. Donatien achieved this position while the former Duke d'Enclume (his father) was alive, and has retained his ministerial post for an unprecedented twenty-seven years. The Duke's magic forge is kept up through a secret compact with the priests of Anu, a secret that would be devastating to his family should it get out. He is the most vocal in opposition to Metropolitan Charegiselus gaining the position of Emissary.

Body d8, Speed d6, Mind d12, Will d8

Horse d8

Weapons: Claws

Habitat: Plains

Sense Tests: Listen, Smell

Cavalier d8

Artisan d12

Skills (with Favorite Use)

	d12	d12	Craft: Smithy (swords)
	d12		Haggling
d8			Hiking
		d8	Law (issues of Church vs. State)
	d12	d6	Literacy (legal documents)
d8			Lore: Heraldry
	d12		Psychology
d8			Riding
d8			Shield
d8	d8	d8	Sword (when testing a newly-forged sword)
d8		d8	Tactics (close formations)

Gifts: Extra Move +3; Hooves; Nobility: Duke; Wealth

Flaws: Drunkard; Rivalry: Metropolitan Charegiselus

Armor: Superior Proven Plate, "Armure d'Enclume," family heirloom (2d12, d6 & Soak d8)

Weapons: Superior ¾-Stone Sword, "Seax d'Enclume," family heirloom (To-Hit 2d8, d6; Damage d12, d8 & Strength d8, Favored)

Equipment: Wall Shield (Cover Dice 2d12)

Initiative: d12, d6 **Defenses:** Dodge d4; Parry 2d8; Block d8, d6 **Move:** Dash 3, Stride 1

Lothaire's Motivations:

1. Conceal the existence of the Enclume forge.
2. Survive.
3. Oppose Charegiselus' bid for Emissary.



Prester John



With wild staring eyes under his thick cloak, “Prester John“ is often seen at the gates of Sauldre or other cities condemning the wicked ways of the populace, until the constables make him move on. Normally, folks like John are dismissed as harmless lunatics ... which is exactly what John wants, as he is in secret an Apostate spy, in league with Baron Guntram.

Prester John’s usual method is to size folks up by pretending to preach at them, while examining them with his “wild staring eyes” act. Then later he hires thugs to deal with them. More than once, John has arranged for an attack in a public place, where he casts spells on the thugs he hired himself (spending the extra Magic Points to avoid gestures and speaking), so his targets might be accused of Apostasy themselves. To this day, no one suspects John of being an Apostate.

Body d6, Speed d6, Mind d12, Will d8

Wolverine d8 *Weapons:* Claws, Teeth *Habitat:* Forest *Sense Tests:* Smell

Apostate d10

Kyndranigar’s Virtue of Intuition d10

Skills (with Favorite Use)

			d8	Acting (as a mad preacher)
			d12	Disguise (as a preacher)
			d10	Dodge (when in the city)
			d6	Etiquette (impressing nobility)
			d12	Fast-Talk (religious bluster)
			d12	Leadership (angry mobs)
	d10	d10	d10	Literacy (religious texts)
	d10			Lore: Black Magic
		d10		Lore: Kyndranigar
	d10			Lore: White Magic
	d10	d10		Meditation
			d12	Observation (hidden weapons)
			d12	Oratory (religious bluster)
d8			d12	Resolve (when fleeing the scene)
			d8	Shadowing (in the city)
d8			d8	Stealth (in the city)
			d8	Streetwise (finding thugs to hire)
			d8	Sword (with my Favorite Stiletto)
			d12	Thrown Sword (with my Favorite Stiletto)
d8		d8	d8	Tracking (city folk)

Gifts: Claws; Teeth

Flaws: Greedy; Misbeliever; Scofflaw; Wrathful



Armor: Chain Mail under robes (d12 & Soak d6)
Weapons: Stiletto (Sword; To-Hit d8, d6; Damage d10 & Strength d6, enchanted with *Our Vengeance Made Real* — see p. 151)

Initiative: d12, d6 **Defenses:** Dodge d10, d6; Parry d8, d6 **Move:** Dash 6, Stride 1
Spell Lists: Apostasy — Apprentice; Apostasy — Journeyman; Kyndranigar's Virtue of Intuition

Magic Points: 28 (currently 25 because of Delayed *Our Vengeance Made Real* on Stiletto)

Spell Casting Skills:

Disdain 3 (Adept)	Our Vengeance Made Real 3 (Adept)	Sortilège 2 (Adept)
Elation 3 (Adept)		Ultimate Intuition 7 (Adept)
Foreordination 5 (Adept)	Rapacity 3 (Adept)	White Magic Journeyman's Privilege 1 (Adept)
Melancholia 3 (Adept)	Secret Visions 3 (Adept)	
	Seigneur's Privilege 1 (Adept)	

Prester John's Motivations:

1. Survive, even if that means selling others out.
2. Avoid being found out as a henchman or wizard.
3. Maintain his act as a mad preacher.

Vaslov Jakoba



When the Lady Amalsand Jakoba was still married to Don Fidelio Rinaldi, she used her family fortune and her family equity to sponsor her son Vaslov into the Holy Order of Ardent. Vaslov completed his studies with the casual disdain he shows for all activities... but after the Lady Amalsand's divorce, he also disappeared, only to pop up again a few years later.

Is he a sword-for-hire? Does he serve dark masters? Is he in league with the *Éteignoirs*? One thing is for sure — Vaslov is a known Necromancer. The fact that he can somehow be able to cast both White Magic and Black Magic spells at the same time is a source of much consternation for the Church.

Vaslov is best used as a recurring character whose motivations are ambiguous. The Players should never be sure whose side he is really on, and Vaslov should be role-played as finding all these politics as an amusing diversion. His game stats here make him a very formidable individual — perhaps too powerful for some parties of Player-Characters.



Body d10, Speed d10, Mind d10, Will d12 & d4

Grey Fox d8 *Weapons:* Claws, Teeth *Habita:* Forest *Sense Tests:* Listen, Smell

Priest d10

Necromancer d10

Magic Resistance d12

Skills (with Favorite Use)

			2d12	Acrobatics (falling)
d8			d8	Climbing (on rooftops)
			d10	Dodge (vs. Magic)
			d6	Etiquette (court gossip)
			d12, d8	Jumping (from rooftop to rooftop)
	d10	d10		Literacy
		d10		Lore: Black Magic
	d10			Lore: White Magic
	d10	d10	d12	Meditation (in the forest)
d8			d8	Sixth Sense (magical threats)
			d12	Spell-Throwing (with Fulguration)
d8			d12	Stealth (eluding pursuit)
			d6	Streetwise (hiring thugs)
			d12	Sword (with my favorite Calendar Sword)
d8			d8	Tracking (in the forest)

Gifts: Claws; Extra Move +7; Keen Ears; Luck; Sure-Footed; Teeth

Flaws: Bad Reputation: From the Jakoba Family; Eerie; Envious; Gregarious; Lustful; Scofflaw

Armor: Superior Banded Mail (2d10 & Soak d10, Favored)

Weapons: Superior Half-Stone Calendar Sword (d12, d6 & Strength d8, Favored, enchanted as an Instrument of Vengeance with *Drain the Soul* – target suffers spell effect if they take a wound, as per *Ironclaw*, p. 309)

Initiative: 2d10 **Defenses:** Dodge 2d10; Parry d12, d10 **Move:** Dash 16, Stride 4

Spell Lists: Black Magic — Apprentice; Black Magic — Journeyman; Black Magic — Master; Sacerdotal Magic — Acolyte; Sacerdotal Magic — Ardent Factionnaire

Magic Points: 24 (currently 15 due to 3 Delayed *Prayers for Humility*, 3 Delayed *Prayers for Zeal*, and Delayed *Drain the Soul* upon Calendar Sword)

Spell Casting Skills:

Black Magic Journeyman's Privilege 1 (Adept)	The Prayer for Humility 1 (Adept)
Control Undead 4 (Adept)	The Prayer for Kindness 1 (Adept)
Create Undead 4 (Adept)	The Prayer for Penance 1 (Adept)
Curse III 3 (Adept)	The Prayer for Temperance 1 (Adept)
Death's Whisper 3 (Adept)	The Prayer for Zeal 1 (Adept)
Deflection (Adept)	Scry Spirit I 1 (Adept)
Drain the Soul 3 (Adept)	Speak with the Dead 4 (Adept)
Fulguration (Adept)	Steal Strength 3 (Adept)
Instrument of Vengeance 3 (Adept)	Vigor (Adept)
Lesser Unmaking 5 (Adept)	Wrack 3 (Adept)

Vaslov's Motivations:

1. Survive.
2. Manipulate others as paws or toys for his own amusement.
3. Engage in civil discourse whenever possible.





APPENDIX 1: FURTHER ADVENTURES

Being the Seeds of Additional Escapades, to be Embellished at the Discretion of the Game Host

The Tale of the Lost Tribes

An obvious, by dress, outlander and rather short Avoirdupois comes to the players asking their help through a thick accent. By his account, his family and their retinue were waylaid in the mountains on their way to Chalon-sur-Sauldre. It appears at the outset to be the work of bandits, a simple case of recovering property and punishing kidnappers.

Unknown to the players, this is a member of one of the Lost Tribes, lost in the first years of the arrival of the Avoirdupois, and returning now to claim their ancestral land. Or so he will say, if pressed or coerced. He will claim that the bandits have the proof: a familial weaving, supposedly up to date, and a map showing where they buried their markers of claim. (Markers of claim were old methods of establishing borders — marked by the parties involved and buried by a third party. Only by finding the map left by the third party can either original party to the border recover the markers of claim.) The problem is, if this is one of the concerned parties, how did they come upon the map supposedly held by the third? Anyone reading this person for truth will detect subterfuge.

It turns out this is a member of the lost tribes, acting as intermediary for another lost tribe, a currently rather wealthy House that doesn't want the land claim made. This lost tribe has faked the pedigree of the other party to the contract and map that they hold, but still hold their own pedigree. What house is their intermediary is another mystery altogether.

Are the kidnappers agents of the wealthy House, simply bandits, or members of a third interested party? What, if any, legitimate claim can this lost tribe make to any of the current Avoirdupois holdings? What ancient records or tales do the current members of this lost and secluded tribe carry with them? Do they have any of the records of the other five tribes lost in the first year or know where they may be found?

The Tale of the Mystery of Ascétique

The only reliable record of the construction is found in the Diary of Brother Kendrick, which found its way into the hands of the Dunwasser Academy of Triskellian. Among the mischief inflicted on the crew and the hostility of the Marteau, Kendrick's record includes another observation:

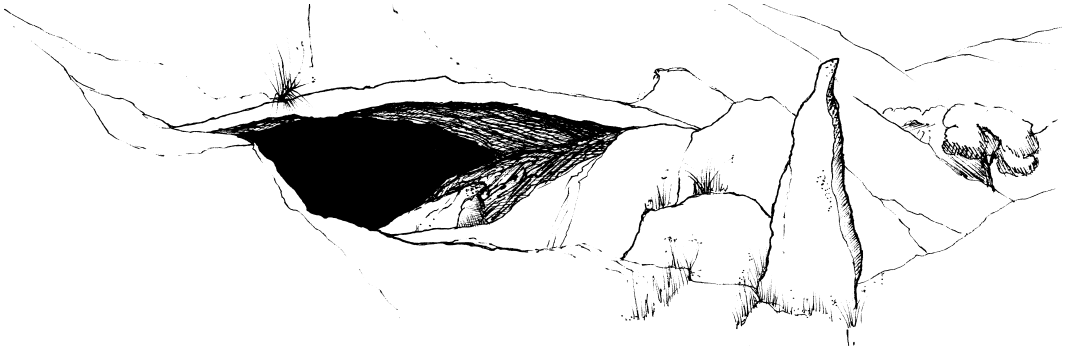
A great excavation was prepared so that the privies might be dug outside of the refectory. The shale stone collapsed, revealing a cavern beneath the plateau [where the monastery was being built]. Brother Haley and I gathered up lanterns and picks and went to investigate, lest we discover that the foundation beneath our monastery was unstable.

What we saw was too orderly to have been the work of Nature. These were clearly tunnels carved by some measured hand. Brother Haley and I have made maps as best as we are able, for the poor lighting and constant dripping of water has made using our tools difficult.



The Tale of the Treasures of Anu

At the time of the ascendancy of S'allumer, the high priests of Anu foresaw the coming tribulation and secreted their treasure and artifacts in preparation. No current enclave of Anu holds the secret of this treasure's location — it is legend that each holds a small part of the solution in their altar stones, carved from the mighty altar stone that used to stand near Chalon-sur-Sauldre. How these parcels of information are encoded in the stones, or what formula was used to encode the information, is unknown. The underground status of Heliodyromency prevents an accurate count of their enclave number, so also unknown is in how many parts this information is secreted. The nature of this treasure is that it is now more than five hundred years old and rumored to be most of the wealth of a nation's faith. In five hundred years, who knows how much remains or is still in condition to be used.



The Tale of the Barrows-Beasts

Much of Saith Colann is unknown and is, in the opinion of many, better left that way. Tales have come out of the surrounding communities of a monstrosity that walks by night, a beast more solid than any ghost. Descriptions are as varied as the days of the year, all pointing to the undead, but no one able to say with certainty what it resembled. What new developments are there in the Necromancy practiced in this desolate place?

Are the Necromancers developing new spells by experimentation? Have they received some dark knowledge from a faraway source? Or has their delving into the forbidding hills of Saith Colann brought to light new levels of dark knowledge? Or awakened something contained therein?

One possibility is the animation of undead monsters, made from parts of the undead found in the Barrows, or parts of the freshly dead, all intermingled into deadly combinations. Another is that they have awakened monsters similar to the Morigare. One idea: Pick four or five random Racial Gifts to give this abomination in addition to its level 12 Body attribute. With such knowledge and power, what could stop the machinations of the Éteignoirs... or save them?

The Tale of Enclume and Artifice

The sword-craft of the Enclume is driven by demand for their quality and skill. Still, they are merely one among many good sword-makers. They desire to be the best, the most skilled, and to that end they wish one thing: to make swords worthy of the Autarchs. They have researched weapon-craft and legend of all Calabria, and have come upon the tale of the Phelan and their deal with the Morigare, particularly the five swords surrendered to the elders of the Phelan tribes. Their research has uncovered the location and disposition of one of the swords as belonging to a lord of the Bisclavret. It only remains for them to obtain it and duplicate its construction.





APPENDIX 2: THE GRAND COURSE

As recounted by Lord Eriphrone Concordi in his personal correspondence to an overseas contemporary

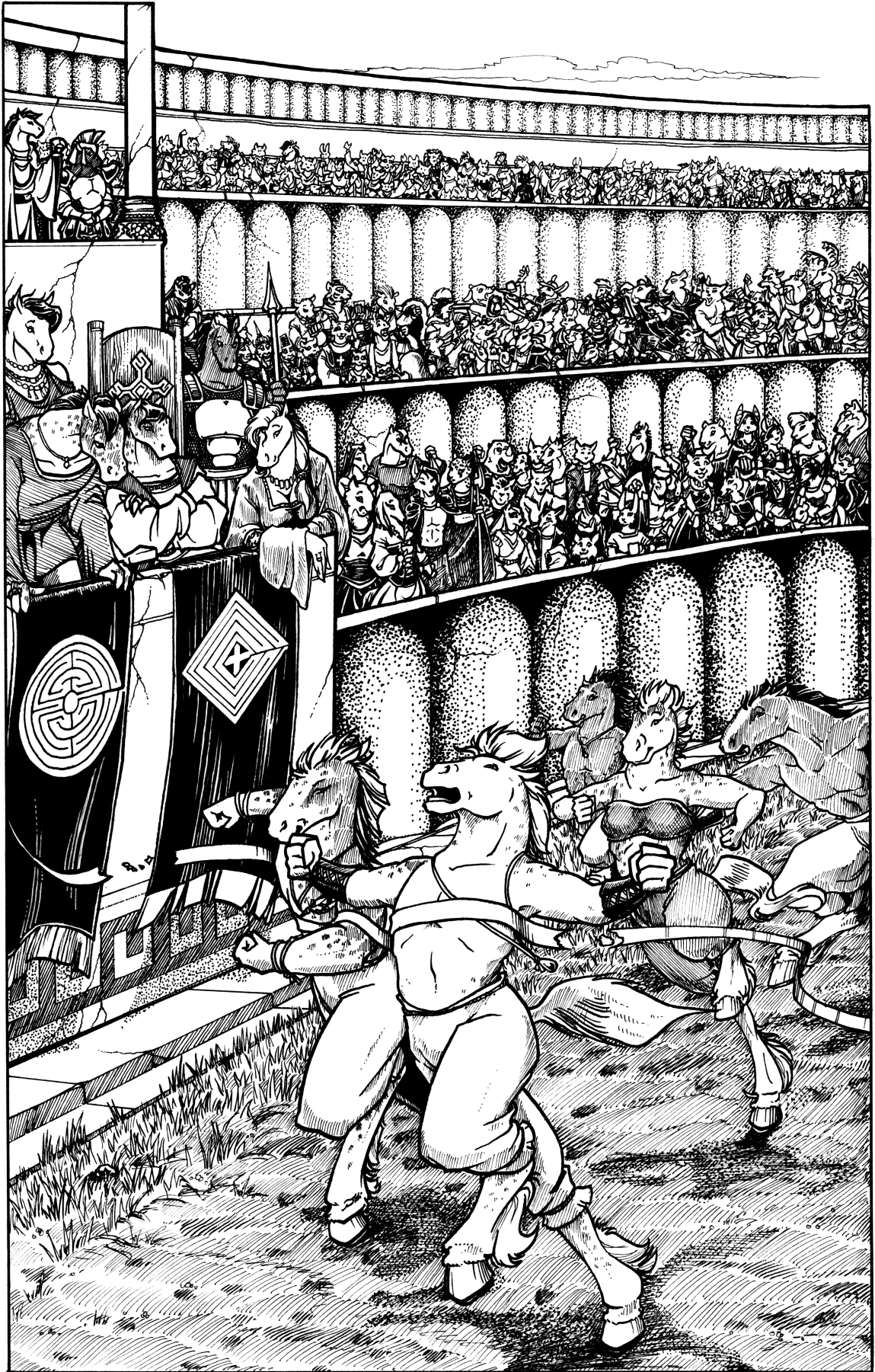
Every year at the end of harvest the Grand Course is held to commemorate the founding of the city of Chalon-sur-Sauldre. At the end of the War of Leaves, there were twin Avoirdupois brothers Aremis and Anton. Their sire had been killed defending the town of Chalon-sur-Sauldre, yet had secured the Avoirdupois rightful royal title. The kingdom had just emerged from 10 years of bloody war and conflict, and the people were tired. In order to avoid a struggle for succession to the Avoirdupois throne, the brothers agreed to a race around the edge of Chalon-sur-Sauldre.


The entire royal family and court gathered at the bridge spanning the Sauldre river. When the race was over, Aremis bowed before the winner, Archduke Alois d'Avoirdupois. The new Archduke decreed that every year upon the Harvest Moon there would be a grand celebration and race amongst the fastest gallopers in the land. The track has since expanded to encompass the entire girth of the city, but it has not affected the gallopers.

Each year, long before the Grand Course, contestants throughout the realm are training to be the champion of the year. There are smaller races held throughout the land but they are by no means as large and prestigious as the Grand Course. The Archduke himself attends that race and is its chief official.

Three miles around and 150 yards wide, the Grand Course is attended by 250,000 people each year. On the walls of Chalon-sur-Sauldre there are 150,000 seats for those who come from all over the empire, sometimes from great distances, to watch these races. To turn anyone away would surely incite a riot. Large numbers stand along the outside of the course, and a greater number sits on the riverbank opposite the city. That the Avoirdupois go so far out of their way to watch races begins to hint at the depth of their obsession, which, like most public obsessions, is not shared by all. Pierre-Bermond the Younger offers these words:

“The races are on, a type of spectacle which has never had the slightest attraction for me. I can find nothing new or different in them: once seen is enough, so it surprises me all the more that so many thousands of adult men should have such a childish passion for watching the gallopers, over and over again ... When I think how this futile, tedious, monotonous business can keep them sitting endlessly in their seats, I take satisfaction in the fact that their pleasure is not mine. And I have been very glad to fill my idle hours with literary work during these days which others have wasted in the idlest of occupations.”





greatest cross-section of social gems, rhinestones, and gravel Calabria has to offer. During the racing the royal family sit with slaves and artisans and the unemployed. As Dunwasser scholar Robert Cirbek describes, “ During the Coursing, Chalon-sur-Sauldre’s outer walls become a maze of shops, rooms, stairways, and arcades. Throngs of people move about the great interior corridor that provides access to any part of the structure. Vendors hawk their wares and sell refreshments and souvenirs; and, of course, there are always prostitutes, gamblers, pickpockets, girl watchers, and drunks.”

Cirbeck also notes that the Avoirdupois use this gathering to convey information to an illiterate public. The Grand Course allows Avoirdupois Archdukes an opportunity to announce new laws or taxes; likewise, the populace frequently airs its dirty laundry when gallopers aren’t racing. Contemporary historian Doremond outlines a typical episode from the year 196 *Après le Miracle*:

“The populace could not restrain itself, but indulged in the most open lamentations ... they shouted: ‘How long are we to suffer such things?’ and ‘How long are we to be waging war?’ And after offering other remarks of this kind, they finally shouted, ‘So much for that,’ and turned their attention to the race.”

The wise and judicious ruler would notice that even though the public loudly aired their grievances, they shut up when the horses came out. Reward the restless with entertainment, and they’ll leave you alone. The Late King Christofore, however, never one to sense political subtleties, decided that a sterner show of force was necessary.

Displeased with their taxes, the crowd one day shouted their troubles to him in between races. Rather than hear them out, or even ignore them, Christofore sent out hefty chunks of the military into the crowd with orders to detain any shouting persons. He had them brought to the center of the Circus, halted all racing activity, and summarily executed each one so that the bulk of Avoirdupois could see he wasn’t fooling around. The historian Janseranda notes “The number of persons executed ... was very large.” As Doremond’s episode above suggests, Christofore should have just let them yell, and run some more racers. It is in the Archduke’s interest not to get too involved in the races, if only to avoid throwing off the bets. Heavy favoritism shown by the Archduke towards certain racing teams or factions might influence the bookies. It is considered bad form for royalty to openly root for a certain team, and equally shoddy manners to never attend. As a result, as the time for the Grand Course approaches, nobles from every corner of Avoirdupois land can be seen heading toward Chalon-sur-Sauldre. The event has even been attended by certain Rinaldi and Bisclavret nobles. However disinterested the leaders may or may not be, the public has ever been intensely involved and tried to determine such variables as the health of the gallopers. Rather than talk to the royal surgeons, they instead opt to spy on the contestants. Many racers hire bodyguards and even, in extreme cases, mages to protect them from unwanted intrusions.



Also popular are “curse tablets,” which are designed to befoul rival gallopers. Here’s an excerpt from one, courtesy of Cirbek: “I conjure you, holy beings and holy names; join in aiding this spell, and bind, enchant, thwart, strike, overturn, conspire against, destroy, kill and break Eucherius the galloper tomorrow in the races at Chalon-sur-Sauldre. May he not leave the barriers well; may he not be quick in contest; may he not outstrip anyone; may he not make the turns well; and if he has pressed someone from behind, may he not overtake him; but may he meet with an accident; may he be bound, may he be broken; may he be dragged along by your power, in the morning and afternoon races.” Needless to say this practice is illegal and punishable by death. That fact, however, does not stop the desperate from attempting to use the curses to their advantage. The Royal Master of Races employs some forty-nine Thaumaturges and other folks to help enforce the Archduke’s decree against curses and other types of magical interference.

The gallopers themselves are a fairly rowdy bunch . They are in the habit of poisoning each other, breaking legs, and so on. Cirbek reveals that “King Numedique, himself a professional rowdy and avid fan of the races, was prompted to crack down on the gallopers because they molested, robbed, or beat up passersby in the streets.” Later, King Esme III corrected the gallopers by appointing one to be his police chief. During the thirty year reign of King Txomin, gallopers were deemed above the law and not prosecuted for any crimes. Their raucous behavior contributed to the already declining crowd, and by the end of his reign riots were commonplace. The races hit their low point during this period, and then-living historian Astucieuse Melvina outlined the crowd’s squalor and dashed hopes: “These spend all their life with wine and dice, in low haunts, pleasures, and the games. Their temple, their dwelling, their assembly, and the height of all their hopes is the Grand Course. You may see many groups of them gathered in the fora, the cross-roads, the streets, and their other meeting-places, engaged in quarrelsome arguments with one another ... torn by their conflicting hopes for the race, the greater number of them, in their anxiety, pass sleepless nights.”

Currently the Grand Course is the second largest gathering of merchants, farmers, nobles and thieves in Calabria. In recent years, with the Rinaldi decline, it has begun to rival the Great Market in Triskellian. But, the Grand Course only takes place once a year and thus its economic impact is limited. There are minor races held throughout the year but these are mostly local affairs organized at the Baronial or even as a pick up wager. Sometimes if two local Knights are at odds with one another, the Baronial Constable will require them to race; a winner can then be declared and the quarrel put to rest.





APPENDIX 3: CALENDARS AND HOLIDAYS

The Eight Liturgical Holy Days of S'allumer

Although the orthodoxy of the Penitents insists that the object of proper devotion is not Helloise, but S'allumer, the Light of All Life, the clerical calendar is in fact a year-long pageant that begins and ends with her birth and martyrdom. There are eight major holy days in the calendar of the Penitents, each with their own appropriate customs.

Praelûcidia (First Full Moon after 1st Day of Yule)

The “Promise of Light” falls in mid to late Yule, on the first Full Moon of the New Year, and heralds the anticipation of the coming of Most Venerated Helloise. Honoring the Virtue of Generosity, this festival is marked by the exchange of gifts, and is often treated as a continuation of the great celebrations of Solacia that end the year.

Muliebrea (21st Day of Sap)

The birth of Helloise is celebrated on the 21st of Sap, the Spring Equinox, when there will be more daylight hours than night, and Light begins to dominate Darkness. A tradition started in some of the smaller villages: the names of all the young girls are gathered into an urn, and then each boy draws out a name, so that they may be paired up for the rest of the month. In larger cities, Muliebrea is a popular time for romance, a time to shower gifts upon the recipients of one's affection.

Frûgâlitia (21st Day of Flower to 21st Day of Strawberry)

Beginning on the 21st of Flower is the 32-day festival of the Frûgâlitia. During this time, one is expected to abstain from eating from sunrise to sunset of each day. While most Penitents then dine sparingly in the evening, some of the more extreme Orchomenes will indulge in great feasts that last well into each night. In contrast, the Haimorrs will often subject themselves to even greater deprivations, subsisting for the whole of the month on a few crusts of stale bread.

The day before Frûgâlitia is a great carnival day in many regions. Even normally-temperate individuals will often indulge shamelessly on this occasion—and spend the next month in penance. The Holy See of S'allumer has considered proscribing such “Antefrûgâlia” festivals, but no formal decision has yet been made. The Hyperduliants associate this day with Saint Cleofrid d'Honnête.

Vadimônia (1st Day of Green)

This Holy Day falls on Midsummer's Day, the 21st of Strawberry. This is the day of Promises Kept and Commitments Honored, commending the virtue of self-control. Many legal contracts and obligations begin or expire on this date. Vadimônia is traditionally the day when sentences of slavery expire, and when oaths of fealty are sworn or renewed. It is not uncommon for an aspirant to a Capitular Order to spend this holiday in a vigil of purification, preparing to swear the vows of the Order on this day.



Harmon Brock began his life-long journey on Vadimônia; hence, this day also marks the beginning of the annual “Walk of One Thousand Lights” in Triskellian.

Demetendia (1st Day of Green)

A curious custom of unknown origins is celebrated on this day: the Feast of Misrule. During Misrule, the noble bows to the commoner and the commoner presides over the noble. Two commoners are chosen to be the “King and Queen of Misrule,” and they are dressed in garish finery and paraded through the village, where they issue mock proclamations and generally pretend to be arrogant monarchs. In some villages, the roles of King and Queen are ritually assigned to the village idiots. In other places, such as the great city of Triskellian, it is customary to bake two honey cakes, each with a bean inside, and when the slices are passed out, whoever finds the bean inside their cake will be King or Queen for a day.

Demetendia is also a day for pranksters. In fact, while Triskellian and other cities have strict laws governing interpersonal relations — sometimes known as “blue laws” — many of these laws are not enforceable on Demetendia.

Auctumnia (21st Day of Harvest)

Also called “The Festival of Zeal,” this holiday marks the Autumnal Equinox and the peak of the harvest season. On this day, the faithful strive to out-do each other in all areas of endeavor. Great fairs and tournaments are held, with competitions of all kinds: the nobility compete in mounted and hand-to-hand combat, while the commoners vie to display the largest crops and the healthiest livestock or compete in wrestling matches and feats of Strength and endurance (including the ever-popular eating and drinking contests). In Sauldre, the day of the Grand Course is on the first Samedi after Auctumnia.

Lachrymosia (1st New Moon after Hunter 21st)

This somber festival falls on the New Moon closest to the end of Hunter’s and the beginning of Frost. Coincidentally, this corresponds almost exactly with Samhain, the Phelan’s New Year. It is the Night of Humility, commemorating the Great Plague that befell Calabria centuries ago. It is the time of year when all are reminded of their mortality and remember those who have passed on. Mourning clothes are traditional. In most towns and villages, a solemn, candlelit procession begins at sundown, and continues until the dawn, ending at the church or cathedral, where the clergy preside over a funerary ritual for all who have died during the preceding year. This is intended to be an impersonal and abstract mourning: deaths that occur in the week immediately preceding and following this night are considered bad omens in the folk tradition, boding ill for the year to come. Haimorrs and others of a gloomy bent will retain their mourning garb until the beginning of Solacia.

Solacia (21st to 26th Days of Night)

This is the Great Holy Season of the Penitents of S’allumer, the Days of Penance, honoring the Martyrdom of Helloise. It begins on the longest night of the year: Night 21st, the Winter Solstice, when Darkness seems to have triumphed at last over the Light. On this night, in plague-wracked Triskellian, the nurse Helloise experienced her Revelation of Light. Over the next four days, Helloise walked through the city, healing the sick; today, it is traditional for the wealthy to bring gifts of food and clothing to the needy. The 26th is the day of the Miracle, in which Helloise gave herself as a Vessel of the Light, and purged the city of the plague: this is the great day of celebration, the Triumph of Light.





Offices of the Day

As laid out in the *Testaments of Helloise*, each day is divided into eight parts, known as *Offices*. Each congregation varies in exactly how they observe these offices, but most churches have a typical day as follows.


The Office of *Matins* is also known as the “night vigil,” because it takes place at the dead of night (midnight to 3 a. m.) Most churches do not have any services during this time unless there is some great need, such as prayers for those dying of plague or protection from an ominous comet seen in the sky. The Office of *Lauds* begins shortly before sunrise (or for those with clocks, 3 a. m. and lasts until 6 a. m.) At this time, devotionals to the glories of those who have Ascended are offered in song and in prayer.

Many churches are not yet open to the laity until the Office of *Prime*, sometimes called the “morning hours” because of the time (6 a. m. to 9 a. m.), also known as the “short office” because the prayers offered during this time are usually the shortest in the day’s program.

Sometimes called the “third office,” because of the time of day (9 a. m. to noon), the Office of *Tierce* is customarily for private prayer. Clergy and Priests retreat to their cells for private meditation and personal devotions, except on holy days.

Since the Office of *Sext* happens at noon, many workers use their break for lunch to offer a brief prayer. Only the most obsessive churches hold prayers during this office ... as opposed to the Office of *Nones*, when all churches perform the devotions to see the day out (from 3 p. m. to 6 p. m.).

Many theologians believe that it was within the hours of 6 p. m. and 9 p. m. when the Miracle of Helloise took place, during the Office of *Lucernarim* — hence it is during this office that many congregations sing the praises of the Most Beatific, in a series of prayers called the “Lucernales.” It is then followed by the final office of the day — *Compline* — which is often reserved by Clerics for their meditations after a day of good works.



“What will be withdrawn is first thrust out. What will be thrown over is first raised up.”

— Frater Perphredo, *Manuâle Mendâcium*
(translated from Magniloquentia)

APPENDIX 4: THE SECRETS OF THE APOSTASY

When King Étienne first converted to S'allumer hundreds of years ago, he sent into motion a great political upheaval within his demesne. While there were many who would embrace the new religion, there were also large numbers who opposed the new faith. The Heliodromes denied that S'allumer was divine at all. Many nobles, such as the Marteau, refused to honor the Church's institutions, tithes, or other requests.

Over time, the seeds of discord grew into an organized resistance. Collectively known as the *Apostasy*, this cabal of disgruntled nobles, disaffected priests, and other malcontents has grown into an underground organization of wizards who circulate the lore of a specialized kind of Black Magic, designed to subvert the order of the Church for its eventual downfall.

The most fearsome weapon of the Apostasy is the lack of information about who they are and what they are capable of. Tales range from the wild to the purely fabricated, claiming such things as undead armies with the original Éteignoir, the Duke of Marteau, as their monstrous undead lord residing at Saith Colann. The Church investigates for signs of their hands in every snub by a noble and in every defection by a priest or monk. The royal family sees their specter in every stranger who requests an audience and in every illness that strikes among their heirs. The only proper claims that can be made about the Apostasy is that the adherents are patient and ruthless to traitors to their cause.

Apostasy Magic is a kind of Black Magic.

The existence, effects, and signature of Apostasy Magic can be found with the *Scry Spirit* spells. The Skill of Lore: Black Magic allows a character insight into the capabilities of Apostasy Magic.

Casting Apostasy Magic incurs the risk of Black Magic, as detailed in *Ironclaw*.

The Black Magic Privilege spells do not affect Apostasy Magic in any way — in fact, Apostasy Magic has its own Privilege. Because the Apostates oppose White Magic in all its forms, they have taken great lengths to learn the secrets of *White Magic's* Privilege!

New Esoteric Career: Apostate

Requirements: *the Flaw of Misbeliever* (-3 points; see page 59)

For reasons of revenge, subterfuge, or even mad caprice, the *Apostate* practices magical spells specifically proscribed as heresy by the Church of S'allumer.

Include with: Literacy; Lore: White Magic; Lore: Black Magic; Meditation

This is a *Wizardly Career*. Add your Apostate Die size to your Magic Points Total.

The Magic of the Tergiversator (Apprentice Apostate)

Requirement: the Career of Apostate at d4 or more

Disdain

Cost: 3 *Difficulty:* 6d6 *Type:* Regular *Effect:* Target tests Body & Faith vs. Apostate or gains a Phlegmatic Trait, loses confidence.

The Apostates know how to sow the seeds of discontent within the soul. You cast this spell on yourself or another, who must resist with a contest of their Body & Faith (if any) vs. your Apostate Trait.

If they *Fail*, they gain a Phlegmatic Trait (*Ironclaw*, p. 67) equal to your Apostate Trait. (If the target currently has a Passion, it is suppressed for the duration of this spell.) They lack confidence and cannot use skills that require it, such as Leadership. They will also be snippy, prone to complaints about trivial things that normally would not bother them.

If this spell is cast without gestures or speaking, the target may very well be unaware that it was even cast on them, and they will simply assume that they are having a bad day.

The Disdain lasts until the target experiences gratitude or other selfless attention (at the Game Host's discretion), until a roll involving the Phlegmatic Dice Overwhelmingly Fails or Botches, or another condition happens to supplant this Passion, such as another spell that grants one.

Elation

Cost: 3 *Difficulty:* 6d6 *Type:* Regular *Effect:* Target tests Mind & Faith vs. Apostate or gains a Joy Trait, loses competence.

Who is to say what happiness is — the glum wise man who over-examines his life, or the giggling fool? You cast this spell on yourself or another, who must resist with a contest of their Mind & Faith (if any) vs. your Apostate Trait.

If they *Fail*, they gain a Joy Trait (*Ironclaw*, p. 67) equal to your Apostate Trait. (If the target currently has a Passion, it is suppressed for the duration of this spell.) They lack competence and cannot use skills that require it (such as most Craft skills), and they cannot claim Favored Use (*Ironclaw*, p. 119). They will also be bubbly and effusive, as if pleasantly intoxicated.

If this spell is cast without gestures or speaking, the target may very well be unaware that it was even cast on them, and they will simply assume that they are feeling very well today.

The Elation lasts until the target experiences some crushing sorrow (at the Game Host's discretion), until a roll involving the Joy Dice Overwhelmingly Fails or Botches, or another condition happens to supplant this Passion, such as another spell that grants one.

Keeper of Secrets

Cost: 3 *Difficulty:* 6d6 *Type:* Regular *Effect:* Group must test Mind, Will & Faith vs. your Apostate Trait or suffer amnesia.

The Apostates would not be as feared as they are today if it were not for their ability to cloud minds and pass without trace.

First, roll your Apostate Dice as Effect Dice, to see the number who may be affected by this spell. Each member of that Group must test their Mind, Will, and Faith (if any) vs. that Score.

Those that *Fail* the roll are sent Reeling, and will forget everything that has happened in the last five minutes (about one Scene's worth.)



Those that *Overwhelmingly Fail* become Confused for three rounds, and suffer five minutes worth of memory loss, as above.

While the target has no conscious memory of what occurred, their subconscious is still aware. When the target is *Mesmerized*, they will remember what memories they had lost from the Keeper of Secrets Spell. (The target can then be commanded to “remember.”)

Mark of Nine

Cost: 3 *Difficulty:* 6d6 *Type:* Regular *Effect:* Target must test Mind, Faith, and Theology vs. Apostate or become Unholy.

The will of the Apostates is to deny the Church of S'allumer and all its works. The Mark of Nine spell curses the target. The target must Succeed on a Test of their Mind Dice, Faith Dice (if any) and Theology Dice vs. the caster's Apostate Dice or become *Unholy*.

While *Unholy*, the target is vulnerable to the *Turn Unholy* Spells. The natural order of the universe is subverted — if any White Magic Spells or Sacerdotal Magic Spells are cast on or by the target, they incur the risk of Black Magic (*Ironclaw*, p. 305).

The Mark of Nine establishes Synecdoche between both the caster and the target. This mark can be used as a conduit for other spells, either helpful or harmful, as per the Synecdoche rules (*Ironclaw*, p. 198).

The Mark of Nine manifests on the target in some small way, such as nine mottled Spots in the target's fur, or perhaps exactly nine whiskers on the snout. A *Scry Spirit* or *Scry Magic* will detect this magic upon the target. Those attuned to the mysteries of the world can Spot it, too — the Game Host should allow a Test of Augury Dice vs. 6d6 to see that “something is wrong.”

The Mark of Nine can be removed by magicks that can remove Delayed Spells, such as *Severance* (*Ironclaw*, p. 238). While it can also be removed with a *Cure* Spell, that would invoke the risk of Black Magic. If the body dies, the Mark of Nine is not released until the body is destroyed beyond hope of White Magic's life-giving magic (that is, to -17 hits or worse). You cannot remove the Mark of Nine yourself.

A target may have only one Mark of Nine upon them at any one time — successive castings will simply fail.

Melancholia

Cost: 3 *Difficulty:* 6d6 *Type:* Regular *Effect:* Target tests Will & Faith vs. Apostate or gains a Sorrow Trait, loses confidence.

The sun may shine, but not for the target of this spell. You cast this spell on yourself or another, who must resist with a contest of their Will & Faith (if any) vs. your Apostate Trait.

If they *Fail*, they gain a Sorrow Trait (*Ironclaw*, p. 67) equal to your Apostate Trait. (If the target currently has a Passion, it is suppressed for the duration of this spell.) They lack confidence and cannot use skills that require it, such as Leadership. They will also be moody and generally glum.

If this spell is cast without gestures or speaking, the target may very well be unaware that it was even cast on them, and they will simply assume that their spirits are currently down.

The Melancholia lasts until the target experiences some great joy (at the Game Host's discretion), until a roll involving the Sorrow Dice *Overwhelmingly Fails* or *Botches*, or another condition happens to supplant this Passion, such as another spell that grants one.



Paranoia

Cost: 3 *Difficulty:* 6d6 *Type:* Regular *Effect:* Target tests Race & Faith vs. Apostate or gains a Fear Trait, loses confidence.

Once the heart of even the bravest warrior was that of a small child frightened by shadows. You cast this spell on yourself or another, who must resist with a contest of their Body & Faith (if any) vs. your Apostate Trait.

If they *Fail*, they gain a Fear Trait (*Ironclaw*, p. 67) equal to your Apostate Trait. (If the target currently has a Passion, it is suppressed for the duration of this spell.) They lack confidence and cannot use skills that require it, such as Leadership. They will also be jumpy, apprehensive, and generally suspicious of people and their motivations.

If this spell is cast without gestures or speaking, the target may very well be unaware that it was even cast on them, and they will simply assume that they are finally wising up to the plots that others are scheming against them.

The Paranoia lasts until the target experiences great encouragement from their friends or other strong camaraderie (at the Game Host's discretion), until a roll involving the Fear Dice Overwhelmingly Fails or Botches, or another condition happens to supplant this Passion, such as another spell that grants one.

Rapacity

Cost: 3 *Difficulty:* 6d6 *Type:* Regular *Effect:* Target tests Speed & Faith vs. Apostate or gains a Desire Trait, loses competence.

Within most every heart brews a desire for material possessions, wealth, and power. You cast this spell on yourself or another, who must resist with a contest of their Speed & Faith (if any) vs. your Apostate Trait.

If they *Fail*, they gain a Desire Trait (*Ironclaw*, p. 66) equal to your Apostate Trait. (If the target currently has a Passion, it is suppressed for the duration of this spell.) They lack concentration and cannot use skills that require it (such as most Craft skills), and they cannot claim Favored Use (*Ironclaw*, p. 119). They will also scrutinize their environment carefully and mutter schemes to garner more wealth and power.

If this spell is cast without gestures or speaking, the target may very well be unaware that it was even cast on them, and they will simply assume that they have finally realized what they deserve.

The Rapacity lasts until the target experiences great love, suffering, or other emotion beyond attachments to material things (at the Game Host's discretion), until a roll involving the Desire Dice Overwhelmingly Fails or Botches, or another condition happens to supplant this Passion, such as another spell that grants one.

Secret Visions

Cost: 3 *Difficulty:* 6d6 *Type:* Regular *Effect:* Target gains Second Sight Dice equal to your Apostate Trait.

There is an invisible world that can be seen, provided another shows the way. For the rest of this Scene, the target of this spell gains a Second Sight Trait (*Ironclaw*, p. 68) equal to your Apostate Trait.



The Summons and the Surrender

Requirement: Caster must have an Apostasy Mark upon them

Cost: 3 Difficulty: 6d6 Type: Synecdoche Effect: Yield control of your physical body.

The Apostates are able to coordinate their activities with incredible precision, as their lower-ranking members can yield control of their bodies to their superiors!

For this spell to work, the target must have cast *The Mark of Nine*, *The Mark of Twenty-Seven*, or *The Mark of Eighty-One* upon you. When you cast this spell, you effectively become a vessel for the spirit of your target, who is known as the *possessor*. The only Synecdoche you use is the Mark that is upon you.

This has the following game effects:

- Your Body and Race Traits are unaffected.
- Your Speed Trait becomes the lower of either yours or the possessor's.
- You do not control your body — the possessor does. For all intents and purposes, the possessor dictates what you say and do. In game terms, the vessel's Mind, Will, Careers, and Skills are the same as the caster's.
- The vessel keeps its own *Racial and Social Gifts*, but it uses the *Personal and Esoteric Gifts* of the possessor. For example, a possessor could use the vessel's Claws but not its Ambidexterity. The Game Host may rule that some Gifts may or may not work.
- The vessel keeps its own *External Flaws*, but it inherits the *Internal Flaws* of the possessor.
- The possessor may cast any spells they know, but they must use their own Magic Points to cast them, *never* the vessel's.
- While this spell is active, the possessor must take the Concentrate Maneuver every Round (*Ironclaw*, p. 195), or the spell will end. The possessor is “one mind in two bodies,” controlling the vessel as if it were their own body.
- Spells or effects that are resisted with Body, Speed, or Race Dice affect only the vessel. Spells or effects that are resisted with Mind, Will, and Career Dice affect only the possessor. Spells or effects that test from both those sets affect *both*.
- You will not remember or recall any experiences having occurred while you are possessed. The possessor will speak with your voice and act by your hand, and later you can claim total ignorance.

The spell lasts until one of the following conditions:

- *The possessor yields control back to you, or loses Concentration.* You are immediately sent Reeling, but once you recover you may act normally. You may not know where you are or what you have done, however, and you may require some time to get your bearings.
- *The vessel becomes Dead.* Immediately roll 6d6, as per the risk of Black Magic (*Ironclaw*, p. 305). Unless there is an untoward event, you perish instantly. (If there is a strange event, you may endure, but it will certainly not be a normal life.)
- Note that if the vessel merely becomes Unconscious or Mortally Wounded, the spell does not end, but the possessor is likely to release a useless vessel. Otherwise, the possessor suffers no ill effects.

A possessor may only control one vessel at a time. If they heed a newer casting of *The Summons and the Surrender*, the old spell ends.





The Magic of the Seigneur (Journeyman Apostate)

Requirement: being Adept at any 5 spells of
The Magic of the Tergiversator

Hammer of the Soul

Cost: 3 *Difficulty:* 3d8 *Type:* Regular *Effect:* Target must test Mind, Will & Faith vs. 3d8 or suffer ill effects, depending on Dice.

With but a whispered phrase and a casual gesture, the Apostate can inflict suffering upon a person's conscious soul. The target of this spell must test their Mind, Will, & Faith (if any) vs. the 3d8 Effect Dice of this spell. *Keep each Trait separate!*

If the target *Fails* to resist on the simple roll, they suffer an abnormal status depending on which Trait rolled the lowest:

- If the target has the Special Trait of *Faith*, and that rolled the lowest, the target becomes *Unholy* and *Terrified*.
- If *Will* has rolled the lowest, the target becomes *Mesmerized*.
- If *Mind* has rolled the lowest, the target suffers from *Fear*.

If one or more Traits tied for lowest, start at the beginning of the list above and choose only the first applicable status.

The duration of the status depends on how poorly the target Failed the test. If they simply Failed, then they suffer for 3 Rounds; if they Overwhelmingly Failed, they suffer for the rest of this Scene; if they Botched, they suffer indefinitely, until cured by mundane or magical means.

Mark of Twenty-Seven

Cost: 3 *Difficulty:* 6d6 *Type:* Regular *Effect:* Target must test Faith vs. Apostate or become Unholy with greater risk.

This spell is identical to *The Mark of Nine*, above, with the following exceptions:

- The target may have only one Mark upon them. The Mark of Twenty-Seven dispels any Mark of Nine instantly, and all later attempts to put the Mark of Twenty-Seven on the target automatically fail.
- Not only do all attempts to cast White Magic or Sacerdotal Magic on the target incur the risk of Black Magic, but an extra 6d6 are rolled simply for the purpose of increasing risk.

Our Vengeance Made Real

Cost: 3 *Difficulty:* 6d6 *Type:* Delayed *Effect:* Enchants a weapon so that White Magic cannot heal wounds it causes.

Speculation about the root of this spell abounds. One popular conceit is that Duke Ombragé de Marteau himself came back from the grave as a ghost to describe the words and gestures of this spell to the original nine founders of the Apostasy. Another is that a bishop was tortured for nine weeks, nine days, and nine hours until he revealed the innermost secrets of White Magic to the Master Provost. Whatever the origin, this spell is effective and diabolical.



You Delay this spell upon a weapon. While the Magic Points remain Delayed within the weapon, the following effects are observed:

- For every Damage Die that shows a “9,” the weapon inflicts 1 extra Wound, above and beyond all others. (This includes the wielder’s Strength Dice.)
- For every Soak Die that shows a “9,” the weapon inflicts 1 less Wound, down to zero. (This includes the target’s Armor Dice.)
- Whenever the Weapon would inflict 1 Fatigue (such as a Mace’s Special Result), the target instead suffers 1 Wound and is *automatically* sent Reeling.
- Mark the Wounds inflicted by this weapon. *White Magic will not be able to heal such Wounds.* Not only do attempts to use White Magic fail, but the caster must roll 6d6 and incur the risk of Black Magic, as per *Ironclaw*. The target must be healed by other means, such as from First Aid, Physician, bed rest, Blessed Magic, Druidic Magic, etc.

The preferred weapon of the Apostates is a hammer where one end is round and the other is flat and bell-shaped, known as an *éteignoir*. In game terms, an *éteignoir* is a Mace of any size, usually Medium.

Seigneur’s Mystery

Cost: 3 Difficulty: 6d6 Type: Delayed Effect: Respond to a Synecdoche Spell with any Adept Tergiversator Spell at no Cost.

Masters of concealment and subterfuge, the Apostates command great wizardry of reprisal against those who would use magical sympathy against them. You Delay this spell upon yourself. Later, when someone casts a Synecdoche Spell upon you and you are aware of it, you may release this spell to cast any one Tergiversator Spell that you are Adept with against the wizard who just used a Synecdoche Spell on you. (You need not choose what that spell was when you first Delayed the Seigneur’s Mystery.) A popular choice is *Keeper of Secrets*.

You need not pay any “extra” Magic Points. Releasing the Seigneur’s Mystery automatically fuels the Tergiversator spell you choose to cast on the target who used Synecdoche on you.

The Adept spell fueled by Seigneur’s Mystery is treated as a Seigneur Spell for purposes of Privilege.

Seigneur’s Privilege

Cost: 1 Difficulty: 6d6 Type: Privilege Effect: Invoke Privilege against a Tergiversator spell.

This spell invokes Privilege to dispel any one Tergiversator spell. See the *Ironclaw* book for how this works (p. 197).

White Magic Journeyman’s Privilege

Cost: 1 Difficulty: 1d10 Type: Privilege Effect: Invoke Privilege to stop a White Magic Apprentice Spell.

Not only do the Apostates invent spells to thwart the spread of S’allumer, they also know White Magic’s own limitations! This spell is identical in every way to *White Magic Journeyman’s Privilege* from the *Ironclaw* book. The caster includes *both* their Apostate Trait *and* Cleric Trait (if any) in the contest. This spell does not incur the risk of Black Magic.





The Magic of the Provost (Master Apostate)

Requirement: being Adept at any 5 spells of The Magic of the Seigneur

Control Undead

Cost: 4 Difficulty: 4d10 Type: Regular Effect: Control an Undead being.

This spell is exactly the same as *Control Undead* from the *Ironclaw* book. A Provost may add their Apostate Trait to their Necromancer Trait (if any) to determine the maximum number of Undead that they may control.

Mark of Eighty-One

Cost: 3 Difficulty: 6d6 Type: Regular Effect: Target must test Faith vs. Apostate or become Unholy with greater risk.

This spell is identical to *The Mark of Nine*, above, with the following exceptions:

- The target may have only one Mark upon them. The Mark of Eighty-One dispels any Mark of Nine or Mark of Twenty-Seven instantly, and all later attempts to put the Mark of Eighty-One on the target automatically fail.
- No White Magic or Sacerdotal Magic will work on the target *at all*. All attempts simply fail. In addition, both the caster of the White Magic Spell and its target must roll 6d6 for the sole purpose of incurring the risk of Black Magic. This means that the White Magic *Cure* Spell cannot remove the Mark of Eighty-One. Other spells such as *Dispel Magic* work normally.



Provost's Mystery

Cost: 3 Difficulty: 6d6 Type: Delayed Effect: Respond to a Synecdoche Spell with any Adept Seigneur Spell at no Cost.

You Delay this spell upon yourself. Later, when someone casts a Synecdoche Spell upon you and you are aware of it, you may release this spell to cast any one Seigneur Spell that you are Adept with against the wizard who just used a Synecdoche Spell on you. (You need not choose what that spell was when you first Delayed the Seigneur's Mystery.) A popular choice is *Hammer of Souls*.

You need not pay any "extra" Magic Points. Releasing the Provost's Mystery automatically fuels the Seigneur Spell you choose to cast on the target who used Synecdoche on you.

The Adept Spell fueled by Provost's Mystery is treated as a Provost Spell for purposes of Privilege.

Provost's Privilege

Cost: 1 Difficulty: 6d6 Type: Privilege Effect: Invoke Privilege against a Seigneur Spell.

This spell invokes Privilege to dispel any one Seigneur Spell. See the *Ironclaw* book for how this works (p. 197).

Trebuchet of Souls

Cost: 4 Difficulty: 4d8 Type: Regular Effect: Group must test Mind, Will & Faith vs. 4d8 or suffer ill effects, depending on Dice.

Similar to *Hammer of Souls*, only the Provost does not reserve ire for just one person. A Group must test their Mind, Will, & Faith (if any) Trait Dice vs. the 4d8 Effect Dice of this spell. *Keep each Trait separate!*

For each target that *Fails* to resist on the simple roll, they suffer an Abnormal status depending on which Trait rolled the lowest:

- If the target has the Special Trait of *Faith*, and that rolled the lowest, the target becomes *Unholy* and *Terrified*.
- If *Will* has rolled the lowest, the target becomes *Mesmerized*.
- If *Mind* has rolled the lowest, the target suffers from *Fear*.

If one or more Traits tied for lowest, start at the beginning of the list above and choose only the first applicable status.

Each target that simply *Fails* suffers the effects for 3 Rounds; each target that *Overwhelmingly Fails* suffers for the rest of this Scene; each target that *Botches* suffers indefinitely, until cured.

White Magic Master's Privilege

Cost: 1 Difficulty: 1d10 Type: Privilege Effect: Invoke Privilege to stop a White Magic Journeyman Spell.

This spell is identical in every way to *White Magic Master's Privilege* from the *Ironclaw* book. The caster includes *both* their Apostate Trait *and* Cleric Trait (if any) in the contest. This spell does not incur the risk of Black Magic.



“A wizard sees not only what is there, but the portents of what will be.”

— Kyndranigar the Shadow-Mage, in regards to Intuition



APPENDIX 5: THE INTUITION SPELL LIST

The legends say that after Kyndranigar the Shadow-Mage created the School of Thaumaturgy, he was still disappointed that his many students failed to embrace his ideal of what the “ultimate wizard” should be. To this end, he wrote seven spell lists, often called the *Seven Virtues of Kyndranigar*, and he taught these spells to those pupils he felt had the most promise.

Whereas the practice of Thaumaturgy is relatively common, with numerous practitioners to be found, only a select few have learned even one Virtue. Kyndranigar forbade having any of the techniques of casting the Virtue Spells written down ... but that failed to stop a few brave souls. Books on the Seven Virtues are very rare, and when found they command a heavy price.

After finding the book *On the Virtue of Intuition*, any character with Literacy may study the book to learn its secrets. To cast these seven spells, one must buy the “Virtue of Intuition” Trait, which applies to Literacy, Meditation, and Kyndranigar Lore. It is a Wizard Trait, so it adds to one’s Magic Points. Once the character has at least a d4 in “The Virtue of Intuition” (or simply “Intuition”), they may cast these following spells.

Interdiction of Intuition

Cost: 1 Difficulty: 1d8 Type: Defense Effect: Cancel any one Intuition Spell as it is cast.

You can cancel any one spell from this Virtue of Intuition List, as it is cast. No opposed roll is needed — the spell is *instantly* cancelled. Can be used as a Defense upon any target that you can see.

Works on all seven spells in this list, including another person’s casting of *The Interdiction of Intuition*. Naturally, someone else may cast Interdiction of Intuition against *your* Interdiction. Two rival wizards can “burn” Magic Points at each other to counter each other’s Interdictions, until one of them yields or runs out of Magic to spend.

Sortilège

Cost: 2 Difficulty: 2d8 Type: Regular Effect: Include Intuition Trait with Gambling or other Tests involving chance.

You gain a brief insight into any small minor event of the future. You cast this spell on yourself, to claim one of the following benefits for this scene:

- In a drawing of lots, you may pick the one of your choice (short straw, long straw, etc.) without fail.
- You can include your Intuition Trait with any Gambling Test.
- At the Game Host’s option, you may include your Intuition Trait with any other test based on dumb luck.



Prefiguration

Cost: 3 Difficulty: 3d8 Type: Regular Effect: Re-do one contest of Dice.

You cast this spell upon yourself; the magic gives you a heightened sense of doubt that will allow you to see what one outcome would be to one action, and then allow you to make a different choice. This second thought might not be better, but you may prefer it to what you did the first time.

Once in this Scene, you may choose to re-roll *all* the Dice in one contest. This can be a To-Hit vs. Defense contest, a Damage vs. Soak Test, a contest using quick-thinking skills such as Fast-Talk, Sleight of Hand, or Observation, or any other test where a split decision would change the outcome. You *must* abide by the second roll. In this way, the spell is like a “do-over” — the re-rolls have the same Penalties, Bonuses, and modifiers as before. You must choose to re-roll the contest immediately, before any other dice rolls are made.

Once you have done the re-roll, the spell ends. The spell can also be dispelled, or counterspelled, or Interdicted. It also expires at the end of this Scene.

The Insight into Another

Cost: 4 Difficulty: 4d8 Type: Regular Effect: Gain an advantage over one other target.

Choose one target. That target must Test their Will and *any* Passion Trait they might have vs. your Intuition Trait. If they Tie or worse, you gain unusual insight over them for the rest of this Scene.

- Any attempts you make to Bluff, Gamble, Hide, Interrogate, Search, or Sneak against this one target have improved outcome. You treat all Ties as *Success* in your favor, you treat your own Success as *Overwhelming Success*, and their Failure as *Overwhelming Failure*.
- You become aware of a target’s hostile moves before they make them. You gain your Intuition Trait as Defense Dice against any attacks made by that one target.
- You gain your Intuition Trait as Resistance Dice vs. any spells cast by that one target.

You may only enjoy the insight against one target. A newer casting dispels an older one.

Foreordination

Cost: 5 Difficulty: 5d6 Type: Regular Effect: Add Focus to someone.

The target of this spell immediately gains *Focus*, if they already do not have Focus. The target must be able to receive Focus — they must not be Reeling, *Confused*, or otherwise suffering from some condition that prevents Focus.

Kyndranigar the Shadow-Mage was a Master Thaumaturge — it stands to reason that this spell was a popular choice for the Thaumaturge’s *Delay* Spell.

An Ounce of Prevention

Cost: 6 Difficulty: 6d6 Type: Regular Effect: Gain Luck for this Scene.

The target of this spell gains the Gift of Luck (*Ironclaw*, p. 80) for the rest of this Scene. If the target already has Luck, they may claim the benefit *twice* in this Scene on two *different* rolls — never twice on the same roll. A target may only benefit from one Ounce of Prevention at any one time — a newer casting dispels an older one.

Ultimate Intuition

Cost: 7 Difficulty: 7d6 Type: Regular Effect: Win all Initiative for this scene; include Intuition with all Defense Rolls.

You gain a foresight into forthcoming events that is simply miraculous. For the rest of this Scene, you gain the following benefits:



- You automatically win the Initiative. (In game terms, you always have an Initiative Score of 49.) Only other wizards under the effects of the Ultimate Intuition (or better yet, the spell of *Illumination*, p. 85) can compete with you in this regard
- You may include your Intuition Trait with all Defense Rolls.
- You may include your Intuition Trait with all rolls that include your Mind Trait, as you enjoy a supernatural acuity.

The effects of this spell last until the end of this Scene, or until dispelled.

GLOSSARY

- Abbey:** a community of Clergy and Priests, usually larger than a monastery, presided over by an abbot or abess
- Accord de Gérance:** the legal document that authorizes the Avoirdupois monarchy
- Acolyte:** the lowest rank of Sacerdotal; a Priest who has not yet fulfilled their Indulgence
- Anathasia:** a heterodox worship of S'allumer, where mystic knowledge is considered more important than asceticism
- Animism:** the belief in the existence of individual spirits that inhabit natural objects and phenomena; the belief that magical spells are fueled by spirits
- Apostasy:** the half-real, half-imagined underground resistance to the Church of S'allumer
- Archbishop:** the Bishop who presides over an entire Great House and is a member of the Holy See
- Archduke:** highest noble title permitted in Calabria
- Ardent:** founding site of the Holy Order of Ardent
- Ardentine du Sang:** the members of the Holy Order of Ardent who seek the truth and investigate
- Ardentine Factionnaire:** the members of the Holy Order of Ardent who take up arms and fight
- Ascension:** the S'allumer doctrine that souls may rise beyond the material world and into a greater state of being
- Asceticism:** the tenet that a life of self-denial and austerity releases the soul from bondage to the body and permits union with the divine S'allumer
- Attendance:** serving as part of the lord's entourage, accompanying on travel as either protection or as a display of status
- Autumnitia:** S'allumer holiday — 21st Day of Harvest
- Avenue des Héros:** The Avenue of Heroes, a memorial to Avoirdupois history in Sauldre
- Avoirdupois:** royal family of horses — the full name of the house is *Accord de Gérance Avoirdupois*
- Baron and Baronne:** the lowest of the male and female noble titles under Avoirdupois demesne
- Barrows:** large mounds of earth and stone over burial sites
- Basilica of S'allumer:** large abbey built near Sauldre
- Bilocation:** the miracle of appearing in two places at once
- Bishop:** an Ordained Priest, higher in rank than Prelate but lower than Archbishop
- Black Magic:** the wizardry that deals with the forces of destruction, pestilence and death [opposes *White Magic*]
- Blooded:** having noble blood; being enfranchised by birth
- Boulangier:** Avoirdupois noble family, with the greatest material wealth
- Brother:** a male Priest who has not been Ordained
- Capitular:** one who is a member of a Capitular Order
- Capitular Order:** an organization of Priests under S'allumer who report directly to the Pontiff
- Capitulary:** the formal title one receives to become a Capitular, as recognized by the Order
- Casque:** minor house of armadillos, subordinate to Avoirdupois
- Charism:** one of the divinely-inspired magic powers that can result from greater study of S'allumer (not to be confused with Charisma from *Ironclaw*)
- Charismatic:** one who manifests one or more Charisms
- Chaussé:** Avoirdupois noble family, waning in influence
- Clergy:** Clerics, Monks, Friars, Paladins, and other religious folks who have not been studying as Priests
- Cleric:** one who has studied White Magic under the Church of S'allumer; may or may not be entitled to benefit of clergy, depending on time, place, and magistrates
- Clerical:** of or pertaining to Clergy
- Clerical Law:** the laws of the church (as distinct from the state)
- Coinmed:** the right of a lord to enjoy hospitality at the estate of a vassal
- Comte and Comtesse:** male and female noble titles, higher than Vicomte but lower than Marquis
- Cosmotheism:** the belief that all things are divine
- Crinière:** Avoirdupois noble family, ambitious to gain influence
- Demesne:** all manorial land under control — thus, "Avoirdupois demesne" refers to all lands controlled by the Great House of Avoirdupois
- Demetendia:** S'allumer holiday — 1st Day of Green



Diabolism: dealing with or worship of dark beings and Black Magic

Diocesan Order: an organization of Priests under S'allumer who depend upon a local lord or other resources to maintain their building

Druidism: the religion of the Phelan, where the Druids are the masters of secret knowledge and interpret omens

Écorcheur: minor house of rhinoceros, subordinate to Avoirdupois

Enclume: Avoirdupois noble family, famous for their skill in smithing

Enfranchised: enjoying the rights of being a noble, either by being born into it or having been granted a title

Epicureanism: the philosophy that happiness, or the avoidance of pain and emotional disturbance, is the highest good and that pleasures should be pursued in moderation [compare *Asceticism*]

Éteignoir: a member of an organized underground that actively opposes S'allumer

Father: a male Priest who has been Ordained

Feudalism: the social system whereby land owners (lords) demand goods and services from the tenants (vassals)

Flagellation: the act of whipping, one of the more common mortifications

Franchise: the quality of being noble; being recognized as having noble rank

Frûgâlitia: S'allumer holiday — 21st Day of Flower to 21st Day of Strawberry

Gnosis: the tenet that divine grace is only possible if one can know and understand mystic knowledge

Great House: one of the four noble houses (Avoirdupois, Bisclavret, Doloreaux, and Rinaldi) that refuses to accept any other as its superior

Guérisseur: one of the Holy Order of Guérisseurs, a Capitular Order under S'allumer

Haimorrous: a heterodox worship of S'allumer, which practices mortification

Heliodromency: the old faith of the Avoirdupois, worshipping the sun god, today considered a heresy

Helloise the Most Beatific: Martyr who saved the city of Triskellian and founded the faith of S'allumer

Heresy: a crime under Clerical Law; belief in a religion officially proscribed by the Church of S'allumer

Heretic: one who believes in a heresy of S'allumer who is usually not actively pursued or prosecuted by the Church of S'allumer [compare *Misbeliever*]

Heterodoxy: any of the methods of worship of S'allumer that is not the Way of Penitence

High Justice: the law as it applies to enfranchised nobles

Holy Order: another name for Capitular Order

Holy See: the assembly of the Archbishops of S'allumer; responsible for all official Church decisions

Hospitality: enjoying some service without payment, as a privilege of status

Hyperdulia: a heterodox worship of S'allumer, where saints are cataloged and venerated at shrines

Incendium Amoris: extreme body heat of a saintly nature

Indulgence: a gift of goods or services to the church, often as a token of one's sincerity to learn Sacerdotal Magic

Knight: the lowest rank of nobility; most likely does not own land; a peer with Baron

Korax: a paladin-style warrior in service of Heliodromency

Lachrymosia: S'allumer holiday — 1st New Moon after Hunter 21st

Lady and Lord: one who owns land and has franchise; a noble

Laity: folks who worship S'allumer but do not have active Careers in the Church

Lissemanteau: minor house of ermines, subordinate to Avoirdupois

Locutions: voices heard only in the head, often divinely inspired

Low Justice: the law as it applies to peasantry

Lutarism: the worship of Lutara the Mother Goddess; also called the Old Faith

Manorialism: the political system whereby noble families own land and are entitled to certain rights not enjoyed by the peasants; makes feudalism possible

Mark of Nine: among the Avoirdupois, considered to be a sign of bad luck

Marteau: former Avoirdupois noble family, disenfranchised after the sacking of Ascéticque and having formally denounced the Church of S'allumer

Martyr: one who lays their life down for a cause, usually religious

Metempsychosis: the belief that some spirits reincarnate and that others do not

Metropolitan: a Bishop who presides over a city

Minor House: a noble house that has demesne and numerous ladies and lords of all ranks, but formally recognizes one of the Great Houses as having demesne over them

Misbeliever: one who is an actively-pursued heretic by the Church of S'allumer

Monastery: a community of Clergy and Priests, especially monks, bound by vows to a religious life and often living in partial or complete seclusion.

Monophysism: a heresy of S'allumer; the belief that Helloise was not a mortal being but of some otherworldly nature

Monotheism: the belief that there is one source of divinity; in the context of S'allumer, that all life is divine and moving towards Ascension

Mortification: (1) discipline of the body and the appetites by self-denial or self-inflicted loss; (2) the Sacerdotal Magic Spell of the same name

Mother: a female Priest who has been Ordained

Muliebrea: S'allumer holiday — 21st Day of Sap

Mur Sallant: largest Avoirdupois engineering program in all history; fortified wall around Sauldre, still under construction



Ne Vile Fano: “nothing to profane the altar”; said of a person with great religious conviction

Nunnery: a monastery composed only of women

Old Faith: see *Lutarism*

Orchomency: a heterodox worship of S'allumer, preferring Epicureanism to Asceticism

Ordainment: the investiture of priestly authority

Ordinary: the lowest rank of Ordained Priest

Palingénésie: a heterodox worship of S'allumer, synthesizing Lutarist and S'allumer beliefs

Pancreationism: “all creation from one,” the tenet that all things are created from the same source

Paroxysm: an incapacitating fit

Passarellite: a member of the Holy Order of Passarelle

Patriarchy: rule by men; to exclude women from authority

Pavior: a shield-bearer

Penitence: the orthodox worship of S'allumer, with the core tenets of Ascension, Asceticism, Pancreationism, and Monotheism

Pilgrimage: a long journey or search, especially one of exalted purpose or moral significance

Pluriform Monotheism: the belief in one god that takes on multiple forms

Polytheism: the belief in multiple gods

Pontiff: Highest rank in the Church of S'allumer

Praelúcidia: S'allumer holiday — First Full Moon after 1st Day of Yule

Prelate: an Ordained Priest, higher in rank than Presbyter but lower than Bishop

Presbyter: an Ordained Priest, higher in rank than Ordinary but lower than Prelate

Priest: one who has studied Sacerdotal Magic under the Church of S'allumer; always entitled to benefit of clergy; the same title is used for men and women

Reincarnation: the belief that after the death of the body, the soul returns to take on some new form

Repudiation: (1) denial of faith or doctrine; (2) the Sacerdotal Magic spell of the same name

S'allumer: “the shining,” the faith that all life comes from one pancreatic source

Sabot: Avoirdupois noble family, oldest and most esteemed

Sacerdotal: (adj.) pertaining to the Priests of S'allumer; (n.) a Priest of S'allumer who has fulfilled their Indulgence [and is no longer an *Acolyte*]

Sacerdotal Magic: a kind of White Magic, more difficult to learn and taught only to Priests

Secular Law: the laws of the state (as distinct from the church)

Shining Path: S'allumer term for living a just and pious life to Ascend

Sister: a female Priest who has not been Ordained

Sky Bridge: suspension bridge built over Souldre, connecting the city to the Basilica

Solacia: S'allumer holiday — 21st to 26th Days of Night

Steganography: magical script that disguises its true message

Suit in Court: serving as a judge to dispense low justice

Tergiversation: lying about one's religion, up to and including participating in rites of another's religion, usually in order to escape persecution

Title: for enfranchised nobles, the name of the rank they have achieved, for purposes of determining status

Transmigration: the passing of a soul into another body after death

Triskellian: capital city of the Rinaldi, largest city in all of Calabria

Typicon: the charter granted to a Capitular Order, describing its duties and responsibilities

Vadimônia: S'allumer holiday — 1st Day of Green

Veneration: profound respect, especially for a past worshipper of S'allumer

Vicomte and Vicomtesse: male and female noble titles, higher than Baron but lower than Comte

War of Leaves: the Avoirdupois civil war

White Magic: the wizardry that deals with the forces of creation, healing, and life [opposes *Black Magic*]

Worldliness: excessive love for the mundane world that prevents Ascension

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THERE IS A SPECIAL PURPOSE TO ALL OF US. A REASON THAT TRANSCENDS WANT, THAT TRANSCENDS NEED. YOU CAN HEAR THESE VOICES IN ALL THE SONGS OF THE EARTH. YOU CAN HEAR THE CHORUS WITHIN THE WARMTH OF YOUR BREAST. LISTEN TO THE VOICES IN YOUR HEART, FOR WITHIN ALL THAT LIVES IS THE CAPACITY FOR GOOD.

—attributed to Heloise the Most Beatific in
The Testaments of Heloise

Steeped in tradition, stern in their judgment, and stubborn in their undertakings, the horses of the Avoirdupois continue to build upon their great works, assembling one of the largest armies in the known world. It is uncertain which is stronger: their devotion to the old ways of chivalry, or their commitment to the religion of S'allumer. As both the church and the state grow in wealth and influence, it appears inevitable that eventually the two will be at odds for power ...

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