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The **Arkham
Gazette**

Issue 3

Witches and Witchcraft

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The Arkham Gazette

Issue 3
October, 2015

by

L.T. BARKER The Dried Cat

DANIEL HARMS Goody Fowler

TYLER HUDAK Building a Better Witch

CHRIS HUTH Rat-things and Worse Horrors, "The Queen of Night"

BRET KRAMER Various Articles

GRAEME PRICE Marked by the Devil

CHRISTOPHER SMITH ADAIR Touched by the Fairies

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handouts **DEAN ENGELHARDT**

*No witches, warlocks, or familiars were harmed in the making of this issue, though a photograph
of Elizabeth Montgomery may have been tacked onto the wall.*

This issue is dedicated to the memory of Aurora and Charcoal



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SUBMISSION GUIDELINES

The Arkham Gazette is a publication of Sentinel Hill Press and welcomes submissions. The focus of the Gazette is Lovecraft Country and submissions should have a strong connection to that fictive region and the real-world history and locations that informs it. It is recommended that writers be familiar with Lovecraft Country as it has been established in works like Arkham Unveiled. While consistency is the hobgoblin of small minds, we like those little 1 HD monsters; submissions that expand and improve Lovecraft Country rather than rewriting or reinventing it are more likely to be published. For more information see:

sentinelhillpress.wordpress.com/submissions/

Submissions should be sent to ArkhamGazetteMagazine@gmail.com with words "Arkham Gazette Submission" in the subject line.

For those 'witches' whose names have been lost to history.

Welcome to issue #3 of the Arkham Gazette!

This issue has been a long time in coming and we hope that you will find it was worth the wait.

Our exploration of witches and witchcraft was made possible by the support of many people. There are parallels between offering thanks and constructing a warding circle—every omission is an error *most* grave. Nevertheless, I feel obliged to do my best. The first party I wish to thank are our backers from our Kickstarter campaign, whose support and patience have been deeply and sincerely appreciated; in particular the five backers who dared to have their names used for the victims of our scenario's resident witch. Likewise I want to thank our contributors, upon whose labors we depended on to bring this work into being—artists, authors, and hybrid horrors alike. In particular I want to thank Chris Huth for his willingness to answer my questions and layout queries at all hours and for letting me tinker with his most excellent scenario. Likewise, I am most grateful for the advice and feedback given me by myriad parties, including Chad Bouchard, Graham Donald, Dan Harms, James Haughton, Graeme Price, and the members of our Google+ group. Finally I would like to thank the hosts of the Cthulhu Breakfast Club, the Good Friends of Jackson Elias podcast, the Miskatonic University podcast, and the Unspeakable Oath podcast for inviting me on to promote the Gazette and lure in fresh victims, err... readers.

Welcome back to Lovecraft Country!

Bret Kramer

From the History Books

New England's Witch Trials

by Bret Kramer

You call the Salem witchcraft a delusion, but I'll wager my four-times-great-grandmother could have told you things. They hanged her on Gallows Hill, with Cotton Mather looking sanctimoniously on.

– Pickman's Model

And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers

– Micah 5:12

As with other elements of New England's history, H.P. Lovecraft drew inspiration from the region's witch trials. It is useful for Keeper, then, to have a general understanding of these events, especially as the popular media's presentation of the topic is not particularly accurate.

Few topics in American history outside of wars have been subject to as much scrutiny as the events in Salem of 1692; what follows should be considered an introduction to a rather complex social phenomenon rather than comprehensive treatment. Please consult the bibliography at the end of this article for further reading on the topic, though our bibliography is but still a small sample.

A note on Geography—The region that comprises New England's six states today were once a collection of several smaller colonies—Plymouth, Massachusetts Bay, New Haven, etc. Additionally Maine and Vermont were parts of other colonies—Massachusetts and New York respectively—while New Hampshire alternated between local rule and nominal control by Massachusetts. For the sake of our readers we have used the modern state designations to divide our description of New England's witch trials. Keepers should, when developing scenarios and handouts, keep these minor but telling historical details intact, of course.

A note about Spelling—Before the 19th century, English spelling was not standardized. The names of individuals involved in Colonial New England witch history appear in a host of forms. We have attempted to use the standardized spelling used by contemporary historians, which omits superfluous letters: so Sarah Osborn rather than Sarah Osbourne, for example.

Massachusetts

There is an indelible link between the Bay State and witchcraft, yet before the events of Salem in 1692, far fewer of its residents were executed for witchcraft than in neighboring Connecticut.

Boston saw the earliest witchcraft accusations (recorded by Governor Winthrop), when, in 1638, the stillborn child of **Mary Dyer** was exhumed and examined under suspicion that one or more of the midwives who participated in the delivery and secret burial had used some bewitchment on Dyer or her child. One of the midwives, Jane Hawkins, fled from Boston to Newport, Rhode Island before official charges were made and Dyer, a Quaker, was executed for proselytizing her faith in 1660.

The first person believed to have been executed for witchcraft in the state was **Margaret Jones** of Charlestown in 1648. Only a few sources mention the case—Governor Winthrop and Rev. John Hale. As a twelve year old boy he witnessed Jones' execution; later he served as a judge at the Salem trials. Jones worked as a midwife, and was accused of (among other things) making accurate predictions about the future, threatening with illness those who refused her services and being able to cause illness with a touch or glance. In jail witch marks were supposedly discovered on her person and according to Winthrop: "*In the prison, in the clear day-light, there was seen in her arms, she sitting on the floor, and her clothes up, etc., a little child, which ran from her into another room, and the officer following it, it was vanished*"

After her execution at Charlestown (just across the harbor from Boston) on June 15, a terrible storm (possibly a tornado) arose in Connecticut, which Winthrop felt bolstered the case against her. Her husband **Thomas Jones** was also tried but was not convicted. He attempted to leave Boston by ship soon thereafter, but the ship (the *Wellcome*) inexplicably began to roll soon after leaving the docks, despite the best efforts of the sailors. Mr. Jones was soon put off by the crew and arrested, breaking his supposed 'spell'. His eventual fate is unknown.

At least three more witches were executed in the Boston area in the next decade. The first, around 1650, was **Alice Lake** at Dorchester, a town just south of Boston later annexed by the city). No records of her trial survive, so the

case is only known from a few fragments, but apparently involved her witnessing the manifestation of the devil in the form of her recently deceased child. Rev. Hale also mentions a second woman, **Elizabeth Kendall**, whom he says was executed in Cambridge at some point after Margaret Jones but before Alice Lake. Kendall had been falsely accused in the death by witchcraft of a child, but was subsequently cleared by new evidence after she was hanged. The well-to-do widow **Ann Hibbins** was executed in Boston in 1656, but no record of her alleged crime, beyond the basic charge of witchcraft, or the evidence against her, survives. Modern scholars infer that her prosecution may have had some political motivation. All of these women denied the charges against them until their execution.

There was a long lull in executions until the case of **Ann Glover** in 1688, again in Boston. Glover was Irish and had been sold into indentured servitude in Barbados during Cromwell's invasion of Ireland (1649-53). She and her daughter had settled in Boston around 1680 where they worked as housekeepers. In 1688 the pair was accused of witchcraft by the family for whom she worked by making the children sick by means of a spell. Glover, according to Rev. Cotton Mather (1663-1728) who interrogated her, never denied the charges against her and refused to answer questions save in her native Gaelic, though he did claim she admitted to meet with "her Prince and four more [devils]" and named several other supposed witches. She was executed on November 16 of that year; Mather included his account of her examination, trial, and execution in his book *Memorable Providence Relating to Witchcrafts and Possessions* (1689). Skeptical observers, such as Robert Calef, suggested the aged woman was simply mad. By the late 20th century her case became a *cause célèbre* among Boston's Irish who saw it as a precursor for the discrimination they faced in Boston in the 19th and early 20th century.

While (before Salem) executions were generally rare in Massachusetts, trials were somewhat more common, with trials in 1638 (Boston); 1649 (Springfield); 1650 (Watertown and Marblehead); 1651 (Springfield, several accused, and Marblehead); 1652 (Watertown and Rowley); 1653 (Gloucester, several accused, and Lynn); 1655 (Ipswich); 1656 (Springfield); 1657 (Gloucester); 1659 (Andover and Cambridge); 1660 (Cambridge and Scituate); 1662 (Haverhill); 1665 (Haverhill and Cambridge); 1667 (Marblehead); 1669 (Ipswich, Hadley, and Amesbury); 1670 (Lynn); 1671 (Groton); 1673 (Lynn); 1674/5 (Northampton); 1676 (Scituate); 1677 (Springfield); 1679 (Northampton and Newbury); 1680 (Salem and Lynn); 1681 (Boston), 1683 (Springfield and Hadley), 1685 (Hadley), 1687 (Ipswich), 1688 (Boston, several accused), 1689 (Boston); and 1691 (Boston and Northampton). These cases sometimes involved the same individuals—**Jane James** of Marblehead, was tried and acquitted on three separate occasions!—and at least two previously accused in other trials were later executed at Salem. Further, about half of these cases were initiated by

those accused of witchcraft themselves as a way to charge slander against those who had yet to formally press charges against them. For the most part, when there were charges of witchcraft, a higher level of evidence was required for execution than is popularly assumed.

The Salem Witch Trials

While the events in and around Salem in 1692 are the most famous of New England's witch trials they are unlike any that came before or after, both in scale and in outcome. Historians have suggested any number of reasons as to why this incident was so extreme, including ergot poisoning, property disputes, fundamental cultural misogyny, social and religious anxieties exacerbated by the collapse of the Dominion of New England, low-grade colonial wars with France, and ongoing Native raids on New England's towns. Whatever the underlying causes, Salem's trials were, even while they were ongoing, seen as extreme and even outrageous.

First, we must note that while they are called the Salem witch trials, the accusations ranged far from that town, from Andover and Haverhill in the west to Gloucester and Ipswich in the east, and Cambridge to the south. Second, Salem in 1692 consisted of several rather distant places that later became independent towns, most significantly the place called Salem Village, where the first accusations arose and that remained their epicenter, is now the city of Danvers.

Accusations began in Salem in February of 1692 when several young girls claimed to be suffering from supernatural attacks, including seizures, invisible prickings, burning sensations, and visions, resulting in frequent public outbursts. The accused were marginal figures in Salem—**Sarah Good**, a beggar; **Sarah Osborn**, an outsider who had recently married an indentured servant; and **Tituba**^{*}, a slave owned by Rev. Matthew Parris (whose daughter was one of the afflicted girls). The three accused women were tortured and Tituba confessed to being part of a coven along with the other accused and a number of other women in Salem. Those accused by Tituba were in turn interrogated and often tortured, creating a cycle of interrogations and accusations creating an ever-widening circle of alleged witches. The accused began to include some of the region's more respectable citizens—including Salem Village's former minister Rev. George Burroughs—

* Tituba and her ancestry has been a point of contention among historians. The earliest accounts of the trial (and the trial records themselves) universally describe her as "Indian", whereas two other woman accused on witchcraft in Salem were described by the same authors as "Negroes". In the 19th century she was increasingly cast as a person of mixed Indian and African ancestry. By the 20th century, Tituba was often described as mostly or wholly African and generally a voodoo practitioner as well. While she is widely reported to have come from Barbados, the evidence for this is wholly circumstantial; there is no evidence of any connection to voodoo.

and even very young children, like Dorothy Good, the four-year-old daughter of Sarah Good.

In late May, a few weeks after Sarah Osborn died while in the Salem gaol, a special court of Oyer and Terminer (from the French *oyer et terminer*, meaning “to hear and determine”) was established in Salem Town, with jurisdiction over most of northeastern Massachusetts. (The delay in establishing the court was caused by the absence of the newly appointed Massachusetts Bay royal governor William Phips, who had been in Britain). The witch trials were often attended by the supposedly afflicted girls—joined by several young women who claimed to be suffering from similar symptoms. They often made a spectacle in court, crying out in pain, going into painful contortions or seizures, and claiming to see otherwise invisible spirits (or even the accused themselves) inflicting all manner of suffering on them. Their statements of supernatural attack, often termed ‘spectral evidence’, were accepted by the judges and in several cases secured conviction. The accused were also examined for any sign of “witch marks”, supernatural nipples or teats which they would use to suckle a familiar (see page 50 for more information on this aspect of the witch trials; for more information on the methods of determining innocence or guilt used during the trials, see page 10).

The first execution was of **Bridget Bishop**, on June 10th. The court then went into recess and requested advice on the trials from a body of respected ministers. The group recommended, with some minor caveats, that the trials continue. **Sarah Good, Sussanah Howe, Elizabeth Martin, Rebecca Nurse, and Sarah Wildes** were then executed on July 19th. (As an example of the division within the community in Salem, a group of more than forty petitioners had written a letter in defense of Rebecca Nurse, testifying to her innocence and personal piety in March, to no avail. Indeed, two of the signees were later charged with witchcraft). After these deaths, one judge resigned from the trials, citing the continued permission to consider spectral evidence. In the meantime, some of the ‘afflicted girls’ were invited to Andover to help the constable there discover who had bewitched his wife, expanding the circle of accusations.

Another round of executions occurred on August 19th, when **Rev. George Burroughs, Martha Carrier, George Jacobs, John Proctor, and John Willard** were hanged. Rev. Burroughs had previously left Salem Village, where he had been a minister, in 1683 and had been living in Maine until he was arrested there and returned to Salem for trial in the spring. Just before he was hanged, Burroughs gave a moving prayer for the gathered crowd, including the Lord’s Prayer, something considered impossible for a true witch to do. Cotton Mather was able to convince the crowd to have the executions continue, citing Satan’s power to appear as “an Angel of Light” to deceive the faithful.

In September the final round of executions were conducted. Those hanged were **Martha Corey, Mary Eastey, Ann Pudeator, Alice Parker, Mary Parker,**

Wilmott Redd, Margaret Scott, and Samuel Wardwell. The court of Oyer and Terminer was dismissed the next month, due in part to the weather, and in part due to increasing public concern over the scope and methods of the trials. A court convened in January of 1693 acquitted five accused witches. The court met first in Salem then moved to several other cities in subsequent months. Grand juries freed a good number of those who had been held over the winter, and sixteen more of the accused were acquitted by the court that spring. The three individuals convicted of witchcraft that spring were all pardoned by Governor Phips soon after, and in one case a young woman was charged with slander for accusing her employer with witchcraft. By summer, Governor Phips had disbanded the court and those still imprisoned were released.

Counted among those executed at Salem is usually **Giles Corey**, who was pressed to death when he refused to provide the court a plea. To the death toll in Salem we may add several of those charged who died in prison (and likely at least in part to the poor conditions there)—**Lydia Dustin, Ann Foster, Sarah Osborn, Roger Toothaker, and John Willard.** At least one infant, a **daughter** of Sarah Osborn’s, also died while her mother was confined. A few others were sentenced to death but were pardoned by Governor Phips directly or freed when the trials ended, including **Elizabeth Proctor** and **Deliverance Dane** whose executions were postponed due to pregnancy. Some of those convicted managed to escape: the aged **Mary Bradbury**, escaped from the Salem gaol, supposedly by bribing her guards, likewise the ship’s captain **John Alden** escaped from jail in Boston, where he had been held. A number of others were interrogated but never charged, identified by witness but never charged, or had been indicted but evaded arrest. Overall, more than two-hundred people in Massachusetts had been charged with witchcraft in little over eighteen months. Of these, nineteen were executed, one died during examination, and six more died while incarcerated.

Popular opinion regarding the Salem trials continued to move towards condemnation. While Cotton Mather’s account of select trials (*Wonders of the Invisible World: Being an Account of the Tryals of Several Witches, Lately Executed in New-England*) was published in Boston and London in late 1692 and defended the importance of rooting out witches, even Mather’s father Increase Mather (1639–1723) expressed concern over the use of spectral evidence in his *Cases of Conscience Concerning Evil Spirits* published that year. The General Court of Massachusetts (the colony’s legislature) called for a day of fasting and remembrance in January of 1697. In that same year, Samuel Sewall, who had served as a judge for the Court of Oyer and Terminer, issued a public apology for his role in the trials along with several jurors.

In 1700 Robert Calef, a Boston cloth merchant who had witnessed portions of the trials and executions, published *More Wonders of the Invisible World*. In it he denounced the trials, especially the methods used therein,

FOUR CASES OF BEWITCHMENT

ANN COLE

In Hartford, Connecticut in 1662, a young woman began to speak in strange voices (and perhaps in Dutch) as well as suffering from violent seizures. The victim, Ann Cole, claimed that she was bewitched and identified several local women as the witches responsible. Her symptoms resolved after the accused were tried and convicted. Her case was recorded and widely reported by Increase Mather in his work *Remarkable Providences* (1684).

ELIZABETH KNAPP

In late October of 1671, Elizabeth Knapp, a sixteen-year old servant of Rev. Samuel Willard of Groton, Massachusetts, began to exhibit strange symptoms—unexplained utterances and laughter, trembling fits, and visions of harassing spirits. From October through January she continued to display these strange symptoms, eventually telling Rev. Willard that she had met with the Devil and signed his book. On several occasions she even claimed Satan was speaking through her. Willard documented his experiences with Knapp in a published sermon as well as in a manuscript he sent to Cotton Mather, who included it in summary as an example of the supernatural in his *Magnalia Christi Americana* (1702). Despite her claims of witchcraft, there are no records of any trials occurring in or around Groton. Later, Rev. Willard was a critic of the Salem trials, though he did not explicitly relate his criticism to his experiences twenty years earlier.

MERCY SHORT

In the midst of the Salem trials, Cotton Mather was occupied with the care and treatment of a young woman who claimed to be tormented by the Devil himself. Mercy Short, a 15-year-old servant in Boston, fell into fits and convulsions while running an errand for her mistress. Mather himself described the symptoms as worse than those suffered by the 'afflicted' girls in Salem after an encounter with the accused Salem witch Sarah Good. She remained in a delirious state for some time, occasionally claiming to suffer from horrific visions including that of the Devil, in the form of a diminutive "tawney or Indian-colored" figure with one cloven foot. This petite Lucifer offered ease of her suffering if she would sign his book

and pledge herself to his service. She could barely eat or drink and was witnessed to suffer all manner of strange symptoms, including periodic muteness and deafness, suffered the sensations of being pinched, pricked, smothered, or set alight (including the spontaneous appearance of blisters), being forced to swallow (unseen) hot toxins, and being compelled to shout blasphemies. At one point she informed Governor Phips (whom she insisted upon seeing to reveal this secret) that agents of Satan had left one of their books behind in the house of a nearby "person of Quality". When a servant was sent for it he was attacked by unusually large black cat and frightened away. No book was ever found. Mercy recovered by the early spring of the next year.

Contemporary authors suggest that Mercy's 'possession' was connected to the death of much of her family two years previously, when she had been taken captive by a band of Wabenaki, from her family's farm on the Maine/New Hampshire border, and that the young girl had been traumatized by that episode. Cotton Mather preserved his account of Mercy's "possession" in *A Brand Pluck'd out of the Burning* (1693), a manuscript that he circulated among his friends.

MARGARET RULE

In September of 1693, Margaret Rule, another young woman in Boston, was overcome by seizures and reported a similar set of symptoms to Mercy Short: that she was being harassed by specters, suffering invisible pinpricks and burning sensations, etc. Additionally several witnesses (including Cotton Mather) reported that the girl levitated at least once; Mather also claimed to have witnessed an invisible imp "like a rat" crawling out of Rule's bed.

Our best record of this event comes from Robert Calef's *More Wonders of the Invisible World* (1700), in which he published Mather's manuscript account of the case to criticize the conduct of both Increase and Cotton Mather, suggesting their ideas were contrary to scripture and that they had, though their questioning of the girl, provided her all of the details they would later claim as proof of diabolical assault—by asking if Satan had offered her a book to sign, for example.

which he categorized as contrary to scripture, and especially Cotton Mather. The Mathers were able to block the book's publication in Boston, and copies arriving from London were publically burnt by Increase Mather in Harvard Yard. Nevertheless, it was widely read, prompting Cotton Mather to respond with a defense, published in 1702. Another early supporter of the Salem trials, Rev. John Hale of Beverly, posthumously published his *A Modest Enquiry into the Nature of Witchcraft*, which expressed his

regrets over supporting the trials and calling into question the methods used by the investigators and judges.

The families of the executed and those convicted and released began to petition the General Court to have the charges from the trials pardoned, while individual churches rescinded their excommunications of those who had been executed. Several of those who had been vocal advocates of the trials, including some of the 'afflicted girls' made pleas of public repentance for their involvement in the

trials, claiming to have been deluded by Satan into making their now admittedly false claims. In 1711 the General Court approved exonerating many of those who had been executed and granting financial restitution to their heirs.

Connecticut

Connecticut's history of witch trials has largely been overshadowed by Massachusetts'. In the earliest years of settlement, however, it was Connecticut that had the majority of executions—eleven versus Massachusetts' six.

The first documented execution in all of the colonies for witchcraft was **Alice Young** of Windsor in May of 1647 though we know little of her beyond her name and that she was executed in Hartford. Likewise we know little of **Mary Johnson** of Wetherfield who was executed in Hartford in 1648 or 1649 after confessing to “familiarity with the Devil” and infanticide. She gave birth to a son while imprisoned and he was placed in indentured servitude until the age of 21. The New Haven colony executed **Goodwife Bassett** (her first name has been lost) at Stratford in 1651. A couple from Wethersfield, **Joan and John Carrington**, were executed (again at Hartford) in 1651.

The next probable documented witch execution in the state is most unusual, that of **Lydia Gilbert** of Windsor in 1654. Remarkably she was convicted of causing, by witchcraft, the accidental shooting of one of her neighbors in 1651, a shooting in which the responsible party had previously confessed! Nevertheless she was convicted and sentenced to death for that crime and other unspecified witchcraft. While there is not specific evidence of her execution, most experts believe she was hanged soon after.

Goodwife Knapp of Fairfield, who had been rumored to have been named as a witch by Goodwife Bassett several years earlier, was, despite being an otherwise respectable member of society, executed in Fairfield in 1656.

Hartford was the site of New England's largest witch trial, aside from Salem thirty years later. The witch panic began in March of 1662 when Elizabeth, the youngest daughter of John and Bethia Kelly, suddenly died. According to her parents, on her death bed Elizabeth had accused **Goodwife Ayres** of supernaturally pinching, choking, and even smothering her. Soon after, another young girl, Ann Cole (see opposite) accused Ayres and the elderly **Rebecca Greensmith** of bewitching her too; soon the whole of the town was up in arms as its citizens made accusations and counter-accusations of witchcraft against each other. Rebecca Greensmith is claimed to have confessed to “a familiarity with the Devil” and that she and her coven secretly met with the Devil. At least two of the accused in Hartford, possibly the Greensmiths, were ‘ducked’ (see page 10 below) to force a confession. Of those accused,

WITCH ANCESTORS

Many of New England's oldest families have some connection to someone involved in the Salem Witch Trials or to an alleged witch and, despite some popular notions to the contrary, this was typically seen as a positive thing, even in the 1920s. Even in the early 18th century families were actively campaigning for the exoneration of their relations who had been convicted of witchcraft. Investigators with roots in New England might have an ancestor who themselves was involved on one side or the other (or perhaps both) in a witch trial; Randolph Carter and Richard Upton Pickman are certainly not alone.

For more thoughts on the connection of certain families with witchcraft (and ghouls) see ‘Touched by the Fairies’ on page 65.

Mary Sanford, Rebecca Greensmith, and her husband **Nathaniel Greensmith** were all convicted and executed. The Ayres were also convicted, but the pair fled to Rhode Island to escape execution, as did another of the accused, James Wakeley. Fragmentary records indicate that a **Mary Barnes** of nearby Farmington was executed in January of 1663 for witchcraft as well, though the records of her trial are lost, so any connection to the events in Hartford is unclear.

In the aftermath of this episode, Connecticut Governor Winthrop, who had been in Great Britain negotiating a royal charter for the state, revised the rules needed for a conviction of witchcraft, requiring two witnesses' testimonies as evidence rather than simply one as well as prohibiting ‘spectral evidence’. He also later pardoned several of those who were convicted of witchcraft after this date, including **Elizabeth Seager** (who had previously been tried and cleared in Hartford in 1662) in 1665. Despite Governor Winthrop's raising the evidentiary requirements for conviction, a small number of witchcraft trials still continued, including **James Wakeley** (who returned to Hartford only to flee again in 1665 before a new trial was to begin), as well as a number of libel trials in which people who were rumored to be witches sued those gossips they blamed for the rumors.

The alleged witch (and self-described ‘cunning-woman’) **Katherine Harrison** of Wetherfield was tried twice for witchcraft, first in 1668 and again in 1670. Harrison worked as a healer and told fortunes based on the astrological works of Lilly, whom she claimed to know from her time in London. She had also been named by Rebecca Greensmith as a member of her supposed coven. Harrison was a well-to-do widow and some historians suggest that the accusations against her were more rooted in disputes between Harrison and her neighbors, than any fears of witchcraft. Though convicted of witchcraft in her first trial, this sentence was rescinded once the panel of judges

received written guidance (likely written by theologian and alchemist Gershom Bulkeley) from ministers in Hartford regarding the question of whether or not fortune-telling and astrology was inherently diabolic. When she was tried again the next year she was convicted and sentenced to death but again the sentence was reversed. Harrison was instead exiled to Westchester, New York.

It was more than two decades before there was another witch trial in Connecticut. In September of 1692 a servant girl in Stamford claimed to be subjected to supernatural attacks. Several local women were accused and eventually two of them were tried for witchcraft in nearby Fairfield. At the trial held that fall, **Elizabeth Clawson** and **Mercy Disborough** were subjected to physical examinations for witch marks and both were ducked. A first jury failed to return a verdict and, after the General Court of Connecticut refused to take the case. The trial was resumed again, with much of the previous evidence (such as the victim's testimony) rejected as unacceptable. This time Clawson was acquitted and Disborough was convicted. The local magistrates, apparently dissatisfied, instructed the jury to reconsider, but Disborough was convicted again and sentenced to death. The sentence was stayed by the colonial governor however, and soon after overturned. (Historians suggest this reprieve was in part a reaction against the recent executions in Salem; in the surviving papers from the trials, the events of Salem are often mentioned, especially by skeptics of this trial).

Connecticut saw its last regular witch trial in 1697, when **Winifred Benham** and her daughter (also called Winifred) of Ballingham were accused of molesting a trio of girls via unseen spirits. The pair was acquitted after a trial, and within a few years the whole Benham family relocated to New York. Rumors of witchcraft continued well into the 18th century however, even if there were no official trials. In at least one case, a person accused of witchcraft (in this instance "riding and pinching") sued her accusers. In 1724 **Sarah Spencer** of Colchester sued Elizabeth Ackley for spreading rumors she was a witch and alleged that Elizabeth's husband James had threatened her. She was awarded £500 (an enormous sum for the era) but this was later greatly reduced on appeal. As far as can be told the last witchcraft panic occurred in the late 19th century around Bristol, when a young girl with the last name of **Norton** (first name unknown) accused her aunt of riding her to a coven meeting in Albany. The locals attempted to exorcise the girl and were beset with pinches, needle-prick sensations, unexplained illnesses, and, in one case, convulsions. A Baptist deacon reported also that his cart-ox was torn apart by an invisible creature.

Elsewhere

There were no executions of witches in New England outside of Massachusetts and Connecticut, though witchcraft accusations were made throughout the region. In part this is due to population—the territories that make up the modern states of Maine and Vermont were sparsely populated at best in the main era of the witch-trials—as well as politics, as Maine, Vermont, and (to a degree New Hampshire depending on the year) were all dependent territories of other states in this period. Those witch accusations that arose there tended to be adjudicated in the controlling colony.

Rhode Island

Providence never shared the witchcraft panics of her Puritan neighbors...

– The Shunned House

From its founding, Rhode Island was a center of religious dissent in New England. **Anne Hutchinson**, one of the state's most important early citizens was rumored to practice witchcraft and was connected to Mary Dyer and her 'monstrous' birth though no formal charges were ever made. The infant was likely a stillbirth or otherwise suffered some birth defect that shortly after birth proved fatal. No formal charges of witchcraft were ever made against Hutchinson but these alleged crimes were likely overshadowed by the charges of heresy that forced her exodus from Massachusetts. Aside from a single case, in 1672, of a slander trial in response to rumors of witchcraft, Lovcraft's assessment appears correct. Indeed, Rhode Island, like New York, served as a haven for those accused on witchcraft in Massachusetts and Connecticut.

Maine

He had begun his long-planned novel—based on a supposed survival of the witch-cult in Maine—but was strangely unable to make progress with it.

– The Haunter in the Dark

What is now Maine (to simplify things somewhat) was controlled by the Massachusetts Bay Colony and, later, the Commonwealth of Massachusetts. Many of the settlements there were established by Massachusettsans for commercial purposes and their population was often transitory and closely connected to the Bay Colony. There are a few witchcraft incidents that we know of, most notably the 1659 trial and acquittal of **Elizabeth Bailey**, of York; unfortunately few records of this event survive. At least three recent immigrants from Massachusetts to Maine were examined during the Salem trials and

LITHOBOLIA

Starting in June of 1682, in Great Island (now New Castle) New Hampshire, the home of the Walton family was subjected to a strange aerial bombardment—hundreds of rocks, from pebbles to some inches across—rained down upon them. At times other objects moved about as well—pots, hammers and other tools, even piles of hay—were seen to move or were found in unexpected places. The stones often landed on the roof, but others broke windows or even struck and injured those staying there. Some stones, marked by witnesses and stored within the house, were discovered outside, apparently after striking the house again. A black cat was often sighted nearby when these “lapidary salutations” occurred and a ‘dismal sort of whistling” or “the tramping of a colt” was heard sometimes as well. The attacks, several times, followed George Walton when he left the house.

At one point the Walton family tried to end the supernatural rain of rocks by creating a witch bottle (see page 55) but a hail of rocks down the chimney shattered the heating vessel and the attempt was abandoned. After about three months, the attacks ceased.

The cause of the “lithoboly” has been debated ever since. Some contemporary observers suggested it was

“waggery of some unlucky boys” while others claimed it was witchcraft, blaming Hannah Jones*, a neighbor of George Walton with whom he was in a bitter dispute over a piece of land. Modern paranormal authors cite it as an example of poltergeist activity, while more skeptical historians suggest it was a hoax, part of a campaign of harassment against Walton and the royal officials staying with him. In that year, New Hampshire was in the midst of a bitter political fight between the settlers living there and the heirs of John Mason, who had been granted the entirety of the colony in 1623 and who sought to seize unsettled land and tax those living there. Walton, a Quaker, was a supporter of the Mason claim, and most of his boarders, including John Chamberlain (see below) were royal officials and presumed to support the claim as well.

Cotton Mather mentioned the incident in his *Magnalia*. but the fullest account of these events appeared in 1698, when John Chamberlain published pamphlet *Lithobolia*, describing the incident in detail.

* Jones was the daughter of the previously mentioned accused witch Jane Walford.

Rev. George Burroughs, as discussed previously, was arrested in York and taken to Salem for trial.

In addition to these incidents, there are a few stories suggestive of witchcraft, such as the case of **Mary Hortado**, of Salmon Falls (now Berwick). Cotton Mather reports, around 1685, that she and her husband were beset by strange sounds, weird cloven hoof prints outside their home, and inexplicable bite marks on her arms and breast. Mercy Short, as discussed previously, was from the same area.

New Hampshire

But witchcraft never flourished in the New Hampshire colony... It was only the echo of the delusions of Salem and Massachusetts Bay [which] created some natural excitement and sudden apprehension of the supernatural... just as after listening to ghost stories at the end of the evening we go to bed fearfully and readily believe our own house to be haunted.

— John Albee

New Hampshire had several witch trials, but no executions. Depending on the current state of the colony’s autonomy from Massachusetts, individuals might be tried and jailed locally or, more often, in Boston.

Jane Walford, of Portsmouth, was repeatedly charged with witchcraft (in 1648, 1656, & 1669). In the first and last cases her accuser was fined for slander. In the second incident there were seven accusers, claiming that she had attacked them with magic, been visited by an unnatural

yellow cat, appeared in the form of a cat, appeared as a vision and attempted to suffocate a sleeping man. Though most of the records from this trial have been lost, presumably she was acquitted.

Another individual frequently accused of witchcraft but never convicted was Hampton’s **Eunice Cole**, who had first settled in Wallaston (now Braintree), Massachusetts, but who then immigrated to New Hampshire in 1637 with her husband William, driven there by one of the many religious controversies that had divided the Bay Colony. She was first tried for witchcraft in 1656, accused of bewitching the animals of her neighbors, with whom she frequently quarreled. She was apparently convicted of some lesser crime (the records are fragmentary) and imprisoned in Boston after being subject to a public whipping. She was repeatedly jailed and fined for various breaches of the peace for several years thereafter, and with the death of her husband in 1662, she was left destitute. In 1673, after returning to Hampton, she was tried again for witchcraft, with claims that she possessed a familiar, transformed into an animal, possessed a *blew spot*, and attempted to lure a young girl to her hovel. She was acquitted, though admonished by the judge to live peaceably. The impoverished Goody Cole was an outcast in Hampton, often begging for food and fuel and living on the outskirts of the town. She was arrested one last time in 1680 (along with two others, see below) but died soon after the case was dismissed.

At least two other Hampton women were charged with witchcraft in 1680. The first was **Rachel Fuller**, who was blamed for the death of a local child whom she had been tending during his illness. Fuller, likely under coercion or torture, confessed to being a part of a group of witches in the town (including Eunice Cole), who would meet by night after using magic to put their husbands and families to sleep. The deceased child's family admitted in court to having tried several types of counter-magic to ward against Fuller's supposed sorcery, including boiling the ailing boy's urine and laying bay leaves across their threshold to keep her out; another claimed Fuller had a familiar in the form of "a thing like a little dog". The records from this trial are fragmentary but it would appear, as she was not executed, that she was acquitted. The other woman charged at that time was **Isabella Towle**, but nearly all of the records of her trial have been lost. She too was probably acquitted.

Vermont

Some of the stories would make you laugh... about some kind of devil-worship and awful sacrifices... but I come from Panton, Vermont, and that kind of story don't go down with me.

– The Shadow Over Innsmouth

There are a few scattered anecdotal accounts of witch accusations even in Vermont. T.E. Brownell describes a witch trial ("the truth of which [he] does not vouch") in the town of Pownal, which lies in the very southwest corner of the state, sometime after 1724. The accused woman, the **wife of Gregor Krieger** (one of the area's earliest settlers) was accused of being a witch and was subjected to a ducking test in the frozen Hoosic River. She survived, barely, and was acquitted.

Tools of the Witch Hunters

If any man or woman be a WITCH, that is, hath or consulteth with a familiar spirit, they shall be put to death.

– The Statutes of the Massachusetts Bay Colony, 1641

Texts—Fundamentally, the foremost text used by New England's residents for all things was the Bible[†] itself, and it contains multiple verses condemning witchcraft, including Deuteronomy 18:10-11, Leviticus 20:27, and (most famously) Exodus 22:18—"Thou shalt not suffer a witch to live". From these Biblical injunctions came equally

† Remember when quoting scripture in handouts that the Puritans preferred the so-called Geneva Bible of 1560 rather than the Anglican King James version.

explicit prohibitions against witchcraft in the various colonies' legal codes, which remained until the mid-18th century, making witchcraft a capital crime.

In New England, most literate people were at least familiar with some of the better known works regarding witchcraft, such as Nathaniel Holmes' *Dæmonology and Theology* (1650) and Reginald Scot's more skeptical *The Discoverie of Witchcraft* (1584). Popular beliefs about witchcraft, witches, and protection from them abounded, both in written works and in the wider folk culture more generally.

The works of Increase Mather and his son Cotton in particular were widely distributed in New England, including several books containing discussions of witchcraft and numerous examples of supernatural events in the region. These works (all of which are available online) include:

- *An Essay for the Recording of Illustrious Providences* (1684)
- *Memorable Providences Relating to Witchcrafts and Possessions* (1689)
- *Wonders of the Invisible World* (1692)
- *Cases of Conscience Concerning Evil Spirits* (1693)
- *Magnalia Christi Americana* (1702)

The Mathers were unapologetic and passionate believers not just in the reality of witchcraft, but in the pressing need to extinguish it in the New World, which, like most Puritans, they regarded as possessing a critical importance as a bastion of true Christianity. Important and influential ministers in Boston, their writings were highly influential in shaping contemporary beliefs about witchcraft in New England in the era and they remain forever associated with the events of Salem, for good or ill.

Examinations and Interrogation—It was generally believed that witches had physical manifestations of their diabolic connection, generally a 'witch mark', either in the form of an insensate patch of skin or a nipple or teat from which the witch's familiar might suckle. Suspected 'witch marks' were often pricked to see whether or not they would bleed. See "Marked by the Devil" on page 50 for more detail on this peculiar growth. The accused might also be searched for poppets or other tools employed by witches, including horoscopes or astrological works.

It is important to note the commonality of torture being used as a means to gather evidence. Of the over 200 people accused of witchcraft at Salem in 1692, about 1 in 3 were subject to some sort of torture, with at least one person dying in the process. Some of the accused were whipped and beaten; prolonged hog-tying or pillories were also used; others had heavy weights placed upon them impairing their ability to breathe. Another form of torture used to force a confession was immersion in water, either bound to a stool or chair attached to a pole ('ducking') or bound hand and foot and tossed into a body of water. In addition to the poor quality of the jails used to hold them, food and especially water were withheld from the accused in the hopes of forcing a confession or because the accused could not pay for such things. Despite these factors, accusations of witchcraft were by no means guaranteed to provoke a trial, let alone a conviction.

At Salem (and in Connecticut before Governor Winthrop's reforms) other types of evidence were also used as proof of witchcraft. The first of these, as mentioned previously, was spectral evidence, in which the testimony of those afflicted by witchcraft described spectral visions of the accused torturing them. Also sometimes used was the 'touch test', wherein if someone afflicted by witchcraft's symptoms improved when touched by the accused, it would indicate that they had bewitched their accuser. Witches were also commonly believed to be incapable for reciting certain holy verses, in particular the Lord's Prayer, but even those who could do so were not guaranteed reprieve.

The accused were often jailed for prolonged periods awaiting trial, though some were able to pay bail and remain free, at least for a time. Conditions in colonial jails were universally very poor. In Massachusetts, the Salem, Ipswich, and Boston jails were used to house the more than one-hundred accused over the summer and fall of 1692. They were wooden structures, lacking in any amenities, and only those who could afford to pay for a private room avoided the common rooms, where prisoners slept on straw. None were intended for prolonged stays and prisoners were generally subject to the elements. Vermin, including lice and rats, were endemic. Prisoners were also required to pay for the costs of their incarceration. Careful inventories were kept of all the costs incurred for holding a prisoner and they would not be released, even if acquitted, until these fees were paid. At least one exonerated 'witch' died in jail as she was unable to pay these costs. Finally, the families of those who were hanged were expected to pay a significant executioner's fee.

Trial procedures—Criminal proceedings in witch trials were organized in the same manner as a regular criminal trial of the era, typically with a specific court called up to hear the case or cases. These cases, far more often than secular crimes, would require consultation with outside clerical experts, typically in writing and sometimes would be delayed awaiting instruction or advice.

After an accusation of witchcraft was made and deemed credible, the magistrates would collect evidence, usually starting with the arrest and interrogation of the accused. Afterwards if the magistrates felt the accused might be guilty, they would then be held in jail while other evidence was collected. This evidence was presented to a grand jury which officially decided if there were grounds for a trial.

During trials the jury then heard the evidence collected by the magistrates, including sworn witness testimony, physical evidence, and reports from officials on matters such as witch mark examinations. During the Salem trials, the accused were subject to public tests for witchcraft, especially the touch test, as well as claims of attacking witnesses spectrally. Those who were convicted a witchcraft were then, by statute, sentenced to be executed by the sheriff on a specific future date.

There is no simple formula we can apply to discern why some were convicted and executed while others might be freed after giving a confession. In part this depends

on the location and era—generally those who confessed to witchcraft and repented would be freed while those who denied their charges and were convicted would die, but there are important exceptions to this rule of thumb. Social standing may have had some hand in whether or not someone might be executed, but it was no guarantee of freedom—Tituba was spared the noose while Rev. Burroughs hanged after all. It seems likely that the suggestion of social historians that political factors and personal rivalries over status, property, and theology were critical factors is as useful a determinant as any.

Executions—Historically, every witch execution in New England was done so via hanging. With the sole exception of Giles Corey, there are no records of anyone dying from the pre-trial examinations or interrogations (including the various forms of torture used, such as ducking) but we cannot use this as definitive proof of no torture related fatalities, considering both the incomplete nature of the historical record and possibility that such deaths were concealed. The reports of death while in custody also might include those who were killed unintentionally during interrogation.

Executions were typically conducted at sites previously used for other hangings. In Boston, while tradition holds that executions were conducted on Boston Common, it is more likely that they occurred at the (now lost) gallows site on Boston Neck, the isthmus connecting Boston town with Roxbury. Salem's witches were hanged on what was then called 'Gallows Hill' but over the intervening centuries precisely which one of Salem's hills this had been was lost. What is now called 'Gallows Hill' (or sometimes 'Witch' or 'Witchcraft Hill') does not properly correspond to surviving descriptions from witnesses. While the city of Salem has erected a memorial on the modern Gallows Hill, other scholars have proposed a site called Proctor's Ledge, a rocky outcropping near to the modern Gallows Hill. Modern scholars also call into question the use of a proper gallows in Salem, as most contemporary observers described a tree being use rather than a scaffold. In Connecticut, executions were carried out in Hartford or Fairfield at those towns' regular gallows.

After Salem

The trials and executions at Salem marked a turning point in the popular perception of witchcraft in New England, but by no means did they end those beliefs. Accusations of witchcraft continued in the years after, but local authorities were far more reluctant to take cases to trial and the standards of evidence for conviction were made more rigorous. Spectral evidence, for example, was wholly discredited by the Salem trials. As previously mentioned, even those who had participated in the trials there came

to regret their actions and felt that much or all of what had happened had been a mistake. While laws against witchcraft remained on the books in New England until the mid-18th century, the 1697 witchcraft trials against the Winifreds Benham in Connecticut were the last genuine trial New England witnessed.

But even as government sanctioned trials ended, 'witchcraft' remained. Even into the 19th century, certain marginal people, almost always women, were dubbed 'witches' in local communities especially (but not exclusively) by children. Rather than trials, however, these 'witches' were punished by social isolation and malicious rumors rather than public trials and executions. Many stories survive in town histories of some aged and lonely woman (typically) who was said to have caused bad luck to their neighbors through some unspecified bewitchment.

By the early 20th century, witchcraft and its associated trials and executions were looked upon with a mix of embarrassment and amusement. One late 19th century author described it as "an epidemic of mad superstitious fear, bitterly to be regretted, and a stain upon the high civilization of the Bay Colony". 'Salem' became a shorthand for superstition and the credulous ignorance of earlier generations, and was often used as a rhetorical device by Southerners, made sensitive to their reputation as unlettered backwoodsman, to criticize the North, and Yankees in particular. How could they judge the South's crimes, so they argued, if they themselves had among their storied ancestors such ignorant and murderous ancestors?

New England's witches and the 19th century depiction of them (pointed hats, brooms, and black cats) were subsumed into the growing secular observances of Halloween, becoming shorthand not just for witches but for the holiday itself. Perhaps most strangely, the witch trials became the source of an ever-growing historical tourism, as the sites in and around Salem especially became a destination for visitors. Starting around 1890,

THE LAST 'WITCH' TRIAL

Massachusetts saw a final witch trial... in 1878.

Lucretia Brown, 50 of Ipswich, blamed fellow Christian Scientist Daniel Spofford for having aggravated her life-long spinal injury (previously healed via prayer) using a power described by the Christian Science church as "Malicious Animal Magnetism" (aka MAM), the force that one might either use to heal themselves or harm others. Spofford had been a very early adherent to the faith and a confidant to its founder, Mary Baker Eddy, but had recently been expelled from the church on nebulous charges of "immorality". The Christian Science Church was a rapidly growing religious movement in New England, blending spiritualism and individualistic self-help. The trial attracted a great deal of media interest, not just for the supposed element of "witchcraft" being tried again in Salem, but also due to Eddy's involvement. Some claimed she had induced Brown to sue Spofford perhaps in an attempt to use the court system to lend its authority to the reality of MAM—and she and her followers attended the trial and testified against him. Eventually the case was dismissed by the judge, in part because there was nothing the court could do to stop any sort of "mind control" from behind bars.

silver-plated spoons commemorating the trials began to be sold in Salem as tourist souvenirs, the first of many such trinkets. By the 1920s witches were commonly used to promote Salem; indeed today the local high school's mascot is "the Witches" and the fire and police departments display a cartoon witch to symbolize the city.

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Deep Background

Witchcraft in Lovecraft Country

by Bret Kramer

There was much in the Essex County records about Keziah Mason's trial, and what she had admitted under pressure to the Court of Oyer and Terminer had fascinated Gilman beyond all reason.

- The Dreams in the Witch House

Investigators often find themselves looking into the history of witchcraft in Lovecraft country. This short overview is provided for the Keeper to summarize the various manifestations of historical and contemporary witchcraft that might be encountered in Arkham, Kingsport, Innsmouth, Dunwich, and beyond. The first section summarizes what might be learned through conventional historical sources. The second section is an overview of witches and witch cults (historical and modern) that can be found in Lovecraft Country, as is only know to the Keeper. The final portion catalogs those locations with specific links to witchcraft in Lovecraft Country.

Historical Overview

Arkham

He was in the changeless, legend-haunted city of Arkham, with its clustering gambrel roofs that sway and sag over attics where witches hid from the King's men in the dark, olden years of the Province.

- The Dreams in the Witch-House

Originally part of Salem, Arkham's witches (save for one notable exception) have usually been overlooked by scholars. Town histories generally make perfunctory mention of the witch-trials in Arkham and their authors explain away the tragic events of 1692 as a blend of Puritan zealotry and mass superstition rendered now impossible by the rationality and science of the present day.

A few partial records mention alleged witches before the witch trials of 1692. The best preserved of these regard the supposed wizard **Richard Billington** who, around 1650, purchased a tract of land "west & north of 'e first catarack of 'e Misqatonick River, all thickly woodth". Billington, late of Boston, is said to have done little to clear the land, though

a ring of stones was allegedly either erected or possibly raised back up under his direction. Ill-regarded by the settlers of what would later become Arkham, he was said to consort with Indian witch-doctors and other shadowy figures. Rumors connected him to the disappearance of several travelers last seen near his homestead as well as a few others found dead by unexplainable means, but he either died or fled the area before any official charges were made. He was later publically accused of witchcraft in the anonymous chapbook *Of Evill Sorceries Done in New-England of Demons of no Humane Shape* (see page 60).

Historical accounts of witchcraft in Arkham focus generally upon the figure of **Keziah Mason**, convicted of witchcraft in 1692. Accounts of Mason's trial survive in the records of Essex County albeit in fragmentary form; some scholars hint that the records were intentionally expurgated. The account of her trial before the Court of Oyer and Terminer contains multiple lacunae though a summary of her case is presented by Rev. Ward Phillips in his *Thaumaturgical Prodigies in the New-English Canaan*. In recent years the personal papers of several participants of the trial have been relocated by antiquarians, offering alternative perspectives on the trial, but all have remained in private hands. Mason was unapologetic in her testimony; she mocked Judge Hawthorn and others in the community, confessed her participation in witches' Sabbath (on Meadow Hill, Sackomskit {now Aylesbury} Hill, an ill-rumored island in the Miskatonic River, and a few other isolated spots around Arkham), revealed the

DISCLAIMER

I have attempted to summarize all the various witches and related individuals presented in previously published Lovecraft Country materials, including not just Lovecraft's fiction, but other major authors, as well as role-playing game materials including Chaosium products (including monographs) and material from other publishers as well. I cannot claim to have included (or even have uncovered) every reference to witches in the Miskatonic Valley as they are endemic. For some Keepers this superfluity of witches might prove too much. In this case you are welcome to prune down our catalogue as desired.

secret name given to her by the Black Man (“Nahab”), and happily discussed how certain lines and angles could “break through the world into the spaces beyond”. The testimony of more than a score of her accusers also survives, including frequent reference to her weird, furry familiar Brown Jenkin, a large and deformed rodent of some kind.

Mason is best known, however, for her escape from the gaol in Salem, which is often referenced in discussions of the Salem Witch trials, including by Cotton Mather. While most modern authors attribute this seemingly impossible event to bribery or lax supervision of the jailed witch, contemporary authors who visited her curiously adorned cell—its walls daubed with enigmatic lines and curves in the witch’s own blood, or who attempted to interview the insensate jailer who babbled madly about a talking rat—believed her escape to be an undeniable proof of Satanic aid.

Keziah Mason divulged the names of the other members of her coven in Arkham to the Court of Oyer and Terminer. Only a few were every brought to trial, her confession regarded as suspect as she named some of the village’s most respected citizens. The shadow cast by Mason’s accusations was a long one however, and several of those named by her would later be the victims of mob violence, as despite the best efforts of Rev. Phillips and his ilk, witches lingered in Arkham long after the trials in Salem. While less often mentioned by modern authors, researchers may uncover disquieting hints about a large number of Arkham’s early citizens.

■ **Hesper Payne**—Accused alongside Keziah Mason, Payne was executed in September of 1692 in Salem. On the scaffold she is claimed to have shouted out a curse upon her accusers in Arkham before suffering some sort of seizure that was arrested solely by the hangman’s noose.

■ **Goody Fowler**—Named by Mason, but avoiding arrest, this immigrant from Salem settled in the low hills southwest of Arkham Village at some point before 1692. She had a reputation as a healer and several of her accusers had previously employed her to provide remedies for themselves, their families, or their livestock. Even after the Salem trials, Fowler was the subject of dark rumors, culminating in her lynching on Hangman’s Hill by a mob in 1704. Even after her death, her reputation lingered. A schoolmaster who supposedly had consorted with Fowler before her hanging and who died soon after was the subject of a sort of vampire hysteria, with children claiming he had risen from his grave to flay them. Fowler herself is said not to rest, her ghost supposedly haunting the summit of Hangman’s Hill in Arkham’s Old Wooded Graveyard.

■ **Anne Whitlock**—A lesser-known figure, perhaps because she was not named by Mason, Whitlock was a housemaid in Arkham who was accused of witchcraft

in 1692. Though cleared then, she too was caught up in the witch-panic of 1704 and killed by a mob a few weeks after Fowler’s hanging.

■ **Sermon Bishop**—Likewise named by Mason, Bishop, originally from Salem, was a glazier and glassblower who lived on the western outskirts of Arkham. Never well regarded, no doubt in part due to Mason’s accusations, Bishop was apparently waylaid by a gang of Arkhamites returning to the town after a brief visit to places west of Arkham in 1752. The aged fellow was no match for his attackers and while it seems more likely he was drowned by that gang in the Miskatonic, a fantastical legend grew up in the years after (once most of his attackers were dead from old age) that the men, generally well respected members of the community, had instead sealed the supposed witch alive in the base of a bridge being built across the Miskatonic at Bowen’s Point.

■ **Richard Russel**—An apothecary, Russel came to Arkham after the witch panic, but due to his close association with the alleged witch Sermon Bishop he was driven to flee the town soon after Bishop’s assault. The pair were accused on all sorts of crimes, including skulking about Arkham and other neighboring settlement’s graveyards after nightfall.

There were also later rumors of witchcraft in some of Arkham’s dependent villages. A woman, her name unfortunately lost to history, was hanged by a mob near Clark’s Corners, accused of being a witch by several of her neighbors in or around 1720. Even as late at the middle of the 18th century an outbreak of disease in Ross’s Corners was widely rumored to be the work of unknown witches.

Finally, careful researchers will note that Arkham was also the destination of several of those who were suspected of witchcraft elsewhere in 1692, foremost among these being **Edmund Carter**, a silversmith, who had been arrested and jailed in Salem, but never brought to trial. Carter was one of several accused witches who were released after governor Phips had the remaining prisoners released in 1693.

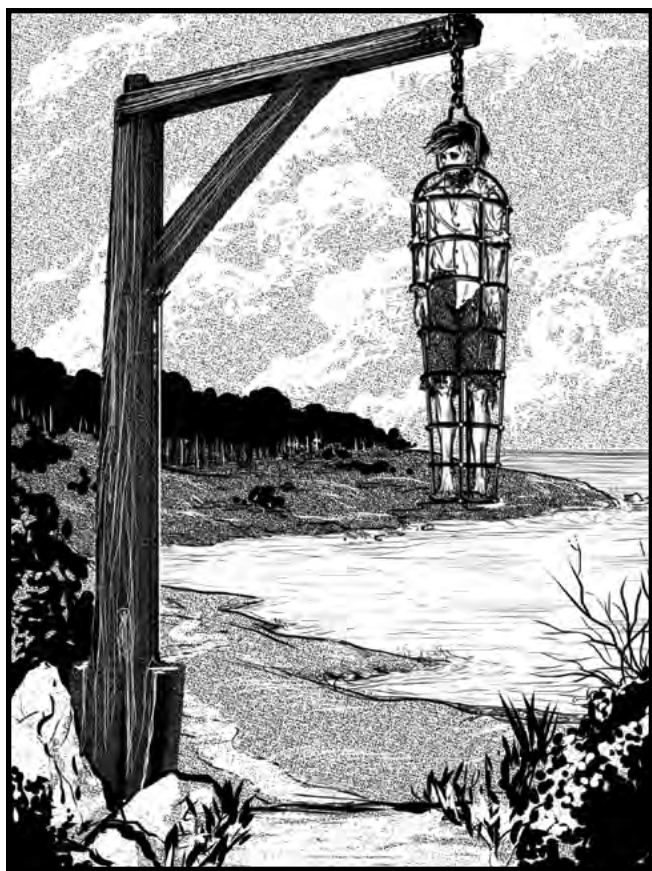
Dunwich

Two centuries ago, when talk of witchblood, Satan-worship, and strange forest presences was not laughed at, it was the custom to give reasons for avoiding the locality.

—The Dunwich Horror

Several of Dunwich’s founders, including the glassblower Absalom Whateley, were the subject of rumors in their former home in Salem. It has been suggested that the timing of their departure for the wilderness west of Groton in early 1692 was an attempt to avoid the looming crisis in Salem. Indeed, the land was only retroactively granted to the village by the Massachusetts General Court in 1697, hinting that necessity trumped planning in this case.

* Etymologists are at a loss to explain the meaning of this name.



The shadow from these rumors of Salem witchcraft lingered here longer than most places however—as late as the middle 18th century there were sporadic rumors of witchcraft and black magic in the region. The best-known accusations were leveled by the town's Congregational minister Abijah Hoadley in a series of fiery sermons, some of which were collected and published after his still-unexplained disappearance in 1747. Those connected with Dunwich were viewed with great suspicion because of witchcraft rumors for many years (see Sermon Bishop, above). There are no records of any witch trials or even vigilante attacks upon supposed witches anywhere in the village's vicinity, however, though the sheriff was called for in at least one case (c. 1825) when a woman was murdered by her husband, who alleged she had attempted to murder their child in some accursed witch-rite. He was never charged.

Recently the *Aylesbury Transcript* published a short piece—the paper often delights in mocking the rather archaic beliefs of certain rustics in the vicinity—about an unnamed resident of Dunwich who had caused a scene whilst visiting the office of the Aylesbury County sheriff, demanding they arrest a certain elderly woman, also of Dunwich, for bewitching his crops and cattle. The sheriff declined to act and the fellow had to be forcibly removed from the office under threat of arrest.

Kingsport

It was the Yuletide, and I had come at last to the ancient sea town where my people had dwelt and kept festival in the elder time when festival was forbidden...

– The Festival

One of the Bay Colony's oldest settlements, Kingsport was long home to persistent rumors of witchcraft and secret devilry. Few explicit records of the precise nature of these rumors survive into the modern era, beyond cryptic hints of secret meetings by night in the Congregational church on Central Hill. Those few modern scholars who have considered these rumors suggest that the root cause of this gossip to be some sort of doctrinal feud; Miss Eliza Miles, author of *Kingsport—a Century by the Sea* flatly states that Kingsport was home to a furtive community of Quakers and that it was this group of worshipers that suffered when the witch-panic came. Nevertheless, antiquarians note that this now-occulted religious conflict was the cause of the establishment of Kingsport's Hilltop Burying Ground in 1682, as certain citizens of Kingsport were unwilling to be buried in the Congregational churchyard in town. Likewise, the settlement of Namacknowatt Island by several Kingsport families, which occurred about this time, may be related as well.

When the accusations of witchcraft in Salem swept the colony, Kingsport soon erupted in proclamations of black magic as well. The city fathers of Kingsport requested a trial separate from those in Salem or Boston, but this request was denied. More than a dozen of Kingsport's citizens—some from Kingsport's oldest families—were tried and apparently convicted of witchcraft, including Reverend Tobias Crabbe of the Kingsport Congregational Church. In one case, an accused witch, one Matthew Chandler, not only freely confessed to his crimes (a rare thing) but admitted to being responsible for several murders recently discovered in town. After his execution a mob, unhappy with his lack of repentance perhaps, sacked and burned his candle shop to the ground.

The most curious detail of Kingsport's witch ordeal is their unusual method of execution. Unique in New England, Kingsport's witches were executed via gibbet rather than by hanging. This method of execution, typically reserved for pirates, was apparently encouraged by Kingsport's town fathers, suggesting a remarkable degree of enmity towards the accused. Historical records indicate that at least four pirates had previously been gibbeted in Kingsport harbor (all on Pilot Island) in the years prior; a new site on the road to Salem was selected and a newly forged gibbet was erected. Due to the loss of most of the trial records for Kingsport's witches (see below) it is unclear exactly how many of the accused were convicted let alone executed. While the official town history lists over a dozen killed (largely based on Rev. Ward Phillips' inflammatory account of the witch trials), it is possible that some of these individuals were sentenced to lesser punishments, such as exile.

In 1722, decades after the last official witch-trial in New England, a group of Kingsport's citizen was brought to trial again, though this time they were accused first of crimes like body-theft and 'immoral acts' (likely of a sexual nature), with only whispered rumors of witchcraft. The arrest occurred while the accused were gathered in the great Congregational Church on Central Hill, offering credence to the theory that they were practicing some dissenting religion. Most of those who were convicted were exiled, though a few were subject to heavy fines and the confiscation of certain property—primarily unidentified heretical texts. Those that elected to remain in Kingsport (and their descendants) lived under a cloud of suspicion the rest of their days. Some lived in isolation, others, like Everett Haskell were thought of as harmless eccentrics, while at least one, the captain Douglas Corbin took to slave trading and perhaps piracy, his life ending in a blaze of cannon fire when he refused to let custom inspectors board his ship.

Unfortunately for historians, most of the trial records of Kingsport's witches were thought lost in a fire that destroyed Kingsport's town hall in 1833. In recent years fragmentary portions have turned up in private collection and in certain previously forgotten in the papers of the local historical societies, but due to this incident Kingsport's trials were not included in Drakes' *The Witchcraft Delusion in New England* shunting Kingsport's witches into a historical sidelight.

Elsewhere

That Molestations from Evil Spirits...have so abounded in this Countrey, that I question whether any one Town has been free from sed Example of them.

— *Marginalia Christi Americana*, Cotton Mather

Though less notorious than Arkham or Kingsport's trials, witch accusations arose elsewhere in Lovcraft Country. The stories of these places are less often told, and certainly less romanticized than in the case of Arkham, but diligent researchers can uncover these stories with a little effort.

Bolton

First settled in 1650, this small village (at that time) on the James River was free of witchcraft accusations, even at the height of the witch-trials. Like several other settlements of the Miskatonic Valley, several former residents of Arkham and Salem, accused of witchcraft but either acquitted or released from jail once the trials were ended by Governor Phips, resettled here. A minor scandal involving several members of the Holgrave family erupted in 1716 when several members of the family were questioned by the magistrate after the death of the family's matriarch Amity Holgrave (née Pickryn), late of Salem, was buried after her death without notifying the minister of the Congregational church there. According to testimony given by the Holgrave

family doctor Francis Eltweed, who examined the late Mrs. Pickryn, her body bore several curious growths that bore an uncanny resemblance to the weird false teats that were formerly associated with witches. Mrs. Pickryn had left Salem under a cloud of suspicion, having been named as a participant in the Witches' Sabbaths by no fewer than six witnesses.

Foxfield†

Like Bolton and Dunwich, the rustic village of Foxfield also saw émigrés from Salem in the aftermath of the witch trials, even before the town's official date of settlement. Members of the Greene and Tyler families settled on the eastern bank of the Fox River (formerly called the Passiquamstook, between the upper and lower falls in 1693. Hosea Greene had been named by two different witness as participating in the Sabbath while Dorcas Tyler, wife of Timothy Tyler, a Salem-area miller, had been charged and cleared by the judges in Salem. Massachusetts state records also record a payment of £6 to Anne Pickham, widow of Nicholas Pickham, who had been imprisoned but never tried during the trials.

Innsmouth

This now-declined port on the Manuxet had but a single occurrence of a witch-panic, in 1678, when accusations were leveled against three of Innsmouth's citizens—Elliot Thatcher and his wife (known only as Goodwife Thatcher) as well as a servant girl named Margaret Waite. Records of the trial survive only in a single letter held in the Newburyport Historical Society, sent by Amity Fishcher (the wife of Reverend Fischer) to her sister Alice in Newburyport. As far as can be determined, all three were acquitted, though the Thatchers appear to have departed from Innsmouth to nearby Ipswich soon after. Precisely what the three were accused of or by whom has been lost to history.

Research

Investigators looking for more information on witchcraft and witch-trials in Lovcraft Country can avail themselves of all sorts of documentation, some held by most libraries, others existing only in unique manuscripts held by a single institution or collector.

† We have very little to go on regarding Foxfield, as our evidence for Lovcraft's plans for the town come entirely from a long-forgotten hand-drawn map and some possible inferences from his Commonplace Book. In this case...

Witchcraft and witch trial records—Nearly every public library in Massachusetts in this era would have a copy of Samuel Gardner Drake's (1798-1875) *Annals of Witchcraft in New England* (1869, and various reprints), which collects the surviving trial records the various witch trials in New England and selected accounts of them including Cotton Mather and Robert Calef. This is the single best collection of documents on the topic until the modern era, when other scholars expanded upon his work. This is the standard reference volume for documentation of the trials. There are examples, however, of only fragmentary records surviving and being included in this collection, providing the Keeper with an excuse as to why a particular witch trial or other incident was not included. The whole work is available online on archive.org and similar sites.

Other useful sources might include:

- Individual **court records** survive in Essex County and other municipalities and may be consulted, though this level of research requires a great deal more leg work than the Drake volume. Original documents might include some detail omitted in Drake (and similar works), including marginal annotations, lost codicils, or even whole pages of testimony misfiled or forgotten in the corner of some dusty office.
- **City records**, including wills, interment records, and property titles may possess some essential clue that was not collected by earlier scholars.
- **Local historical societies** gather together diaries and journals, as well as other related personal papers, including letters, as well as ship's logs and manifests, business papers, maps and the like, all from their respective towns, offering another possible source of information.
- Many **town histories** were written in the last quarter of the 19th century, and they would often plumb these collections for their accounts, including some overlooked by outside academics.
- New England also has a strong tradition of **family genealogy** beginning in the 19th century, with institutions like the New England Historical Genealogical Society (in Boston) gathering all manner of records; individual families might even prepare their own books on the history of their own family. By the 20th century having an ancestor connected to the witch trials was a point of pride, not shame.
- Also popular beginning in the late 19th century, systematic **folklore** studies were published, often gathering together not just written records but oral histories and stories collected via interview, either by academics or (more commonly) amateur enthusiasts.

In Lovecraft Country (and nearby) some of the best institutions for engaging in research are

- The **Orne Library**, at Miskatonic University. Houses copies of not just all the traditional sources but also fringe figures including the collected papers of Rev. Ward Phillips.
- The **Arkham Historical Society**. In addition to the genealogical skills and exceptional personal knowledge

of Mr. E. Lapham Peabody, the society's curator, they also hold in their collection "obscure records not found elsewhere" about Arkham's history, including its witches.

- The **Kingsport Historical Society**. Though lacking Arkham's scope (and suffering with a far less talented minder), Kingsport's historical society does hold certain unique documents related to Kingsport's witches and the 1692 and 1722-3 trials. Also in Kingsport—Talbot Hall, where the city government is headquartered, holds a vast collection of documents related to early town history, as of yet ungathered by the historical society. The Kingsport Public Library, though otherwise unremarkable, does house an extensive collection of the writings, including some papers, of Puritan religious leaders, including Increase and Cotton Mather.
- **Kester Library**, Salem. An eclectic private library, focused on American history, folklore, and religion, may be in possession of works that the Salem Public Library would not wish to publicize. Several documents recovered by the writer Amadeus Carson from a long forgotten collection he discovered in Salem were donated here for preservation and restoration.
- **Greater Boston**—There are no shortage of world-class facilities nearby in the greater Boston area. These include Harvard's Widener Library, the (private) Boston Athenaeum, the Boston Public Library, and the Zion Research Library (which specializes in religious texts, including early Americana).

Modern Accounts

Aside from Drake's collection of trial records, investigators would likely be easily able to acquire a copy of *The Salem Witch Trials: a Chapter of New England History* by W.M. Gemmill (1924), which is the most recent historical overview of the trials. Jackson Elias, the journalist and author, published *Witch Cults of England* (1920) which, though focused on British witchcraft, does include a chapter discussing the links to the witch hysteria in New England. Dr. Margaret Murray's *The Witch-Cult in Western Europe* (1922) is very popular, especially among readers outside of academic circles, focusing as it does on the claim that witchcraft was real and its practitioners were carrying on an ancient religious rite. Even more on the fringe are the works of Montague Summers, the author and (self-styled) clergyman whose works on witchcraft include *The History of Witchcraft and Demonology* (1926), *The Geography of Witchcraft* (1927), and his translation of the *Malleus Maleficarum* (1928).

Mythos Works

Though generally ignored by most reputable scholars, eventually investigators researching witchcraft in the Miskatonic Valley region will discover several works containing the actual reality of the situation there and all its attendant Mythos horrors. These books include:



- *Thaumaturgical Prodigies in the New-English Canaan* by Rev. Ward Phillips. This is the best source on Mythos witches in Lovecraft Country, written by an enthusiastic participant in the trials in Salem who ranged well outside of Arkham in his single-minded pursuit of witches and other servants of Satan. For a full description of this work, see issue #1 of the Arkham Gazette.
- *Of Evil Sorceries done in New England of Demons of No Humane Shape* by Anonymous. A chapbook printed a few years after the witch trials. This work is focused on one Arkham area witch and his supposed crimes, but includes some additional material on strange goings on throughout New England. Portions of this work were included in *Thaumaturgical Prodigies...* described previously. For more information on this work, see page 60.
- More generally covering Old World witches and covens, tomes such as von Juntz's *Unaussprechlichen Kulden* might provide insight into the cults that spawned New England's Mythos-worshipping covens as well as their rites and rituals. Certainly the *Necronomicon* appears central in work of witches of Salem, Dunwich, Arkham, and Kingsport and thus, should a copy be located, would be of great interest to investigators.
- Finally, any number of diaries and other private records survive from the witch-era (and beyond) that record all sorts of secrets and horrors, either recorded by witches themselves, their enemies, or by hapless witnesses.

Keeper's Overview

Lovecraft country is literally crawling with witches, both historical and contemporary. We have compiled the various witches and their attendant cults for the convenience of the Keeper, to employ the witches and cults arrayed here or to develop their own—we humbly suggest that, considering the profligacy of Lovecraft Country's witches, if you are creating your own, avoid duplication... there are plenty of Keziah Mason clones, so to speak, already. For some notes on how the Mythos entities worshiped by these groups might influence their activities and spells, see page 33.

Arkham

Arkham, second only to Salem, has a reputation for having once been the home to witches. There were witches here, and indeed they remain here into the present day.

The Arkham Coven

(A1007; *Miskatonic University* p. 196-98)

Led by the seemingly immortal Keziah Mason, Arkham's modern coven boasts not only a full roster of thirteen full-fledged members who have signed the *Book of Azathoth*, but a nimbus of affiliated practitioners, associated only with a particular full member, who serve as useful cut-outs and patsies, should the cult require it. Arkham's coven's membership is probably the most racially and economically inclusive of any of the city's organization, with a membership drawn from nearly every level of town society, from a tramp to the scion of one of the town's oldest families, and ranges in age from 18 to 71, likely older depending on Mason's true age. Each member has a secret name, given upon joining the cult, which is used to provide an extra layer of secrecy to their rites. They are all able spell-casters and are more than willing to use any means, magical or mundane, or protect their secrets. See page 27 for tips on developing individual members of the coven as NPCs.

Mason is the coven's chief member, despite her long absences from this world. Coven members avoid direct contact outside of their collective magical rites and are careful not to keep evidence of their membership on their persons or commit crimes themselves. Recent police scrutiny of their ritual spot on Meadow Hill has caused some consideration of relocating to a more secure site, but any such move would not be done in haste due to the magical potency of that location and perhaps out of a sense of hubris. The coven engages in infant or child sacrifice on a regular interval, taking their victims either from Arkham or neighboring towns' (including Boston) poorest residents, and while popular rumors in Arkham note the frequency of missing youths, Arkham's police dismiss these disappearances as merely tragic coincidence.

THE MYTHOS IN SALEM

Though not technically part of Lovecraft Country, Lovecraft himself included a host of witchcraft elements in Salem; likewise, later authors and scenario writers have further added to Salem's rich Mythos background.

FICTION

Joseph Curwen (*The Case of Charles Dexter Ward*) fled from Salem in advance of the witch trials for the safety and security of religiously tolerant Providence. Several of his occult conspirators are also identified by Lovecraft—and Edward Hutchinson is said to have disappeared about the time of the witch trials while Simon Orne and his “son” Jedidiah remained until he was driven from the town around 1771 when certain letters to Curwen came to light.

It seems quite likely that it was Curwen's copy of the *Necronomicon* that was publically burned (along with most of the rest of his library) by the authorities in 1692. There were almost certainly other copies of that accursed book in Salem in 1692; see page 40 for an extended discussion of these other copies.

Edmund Carter (*The Silver Key* and *Through the Gate of the Silver Key*), ancestor of Randolph Carter, was arrested and held in the summer of 1692 but was eventually released when the trials collapsed in the fall of that year. His experience in Salem inspired him (and others) to settle in the rolling hills south of Arkham, away from the prying eyes of his neighbors.

Keziah Mason (*Dreams in the Witch House*) was tried and imprisoned at the Salem gaol before her inexplicable escape.

Another Lovecraft notable, **Richard Upton Pickman** (*Pickman's Model*), claimed to have at least one ancestor executed at Salem, his “four-times-great-grandmother”.

While her identity is not certain we can narrow it down somewhat when we examine the historical record; of those killed, thirteen were women. However all of them apparently had multiple children surviving to adulthood, so that by the present day there are a substantial number of descendants of Salem's witches (including two former U.S. Presidents) and a genealogical society dedicated to them.

The alleged witch **Abigail Prinn** (*The Salem Horror*, Kuttner) was burned by a mob in 1690, though her house survived into the modern era, much to the misfortune of the writer Amadeus Carson.

While it's felonious caretaker denies that anything is amiss, for many years there have been rumors of an infestation of unusually large and disciplined rats in one of Salem's oldest and most neglected graveyards. Questions also remain about the disappearance of the previous caretaker who was seen by several witnesses as he was digging a new grave but was nowhere to be found a short while later. For additional information see *The Graveyard Rats and On Salem's Cemeteries*, a free PDF by Sentinel Hill Press. (*The Graveyard Rats* – Kuttner)

RPGS

Absalom Whateley, inspired by curious mystical visions, gathered together his friends and followers and departed Salem in the spring of 1692 and settled in what would become Dunwich, where they continued to practice witchcraft long after — see page 20 for more information.

Mercy Booth, part of the Nyogtha cult of Salem, remains a threat to the people of that town, despite having been dead for over two-hundred years. (“The Wail of the Witch” – Herber)

Likely other Mythos secrets of Salem remain yet undiscovered but may come to light in the future.

The coven has no open rivals, at least not for long, considering their reach and ruthless destruction of any who learn of their existence. Nevertheless Arkham's ghouls have begun to realize that the coven has begun a covert campaign against them, a dispute that dates back to before even the witch trials. They may respond in kind in the near future, perhaps guided by the deathless spirit of Goody Fowler. Witches or other Mythos-aware groups outside of greater Arkham, such as Dunwich's Believers, might attract the vile attention of the coven, should they be suspected of either being a threat or in possession of some desirable information or item.

Independent Practitioners:

Arkham's coven brooks no rivals, so those witches at large in the city not a part of the coven are either recently arrived

(or practicing) or have been monitored and found to be both harmless and not worthy of inclusion into the coven's circle. The witch Myrtle Moore (see “The Queen of Night” on page 96) falls into the former category while the Eye of Amara's membership (see box on page 20) falls into the later. Only a few active spell-casters otherwise reside in Arkham; those who have so far escaped the coven's notice (like Professor Armitage) or avoided its attention (like Asenath Waite; see box on page 22 for more information).

Kingsport

Kingsport has done much to obscure its darker history, including the town's witches and related trials. Despite these efforts, Kingsport's dark legacy remains, both below ground and above. Unlike in neighboring Arkham, Kingsport's witch-cult was effectively ended by the action

THE EYE OF AMARA

Some of the whispered rumors about the wild Miskatonic set were extremely singular. There was even talk of black magic and of happenings utterly beyond credibility.

– The Thing on the Doorstep

While the Eye is most assuredly ignorant of genuine magical rites of all types, it is possible that gifted individuals might be inspired by the various witch-legends surrounding Arkham and other nearby towns and seek these rites out for themselves. The group is in possession of a copy of Murray's *The Witch-Cult in Western Europe* (as well as a small number of actual Mythos tomes), which might provide an enterprising member just enough information to be dangerous. Arkham's coven keeps tabs on the society and perhaps might utilize a private gathering of select members looking to recreate witch magic as a means of recruitment into their own group, or even as convenient dupes should they need to placate local law enforcement.

of resolute locals, but several members remain at large, granted a horrible immortality by their awful god.

Kingsport's Tulzscha Cult

(H.P. Lovecraft's Kingsport, p. 27-32)

Only a few of the members of Kingsport's cult have been named, though we do know that some of the town's earliest settlers including members of the Court, Walden, and Fisher families were members. Lovecraft notes in "The Festival" that Rev. Tobias Crabbe, executed in 1692, was spotted skulking about the Central Hill graveyard after his death. Rev. Phillips identifies those executed in 1692 in his *Thaumaturgical Prodigies...* but a full accounting of the Kingsport's cult is obviously impossible. Other identified members of the cult included William Bain (*HPLK*, p. 84), Douglas Corbin (*HPLK* p. 137), Matthew Chandler ("Malice Everlasting"), Hiram Coyne, Sarah Blaine, Temperence Fisher, and others ("Ghosts of the Florentina"), and Everett Haskell.

At least one of Kingsport's original 'witches', the walking-worm Israel Soames (formerly called Solomon Oakes in the original edition of *Kingsport: the City in the Mists*, K303), has returned recently to the fog-shrouded port town. He is likely to be only the first, as, for reasons still unclear, the yet 'living' members of the cult and some of their descendants feel an undeniable draw to Kingsport. Whether or not the visions witnessed by the narrator of "The Festival" were contemporary or just a waking dream, dark forces linger beneath Central Hill... and Festival must be kept.

Independents

There is no active force constraining witches and other sorcerers in Kingsport, unlike Arkham, but they still remain few in number. The Terrible Old Man (K110) is a magician of no mean skill and, though he possesses a number of works on witchcraft, he was never a member of Kingsport's coven. Likewise the arrogant and conniving Malcolm Veidt (K207) is aware of much of Kingsport's dark history, including its witches, but he certainly would not consider himself anything as mundane as a witch...

Dunwich

Unlike Arkham, few have heard of benighted Dunwich, let alone suspect it has an active witch-cult founded by refugees from Salem. This is precisely what the Believers want.

"Unlike other towns populated by witch-cults, Dunwich's occult community is relatively decentralized and has been so for most of its history. In the very earliest years, the alchemist Absalom Whateley was the central figure of the Dunwich cult. Even before his death, however, the bitter rivalry between his sons Jacob (who sought to explore the full powers of the Mythos as revealed in his father's tomes) and Jeremiah (who was more interested in industry and a practical approach to magic) started to divide the whole of what was once a unified cult. Eventually these factions grew into the so-called 'Hill Whateleys' (who would eventually include 'Wizard' Whateley and his grandson Wilbur) and the 'Town Whateleys' (which includes 'Squire' Whateley, Dunwich's de facto leader). In later years the former group, known for their debauchery, were dubbed the 'Decayed' Whateleys. It is this feud that helped fuel Dunwich's decline.

The Believers

(H.P. Lovecraft's Dunwich, p. 38)

While none of its current membership would likely call themselves witches, Dunwich's Believers make up the only other witch-cult in Lovecraft Country that survives into the modern era. Descended from Absalom Whateley's band of refugees from Salem, they practice a syncretic religion, freely adopting elements of alchemy, traditional witchcraft, Druidism, Native American beliefs, fragments of certain Greek Mystery religions, and (at for at least some members) the worship of Mythos entities. The group is highly individualistic and idiosyncratic, with members generally free to engage in whatever rites or practices they choose, though there is a general consensus that most of the gods of the Mythos are to be treated careful if not altogether avoided. The cults ceremonies, conducted atop certain monolith girded hills, follow a pattern comprehensible perhaps only to the cosmos itself.

Currently the Believers are led by "**Mother**" **Charity Bishop** (D90), a blind centenarian of unquestioned magical skill. She is, however, not long for this world and it seems likely that conflict will arise between factions

WHY YOU SHOULD FEAR THE BELIEVERS

Investigators may be tempted to view the Believers as neutral occultists or even as potential allies, considering the relatively benign motives of most of the group. This is a mistake. While the group as a whole is not interested in murder or sacrifice, individual Believers cannot be guaranteed to be so harmless. The Keeper should consider these factors when your investigators interact with, knowingly or not, the Believers:

- **They protect the status quo.** The Believers primary purpose is not to protect Dunwich from Mythos threats or serve the greater good. They seek only to remain hidden so they might continue to practice their religion. Consider that they made no move against Wizard Whateley or his grandson Wilbur; was this out of fear of their magical power or due to the fact that, despite certain deformations and eccentricities, they did not threaten to reveal the Believers' secret to the world? Even when the Dunwich Horror was underway they appear to have done nothing to stop it or to protect the local inhabitants from its supernatural wrath.
- **They are insular.** A corollary to their desire to uphold the status quo, the Believers also seek to protect members from attack, whether from within or

without. Except under the most dire circumstances the Believers will seek to protect their own from outsiders. All manner of monsters might then be protected under the umbrella of the Believers.

- **Their members are autonomous.** While Mother Bishop is respected, neither she nor any other member of the Believers has full control over the actions of the membership of the group, leaving open the possibility that some member of the cult might unleash horrors beyond their ability to control. Coupled with their insular protection of members, this lack of oversight allows individual members to have near free reign to worship (or summon) whatever beings they might desire, leading to potentially very dangerous situations.
- **They have killed before.** The Believers greatest goal is secrecy and they have killed before to protect their secrecy. Even if they have not had to do so in centuries, their reluctance to act openly should not be mistaken for unwillingness or inability. Additionally the group has access to both dangerous spells and highly poisonous (and difficult to trace) substances.

of the group seeking to control its direction after she is gone. Other important members include: **Marie Bishop** (D40), one of Dunwich's few college educated residents, the younger Bishop has frequently served the Believers in dealing with outsiders, as a liaison and occasional misdirector for those who come to explore Dunwich's strange hills and stranger ruins. **Virginia Adams** (D59), unlike Marie Bishop who holds to the old way, wants to move the Believers towards the worship of the Mythos, the Black Man avatar of Nyarlathotep in particular. Both she and Marie Bishop are likely candidates to lead the Believers once Mother Bishop passes.

There is one witch that visitors to Dunwich are likely to hear about—**Abigail Conley** (D88). Bent with age, local children call her “the witch woman” and delight in taunting her. A few years ago she was censured by the Believers for her supernatural abuse of a family she thought wronged her. In turn she has denounced the group and nurses a grudge. She may seek revenge against them, playing the role of a helpless old woman beset by the privations of a coven of evil witches. How much a group of investigators buy this act is unclear.

Finally, the Believers face a new enemy in the form of **Reverend Simon Teeples** (D422), a charismatic Methodist minister, who relocated to Dunwich several years ago. He preaches against all varieties of sin to his makeshift congregation, especially condemning the unmistakable signs that Satan himself is abroad in Dunwich. How to respond to him and his flock is a hotly contested issue amongst the Believers, but so far Mother Bishop has prohibited any move against him.

The Whateleys

(D503)

Though they are almost all dead to a person, the Whateley family (formerly led by ‘Wizard’ Whateley) are the last remnants of the Jacob Whateley branch of Dunwich's witch-cult. Now only a scattered few distant relations survive, none of them skilled (or in some cases even literate) enough to make use of Wilbur's terrible diary and those other books that Professor Armitage recovered from his smoldering remains. It seems certain however that many of them might like to obtain the now-lost secret behind ‘Wizard’ Whateley's seemingly inexhaustible supply of antique gold coins.

Notable Witchcraft Locations

Within Lovecraft country certain sites are particularly associated with witchcraft, either due to some inherent supernatural connection or historical accident. Keepers may wish to use these as a locus for future magical events, red herrings, or even simply as window dressing when describing the region.

Arkham

Meadow Hill (A1007), **Split Rock** (A1007A), and the **Dark Ravine** beyond. This hill has been a ritual site long before the arrival of the whites, with nebulous Native legends hinting at the worship of Yog-Sothoth and the lifeless zone in the Dark Ravine suggesting mighty horrors have been raised up here. Still used by Arkham's witch-cult, the site's usefulness has lessened now that it is no longer remote from human habitation and police scrutiny. Split Rock has a self-appointed caretaker of Native descent who watches over the stone, which she tells visitors was split in ancient times by a mighty spirit.

Aylesbury Hill (A1016)—West of Arkham and just south of Aylesbury Road (not the Aylesbury Pike), this sparsely populated rise is home to a few scattered small farms and a rarely visited old graveyard. The summit of the hill was a spot of occasional use by the Arkham Witch Cult of old as an alternative to Meadow Hill, though for reasons unclear, they have done so only rarely. Deep beneath the hill is a chamber dating from the age of the Hyperboreans that was known of by at least one of Arkham's witches.

The Unvisited Island (A401)—Shunned by men long before the Pilgrims came, this spot of land girded by the waters of the Miskatonic has long been regarded as a locus of malign power. Keziah Mason, Brown Jenkin, and the Black Man have been spotted here though visitors have only located a few weathered stones and ashes from a fire.

Unnamable House (A402)—This 17th century manse has been all but left to rot since the earliest years of the 18th century, yet it has somehow survived somewhat intact. Dark rumors have surrounded the place for centuries but those who attempt to probe the cause of the weird things witnessed there tend to end up bruised and confounded, at best. Its original owner and builder was a member of Arkham's coven but escaped trial; exactly what they summoned into being in the home apparently cannot be known or given name.

Hangman's Hill (A405)—On the western side of the Old Wooded Graveyard, this compact but rugged rise was sometimes used for executions in the earliest days of Arkham, or so it is commonly believed. The only documented

ASENATH WAITE AND THE MAINE WITCH-CULT

Ephraim Waite, late of Innsmouth, is a member of a little known witch-cult that appears to be based out of a supernatural site near the village of Chesuncook, Maine. Despite now occupying the body of his daughter Asenath, Waite remains a member of the group, sometimes referred to as the Cult of the Skull. Little is known about the group, save for its rites occur in titanic pre-human carved chambers, described by a raving Edward Derby as having descended "6000 stairs", with a shoggoth pit and as a "place of utter blasphemy, the unholy pit where the black realm begins and the watcher guards the gate." The group may worship Shub-Niggurath and at least one author claims they are rivals to Arkham's witch cult, though the basis of the later is unclear. Like Arkham's witch cult, the members are given secret names upon joining—Ephraim was called 'Kamog'. There are some hints that the writer Robert Blake was working on a book about rumors of the supposed survival of some ancient witch-cult in that remote state.

execution here was the lynching of Goody Fowler in 1704 however. Her ghost is said to haunt the spot and will either answer questions, shriek so terribly it will turn your hair white, or drain the very life out of you should she be encountered, though happily this manifestation is said to only occur twice annually on May Eve and Halloween.

See the handouts on pages 25-26 for more on Fowler.

The Witch House (A719)—Despite being one of Arkham's oldest homes, this four-story (including attic) boarding house is shunned and in ill-repair. Said to have once been the home of Keziah Mason, it is now home to poor immigrants and equally penurious college students, who share their residence with an unacceptably high number of rodents. Rumors of weird sightings of Mason, her companion Brown Jenkin, or spectral lights, are common in the community, though nearly all are second hand at best.

The Curse House (A140)—Less well known than the so-called Witch house, the old Payne House or 'Curse House' has long be subject of dark rumors of its own. Payne's execution and gallows curse upon Arkham is far less well known than Keziah's supposed nocturnal visits to her old haunts.

Goody Fowler's Cottage (A1009)—Though many have spied this antique cottage just off the main road in the rolling hills southwest of Arkham, almost no one has dared approach the inexplicably intact building in living memory. The reason for this, of course, are the powerful warding enchantment placed on the hovel by Fowler prior to her death and the guardian she placed to protect her most prized possession.

Snake's Den (A1002)—Known only to locals and a tiny few outsiders who learns of this unusual feature, even fewer know of the second chamber beyond the first, where strange carven symbols can be found that predate mankind.

Bishop's Bridge—Where Bowen Road crosses the Miskatonic a dilapidated and dangerously unsafe covered bridge barely clings to structural integrity. It is also the site where the supposed witch Sermon Bishop was drowned or imprisoned, depending on the version of events you prefer to believe.

Witches' Hollow—This isolated corner of the Miskatonic Valley gains its name not out of any Colonial-era wizardry but from the name of an early settler. Nevertheless unwholesome rumors persist due to disappearances and strange sightings in the vicinity. See page 70 for more details.

Kingsport

Kingsport, unlike Salem and (to a lesser degree) Arkham, has, as a community, chosen to downplay its role in the witch trials and dark legends of that era.

Central Hill Hospital and Central Hill Cemetery (K301 & K302)—These two locations are inexorably linked, as the cemetery was once the churchyard of the now-demolished Kingsport Congregational church. It was this church where certain un-Christian rites were thought to be practiced by Kingsport's witches and where many of its congregants were arrested in 1722 after an infernal green light appeared above the town and suffused the whole of the old church. In the churchyard, strange sights were so common (including multiple witnesses claiming to see the long-dead Rev. Crabbe skulking about after dark) that many in Kingsport elected to be buried (or simply move) elsewhere.

The Old Gibbet Site (K803)—A little under a mile west of Kingsport, just off Hangman's Road, is a marble obelisk marking the site where in 1692 Kingsport's witches were executed. The monument, erected by the Kingsport Historical Society in 1886, includes a plaque summarizing the events of 1692 and listing the names of the accused and restating their innocence. An unmarked path leads from the monument to a small fenced unmarked plot where the remains of the executed are believed to be buried. The site is of interest to antiquarians as well as young couples, as the walk from Kingsport is long and there are several secluded spots along the way. Rumors circulate in Kingsport and Arkham that one can still hear the creak of the gibbet in the wind on certain nights.

Dunwich

The Believers of Dunwich have worked carefully to guard their secrets and despite certain more widely-spread stories of the strange stones and broken Hyperborean remnants, there are no publicly known locations related to witchcraft in the region. Locals tend to keep what they



know about the weird lights atop certain hills to themselves and no evidence survives of Rev. Hoadley's tenure at the Congregational Church which is now Osborne's general store; a scant few libraries do possess a copy of his collected sermons, which detail his accusations of supernatural goings-on in the town.

Investigators may hear rumors of Dunwich's so-called '**Witch Oak**' (D426) and the inexplicable death of a surveyor in 1898 who attempted to hammer a marker into the tree. The tree, while supernatural and dangerous, has no actual connection to witchcraft, however.

Dunwich's Witch Wards

Due to the unwholesome atmosphere of Dunwich, some of its citizens have attempted to shield themselves from what they (incorrectly) attribute to witchcraft by means of certain curious folk-magical talismans. Chief among these are the so-called '**witch balls**', hollow glass spheres, usually several inches across, sometimes containing a few strands of hair. They are commonly hung in front of windows or over doorways by those locals unaffiliated with the Believers.

Witch balls are a 19th century invention. While most simply view them as decoration, investigators making a successful *Occult* roll with recognize their importance as a protection against malign sorcery. Witch-balls in Dunwich are sold by Henry Crenshaw (33, hair slicked-back, shoes cheap but shiny), a travelling salesman who works a circuit

throughout northern Massachusetts, southern Vermont, and New Hampshire. Crenshaw sells patent medicine, gilt-edged Bibles, blessed oils, and other sorts of bric-a-brac religious and otherwise. He always brings a larger-than-typical set of witch-balls when he visits Dunwich. He makes sure to always return to Dean's Corners before nightfall when working in Dunwich. He cannot help but notice being followed while he makes his rounds.

A far less subtle ward, assuming that it was indeed created to provide some shield against diabolism, is the enormous six-sided sign formed by carefully placed boulders that graces the slopes of a branch of Dunlock Ridge behind the Baker farm (D411). An *Occult* roll recognizes the shape as a version of a unicursal hexagram, a variety of hexagram, signs commonly associated with warding (such as the Seal of Solomon). In the case of this sign, the closest parallel is the symbol recently adopted by Aleister Crowley for his religion of Thelema. If examined, a geologist can report that each of the sign's six lines are formed from a different variety of stone (none of which can be found in the immediate area). The Bakers can relate that the symbol was there when they purchased the farm in 1920. The previous owners told them that men from Aylesbury came and erected the sign about a century ago and paid the land's then owner for the land and erected the symbol. The Bakers, for reasons they cannot quite explain, have continued to cut back the brush that grows up among the stones every spring. A careful search of Aylesbury's City Hall property records (and a *Library Use* roll) can determine the buyer of that section of Dunlock Ridge was one Alfred Murray, one of Aylesbury's founders.

Neither the witch-balls nor the hillside symbol have any actual effect on witches or other entities mundane or supernatural. Only the senile Abigail Conley (D88) fears them but her aversion is solely psychological. ■

DUNWICH'S LOST DRUIDS

Though Druidism and witchcraft are not identical, when it comes to the powers of the Mythos, there are deep connections between the two faiths, particularly in the whorship of Shub-Niggurath. Some of Dunwich's druidic holy sites remain in use by the Believers, while other locales are avoided by them. These sites include many of the **stone circles** atop Dunwich's hills (which were in turn re-erected by the Believers soon after their arrival) and the **great stone table** atop Sentinel Hill (*HPL:D* p. 94) was carved by them in imitation of the Hyperborean stones they discovered. The **Witch Tree** (D426) is occupied by the spirit of a now-dead druid, while a trio of **stone cairns** (*HPL:D* p. 113) near the source of Squaw Creek marks the burial site of another. Dunwich's druids were also responsible for summoning forth the Dark Young of Shub-Niggurath that still haunts the boggy ground of **Harsen's Swamp** (*HPL:D* p. 118). **Druid's Grove** (*HPL:D* p. 70) is now used, consciously and unconsciously, by a small number of Dunwich's residents for worship, including the Believer Virginia Adams who employs the secret grove to summon the Dark Man.

W I N T H R O P

GOODY FOWLER

In a squat house on the highway to Beverly lived Patience Fowler. She was born in Ipswich, though history does not record the reason for her removal from that place to Arkham. Rumor evokes a handsome young husband killed in an unfortunate accident, but such swains are common accretions to history.

Whatever her past, Goody Fowler was the person to whom local farmhands might call upon if a cow caught the pox, or who a mother might entreat if a child's arm was scalded. Her herbal lore was without peer in the local area, and though she attended no local church, her prayers were supposedly both pious and efficacious.

As the witchcraft contagion spread from Salem to the Miskatonic Valley, many do-gooders and charlatans alike were caught up in the trials. Cannier than her friend Keziah Mason, Fowler fled to the woods later known as Billington's, where she eked out a meager living for two years until the panic subsided. She returned to her cottage after that time, but she no longer entertained clients and let her garden grow wild and foul-smelling. Those who once praised her now shunned her cottage, from which surprising lights and

curious sounds could be heard. Soon she came under suspicion for the same afflictions that she had once taken credit for curing.

The matter came to a head in 1704 with Charles Robbins, a boy of some eight years who had occasion to walk past Fowler's house on a regular basis on errands. On his perambulations, he sometimes chose to knock at the windows or toss rocks on the roof, as is the way of boys in all times and places. His parents discouraged him from such youthful irresponsibility, yet he boasted to his friends of his continued antics.

On a bright morning of April 30, a pedlar came upon a sad sight: the shredded remnants of a small body strewn across the highway. Neighbors quickly conferred and counted heads, only to find that Robbins was the only child unaccounted for. Before the sheriff could arrive — and late that night, he had not yet arrived — an angry mob formed and marched upon Fowler's cottage. Without trial or ceremony, they broke into her home, dragged her to the wild landscape of Hangman's Hill, already dotted with tombstones, and hung her from the scaffold.

HANDOUT 2

A HISTORICAL SKETCH OF OLD ARKHAM

The crowd dispersed afterward. The sheriff investigated, but no one was brought to trial: it seems that all of the citizenry of Arkham were well-accounted for, with multiple individuals attesting to other's alibis. There was nothing to do but to cut down Goody Fowler's body and bury her close to the site of her untimely demise.

This sad ending has a mysterious coda. Twelve years later, during a young Arkham man's visit to Boston, a curious man approached him on the street. The man proclaimed himself to be his friend Charles Robbins, demonstrating this by accurate recollections of events known only among his childhood associates. Robbins claimed that he had gone to sea and now sailed on Dutch whaling ships in the Davis Strait. After a long colloquy at a local tavern, Robbins departed, promising to send word back to his family. Nothing was heard thereafter.

Goody Fowler's cottage still stands, desolate and empty since the day of her death. It is said that her phantom walks the top of Hangman's Hill on the day of her death and Samhain, the old Celtic holiday of the dead that Frazer identifies as our Hallowe'en. A popular rumor has that one who ascends the forbidding hill alone on those dates might meet the reputed witch and be told the location of her treasure. I have yet to encounter



anyone who made the trip themselves, and the continuing penury of the student body attests that such a secret has not been uncovered. One look at Hangman's Hill will give adequate reason why none has scaled it.

Much lore attaches to the picturesque and eerie plots of the Miskatonic Valley in which its forebears are interred. Much of it is childish, frivolous nonsense unbecoming of a serious folklore collector. One might note, for sake of illustration, the whispers that surround the discovery in these settings of hoof-prints, loudly proclaimed to be signs of demonic visitations. Even for those not familiar with Allen's Fauna of New England, a walk at twilight near the woods that border on these cemeteries should turn up the culprits as they emerge to forage for grass and other silage.

Keepers' Tips

Building a Better Witch

by Tyler Hudak and Bret Kramer

Other objects found included the mangled fragments of many books and papers, together with a yellowish dust left from the total disintegration of still older books and papers. All, without exception, appeared to deal with black magic in its most advanced and horrible forms.

– The Dreams in the Witch House

Which Witch?

When developing witch NPCs for your scenarios and campaigns, it is important to make them distinctive and engaging and not simply run-of-the-mill opponents. This article provides to the Keeper some guidelines for creating NPC witches, drawing inspiration from history and Mythos fiction.

For our purposes, when developing a witch NPC—friend, foe, or something not quite either—ask the following questions:

- What is the general type of witch I want for my game?
- What is the source of their power?
- What sort of spells might such a witch have?

Varieties of Witches

Your first fundamental question, of course, is to the role that this NPC witch will play in your game. This is an issue of narrative requirements and will largely guide your answers to the above questions, so consider this question carefully before diving into witch-building.

We can identify at least four general varieties of witches (with much overlap possible):

- **the White Witch** – For many modern historians, witches are regarded as, at worst, harmless, marginalized members of society, victimized by religious or patriarchal elements of the greater culture and at best possessors of a distinct body of medical lore tragically lost due to the malign stupidity of our ancestors. This is that sort of witch—a wise woman, in tune with nature, using her magic for the greater good.
- **the Grey Witch** – Skilled in the art of magic, but seeking neither to harm or help others, the grey witch is the sort of spell-caster who serves as either a conduit for the forces of nature—helping with birth and deaths for example—or their own personal interests without taking a greater role in the wider community.

They might be a sought-after midwife who worships the personified seasons or a hermit, living away from any human settlement and following their own occult path away from outside interference.

- **the Black Witch** – Drawing instead on the more traditional views of witches, the ‘black’ witch is the cruel, Satanic coven member flying about in the nightmares of Cotton Mather and his contemporaries. This is a malign folk magician, using their sorcery to empower themselves and to cause suffering in their enemies.
- **the False Witch** – A rarely considered option is someone who claims (or is wrongly believed to have), but does not actually possess, supernatural powers. A false witch might know something of both the occult and human psychology, mixing the two in order to convince others of their powers; they might also be someone who thinks they have some insight into magic but whose real power comes from the belief of their clients, basic herb lore, and an aptitude with sick animals. A third option would be someone falsely accused of witchcraft, either out of ignorance or malice.

Avoid regarding these varieties of witch as simply a question of alignment or ethos. While we use somewhat loaded terminology in their categories, there is no reason why a ‘white witch’ must be an ally and a ‘black witch’ an enemy. Indeed, confounding player expectations will only serve to make a richer game. Especially when it comes to the powers of the Mythos, well intentioned people may do terrible things, and protecting humanity from outside forces can make for rather strange bedfellows.

Consider how each of these types of witch might interact with the Mythos. A white witch could imagine she’s serving the god of the underworld by bringing sickly or stillborn children to the hooded man by the Old Wooded Graveyard. A grey witch could be the last of a line of a Daoloth cult, secretly hoping to unlock its impossible geometries. A black witch could be a desperate woman looking for some supernatural help, evil or not, to stop the cabal of serpent-men she alone knows has secretly taken over Boston. A false witch might be someone accused of witchcraft whose innate psychic powers have been accidentally boosted by contact with the Mi-Go. In each case, the taint of the Mythos (assuming there is some element of it in your scenario) should shape the witch.

THE WITCHES' GARDEN

Scholars have suggested that some part of the powers and activities typically ascribed to witches arise not from the supernatural but from the pharmacological. Mediaeval source sometimes described witches creating a so-called flying ointment using a combination of herbs, including hemlock, wolfsbane, and belladonna mixed with animal fat and applied to the skin or mucous membrane. Absorbing the various toxic alkaloids contained in these plants can produce a host of hallucinatory side effects, including the sensation of flight.

For Lovecraft Country, *Atropa Belladonna* (commonly called deadly nightshade in New England) is representative of these plants and provides a useful example. It is a commonly occurring bush that bears small, shiny black fruit. The entirety of the plant is toxic due to the presence of several potent alkaloids. While some animals can eat the fruit safely, even a few berries can prove fatal for a human. It was a common poison in earlier centuries.

In game terms, belladonna has a POT of 16. Exposure to a typical dose (intending to kill) results, initially, in unusual sweating and dilated pupils. This is followed by a period of distorted sense of perception with rapid pulse, depressed respiration, abdominal pain, nausea, vomiting, diarrhea, and potentially frightening delusional visions, numbness, and potentially paralysis. Sanity cost for belladonna poisoning is 0/1d4 points. The effects of belladonna last 4d12 hours minus the victim's CON; for each hour of duration the victim loses 1 point of CON per point of POT, at which point they will remain comatose until the end of the effect's duration. A failed resistance roll results in the death of the poisoned once the CON reaches 1, usually due paralysis of the diaphragm.



Source(s) of Power

Another power they worship, whom them they call Hobbamock... [T]his, as far as we can conceive, is the Devil... This Hobbamock appears in sundry forms unto them: as in the shape of a man, a deer, a fawn, and eagle, &c.; but, most ordinarily, a snake...

– Edward Winslow, *Good News from New England* (1624)

Once you have determined the variety of witch, you must then consider the source of the witch's magic.

Folklore

One rarely considered option for the source of a witch's power is that, in fact, there is none. In this case, the witch's abilities stem from that gathered body of herbology, folk medicine, and intrapersonal skills. They can predict the weather or cure a lame animal not by magic but by knowing how clouds look before a storm or what poultice might remedy a snake bite. The witch may or may not regard themselves as having used magic, but most lay people in their community might.

Some Innate Power

In a world where humanity might bear some inhuman or supernatural taint, we might imagine a circumstance where a human victim of Yithian mind-swapping might imagine it to be witchcraft. The same applies for the inhuman

abilities of the people of K'n-yan, certain human-seeming hybrids, the manifestation of pre-human technology or magic, etc. Especially when considering someone raised in a culture where these sorts of powers were assumed to be Satanic in origin (or considered impossible by science), the mental health of someone unexpectedly demonstrating supernatural abilities would likely be in a fragile state, especially once accusations of witchcraft begin.

The Old Gods of Man

Dr. Murray hypothesized (among *many* other things) that witchcraft was the preservation of a pre-Christian pagan religion and that its rites were folk memories of an ancient faith intentionally suppressed by Christian authorities. If we extend that notion slightly, imagining witchcraft to be the atavistic remnant of some earlier faith, we then might employ nearly any human faith (with or without Mythos involvement) as the font from which witchcraft (or at least the witch you are developing) draws upon.

Mythos Entities

The witch is an explicit follower of the beings or gods of the Mythos. Their powers come from their worship of Mythos beings and knowledge of the fundamental workings of the cosmos. Like anyone exposed to the Mythos, the more the veneer of human culture and understanding is removed, the greater the chance the witch lives and acts wholly outside of human understanding. A Nyarlathotep cultist who thinks they are an acolyte of the ancient rites of Hermes Trismegistus might be understood and their actions predicted. One who serves the Crawling Chaos in hopes of joining the chorus of idiot monster flautists at



the court of Azathoth, much less so. The article 'Gods of the Witches' on page 33 provides a summary of likely entities a witch might worship.

A Witch's Grimoire

How often have [witches] been seen by others using Incantments? Conjuring to raise Storms? And have been heard calling upon their Familiar Spirits? And have been known to use Spells and Charms? And to shew in a Glass or in a Shew-stone persons absent? And to reveal Secrets which could not be discovered but by the Devil? And have not men been seen to do things which are above humane Strength, that no man living could do without Diabolical Assistances?

- Cotton Mather, *Wonders of the Invisible World* (1693)

When developing a witch NPC, the Keeper should consider what sorts of spells are appropriate for them, based in large part on the source of their magical powers and knowledge. Loosely grouped there are three (likely overlapping) varieties of magical power that a witch might employ. For the convenience of the Keeper we note the offensive spells first. Spells marked with an * are described later in this article.

Folk Magic

Generally the type of magic associated with so-called white witches, these are the sorts of spells most useful to rural people, or spells of limited powers.

Offensive: *Cause Blindness, Evil Eye, Lame Animal, Send Dreams.*

Witches were often claimed to have the power to harm, but these attacks were generally limited mostly to injury and not death, and these were generally performed indirectly. Many of the accusations at Salem were that the witch had inflicted visions on their victim, either threatening in their dreams or in waking visions of the witch.

Other: *Alter weather, Animal Form*, Attract [Animal], Augur, Bless Blade, Bless/Blight Crop, Candle Communication, Charm Animal, Heal (CDA), Summon/Bind [Animal], Witch Eye**

All of these enchantments would be of use in an agrarian society, making witches potentially quite helpful members of their communities or potentially quite dangerous.

'Black Magic'

The sort of evil spells typically associated with maleficent witchcraft but without any overt connection of the powers of the Cthulhu Mythos

Attack: *Cause Disease, Dominate, Enchant Poppet*, Implant Fear, Spectral Razor, Stop Heart, Wither Limb*

Other: *Animal Form*, Create Scrying Window, Create Spirit Trap*, Enchant Altar and similar 'Enchant' spells, Levitate*

These spells are closer to popular conceptions of magic use, with immediate and visible effects.

Mythos Magic

More potent than typical evil magics, these are the sorts of spells that call directly upon the potent force of the Mythos.

Attack: *Clutch of Nyogtha, Dread Curse of Azathoth, Mindblast, Power Drain, Red Sign of Shudde M'ell, Shrivelling*

Other: *Birth Familiar, Create Gate, Create Self-Ward, Elder Sign, Mind Transfer, Contact spells, Summon/Bind spells*

As the 'Black Magic' above, these spells are not just showy but often produce effects that manifestly incorporate the power of the Mythos

New Spells

Animal Form

This spell allows the witch to manifest their consciousness in the form of an incorporeal animal (typically a cat or bird) and use that 'creature' to observe a remote location. The creature moves like a mundane version of the selected creature, but the animal form can move through walls, reach high places, etc without difficulty or necessitated skill rolls. The witch can 'speak' in their 'animal' form but cannot move objects. The witch can see and hear as per the type of animal used, or as per their human abilities, whichever is superior. Should the 'animal' be struck by an attack, the spell is broken and the 'animal' vanishes. The casting witch is then unable to act for 2d3+1 rounds while their minds grow used to their human bodies. Otherwise the witch can voluntarily end the spell and will recover after 1d3-1 rounds. (Certain witches may be able appear in multiple forms during the use of this spell, including their human form.)

During the durations of the spell the physical form of the witch appears to be sleeping and cannot be awoken without effort (a *Luck* roll can awakens the witch, one attempt per round) or causing at least 1 hit point of damage to the witch.

The spell costs 0/1d4 points of Sanity and 3 magic points (plus 1 additional point per 15 minutes of use). Knowingly encountering a witch in animal forms costs from 0 to 1/1d4+1 points of Sanity, depending on how supernaturally the animal behaved—a weird cat seeming to follow you might not cost any Sanity, but a cat that seemed to walk through walls, told you a prophecy of your death, and vanished suddenly when struck with a poker would cost at least 0/1d3 Sanity points.

Create Spirit Trap

Spirit traps (or 'devil traps') are knots of sticks, bones or antlers, tied together with thread, grasses, and sinews then shaped into forms resembling humans or animals. They operate as anchors for the witch's power, and serve as projections of her will and consciousness into the environment. Typically large groups of these will be created and left in and around the witch's territory.

Witch Traps grant their creator the following powers:

- The witch is alerted whenever a living person passes within 10 feet of one.
- The witch, with concentration, can determine the location of any particular trap they have created, allowing for them to track a person assuming they might hide one upon their person.
- They serve as a ward against trespassers, supernatural or mundane. Enchanted creatures cannot pass by one



(though they can destroy them) and normal people will make all *Track* and *Navigate* skill rolls at $\frac{1}{2}$ should they pass near them, should the witch wish it. Mythos entities can ignore such minor sorcery unless the Keeper rules otherwise.

- Finally, they can serve as the focus on a spell like *Witch Eye*, allowing the witch to see through them and even cast spells.

Creating a Spirit Trap cost 15 minutes and 1 magic point. Each witches' Spirit Trap is distinctive to them and can be used to identify them should their creator be known. They themselves are mundane and can be moved or destroyed normally.

Enchant Poppet

The witch crafts a small doll, typically of rags but other materials (such as corn husks) are possible. The doll typically requires some piece of the intended victim—hair, nail trimmings, blood, or urine usually—as well as about 1 hour of preparation. Once created the poppet serves as a magical stand-in for the victim, allowing the witch to cast any sort of spell upon the target, even when the target is quite distant, allowing the witch to molest their victim. Normal resistance rolls for any cast spells still apply. Even without casting new spells, the poppet possesses a sympathetic magical effect, so anything the witch does to the poppet tends to happen, after a sorts, to the target. If the witch soaks the poppet in water, the target might slip

HISTORICAL FOLK MAGIC

Intermixed with the records of the witch trials and other Colonial records of witchcraft are examples of the sorts of magical rites, practiced or imagined, that historical witches were believed to employ—see page 53 for more information—that were also utilized by members of regular society. The Keeper can allow their witch to use some or all of these powers.

DIVINATION; ASTROLOGY AND OTHERS

Most people in colonial New England had some belief in divination of some kind, either astrology, some divinatory ritual, or even divine insight, granted either directly or through some object or individual.

HEALING

Many of those accused of witchcraft were regarded as healers, typically making use of herbs and poultices, but sometimes simply laying their hands upon the afflicted.

WARDS AND COUNTER SPELLS

Countermagic was practiced by all sorts of members of society. These rites could be as simple as sticking a pin in the bewitched person or animal (to break a bewitchment and injure the witch) or stabbing the supposed witch's shadow (fixing them in their spot); they could also be involved practices, such as the placement of a dead cat or animal within a new house or the creation of a witch bottle.

and fall into a pond; if the witch keeps the poppet near a fire, the target might feel feverish, etc. Injuring the poppet will cause pain, but not lasting wounds, in the target. Enchanting a poppet costs 1d3 magic points and 1/1d4 points of Sanity.

Certain powerful witches (typically POW 16+) can duplicate the effects of this spell without crafting a doll or even needing some portion of the intended victim. A stand-in for the victim is still required but can any object that can be held in the hand—a stone, an animal bone, a button. This version of Enchant Poppet costs 1d4+1 magic points and 1d2/1d6+1 points of Sanity.

Witch Eye

This spell creates a telepathic link between a witch and an animal or Spirit Trap, granting the witch a limited clairaudience focused upon the animal or object. The ease and duration of the spell greatly depends upon the witch's familiarity with the focus of the spell. Each use of the spell costs but 1 magic point. When cast upon a familiar or a Spirit Trap the spell lasts 30 minutes per 'casting'; upon a known creature (such as an animal on the witches' farm or her lover's cat) the spell lasts 10 minutes; when cast upon

a strange animal (such as an investigator's dog) the spell lasts but one minute.

While under the influence of the spell, the witch may guide the creature's actions, so long as they do not run counter to the instincts of the creature or endanger it—a cat could be coaxed to wander into a library and hop up on a table, but not to knock over a lantern. Any sort of mundane creature might be effected; the Keeper might consider allowing small groups of animals to be used in this spell, be it a swarm of bees or a flock of sparrows.

Entering the necessary trance requires 1d6+1 minutes of focus, rousing one's self after breaking the connection requires 1d3 minutes, but should the connection be severed by the death of the linked animal, the time required is 2d6+3 minutes.

Some Thoughts about the Witch in Play

Witches are ubiquitous with the horror genre (including Lovecraft) and it is natural that they should be used by Keepers within *Call of Cthulhu*. The folklore and history behind the witch is large and varied however, with many paths a Keeper can go down to use them in their games, especially when combining them with the Cthulhu Mythos.

Traditionally they are spell casters (usually women) that, either individually or with their coven, are connected to a larger body of magical lore and practice magic (which the general populace considers witchcraft). Assuming that within a *Call of Cthulhu* game all magic is somehow connected to the Mythos, witches are therefore connected to the Mythos and gain their lore from it. How, then, are they different from cultists? The critical difference may be motivation.

Most cultists worship the Mythos in either an attempt to gain power (in the case of the lead cultist) or to blindly follow the cult for whatever reasons they have (e.g. to be a part of something, religious fervor, etc.) Witches, on the other hand, utilize the Mythos as a means to an end. They use the Mythos to power their magic and bend the magical forces to their will and achieve their goals, whether those goals be malicious or benevolent. In other words, many, but not all, cultists are wholly given over to the total and insane adoration of their gods, while witches worship the Mythos as a way to achieve their end, and not simply for the sake of worship.

When using witches within a scenario, Keepers should treat them as intelligent and clever adversaries or benefactors. They will not act like insane cultists do (or at least stereotypical ones), and instead have their own plans and goals, and are willing to manipulate the investigators to complete those goals.

The Witch as an NPC

As NPCs witches can fill many roles and not just as a replacement for the traditional cultists attempting to summon their Great Old One of choice and bring about the end of the world. In cultures around the world, witches have been used as seers, healers, protectors, and sources of information. When not serving as antagonists, witches can play an important role in your game.

Predicting the future, or acting as **The Seer**, is the first reason an investigator may seek out a witch. Casting spells such as *Augur* or *Create Scrying Window*, a witch may be able to glimpse a scene in the past, present, or future and tell them what was seen. The methods for doing so vary, and may involve a crystal ball, enchanted mirror, or the arrangement of thrown bones. Depending on the spell, the visions may be instead seen by the investigator themselves. Remember, however, that fortune telling is generally wrought with riddles, and what the witch sees may not be clear or even true.

Witches have been acting as **The Healer** for as long as they have existed. While the villagers may fear the old woman that lives near the marsh for the black magic she practices, they will not hesitate to come to her when the sick need healed. This will be more common in Dark Ages and Invictus campaigns, although those with healing powers may still be called upon in Classic or Modern campaigns, especially if the illness is magical in nature—who better to cure a supernatural wound, say from a *Shrivelling* spell, than a witch?

As investigators delve deeper into the Mythos, they are likely to draw the ire of something powerful and may need to seek out the witch in the form of **The Protector**. Charms, talismans, and wards can be created by a witch to help protect an investigator from attacks or spells, but no protection will last forever or be completely effective against powerful enemies, even the Elder Sign. The aid of a witch might buy them time, perhaps even generations, leaving the horror for those not yet born.

Investigators may also seek out a witch as **The Sage**. Witches, with their knowledge of the occult, will know

or have access to information that may be useful to an investigator. Examples of such things a witch could tell the investigators might include how to contact a ghoul, the required conditions for a summoning spell to work, or what the symbol that keeps appearing all over town means. The amount and type of information available will vary, but should at least point investigators in the right direction.

Understand that even though a witch may agree to perform any of these tasks for the investigators, it is unlikely they will do it for free. The cost to perform the service may be monetary, but may also be one that requires the investigator to perform a task of the witch's devising. These tasks often have their own Sanity losses, or be scenario hooks unto themselves. Some potential tasks include:

- Gathering key spell components for the witch. This could be as simple as gathering the sweat from a bullfrog at midnight (no Sanity loss but challenging itself), to gathering the nail clippings from an infant dead no more than 12 hours (Sanity -1/1d3).
- Obtain information for the witch, such as who the mistress of the mayor is, or how many toadstools surround the largest tree in the forest.
- Perform a favor for the witch at a later time. Witches have been known to ask for simple favors, but also dire ones. How far are the investigators willing to go to get what they want, and are they willing to invoke the wrath of the witch if they refuse to do what she wants?

Keepers should also keep in mind that since the magic used might be Mythos in origin, the investigators may be figuratively making a deal with the Devil to get what they want. Will they be willing to allow the witch to heal a companion's fatal wound when they hear her invoke the name of Shub-Niggurath to do so? Even if they are, minor Sanity losses (1/1d3) should accompany the knowledge that they may have drawn upon the very forces they oppose for aid.

Regardless of the role they might play in a game—as foe or friend, resource or menace—a well-built witch, as with any NPC constructed with care, may be terrifying, helpful, inscrutable, or engaging, but they should always prove memorable. ■

Arcane Etymology and Deep Background

Gods of the Witches

by Bret Kramer

It is impossible to understand the witch-cult without first understanding the position of the chief personage of that cult. He was known to the contemporary Christian judges and recorders as the Devil, and was called by them Satan, Lucifer, Beelzebub... This was far from the view of the witches themselves. To them this so-called Devil was God, manifest and incarnate; they adored him on their knees, they addressed their prayers to him, they offered thanks to him as the giver of food and the necessities of life, they dedicated their children to him...

– The Witch-Cult in Western Europe

Introduction

One too-rarely considered aspect when it comes to Mythos cultists and tomes is the etymological originations of the names they use for the Mythos entities they worship. Especially in cases where an entity's name has some human origin, we might trace the historical origins of the Mythos cults that existed in Colonial New England. In this article we consider the human cultural connections wherein the various Mythos-centered witch-cults of New England might have originated, concluding with a discussion for Keepers as how to utilize this deep background in their games.

The names for entities listed are as the members of the colonial-era witch-cult might have known them, with the more common modern name given afterwards in brackets.



When using the names of divinities from real-world faiths, even extinct ones, this author does so in the spirit of verisimilitude that Lovecraft favored and not out of a belief equating the nightmare gods of the Mythos with these supernatural entities.

Gods

Azathoth

[W]hen he awaked he could recall a croaking voice that persuaded and threatened. He must meet the Black Man and go with them all to the throne of Azathoth at the centre of ultimate chaos. That was what she said. He must sign the book of Azathoth in his own blood.

– Dreams in the Witch House

Whatever the connection between Nyarlathotep and the other gods of the Cthulhu Mythos, the worship of Azathoth seems central to the Mythos-aware witch-cult as it existed (and exists still) in Arkham. Keziah Mason may have played some role in organizing the Arkham cult around Azathoth-worship, though it is unlikely that the exact details of the cult's earliest years will ever be made clear.

From an etymological perspective, the origin of the name Azathoth is muddled and while there are several candidates, we can at best speculate that the covens in Salem and Arkham were likely taking the name from the *Necronomicon*, perhaps one of several circulating in Salem in the late 17th century. Some scholars have suggested that the Greek 'Azathoth' comes from a corrupted version of the Egyptian-Arabic *izzu-tabuti* ("the power of Thoth"), while others claim some unknown link to the Canaanite fertility goddess Ashteroth/Astarte, or even the alchemical *Azoth* or "universal mercury" and the related Kabbalistic *ain sof* ("ultimate substance" i.e. God). In any case, all of these indicate some common Near Eastern connection.

Hastur

There is a whole secret cult of evil men... a man of your mystical erudition will understand me when I link them with Hastur...
– The Whisperer in Darkness

Some fragmentary evidence links a few of Lovecraft Country's witches to the worship of Hastur, but only in its monstrous form and not in its associated avatars such as the King in Yellow. Certain elements of Arkham's modern witch cult and of the Whateley clan in Dunwich employ Byakhee and at least one 19th century occultist in the vicinity of Arkham was an active worshiper of Hastur (see "Witches' Hollow" on page 70).

Linguistically, the name Hastur has no obvious origins, though considering its connection with Aldebaran (or perhaps the so-called "black stars" in Yhtill), the Latin word for star *astrum* (borrowed from the Greek *ἀστὴρ/aster*) suggests one possible root.

Ithaka [Ithaqua]

Some call it Wendigo, some the demon of the North. Black Tree called it one name by which witch men the world over knew it. Ithaqua, the wind walker.

– Spawn of the North

Another name for the Abenaki 'Windigo'—a terrifying giant and ruler of the winter lands—this entity was likely introduced to Lovecraft Country's witches via contact with certain Native American shamans, the best known example of which being Richard Billington's tutelage under Misquamacus. Certainly at least one of the witches interrogated by Rev. Ward Phillips was familiar with its rites.

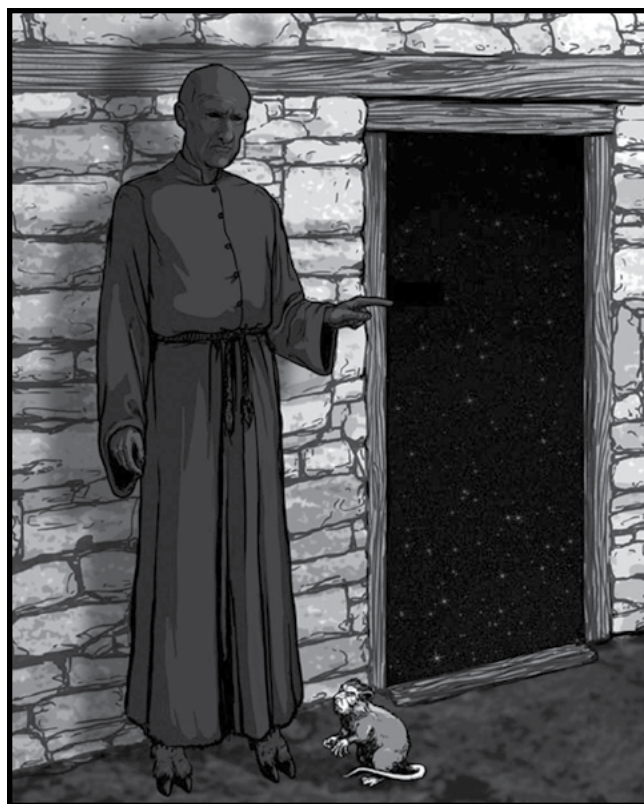
The name Ithaka likely comes from the Algonquin, from the root *thwa*, meaning cold. One potential source might be *niweskathwa*, or "spirit of the cold" or "wind spirit". Considering the linguistic butchery that usually occurred when Native place names and terms migrated into English usage, one can conceive that this might be contracted into a more manageable name for English speakers.

Narlato (aka The Black Man) [Nyarlathotep]

[B]eyond the table stood a figure he had never seen before—a tall, lean man of dead black colouration but without the slightest sign of negroid features: wholly devoid of either hair or beard, and wearing as his only garment a shapeless robe of some heavy black fabric. His feet were indistinguishable because of the table and bench, but he must have been shod, since there was a clicking whenever he changed position.

– The Dreams in the Witch-House

Like Azathoth, the worship of Nyarlathotep was (and remains) central to the Arkham witch cult and likely



other witches in Lovecraft country. All those who become full members of the cult were brought before him and he appears at least nominally to be leading the cult itself.

Narlato is almost certainly derived from the doggerel Egyptian Nyarlathotep—*ny ar rut hotep*—(this perhaps from the Stygian *Nyarlat*) suggesting rather ancient roots for at least a part of the witches' rites. Considering the host of other forms that Nyarlathotep can appear in, it is possible that he is known to them by other names as well, such as "The Horned Man" form known to the modern witches in Dunwich. To those outside of the witch cults, this being was almost exclusively known as the Black Man and regarded as a manifestation of Satan himself or one of his diabolic minions.

OUR LADIES OF SORROW

An alternative being that might be of interest to certain witches are the so-called three Sorrows, as presented in Kevin Ross' modern campaign *Ours Ladies of Sorrow*. The beings described within, not quite goddess so much as forces of nature with very strong opinions and liable to grudge-holding, would make a most interesting alternative to the traditional sorts of witch-gods presented in fiction and in scenarios. These beings bear certainly similarities to traditional goddesses like Hecate; the discussion of such possible linkages included at the end of the campaign is recommended reading for anyone looking to incorporate similar elements into a campaign.

Nyogtha

Men know him as the Dweller in Darkness, that brother of the Old Ones called Nyogtha, the Thing that should not be.

– The Salem Horror

Several of Salem’s accused witches were apparently involved in the worship of this entity, some of whom fled from Salem in the aftermath of the trials. The fact that none of these Nyogtha worshipers fled to Arkham or Kingsport suggest that there was little overlap between these cults and possibly even enmity. At least one of Salem’s refugees, Agatha Bishop, was involved with a nightmarish project to bear children by this god, echoing a similar project by elements of the Whateley family of Dunwich.

It has been suggested by some authors that Nyogtha is not a deity at all but rather a Formless Spawn of Tsathoggua grown titanic in subsequent eons. Neither being, nor their respective cultists, offers any definitive answer. Likewise, the origin of the name Nyogtha has no obvious human source, though von Junzt suggested that the name might be a corruption of an archaic German appellation—*nacht der gott*—“the Night of God” used to describe those things and places beyond the reach of God. Prof. Sadowski proposed a link between this divinity and the rarely mentioned Mystery Religion of Tomis, a Greek cult in the port city of Tomis (modern Constanța in Romania), said to engage in human sacrifice at a certain mineral spring outside of the town. They were colloquially known as *nychta tis logia* / λόγια της νύχτας—Greek for “the Word of Night”

Quachil Uttaus

Though Quachil Uttaus cometh—but rarely, it had been well attested that his advent is not always in response to the spoken rune and the drawn pentacle... Few-wizards indeed would call upon a spirit so baleful

– The Treader in the Dust

We have a single example of a single Lovecraft Country witch making a supernatural alliance with this being in exchange for a sort of immortality. This suggests that, while not unknown to Lovecraft Country’s witches, the worship of this being is extremely rare, despite the potential benefits. Its only definite follower was an Arkhamite who came to a rather dire end, despite the powers granted to him by this being. A further limitation is that tomes discussing this being are few and far between, even for Mythos works.

As for its name, it has changed little from the time of Atlantis to today, a consistency suggesting it is the entity’s true name rather than some artifact of human culture.

Sadogowah [Tsathoggua]

It was a monstrous conglomeration of bat, toad, sloth, and ape... its greasy, furred body was grossly swollen, like an obscene fat toad, and yet there was a noisome plasticity to its bulk... Its half-closed eyes regarded them sleepily, and its cavernous maw smiled evilly.

– The Shadow of the Sleeping God

Often described as a god willing to teach mortals certain secrets of Mythos magic, Tsathoggua would seem a likely subject of worship by the witches of Lovecraft Country. It appears though that at least for those witches in Arkham their source for the worship of this entity came from a Native American source as Rev. Phillips records its name as Sadogowah; another entity, described as a child of Sadogowah, is given as Ossadagowah.

Considering the similarity of the Wampanoag name to Tsathoggua, it would seem that it has a common origin. One possibility is that Tsathoggua is the entity’s name. The other is that it is a designation of the Hyperboreans and that the name entered into Old World magical tradition via a Hyperborean text such as the *Book of Eibon* whereas the Native American version was orally transmitted from survivors from the lost Hyperborean city of Krannoria (as described in the scenario “The Dark Woods”).

Shub-Niggurath

...Ever Their praises, and abundance to the Black Goat of the Woods. Iä! Shub-Niggurath! The Goat with a Thousand Young!

– The Whisperer in Darkness

While no overt examples of her worship are found in Lovecraft Country’s witches, the ubiquity of the worship of Shub-Niggurath in the Old World strongly suggests there is at least some inclusion of this dark fertility goddess in their rites. There is at least one unaffiliated but active Shub-Niggurath cultist in the Dunwich area attempting to create a nightmarish god-ling using its spawn (see “Behold the Mother”). That region’s history of forgotten druid and Hyperborean settlements—each community held her in reverence—and the presence of at least one ancient Dark Young, suggests there is some primal connection to the Dark Mother there. While unrelated to witchcraft or witch cults, there is also a site sacred to Shub-Niggurath west of Aylesbury, where a secretive and long-dead Native tribe held rites in her honor, now forgotten by nearly all.

Any surviving archaic Shub-Niggurath cult, druidically inspired or otherwise, might also have generated immortal Gof’nn Hupadgh or the so-called “Blessed” of Shub-Niggurath.

Some scholars have proposed that the name Shub-Niggurath is a polyglot merger of Latin and Arabic, likely originating in Sicily in the 10th century, but there is no generally accepted answer. The term appears, like several others used by Lovecraft Country witches,



in the *Necronomicon*, reinforcing that text's centrality to those affiliated cults. Others that draw upon some Native American rites, certain Old World Earth Mother traditions, Hyperborean beliefs, or even Druidic beliefs would no doubt know her by other names—be it Nokomis, Cybele, Yehwhool, or Epona...

Tulzscha

[W]hat frightened me most was that flaming column; spouting volcanically from depths profound and inconceivable, casting no shadows as healthy flame should, and coating the nitrous stone with a nasty, venomous verdigris. For in all that seething combustion no warmth lay, but only the clamminess of death and corruption.

– The Festival

Kingsport's 'witches' are probably more accurately considered a cult of Tulzscha with some trapping of (and perhaps some satellite members practicing) witchcraft. From what little we know of their origins, they were "dark furtive folk from opiate southern gardens of orchids" who at some point in the distant past had settled on the Channel Islands. It seems likely that the future site of Kingsport was selected to be their new home due to the prehistoric chambers beneath Central Hill. The precise nature of

their move is unclear but it is probable that the group was mainly endogamous though open enough that they were indistinguishable from other Englishmen. Considering the Dreamlands connection of Kingsport, perhaps the cult and its people were not native to this world at all, and their "opiate southern gardens" were located in Khem...

Tulzscha, as a name, offers no clear cues to its origins. Wherever the ancestors of the Kingsport cult originated is likely to be the source of that name as well.

Y'golonac

Beyond a gulf in the subterranean night a passage leads to a wall of massive bricks, and beyond the wall rises Y'golonac to be served by the tattered eyeless figures of the dark. Long has he slept beyond the wall, and those which crawl over the bricks scuttle across his body never knowing it to be Y'golonac

– Cold Print

Due to the fundamentally malign power of even knowing this being's name, very little in the way of etymological research has been done looking for any possible origin in human cultures, though it seems likely that this entity's name originates from it rather than as a product of human invention.

There are very few records of any witch or witch-cult involved in the worship of this being, with the exception of one isolated member of the Kingsport cult at the time of Salem's witch trials. Considering the entity's cult's predominance in Great Britain, it is possible that he was not alone.

Yig

[S]erpents... represent, for Algonquian peoples, creatures of evil and darkness, but also as symbols of power...

–Edward Lenik, "Mythic Creatures: Serpents, Dragons, And Sea Monsters In Northeastern Rock Art"

Though not recorded in works like *Thaumaturgical Prodigies*, considering the influence of Native religions upon witchcraft in Lovecraft Country, it is possible that, like Ithaka and Sadogowah, Yig might have been worshipped by at least a few of the region's witches. Consider also that serpents and snake gods of the Old World formed the basis of some of the very Mystery Religions that could have been drawn upon by European witches even without the influence of Native religion. Depictions of serpentine figures, often horned, are common in Native American art, including in New England. In the northeast many of these figures are associated with water, possibly depicting the Abenaki god Pita-skog "the horned serpent". The Mi'kmaq people also connected snakes and shamanism—those whose *teomul* (spirit-helper) appeared in the form of a snake were destined to become shaman. Finally the Puritan author Edward Winslow noted that the god Hobomock, often equated with Satan by New England's puritans, most

MURRAY WAS RIGHT!

O friend and companion of night, thou who rejoicest in the baying of dogs and spilt blood, who wanderest in the midst of shades among the tombs, who longest for blood and bringest terror to mortals, Gorgo, Mormo, thousand-faced moon, look favourably on our sacrifices!

– The Horror at Red Hook

Outside of the gods of the Mythos, the Keeper may wish to employ some of the pagan religions that Margaret Murray hypothesized had metamorphosed into the later Witch Cult. It is an interesting option to have some archaic religious cult survive as part the modern witch-cult that is not (secretly or otherwise) a Mythos cult or cats-paw of the Outer Gods. Investigators who are prone to shoot first and ask questions later (if at all) might be more circumspect in the future if they in advertently murder a group of otherwise harmless atavistic worshipers of some Greek goddess, after all. These real-world groups have the advantage of being (relatively) known to modern scholars, allowing busy Keepers to plunder the works of historians and theologians, while being secretive or obscure enough that your players will likely never have heard of them, allowing some helpful flexibility should reality need a little more bending.

Options for some of the real-world sources for Lovecraft Country's witches includes:

■ **Mystery cults and Near Eastern Gods/esses.**

Consider the cult of Attis, the consort of Cybele, who embodied vegetation, and who through his self-mutilation, death, and resurrection, echoed the cycle of seasons. The Dionysian cult engaged in sensual, even orgiastic rites, in remote places, with the bestial devouring of raw flesh, and strange mental states encouraged with wine. Ergot, once suggested as an accidental cause of the visions suffered by some of the witnesses in the Salem trials is also thought to have been used during initiation into the Eleusinian mystery religion; perhaps there is a deeper link?

■ **Lilith, Astarte, Tanit, Gorgo and Mormo.**

Similar to these Greco-Roman faiths, Near Eastern religions are a rich source of possible proto-witches. This cluster of related goddess were often associated with the night, the moon, and infant sacrifice.

■ **Celtic Gods.**

Margaret Murray's so-called 'Horned God' was built out of her interpretation of Celtic gods such as Cernunnos and the same can be done for a witch-cult, extrapolating back the modern notions of Wicca into an ancient cult. Depictions of horned figures, often suggested to be of shaman, are recorded well back into prehistory.

often appeared in the form of a snake. Yig often marks his select with a half-moon symbol. The half-moon was often compared, in the ancient world, to a pair of horns...

Several sites sacred to Yig can be found in and around Dunwich, suggesting there might be some residue of the Hyperborean worship of that god that lingers there still. The name Yig, of course, is unknown to New England, either Natives or colonists.

Yogge-Sotothe [Yog-Sothoth]

Yog-Sothoth knows the gate. Yog-Sothoth is the gate. Yog-Sothoth is the key and guardian of the gate. Past, present, future, all are one in Yog-Sothoth. He knows where the Old Ones broke through of old, and where They shall break through again.

– The Dunwich Horror

Worshipped by at least some of the Salem witch cult, as evidenced by the reverence paid to it by certain elements of Dunwich's witches and Joseph Curwen's invocations, Yog-Sothoth likely was widely venerated among the witches of Lovecraft Country. Considering its unique potency and position in the space between the worlds and in time, this is unsurprising. Likewise, Yog-Sothoth, like Nyarlathotep and Tsathoggua, was often worshiped by those seeking magical power.

It seems likely that the name itself comes from one of the *Necronomicons* circulating in Salem in the years leading up to the witch trials; the appearance of 'thoth' in the name, like in Azathoth, hints at this connection as well. Some have even suggested that the name is a corruption of the Greek *logos tou Thoth*/λόγος του Θωθ ("the word of Thoth") but at least one Kabbalistically inclined researcher has proposed that name comes from the Hebrew Yohd-He-Seth-He (יה־שֵׁת־הֵ), a cross between one of the myriad names of God and Seth, the third son of Adam and the originator of Kabbala.

Monsters

While Lovecraft certainly described beings that even he identified as gods, he also made clear that the issue of divinity was more a matter of perspective rather than official admission to a pantheon. Cthulhu, for example, is specifically described as a high priest of the Old Ones rather than as a god itself. There is no reason why an individual witch or an entire coven might not worship some being of lesser occult might than Nyarlathotep or

even Tsathoggua. Also considered below we provide some options as to how an individual witch or coven might engage with lesser Mythos beings, which might be treated as divine interlocutors, peers, or ensorcelled servitors.

The Elder Things

At some point preceding her encounter with Walter Gilman, Keziah Mason clearly made contact with, and likely allied herself to, a group of extraterrestrial Elder Things. The date when this event occurred is unclear but it is possible that some part of the Arkham witch-cult beyond Mason has been in contact these pentapoidal scientists. It is very unlikely that even the most credulous member of the cult regards them as divinities, however. What the Arkham witch-cult has obtained (other than Mason's use of their world) from these Elder Things is unclear but we note that at least one member was in possession of a servitor shoggoth. As to what they might have been called, as they are referred to in the *Necronomicon* as Elder Things, this term was likely the one used.

Fosterlings of the Great Old Ones

The offspring of the nightmarish pairing of human and Great Old One, it is unsurprising that certain witch communities would produce such terrible creatures. It is possible that an entire coven of witches share a common ancestor, might be lead by such a being, or at least preserve some hulking terror in a cave or remote place, where they gather for their rites and the occasional member devolving to join into the titanic bulk of the entity. The mechanics of human interbreeding with such beings is unclear; in fiction consider how widely different are such beings as Wilbur Whateley and his twin ("The Dunwich Horror") or even Helen Vaughan ("The Great God Pan"). By necessity, such a cult would be tied to a particular location, though one imagines an interesting scenario might arise should a witch-cult of that sort need to relocate... We can also only speculate, given the possible range of parents for such a horror, as to what its respective cult might call them. Investigators might regret not being more fearful when told they were being taken to see 'Grandmother'.

Ghouls

Ghoul, from the Arabic *ghul*, was not commonly introduced into the English language until well after the witch trial era; considering the preponderance of other names coming from the Near East, it is not impossible for a Colonial Era witch to be using this term (or dare we suggest, having introduced it to the English language before the publication of *Vatbek?*). Like the term 'Elder Thing', *ghul* is used in the *Necronomicon* after all. Nevertheless, it seems more likely they might have used some sort of euphemism, such as "Night Brother" (αδελφία της νύχτας / *Adelphia tei nyctas*) or "Charnel Spirits", or even just "the others".

A VOORISH SIGN?

That there was a strong connexion between witches and fairies has been known to all students of fairy lore. I suggest that the cult of the fairy or primitive race survived until less than three hundred years ago, and that the people who practised it were known as witches.

– The Witch-cult in Western Europe

Considering the importance that Dr. Murray placed upon the connection between witches and 'dwarves', we would be remiss not to mention some Mythos possibilities for the race of subterranean dwelling masters of magic and witch-allies. In addition to ghouls, a topic ably covered by "Touched by the Fairies" on page 65, consider some of these other races as alternatives. (All sources noted are scenarios.)

- **The 'Little People'**—Supposedly brought to Arkham by Irish immigrants, there is no reason some band of these weird Celtic dwarves might not have arrived with the first colonists. Normally invisible and possessing some magical knowledge of their own, they certainly might serve as occult benefactors to a witch or small coven. ("The Little People"—Herber)
- **The Voor**—Hairless blind albinos that once walked upon the surface of the earth, these terrible beings still linger in their lightless kingdoms beneath the world, where they yet worship their dark gods and might, with the right sort of incentive, teach surface dwellers to do the same. In at least one case in New England, a group of Shub-Niggurath worshiping druids became something akin to Voors, retreating to lightless caverns and causing suffering to those dwelling nearby. ("The Last Trial"—Drennen)
- **The Worms of the Earth**—Degenerate serpent people cursed by Yig, this race of horrific diminutive humanoids has been known to interbreed with humans and may work to protect their human kin, either by force or with their curse that acts very similar to the Evil Eye of witch lore. ("Plant y Daear"—Ross)
- **Other options** include the men of K'n-yan, the degenerate humans that once were the Martense family (and their ilk), the Men of Leng, Miri Nigri, or Rat People.

The Algonquin believed in a race of dwarves they called Mikumwess and Oonahgemessuk; the Wampanoags called them Puckwudgies.

The relationship between ghouls and witches is a long and multifaceted one; for more information see "Touched by the Fairies" on page 65.

Lloigor

These mostly psychic beings would make for an interesting nucleus of a secretive ‘witch’ cult. An invisible monster monitoring its human slaves might use its psychic powers to replicate the effects of magic, so that a supposed witch might suddenly be powerless if the lloigor abandons them. Likewise, the malformations inflicted by the lloigor upon their worshipers for their slights could be mistaken for the so-called ‘blew-spot’ of witch lore (see page 50 for more details). There is at least one spot in the Miskatonic Valley where there is lloigor activity (see “The Watcher in the Valley”) but there certainly might be more.

Rat-things

As created (or granted) beings, these creatures are likely simply considered as one variety of familiars and as such have no distinct name as a class of beings. Individual rat-things (and their ilk) would likely be called the name they had in their former life or in line with the traditional names of witches’ familiars. For more information see the article “Rat-things and Worse Horrors” on page 41.

Shoggoths

There is at least one witch in Lovecraft Country with a servitor shoggoth. Also Edward Pickman Derby mentions a “pit of Shoggoths” as being part of the antediluvian chambers used by the Cult of the Skull in their rites, suggesting that it is not impossible a particularly dangerous or powerful coven might have access to a shoggoth. At the same time, we should recall the *Necronomicon’s* insistence that they were not found on Earth, suggesting they should be kept rare. From a Keeper’s perspective they are rather muscular opponents so, for the sake of investigators, not everyone with a pointed hat and broom should have one skulking in the basement. There may also be a significant risk to the witch or witches employing a shoggoth, as even their makers found them unruly and rebellious slaves.

Summoned Beings and Others

Those witches with anything beyond the most basic awareness of the Mythos will likely be able to summon (though perhaps not bind) at least one alien entity. How exactly they might refer to these entities is uncertain in most cases though the Keeper might consider the general source of the witch’s spells—*Necronomicon* inspired Whateleys of Dunwich might know a Greek or Latin name while a resurrected warlock in Arkham who studied under Misquamacus might use a Wampanoag or Algonquin name.

■ **Byakhee**—Typically servitors of Hastur and its cults, byakhee are used by many sorcerers. They may have been regarded as demons by some of Lovecraft Country’s witches or perhaps even regarded as a potent form of familiar, and named similarly. The indescribable steeds used by the Kingsport cult might be some version of these horrors.



- **Cold Ones**—These servitors of Rlim-Shaikorth have been enslaved by human sorcerers since the time of the Hyperboreans. The secrets of this control might have survived in the rites of witches somehow connected to those people.
- **Dark Young of Shub-Niggurath**—As mentioned above under Shub-Niggurath, these beings are often summoned up by her worshipers, sometimes left to guard a sacred grove or other locations for generations. They would likely be venerated, considering their similar appearance to the goddess, exceptional strength, and apparent immortality.
- **Fire Vampire**—These horrors from the night sky are common servitors of Mythos sorcerers, though we see no specific example of them among Lovecraft Country’s witches. A Lovecraft Country witch might conflate them with the cold-fire of the will-o-the-wisp (see Lumen below).
- **Hunting Horrors**—Nyarlathotep may teach his witch followers to summon these servitors of his or even grant them to a favored worshiper and as such they might be called ‘Children of Narlato’ or some similar title.
- **Lumens**—Most commonly called Will-o-the-wisps, these floating lights would likely be known under one of the myriad names of such things used in the British Isles. These entities tend to congregate near where the fabric of reality is weakest rather than bogs and marshes, however.

- **Nightgaunt**—Associated with Nodens and Yibb-Tstll, two deities not generally connected to Lovecraft's witches, it is still possible that these useful beings (from the point of view of a sorcerer) might be included in a grimoire's catalog of summonings. They are known to flock to Kingsport's Head due to its proximity to the Dreamlands.
- **Star Vampire**—Another favorite of the Mythos sorcerer, these invisible blood-drinkers from the stars are frequently described in Mythos tomes accessible to Lovecraft Country's witches. They would likely be referred to by whatever terminology the *Necronomicon* uses.

Conclusion

Ultimately this article only offers some suggestions as to the nature and human cultural origins of the beings worshipped by the various witch-cults in Lovecraft Country. How the Keeper employs this material greatly depends on their in-game needs and may be embraced or discarded as desired. Since the origins of Mythos witchcraft are wholly fictional, the needs of scenario and story trump any sort of hints that might be drawn out of the fiction that inspired the game. Here are a few suggestions for incorporating this article into your game:

- **Story development.** Framing a fictional cult or group in real-world history is helpful method for developing the fictional group, saving time for the writer and building up a greater sense of verisimilitude. Drawing from real-life also helps to make the coven or cult unique, adding on the sorts of eccentricities and particularities that mark real human groups, making your group memorable. A little historical research can often provide rich dividends. For example, if your coven is descended from a Medieval French Tsathoggua cult you can then make inferences about the sorts of tomes and rituals the groups might have access to, which then informs what sorts of locations they might seek out or what entities they might be in contact with. (For more on this, see below).

SALEM'S NECRONOMICONS

[N]o sight of the Greek copy—which was printed in Italy between 1500 and 1550—has been reported since the burning of a certain Salem man's library in 1692.

– The History of the *Necronomicon*

According to Lovecraft, there was at least one, likely two, copies of the *Necronomicon* in Salem at the time of the witch-trials there. The former, mentioned above, was possibly in the possession of the wizard Joseph Curwen—Curwen was forced to flee Salem in a great hurry that year and owned another copy of the work in later years. He goes on to mention another 16th century Greek copy being held by the Pickman family of Salem. Finally it seems likely that Whateley family copy of the *Dee Necronomicon* might have arrived with Dunwich's first settlers from Salem, but that is informed supposition at best.

- **Investigator's Research.** This same real-world framework used in developing a cult then leaves behind a whole body of linked clues that you might present to investigators. As with our hypothetical French witch-cult above, investigators can discover some link to a particular French noble who immigrated to rural New Hampshire in 1719, tracing his family lineage back to the Medieval Tsathoggua cult, then down to the modern era and to the suspicious little village bearing his name. Even simple things, such as an NPC who is a French teacher at the local high school, could then be made portentous and even ominous.
- **Selecting spells and servitor races.** Certain entities are more strongly linked to certain gods and spells. From that standpoint we can develop a hypothetical spell list for our new cult, instead of having to simply pick a few enchantments from the spell section of the rulebook. Knowing what sorts of spells they have access to then suggests what powers (and limitations) this new cult has. If our example cult has access to a spell that allows the prolongation of human life but requires frequent ritual murder, a whole plot hook becomes immediately obvious. ■

Monsters

Rat-Things and Worse Horrors

Familiars and the Mythos

by Chris Huth with Bret Kramer

*They told me not to take the Briggs' Hill path
That used to be the highroad through to Zoar,
For Goody Watkins, hanged in seventeen-four,
Had left a certain monstrous aftermath.
Yet when I disobeyed, and had in view
The vine-hung cottage by the great rock slope,
I could not think of elms or hempen rope,
But wondered why the house still seemed so new.
Stopping a while to watch the fading day,
I heard faint howls, as from a room upstairs,
When through the ivied panes one sunset ray
Struck in, and caught the howler unawares.
I glimpsed—and ran in frenzy from the place,
And from a four-pawed thing with human face.*
— XII The Howler, *The Fungi from Yuggoth*

*[A] black thing Jump into the window and came & stood Just
before my face, upon the bar the body of itt looked like a Munky
only the feete ware like a Cocks feete w'th Claws and the face
somewhat more like a mans than a Munkiey.*
— The Testimony of John Louder, 1692

On Familiars

The traditional depiction of a witch's familiar, as it was known in New England, likely developed in England and Scotland in the late medieval or early modern era, roughly around the year 1500. These creatures were something between mundane animals and supernatural beings, possessing exceptional, even human intellect, and serving as a conduit between the witch and her supernatural patron, generally presumed to be Satan. All sorts of animals might serve in this role, but cats—especially black ones—are the best known. Lovecraft expanded upon this tradition in his description of Keziah Mason's familiar Brown Jenkin, giving Mason a monstrous furry ally (or master?) that was unambiguously unnatural. Later authors for *Call of Cthulhu* dubbed Brown Jenkin, and other creatures like him, "rat-things." In this article we examine the rat-things, other 'things', and more traditional sorts of familiars...

About Rat-things

Witches' constant companions, rat-things are small, mammalian, scuttling beings falling somehow on a Venn diagram between a large Norwegian rat, a small monkey, a hydrocephalic ferret, and a hairy, starved, shriveled infant. Their facial features have an eerily human cast, with a cranial shape and ocular orbits resembling that of a human skull. The mouth and throat are capable of pushing a shrill parody of human speech around vicious teeth, but usually produce just titters and shrieks. The hands are elongated miniatures of human hands, though clawed and roughly calloused. Their strange hybrid shapes do not impede them, though, and they can hide and climb as well as rodents of a similar size.

Thanks to their too-human hands they can manipulate tools but their body size and weak musculature gives them poor leverage. Any human-sized (or larger) weapons can't be used by rat-things; although two or three working in concert could fire a rifle or shotgun like humans manning an artillery piece. Opening doors or windows is hard for something that size, but not impossible, if they're clever.

Whether a human could understand or quantify how intelligent they are is unknown. Their symbiotic relationship with a creator and/or nurturer (see *Origins*, page 42) means that their knowledge of human society, technology and behavior typically comes from their master. Keziah Mason, certainly, didn't get along with her fellows, and neither did Brown Jenkin, but a more polite cultist may cultivate a more personable rat-thing. Like their human masters, rat-things learn from their experiences, and will respond to obstacles with cunning and consideration.

There is no typical rat-thing lifespan. As innately magical beings, often born directly through magic and in the service of sorcerers, there's rarely a chance for them to die of natural causes or to be kept from extending their lifespans through the same means as their masters may.

Origins

Rat-things are unnatural to say the least and it is unclear, precisely, as to their origins. The Keeper should consider any or all of the following options.

Supernatural Genesis

The spell *Curse of the Rat-thing* (or *Birth Familiar*) transforms an individual into a rat-thing, or rather, it makes a rat-thing of them. This spell doesn't include any guarantee the new rat-thing will be loyal to its creator. If the witch is not willing or capable of suckling the thing, then the spell is for dying devotees of the witch or enemies who have earned a special revenge. (See the spell descriptions on page 45 for more details.)

We propose a slightly different application of the spell, compared to the book. In this case, the rat-thing grows inside the spell's target, its host, like a teratoma. Initially a small clump of tissue, it develops distinctive but out-of-place characteristics—teeth, eyes, claws, and separate organs. As it grows and begins to move, it causes immense, debilitating pain, nausea, hemorrhaging and infection as claws piece arteries and membranes and furred limbs push organs out of place. The rat-thing initially absorbs nutrients from surrounding tissues and blood, but eventually it begins chewing its way to a bloody birth.

The process is fatal to the host, unless it is somehow detected by a doctor. The first challenge is diagnosis: the rapid onset of symptoms points to some sort of viral infection, not a rat-shaped, hyper-accelerated tumor. If, by some stroke of luck, a doctor performs an x-ray of the host's body, the nascent rat-thing may be located and they may attempt a surgical excision. Whether or not the host survives depends on the rat-thing's stage of development, and whether or not a premature rat-thing co-operates with the procedure. Even experienced surgeons don't come to the operating gallery expecting something that can fight back! Once the rat-thing chews its way out of the victim, however, the internal blood loss is probably too great for anything to be done.

Birth Familiar (see New Spells, page 45) includes a non-fatal version of this process. The rat-thing forms within subcutaneous fat on the legs or torso, or less commonly, in the uterus. This growth is nourished by an umbilicus in the host's body. The birth of the creature is still painful, but barring infection or a malformed creature, it presents no risk to the witch. The umbilicus recedes but does not disappear, and remains as a 'teat' for the rat-thing to attach to for feeding.

A Construct

Recalling the troll cat of Scandinavia or *snakkur* of Iceland, rat-things might be artificial constructs. Organic material from multiple sources, starting with blood or milk from the creator witch or portions of a recent burial, are bundled together and nestled close to the witch's torso in a mock



pregnancy. The thing quickens and begins feeding from the witch's blood or milk, as with *Birth Familiar*.

This method is bound to create even more variation in the size and shape of the rat-thing. See Chaosium's *Mythic Iceland* for more about this kind of monstrous familiar.

A Gift

The traditional Master of the witches' Sabbath gifts a rat-thing to the leader of the coven as a sign of office and intermediary between the Black Man and a witch. If this is the origin of a rat-things (or rat-things as a species), they are a servitor species of Nyarlathotep, and might even be recognized by other sorcerers (human or not) as an emissary of the Crawling Chaos. They would presumably also be affected by spells like *Eibon's Wheel of Mist* which target his followers.

A Last Resort

If left to its own devices, it is possible that a rat-thing may breed with natural animals. These couplings give rise to slightly odd versions of the natural parent (70% chance), hideous hybrids (25% chance), or even (5% chance) a full-fledged rat-thing. Magically inclined rat-things may be able to improve these odds. Whatever the result, the offspring carry a weakness to the magical power of the rat-things, and may be used as the things' spies or soldiers.

WHO IS TRULY THE MASTER?

One possibility that must be considered is that the familiar is the witch's master rather than its servant. Brown Jenkin is certainly able to act independently from Keziah Mason, performing rituals, casting spells, and seeking out new devotees for Nyarlathotep all on its own. If traditional witches' familiars were sometimes thought to be a physical manifestation of Satan, rat-things and other Mythos familiars might themselves be of far greater power and strength than their human servitor. These master-things would have a significantly expanded repertoire of spells and perhaps additional innate magical powers such as *Dominate* or even *Summon/Bind* spells. Such a creature would also have a much greater resistance to physical injury and might even become wholly immaterial at will. Defeating, or even simply impeding, an entity of this variety would be a scenario or campaign long challenge, not the matter of a lucky shot or sprayed poison.

The Polymorphic Horror

A rare few rat-things (and like constructs) are inherently unstable and requires the on-going absorption of genetic material in order to maintain their internal structure. These especially vile creatures must consume 1 SIZ point's worth of animal flesh every day, and at least 1 SIZ point's worth of human flesh or blood as well (this can include suckling from a witch). Even after feeding these creatures look malformed, asymmetrical, scabby, mangy, and unhealthy. These 'things' do have the advantage that, depending on what they ingest, they are able to rapidly and substantially alter their form. After but a single meal, a polymorphic rat-thing that devoured a cat would assume the shape of a cat-thing, for example, allowing the creatures to engage in all sorts of mischief. Theoretically it might be able to consume a human infant, allowing it to pass for a human baby under cursory inspection, though the usefulness of such a disguise is fortunately limited.

Alternatively, a polymorphic 'thing' might be able to merge back into the flesh from which it came. In this case, the witch's "blew mark" would be a much larger deformity where the 'thing' might reattach, merging into a hideous whole. Such a creature would resemble a nightmarish homunculus of its witch parent.

Forensic Traces

The spoor of a rat-thing is hard to distinguish from a large rodent or raccoon. Only close examination reveals that they are not the marks of regular animals. Modern forensics might uncover more, of course, but the results of a DNA test on a rat-thing may prove more disturbing than

revealing. Clues such as these do provide the Keeper a useful tool in ramping up the horror by foreshadowing the eventual terrible revelation of the reality of these terrible creatures. At your discretion, each of these discoveries may nevertheless cost 0/1 points of Sanity. As ever, hinting at the nature of a horror and allowing your players' imaginations to fill in the gaps works best.

Tracks and 'Finger' Prints: As they have human-like hands and fingers, rat-things do possess finger prints of a sort. They even have distinctive patterns of folds in them, like a human, but it would require a state-of-the-art forensics laboratory and open-minded technicians to make a usable identification. At best, most law enforcement organizations would simply assume the prints somehow belong to a monkey, perhaps, or a sickly infant.

Blood: Rat-thing blood, if examined with the methods developed recently by Dr. Latte, can be determined to be human, likely of the same type as their master (assuming they are suckling their blood) or the human from which they were birthed.

Gnawing: Rat-thing teeth are on the large end for rodents, and have a distinctive bite pattern very much unlike rats, cats, monkeys, or raccoons, although it might be identified by experts as any of those despite significant differences in dentition. The biggest difference is in what gets gnawed—tools, ropes, hinges, wire, etc. Rats cannot (and do not) deliberately sabotage lights or spoil ammunition, nor do they stack the bones of their meals in neat little piles.

Writing and art: Erudite rat-things may record their thoughts, or even create miniature grimoires, scratching out doll-sized manuscripts. Their lairs, too, may be marked by signs and art inspired by the rat-thing's masters, or decorated with purloined photos, coins, or other shiny baubles.

Other Human Traits: Rat-things might engage in other human-mimicking activities, perhaps even (or perhaps especially) human vices—thimbles smelling of coffee or alcohol, smoldering cigarette butts with rodent teeth marks, or glittering animal eyes peering through the rat-hole in the dancer's dressing-room would all suggest that there is something highly unnatural going on.

Purposes and Goals

Rat-things, as created servants of witches, have no culture of their own. Their existence is an extension of others, and their will is as well. It is possible that, left to their own devices, a group of rat-things might develop their own sort of society, likely a horrific mockery of the human culture they knew.

If nothing else, rat-things are their masters' ears and eyes. Vermin are ubiquitous neighbors in the places witches haunt, and even the grand houses of the rich are no stranger to a mouse or two. With a rat-thing a witch can scout out houses, businesses, orphanages, alleyways and a city's underground. Locals may or may not notice an unusually large rodent, but only the superstitious will correctly identify what it means.

If a rat-thing can carry information to the witch, it can also carry information back. Witch-cults that come to rely on rat-things for internal communications have an advantage of secrecy, but their line of communication can be cut accidentally or by zealous investigators. Rat-things like Brown Jenkin who are versed in the workings of gates would be especially useful for the witch-cult in this regard.

The traditional use of the familiar, however, is as an extension of the magical will of the witch. Familiars blight crops, steal milk, blood, or breath, and deliver the witch's threats to her targets. The Keeper must decide what a rat-thing's powers in this field are: see Statistics (page 46) for some options.

But without masters, the personality of the rat-thing comes to the fore. Loyal rat-things may pine for the return of dead masters—and that's no idle hope when it comes to witches—or miss being fed by the master on a regular schedule. On the other hand, rat-things without fond memories of their master are free to cause whatever mayhem they wish. One that just wants to avoid humans and live off scraps can survive years without coming to light.

OTHER RATS, OTHER THINGS

Rat-things are not the only rodentine horrors in the Mythos:

Rat-people—Grey-furred, filthy, dwarfish humanoids, these beings were the result of the malign influence of Y'gonolac upon at least one particularly vile family of worshipers. Far larger than rat-things, with an average SIZ of 7, these degenerate monstrosities dwell within warrens beneath their former human habitations, often sharing their tunnels with ghouls. (MM 72-3; "The Warren" – *Shadows of Yog-Sothoth*)

Unnaturally Intelligent Rats—Rats, even those without human faces, have a keen intellect. There are many examples in horror fiction of intelligent rats, sometimes rats that are supernaturally so. Lovecraft's "The Rats in the Walls" presents curiously organized (and overtly symbolic) rats beneath Exham Priory. In Kuttner's "The Graveyard Rats" a greedy sexton discovers the corpse-eating rats infesting his aged graveyard are coordinated and organized, in part because at least one undead horror lurked there. Finally the rats of Stephen King's "Graveyard Shift", in addition to their horrifying variety of forms, seem to have something greater than animal intelligence, and are directed by a bloated, enormous queen.

Children of the Green God—For the sake of completeness, we should note the humanoid rabbit-men encountered in the "The Horror Under Warrendown", an arch 'horror' story by Brian Lumley. They were certainly rascally.

A rat-thing with a taste for cruelty and infanticide could be the bane of a single family, or a whole neighborhood, assuming they remain in one place for long. Cities are big places for something the size of a rat; who knows how many executed witches have left little scuttling legacies in the dark alleys of the world?

Other Familiars

The rat-thing is an example of the traditional witch's familiar: an animal which accompanies the witch, does her bidding, and suckles on her for sustenance. In English witch-lore, the familiar is a separate being from the witch, but Scottish and continental witch-myths see witches as shape-changers, transforming bodily, shedding their skin or sending out their soul in the form of an animal or witch-light. In Scandinavia, the familiar was held to be an artificial being made from human bones and blood and wrapped in wool.

How much any of these myths reflect the reality in-game is up to the Keeper. If you want to have a more traditional familiar instead of (or in addition to) rat-things, the spell *Suckle Familiar* (see opposite) allows a witch to draw a mundane animal to the witch and, by feeding it via a blew spot, bind it to the witch. This suckling then bestows some of the powers outlined in Statistics below. The use of the spell *Witch Eye* might also be taken for familiar activity even if the animal was only temporarily forced into the witch's service.

Certain Mythos entities might even serve the role of a witch's familiar, especially those 'gifted' to the witch by a Great Old One or Outer God. These include byakhee, nightgaunts, a child of Yig, degenerate serpent people, star vampires, etc. Stranger horrors are possible—consider what sort of 'familiar' Eihort, Yhidra, or Shub-Niggurath might bestow. With these creatures, the Mythos being is not connected to the witch in the same manner that a familiar or even a 'thing' might be, though there might be a connection greater than the typical one between sorcerer and bound creature, as per some of the powers described under Statistics below. With creatures that have POW or INT equal to or greater than those of the humans, the Mythos entity might be the dominant partner.



New Spells

Birth Familiar

There are two variants of this spell—when the subject is a willing and aware participant and when the human subject of the spell is its victim. Though their effects differ in certain ways, the ultimate results of both versions are the same.

Willing: The witch casts this spell upon themselves, typically ingesting a fetal version of the animal of which they wish to produce a ‘thing’ version. The blood of a human infant is often required as well. The spell is typically cast on the new moon; upon the next new moon the ‘thing’ has grown large enough for birth and, after a second ritual quickens it to full life, the witch must then cut it from their own flesh—1d4 points of damage; Sanity cost of

1d3/1d8+1 to do to oneself, 1/1d6 to witness. The new-born ‘thing’ must then be fed the flesh and blood of its “mother”; within 24 hours it should suckle upon its master, be that the creator or some other witch who casts *Suckle Familiar*, otherwise the thing will quickly grow independent.

Unwilling: A piece of flesh or blood is taken from the future victim and mixed with the blood of a sacrificed creature of the type desired in a specially prepared vessel. The victim then matches their POW versus the casting witch; failure indicates that a rat- or other-thing begins developing within them. A second ritual is required to quicken the horror into life, typically after a one-month gestational period.

The afflicted will suffer from increasingly nightmarish visions during this time; they grow in intensity from 0/1 point a night to, in the final days 1d2/1d6+1. A physician (or someone else making a Medicine roll) will be able to detect the mass growing within the victim—an X-ray will notice the weird mass of teeth and bones—and they may, if the growth is discovered early enough, be able to remove it, though this will be a difficult procedure at best. Once the horror is quickened, it will burrow out of the afflicted, typically devouring the heart in the process, before gnawing its way out of the body. Death, without immediate medical aid (and a treating physician aware of the cause of the victim’s pain and thrashing), is certain.

This is an expanded version of the spell *Curse of the Rat-Thing* as it appears in the *Call of Cthulhu* rulebook.

Suckle Familiar

This enchantment allows the witch to suckle a familiar, including a rat-thing. The witch must sacrifice 1 POW and stab the intended location for the thing to suckle with a needle made of human bone. A distorted nipple or teat forms within 24 hours from the wound. The nature of the growth varies depending on the nature of entity, if any, worshiped by the witch—Shub-Niggurath’s followers grow tumorous teats while the Black Man’s adherents possess a painless patch of dead skin the familiar simply bites and draws blood from, for example.

Rat-things and their ilk are bound to the witch they suckle upon as described previously. Mundane animals may become familiars through the process of suckling, gaining some or all of the powers listed in the descriptions of rat-things below as well as increasing their INT to 2d6.

Witch Eye

See “Building a Better Witch” on page 27.

Statistics

RAT-THINGS,

homuncular vermin

Witnesses said it had long hair and the shape of a rat, but that its sharp-toothed, bearded face was evilly human while its paws were like tiny human hands. It took messages betwixt old Keziah and the devil, and was nursed on the witch's blood, which it sucked like a vampire. Its voice was a kind of loathsome titter, and it could speak all languages.

– Dreams in the Witch-House

STR: 1d3**CON:** 2d6**SIZ:** 1**INT:** 3d6**POW:** 2d6**DEX:** 4d6+4**Move:** 9**Av. Damage Bonus:** -1d6**WEAPONS:** Bite 35%, damage 1d3 points of damage + chance of disease**ARMOR:** none, but subtract 40 percentiles from the chance to hit a running rat-thing, and subtract 20 percentiles from the chance to hit one attached to somebody**SPELLS:** those of INT 14 or more know 1d3 spells of the keeper's choice; those who knew spells in life retain that knowledge as rat-things.**SKILLS:** Climb 50%, Dodge 95%, Hide 80%, Sneak 65%**SANITY LOSS:** 0/1d6 to see a rat-thing; if the rat-thing was known to the observer in life, however, it costs 1/1d8 Sanity points to see it.

As created beings and servitors, rat-things are constructed with purpose, and that purpose differs from thing to thing. Which powers a rat-thing has also implies things about the thing's nature beyond simply being a monstrous parody of man, or the spells and interests of their masters.

The rulebook statistics for the rat-thing describes Brown Jenkin as he appeared in "Dreams in the Witch-House", but Gilman's perspective doesn't show us all of Jenkin's nocturnal tasks, and it might have had any of these powers too.

Some of these powers are similar to specific spells, but are innate abilities of the rat-thing and only cost MP if noted. These powers are optional, and the powers any two rat-things have may differ entirely.

- **Magical Sensitivity:** As innately magical creatures, rat-things and their ilk are highly sensitive to supernatural emanations and forces. They are able to sense high-POW individuals, locate places of magical potency, find gates, and otherwise find themselves attuned to the preternatural forces that underlie our world.
- **Psychic Bond:** The rat-thing and witch are in limited telepathic contact, granting the witch a general knowledge of the creature's activities and status. This power is innate, unlike *Witch Eye*, but should the rat-thing be injured, the witch will suffer ¼ of the damage received, and the connection will be broken for 1d4 hours if the rat-thing survived.
- **Strange Angles:** Rat-things and similar creatures can move through gates at ½ the normal cost.
- **Vampirism:** Rat-things, if unable to suckle from a master, might be able to leech HP or MP from others by drinking their blood, stealing it at a rate of 1 HP or MP per minute of drinking. Victims would presumably have to be unconscious or otherwise incapacitated.
- **Living Battery:** A rat-thing can transfer their magic points to their master, providing them a ready source of magical energy. A rat-thing aided witch would, presuming they have the ability to drain MP, be greatly bolstered in their spell-casting powers.
- **Occult Proxy:** The rat-thing might be used as a conduit for the witch's spell casting. *Option A:* The witch casts the spell with the rat-thing present and the rat-thing 'carries' the cast spell within itself to the target, and when the rat-thing is within the appropriate range of the target, the spell takes effect. *Option B:* The witch (presumably using the spell *Witch Eye* or some similar power) casts the spell directly through the rat-thing, as if the witch was there themselves. (The types of spells that can be cast in this manner are left to the Keeper.)
- **Other Faces:** Similar to the 'polymorphic horror' above, the rat-thing can take the shape (either by illusion or actual physical transformation) of one or more mundane creatures—a rat, cat, small dog, toad, or maybe even that of a human infant. The default state of this 'thing' is left to the Keeper, but could be anything from a typical rat-thing to an amorphous fleshy mass or even a pulsating knot of energy.
- **Hellish Tutor:** Rat-things, especially those granted to the witch from their god or occult patron, are conduits between the witch and their master, and as such instruct the witch in new spells. Learning times for tomes as well as the time it takes to learn spells should be greatly reduced. Presumably studying with the aid of a rat-thing would grant frequent increases to one's Cthulhu Mythos skill.

Other Shapes

Question: What attendants hath Sarah Good?

Answer: A yellow bird and shee said shee would have given me one... yesterday shee had a thing with a head like a woman with 2 leggs and wings... Abigail Williams that lives with her uncle Mister Parris said that shee did see this same creature and it turned into the shape of Goody Osburn. Shee furdur said that shee saw a cat with Goody Osburn at another time

– The Examination of Tituba

Just because Keziah Mason's familiar was a rat-thing, there is no reason that other varieties of 'things' are not possible. Here are some suggestion:

- **Cat-thing:** A mangy cat of unusually large size, the cat-thing would have a similar DEX as a rat-thing but an even higher Climb skill (80%) and an additional Claw attack (40%; damage 1d2). Considering the commonality of cats in most urban locations, they would likely be less noticed than a rat-thing.
- **Bat-thing:** Larger than any native New England bats, these weird looking creatures stand nearly twice as high (at 18") than the typical brown bat common in the region. The face is approximately human but with distorted features—a flat, misshapen nose and enormous ears. There are tiny human fingers where the wings bend and weird elongated human hands instead of feet, giving it excellent climbing abilities. They are able to fly, despite their size, though without the speed and agility of normal bats. They are able to maneuver in the dark via echolocation.
- **Bird-thing:** Similar to the bat-thing, a bird-thing could look like any larger avian, such as a crow, a hawk, or owl. Due to their size and odd physical structure, their ability to fly might be limited. For a specific example of a bird-thing, see the description of 'Philips' from the scenario "The Queen of Night" on page 97.
- **Hound-thing:** Witches who might "rejoice at the baying of dogs" might take this horror on as a companion, though they look more like a hyena than a true dog. Larger than typical rat-thing (SIZ is 1d6+1), the dog thing is a mangy, ragged looking hound, with a flat (for a dog), muzzle-less face, oddly placed ears, and a shock of long fur atop their heads. The front paws are deformed, though their hands are somewhat less developed than other types of 'things.' They can run as fast as a dog of similar size and, for short periods, walk on their hind feet. Like mundane dogs they can track by scent (Track 70%). Investigators may mistake them for small ghouls under certain conditions.

- **Toad-thing:** A croaking, amphibious monster, the toad-thing appears to be an unusually large frog or toad (typically 18" long) with a weirdly distorted semi-human face and tiny hands at the end of its forelegs. Their speech is a throaty rasp and they reek of swamp water and decay.
- **Worm-thing:** A truly horrific thing, they are little more than soft and toothless egg-like heads on the end of a segmented worm body. A pair of tiny, nearly vestigial arms or mandibles fold up along the front portion of the awful thing as they burrow through loose soil. Perhaps due to their lack of a skull, they tend to be less intelligent than typical 'things'—INT 2d6+2. They move only at a crawl and have a grisly affinity for decaying human flesh.
- **Spider-thing:** A gruesome 'thing', the spider thing is a scuttling nightmare, part arachnid, part deformed and shriveled human infant, with a tiny set of arms replacing the front legs. The spider-thing would tend to lurk in shadows (Hide 95%) and would gain a poisonous bite with a POT of 14. (Cf. M.R. James' "The Ash Tree".)
- Keepers might also consider allowing the witch to create a chimerical monstrosity, combining elements of two or more inhuman creatures. Folklore is rich in such beings.

For certain 'things', such as the worm- or spider- variants, considering increasing their Sanity cost to see to as high as 1d2/1d8+1.

Sample Monstrosities

Rat-things (and related familiars) should ideally be treated like any other important NPC in a scenario, developed as unique entities and not simply a Brown Jenkin retreat. Here are some sample familiars and like monsters to inspire your own ghastly creations. Statistics are as per those listed above unless otherwise noted.

The Dweller in the Wainscoting

This furry horror's master was, like Keziah Mason, fascinated by the magic of gates and it learned much from her before she vanished off into realms beyond human understanding. The thing has remained behind, continuing on at cryptic tasks for its long departed master and making a tiny nuisance of itself for the inhabitants of the city where it lurks. It is aided in this task by a sort of un-space, a pocket world behind our world, an inter-dimensional space between the walls, where the horror scurries and lurks.

The Dweller is a curious creature with its own agenda. It has no interest in humankind beyond the scraps of food it steals, and isn't personally inimical to investigators.



However, the space-time vortices created by the Dweller's frequent trips have left the very fabric of reality weakened at its favored connection points, exposing it—and the neighborhood—to things from Outside. It plans to seek out a human or humans to help 'stitch up' these holes, if they can be persuaded with the offer of magical trinkets, minor enchantments or services only a rat-thing can provide.

Unlike human sorcerers, the Dweller can open tiny gates to its pocket dimension for the cost of but 1 magic point each, and reuse old gates at will. These gates also form fast enough to be used as a weapon or as a defense, dropping people through holes in walls that lead to high ceilings or placing gaps on floors which open under sewer chambers. While the Dweller focuses on inter-dimensional mobility, these voyages might have exposed him to a panoply of weird spells to use or to teach.



The Disloyal One

Though it recalls nearly nothing of its human life, this rat-thing was once a woman by the name of Eunice Halham. Formerly a member of small coven of witches, she willingly transformed herself into a rat-thing, convinced by another member of the coven that it would grant her not only physical immortality but, after some time in her new form, she would gain the power to transform herself back into a human. Eunice learned, eventually, that her erstwhile mentor had tricked her into the transformation to guarantee his control of the coven. Unfortunately for

him, the Eunice-thing was not bound to any particular member of the coven and, once she realized she had been lied to, began to work towards their annihilation. Eunice, now white furred and tiny even for a rat-thing, played the human members of the coven against each other, eventually causing the coven's disintegration into mistrust and violence. The coven's leader, betrayed and deserted, died terribly.

Since then Eunice, slowly having lost most of her human qualities, has flitted about seeking those gifted in magic or with some occult potential, offering them her "aid." These "masters" come to a sticky end while the tiny white rat-thing expands its knowledge of Mythos magic. These disasters are often self-inflicted, but made worse though her advice or guidance. Her ultimate goal, as she believes it, is to locate some ritual that will allow her to become human once again—*Mind Transfer* being one possibility—but in her heart, what she craves most is seeing fellow witches suffer and die. When one is not available, she amuses herself by driving weak-willed humans mad or to their deaths, either via spells or her own diminutive form of gaslighting....

Spells she might know includes *Send Dreams*, *Suckle Familiar*, *Contact the Black Man*, and several *Summon* and *Bind* spells (though she neglects teaching the later portion if she can help it).



The Plague-Bearer

The murderous nurse Ellen Whipple Smith (aka Camlas; A1007) of the Arkham witch cult has been seeking a servitor to assist her in sadistic rituals and, as an experiment, she created a rat-thing from one of the dying patients at St. Mary's hospital. Smith had recently been covertly infecting certain patients with obscure diseases to heighten their suffering before death and she selected one of these "special cases" for the transformation into a rat-thing. Unfortunately her blend of enchantments and illnesses created certain unforeseen side-effects. The newly created rat-thing seemed sickly and unlikely to survive long, so the remorseless Smith cast the newborn monster into the Miskatonic.

It survived, crawling into the sewers of Arkham and finding a home beneath French Hill. Sickly and

miserable, the pitiful creature lives at the margins of the impoverished immigrant community there. As in life, the creature is riddled with disease and parasites, and, because of its proximity to humanity (biologically and physically), has proven to be a vector for illness among the residents of French Hill. Should someone in Arkham's medical community pay attention to the pattern of certain diseases they would be able to spot an unusual epicenter near where the Plague-Bearer makes its lair.

The pathetic thing is torn between an overwhelming desire to be close to humans—unable to accept it is no longer one—and an equally strong fear and self-loathing. It mainly watches people, sometimes selecting an individual or family, and trying to “help” them: recovering a lost toy or fishing a dropped billfold out of the sewer, for example. Tragically, this exposes them to the Plague-Bearer's myriad illnesses, creating a new cycle of misery which ends only when a new subject for “help” is found.

It is a quivering, misshapen mass, with watery eyes, a dripping nose, and masses of weeping sores divided by patches of mangy fur. Every unprotected exposure to the creature or its “gifts” requires a Luck and a CON x 5 roll. The former roll determines exposure (and in the case of failure, use the degree of failure of said role to indicate the severity of the illness); the later to see if the individual catches an illness. Needless to say, the Keeper should be wary of randomly inflicting rabies or the bubonic plague on an investigator and adjudicate any possible ailments carefully.

This rat-thing knows no spells. If Investigators learn to communicate non-threateningly with it, they can convince it that by remaining near to people it is doing far more harm than good. Considering its supernatural origins, cure of the creature's sicknesses will prove impossible, save the release of death itself. Should Nurse Smith discover the thing still lived, she would recognize the danger it poses to her: unlike her other victims, it remembers very clearly its mother's face....

Curse, Interrupted

It was a mistake, in retrospect, to have rented that room in the rat-infested boarding house on East Pickman Street, but the rate was about all he could afford. He moved out after only two months, unable to bear the nightmares that haunted him, but ever after his health was ruined. The doctors at the Boston charity hospital thought it might be tuberculosis or even some sort of cancer, considering his sudden weight loss and weakness, but they were never able to determine for certain. Eventually he recovered, for the most part.

But in his dreams there remains a terrible voice, which tells him it loathes him and that soon he will die. The voice has no body, though sometimes he hears it speaking when he views his own reflection. It tells him things, monstrous truths he cannot recall upon waking. He has told no one about the voice, convinced that if he does so, he might be confined to an asylum.

A RAT-THING BIBLIOGRAPHY

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“Jenkins Lives!” – Online; d20. Archived versions exist via the Wayback Machine.

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Ken Writes About Stuff – Hideous Creatures: Rat-things

This was the victim of an incomplete casting of *Birth Familiar*, the horror generated by the enchantment lying dormant within his flesh since the final phase of the ritual was interrupted before it could cause the horror to quicken into life. The ‘thing’ remains inside him, slowly growing bigger month after month. The Boston doctors may have retarded its development for a time, but that interval is soon at an end. Drawn back to Arkham, this unfortunate victim and his secret growth are struggling for control of his mind and, soon, his life. He begins to suffer from blackouts, awakening in strange and sometimes forbidding places and coming across odd books in his home he doesn't remember purchasing; signs the growing rat-thing seeking out places and things of supernatural potency to fuel its growth. The creature might eventually gnaw free from its fleshy prison after forcing its host to commit some grisly crime to empower its birth; it might instead crawl forth from its host and begin doing terrible things on its own, only to return to the withered cavity in his chest by day, a tumor his shattered mind cannot acknowledge without driving him mad. Doctors might try to excise the horror before it is too late, but without magical intervention or world-class expert help only tragedy results.

The nightmares or the nocturnal perambulations of the cursed man hold clues to the preternatural nature of his affliction, or to the cult or witch responsible for the curse. ■

From the History Books
Marked by the Devil
Lessons in Lesions

by Graeme Price

If the Party suspected be found to have the Devil's mark; for it is commonly thought, when the Devil makes a Covenant with them, he alwaies leaves his mark behind them, whereby he knows them for his own: - a mark whereof no evident Reason in Nature can be given.

- Cotton Mather, *The Wonders of the Invisible World*, 1692.

BOY, 4, HAS MARK OF THE DEVIL

- Front page headline in *The Sun*, July 29th 2014

When one considers the stereotypical witch, a wizened crone with a prominent wart leaps immediately to mind. This image doubtless stems from the historical belief, elegantly summed up by Cotton Mather, that the pact made between the witch and the devil is sealed with a mark (known variously as the Devil's Mark or the Witch's Spot—the terms will be used interchangeably in this article) placed upon the witch, presumably either as an identifier or a physical token of submission and servitude. As evidenced by the “silly season” headline from the trashy British tabloid above, the concept of a physical sign of a compact with the Devil seems engrained in popular culture (consider also the “birthmark” on Damien Thorn from *The Omen*). This article will focus on the more historical aspects of the various forms of Devil's Mark, what they look like, how they were found, mundane medical explanations of what they might have been, and some considerations of how to use this information in *Call of Cthulhu* games.

Types of Marks

In what may be the definitive study on the subject of the Devil's mark by Margaret Murray, Devil's marks are categorized into two major varieties: the Blew (Blue) Spot and the Witch's Teat. For the sake of convenience, the same broad categorization will be used here, with an additional category for other marks (such as tattoos). However, all Witch's Marks reportedly shared the essential characteristics that they were insensitive to pain and did not bleed when pricked or cut.

The Blew Spot

The name is somewhat misleading here, as these marks are variously blue or red in colour, the red mark being small and circular somewhat like a flea bite, with the blue mark larger and more elaborate in appearance. These coloured marks were permanent and allegedly caused by pricking, tearing, pinching, or nipping of the witch's skin by the claws or teeth of the Devil. Contemporary accounts (albeit obtained as confessions of accused witches) indicate that the marks were caused as the Devil passed his hands or fingers over the affected area, engendering severe pain that could be transient or persist for some time. These marks were imparted to an initiate witch either by the Devil individually or to several at a time during a sabbat. A particularly evocative description of these types of mark (described in 1705 by Rev. John Bell, minister of Gladsmuir, during a Scottish witch trial) is cited by McDonald:

“The witch mark is sometimes like a blew spot, or a little tate [teat], or reid [red] spots, like flea biting; sometimes the flesh is sunk in, and hallow [hollow], and this is put in secret places, as among the hair of the head, or eyebrows, within the lips, under the arm-pits, and even in the most secret parts of the body... I myself have it in the body of a confessing witch, like a little powder-mark, of a blea [blue] colour, somewhat hard, and withall insensible, so as it did not bleed when I pricked it.”

Clearly, from the description above, the anatomical site of the Blew Spot was variable, with various accounts also indicating it's presence on the back, neck, shoulder, finger, wrist, buttocks, inside the nose or mouth, under the ribs, on the sole of the foot, or around the genitals.

The Witch's Teat

Also known as the Witch's Pap, this occurred on various parts of the body and resembled a nipple. While commonly described as a “little teat,” small size seems not to be a defining feature as larger varieties were also reported as “Bigges” or “Biggs” (often around the anus or pudenda). The teat was said to be cold to the touch (hence the vulgar expression “cold as a Witch's tit”) and several accounts suggest that the teat could actually express milk or other fluids.

Various sources highlight the belief that familiars would suckle from the teat, especially from those around the “privy parts” according to Murray who quoted an account from the narrative of Rev. James Boys, rector of Great Coggeshall, describing the Widow Coman (an Essex witch who died in 1699):

“Upon her death I requested Becke the midwife to search her body in the presence of some sober women, which she did and assured me that she never saw the like in her life that her fundament was open like a mouse-hole and that in it were two long bigges out of which being pressed issued blood that they were neither piles nor emrod [haemorrhoids] for she knew both but excrescencies like two biggs with nipples which seemed as if they had been frequently sucked.”

While the little teat is more commonly reported in accounts of witch trials from England and the New England Colonies (being much rarer in accounts from Scotland and France), Murray also suggests the concept of a suckling familiar is unique to English accounts. A curious footnote to descriptions of the Witch's Teat is that several different texts note that such protrusions were cut off of the body by the accused prior to examination of the suspected witch, presumably in an attempt to conceal the evidence.

Other Marks

Murray suggests that the pain inflicted by imparting the Devil's Mark is indicative of tattooing (which is perhaps ironic in the light of traditional “witch pricking” methods employed to detect witches—see below), citing a coven in Eastern France whose symbol was apparently a mark on the left shoulder in the shape of a hare. Marks were also on occasion administered by a scratch from a golden pin or a penknife (possibly a lancet). Murray apparently drew such evidence of tattooing from sources in England, Scotland, France, and Belgium—however (as with numerous accounts of witchcraft) the reliability of these sources is somewhat dubious as many were confessions obtained under duress.

The Devil's Mark as Evidence

If a mark physically represented a covenant between the initiate and the Devil, then the authorities could also use this as evidence for the same. The presence of a spot that was insensate to pain and did not bleed when pierced or pricked with a needle would be thought a convenient diagnostic tool for witchfinders. This was indeed the case, although how definitive such a finding was varied widely between different jurisdictions and eras. On one hand, the most notorious manual for witchfinders, the *Malleus Maleficarum* of Heinrich Kramer* and James Sprenger,

barely mentions Devil's Marks (despite giving detailed instructions on methods of interrogation and frank torture of witches, including how to shave them). Subsequent witch trials (especially in England and the Colonies during the 17th century) seem to be more restrained than the excesses of the German and French forebears, or the Inquisition. For example, shaving and public examination of accused witches seems to be both less common and less graphic. In the Colonies, accounts of physical examination of witches indicate that this was performed in private by a few members of the same sex. In the case of the notorious Salem witch trials, the presence of abnormal skin lesions provided merely confirmatory evidence of witchcraft. In other regions (including continental Europe), the discovery of Devil's Marks could be damning *prima facie* evidence of malfeasance. Scotland was a peculiar case, as Scottish law was heavily influenced by Jesuit doctrine (including the *Disquisitionum Magicarum* of Martin del Rio) which held that a mark directly signified a pact with the Devil. In 17th century Scotland this gave rise to the “Witch Prickers”—a group of itinerant semi-professional witchfinders that were called in to assist with (or in some cases instigate) investigations of accused witches. While some Witch Prickers were genuine, many were rogues and scoundrels (using such artifices as retractable bodkins that allowed them to apparently push a needle deep into the flesh of an accused witch - drawing no blood and causing no pain—while actually pushing the needle up into a hollow handle) and were frowned upon by magistrates who were only too aware of their tricks, but were popular with superstitious lay folk (who often had their suspicions validated). Naturally, for the criterion of there being no pain when a Devils Mark is pricked, this would have to be done while the suspect was blindfolded or otherwise unaware as to which site was being probed.

Medical Explanations

Discounting the possibility that such marks were actual, genuine physical evidence of a covenant with Dark Powers, there are many possible medical explanations for “Devil's Marks”. It must initially be noted that knowledge of human anatomy and pathology has greatly increased since the height of the witch hunts in the mediaeval ages, and the more genteel investigations of the 17th century, and with this increased knowledge has come a greater appreciation of both congenital and acquired skin defects. Thus, in modern eras, blue and red spots may be understood as melanocytic nevi (pigmented moles that may be various shades of brown, black, or blue), port wine stain birthmarks, and haemangiomas (benign tumours caused by overgrowth of blood vessels), although the latter would likely bleed profusely if pricked, making them poor candidates for a Devil's Mark. Additional possible explanations include warts and veruccas (viral infections of the skin), cutaneous horns (benign keratinous tumours), or even scar tissue such as keloids.

* No relation to this magazine's editor, I have been assured.

Perhaps more interesting is the case of the Witch's Teat, which almost all modern accounts agree corresponds well with polythelia (supernumerary nipples). This medical condition is surprisingly common (being diagnosed in around 1 in 18 men and 1 in 50 women), and can range from a small patch of excess nipple (easily mistaken for a mole) to fully functional glandular tissue with a well-developed nipple capable of secreting milk. The majority of supernumerary nipples occur along a "milk line" running almost vertically from the armpit, through the normal nipples, to the groin. However, in rare cases they can occur at other sites. Alternative, but less convincing, explanations for Biggs (especially around the genital regions) include them being genital warts or haemorrhoids—the latter being especially unsatisfactory, as haemorrhoids were (and remain) common and will bleed heavily if provoked.

A medical explanation for the lack of pain and bleeding when pricked is a little harder to come by. Clearly, these two criteria would be useful to distinguish unusual marks with a more mundane origin (such as moles). However, there are many medical conditions that result in local loss of a pain sensation (including mental illnesses such as hysteria, diabetes, various forms of nerve damage, the presence of scar tissue, and leprosy) and the lack of bleeding (scar tissue, infections, keratinised warts, circulatory disorders, and vitamin deficiencies). Perhaps the greater difficulty in such explanations is imagining all these issues present at the same site and time. Tattoos, obviously, require no medical explanation, although it should be noted that the practice was far less socially acceptable in bygone eras (such as the 17th century, when it was associated with criminals and sailors) and is expressly forbidden in the Bible (*Leviticus 19:28*), making those bearing any form of tattoo immediately suspect.

Game Use

Although the Lovecraftian universe is agnostic as to the existence of the Devil (at least in the conventional Christian incarnation), witch-cults and the worship of unspeakable alien entities are ubiquitous, giving ample opportunity for human minions to enter into compacts and receive various marks as a token. Thus, any Mythos Deity with a human following is a candidate for marking. Historical accounts indicate that different marks (and marks at different anatomical sites) are common in different geographical regions, which may reflect cultural biases but in game terms different marks could be favoured by cults worshipping different Mythos beings.

For example, the Blew Spot might correlate well with a mark bestowed by traditional "Black Man" (often regarded as an avatar of Nyarlathotep) attendant at witch's sabbats. In *Dreams in the Witch House*, the hapless Gilman received a small bite from Brown Jenkin on his wrist just below the cuff—if this constitutes a Witch's Mark is unclear, as it is ambiguous as to whether Gilman actually signed the Black Man's book, sealing a compact. Assuming that such an arrangement was entered into, Gilman's ultimate fate

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suggests the potential consequences of renegeing on one's contracts with Mythos entities.

On the other hand, the Witch's Teat is evocative of Shub-Niggurath worship (after all, a thousand young need to suckle on something...) and intricate tattoos with hidden meaning seem redolent of Hastur. Other candidates to bestow a mark on their worshippers might include Yibb-Tstll (perhaps a small black mark which would subsequently spread and consume the initiate if his Master becomes displeased), Ithaqua (the teats of a Wind Walker's cultist would presumably be very cold indeed...), Eihort (where what the initiate takes as a mark of favour might turn out to be an ultimately lethal brood sac), and Yidhra. (The lloigor are also known to inflict strange growths upon their cultist, though these are usually more tentacular.)

The function of the Witch's teat to suckle a familiar is a common theme that may be exploited, not merely by rat-things such as Brown Jenkin (who "nursed on the witch's blood—which it sucked like a vampire."), but also potentially other larger creatures both Mythos and mundane—an example might be nightguants (which reportedly suckle from Yibb-Tstll) with juvenile specimens possibly corresponding to the various imps and demons associated with witches, although for aquatic deities familiars such as hagfish or lampreys might be appropriate. (For more information about suckling familiars, see the article "Rat-Things and Other Horrors" on page 45.)

Finally, one can imagine the situation where an unwitting (NPC or PC) victim of a Witch cult (not unlike Walter Gilman) becomes unknowingly marked. The question would be for what purpose—recruitment or retaliation are two obvious possibilities, but perhaps something more insidious is at play. Could one become marked as a consequence of acquiring understanding of that Man-Was-Not-Meant-To-Know? Mouldering tomes might hold risks other than eye strain. The bad dreams since reading the *Necronomicon* are one thing, but is that strange skin lesion that you just noticed a new mole, malignant melanoma, or worse? ■

From the History Books

Colonial Folk Magic

by Bret Kramer

There are lesser Sorceries which they say, are too frequent in our Land...[T]he Children of New-England have secretly done many things that have been pleasing to the Devil. They say, that in some Towns it has been an usual thing for People to cure Hurts with Spells, or to use detestable Conjurations, with Sieves, Keys, and Pease, and Nails, and Horse-shoes, and I know not what other Implements, to learn the things for which they have a forbidden, and an impious, Curiosity.

– Cotton Mather, *Wonders of the Invisible World*

When discussing witchcraft in New England, authors tend to focus on the wildest accusations of curses and familiars, broomstick flights and Black Sabbaths. While these are certainly have captured the imagination of writers in the centuries since, they are (outside of fiction and the imagination of Keepers) wholly fanciful. Fewer readers realize is that there was a whole class of magical rituals and rites that were uncovered by the witch trials and investigations that were not the created by the writer's pen, but are known to have been practiced by New England's earliest English settlers. This 'folk-magic' (as we will classify it in this article) was the product of the larger magical tradition of Great Britain, practiced by people of all stations of society.

The intention of this article is to summarize folk-magic as it existed in Colonial New England and to present to the Keeper. Our purpose here is manifold—first we wish to highlight this tradition that was often lumped together with witchcraft to show how they overlapped and yet differed in the common imagination. Hopefully this gives insight into the complexity, and contradictions, of popular opinion on magic in the colonial era. Ideally this might add a deeper verisimilitude into your presentation of witches and witchcraft, and to provide potential inspiration regarding how the Cthulhu Mythos might have been interpreted and incorporated by Puritan New England. Lovecraft himself was happy to crib his rites and enchantments from historical sources—we are more than content to follow in his footsteps.

Astrology

Is it not Vanity and Impiety, to attempt the Revelation of Secret Things that belong to the Lord, Our God?

– Christian Lodowick

This 'art'—the examination of celestial objects and events and their impact on the human world—had a mixed reputation in Colonial New England. Heavenly events such as comets and eclipses were universally accepted as having some divine message but the use of the phases of the moon, the Zodiac, or movement of the planets for prognostication or prediction was often considered impious and even sometimes diabolical. While theologians provided specific categories dividing acceptable interpretations of divine providence from Satanic sorcery, the majority of society ignored such distinctions.

Fortune telling, astrological or not, was widely practiced, and by members of nearly all classes and professions. Foreign printings of various astrological texts* are known to have been owned by a variety of early New Englanders, from those tried for witchcraft to well-regarded ministers. Domestically produced almanacs, which typically contained all sorts of astrological tables and systems, were second only to the Bible in their ubiquity in New England homes. They in particular show the conflict between elite and popular theology as their editors often felt obliged to include not only some explanation of how their astrological content was in keeping with Christian faith, to satisfy religious authorities, but also to include all kinds of theologically suspect astrological material because it was demanded by their readers. Almanacs became especially common after the creation of the Anglican-controlled Dominion of New England diminished the Puritan domination of government censorship in 1688.

The most popular astrological feature in almanacs was called the 'anatomy', a diagram showing the parts of the body and identifying the sign of the Zodiac to which they corresponded. Editors felt pressured to include an 'anatomy' even which they felt it to be spiritually or medically objectionable; very often there are criticisms of it, sometimes couched as a joke, from the editors.

* One popular work of this type, written by "Godfriedus" was the wonderfully titled *Here Beginnyth the Book of Knowledge of Things Unknowne*, in print in English since 1530 and reprinted in numerous later editions.

The reception of astrology in early New England is a complicated matter. While Puritan ministers had no doubt that attempting to predict the future based on heavenly observances or planetary movement was a prideful and diabolically inspired act, their congregants happily bought and read all sorts of astrological tracts. Increase Mather himself, to use one of several examples, published a book on the meaning of comets in 1683, while the alchemist Christian Lodowick editorialized against other almanac publishers inclusion of horoscopes and the “fictions of astrologers” in his own almanac.

Other Forms of Divination

[T]hese things, whether past, present or to come, which are indeed secrets, that is, cannot be known by human skill in Arts, or strength or Reason arguing from the course of nature, nor are made knowne by divine revelation... must needes be knowne (if at all) by information from the Devill.

– From the judgment of Katherine Harrison, 1669.

Divination outside of astrology was also widely practiced but far more commonly regarded as, at least potentially, diabolical. Accused witches were often charged, among other things, with making predictions or possessing knowledge by supernatural means. Simultaneously, however, many of those making these accusations admitted to having employed the accused precisely to exercise their divinatory magic for their own benefit, showing that, in popular culture at least, this sort of magic was tolerated. One common group practicing divination were young woman who employed a host of divinatory techniques to learn the name of their potential husbands.

All sorts of rituals were used to perform divinations—sieve and scissors (or shears), Bible and key, and gazing into a glass or bowl of water[†] to name a few—by people who would otherwise consider themselves faithful Christians. Their goals widely varied, such as finding some missing object or learning the name of a future husband, but generally mundane. At times more urgent information was sought, such as the location of missing cattle or the outcome of a serious illness and in these cases often a professional was sought, sometimes then leading to lawsuits and accusations of witchcraft against the very person hired!

Because of the believed benefits of these types of magics, ministers regarded their practitioners at least potentially innocent of malicious intent even if their powers ultimately derived from Satan. Divination magic—

† In the former a sieve was suspended by the tip of a shear or scissors and then by the questioner’s fingertips, and the names of likely parties—be they locations, thieves, or a paramour—are spoken aloud until the sieve begins to rotate. In the later, a key was closed up in the pages of a Bible. The Bible was they lifted by the enclosed key and again the questioners listed off likely names until the Bible slipped and fell.

Mather’s “little Witchcrafts”—they believed, were means to lure otherwise pious people into greater diabolism. Consequently those discovered performing these charms or consulting its practitioners were more likely to be forced to make a public confession and denunciation of their acts rather than to be charged with witchcraft.

In the late colonial period and into the first decades of the republic, the practice of treasure-finding by means of divination became extraordinarily popular in New England. While that tradition it outside the scope of this article—some future issue, perhaps?—readers should consider this an illustrative example that the magical beliefs discussed herein do not simply vanish, but evolve and change, reflecting the anxieties and desires of their era.

Healing

[I]f this healing power in the Witch is not a Divine but a Diabolical Gift, it may be dangerous to meddle too much with it.
– *Wonders of the Invisible World*

Curative magic was no less commonly used than divination but had fewer active practitioners. While New England lacked what modern scholars refer to as “cunning folk”—Puritan ministers viewed them with grave suspicion—there were no shortage of those who were known to possess a particular aptitude for medicine and healing. These skills were often considered magical, even by the individual utilizing them—a poultice might be prepared not just by mixing herbs for a salve but also while reciting a prayer, for example. Nevertheless they were often called upon to treat the ailing when the medical skills and knowledge of their families proved insufficient.

‘Healing’ magic could take manifold forms, from simple prayers for the health of the afflicted, herbs and prepared ointments, or even symbolic rites casting out sickness or mending infirmities. It was also not confined to human patients—in a world largely dominated by agriculture, the health and well-being of domesticated animals was nearly as important as human welfare. Claims of animals made lame or having had their milk sour due to witchcraft were extremely common even well past the Colonial period.

Few communities in Colonial New England had trained physicians, and even in those that did, folk-healers were still frequently employed first by those in need of medical help, with the doctor only being called on when the patient did not recover. Despite being commonly called upon for medical aid, those practicing healing magic were often the targets of witchcraft accusations, especially when their patients failed to recover.

WITCH BOTTLES

We shall add a Second Instance, wherein I shall Relate something that I do not Approve; and that is, The Urinary Experiment. I suppose the Urine must be bottled with Nails and Pins, and such Instruments in it as carry a shew of Torture with them, if it attain its End. For I have been told, That the bare Bottling of Urine with Filings of Steel in it, which can be better (tho' scarce well) accounted for, has been found insignificant.

– Cotton Mather

Common in Great Britain but not unknown in New England, one class of magical protective implements, generally called 'witch bottles' by modern scholars, were sometimes employed to protect individuals and homes from supernatural attack.

While modern archaeologists have yet to recover any definite witch-bottles in New England, several colonial authors mention them—including Cotton Mather—and some of the accused at Salem admitted to knowing how to prepare witch bottles. One attempt to create a witch bottle (to stem the events described in *Lithobolia*, see page 9) was stymied when rocks thrown by an unknown source first damaged then later destroyed the bottle in question.

The typical method, as described above, involved collecting the urine of the afflicted in a glass or stoneware bottle, to which would be added pins or nails; sometimes hair, fingernail clippings, blood, or even a small animal's heart (frequently pierced by pins) would also be added. The bottle was then heated and various charms spoken; these widely varied depending on the source of the ritual.



In England, and other parts of Europe, a particular type of decorated bottle called a Bellarmine was frequently used in the manufacture of witch bottles. Usually manufactured in Germany, these ceramic vessels had a grotesque bearded face just below the neck (see illustration). While no examples of these Bellarmine-style bottles has been discovered in the New World, there is no reason that the Keeper cannot include all manner of strange faces on their witch bottles. Curious bearded faces appearing in unexpected places is certainly not uncommon in witch-haunted Arkham...

Once created, the bottle would be buried or concealed, usually in the home of the supposed victim. Bottles have been found hidden behind brickwork, buried beneath hearth stones, or tucked beneath floorboards. There they might remain for decades or even centuries to come...

Wards and Counter-spells

[A] horseshoe and iron eel-spear trident [were] found underneath original earthen boarding of the Danvers house of the late seventeenth-century Massachusetts gentleman, Zerubabel Endicott. They were secreted in tell-tale locations associated with the chimney and the front door.

– America Bewitched

Though explicitly prohibited from every pulpit, in times of stress or crises, many otherwise deeply pious Puritans would employ magic in defense against witchcraft or even to punish magical malefactors.

Wards were a form of preemptive magical protection against witchcraft in general, and usually took the form of objects positioned, either openly or secretly in the home. Much of what we know comes from modern archaeology rather than the written record, again showing the split between theologically-minded authors (who are the primary writers on witchcraft) and popular opinion.

One common practice that endured into the 19th century was the placing of a horseshoe over the entrance to a home; it was believed that witches could not enter or even bewitch a home so protected. Beads made of Mountain Ash wood (*Sorbus Americana*) were worn by rural people into the 19th century to guard against witches. Specially prepared vessels, called witch-bottles, were also employed; see box above.

When individuals thought they were directly under attack by witchcraft they used other more immediate methods to determine it. Victims of bewitchment in several instances sought the aid of individuals versed in the creation of what were called 'urine cakes'—the urine of the afflicted was collected and mixed with rye flour and baked. The resulting cake was fed to a dog; if the dog fell ill, the person was bewitched. Alternately, the urine could be boiled and the image of the witch would appear in the heated liquid.

When someone suffered the effects of witchcraft (especially in the case of bewitched animals) a form of

sympathetic counter-magic would be employed. The afflicted person or animal would be injured, in turn causing an injury to the witch. For example, if a cow grew ill and was giving bad milk, they would be touched with a hot iron. Afterwards, whoever had bewitched the animal would be expected to suffer a similar burn.

Poppets, “Image Magic,” and Curses

Order was given to search the old woman's house, from whence there were brought into the court, several small Images, or Puppets, or Babies, made of Raggs, and stuff't with Goat's hair, and other such Ingredients.

– Cotton Mather, *Memorable Providences*

Regarded with the greatest suspicion of all the types of folk magic was the creation of poppets and other types of what we now call “image magic.” These spells involved the creation of a symbolic representation of the subject or victim after which the image might be held or subject to abuse.

It was widely thought most curses placed by witches on animals and people were inflicted through some sort image magic but only rarely were such articles recovered. Those that were recovered might be elaborately constructed (as described above) or might have been something as simple as a stone. Goodwife Glover, when interviewed by Cotton Mather, ‘worried’ at a smooth stone in her hand, admitting that she used it to cast spells on her enemies.

The imagined effect of these poppets and other similar artifacts varied greatly. Animals might fall ill or become lame; cows might stop giving milk or the milk might sour unnaturally; chicken would cease laying eggs. In some cases the animals could even sicken and die. Similarly people affected by these items were thought to suffer similar physical ailments—rashes or unexplained bruises, cuts and sores without an evident cause, seizures and bouts of blindness, or visual and auditory hallucinations were also reported. Dream visions, often of a witches’ Sabbath, were common as well.

Keeper’s Note

Please see the article “Building a Better Witch” on page 27 for our take on these rituals as spells for *Call of Cthulhu*. ■

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Scenario Seed

The Dried Cat

by L. T. Barker

For the cat is cryptic, and close to strange things which men cannot see.

– The Cats of Ulthar

From ancient times, certain European cultures have engaged in the practice of hiding in a new construction the remains of animals as a protective magical talisman. Often these were cats, examples of which continue to be uncovered even into the present day. Typically discovered during repairs, these desiccated felines were usually posed, suggesting that most were intentionally placed rather than the result of some past accident. Lovecraft himself was perhaps aware of this bit of folk magic as he records this in his *Commonplace Book*: [#62] *Live man buried in bridge masonry according to superstition—or black cat.*

The Discovery

The old Gerritson house is being renovated and workmen have been hired to gut its centuries-old interior. It was on the second floor that they found, concealed in a corner, beneath the floorboards but atop a support beam, the desiccated remains of a cat. The strange find was soon the talk of the workmen who in turn told the clientele of a nearby eatery, which included a newspaper reporter, who in turn, published his story—see the handout on page 59.

Research

While some information depends on the selected scenario seed, there are a few universal clues that can be uncovered by investigators.

Dried Cats: A $\frac{1}{2}$ *Occult* roll recalls that animal remains, including cats, were placed in a new home as a way to protect the inhabitants from vermin and even witchcraft. Likewise, a successful *Library Use* roll finds anecdotal evidence for this practice but uncovers no formal academic discussion. This information can also be given by folklorists or academics interested in 17th century occultism.

The house: This building, at 518 Parsonage Street, was constructed between 1719 and 1724 by Roderick Gerritson to replace his home previously lost in a fire. Gerritson was a successful merchant and land-owner in Arkham, serving as selectman for several terms. The house was briefly used as a hotel starting in 1862, then later as town houses.



Around the turn of the century was further divided into apartment housing primarily for middle and lower class individuals, especially Miskatonic University students, who found it appealing due to the proximity to campus and the relatively low price (unfortunately caused by the lack of cooking facilities and archaic plumbing). Due to significant structural issues caused by years of substandard maintenance, the building requires significant repairs.

The workmen: Willard Peck is willing to relate that his lead on the story came by happenstance when he overheard several men discussing the find over a meal at Graham's Lunch Cart, which parks every weekday outside of Christchurch Episcopal (A439) from 5am to 2pm. The rolling diner (there are no seats and a pair of horses still are used to move it each morning and night) is a favorite of shop girls, poor clerks, and some Miskatonic University employees looking to get away from the students. The workmen can easily be located with the aid of diminutive 'Mother' Philomena Graham, whose lunch cart it is.

The Dried Cat • Keeper Options

Despite being over seventy and partially deaf, Mother Graham possesses an encyclopedic knowledge of her customers, and will happily point out the workmen in question for investigators.

The men, having been chastened by their employer for talking to a reporter (and delaying work on the property), are reluctant to be seen publicly talking about the dried cat but can be convinced to say more if somewhere private is suggested (especially if the cost of their meal is included). They can relate the same information covered in the Arkham Advertiser as well as any additional information the Keeper wishes, depending on the true nature of the dried cat. For example, if the Keeper has selected 'The Hero of Ulthar', one or more of the workmen might admit to confounding dreams of a talking cat.

Keeper Options:

The Guardian

The dried cat was placed there centuries ago as an intentional ward against black magic by Unis Gerritson, wife of Roderick Gerritson. Unis (a name normally spelled Eunice in the modern day) had a sister who had been involved in the Arkham witch-cult and had taught her a few rituals before fleeing Arkham during the time of the witch trials. Unis blamed the fire that destroyed the original Gerritson home on her husband's business rivals, some of whom were rumored to be connected to Keziah Mason and her followers. To ward against some future mystical attack, Unis, with the aid of a family servant, prepared the cat and placed it in the newly built home.

A DARKER VERSION

The cat placed in the Gerritson house was not simply a protection from general black magic, but a carefully created ward against a specific supernatural threat. Removing the guardian is a dangerous thing that can cause grave problems for those who do so. The most obvious bad outcome is that whatever the cat was blocking from the building will be free to go about its unholy task. Options for the malign power include a human ghost, a partially summoned Mythos entity, a rat-thing or other bound familiar, or something else entirely, long buried beneath the home.

Alternatively, the dried cat itself might lash out at those who disturbed it and attempt to communicate that it should be restored to its secret hiding space so that it might continue its ceaseless vigil. The house might suffer from something like poltergeist activity while also signs manifest of the looming Mythos threat. The workers or investigators who disturbed the remains might suffer from recurring nightmares about the cat and the house.

The effect of the ward is left to the Keeper, ranging from being merely an inert corpse, to a minor magical protection—a *Luck* increase of +10%—to something more substantial like preventing summonings within the house or shielding the house's inhabitants from magic unless the caster overcomes the ward's POW of 8.

Diligent researchers will be able, after identifying the home's original owners, to locate a family history which includes a story handed down from Sally Fitzhugh—the Gerritson maid who helped Unis hide the cat centuries ago—which, though not naming names, reveals she once assisted her mistress kill and hide a cat in a new home as part of a spell to protect against witches.

The Familiar

Unis Gerritson was more than just a dabbler in magic; she was a full member of the Arkham witch-cult who sought to 'sanctify' her new home with a magical ritual, binding to the home the spirit of her familiar, a vile cat-thing named Black Tatters. She continued to be an active member of the witch cult for many years, using her home as a sanctuary for all manner of dark rituals. After her death, the shadow she and her occult rituals cast began to fade and the spirit of Black Tatters entered into a state of torpor.

Black Tatters' spirit has been roused by the construction and it has begun to reach out to the humans it can locate nearby, causing nightmares and visions of the witch-cult and the rites in the Gerritson house. Eventually it will find a new master and teach him or her how to contact the Black Man (or another dark god) and birth a new witch in Arkham. The cat-thing's manifestation can be a mixture of elements of a traditional haunting coupled with dream manifestations of Black Tatters, making promises of supernatural power. Precisely who is drawn into his promises is left to the Keeper. Sally Fitzhugh's diary can likewise be recovered, in which she talks with dread of her cruel mistress Goody Gerritson and the weird apparition of a black cat-thing she often glimpsed around her home.

The Mummy

The feline remains discovered are not the remnant of some Colonial folkway or dark witchcraft but are in fact far older. This cat had been intentionally mummified millennia ago, only to be taken from an Egyptian tomb several decades earlier by looters. The precise route between Cairo and Arkham is unclear but, after a time on the black market, the mummified cat had been purchased by the archaeology department of Miskatonic University, where it was to be displayed in the Miskatonic University Field Museum (A624). Unfortunately the remains were snatched by Ernest Van Hoyt, a lecturer in English literature at Miskatonic University who is in significant debt. (Anyone familiar with Miskatonic University might later recall that Miskatonic University's Liberal Arts building (A611) is rather old and that most of the keys could open any office in the building...)

THE CALL OF CATHULHU

This scenario seed is, unsurprisingly, ideally suited for use with *Cathulhu*, should the Keeper wish to enjoy Sixtystone Press' offbeat feliocentric roleplaying game.

THE CHAMPION OF ULTHAR

The remains discovered under the floor are those of Three-Mice, one of Arkham's chief cats and mightiest warriors in the Dreamlands. She died several years earlier but lingers on in the oneiric realm. She is alerted to the discovery of her mortal remains by her cat allies and will endeavor to ensure her body is relocated safely. The cats will need to find a way recover her body from the Miskatonic University Field Museum and transport it to some location closer to the Dreamlands—Kingsport Head or Snake's Den cave (A1002).

MR. CORBIT (IN FUR)

The mummified cat belonging to a former member of the Chapel of Contemplation (as discussed in both the scenario "The Haunting" from the pre-7th editions of the *Call of Cthulhu* rulebook as well as issue #18 of *The*

Unspeakable Oath). The sorcerer, formerly of Boston, relocated to Arkham after the dissolution of the cult there, continuing that group's Egyptian-inspired rituals of human mummification and resurrection. The unfortunate animal was subject to the now-deceased wizard's trial-run of the same process that Walter Corbit used to transform himself into an immortal horror.

The resulting creature was horrific, vile, and something both more and less than a cat. It hungers for blood and uses its powers of suggestion to draw prey close in so they can be devoured. Recently several young cats have gone missing nearby. In this iteration, the cats first become aware that something is wrong at the Gerritson house *before* the humans but, in the process of investigations, they alert the humans to the presence of the mummified cat and it is discovered. One of the humans, a workman perhaps, or someone at the M.U. Expedition Museum, then takes the horror home, subtly under the influence of the horrible thing. Each day it continues to wax more powerful, fed by its new human servant.

An examination of the remains should with relative ease determine that the cat's body was carefully prepared and wrapped like a mummy, very unlike other examples of cats secreted within buildings; an *Occult* roll, among others, can confirm this. Furthermore anyone with an *Archaeology* skill above 40% will immediately recognize it as of Egyptian manufacture.

The mummy itself might be utterly mundane (though perhaps pointing to some deeper mystery within the archaeology department at Miskatonic University) or have some ritual connection to Bast. Van Hoyt, even after abandoning the mummy, might be suffering Bast's wrath or might wish to recover the mummy in order to deliver it to his buyer. Potentially Van Hoyt might have been manufacturing his own fake mummies, doling out actual antique linen to cover his modern fakes, and the cat discovered might only be a few months dead, inexpertly preserved in bitumen. ■

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ARKHAM WORKERS MAKE QUEER FIND

CAT ENTOMBED ALIVE?

BY WILLARD PECK

Workmen at a Parsonage Street house have made a most unusual find — the preserved remains of a cat hidden beneath the floor of a second-story room! Judging from the condition of the remains it would appear that the creature died many years ago and it appears to have been placed in the spot post mortem so it is unlikely that the furry fellow was simply lost in the walls of the old house. To what end would one of our Colonial forebears have placed this unfortunate feline, we cannot be certain, but this reporter has been informed that experts at Miskatonic University have taken possession of the remains for further study. Whether this was witchcraft or beloved pet, we do know that it is not the only unusual thing found in the walls of this town's most antique homes.



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The Biblio-File

Of Evil Sorceries Done in New-England of Dæmons in no Humane Shape

by Bret Kramer

Introduction

Of *Evil Sorceries Done in New-England of Dæmons in no Humane Shape* was initially created by Lovecraft in an unused story fragment that was later taken up by August Derleth and used in a story almost otherwise entirely of his own creation. I have attempted to create a version of *Of Evil Sorceries...* that keeps as much of Lovecraft's original version as possible while retaining certain elements from Derleth's work. Fundamentally I have retained Derleth's relocating the setting of the story from new Plymouth to nearer to Arkham, as per *Arkham Unveiled*, while shunting his dating for the events of the work in favor of Lovecraft's general concept of the work as a document coming from the later 17th century. Additionally I have attempted to explain why some authorities describe it as a stand-alone work while others claim it to be a chapter of *Thaumaturgical Prodigies in the New-English Canaan*. Finally, I have also made certain tweaks so that the timing of the events described by the work more closely align with both real-world events as well as the fictional history of Arkham as developed for the Lovecraft Country setting.

Physical Description

A crudely printed Octavo (6 1/2" x 9 3/4") chapbook, of paper, pages roughly cut. There are twenty-four pages with six amateurish woodcut illustrations. Even for the era, in which word spellings were inconsistent at best, the text has been prepared without much care or regularity. The iron gall ink used has led to some damage to the paper, even in the best preserved copies. The woodcuts especially have that tell-tale reddish edging to them, common to poorly prepared ink of that type, which almost looks like blood. No author is named nor is there a printer's mark or other indication of the press of origin.

Like other chapbooks, this work was sold unbound though later owners might bind it, either individually or together with other works. See "On Chapbooks," opposite, for further details.

Skimming

This short work denounces Richard Billington, late of Arkham, as a witch, alleging he had been engaged in certain Satanic rituals on the land near his farm with the aid of unspecified "evil books" and the instruction of a certain Indian "wonderworker". Billington is said to have erected a ring of standing stones—"a place of Dagon"—and conjured at least one demon, a beast called *Ossadagowah* which was thought responsible for at least seven deaths in the vicinity of the Billington homestead northwest of Arkham. Billington vanished soon after the local authorities made plans to try him for witchcraft. His disappearance was later confirmed by a band of Wampanoag Indians who ventured into Arkham to warn the authorities that they had imprisoned the monster raised up by Billington but that the site, a mound erected where his ring of stones had stood, should not be disturbed.

The remainder of the chapbook records assorted weird happenings in the Miskatonic Valley and beyond though the connection, if any, between these events and Billington's activities is uncertain. The items range from strange lights along the Miskatonic River and inexplicable storms to monstrous births, unusual carven stones, and other signs of apparent significance to the author.

Thorough Reading

A short and impassioned attack on Richard Billington, formerly of Arkham, Massachusetts, denouncing him as a witch and murderer, this chapbook lays out the unnamed author's case against the supposed warlock. Billington is accused of engaging in black magic on his estate outside Arkham, resulting in the death of at least seven people. Billington, an unrepentant agent of Lucifer himself, is accused of the following crimes, among others:

- Worshiping Satan and signing his book.
- Raising up a ring of stones for the purpose of conducting a witch's Sabbath and performing diabolic sacrifice in the manner of the Druids (including an unattributed quotation from Caesar's *Commentarii de Bello Gallico*).

- Studying black magic under several Native shamans; Misquamacus is named, as is Quamis, though the latter is described as his apprentice rather than son.
- Frequenting suspicious locations in the region, including trips to the hills at the headwaters of the Miskatonic and the meadow-covered hill north of Arkham.
- Conjuring forth a demonic servant called Ossadagawah, said to be the son of Sadogawah. The former is said to be a deformed toad with a bearded face, while the second is a furry toad that sleeps in a deep cavern until it wakes on Judgment Day. Until that day this Sadogawah served as a Satanic emissary, teaching men the secrets of witchcraft. The author claims that the disappearances near Billington's farm were caused by Ossadagawah, as Billington was unable to control the Satanic beast.
- The author also alleges that Billington had bribed unnamed local authorities to shield him from the attention of the sheriff, though this protection had its limits.

The discussion of Billington concludes with a description of the growing cloud of suspicion that eventually led to talk of charges being leveled against the sorcerer. Before the authorities could act he had disappeared. Several months later a band of Wampanoags apparently arrived at the site of Billington's estate and pulled down the stone circle, afterwards reporting to the Lieutenant Governor, then in Salem, that they captured and trapped the demon using ancient rites known only to the Indians. The band's leader, the shaman Misquamacus, claimed that Billington had been carried up into the sky by the monsters he had called forth from Hell. He also warned the Englishmen to avoid the spot of Billington's stones, lest they disturb the wards he placed there. A final cautious note mentions that rumors were rampant in Arkham that Billington had been seen as part of the throng that called for the death of Keziah Mason as well as other suspect locales about the region, though the author doubts the accuracy of these reports.

The author's purpose in writing this chapbook is not wholly clear—Billington and his servants were long gone from the area and, if Misquamacus' claims were accurate, the horrors he had unleashed had been contained. There is one reference to Billington's heirs and wishing to prevent them from taking up residence in the family home, as well as ensure they could not carry on their ancestor's occult practices. It is also possible the intent was to record Misquamacus' warnings for posterity. Several passages mention the dispute between Reverend Mather and Robert Calef and it may have been written in support of Mather against Calef's denunciation of the witch trials.

A second concluding section of the chapbook is a list of supernatural events in Arkham and the greater Miskatonic Valley and beyond. Abnormal births, ghostly apparitions, unearthly voices emanating from caverns, unexplained disappearances, weird stones and inscriptions, and all manner of what modern writers might dub 'Fortean' is presented without noting source or presenting evidence beyond rumor.

ON CHAPBOOKS

These were cheaply-produced works, usually no more than 24 pages and typically either 8" x 10" or 5" x 7 3/8", often intended for middle and lower-class audiences who could not afford the price of a normal book. Topics were typically of popular interest—ballads, religion, folktales, poems, news items, etc. They were frequently illustrated, albeit crudely, and printers often reused the woodcuts from other books or chapbooks, sometimes with little regard for their relation to the subject matter. They were generally sold not by booksellers but rather by peddlers or itinerant merchants; those who specialized in their sale were called "chapmen".

Unlike scripture and longer printed works, chapbooks were considered ephemeral goods at best, and their pages would routinely be torn out and reused for other purposes—as a wrapping, an aid in lighting a pipe, as a scrap to jot down a note, or even kept in the privy. Because of this, and despite the numbers they were produced in, few have survived into the modern era intact.

Research

Additional research can uncover more information about particular topics of interest relating to this work. The Keeper may require *Library Use* rolls for each item, as desired.

The Chapbook

Of Evill Sorceries Done in New-England of Dæmons of No Humane Shape is a little known example of 17th century Colonial American chap-books, cheaply printed short works, usually no longer than twenty-four pages (or roughly what one large sheet of paper could be cut down into).

Based on contextual hints, investigators who thoroughly read this work can reasonably determine the date of the events described as well as the likely date when this work was written with a successful *History* and *Idea* roll. Success suggests Billington's arrival in what would become Arkham in 1651 and his disappearance in 1680; the work was likely compiled around 1695, a few years after the witch trials though portions appear to have been written earlier.

The author describes himself as "a sinner and unworthy of Christ's redemption" but also seems to be fluent in Latin and a witness to at least three of the bodies discovered on or near Billington's property. Scholars have surmised that the author was one Abijah Hoadley, a minister in Salem and later Arkham who resided near to Billington's property and was one of three men named in a testimony against Richard Billington for "witchcraft and murder".

The identity of the chapbook's printer has been hypothesized by scholars based on the similarity in the



types used to set the title page (in particular a crack in the capital ‘E’) with the press of Bartholomew Green, of Boston, suggesting a date of printing as either 1695 or 1696, though it is not listed among the works generally attributed to his press. Diligent researchers may discover diaries mentioning a social connection between Mr. Green and the Hoadley family of Arkham, suggesting once possible cause for this omission.

Alijah Hoadley

One of Arkham’s earliest settlers, Reverend Alijah (sometimes listed as Elijah) Hoadley, is mentioned in the standard reference works with other figures of Arkham’s foundation. He moved to the area that would become Arkham around 1655 from Salem and before that Dorchester, where he was born in 1639. Hoadley was a young man and frequently ministered to the more remote corners of what was then called Salem’s Miskatonic Plantation. After Arkham was established he served at the Congregational Church in Arkham until 1690. Hoadley was a god-fearing man who firmly believed in the reality of witches and witchcraft and was deeply distrustful of Papists, Indians, and foreigners. A vocal supporter of Mather and critic of Calef, even after many others dismissed the witch-trials as a mistake, he continued to warn against those he referred to as “agents of the Great Deceiver abroad in New England”. He died in 1701 and is buried in Arkham’s Old Wooded Graveyard.

Though of no particular importance to this particular work, the Reverend’s grandson, Abijah Hoadley, a Congregational minister, is the man who is known (at least to a few students of history) for his curious disappearance from the ill-rumored village of Dunwich in north-central Massachusetts.

Richard Billington

Richard Billington is listed as having emigrated from Severnford to Boston in 1651—“Richard Bilington, a gentleman 23 years of age” is listed as a passenger on the *Ellin and Mary* but no one by that name and approximate description appears on the county tax rolls or other documents. Only a scanty few records mention Billington

after his arrival in the Massachusetts Bay Colony before his purchase of a substantial plot along the Miskatonic River west of what was then called the Salem Miskatonic Plantation. Billington appeared to be independently wealthy and generally avoided society, retaining a few servants, mostly Indians, to tend to the house he built on his estate. The allegations of strange activities and unexplained murders near his home are corroborated by what few records remain from that era. Most accounts described him as private and extremely wealthy. He apparently wed, as a son claimed his property in 1697, nearly two decades after his disappearance. Dark rumors surrounded the subsequent Billington’s until the last of the line decamped for Europe in the first quarter of the 19th century. A century later a British heir of Billington reclaimed the estate but after a series of unexplained disappearances, he too vanished. The property, locally referred to as Billington’s Woods, has long been shunned and few pass near the centuries-old forest without feeling a sense of dread.

Misquamacus

Mentioned only in a scant few sources, Misquamacus is an enigmatic figure. Several early writers claim to have met him, but the widely separated dates and locations suggest that the name was a title rather than a single person. Nevertheless, most of the early histories of Arkham (and the wider region), mention him as an important spiritual leader in the Miskatonic Valley, first appearing in the written record in 1631, as a shaman and “magician”. He is one of those who advocated against fighting the English in the lead up to King Philip’s War in 1675 despite his open rejection of John Eliot’s “Praying Indian” movement. He and mixed band of Wampanoags, Narragansett, and Misqats met with Lieutenant Governor Bradford in Salem in 1682, a most unusual encounter considering the extreme privations of the war and the mass enslavement and deportation of Native Americans in the aftermath of the conflict. The two had apparently crossed paths in the aftermath of the Great Swamp Fight during the war, the shaman apparently tending to the wounded Major’s eye. The content of their conversation is only reported in *Of Evill Sorceries...*

Sometimes Misquamacus is mentioned to be traveling with his son, named Quamis, also apparently a shaman. The son bore a striking resemblance to his father and it is possible the two were mistaken for each other.

The shaman’s fate is unclear. He is said to have resided, alone, in the ruins of the Praying Indian village of Tawawog in the years after King Philip’s War, but there was no trace of him when the area, later called Mayotteville, was reoccupied by settlers from Bolton in 1725.

Thaumaturgical Prodigies in the New-English Canaan

Any investigation of this chapbook will uncover references to it in relation to Rev. Phillips’ better known

Thaumaturgical Prodigies in the New-English Canaan, noting that portions of it were incorporated in Phillips' book. For more information on that work, see issue #1 of *The Arkham Gazette*.

Availability

Copies of this work can be found at the following locations in Lovecraft Country:

Miskatonic University's **Orne Library** has three copies, though only one is fully intact. The first copy is part of the Ward Philips papers (and as such is in the restricted stacks), which was donated to the library as part of his bequest. There are a few small notes in the text, mainly setting off the parts of the chapbook that were later quoted in *Thaumaturgical Prodigies in the New-English Canaan*. The second copy, consisting of 18 pages of text held together by a thoroughly broken binding, show signs of serious water damage. It was recovered from the remains of the Bickford house on Walnut Street, which had been abandoned for many years and was badly damaged in the Gale of 1869. This version, inexplicably dated 1720 in ink inside the front cover by some 19th century librarian, was filed away as part of the American History collection and appears in the catalog but requires a request to be removed from storage due to its fragile state. The last copy at Miskatonic was only recently donated, found among the papers of Ambrose Dewart in 1924. Unlike the other copies discussed, this one is a handwritten manuscript, writer unknown. Unfortunately only the final few pages are legible, the rest of the manuscript having suffered significant damage in a fire; careful restoration might uncover much of the earlier text. The work remains uncatalogued as it was included in a box of miscellaneous personal papers that has yet to be properly entered into the collection. If investigators ask after a copy of the work, it is possible that a librarian might recall seeing it among those papers or that a less scrupulous staff member might be willing to remove it from the Dewart bequest and pass it along to the investigators for the right price.

The **Kester Library** in Salem has a fragmentary copy, consisting of only the first ten pages, most with the blank parts of most pages having been used for practicing writing (badly) the Greek alphabet. A cribbed pencil note on the cover cryptically comments "J. Orne, #147".

Harvard University's **Widener Library** is in possession of a nearly pristine copy, donated to the University from the papers of Dr. Aaron Hollis (class of 1744), as part of a lot given after the devastating fire of January 1764. This copy bears on a few minor mildew spots as well as the note "Boston—Mr. Fields. August 1719."

Boston's **Zion Research Library** has a copy but it does not appear in the catalogue; investigators may hear about it with a *Luck* roll via an academic source. It was bound together with three other chapbooks in English on witchcraft (a version of the Faust legend, a copy of *The Lancashire Witches*, and a pamphlet denouncing astrology and other divinatory practices entitled *A Treatise on the*

THAUMATURGICAL PRODIGIES IN THE NEW-ENGLISH CANAAN

These selections from *Of Evil Sorceries...* reprinted in Rev. Ward Philips' compendium of New England witchcraft and horror does not reproduce the chapbook in full in either the 1727 edition or the 1801 reprint.

■ **1727**—The bulk of the original chapbook's text is reproduced in a lengthy quotation, though all the proper names, save Billington's, are replaced with initials. The passage is introduced as further proof of Rev. Phillips' accusations of endemic witchcraft in Massachusetts, citing it as the work of "a concerned minister of Arkham". Another section from the chapbook discussing Sadogowah and Ossadawgowah has been inserted into a catalog of "Devils" worshiped by the Indians. Finally the chapbook's catalog of monstrous births and other supernatural signs is appended to another chapter of the book without attribution.

■ **1801**—The original text is almost entirely presented in summary form, preserving the basic narrative of Billington's unnatural interests and connection to Misquamacus but bowdlerizing the lurid details of his crimes and identifying him only as a "Goodman B". The list of prodigies and horrors is again included, this time misattributed to Rev. Phillips.

For game purposes, Keepers may treat *Of Evil Sorceries...* as a version of *Thaumaturgical Prodigies*, reducing the *Cthulhu Mythos* skill increase by the former's bonus of +1 if it has been read previously and negating it should the aforementioned versions be read first.

Diabolical Origins of Magical Rites with Proof from Scripture). The whole thing is entitled *Witchcraft Miscellaneous* and will only be uncovered with both a *Library Use* and *Luck* roll. The text is complete, albeit dog-eared. Anyone reading this version and succeeding in a *Cthulhu Mythos* roll will recognize that certain words scribbled in pencil across the bottom of a page are part of the Dho Chant, though the spell is far from complete. Fortunately for investigators, they are willing to ship books to reputable scholars; anyone with an appropriate academic skill (*History* for example) above 40% or is employed by an academic institution will be able to obtain it with a minimal fuss.

Copies rarely become available from select rare book dealers, mostly in New England, but the odds of a copy being held in stock at any particular time are quite low. Fewer than one copy appears on the open market in any given year, though if a bookseller is engaged to search for an available copy this can be at least somewhat expedited.

Outside of New England, copies might possibly be discovered in private hands or in only the largest, most extensive collections. Known copies are held at the Grande Bibliothèque in Montreal (with marginal annotations in a French cipher), the Thomas Welton Stanford Library at Stanford University (a torn fragment), and the Main Library of the University College, London (recently purchased at auction at the request of one of the lecturers). Investigators seeking a copy would do better to locate the 1727 or 1801 editions of *Thaumaturgical Prodigies in the New-English Canaan* which excerpts and summarizes the content of the chapbook.

Statistics

Skimming this work takes only a few minutes and costs no Sanity. A thorough reading of the booklet takes 8 hours and costs 0/1d3 points of Sanity; readers gain +1 to *Cthulhu Myths*. There are no spells, but readers may gain some insight into the spells Contact Tsathoggua, Summon/Bind Child of Tsathoggua, and Elder Sign.

Quotes

- ‘Tis sayd, one Richard Billington, being instruct’d partly by evill Books, & partly by an antient Wonder-Worker among the Indian Savages, so fell away from goode Christian Practise that he not only lay’d claim to Imortality in the Flesh, but sett up in the Woods a Place of Dagon, namely great Ring of Stones, inside which he say’d Prayer to the Divell, & sung certain Rites of Magick abominable by Scripture.
- Their head Man Misquamacus... came shortly into the town and tolt Major Bradford some strang Things; namely, that Billington had done worse Evill than cou’d be well repair’d, & that he wast no doubt eat up by what he had call’d out of the Sky. That there was no Way to send back that Thing he had summon’d, so the Wampanaug wise Men had caught & prison’d it where the Ring of Stones had been.
- It had the Name Ossadawgowah, which signifys the child of Sadogowah; the last a frightfull Spirit spoke of by old Men as coming down from the Stars & being formerly worshipt in Lands to the North. The Wampanaugs, & Nansets & Nahiggansets, knew how to draw it out the Sky, but never did so because of the exceeding great Evilness of it. They knew also how to catch & prison it, tho’ they cou’d not send it back whence it came. It was however declar’d, that the old Tribes of Lamah, who dwelt under the Great Bear & were antiently destroy’d for the Wickedness, knew how to manage It in all Ways.

SOURCES

As mentioned previously, Lovecraft originally wrote the fragment *Of Evill Sorceries done in New-England of Dæmons of No Humane Shape* though it was never published in his lifetime. August Derleth incorporated it (and a few other Lovecraftian fragments) into his novella *The Lurker at the Threshold* (1945), changing certain elements to fit within his story. It was later published separately in *Some Notes on H.P. Lovecraft*. Robert M. Price published a revised form, taken directly from Lovecraft’s original notes from S.T. Joshi, in *The Crypt of Cthulhu*, vol. 1 #6 (1982) as “The Fragments at the Threshold”. It was also included in *Collected Essays 5*.

Other works of fiction referencing it include:

Carter, Lin. “Strange manuscript found in the Vermont woods”

Masterson, Graham. *The Manitou* (and subsequent books in the series)

Price, Robert. “Acute Spiritual Fear”
“The Round Tower”

Two different versions have also appeared in Call of Cthulhu role-playing game books (*Arkham Unveiled* and *Miskatonic University*).

- But in respect of general infamy, no Report more terrible hath come to Notice, than of what Goodwife Doten, Relict of John Doten of Duxbury in the Old Colonie, brought out of the Woods near Candlemas of 1683. She affirmed, & her good neighbors likewise, that it had been borne that which was neither Beast nor Man, but like to a monstrous Bat with humane Face. The witch-child was burnt by Order of the High-Sheriff on the 5th of June in the Year 1684.

Deep Background

Touched by the Fairies

by Christopher Smith Adair

*Now it is the time of night
That the graves all gaping wide,
Every one lets forth his sprite,
In the church-way paths to glide:
And we fairies, that do run
By the triple Hecate's team,
From the presence of the sun,
Following darkness like a dream*

– A Midsummer Night's Dream

Listen—can you fancy a squatting circle of nameless dog-like things in a churchyard teaching a small child how to feed like themselves? The price of a changeling, I suppose—you know the old myth about how the weird people leave their spawn in cradles in exchange for the human babes they steal. Pickman was showing what happens to those stolen babes—how they grow up—and then I began to see a hideous relationship in the faces of the human and non-human figures. He was, in all his gradations of morbidity between the frankly non-human and the degradedly human, establishing a sardonic linkage and evolution. The dog-things were developed from mortals!

– Pickman's Model

DISCLAIMER

The theory presented here is on possible explanation for the origin of ghouls and their close relationship with witches. As with every element of the Cthulhu Mythos, especially as it relates to your individual campaign or scenario, how accurate you want this explanation to be is entirely up to you.

While some witches may be connected by blood to the ghouls, not all of them need or should be. Likewise, not every ghoul need be connected either to witchcraft or even to the hypothesized forgotten Neolithic human offshoot posited here. Finally, while it seems possible that ghouls are an Old World phenomena, only introduced to the Americas with the arrival of Europeans, this is not a certainty, though we must leave this final point for future discussion.

Once, this world hosted a staggering variety of hominids, the vast majority still undiscovered by modern scientists (much less those of the Jazz Era). Over millions of years, these errant branches died off one by one. *Homo sapiens* endures and thinks itself solitary master of its environment—unaware that there remain any to dispute their claim.

Our folktales and legends hint at our ancient history with some of these distant relatives and of our relations with them. Their ways and customs, though vanquished and suppressed, have intermingled with ours. And so has their blood.

One such forgotten branch has been known by many names; our ancestors associated them with various spirits and demons. In Europe, they were connected to dwarves, elves, satyrs, werewolves, the Wild Hunt, and more. In 1786, with the publication of *Vatbek*, a new name for them entered the English language from Arabic: *ghouls*.

They were never numerous, having fertility rates much lower than our own, and the world was a dangerous place. They had, however, two factors in their favor: one, they were carrion eaters, able to digest flesh long after other hominids could; and two, they were skilled in magic. By the Neolithic era, they had spread across the Middle East and into Europe.

The developing Mesopotamian and Egyptian civilizations drove them to the fringes. The Mesopotamians linked them to the *gallus*, underworld demons, which later became *ghûls*, Arabian mythology's shape-shifting *djinn* of the desert wastes. Likewise Egyptian deities like Wepwawet and Anubis, were both connected to death and the dead, and were depicted as lupine figures. In Europe they lingered centuries longer, but the spread of the Celts in the Bronze Age finally forced the beings there too into the farthest reaches of the wilderness—and underground.

They were nocturnal mound dwellers, so hiding deeper underground was survivable, if not ideal. They learned to cultivate chthonic strains of fungus and relied ever more on decayed flesh, which they raided from the gravesites of their conquerors. When they were driven underground, they were a short, squat race, hairier than humans, with longer faces and pronounced jaws, and paw-like feet. Their time underground and their greater reliance on dark magic and pacts with obscene entities made them more and more hideous, though longer lived and slightly more fertile.

Many of them soon determined that their best option was to support, to some degree, the very men who had

TWO "FAIRY" SPELLS:

GLAMOUR: This enchantment affects the senses, disguising the look, smell, taste, and texture of the ensorcelled material. It costs 1 magic point for every 5 SIZ points glamoured, per hour that the spell lasts, as well as 2 Sanity points. The caster sets the initial duration and can extend it at will by spending further magic points. The glamour augments whatever is already there, making it more beautiful and alluring, working in large part on the expectations of the viewer. The glamour can make rotten or disgusting food appetizing and delicious, though the illusion will not protect the eater from illness or parasites. There is a hallucinatory or dream-like quality to the illusion; it shimmers and wavers fitfully and blurrily. Bright light increases this effect, and the glamour fades immediately in sunlight. A victim who wishes to see through the illusion may do so with a POW ×3 roll. However, drugged or intoxicated victims may only do so with a POW ×1 roll.

FAIRY DUST: The mushrooms the witch-cult use as sacrament and as a drug originally came from the Fungus Forest in the Dreamlands' Underworld and as such is supernaturally potent. This substance can either be ingested or injected. In small doses, it causes euphoria, sleepiness, and hallucinations. In larger doses, it is a soporific. And in highest concentrations it is a POT 15 poison that takes effect in 3 rounds. Victims do not lose hit points. Instead, they fall into a coma-like slumber lasting up to two decades. The victim's life processes slow down considerably. The body ages but does not need food or water. There is a great chance that the victim will be mistaken for dead. First Aid, Medicine, or even Spot Hidden rolls determine otherwise. The victim can wake up simply by being shaken or loudly spoken to. Any efforts allow the victim a POW ×3 roll each day to wake up. ■



God Who Is to Come. Ritual practice varied from place to place, and it changed over the centuries. Prominent members of the cult, usually 'fairies', presided over their rites, their "Sabbath", taking on the role of "King and Queen of Fairy". In France, the King wore a headdress made of antlers or goat's horns, an ancient practice, practiced for millennia. Later, with Christians believing the witches consorted with the Lucifer, many "Kings" gladly took on this identity; others ignored such above-ground frippery.

The witches and "fairies" danced and reveled in fairy rings, where their sacred mushrooms grew, and in graveyards. Favored witches were invited into the fairy mounds, where they could feast and sport in a subterranean paradise—or so, draped in "glamour" (see box) it appeared. Here the witches, after imbibing drug-laced mead, first tasted human flesh, usually without knowing it, thinking that it was delightful fairy food instead. An entire fairy realm stretched even farther beyond, up into enchanted forests inhabited by fantastic creatures, where time ran differently than back home. In this realm, witches learned even more spells and secrets, including the ability to communicate in and enter the fairy realm through their dreams.

Other Witches, Other Fairies

The term *witch* is not necessarily precise. It is something usually applied by one's accuser, to anyone thought to truck with dark forces. A variety of sorcerers, operating alone or in small groups, and cultists were rivals or allies of

driven them out. As galling as that might be, the humans were their primary food source. Having contributed to the extinction of a previous food source, the Neanderthals, they thought better of doing so again. Also, in the centuries before they were eclipsed entirely, they had interbred enough with humans that their genes had spread. It was these "cousins" that provided them with allies and from them came the foundation of the witch-cult of Western Europe.

The 'fairies' taught willing men and women recipes for potions and magic to increase fertility in crops, livestock (and themselves), as well as potent destructive magics. They led them in the orgiastic (in every sense of the word) worship of Nyogtha and Shub-Niggurath, and taught them of their messiah-figure, Mordiggian, the Charnel

the witch-cult detailed here. Some of their own practices were similar, developed independently, shared between groups, or outright stolen. Any number of times over the generations, schisms arose due to interpersonal bickering or incipient heresies, breaking covens into separate groups, some eschewing their connections to the fairies. And not all witches who belonged to the witch-cult had a significant amount of fairy blood. Cult members might have an inclination toward magic without such blood, or even no significant talent. But to their persecutors and victims, any differences were slight.

Strange Children

Then appeared an ugly shaped thing like a dog, having a head such that I clearly and distinctly knew to be the head of Katherine Harrison, who was lately imprisoned upon suspicion of witchcraft.
— Testimony of Mary Hale (1668)

Many legends tell of fairies replacing human children with changelings, taking the children to Fairyland and raising them. The darker tales say that they do this in preparation for sacrifice. The legends are even murkier as to why the fairies leave behind their own children.

The ghouls (and their witch allies) did indeed snatch infants and small children, both for sacrifice and as a way to bolster their numbers. Due to their low birthrates, they sometimes brought young humans with significant amounts of “fairy” blood into their community; they regard this as bringing a wayward child home. There, the child was raised in the ways of the foul creatures, participating in their rites and eating their diet. Over time, the dormant genes would take over completely, and the immigrant to Fairyland sloughed off their humanity and transformed into a full-fledged ghoul.

Not all fairy-blooded children were taken, however. Some remained undiscovered until later in life. Also, the ghouls wanted neither to draw attention to themselves nor to tax their limited resources. Better to leave some behind as allies in the witch-cult. These folk, even those ignored by the ghouls, were liable to be considered by their neighbors to either be touched by the fairies or be outright changelings.

The belief that “fairies” leave changelings in place of human babies, or even adults, is in error. The confusion arises from the changes that often come over “fairy”-blooded people throughout their lives, both in features and personality. Parents in a superstitious culture who suddenly note a change in their child’s looks, especially of a disquieting nature, readily conclude that it is not, in fact, their own progeny. This change is often subtle enough that no one else notices it; sometimes, the parents can’t even point to what is wrong. Thinking that a child who grows into a moody dreamer—an unruly loner with a faraway look in the eye and little care for honest labor—is no kin of theirs may be small comfort. Not all suspected changelings get the chance to grow up, though, as at least one traditional method to get one to confess to its inhuman nature was by setting it on fire.



The Witch in the Village

The fairy-touched often showed signs over time, both mentally and physically, as the genes that gave them aptitude in magic became more and more dominant, spurred on by their participation in fairy feasts. They were always distrusted and set slightly apart, even if their neighbors made use of their charms and philters, and even their curses, from time to time. They might be regarded as a necessary if slightly off-putting part of the community. Those who were believed to do ill were often killed if caught. As their features became more and more hideous, those who knew how might use magic to take on new identities, but many happily joined their brethren beneath the fairy hills.

As Christianity spread, witches were actively persecuted, despite their protestation that friendly nature spirits, not devils, were behind their occult knowledge. Many fled to the New World, but that hardly saved them from the scrutiny of the witch hunters.

The Arkham Witch-cult

Question: What else have you seen with Goody Osburn?

Answer: An other thing hairy it goes upright like a man it hath only 2 leggs.

— The Examination of Tituba (1692)

Arkham was not the first place where witches settled in the Americas. Keziah Mason and Goody Fowler, notorious witches, brought their cult with them from Salem. This cult was an offshoot of the greater witch-cult, dominated by Mason. Lacking any significant amount of fairy blood, Mason turned the cult toward Nyarlathotep, the soul and messenger of Azathoth.

Fowler was the only prominent cult member of fairy heritage. In her youth, she had been swayed by Mason

away from that heritage by the staggering cosmic vistas Mason promised, but she had come to regret that decision. For one, she had come to realize that Mason wouldn't relinquish control of the cult any time soon. She was far too powerful and adroit at manipulating the other cultists... and time and space. Fowler might be able to live for centuries, thanks to her genes, but Mason had her own methods for prolonging her existence.

So Fowler's ambitions were curtailed. She doubted she'd ever match Mason's mastery of this form of magic, and she'd spurned her own nascent powers. Then the authorities came for the witches of Arkham. Fowler was conveniently away, warned by prophetic dreams (which she kept to herself). Fowler initially hid in the woods northwest of Arkham.

Once traveling seemed safe again, Fowler journeyed to the Province of New York to meet with the largest concentration of fairies in the Colonies, hidden in the Catskills. Many of the ghouls, especially the ancient Dutch, weren't swayed, preferring to retain their ties with nearby villages. But Fowler enticed a handful to follow her. The split was amicable; an exodus of ghouls lessened the strain on the area's limited resources.

Also during this period, she encountered Edmund Carter. Carter had "fairy" blood, too, and had known Fowler in Salem. When Mason consolidated power, he refused to sign the book of Azathoth. Mason and her followers had relocated to Arkham shortly thereafter, before it came to violence. With the departure of most of the actual witches, Carter remained in Salem, wrongly thinking it safe. During the height of the panic Carter was charged and held in the Salem gaol. While there, he was free in dreams at least and it was in the Dreamlands he renewed ties with Fowler.

After the Trials

In early 1693, Fowler quietly returned to her cottage in the hills southwest of Arkham. The ghouls established their new home too, first near to Fowler's cottage, then later moving into Arkham's graveyards. Edmund Carter, freed in the general pardon that halted the witch trials, also moved into the area.

Fowler protected her cottage with wards against inter-dimensional intrusion and dreamed of becoming the New World's Queen of Elphame. By day, she provided potions to those who came to her and paid her price. By night, she journeyed through dreams, learning wisdom from her ancestors and building her power—and looking for a way to fully break her pact with the Black Man. Soon she resumed her dark practices again, performing bloody sacrifice and giving the corpses to her new friends. This drew renewed attention from the people of Arkham, who after their experience with Keziah Mason, remained wary. Caught by surprise, Fowler was lynched just outside the recently opened burying ground; it is unclear if the site of her hanging was intentionally picked to threaten her monstrous allies or simply a dark coincidence.

The rest of the restored coven went into hiding after Fowler's murder. Some members fled to other towns and villages and took up new names while others remained under a cloud of suspicion. Edmund Carter, for example, used his wealth and good family name to ingratiate himself into Arkham society, though this took some effort. He finally wooed a wife, despite the rumors and his curious appearance. Many of his descendants inherited his lantern jaw and strange, glittering eyes. A few continued on with their worship and slowly, over decades, Mason gathered them to her and reasserted her control of Arkham's coven, perpetuating the child kidnappings and murder than blight Arkham to this day.

Fowler found herself trapped in the spot of her death, and has spent centuries plotting to regain some semblance of life. Her kin have firmly established themselves beneath Arkham and beyond. They serve her still, though few among them know exactly why. The spectral witch has become aware that Mason has returned from beyond space and time, and has resumed her control of Arkham's witch-cult, one at odds with the ghouls of Arkham.

Keeper's Notes

All this backstory is but lovely window dressing without having some application in your game. There are a variety of ways the witch-ghoul connection can be used in a scenario or campaign...

Scenarios—There are two scenarios that directly incorporate elements that can be enriched by this plot: "Dark Rivals" (*Dead Reckonings*) is centered upon a widening conflict between Arkham's witch-cult and the town's ghoul community; "Spare the Rod" (*More Adventures in Lovecraft Country*) involves an undead servant of Goody Fowler wrecking supernatural vengeance against Arkham as well as her spirit and ghoul allies. The scenario "A Painted Smile" (*Tales of the Miskatonic Valley*) includes an aged descendant of Fowler's who unconsciously possesses some small portion of her magical abilities. Additionally the scenario "Lurker in the Crypt" (*Fatal Experiments*) has as a central plot point a witch-cult that worships Nyogtha, formerly of Arkham and Salem, attempting to interbreed humans, ghouls, and the god Nyogtha it to produce extraordinarily vile hybrids.

Bearer of the Taint—Aside from the roleplaying opportunity afforded by playing a character with some ghoulish blood, consider having this occult heritage having an impact on using Mythos magics, granting those with ghoul blood some advantage in employing them but at an escalating cost to their appearance, Sanity, and humanity.

Two Monsters Go to War—A proxy war between Goody Fowler and Keziah Mason, using Arkham's witch-cult (or cults?), the ghouls, and of course your investigators would make for an exciting and rather deadly campaign. Each side has its own advantages—the witch-cult is vastly influential and has much of the city covertly under its control, but what sort of horrors might Fowler be able to

draw upon from his place between life and death? What sort of Dreamlands magic might the ghouls carry forth from the Underworld? Was Walter Gilman Fowler's dupe? What caused that storm that ruined the witch house?

Kill the Head—Alternatively, if Mason dies by Gilman's hand, would Fowler strike out against the now leaderless witch-cult? Does she wish to destroy it or seize control of it herself? How do the surviving members of the cult react? Might some ally with her, knowingly or unknowingly?

Fowler Things—Goody Fowler's descendants still live in and around Arkham. She may have some supernatural connection to these unfortunates, reaching out to them in dreams or possessing them should they ever come into contact. What might she wish to do with these new agents?

Shadow of the Black Man—If Fowler signed the Book of Azathoth, what does that suggest about her current state and eventual fate? Is her ghostly persistence some planned escape from her pact with Nyarlathotep, a delaying tactic, or a stroke of good fortune? Is she still condemned to Azathoth's court upon her final death, or has she found some way around that nightmarish end? What might she do to escape that horror?

Changelings,

Lesser Independent Race.

And no sooner had I wondered what he made of their own young as left with mankind in the form of changelings, than my eye caught a picture embodying that very thought. It was that of an ancient Puritan interior—a heavily beamed room with lattice windows, a settle, and clumsy seventeenth-century furniture, with the family sitting about while the father read from the Scriptures. Every face but one shewed nobility and reverence, but that one reflected the mockery of the pit. It was that of a young man in years, and no doubt belonged to a supposed son of that pious father, but in essence it was the kin of the unclean things. It was their changeling—and in a spirit of supreme irony Pickman had given the features a very perceptible resemblance to his own.

— H. P. Lovecraft, "Pickman's Model".

Changelings are hybrids of two distinct branches of the hominid family tree: humans and ghouls. The genes of ghouls are present to some degree in many modern humans, with some bloodlines having more than others. Sometimes, these genes spontaneously become apparent in humans shortly after birth—this especially occurs when both parents have, often unbeknownst to themselves, a high amount of ghoulish DNA. Other times, the change occurs due to certain activities, including consorting with ghouls or consuming human flesh. Ghouls and humans are interfertile, so changelings can also be the product of direct mating.

Changelings show their ghoulish taint in a variety of ways, which are accentuated as they grow older or delve into obscene practices. Their lower jaws may become pronounced, their teeth long. Noses may grow wide and flat,

ears may become longer and slightly pointed. Alterations to the eyes range from the almost imperceptible to the dramatic, changing shape and even color. They may be hairier than their human relatives, and they may walk with a strange, hunched gait—both toes and fingers, and the nails thereof, may be longer than seems quite normal. Their APP characteristics degrade over time.

Weapons: changelings raised by humans usually attack in the same ways any of their family and neighbors might. Those with an APP of 5 or less and long, strong teeth and fingernails can use them to fight; this may occur instinctively by changelings unaware of their ancestry. Unlike ghouls, changelings with this advantage can attack with only one claw or bite in a single combat round. If a changeling bites a victim, then it can hang on instead of making other attacks and worry the victim with its teeth, continuing to do 1D3 Bite damage automatically. A successful STR against STR Resistance Table roll dislodges the changeling, breaking what amounts to a successful Grapple, and ending the Bite damage.

CHANGELINGS,

Carriers of the Ghoul Gene

char.	rolls	averages
STR	3D6+2	12–13
CON	2D6+6	13
SIZ	2D6+6	13
INT	2D6+6	13
POW	2D6+6	13
DEX	3D6	10–11
APP	2d8	9

Move 8

Av. HP 13

Av. Damage Bonus: +1D4

WEAPONS: Claw 30%, 1D4 + db

Bite 30%, damage 1D4 + automatic worry

ARMOR: None.

SPELLS: A changeling member of the witch-cult or who otherwise practices magic may know a handful of spells such as Alter Weather, Auger, Blight/Bless Crop, Call/Dismiss Nyogtha, Call/Dismiss Shub-Niggurath, Clutch of Nyogtha, Consume Likeness, Contact Ghoul, Dream Vision, Evil Eye, Lame/Heal Animal, Mesmerize, Nightmare, Summon/Bind Byakhee, Summon/Bind Dark Young, Summon/Bind Nightgaunt, as well as any others the keeper desires. See page 29 for other spell options.

SKILLS: Changelings have skills typical of their backgrounds.

SANITY LOSS: The Sanity loss for seeing a changeling varies, depending on how horrible the creature is. Those who appear human cause no Sanity loss. Sanity losses are 0/1D3 for more human-like changelings up to 0/1D6 for those who more closely resemble their subterranean progenitors. ■

New Place

Witches' Hollow

by Bret Kramer

Their farm stood in a little valley locally known as Witches' Hollow which [he] described as 'a bad place'.—From relatively open glades, we plunged into an ancient wood... I found that I was driving through a growth of very old and strangely deformed trees. I had to proceed with caution; the road was so little used that underbrush crowded upon it from both sides, and, oddly, I recognized little of it, for all my studies in botany...

Introduction

Keith Herber included a number of elements from the works of August Derleth in his take on Arkham—Witches' Hollow was not one of them. Derleth published a “posthumous collaboration” by that name in 1962, basing it upon two different passages from Lovecraft's *Commonplace Book*:

[130] N. E. region call'd "Witches' Hollow" along course of a river. Rumours of witches' sabbaths and Indian powwows on a broad mound rising out of the level where some old hemlocks and beeches formed a dark grove or daemon-temple. Legends hard to account for. Holmes—Guardian Angel

[134] Witches' Hollow novel? Man hired as teacher in private school road on first trip — encounters dark hollow with unnaturally swollen trees and small cottage (light in window?). Reaches school and hears that boys are forbidden to visit hollow. One boy is strange — teacher sees him visit hollow — odd doings — mysterious disappearance or hideous fate.

The story is... not great. The schoolteacher of Lovecraft's notes not only is sent off to Miskatonic University's library to examine the *Necronomicon*, he encounters a friendly professor who just happens to be a foe of the Mythos. Together they rescue a benighted family dwelling in the Hollow by means of a stock of enchanted 'star stones'. Despite not having much merit as a piece of fiction, the possibilities offered by the location and entity encountered were engaging enough that some Keepers may find them of interest.

That Wild Country That Lies West Of Arkham...

Witches' Hollow is small section a low valley west of Arkham, on a branch off Billington's Stream, east of the Aylesbury Pike. Billington's stream is bounded on the south by forested low hills; to the north is swampy ground south of the Miskatonic River. The hilly section is frequently split by steep gullies, including among them Witches' Hollow, while the north bank of the stream consists of low small hillocks and vernal pools. The forest, the northern edge of what is now called Bowen's Woods, is a mix of elms, moosewood, silver maple, witch-hazel, and several varieties of birch. The wildlife of this portion of Bowen's Woods is frequent but due to local hunters is mostly made up of smaller animals. The forest here is mostly less than a century old, unlike Billington's Woods to the southwest, but a few patches of ancient forest can be found on steeper slopes and ravines, including Witches' Hollow.

History

The region west of Arkham, south of the Miskatonic and north of what would eventually become the Aylesbury pike, was settled soon after Arkham was founded, but the farms were small and not especially prosperous due to the clay-rich alluvial soil. The timber cleared did provide much of the timber for Arkham's early builders, conveniently floated down the Miskatonic to the growing village. Many of the families here still trace their lineage back to these pioneers; nearly everyone is (or is married to) an Abbot, Allen, Dunlock, Perkins, Talbot, or Whateley. A small meeting house, long demolished, was built near where Bowen Road branches off the Aylesbury Pike, but the first settlers never hired their own minister or established a burying ground, preferring to make the trip into Arkham for both, as needed. Among these earliest families were several Dissenters who were happy to be left alone by Arkham's preachers, including Gosnold Wyche*, who purchased the land along what is now Witch Brook around 1700.

* Wyche, coming from the Old English *wice*, meaning small village.

Wyche's property was selected as much for its isolation as for its low cost. Wyche never attended any religious services in Arkham and was rumored to be an atheist or perhaps a secret Papist; whatever his actual religious affiliation, he was well known for his fondness for privacy and disinterest in his neighbors. He married and raised a small family though little information about Wyche's descendants survives into the modern day. His grandson, Moses Wyche, sold the family homestead and emigrated to the Indiana territory in 1807. At some point previous to this sale, the area around the Wyche homestead had been christened "Witches' Hollow", as a corruption of the family name and perhaps as a slight against the unsociable family as well.

The land, never fertile, had been exhausted by a century of scratch farming. It changed hands several times before Augustus Potter arrived sometime after 1840. It is unclear if he purchased the land or simply began squatting there. Potter[†] was a thoroughly unlikeable fellow who rapidly succeeded in alienating those few residents living near to Witches' Hollow, but after several weird accidents befell those who confronted him, including an Essex County sheriff who came to question Potter about the disappearance of his hired man in 1848[‡], he was left alone. Potter, dubbed "Wizard" by the locals, kept to himself and those who strayed too close to the now-decayed Wyche farmhouse felt as if they were watched. There is at least one report in the Arkham Gazette (from the summer of 1876) of a mortally wounded peddler being discovered on the Aylesbury Pike where it passes closest to Witches' Hollow describing being attacked by a "slimy, rubbery thing with... suckers on its feelers" that came out of woods. The man's dying utterances were disregarded as the ranting of a lunatic. Nevertheless, livestock disappearances are common in the area, though most go unreported to the police.

'Wizard' Potter died in 1911. at an age in excess of 100, with the property passing to some distant relations from Marquette, Michigan. They settled at the old Wyche farmstead but have not prospered there; they have become just as reclusive as the previous Potter, with only the youngest son, required by law to attend school, being seen by outsiders. Witches' Hollow is a place rarely spoken of with outsiders, as those who say too much or complain about its reclusive inhabitants tend to have fatal accidents.

† Potter's origins are unclear. Some claim him to have some connection to Dunwich's 'Wizard' Whateley, though the precise nature of this connection is never specified. It does seem possible that Augustus Potter might have originated in the Dunwich area, considering the commonality of that name in the vicinity and considering his occult interest. His ultimate origins, if they are of importance, are left to the Keeper.

‡ That unfortunate, and his horse, were found drowned in the Miskatonic River. How they came to that place, having only recently been seen on the Aylesbury Pike nearly a mile south only a few minutes before, remains a mystery.

Witches' Hollow

A narrow dirt road branches off the north side of the rarely used Bowen Road. There is no sign but locals know well that this is the way to Witches' Hollow. The undergrowth rapidly thickens; unlike the new growth scrub forests that divide the nearby small farms the trees here are centuries old. The plant growth is extremely dense; travel on foot would be difficult off the rutted path. Here and there can be seen weirdly stunted or unhealthy specimens of the local flora, suggesting some widespread plant disease or contamination in the soil.

The Potter farm[§] is generally unremarkable, if highly unwelcoming. There is a weather beaten 18th century gambrel roofed farmhouse (built 1722) with a low second storey and shuttered windows and a later-added brick kitchen attached to the rear. In addition to a battered chicken coop there is a decrepit barn, of similar age as the house, in poor repair, an outhouse, a smaller shed with a battered tractor, and one or two heaps of lumber that may have once been buildings. Aside from the chickens, there is no livestock, which is rather odd for an active farm. There are a few roughly cleared fields nearby, with corn, pumpkins, and beans. The surrounding trees loom over house and field ominously.

The Potters are a taciturn lot, at best, and insist that visitors depart immediately. Charles Potter, father (age 38), is a lanky, tall man with rough features, who looks older than his years. His wife, Emily Potter (age 35) is obese in the extreme, with a sickly sallow complexion that suggests she is in very ill health. Daughter Vivienne (age 19) is lean, like her father, while the youngest child, Andrew (age 12), is heavier, with dark eyes and a shock of black hair. Aside from Andrew, none of the Potters ever leave the farm save under extreme circumstances; whenever possible, the family makes due with the meager resources of their farm.

An oft-trod path leads away from the farmhouse upstream along Witch Brook, leading to a low, wide mound, too regular to be a natural feature, and bounded on one side by the seasonal Witch Brook. Topped by carefully maintained beeches and hemlocks, the mound is the ritual site where the Potters conduct blasphemous rituals at the behest of the Horror. A bare patch of earth at the center of the mound shows signs of frequent fires. A successful *Spot Hidden* roll means that the observer finds some small, cracked fragment of bone, nearly pulverized. Anyone examining the mound making an *Astronomy* roll will realize that the mound itself is aligned with constellation Taurus's position in the sky on the Winter solstice and

§ This description is for how Witches' Hollow appeared before the events of the story of the same name. Afterwards it is likely that the farm was either repaired or, more probably, abandoned. Likewise the Potters appear as they would have been in 1920 when the story was nominally set, but that date can be shifted as desired.

THE WITCHES' HOLLOW MOUND

Though its precise origins are unclear, it is likely that the strange tree-covered mound located in Witches' Hollow was built by the Anakoke people, a tribe recalled only by a few archaeologists and historians. Once ranging up and down the length of the Miskatonic Valley, they had a dark reputation, frequently engaging in warfare against their neighbors. At some point before 1300 AD they were driven from much of their territories by other tribes, including the Pennacooks, Nashuas, Wamesits, and Misqats. Eventually even their stronghold on the Miskatonic was burned and the tribe scattered. What little is known about them comes from the stories of the tribes who united to exterminate them and from a few scattered archaeological surveys; investigators will need make an $\frac{1}{2}$ *Anthropology/Archaeology* roll or a $\frac{1}{4}$ *History* roll to know of this scant record.

Investigators who discover the mound will be hard pressed to learn more about it, at least from conventional historical and academic sources; there have been no reports of the site by surveyors or archaeologists. At best diligent research might uncover the diary of an early Morris Wheaton's monograph *Studies of the Indians of the Miskatonic Valley* (1883) includes a brief mention

of a site "near the Miskatonic River, west of Arkham" in which he had heard rumors of an Indian mound "similar to those I'd seen further west, past the junction of the Miskatonic and the Wynnaquate". Unfortunately (?) for Wheaton the owner of the property, "an ill-tempered and blasphemous rustic" refused to grant him access to the site and made rather dire threats against him.

Aside from the astronomical alignment of the mound and trees, a direct examination of the mound can uncover some additional information. There are indeed a large number of bones, animal and human, in and about the soil near the center of the mound, but most have been broken up into desiccated fragments smaller than a dime—human teeth are likely the first definitive remnant that investigators might uncover. The bones range in age from rather recent to nearly a century old; digging deeper into the center of the mound uncovers more intact remains over six centuries old. A full excavation of the mound would no doubt discover all sorts of Anakoke artifacts, particularly small carved shell tokens pieced to reproduce the constellation Taurus. Discovering human remains in the mound might cost 0/1d2 points of Sanity, particularly if those remains are recognized as recent.

that trees atop it mimic the configuration of the Hyades star cluster. The whole site is sacred to Hastur (as per the spell *Free Hastur*); sensitive visitors (typically those with a POW of 14 or higher or who have encountered Hastur or its related beings previously) find the spot uncomfortable and feel like they are being watched.

The Secret of Witches' Hollow

Augustus Potter was indeed a sorcerer who practiced various Mythos rites at his home and at a little-known Native site on his property. The wizard called down a bizarre and highly malign entity, which we will dub the Hyadean Horror. The thing served Potter for many years, doing his bidding and neutralizing threats to the magician until his death. Afterwards, by plan or accident, when Potter's distant Michigan relations took up residence in the house, the being possessed one of the new residents and controlled the rest of the family by means of its extensive magical powers to continue the unholy rituals that 'Wizard' Potter had conducted. To what exact ends this creature is seeking is unclear in the fiction and is left to the Keeper; they are no doubt entirely unwholesome.

The whole of the Potter family is under the domination of the Horror. It can reach into their minds at will and, if desired, can take direct control of their bodies should it wish. This central controlling intelligence can make the Potter family extremely dangerous if confronted, as they

are in constant communication via the Horror, allowing coordinated action surpassing any communications of the era. Normally the Horror lays dormant, half dreaming in the body of Emily Potter, but when it suspects danger it springs to malicious liveliness, directing its consciousness between the four Potters as well as directing its telepathic reach as any living being within reach. Should it detect some danger to itself or its control of the Potters, it will muster its resources to defend itself and its slaves. For a full description of the creature's powers, see below.

Scenario Seeds

Witches' Hollow might form the nucleus of a scenario or might simply be a sidelight encounter during a longer campaign. Keepers may employ one of these options or created their own:

- **The House Call**—a physician from Arkham was called to aid one of the Potters who had suffered a severe injury. While the doctor was able to save their life, they felt the oppressive sensation of being watched by the Horror and may confide in a friend—one of the investigators—about their experience. Soon after the doctor is killed, either by one of the Potters or perhaps even the Horror itself.
- **The Survey**—Professor Morgan, who has a passing interest in Native artifacts, might wish to have a formal survey conducted of the mound at Witches' Hollow.

The investigators might be dispatched, or if they are not academics, perhaps they are asked to look for one or more missing graduate students sent to examine the mound and ran afoul of the Horror or the Potters.

■ **The Lost Teacher**—Rather than encounter a helpful professor, the unfortunate Mr. Williams from the story “Witches’ Hollow” instead was waylaid and murdered by the Potters. The investigators are hired or otherwise involve themselves investigating his disappearance, eventually uncovering his connection to the Potter family and his terrifying run-in there just before his disappearance. Even after the Horror is driven back into the sky, Witches’ Hollow may be of interest to criminals, bootleggers, or unscrupulous types looking for a private spot to conduct business or unnatural research. Likewise, the mound, imbued as it is with supernatural powers, might attract more than just archaeologists, with groups like the Eye of Amara, Asenath Waite’s bohemians, or even the Arkham Witch Cult itself seeking to make use of the enchanted site for their rituals.

Statistics

THE HYADEAN HORROR,

a possessing monstrosity from the stars

[T]he thing with the feelers—slimy, rubbery, thing with the suckers on its feelers... Something other took shape—an incredible amorphous mass, only half glimpsed in the smoke, tentacle, shimmering, with a cold intelligence and a physical coldness that I could feel through the windows. The thing moved like a cloud above the now motionless body...

STR: 5d6+6* **CON:** 4d6* **SIZ:** 5d4+5* **INT:** 3d6+3
POW: 4d6 **DEX:** 4d6 **Move:** Flying 10 **Av. HP:** 15*
Damage Bonus: Av. +2d6?

WEAPONS: Tentacle 65%, 1d6+db plus -1d3 CON

Crush (if grasping with 2 or more tentacles), STR vs SIZ, as per drowning + 1d6 per tentacle per round, plus -1d3 CON drain per tentacle

ARMOR: Immune to mundane weapons while immaterial; 6 points of slimy rubbery hide. The Horror regenerates 3 HP per round.

SPELLS: Brew Space Mead, Contact Hastur, Free Hastur, Summon/Bind Byakhee, Unspeakable Promise; several spell-like automatic powers as well (see below)

SANITY LOSS: 1/1d4 if presence is sensed. 1d4/2d6+1 if seen

The Hyadean (*hi-AD-ee-an*) Horror is a monstrous entity sometimes summoned by worshipers of Hastur. The thing has some nebulous connection to that terrible god; some authors claim it is an offspring of Hastur while others suggest it is a miniscule antonymous fragment of the god’s power, freely given to worshippers.

The creature is generally immaterial, though it can manifest if it wishes. When in solid form it appears as a floating mass of vapors, roiling with shimmering opalescent tentacle-like wisps that phase in and out of solid form continuously.



There is no evident face or any other sensory organs, but if examined the tentacles appear to possess something akin to an octopi’s suckers. When corporeal it may attack with its sucker-covered tentacles, to batter or crush opponents at short range; the creature also drains blood and other fluids through its tentacles and can crush opponents it strikes with multiple tentacles. Once attached a tentacle can only be removed with a roll of STR vs. ½ the Horror’s STR or severing the tentacle, which requires at least 2 points of damage over its 6 points of slimy hide. The Horror may make 1 tentacle attack per round for every 5 points of SIZ.

The Horror has the following psychic powers:

Telepathy: unwilling victims may resist the thing in a roll of their POW versus the Horror’s. Anyone first touched by the thing’s mind will feel its presence (and the resultant Sanity loss), as above, as a sensation of being watched by some malign presence. The Horror may reach out to any mind at a distance of about a mile; those already touched by the Horror’s mind may be contacted up to a range of 10 miles in order to receive commands.

Host Possession: the Horror typically selects one human as its primary host. This unfortunate is entirely controlled by the Horror, their original personality almost entirely tamped down for the duration of the possession. To possess a primary host, the creature matches its POW versus the victim’s and entirely dominates their victim in their own POW days. Once home to the Horror, their victim undergoes a vile physical transformation, becoming swollen and bloated.

Witches' Hollow • The Hyadean Horror

Telepathic Control; a milder form of possession as above, but in this case the victim, having previously lost out in a POW roll may be possessed by the Horror for 10+POW minutes (less if desired). Thereafter they are subject to telepathic contact and temporary possession at will by the Horror.

When the Horror possess a human their stats are as per an Unspeakable Possessor (MM 103-4), save for a 2d6 point increase in SIZ. Those possessed by the thing usually become extremely, sometimes even superhumanly, fat, with greasy stringy hair and pallid or jaundiced skin soaked in perspiration.

The Horror is susceptible to certain protective magics; the Elder Sign is an effective ward against the Horror's telepathy and direct contact with someone possessed by the Horror or touched by its mind severs the connection. The creature will do all it can to avoid exposure to the sign as well. The effectiveness of other spells, such as Prinn's Crux Ansata or the Vach-viraj incantation, is left to the Keeper, but the Horror seems more vulnerable to these sorts of spells than other entities. ■

SOURCES

"Witches' Hollow" by August Derleth. The story, described by Derleth as a collaboration with Lovecraft, was first published 1962. Available in *The Watchers out of Time* among other books.

Scenario

The Queen of Night

by Chris Huth and Bret Kramer

The bloodline of Ann Whitlock, an Arkham witch killed by a mob more than two centuries ago, has long harbored strange powers due to the supernatural pact she made in the time of the Witch Trials. Since then, her descendants—all female and all haunted—have wended through Arkham society, a black line of suffering. One of them now has renewed the pact first made by Whitlock and wishes to create a witch-cult anew... beginning with her family. Surrounding each of these women is a web of misfortunes, some supernatural but most just the sordid inhumanity of man to woman. Every one of Whitlock's descendants will soon have to make a choice between terrible power and their humanity.

Keeper's Information

This scenario has two parts. In the first, the investigators try to uncover the perpetrators of a gruesome (likely occult) murder. The killers are Myrtle Moore, a descendant of the witch Ann Whitlock, and her devoted servant Maurice Willard, a local gardener and handyman. Evidence left at the scene allows the investigators to not only track down the murderous gardener, but points to the crime's underlying occult motivation. The investigators also learn of Moore's plans to create her own coven and that she hope to recruit other descendants of Whitlock.

The second part is more player-directed: the investigators seek out the three living descendants of Ann Whitlock, all the while be watched and possibly hunted by Myrtle, Willard, and Myrtle's hellish familiar. The descendants each present their own challengers, motivation, and relationship to the Whitlock Curse. One is trapped in a domestic nightmare by her insane husband. Another is an inmate in Arkham Sanitarium, bleeding dreams into patients and staff alike. The last scrapes by as a midwife, boarding among the garrets of French Hill. The investigators must convince them to refuse Myrtle's invitation to her new coven. If they don't, Arkham will become home to a new flowering of an old and evil seed.

Running the Scenario

This scenario is driven by investigator action and has no set-piece encounters or a specific end point. As such, inexperienced Keepers might view running it with some hesitancy. While this would be a challenging first scenario, with planning, the tale of the Whitlock curse can be fun for Keeper and players. When preparing to run this scenario, consider the following:

- **The Story You Want to Tell**—What sort of scenario do you want to run? Dark and brooding? Gory Mythos murder mystery? Focus on those elements that best fit with what you think builds that story. We have created a scenario heavily featuring thematic and historical elements of witchcraft lore and fiction—it is overstuffed with options. Choose those that serve you.
- **The Story Your Players Want to Live**—What sort of role do your players want for their investigators? Two-fisted PIs, kicking in doors and taking names? Academics accidentally uncovering trouble? Read the scenario and determine what best suits you and your players and accentuate those elements of the scenario.
- **Complicating and Simplifying Factors**—Knowing what sort of scenario you are going to run, determines how long you want it to be and how difficult you wish it to be. If the scenario seems too complicated, remove extraneous elements—have the police directly enlist the investigators, eliminate one or more Whitlock descendants, or have Joshua Endicott identify Willard or Moore. Change whatever you like, to streamline whatever you want.
- **Know the NPCs**—This scenario is all about the extended members of one family. Make sure to know each person you include well enough that you can improvise their response to the unexpected. A notecard for each NPC is a helpful tool.

The Whitlock Curse: An Overview

This scenario has a particular focus on several elements that it is important for the Keeper to have a clear understanding of before diving into the details of the point of the investigator's involvement. We have placed them here at the beginning of the scenario for the convenience of the Keeper as a utility in play.

The Master's Pact and the Whitlock Curse

Ann Whitlock made a special pact with a terrible and powerful being, which this scenario refers to as her 'Master'. The Keeper may decide who this being is (see opposite)—be it the Black Man, Azathoth, or some other alien power. In exchange for sacrifice and worship, the Master granted Whitlock her earthly desires—the love of one man, fertility, and health—for her as well as her children. These new powers were far from benign however.... The adoration she desired quickly soured into obsession, while she was fertile, all her offspring would be female, a dangerous prospect in the Colonial era. Lastly, she and all her likewise enchanted descendants would be psychically linked to the Master through their dreams, and within that lay the truest madness.

All the descendants of Ann Whitlock are biologically female, and are cursed with the following characteristics:

- A very high POW (16+1d3)
- Exceptional regenerative ability; they heal 1 HP per day without medical treatment. They will also regenerate from all non-fatal injuries, eventually, though scarring and disfigurement are possible depending on the injury. They also resist illnesses and poison as if their CON was 6 points higher.
- Magical sensitivity an instinctual awareness the POW of other individuals. They will become aware of anyone with a POW of 15 or higher, regardless of concealment or skill such as *Sneak*, though the identity of the individual will not be known. They will also be instinctually aware if they meet another Whitlock descendant, though they will only sense some sort of connection rather than gain any specific knowledge of their distant ancestor.
- A supernatural attractiveness to men regardless of APP; certain weak-willed men (typically with a POW less than 9) may become hopelessly fixated upon them. Interpersonal skills used on men, such as *Persuade* or *Bargain*, gain a +25%.
- Women have an inverse reaction, feeling an inexplicable dislike of her descendants. All interpersonal skills suffer a penalty of -25%.



- Dark and disturbing dreams, as they are haunted by nighttime visions of Ann Whitlock and her Master. These dreams typically manifest around puberty and continue for the rest of their life; for some they are a nuisance, for other they are debilitating. Those so afflicted tend to end up embracing their witch heritage, turning to drugs or alcohol to quiet the dreams, turning to religion, or going mad. For all their terrible imagery and intimations of a monstrous world, the dreams have a practical purpose: they convey the knowledge of how to renew the Pact and reveal places where the Master's power is strongest.
- The daughters of the Whitlock line have innate access to a repertoire of spells, foremost among these is *Contact the Master* (see page 78); other spells include—*Alter Weather*, *Birth Familiar* (see page 45), *Bless/Blight Crops*, *Cloud Mind*, *Dominate*, *Heal/Lame Animal*, *Implant Fear*, *Send Dreams*, *Stop Heart*, *Suckle Familiar* (see page 45), and *Witch Eye* (see page 31). Other powers are possible, depending on the POW and personality of the Curse-bearer. If an investigator bears the Curse (see page 108) but have pre-existing statistics that don't quite match those above, then they can manifest spontaneously, perhaps one per session of the scenario, or after coming into contact with the Bowl, the Shroud or another bearer of the Curse.

DRAMATIS PERSONAE

This scenario has a large number of NPCs, living and dead.

THE WITCH LINE AND ASSOCIATES

- **Ann Whitlock** — Progenitor of the witch-line. Hanged as a witch in 1704 (page 92).
- **Samuel Abbott** — Employer of Ann Whitlock, and presumed father of her daughter Sarah Whitlock (page 92).
- **George Edward Moore** — Father of Myrtle, Amelia and Lillian. Murdered by Maurice Willard (page 95).
- **Gertrude Moore** — Née Lowe, the mother of Myrtle, Amelia and Lillian. Sister of Cornelia. Murdered by Maurice Willard (page 95).
- **Myrtle Moore** — Descendant of Ann Whitlock who has rediscovered the pact which grants her the full powers of her ancestor (page 96).
- **'Phillips'** — Moore's avian familiar, formerly James Phillips (page 97).
- **Cornelia Lowe** — Myrtle's unsociable aunt, who works as a midwife (page 102).
- **Amelia Purcell** — Née Moore, she is Myrtle's elder sister, who was 'rescued' by marriage to an abusive businessman (page 104).
- **Lillian Moore** — Myrtle's younger sister, who sits catatonic in Arkham Sanitarium (page 98).
- **Dolly Smith** — Lillian's child, a secret known only to Sanitarium staff (page 102).
- **Maurice Willard** — Lunatic gardener; devoted to Myrtle, whom he knew since her childhood, when he murdered her parents (page 108).
- **Irvin Purcell** — Amelia's husband. Controlling, and unappreciative of strangers talking to his wife (page 105).
- **Bernice Przybylski** and **Christina Neuhold** — Maids in the Purcell household (page 106).
- **Dalton Crenshaw** — Amelia's former piano teacher (page 107).

ARKHAM SANITARIUM

- **Florence Carter** — Paranoid patient at the Sanitarium. Loathes Lillian and plots against her (page 100).
- **Robert Caswell** — A Sanitarium patient suffering of severe mental retardation. A disciple of Lillian (page 100).
- **Dr. Paul Fernald** — A psychiatrist at the Sanitarium; unconsciously fixated on Lillian (page 100).
- **Edwin Hanaway** — Pyromaniac, sociopath, and disciple of Lillian (page 100).
- **Lewis Humphrey** — Senile Sanitarium patient and Lillian's (unknowing) mouthpiece (page 100).
- **Angus "Gus" Worthy** — Orderly at the Arkham Sanitarium. Raped her and is the father of her daughter Dolly (page 100).

WITCH VICTIMS

- **Brian "Doc" Overton** — Laborer from Bolton and Myrtle Moore's latest victim (page 83).
- **Sven Berglowe** — Laborer from Bolton; the witch's first victim (page 86).
- **Joe Collins** — Arkham laborer; the witch's second victim (page 88).
- **Benjamin Patey** — Slumming Arkham dilettante; the witch's third victim (page 89).
- **Jim Phillips** — An enemy of Maurice Willard; murdered and transformed into Moore's familiar "Phillips" (page 97).

OTHERS

- **Joshua Endicott** — Farmer who interrupted the sacrifice on Robbins Hill (page 81).
- **Det. Ray Stuckey** — Arkham Police detective assigned to investigate the Robbins Hill murder (page 84).

Who is the Master?

"He is not an evil god. He is a god of knowledge, willing to teach you anything want to know. He would teach a good person naught but good things, but he would teach an evil person evil things. And what man can say he has no evil in his soul? He is worse than an evil god. He is a god who does not care."

— Mother Bishop, *H.P. Lovecraft's Dunwich*

The identity of the witch's Master is not directly relevant to the scenario, but can be used to tie it in with other scenarios either past or planned. If the campaign also features Keziah's contemporary Witch-Cult, details of the ritual might reflect the shared identity of their patron—or, if the details differ, reflect a break in the Colonial Witch-Cult as Keziah's branch and others looked to different Great Old Ones for power.

Possible identities for the Master include:

- **Nyarlahotep** in the form of the **Horned Man**, traditional master of the Witches' Sabbaths. This connects her with the Believers in Dunwich, (see *H.P. Lovecraft's Dunwich*) as well as English druidic survivals.
- **Nyarlahotep** in the form of the **Black Man**, the same mask as known to Keziah Mason (see *H.P. Lovecraft's Arkham*). Ann Whitlock had much more Earthly motives than Mason, however, and sees no benefit in gates or alien worlds.
- **Mormo**, goddess of witches, perhaps referred to by the witches as Artemis or Diana. Her bowl may have come from silversmiths in New Amsterdam instead of Newport, and a branch of the witch-line might have flowered there too.
- **Shub-Niggurath**, who bestowed the blessings of the Pact in one of the many forms of its mutagenic Milk. Witch-line members taking on the Pact might even

NEW SPELL: CONTACT THE MASTER

This variant of the spell *Contact (Deity)* was learned (and possibly created) by Ann Whitlock and is instinctually known to her descendants. It is used to imbue the caster with the power of the Master, allowing the caster to learn new spells, gain supernatural insight, and, when cast at the turning of the season, increase the POW of the caster.

In advance of the spell, the caster needs to specially consecrate a vessel in the name of the Master. Any sort of bowl or cup can be used, so long as it is used to catch the blood of a human sacrifice after the caster inscribes in their own blood a prayer to the Master in the vessel. Afterwards the symbols, written in Tsath-yo, can be faintly detected within it. Crafting such a vessel requires 1 point of POW.

When the Pact is cast, the vessel is filled with a mixture of wine, crushed belladonna berries, and a few drops of the caster's blood. The caster and anyone joining in the spell drink from the vessel and enter a trance-like state. The remaining potion is given to the selected sacrifice who is then after disemboweled in the name of the Master. The vessel is then used to catch the blood of the victim. Anyone present who has drunk the potion can then be marked by the blood of the sacrifice, allowing them to make the Pact themselves (see below).

Anyone who has taken the Pact or is marked with the victim's blood will have a vision of the Master. This costs ½ of the Sanity that would result normally from seeing the entity. During this encounter spells or information may be granted and, if cast at the turning of the Season, each person who has taken the Pact may gain 1 point to any statistic desired. Those who have not yet taken the Pact may also do so; this costs 1 point of POW. The Keeper adjudicates any statistic increases; those that

exceed human norm should likely result in some related abnormality and come at a price—an STR of 19 might cause weird, unnaturally pulsating muscles beneath flaky, almost reptilian skin,—as well as allude to the identity of the Master (see page 77). Those who take the Pact but are not part of the Whitlock line will also now bear some sort of mark of the Master, an insensate patch of skin similar to a *blew spot* (see "Marked by the Devil" on page 50).

For those who are present without having taken the Pact witness the exchange with the Master in a dreamlike state, hazy and disjointed moments of clarity divided widely by terrifying hallucinations and weird voices from the darkness. Anyone witnessing the Pact spell but not drinking the potion loses 1d3/1d6+1 points of Sanity for the sacrifice; a weird thickening of the air just afterwards requires a *Spot Hidden* roll to catch a glimpse of strange shapes or unknown stars on the periphery of vision, this costs 0/1 point of Sanity. This lasts for but a moment for anyone not drinking the potion, typically but 1d3 combat rounds, although the preliminaries of the spell take at least 10 minutes.

Participating in this ritual costs 1d4+1/2d6+2 points of Sanity. Performing the necessary human sacrifice requires a failed Sanity roll to do so and thus requires the higher cost. (The Sanity cost may be lowered or raised depending on the circumstances of the sacrifice—a helpless infant or child should cost more while a dying or voluntary sacrifice might cost less. If the victim is known the cost should also be increased or lowered depending on the nature of the relationship). The spell also costs 1d4+1 Magic Points, per person. Those joining in the spell suffer no lingering effects from the potion.

make manifest the Milk from within themselves—meaning they could become conduits for the Black Mother. In this case Maurice Willard is likely been transformed into a Blessed of Shub-Niggurath.

- A **lloigor** ("The Watcher in the Valley, from *Tales of the Miskatonic Valley*), sleeping beneath Robbins Hill. If this is the case, Maurice's marks of devotion are venomous tentacular appendages which he hides under his shirt and an eye patch, while the farms around the hill are blighted and ill-cared for.
- **Tsathoggua**, the Sleeper Below. Ann Whitlock stumbled on some fragment of Hyperborean or Valusian lore (see *H.P. Lovecraft's Dunwich*).
- A self-derived projection of **unconscious psychic powers** tapping into the collective unconscious. In this case, the visions of the Master are fragments of Ann Whitlock's psyche encrusted on those of her descendants.

Timing

The date for this scenario is assumed to be some time in 1928, reflecting the default campaign start for Lovecraft Country. If the scenario is being set in another year the dating of more recent events, particularly the birth-dates of Myrtle Moore and her sisters, would need to be changed so that their ages remain roughly as they are given in the scenario.

Timeline

- 1692** Ann Whitlock is charged with witchcraft
(May): and arrested.
- 1692** Whitlock freed. She returns to the service of
(Nov): Samuel Abbott.
- 1696:** Sarah Whitlock, Ann's daughter, is born.
- 1704:** Ann Whitlock is murdered by vigilantes.

- 1874: Francis Hoyt murders wife and 3 children.
- 1878: Gertrude and Cornelia Lowe are born.
- 1904: George Moore meets Cornelia Lowe. Gertrude marries George Moore.
- 1903: Amelia Moore is born.
- 1904: Myrtle Moore is born.
- 1907: Lillian Moore is born.
- 1919: Lillian Moore unsuccessfully attempts to call up the Master.
- 1920: Gertrude and George Moore are killed. Moore sisters become wards of the state.
- 1926: Myrtle, following visions in her dreams, begins investigating her family's history and discovers her relationship to Ann Whitlock.
- 1927: Myrtle follows the dreams to the burial spot of Whitlock and recovers her remains. She successfully calls up the Master, beginning a cycle of sacrifices.

Witches' Sabbats

Traditionally witches held the following days as sacred:

<i>Yule</i> [†] Dec 20-23	<i>Midsummer</i> [†] June 19-23
<i>Imbolc</i> Feb 2	<i>Lammas</i> Aug 1
<i>Ostara</i> [†] Mar 19-22	<i>Mabon</i> [†] Sept 21-24
<i>Beltane</i> May 1	<i>Samhain</i> Nov 1

The exact day on which certain sabbats fall (†) depends on the lunar rather than solar calendar. Consult a historical calendar for the exact date these holidays fell in a particular year. For Overton's time of death, select the one that best fits the timeline of your campaign. The previous three murders took place on three previous 'corners of the year' which mark the traditional change of season. Therefore, if you decide the scenario starts on or immediately after Samhain, then the previous murders took place on Lammas, Beltane and Imbolc, each roughly 3 months apart.

Involving the Investigators

The most likely hook for any investigator is Myrtle's spate of human sacrifices. A gruesome ritualistic murder is bound to perk up the ears of even the most resolutely mundane investigator. The killing is the talk of the town. Rumors swirl throughout Arkham, as the police attempt to quash the details of the crime, and reporters from even from Boston arrive to report of the case.

If you want to use a more specific or plausible motivations for investigators, here are some options, divided by occupation:

- A **doctor** is called upon to examine the murder victim, the regular medical examiner Ephraim Sprague (A118) being unavailable.
- **Academics** and respectable **occultists** are called upon to opine on one aspect or another of the murder's apparent occult elements.
- **Antiquarians** or **historians** are asked to identify the artifacts found on the scene.
- **Journalists and writers** are assigned (or drawn) to the case, either to report on it or for inspiration. When in doubt, the editors of *Engima* magazine are always, for some reason, in need of new writers.
- A **private investigator** is hired by the Patey family (see Previous Murders, page 89), once Overton's identity becomes known, to see if his murder is linked to the disappearance of their son in similar circumstances three months ago. Or, if the contemporary Arkham witch-cult features prominently in the campaign (and the Keeper's future plans), William D. Johnston (A1007) may indirectly hire a private investigator to identify the perpetrator.
- **Police and other law enforcement officers** might be assigned the case.
- Finally, it is also possible that the investigators themselves (assuming it is plausible for one or more of them to be wandering near the murder site, at night, with a gun) are the ones to interrupt the ceremony. While this is certainly the most dramatic way to begin things, the Keeper would need to prepare the encounter carefully so that a lucky shot does not short-circuit the whole scenario.

The Murder

The victim, Brian Overton—a laborer from Bolton—was bound at the wrists and ankles, held over a bowl, and disemboweled, at around 2 AM on Robbins Hill. Myrtle Moore and Maurice Willard did not gag Overton, assuming the hill was too distant from any habitation. Unfortunately for the pair a nearby farmer, Joshua Endicott, spotted their lantern and arrived to investigate. Moore and Willard heard his approach and fled before he was able to reach them, though he did fire a shot as they fled. After spotting the body Endicott telephoned the police, who arrived and searched the surrounding area for the killers. Aside from the remains of Overton, they discovered an antique silver bowl and a discarded piece of ancient linen, which had been worn by Moore.



The Murder Site: Robbins Hill

Sometimes also spelled “Robin’s Hill”, it is a small prominence east-northeast of Arkham, north of Water Street just before it becomes Martin’s Beach Road. The hill itself sits on the boundary line between the Endicott and Wallace farms and is a jumble of substantial granite boulders and other moraine left by the glaciers. It is covered by scrub trees and brush and is about forty feet above the surrounding farmland. The nearest road is almost half a mile away. There are several rough trails up the slope, formed by local children who use the site for play.

Immediate Aftermath:

Investigators who visit Robbins Hill within the first 24 hours after the crime will find it patrolled by a pair of Arkham Police officers; more should they arrive that morning.. Unless the investigators have some official justification for being there, they must make a *Law*, *Persuade*, or *Fast Talk* roll to be permitted to examine the area. Under no circumstances will they be allowed to take away any substantial piece of evidence.

The area contains the following clues:

- **The ‘sacrifice’ stone:** The stone upon which Overton was murdered is an irregular slate slab, still dark with his blood, and weighting over a ton. Even after his body is removed by the medical examiner, bits of tissue can be found lodged in crevices in the irregular stone.

The whole area stinks of blood, sulfur, and (more faintly) of ozone. There is an obvious mark left in the blood where the bowl sat. There are also four candles. Beneath each can be found crudely scratched symbols—an *Occult* roll will recognize them as the symbols for Virgo, Sagittarius, Gemini, and Pisces. (These correspond to the astrological signs during each of Moore’s murders.) The police have not noticed the symbols beneath the candles. Examining the candles will also note, with an *Idea* roll, that there is wax from multiple candles here, some of which is definitely many months old. The candles themselves are mundane.

Overton himself was bound to two heavy branches wedged into rocks at either end of the slab. His body was aligned north-south, with his head pointing south. The worn hempen rope is of a common type with soil embedded in the fiber. The knots were secure and well-tied.

Forensic examination can match the blood to Overton. Anyone inspecting the blood that makes a *Spot Hidden* roll will find dried flecks of blood in crevices in the stone. A *Medicine* roll will verify it as human, though how long it has been than cannot be determined precisely.

A *Spot Hidden* roll will also find a bloody striped feather trampled in the mud. A *Natural History* or *Biology* roll suggests it came from an owl or similar bird, although it is unusually large and its markings are unlike any native species.

This scene of viscera costs 0/1d3 points of Sanity to examine closely.

- **Footprints:** There are numerous footprints around the slab, and to and from the site. A *Track* roll can sort out several groups of footprints—Moore and Willard, Endicott, and the police. Endicott’s tracks match the story he provides. The tracks of the police suggest a rather cursory examination of the site. Moore and Willard’s path to and from the site can be followed, leading off to the nearby Wallace farm. Drag marks indicate that Overton was carried to the murder site, sometimes carried by the pair, sometimes pulled by one of the pair. In their flight, the pair split but rejoined before reaching the farm. The general SIZ of each of the pair can be determined (+/- 1 point on either side) and, based on the shoes, there was a man and a woman.
- **A bit of viscera:** Anyone examining the general area that makes a *Spot Hidden* roll will notice a few drops of blood on the ground several yards from the slab. Above on a high branch, perhaps 20 feet up, something glistens. A *Climb* roll allows an investigator to reach the spot, where they find a short section of human intestine draped over the branch. The piece, about two feet in length, has been cleanly cut on one end and roughly torn on the other. Along the branch, which is too thin for anyone greater than size 4 to sit upon without breaking, are a few weird markings in blood, not quite a claw, not quite a hand. The roughly torn

end almost looks to have been bitten through. Finding this costs -0/1 points of Sanity.

- **The Wallace Farm:** The nearby homestead has been abandoned for several years; the house remains securely boarded up. The tire marks from Willard's truck can be discovered, though the precise model cannot be determined.

Any piece of evidence that cannot be immediately identified—such as the symbols or feathers—can be done so later with a *Library Use* roll should the investigators seek to learn more about that item. Likewise anything initially overlooked by the investigators might later be discovered by the police who might share their discovery with them.

Later Visits

Should the investigators visit, or revisit, the site after about 24 hours, certain clues will be harder to spot. *Track* rolls will be at ½, the truck tracks at the Wallace farm will be obscured several visits by the Essex County sheriff (who are keeping any eye on the property under the incorrect assumption the killers might return to the site), and the bit of intestine will be carried off by wild animals. After two days Rev. Armbruster of the Arkham Congregational church (A817) and several congregants including Endicott come to the site to pray. Afterwards, Endicott washes off the slab, knocking off the candles, and making the dried blood harder to find (½ *Spot Hidden*).

Interview: Joshua Endicott

Endicott, age 58, is a stereotypical Yankee farmer, laconic and stubborn. Nevertheless, he is horrified at the thought that someone has been murdered on his property and feels shamed that he was not able to save Overton. He will answer questions from respectable parties but will ask not to be identified in the press.

WATCHED BY THE WITCH

Phillips, Moore's bird-thing familiar, keeps watch over the murder site on Robbins Hill for one or two days after the murder. The creature was first told to recover the shroud and bowl from the murder scene and then is later instructed to monitor the police to determine what they discover. Within a day Myrtle knows that the Arkham Police have both the bowl and the shroud and that Detective Stuckey has been assigned the case. Take note of which investigators visit the murder site, what they say, and if they reveal any information of use to Myrtle. Allow a *Spot Hidden* roll to each investigator to gain the sense that they are being watched; at most they might catch a glimpse of a large bird flying away, and will not get a good look at Phillips.

Endicott had suspected that young people had been using Robbins Hill for their rendezvous—he assumes Miskatonic University students—and had been keeping an eye on the spot for the past few months. The night of the murder, he was awoken around 2 AM by what sounded like screaming and spotted a light on the hill. He hurried to the site, taking about twenty minutes. Near the summit he could hear several voices speaking, possibly singing—a man, a woman, and possibly a child. He could not recognize the words they were saying, but suggests it was something foreign. When he was almost in sight of the top he heard a terrible shriek and then the singing stopped. As he reached the small open area near the slab, he spotted the body of Overton and could see two people running off through the trees. He raised his shotgun to fire but as he did so an owl swooped down at him, causing his shot to go wide. He tried to shoot the bird but it flew off. After confirming Overton was dead, he ran back to his farm to call the police. They arrived a little under an hour later.

Endicott is shaken; a *Psychology* roll reveals his guilt. He will mention his plan to have his minister bless the site as soon as possible, “for the sake of that poor young man.” If told that others had previously been killed on Robbins Hill, Endicott will sink into a deep depression.

Physical Evidence

Brian Overton's Body

Overton's remains will be taken to St. Mary's hospital for an autopsy, which will be performed by Ephraim Sprague (A118), unless an investigator is assigned the case (as per 'Introducing the Investigators' above). Dr. Sprague is competent, if rather unimaginative, and will generally dismiss suggestions of occult powers unless he is presented overwhelming evidence. When interviewed he should be in the midst of testing for nightshade poisoning by administering drops of Overton's blood to the eye of a dog and watching for signs of pupil dilation.

An autopsy of Overton finds the following:

- At least two different blades were used. The first was a double-edged blade 5” or 6” in length, which was used to puncture the abdomen and make a cut across the stomach. The viscera was removed from the abdomen and then cut from the body using some sort of heavy shears.
- Bruising suggests he was bound at his hands and feet for some time. A few bruises on the back suggest he was carried between two people and probably dropped hard at least once.



- The victim was violently struck once on the head immediately prior to death.
- Scattered scratching around abdomen and on chest postmortem, likely by a large bird scavenging body before the police arrived.
- Overton was suffering from nightshade poisoning, likely fatal. This was determined due to his physical appearance and confirmed by animal testing.
- Stomach contents consisted of some traces of food eaten previous day along with a volume of wine. Animal testing of the wine confirmed presence of atropine. Alcohol also detected in blood in amounts suggesting mild inebriation at time of death.
- The cause of death was loss of blood due to a severe abdominal wound. Overton died between midnight and the time of discovery.

The Bowl

A silver bowl of antique make, it was used to collect Overton's blood as well as some of his organs while he was being disemboweled. The human remains were given over to the medical examiner's office but the bowl, still blood-caked, is held as evidence at the Arkham Police Station (A228). There it sits, wrapped in a handkerchief, on a shelf.



The bowl is 15" across, 5" deep, with a rimmed bottom and a pair of engraved handles. The basin is divided into eight panels, two panels bearing an identical coat of arms. The handles are stylized human figures made up of leaves. There is a small marking stamped into the bottom of the bowl—a diamond surrounding the letters I and N. Should the gore be removed, a *Spot Hidden* roll will notice a circle of curious symbols faintly etched (perhaps with acid) into the bottom of the bowl. A $\frac{1}{4}$ *Occult* roll or a *Cthulhu Mythos* roll will identify the characters as Tsath-yo. Should someone be able to translate the language of the Hyperboreans, they will recognize them as a prayer to Whitlock's Master.

Detective Stuckey, who is in charge of this murder investigation, will contact Elliot Waite (A423), the goldsmith and George Tillinghast (A418), the antiques dealer, asking them their professional assessment. One or both men might contact investigators with a particular expertise in Colonial history or silversmithing, as the bowl is outside of their usual line of interest. From either man, Stuckey learns that the bowl is an antique and rather

POTENTIAL FUTURE RITUAL SITES

The Robbins Hill site having been discovered, Myrtle is forced to find a new site for her sacrifices. Any of the following places near Arkham possess the appropriate historical and supernatural potency to serve as a replacement, though those marked with a † are problematic.

- † **The Unvisited Isle (A401)** – Popular with Keziah Mason, this is by far the most exposed potential replacement site. Recent arrests of Miskatonic University students there make it less tempting.
- † **Hangman Hill (A404)** – The site of Goody Fowler's lynching, the summit of Hangman's Hill is definitely imbued with significant magical energies, although considering the timing of the witch-spirit's manifestation, it might be rather crowded with ghouls and worse.
- † **Meadow Hill/Split Rock (A1007)** – Still used by Arkham Witch cult – and having been recently the site of arrests by the Arkham police, this site is potent but not ideal.
- **Elm 'Mountain'** – Southwest of Arkham, this rise was once the home of the Carter Mansion (A1003) and on its slopes is the so-called Snake's Den (A1004). It is remote and isolated; the summit is broad and lightly forested.
- **Aylesbury Hill (A1016)** – This lesser-known spot has the advantage of being even more isolated than Elm 'Mountain,' though the State Patrol does periodically send a car by the old, neglected cemetery near the summit to scare away vandals.

valuable but he has not conducted the necessary leg work to discover the bowl's origins.

A *Library Use* roll at an appropriate library can determine—via the maker's mark on the bowl's bottom—that the bowl was made by James Noyes, a Newport silversmith who worked between 1677 and 1709. Alternatively *Library Use* roll can identify the coat of arms on the bowl as belonging to the Abbott family, a prominent family in Arkham and Bolton from the colonial era. Should an expert on colonial-era silver be consulted (the nearest ones are in Boston) they can—in two or three days—determine the specific provenance of the bowl, prepared as part of the set made for the wedding of Samuel Abbott and Elizabeth Birch in 1684. If shown the coat of arms, Mr. Peabody of the Arkham Historical Society will immediately identify it as belonging to the Abbotts.

The bowl is not inherently enchanted but a vessel of this sort is required for Moore's ritual magic; see "New Spell: Contact the Master" on page 78 for more information.

The ‘Cloth’

The cloth found on the trail near the murder site is a long piece of *cerecloth*, a type of linen embedded with wax. The cloth is about twelve feet long and four feet wide. It is clearly very old and has been roughly handled, with holes and snags scattered across the surface of the cloth. The whole of the cloth has a brownish stain (due to prolonged immersion in the water of the Capwell Bog; see “Ann Whitlock’s Grave” on page 96) and large sections stained darker brown. These darker stains are blood, some very old, some new. The cloth was discovered by the first officers on the scene at Robbins Hill, a few dozen yards from the murder site, snagged on a bramble.



A *Library Use* roll or a $\frac{1}{2}$ *History* roll can determine that the cloth is in fact a shroud, likely made in the 18th century. In that era bodies were usually buried wrapped in a shroud rather than clothed—an *Occult* roll notes this is why ghosts are often represented as a floating sheet.

With a laboratory analysis, the stains can be confirmed to be blood, of at least three different types. The oldest stains form a pattern suggestive of a human face bleeding from the eyes and mouth. The shroud, aside from the earthy smell of mud and the iron smell of blood, has a faint hint of bay leaves; an *Occult* roll notes

that in colonial New England, bay leaves were considered a ward against witchcraft.

The shroud is imbued with the psychic residue of Ann Whitlock and anyone who touches it may be exposed to her influence; see “Grave Visions” below for details.

Initial Research

Once the investigators become aware of the Overton murder, they have a number of potential leads that they might follow.

Brian Overton

As the *Arkham Advertiser* will report, Overton is a 26 year old graduate student at Miskatonic University, with the school’s geology department (see *Miskatonic University* p. 111-2). A native of Georgia, Overton has lived in Arkham for the past six years while attending school; his family is horrified by his murder but cannot provide any useful information to investigators. Overton lived in a house on High Street, one owned by the University and rented to reliable graduate students. His housemates can relate that Overton was last seen at an off-campus ‘social’ held by some members of the University’s ‘Bohemian’ set at the shuttered Dunham Brickyard (A512); they can also refer the investigators to Miss Constance Edmund, the young lady that Overton was to attend with.

GRAVE VISIONS

Anyone touching the burial shroud of Ann Whitlock is at risk of psychic attacks from the witch’s disembodied spirit, typically in the form of horrific nightmares. These visions usually take the form of sleep paralysis, sometimes called a ‘night hag’ attack. Victims awaken in their beds, unable to move, but aware that a shroud-wrapped figure is standing over them. After a moment of unspeakable dread, the thing is suddenly pressing down atop their chest or strangling them with its dripping, leathery hands. Whitlock’s face remains hidden, but her tannin stained corpse is unmistakable beneath the shroud. After a long, terrifying moment, the victim awakens in their bed, sweat soaked and gasping for air. The Sanity cost of this attack is -0/1d2 points.

Once Myrtle recovers the shroud, she may use its power against anyone who she possesses a token—hair, blood, or toenails, or an item frequently in contact with victim, such as a ring. She uses Phillips or Willard to acquire such items; assume such a mission will be successful unless the investigators keep their rooms

under a constant guard. Allow investigators a *Spot Hidden* roll to notice some evidence of the theft.

Myrtle’s may use the shroud to attack her enemies; the Keeper should carefully consider the risk it poses to investigators. Typically Moore will attempt to cast *Implant Fear*, to intimidate, or *Stop Heart*, to eliminate, opponents. Either spell manifests roughly like the ‘night hag’ dream above, though the corpse of Ann Whitlock might utter a short warning or message on behalf of Myrtle. Also, in the case of the later spell, Whitlock will pull back the shroud from her face, revealing her water-browned skull, taunted flesh, and black, eyeless sockets (-1/1d3 points of Sanity). Sanity costs of these spells are as per the rulebook.

If the Keeper desires, the malign influence of the shroud can be blocked via folk magic: the afflicted investigator may prepare a witch bottle (see page 55) which will shield them from the influence of the spell so long as they sleep in a house so protected.

THE ARKHAM POLICE

As mentioned previously, Detective Ray Stuckey is assigned the case. Stuckey is a possible investigator, though he is on the take from Arkham mobster Danny O'Bannion. While the specifics of this deal are not generally known, Stuckey has a mixed reputation. Nevertheless, as the gruesome nature of the murder causing pressure from his superiors to solve the case, Stuckey will work diligently, if not skillfully, to solve it.

Stuckey can serve the Keeper to complicate, simplify, or expedite the scenario for investigators. At the start of the scenario, Stuckey is assumed to possess the following pieces of information on the Robbins Hill murder:

- The identity of the victim and his last known whereabouts.
- A general understanding of the cause and time of death.
- A full statement from Joshua Endicott.
- Awareness that a man and woman were likely at the scene and departed together in a light truck.
- Has viewed the bowl and shroud (and is subject to attack) and contacted experts for more information.

Within a few days Stuckey should have gained the following information:

- Brian Overton's background and a timeline of his activity until his disappearance, including his attendance at the party at the Brickyard.
- Basic information about the bowl and shroud. Stuckey wrongly assumes these to be a dead-end, though he does contact local pawn brokers for anyone selling old silver in case the murderers had stolen it as part of a collection.
- A description of Willard's truck, which is shared with patrol officers, who are on the lookout for it.

The detective will, for a time, mistakenly focus on the MU Bohemian circle, until abandoning that theory in favor of the unknown truck driver. Eventually Stuckey will track down Maurice Willard and have enough evidence to arrest him for the murder of Brian Overton. Depending on the circumstances and the needs of the scenario, Willard may or may not face trial. At no point does Stuckey discover a connection between the Overton murder and the other killings carried out by Moore and Willard, unless the Keeper should determine otherwise. Stuckey should serve as an agent to propel the scenario rather than an investigator replacement.

Overton's advisor was Dr. Moses Jackson who is unfortunately elsewhere conducting an oil field survey. Department Chair William Dyer reports that Overton was a dedicated and studious young scholar in good standing with the department who previously assisted in fieldwork with his advisor, as well as serving as an aide for the Archaeology department's while still an undergraduate. The faculty uniformly speak well of him.

The Old Brickyard (A512)

The Dunham Brickyard, closed since 1912, is the site of occasional mixers hosted by some of the school's more adventurous students, paying off the Finns, the Irish gang that nominally controls the place. Its isolation and lack of nosy neighbors allows for drinking and dancing without having to resort to a trip to Fenner's Roadhouse or Boston. There are unfortunately few traces of the party that remain here to be found. While the gate is padlocked, there are several substantial gaps in the fencing that allow anyone under SIZ 16 easy entrance to the yard. An *Idea* roll suggest the party was held in the larger of two office buildings, as half-burned trash remains in a nearby kiln. Should investigators have a good description of Willard's truck (see below), they may discover fresh tire tracks from it in the cinder-covered alley adjacent to the brickyard on River Street. Sometimes one or two younger Finns might be found here; while they did not attend the party, they might know a bit of what happened from one of the older boys. Should investigators fail to find leads elsewhere, Hiram the Junkman (A511) resides across the street and might have seen Overton's abduction and provide a description of Willard and his truck.

Constance Edmund

Miss Edmund, age 20, is a senior at Miskatonic and the youngest niece of University Vice-President David Edmund, a fact that she use to her advantage. If caught between classes, Constance is a quick-witted young woman straddling the line between flapper and her parents' more traditional notions of propriety. A student of French literature, she appreciates the Bohemians and is a casual acquaintance of several members of the circle but she does not regularly attend their activities. She had been seeing Overton, casually, and they had agreed to meet at the Brickyard for some dancing and perhaps a... walk. Constance arrived late and once there she spotted Overton with a woman (Myrtle Moore), perhaps his age or a little older, in a secluded corner. Before she could reach him she saw the pair kissing, at which point she departed, angrily.

Overton's murder has been a painful blow to Miss Edmund as she blames herself for not at least attempting to speak with Brian and thus (somehow) causing his death. No one she knew at the party knows the name of the woman Overton was with, but several partygoers reported the pair left soon after, with Brian having apparently had too much to drink. Further investigations can discover

MURDER AT ROBBINS HILL

KILLERS FLEE SCENE!

by Willard Peck — Exclusive for the Arkham Gazette

The Arkham Police report a shocking scene at Robbins Hill east of the city where a young man was murdered by person or persons unknown. The unidentified man was apparently bound at the hands and feet and killed most savagely with a knife near the topmost point of this otherwise unremarkable rocky rise just north of the Martin's Beach Road. The police were alerted to his horrific crime by Joshua Endicott, a nearby farmer who had gone to investigate possible trespassers at the site, which sits little more than half a mile from his farmhouse. When he arrived on the scene, the killer had fled, leaving behind the remains of an unknown man in his early twenties.

Mr. Endicott reports that the boulder-strewn hill, which lays on the boundary of his property and an adjoining farm, has sometimes been the site of juvenile mischief and that he sometimes has found evidence of campfires near its peak. "I have more recently been witness to lights moving on the hill at night and have endeavored to chase off any trespassers," said Mr. Endicott, adding, "and several months previously I posted signs after I found evidence of a large bonfire." While he was not able to see the killer himself, he does report he heard words in a foreign language being spoken. According to Mr. Endicott he fired a shotgun in the direction of the killer or killers once he discovered the gruesome scene at the summit.

"This crime will not go unpunished," says Chief of Police Asa Nichols, in an interview with the *Arkham Gazette*. He went on to add that a detective has already been assigned to the case and that an examination of the body will be undertaken by the end of the day, so that the most evidence can be recovered. The murder scene remains closed to the public while the Arkham Police examine the area for any additional evidence as to the identity of the murder victim or his killers. Evidence from these killers has already been recovered by the police which should help discern the identities of these savage criminals. Sources close to the Police report that these items include a silver vessel of antique make and a battered piece of cloth apparently soaked in the victim's blood.

Due to the shocking nature and brutality of this crime, the Massachusetts State Police Commissioner Foote's office has been contacted in the event that a wider manhunt becomes necessary.

While Arkham is not immune to the sorts of shocking violence that seems to plague this nation's greatest cities, we wish Chief Nichols and his men Godspeed in their investigation of this crime and pray that the perpetrator is brought to justice swiftly. It is the hope of this newspaper that anyone with knowledge of this crime or those who so cruelly inflicted it should contact the Arkham Police department at the earliest opportunity. We will bring the citizens of our fair city the very latest news, as it becomes available.

that indeed no one in attendance knows the name of the mystery woman, though several male attendees attempted to make her acquaintance. She rebuffed them all until she introduced herself to Overton and drew him away from the party. Edmund or other attendees can give a description of the woman that matches Myrtle Moore.

Finding the Truck

The police will canvas the area around the old Wallace farm, looking for anyone who saw a truck in the area. Within twenty-four hours they have three leads, they may be willing to share these with investigators if they have a positive relationship (see page 84 regarding the police).

- **Lead #1** — A black truck was spotted by Kirby Bentham, a traveling insurance salesman driving from Newburyport or Arkham. He'd missed the turn for Arkham in the dark and was stopped westbound on Martin's Beach Road, waiting for daylight when he was passed by a black Model T truck going at high speed. He is unsure of the time, just that it was dark. He recalls only seeing a driver but no passenger; on the door was a bell or anchor. (Bentham was passed by Bill Presley, of Martin's Beach, who was driving to Arkham around 5 am, making a delivery to Crawford's restaurant).
- **Lead #2** — Mrs. Beatrice Pellegrino, claims to have seen a green Model A truck eastbound on Water Street

around 1 am that morning. (Mrs. Pellegrino cousin was killed by O'Bannion's men when they took over Arkham's bootlegging business and she hopes to implicate them in the crime, which she erroneously assumes they committed).

■ **Lead #3** — Jimmy Eddings, a thirteen year old boy and amateur astronomer, spotted a black Model TT driving east along Water Road around 1:30 am while he was stargazing. He did not get a look at the driver but did notice that there were a larger number of tools in the truck's bed and recognized the vehicle's make. This was indeed Willard and Moore.

Finding the right truck will require research and some leg-work. The investigators can develop some system for narrowing down the possible trucks in and around Arkham; those that focus in on trucks that have tools in the bed should be able to find Willard within a few days at most, sooner if additional help is available, either by personally canvassing or from law enforcement. Likely approaches involve interviewing local mechanics (who would remember the creepy, taciturn Willard), used car dealers, or the For Sale section of local newspapers. This lead is probably best followed by the Arkham Police.

The Previous Murders

Brian Overton was not the first person sacrificed by Myrtle Moore to her Master. Indeed, he is her fourth ritual murder (and fifth victim total; see page 97), but due to a combination of her good fortune and the failure of local law enforcement to coordinate their investigations, the connections between these previous cases have gone unnoticed. It is assumed that the investigators will be the first to uncover the full extent of Myrtle's crimes.

The most obvious sign that others had been killed on Robbins Hill is the multiple types of dried blood on the sacrifice stone there. The presence of multiple melted candles and the symbols of the four astrological carved on the slate (and the date of Overton's murder) are suggestive as well. Alternatively Joshua Endicott may provide these as dates when he spotted lights on the hill. Otherwise, investigators looking for evidence of previous murders will uncover, with a *Library Use*, a pair unsolved murders resembling the killing at Robbins Hill (see handouts 2, 3 and 4). A further disappearance may be found that matches the circumstances the previous victims were seen in prior to their deaths (see handout 5). The Keeper may add other murders or disappearances of their own creation here—either as red herrings or clues to other scenarios—as desired.

Myrtle and Willard used the same general method in each case—a victim was selected and drugged, first by Willard, but more recently by Moore. Once intoxicated,

they were taken to Willard's truck, bound, placed in truck, and transported to Robbins Hill, where they were sacrificed. The main variation between the murders so far has been the methods used to dispose of the bodies—Willard's first two attempts proved ineffective, as the remains were discovered shortly after. The third victim so far remains unfound.

The First Murder: Sven Berglowe

Berglowe, age 42, was a resident of Bolton. As mentioned in the newspaper story about his murder, he worked as the Borland Ceramics factory and lived in a small apartment in Bolton's east side. Coworkers mention that Berglowe was a frequent customer at Cal's Grille. Depending on who asks, they might mention he occasionally would "meet girls" there. They will

also mention that Berglowe was able to defend himself in a fight and that, in his youth, he had been an amateur boxer and that he often carried a memento from the Battle of Saint Mihiel—a German *Nabkampfmesser* knife—tucked into a boot.



The Bolton Police—Detective Daniel Murphy

Berglowe's murder remains an open case for the Bolton Police Department and anyone inquiring about it will be directed to Det. Murphy, a round but nimble Irishman with an oversized waxed mustache. He will be willing to share information on the case with anyone making a *Law*, *Credit Rating*, or *Persuade* roll, or who is professionally connected to a local police department or detective agency.

Det. Murphy would like very much to clear the case and is open to taking help from reliable outsiders, sharing his notes on the case, including the Medical Examiner's report. While he was able to determine Berglowe's whereabouts prior to his death (as reported in the *Bolton Republican*), none of the staff or customers at the speakeasy would provide anything about beyond his time of departure and that he had been drinking with another man prior to leaving. Det. Murphy can also report that Berglowe's remains were discovered just before 4 PM, beneath a corrugated iron sheet in at the Bolton town dump. (Willard had left it there in the early morning hours just after the sacrifice). Because of Berglowe's last known whereabouts, and as his wallet and other effects are missing, the detective wrongly assumes that he was the victim of a robbery.

BOLTON

Bolton is an industrial town northwest of Arkham on the James River. About one-half the size of Arkham, Bolton has been rapidly growing in recent years, unlike Arkham, and has a large immigrant and minority population. A mostly rural community until the early 19th century, Bolton's rapid growth is envied by the much more economically stagnant Arkham, resulting in a defensive disdain for the up-and-coming town as uncultured and coarse.

CAL'S GRILLE

Located at Water and Harrison Streets in Bolton's industrial riverside district, Cal's is a working class restaurant and speakeasy. The public portion of Cal's is a dark, wood-paneled restaurant with a smattering of customers; anyone making an *Idea* roll (or anyone just sitting in the restaurant for fifteen minutes) will notice the steady stream of people coming and going from the rear of the establishment. Gaining entry to the speakeasy part requires at least some basic knowledge of how such establishments operate — in this case, one asks if there are any free tables in the back room. Investigators who have a *Credit Rating* above 30% will be asked to pay an entrance free by the muscular duo of doormen. Anyone entering will be frisked; no weapons are permitted officially, but the doormen are mainly on the lookout for pistols.

The "backroom" occupies two-thirds of the ground floor. There is a record player for entertainment—sentimental ballads only—but little in the way of other amenities. The clientele comes here mainly to drink and leave. A few prostitutes circulate among the customers. They conduct their business at the nearby Butler hotel (see below).

Polite guests are left alone. At the first sign of violence, a crew of thugs in the employ of Bolton's Italian mob will move to club troublemakers. They are armed with brass knuckles and blackjacks, but have access to pistols and shotguns if needed. Brandished weapons or gunfire will quickly empty the place. In the event of a police raid (rare but not impossible) a bell warns patrons of their arrival, allowing most to escape on foot. Any violence here will be punished by elements of the Bolton mob, ranging from threats, to banning, to a severe beating, depending on the severity of the attack.

The investigators can locate an watchful busboy who, for a tip, remembers both Berglowe and Collins. They were seen drinking here on the nights they were killed. The Bolton police have come here investigating Berglowe, but no one has previously asked after Collins. The men were both initially drinking alone but were joined by a nondescript man in his late forties or early fifties—not a regular—who offered to buy them another round. Both men were also seen to leave in a somewhat intoxicated state, which was definitely unusual for Berglowe, as he typically could hold his liquor well. From

overheard conversation, he assumes both men were heading towards the Butler.

THE BUTLER HOTEL

Now over half a century old, the Butler is a five story brick edifice decorated with stuccoed acanthus leaves and Classical busts. The clientele consists of working girls, criminals, and (quietly) negroes, who are generally barred from Bolton's more respectable establishments. The staff consists of a single indifferent desk clerk who minds the only telephone on the premises. The amenities are meager, with shared baths on every floor. The décor is fortunately obscured by inadequate lighting; the furniture is at least two decades old, if not older. Every room reeks of cigarettes, sweat, and or liquor. Gathered in lobby are usually at least 3 or 4 young women and 'Mrs. Butler'.

'Mrs. Butler' is the madam for the working girls at the hotel. Anyone asking after Berglowe, Collins, Myrtle, or Willard will be told to speak with her first. The madam, in her middle fifties, is an otherwise unassuming Irish woman, hair mostly grey with flashes of red, her voice hinting a Gaelic lilt. After assuring herself that the investigators are not with the police, she relates the following:

- Berglowe was an occasional visitor to the Butler so his visit here generally passed without incident. Mrs. Butler can recall that a middle-aged companion with Berglowe had paid for his entertainment and that Berglowe told everyone his friend was an old Army buddy—though considering his companion's age and bearing, she doubted it.
- She recalls more Collins more clearly. He came here with the same man who paid for his 'room'. Collins seemed confused and after some awkward fumbling with his girl, he staggered from the room shouting about seeing monsters in the air. When he encountered the man in the lobby he shrieked and said that he was a witch or devil and that he had siced spirits upon him. Afterward he ran from the building, followed by the older man. Carlotta, one of her girls, saw the two men struggling for a moment until they were joined by a young woman who said something loud but unintelligible. The younger man collapsed, at which point he was hoisted into the back of the truck.

Mrs. Butler or one of her employees will be able to provide a description of Willard, though none here know his name; Carlotta can described his truck and provide a general description of Willard's accomplice—height and build only. Should investigators be only aware of one of these cases but not the other, Mrs. Butler is likely to pass along her story of a similar incident, perhaps asking for a nominal reward for her services.

HANDOUT 2

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MAN'S BODY DISCOVERED AT BOLTON DUMP

The Bolton Police Department reports that a man's body was discovered at the Bolton town dump late yesterday afternoon. The man was a white male in his middle age. He was identified this morning as Sven Berglowe, of Bolton. Mr. Berglowe worked for Borland Ceramics of Bolton, and resided on Grant Street. He was last seen the previous evening around 11 PM on Water Street in Bolton.

Isaac Woulters, a municipal employee, stated that the body had been concealed beneath a sheet of corrugated tin near the main gate of the dump on James Avenue and that it was only noticed due to the presence of vermin congregating nearby. The Bolton Police were contacted and the body removed to St. Stephen's Hospital for the county medical examiner's review.

The Bolton Police report that Mr. Berglowe was likely the victim of foul play, as he had been bound at the hands and wrist, and was apparently killed in this state. Considering the condition of the body and the area in which it was discovered, the crime is thought to have occurred elsewhere during the previous night, though the police declined to speculate on the perpetrators or the cause of this crime. Mr. Berglowe had no criminal record.

Mr. Berglowe served in the United States Army, with a rank of Private, 1st Class, in France. According to a Borland employee, Mr. Berglowe was originally from Maryland and has no known living relatives. Funeral arrangements are pending the police investigation. Anyone who may have encountered Mr. Berglowe on the night of his death is urged to contact Det. Daniel Murphy.

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Other Information

Berglowe's remains were buried in Bolton's Evergreen Cemetery, marked with a small granite tablet, paid for by the VFW. Should investigators wish to exhume him, they would need to make a case before an Essex County judge, which would take at least a few weeks (and would prove difficult without the support of the Bolton Police). His remains might contain some other evidence connecting Willard and Moore to his murder, if desired.

**The Second Murder:
Joe Collins**

Joe Collins, age 45, was a laborer in Arkham who worked a number of odd jobs, but none of them for any length of time. On the night he disappeared, Collins had been to Bolton to attend one of the town's frequent illegal boxing matches. There he had won a goodly sum of money and then left the bout looking to celebrate. He found his way to Cal's and to Maurice Willard. Eight days later his remains were fished out of the waters off Kingsport Head by the crew of the oyster boat *Nancy Malone*.



Collins' residence was a tenement at 457 South Powder Mills Street, though anything of value or interest is long gone. His last employer was Taran Hall (A906). Asking after him there requires a *Persuade* roll (or law enforcement connections) to turn up a coworker who accompanied him to Bolton: Victor Prentiss can tell investigators that a group of men from Taran Hall went to see a boxing match there and Collins won a substantial pot. Most of the other men had wanted to return to Arkham, but Collins remained behind looking for some 'companionship'. Prentiss says that a cabbie suggested Cal's Grille. When he failed to turn up to work, some of his coworkers contacted the Arkham Police and filed a missing persons report.

Kingsport Police

Kingsport lacks dedicated detectives; the case was investigated by Capt. James Blair (K519). He was officially supposed to contact the Arkham Police Department—as the late Mr. Collins was a resident there—but Capt. Blair failed to turn over the necessary paperwork on time, instead mailing his scanty documentation and the autopsy report directly to the Arkham Police Department where it was promptly misfiled as a closed case. Collins body was returned to Arkham for burial.

Autopsy Results

Berglowe's autopsy was performed at the small St. Stephen's Hospital in Bolton by Dr. Gerard, a young doctor assigned to the as the Essex County medical examiner was unavailable. Gerard wrongly assumed he was just another victim of the violence endemic in Bolton's underground boxing circuit. His adequate but generally perfunctory autopsy noted a (fatal) injury to abdomen; additionally his throat had several small cuts, which had been bandaged. Rope marks suggested he had been bound hand and feet; the rope used was hempen and quite dirty. The abdominal wound showed signs of bird predation, possibly rodent as well. His stomach, which was intact, showed his last meal consisted of sausage, crackers, coarse bread, beer, and cheap whiskey. While he noted the presence of several nightshade seeds, Dr. Gerard mistook them as millet seeds; investigators looking for signs of nightshade poisoning may make a *Medicine* roll to connect the dots.

Capt. Blair will be generally unhelpful to investigators, in an attempt to cover for his incompetence. Any mistake was Arkham's, he insists. Immediately afterwards he will move to cover his tracks with the Kingsport Police—backdating paperwork, etc. Investigators can gain little from him unless they succeed in a *Law* roll or otherwise guarantee they do not wish to embarrass him. Canny investigators making a *Psychology* roll will recognize his actions as the result of panicked embarrassment rather than a desire to conceal a murder.

What he knows, however, is limited. The body was discovered early in the morning by the crew of the *Nancy Malone*, a fishing and oyster boat sailing out of Kingsport. They contacted the Kingsport Coast Guard station to report they had recovered a body snagged on one of their lines just off of Kingsport Head. The body was nude and had been in the water for some time. A coast guard launch was sent out to collect the body and to transport it to Kingsport's Congregational Hospital, where it was examined by one of their doctors. The fisherman and Coast Guardsmen can confirm these events as reported by Blair. He does not have his copy of the autopsy—it was mailed to Arkham—but he can refer them to Dr. Neuberg.

Blair was able to identify Collins several days after the autopsy when he determined that a birthmark on the body's right shoulder matched the description of the missing person reported missing by Arkham the week previous at which point he sent his information to the Arkham Police.

Autopsy

Collins' autopsy was performed by Dr. Neuberg (K607) at the Congregational Hospital in Kingsport on an expedited basis due to his rapid state of decomposition. Neuberg, a talented physician, but with only limited experience in performing autopsies, discovered the following information:

- The remains were of an adult male, AGE 45, who had been subject to prolonged submersion and post-mortem animal predation, especially on his extremities and in an abdominal wound. Otherwise, the face (especially the eyes, nose, lips, and ears), fingers, and toes all showed signs of fish and other sea-life activity, making a visual identification impractical.
- The victim was likely killed by the severe wound in the abdomen, probably caused by a large knife or similar instrument. Due to the wound and animal activity, most of the stomach and intestines were lost.
- The victim's lungs show that he was placed in the water after death.
- Based on water temperature and rate of decomposition, the victim was likely in the water at least four days, but not more than ten.
- The victim had been bound at the wrist and ankles by a hemp rope. The rope around his ankles survived and found to be knotted securely, but not by any sort of knot that might suggest profession of the binder (i.e. nothing common to fishermen). Dr. Neuberg kept the

rope, thinking it might be important for a later trial. It matches the rope carried in Willard's truck.

- The body appears to have been kept in a canvas sack for some time as canvas fibers were embedded in the back of the victim. The fibers carry a faint scent of manure, suggesting the sack had previously been used to hold commercial animal fertilizer. Considering the state of the remains and location where it was discovered, it seems likely that the body was tied in a weighted sack and dumped in the water. During decomposition, the sack ruptured and the body drifted downstream until becoming caught in the fishermen's lines. Considering it was not spotted in the water, the dump site was likely east of Arkham, outside of the city limits.

Due to the condition of the remains blood testing was not possible, nor could the contents of the absent stomach be examined. Collins' remains were afterwards cremated and shipped to his nearest living relatives in Dover, Delaware and can provide no further information.

The Third Murder: Benjamin Patey

Moore and Willard's previous victim was Benjamin Patey, age 24, the son of a wealthy Arkham family who was kidnapped after leaving the Desolate Highway Cafe (A131). His case is summarized in handout #X. Unlike the first two sacrifices, Patey's remains have yet to be recovered and remain buried beneath the rose bushes at the Humbolt house (see page 90).



Nevertheless, there remain enough clues to suggest he suffered a similar fate. The discovery his corpse would also solidify the case against Willard and guarantee his arrest.

The Arkham Police

Arkham's police have not officially made any finding regarding his disappearance, but they all assume that he has left town, likely pursuing some romantic end. After encountering fierce resistance from his parents to such a solution, they have left the case open, but unworked, assuming that he will simply turn up when his cash runs out. No one will admit to this, however, unless an officer considers an investigator a close friend.

What no one in the APD realizes is that Detective Harrigan, who was assigned the case, actually spoke to Myrtle Moore, following a lead. Moore used the spell *Dominare* to convince the Detective that she was not involved with the case, to destroy his notes, and forget

HANDOUT 3

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FISHERMEN RECOVER BODY

IDENTITY UNKNOWN

By Stanley Carter

KINGSFORT—The crew of the *Nancy Malone*, an oyster boat operating out of Kingsport, discovered the body of a man early yesterday morning while they were gathering their morning catch in the waters north of Kingsport Head. The state of the body has prevented any identification of the deceased, but he is said to have been adult white male. A morning fog had cause the boat to drift into waters closer to the mouth of the Miskatonic than they might typically fish, otherwise this unfortunate might never have been found.

Captain Ryan O'Dowd hailed a passing vessel, the *Laurel*, who proceeded to radio the Coast Guard station in Kingsport. The Coast Guard collected the body from the *Nancy Malone* and returned it to port for the Essex County medical examiner's review. Lt. Commander Madden of the Kingsport Coast Guard station confirms that there are no reports of any boats foundering or of anyone lost overboard in the region in the past month. One of the men who witnessed the body said that it appears to have been at least partially tangled in fishing lines and had likely been in the water for some time. The condition of the remains precludes including a sketch here for hopes of identification.

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HANDOUT 4

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REMAINS IDENTIFIED AS MISSING ARKHAM MAN

KINGSFORT — The body discovered in the waters off of Kingsport Head has been identified as Joseph Collins, of Arkham. Police Captain James Blair reports that the body recently discovered by Kingsport fishermen belonged to a man recently reported missing from Arkham and that the office of the Essex County medical examiner confirmed this based on their examinations. Mr. Collins, age 45, was a day laborer in Arkham, who had been reported missing after failing to show up for work for several days previous. He was last seen with associates in Bolton, where he had attending an unlicensed boxing match, so typical of that place. How Mr. Collins died and found himself drifting in Kingsport Harbor is not known, but the death has been ruled a homicide. The case has been referred to the Arkham Police.

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THE HUMBOLT HOUSE

A three-storey Victorian home on Derby Street, the Humbolt House has been unoccupied for the past two years as its current owner, lives in Chicago and has little interest in her familial home. A trust pays for the house and retains staff, such as Willard, to care for it. Most of the furniture has been removed, but the interior of the house is in excellent condition, but contains nothing of importance to the scenario.

Willard resides in the carriage house at the rear of the property, a former stable with a small apartment above intended for servants. He parks his truck outside; most of the ground floor space is overtaken with his gardening gear. The apartment above is squalid and noisome as there is no plumbing. Willard's obsession with Myrtle has become his primary focus, so he cares for himself only as she reminds him. Willard typically carries incriminating artifacts from the murders on his person or in the truck, but investigators may find extra clues here as you see fit. Careful investigation will discover that there are fragments of charred bone in the carriage house's small stove. These belong to the late Jim Phillips (see page 97) and are all that remains of his body.

HANDOUT 5

sections of the building while attempt to track the fugitives.

ARKHAM MAN MISSING

Police Request Information

ARKHAM—The Arkham Police are investigating the disappearance of Benjamin Patey, age 23, from a gathering at a well-known establishment on West Armitage Street two days previously. Mr. Patey, a white male of thin build, wearing a brown suit without jacket, and with a small beard, was last seen in the company of a young woman leaving the Desolate Highway Café just as that establishment closed at 9:30 that evening. Mr. Patey has not been seen since that point and attempts to locate him by his family and the police have proven unsuccessful. The woman who accompanied him was unknown to the staff at the café, but is described as in her early twenties, attractive, of medium build, with black hair, and striking blue eyes.



THE MISSING MAN, MR. PATEY

Mr. Benjamin Patey is the youngest child of Aibert and Helena (Halsey) Patey, of Arkham. The elder Patey is the president of the Miskatonic Saving's Bank and has offered a \$500 reward for any information leading to the location of his son. Anyone who might know of the younger Mr. Patey's whereabouts should contact the Arkham Police at their earliest opportunity.

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he ever spoke with her. Should he be questioned about it, he will recall nothing, but a *Psychology* roll can determine there is a block of time during the investigation he cannot account for. Harrigan, due to Moore's spell, is unable to connect the Patey and Overton cases himself unless someone else points out their similarities.

The Pateys

Any queries about their son will be met with great interest by Benjamin's parents, though they have little information beyond that which is contained in the newspaper story about his disappearance. They can confirm that he has not attempted to draw from any of his bank accounts nor contacted anyone, friend or family, known to them since that night. They may offer some cash reward for information, if the Keeper desires, or may simply pepper the investigators with calls in hopes of more news if the investigators promise to find him.

The Desolate Highway Café (A131)

The café at 387 W. Armitage Street was a frequent haunt of the young Mr. Patey, who struck the pose of a jaded artiste. He did have a good ear for talent, and encouraged some of the more promising writers and artists who gathered here, sometimes buying works to help one of them out. For this reason, he was well liked, and anyone asked about him will speak well of him. The owner, Reid Vandervelden can happily recount what he knows — Patey arrived for a poetry reading and stayed after to talk to a young woman, who was conservatively dressed but pretty, with dark hair and light eyes. They left together when the café closed — he had to shoo them out — and Patey barely took his eyes off the girl. While she was lovely, Vandervelden found something about the girl very off-putting. If investigators ask around, one of the customers admits to sketching her while she was chatting with Patey and can provide a copy to the investigators. He already gave another one to a police detective...

Finding Ben Patey

Locating Ben Patey's remains will be extremely difficult unless the investigators are looking into the activities of Maurice Willard. For the past several years Myrtle's disciple has taken up residence in the carriage house of the Humbolt House at 402 Derby Street. Willard attempts to come and go from the house under the cover of darkness and still tends to the grounds carefully. Observers will note he pauses frequently by pair of rose bushes between which he buried Patey's body. An *Idea* roll or *Psychology* roll at +50 would notice that his behavior while examining this area was suspicious and had nothing to do with tending plants. Otherwise, the Humbolt House is the only place on his work schedule that is currently unoccupied, a fact that an *Idea* roll will point out should such a list be somehow generated by investigators.

Alternatively, an investigator who has been exposed to Myrtle's nightshade potion might have visions of Patey's murder and burial here. If the Keeper desires, the familiar Phillips could also lead investigators here intentionally, either as a trap laid by Myrtle or perhaps because the mind that was once Jim Phillips so loathes Willard that not even the powers of the Master can wipe his hatred away. Patey's body is buried under about three feet of soil, inexpertly covered in quicklime, and wrapped in burlap.

Aftermath

Should Patey's body be recovered, an autopsy discovers physical evidence matching those of the previous witch victims, including nightshade seeds in his gut, bindings at the wrists and ankles (including more of Willard's rope), and an almost identical fatal wound to the abdomen. The autopsies of Myrtle's other victims should be used as a guide; whatever evidence might have previously missed is discovered on his corpse.

Once the Arkham Police become aware of Patey's corpse, they'll attempt to locate and arrest Maurice Willard. They seal the whole property as a crime scene, granting access only to those already in their good graces. Moore will send Philips to discover what the police have located or even burn the building to the ground to destroy evidence.

Tracing the Witch Line

The Whitlock Curse is the central mystery of this scenario, the thread that connects the murders on Robbins Hill, the Moore sisters, and eventually Ann Whitlock herself. Uncovering it is primarily a task of academic exploration that may or may not rouse your players' interest. For investigators whose interests or skills do not apply to the files of the Arkham Historical society, the society's director Mr. Peabody might serve as a proxy. It should ultimately left to the investigators to make the critical connections necessary to resolve the mysteries in this scenario, as highlighted below; NPC research aides make tempting targets for Myrtle's wrath...

Lines of Investigation

Robbins Hill

A *Library Use* roll will uncover little about this small hill; the property has been divided between several farms since the region was settled. Aside from the rocky outcropping serving as a useful boundary reference it is of no importance. A few histories of the witch trials in Arkham mention it as a place that some of those who were accused were said to gather for their Sabbaths, of

secondary importance to places like Meadow Hill however. These references generally cite the Reverend Ward Philips and his *Thaumaturgical Prodigies in the New-English Canaan* as their source. Presuming the investigators are able to examine a copy of that work (see box), they can learn the information contained in handout 8. (Should the investigators pursue alternative sources of information, such as witch trial records, the Keeper should paraphrase the information from that handout, with the Philips account being the most informative version).

The Abbott Family

Once the connection from the Bowl to the Abbott family is understood (see page 82), the history of the family can be researched; the best source is the Arkham Historical Society (A901) but other large libraries in the area may have the same general information as well.

A single *Library Use* roll can locate the basic facts about the Abbotts and Samuel Abbot in particular:

- The family was one of those that founded Arkham and have been a part of the city's social and political scene ever since.
- Samuel Abbott, for whom the bowl was crafted, was married in 1684, but died without children in 1706. His wife Elizabeth (or Betty) Birch Abbott died in 1697, after a long wasting illness. His estate was divided by his two surviving brothers and one sister.
- Samuel Abbott served as a constable in Arkham and took part in the witch trials in 1692, being personally involved in the arrest of Keziah Mason, among others.
- His name is mentioned, in passing, as one of several of the Trials participants who sought forgiveness for their role in them. A few sources suggest he was shunned by some in Arkham for his rejection of the Trials, as many in Arkham held fast to their belief in witchcraft.

An additional *Library Use* roll will discover several diarists from the period who dismiss Abbott as a “witch-lover” or condemn his softening on the issue, specifically citing his willingness to allow a servant accused to witchcraft back into his home after she was freed from the Ipswich jail. His foremost critic is always said to be Rev. Ward Philips, the tireless witch hunter.

Ann Whitlock

Whitlock is only mentioned, in passing, as one of the many accused of witchcraft in 1692. Standard histories merely note that she was arrested in May 1692, and freed in the spring of 1693. No records of the charges against her survive. A *Library Use* roll can discover that she was an indentured servant, employed by Samuel Abbott before and after her arrest and that she apparently fled Arkham a few years later under a cloud of allegations of potion making and fortune telling. These references all note that Rev. Philips' discredited *Thaumaturgical Prodigies in the New-English Canaan* is the best source on her case. That work's information on Ann Whitlock is reprinted

THAUMATURGICAL PRODIGIES IN THE NEW-ENGLISH CANAAN

This book by the Rev. Ward Philips is the best common source available to investigators for information on Ann Whitlock and the events leading up to her death. There are three different editions of the book (1697, 1727, and 1801); the information about Whitlock varies between versions.

Copies can be found in the following nearby libraries and collections:

- The 1697 Version: The Arkham Historical Society (A901), and the Boston Athenaeum (Beacon Street, Boston).
- The 1727 Version: The Arkham First Baptist Church (A711), the Kingsport Historical Society (K205) and the Zion Research Library (a specialized theological library in Boston). The Orne Library (A620) lists it in the catalogue but their copy is currently missing.
- The 1801 Version: The Arkham Public Library (A211), the Kingsport Public Library (K517), the Gardner Free Library in Bolton, and the Kester Library of Salem.

Other libraries and private collectors may also own a copy. Copies of the 1801 edition can be obtained from a bookseller (base price \$50) with a successful *Luck* roll; this may take up to 1d4 weeks, including ordering, payment, and delivery, as the Keeper wishes.

For more discussion of this tome, see *The Arkham Gazette* #1.

in handout 6. Investigators seeking out information on Samuel Abbott or Ann Whitlock eventually locate *The Abbott Family History*. This is an unpublished monograph about the earliest history of the Abbott family in Arkham and environs by Oliver Herbert Abbott which includes information found nowhere else regarding the relationship between the two; this is reproduced as handout 7.

Whitlock Family Tree

The best place for genealogical research in Arkham is the Arkham Historical Society (A901), regardless of which family one might be investigating; investigators from the Arkham area think of it with a *Know* roll.

Tracing a line descent from Ann Whitlock to the present day is a time consuming task; most family histories focus on the male line of descent rather than the female. Anyone making use of the Historical Society for such a task will attract the attention of the curator, E. Lapham Peabody. His knowledge of Arkham's people (and of the society's holdings) is second to none; should your investigators lack the skills or interest to seek out the descendants of Ann Whitlock, Peabody can complete this work on their behalf.

THE BROKEN BRANCH

In 1874 Francis Hoyt killed his wife Isadora Hoyt (née Pratt), and their children Rowena and Eleanor, before setting the family's house in east Arkham alight. After his arrest by the Arkham Police, Hoyt confessed to have also murdered Mary Pratt, Isadora's unmarried aunt, and the washerwoman Eugenia Hutchinson, a widow and Mary Pratt's cousin, though neither woman's body were ever found. According to newspaper reports — the story was the biggest new out of Arkham for several months — Hoyt claimed that he had been told by an angel of the Lord that his wife, their children, and all of her relations were secretly servants of Satan and had to be destroyed. Hoyt was incarcerated for his crimes, eventually dying at the Charlestown State Prison in 1889, ranting that the ghosts of his daughters were calling him.

Arkham's police records from those years survive only in fragments. A brief summary of the case survives in the state's trial record, but as Hoyt pleaded guilty, it contains little beyond his statement and testimony from several police officers confirming the murder of Mrs. Hoyt and the children. Genealogical research confirms that all of his victims were descendants of Ann Whitlock.

The Hoyts, save Francis, are all buried together in Arkham's Christchurch Cemetery, under a marble obelisk bearing the family name. All the rest lay elsewhere, unmarked and forgotten.

What can be found is unsettling:

- Ann Whitlock's daughter, Sarah Whitlock, married and had six daughters, all of whom survived into adulthood. Within two generations, Ann Whitlock had at least twenty descendants. Within three, forty.
- Every one of her descendants—for more than two centuries—has been female.
- It became common wisdom in Arkham that Whitlock girls bore only girls. Deemed poor choices for marriage, her descendants suffered under suspicion of immorality or criminality. A few were suspected of darker things.
- Over time, some moved from the Arkham area, some never married, and a decreasing number had families of their own.
- The descendants of Ann Whitlock suffer from a much higher mortality rate due to violence than normal, rarely dying of old age.
- Few descendants of Whitlock remained in the Arkham area into the modern era. The last, aside from the Lowes, were the Hoyts; see 'The Broken Branch' above.

HANDOUT 6

(475)

Envy and Malice or his cunning and crafty Devices can contrive, to execute their ill work.

The servant boy told us that Ann Whitlock was the true Mistress of the House and that Master Abbott thought her young daughter was his own child, though he himself thought the girl was a fairie imp, born of unholy union. He sayed the others in the household liv'd in fear of her and that she had cauft the old cook to dye by means of a spell. He sayed that Goodie Whitlock shared a bed with Abbott still, but on some nights she would depart to places unknown, but taking much food and drink with her, as if she was entertaining visitors. He tolt us of the little dog she kept nam'd Hop-Little and how it was her familiar and not a dog at all but how it would whisper things to him and tell him that Mistress Whitlock was his mafter and how they boy should serve her too and garner great rewards. He sayed the little dog was a servant of Satan.

The familiar Hop-Little

Know that the Devil and his Angels being immaterial Substances of more Power and Subtilty than human souls, can produce more dreadful

to the hanging tree.

After Fowler was hang'd, I spoke in private to the men who had done it and urged them to make charges against her brethren here in Arkham but many greatly afear'd what might come of it, be made laughing stock or by reprieve by the governor, or even charges for their role in cleansing our town of deviltry. When lights were seen again on Robin's Hill on Yuletide, the men gather'd again by night and marched to Mister Abbott's house and demanded ANN WHITLOCK, whom the boy had told us was now the chief witch after Fowler. Though they try'd to bar the door, we searh'd the house there for her and found poppets and potions and books, long thought to have been burnt but kept by Mister Abbott instead. One of the servants told us that Whitlock had fled not long previous, abandoning all, including her babe. We gather'd up a few horse and made our way along the Bolton road which she had fled.

THE THE THE

We found her just before the boggy place on Peter Capwell's land and clapt her in irons. She was carrying the Imp Hop-Little swaddl'd like a babe, for it was certainly no mortal dog, but a servant of the Devil. It cry'd out to its Mistress before we ended its life. She was hang'd then, ifsuing epithets and curses most vile at the gathered men. She tolt us she was the QUEEN OF NIGHT and promi'd that one day Arkham would be drown't by her blood and it would be we Christian men who would choke and beg for a mercy that would never come. Her body and that of her imp were caft into the waters there betwixt a hawthorne copse fore she deserv'd no Christian burial. Let no stone mark her, nor any soul mourn her, God's will be done.

THE THE THE

(133)

She also say'd that certain of the witches met sometimes on Robin's Hill, a rocky outcrop north and east of Arkham Town, and call'd that becaufe the witches said they would meet the fairy ROBIN GOODFELLOW there, and eat and drink and revel. Goody Fowler, she say'd, lead the dance there, and several of the gathered would lay with unclean things.

could be found oftentimes upon that dark place.

Whilft Mister Cates may scoff and Rev. Sewall beg mercy for his ads, Satan's servants practice their witchcrafts still in New England. Here in Arkham lanthorns were lighted on Meadow Hill and dyvers places, on nights known to us as most unholy. When a watch was placed on the hill, the witches return'd to other haunts. A bonfire was lit on Robins Hill at the turning of the season and a boy nearby saw the old witch Fowler and some young girls and men departing there afore dawn. Bloodied rags were found thereafter, said to be the shift of a child. It was later learned that two young boys from Chebacco Parish to the north had vanished the day before and were n'er seen againe.

Fire on Robin's Hill

THE THE THE

- After a thorough search of available genealogical records, investigators determine there are only four living descendants of Ann Whitlock in the area today—Cornelia Lowe, and her three nieces Amelia, Myrtle, and Lillian Moore.

HANDOUT 7

(continued)

Samuel Abbott's reputation has suffered from his rumored association with Ann Whitlock, the alleged witch who was killed by a mob a few years after the ~~1692~~ notorious events in Salem. When we examine the surviving documentation from that era, we cannot help but conclude that Samuel Abbott was and remains the victim of gossips and rumor-mongers.

Ann Whitlock (born Charlestown c. 1675) was undoubtedly a servant in the Abbott household, as is shown in multiple sources, starting in about 1690, until her death in 1704. Despite her arrest in 1692, she remained a trusted servant of Samuel Abbott, rising from a simple maid to, after the death Elizabeth Abbott in 1695, the chief household servant, caring not just for Samuel Abbott, but overseeing the kitchen and domestic staff. Clearly a young woman of considerable natural talents, Whitlock was an outsider in Arkham, without friends or family, who seemed an obvious target for the petty suspicions that defined the society of the period.

Unfortunately it is these sources that we must rely upon for what little we know of her. While the records for her arrest in 1692 have been lost, we do have a summary of the case provided by Rev. Ward Philips. The minister, who had served as an occasional judge and advisor to the court of Oyer and ~~Terminer~~ Terminer was a dogged, possibly delusional, devotee of the witchcraft delusion, who advocated some of the most cruel and vile tortures known in Old New England. When we consider that this man is our foremost source on not only much of Arkham's witch-trial history, but of the life of Ann Whitlock herself, it cannot be a surprise that she has been cast as a black sorceress. Philips and Abbott seem to have clashed in his time serving as a magistrate, as Abbott supported a more moderate and restrained approach to trials whereas Philips eventually lost the support of all but the most zealous witch-hunters. History has offered the final verdict in this debate, no doubt.

The most rancorous and base insult slung at Samuel Abbott was that he fathered a daughter with young Ann Whitlock whilst she was in his employ. Abbott's will provided but a meager sum for this girl, who entered into the service of the Pierce family after her mother's murder, out of, as the document put it, "For the care and dowrie of young Sarah Whitlock, a girl whose mother was taken from her by cruel murder". Considering he otherwise died without living heir, we might imagine some urgency to bestow his fortune upon this supposed daughter, rather than dividing it between his brother and two sisters. Even the ~~HE~~ slanderous Rev. Philips suggests the father was a man other than Abbott. We must conclude then that our research has found yet another victim of the hysteria of 1692 in the form of Samuel Abbott.

HANDOUT 8

Rowler wast warn'd before ye magistrates could arrest her & was not seen again, having fled. Some say'd it was to New York. A young maid of S. ABBOTT was accused of giving her warning, having been seen in the witch's company a few days afore her flight. Mister Abbott had been witness to ye confession of Goody Bishop who had nam'd Rowler amongst those who gather'd atop ye meadow hill.

The servant, ANN WHITLOCK, was arrest'd & was questioned but she claim'd to be ignorant of ye grievous charges against Goody Rowler. She say'd she had set her out for to cure her of ye pain of a bad tooth. Mister Rowler she say'd was a most able physie, making all manner of salves & potions for those who reckon'd treat her kind. REV. PHILIPS eyed Rowler might prepare a poison so that a child might be still'd and accus'd ye girl of being with child. ANN WHITLOCK swore an oath that she set only remedy for her tooth. As ye girl had no sign of blew spot but as neither loose tooth nor injured tooth could be seen in her mouth, she was taken to ye Ipswich jail & held until she confess'd her role in warning ye witch Rowler.

Discovering the weird facts surrounding the descendants of Ann Whitlock costs 0/1d2 points of Sanity.

The Lowe/Moore Family

The only surviving descendants of Ann Whitlock are the members of the Moore family—Amelia, Myrtle, and Lillian — as well as their aunt Cornelia Lowe. Amelia, Myrtle, and Lillian's mother was Gertrude (Lowe) Moore; she and her sister were born to Mary (Osgood) Lowe, who had died while the girls were both young. Neither of the Lowe girls was much prepared for the weird supernatural manifestations they encountered as they grew up. Mary had attempted to shield her daughters from the “superstitions of old wives,” so neither was aware of their connection to Whitlock and neither was prepared for the nightmares and visions that come with their legacy. The sisters reacted very differently: Cornelia isolated herself from others while Gertrude relished the attention of handsome suitors. The sisters became estranged. Gertrude married George Moore despite disapproval from his family. Cornelia, after several years of hard living, became a midwife.

Gertrude and George Moore had three daughters, Amelia, Myrtle, and Lillian. To outside eyes, they were well-off and had a respectable family life. Inside, George's finances faltered, and Gertrude came to have a strange fear of her children. Lillian, the youngest daughter, became increasingly distant and made phantasmagorical statements. For some reason, Lillian was deeply attuned to the whispering of the Master, and on Yule of 1919 she attempted to bring the Master from her dreams into waking life. The child's attempt at the spell was imperfect, leaving the family dog dead, her mind shattered, and her family in mourning. The girl was given a heavy sedative and confined to the Arkham Sanitarium—only Myrtle who had discovered the blood-soaked Lillian, had an inkling of the truth. Gertrude, too, was diagnosed with a nervous condition in the aftermath, and confined to a rest cure.

Thing grew worse for the Moores. Maurice Willard, the handyman George hired to help care for the house and garden, became obsessed with Gertrude. That spring, a maid discovered him stealing Gertrude's jewelry. He was fired. Afterwards, George found that Willard had created a sort of shrine to Gertrude in the potting shed — a box holding locks of her hair, old scraps of clothing, even a photograph stolen from inside their house. Tragically, George decided not to involve the police. Three days after he was sacked, Willard broke into the Moore home in an insane attempt to ‘save’ Gertrude—an attempted that ended with George and Gertrude dead and the Moore house in flames. The police suspected that Gertrude had started the fire in a hysterical state, and failed to discover Willard's role in the Moores' deaths. Lillian was to remain in Arkham Sanitarium indefinitely and the girls, disowned by George's relatives, and never aware of their aunt Cornelia's existence, became wards of the state.

HANDOUT 9

gers with field glasses said they saw the bear clambering around the side of the berg.

ARKHAM COUPLE SLAIN IN FIRE

Children Escape Harm

ARKHAM — George Moore and his wife Gertrude were the tragic victims of a house fire overnight, which destroyed the Moore home on Saltonstall-street. According to Fire Chief Adams, the fire began in the home's kitchen the hour before dawn, quickly spreading to the rest of the house. Before the fire was extinguished, all three of the town's fire trucks were in use, and Kingsport's sole firetruck had been called for. No firemen were injured in fighting the blaze.

A family servant, Mrs. Flora Cunningham, was able to wake the couple's two children, Amelia age 16 and Myrtle, age 14, and help them escape the flame. Another daughter was out of the house

LIDDEASON IS STILL Unconscious After More than 50 Hours

Unconscious since he was taken to the hospital about 6 o'clock Saturday night, Walter J. Liddeason, aged 18, of 611 Gedney street, Northside, is still on the danger list at the local institution. Liddeason was taken to the hospital following a collision between his motorcycle and two automobiles on E. Hyde-street. He received a fractured skull and his recovery since has been doubtful.

at the time and was unhurt. Mrs. Cunningham was taken to St. Mary's hospital for treatment of several burns but is expected to recover as none of her injuries are said to be grave. Care is being sought for the young Moore girls, who are all minors. The cause of the fire is thought to be a stove in the kitchen, but the Arkham Fire Department has not yet issued a formal ruling.

George Moore, age 46, was originally from Newbury, Massachusetts, and was the son of Peter and Lillian Moore. He was a sixteen-year employee of Tillstrom Manufacturing, where he worked as an accountant. Gertrude Moore, age 42, was the daughter of Ignatius and Mary Lowe, both deceased, and was a life-long resident of Arkham. Funeral arrangements for the couple are pending.

inc. Smoke? Try
ROSEDALE
CIGARS

Sum Relief

The easiest Whitlock descendant to locate is Lillian, but as a patient she is the hardest to see, unless the investigators are physicians or psychiatric doctors. Amelia is the next easiest to find, followed by Cornelia, both of whom live openly, albeit privately. Myrtle is by design the hardest sister to track down and, if she is aware that the investigators are looking for her, she actively avoids discovery.

Myrtle Moore

Myrtle Moore is the center of the mystery, but is an intangible presence for most of it. She is the first of Whitlock's descendants to have successfully renewed the Pact between Whitlock and her Master. The Pact has granted her extraordinary magical powers, freeing her from her previously miserable life, and she works to form a new witch-cult with her at the center.



She was 11 when her sister Lillian attempted to renew the Pact. Every night after, she was followed into dreams by the Master's presence. That terrifying being grew familiar in the years after, eventually becoming the only constant in her life.

After her parents' death, Myrtle and Amelia spent a few months living at the Bolton Girl's Home, an orphanage. Myrtle was placed with the Clevelands, a foster family in Bolton. Marian, the mother, quickly grew to despise the strange and often disobedient girl. Walter, the father, was unnaturally fond of her. Myrtle was infrequently beaten and generally mistreated by her new 'family' until she came of age and was informed she ought to take care of herself. Amelia, in the meantime, had fled Arkham and left Myrtle to her fate.

Myrtle became obsessed with understanding the source of her nightmares and her sister's madness, and to that end, she began to study her family's history. When Myrtle was finally able to study a copy of *Thaumaturgical Prodigies in the New-English Canaan* she discovered at last some of the secrets of her lineage. Inspired by her dreams, she found and unearthed Ann Whitlock's body, her burial shroud, and enchanted silver bowl. Myrtle soon after made contact with the Master and learned the truth of her parent's death.

Instead of seeking revenge, she sought out Willard and offered him the chance to serve her and the Master, which he gladly accepted. The pair was able to find their

ANN WHITLOCK'S GRAVE

The site where Ann Whitlock was (until recently) buried is within what is now known as the Capwell Bog, just north of Bolton Road, four miles from downtown Arkham. Capwell Bog is a 'kettle bog,' formed by melting glaciers at the end of the last ice age. Once a depression created by a titanic mass of ice, the resulting pond filled with decaying plant matter, creating a water-logged area of mosses and low plants, bordered by scrub pines and ash trees. The whole place is $\frac{3}{4}$ of a mile wide and just over a mile long, the home of buzzing and croaking things.

The general location of the burial site, but not the specific spot, can be determined from a brief passage in *Thaumaturgical Prodigies in the New-English Canaan*; see handout 6. Uncovering the spot requires a successful *Navigate* roll, followed by a successful *Luck* or *Listen* roll made every person-hour searching. (The successful *Listen* roll notices an eerie silence pervading a particular spot.) The precise burial place is a shallow, now-collapsing hole in the peaty ground, perhaps three feet deep and six feet long and clearly made by a shovel. In the hole is a badly corroded iron bar still wedged into the boggy soil; an *Occult* roll notes that people accused of using black magic were sometimes buried face down, a spike driven through their corpse into the ground.

A *Spot Hidden* roll or more digging locates a partially buried, incomplete corpse, mostly bones, of a deformed dog, with too-long rear legs and forelegs ending in oddly hand-like paws. The skull cannot be located. This creature is underneath the layer where Whitlock was buried. (This was Hop-Little, Whitlock's canine familiar.) A necropsy of the fragments compounds its strangeness; the creature has the structure of a dog but several bones have lengthened to almost copy human skeletal anatomy, especially the paw which is grotesquely elongated and had an opposable dewclaw. Anyone examining the remains with a *Biology* skill above 30% (or who has some similar professional skill) will lose 0/1d2 points of Sanity, knowing that this freak of nature should not be.

Visitors to the site who make a *POW* x 3 roll have a sensation of being watched—an indistinct human figure is spotted near the tree line, but it disappears before investigators reach its spot. All that can be found there is a robin, its neck broken, the body still warm. Visiting the site may open investigators to future visions of Ann Whitlock, as with her shroud. (Phillips is loath to approach the area for some reason. Should he be following the investigators, he will not follow them into the bog, content to rifle through their cars and cause mischief.)

'PHILLIPS', THE FAMILIAR

A ghastly mix of owl, infant, and wizened old man, this creation of Myrtle's lurks near her whenever it is not elsewhere doing her bidding. The creature stands about two feet tall on its taloned 'feet', covered in layer of mangy black feathers. Its tiny head bears a mostly human face, with toothy maw nearly hidden beneath a large, hooked nose and a shaggy mass of feathers. There are tiny three-fingered hands at 'wrist' of each wing, allowing it some ability at fine manipulation, but the creature's ability to carry objects is limited to its feet. It can fly short distances and glide down from much greater heights, but it cannot fly for prolonged periods. It is, however, an exceptionally skilled climber. The former Mr. Phillips was mechanically inclined and so Phillips the familiar is very able to sabotage all manner of equipment; a few moments and a *Mechanical Repair* roll allow him to inflict significant damage.



Myrtle created Phillips months ago from the body of Jim Phillips, an itinerant carpenter and mechanic who Willard hired for 'a job' at the Humbolt house, where his burnt remains now reside in an old stove (see page 90). Anyone who knew Willard might mention Willard and Phillips' petty feud over 'misplaced tools,' and Phillips' absence from the YMCA for the past few months.

STR: 2 **CON:** 13 **SIZ:** 1 **INT:** 9 **POW:** 11
DEX: 20 **Move:** 2 / 3 climbing / 10 gliding **HP:** 7
Damage Modifier: -1d4



WEAPONS: Claws 30% 1d2, Nip 25% 1d3, Throat Peck 15% (1d10, ignore damage modifier and armor; can only be used against unaware opponents)
SKILLS: Climb 100%, Dodge 60%, Hide 95%, Mechanical Repair 50%, Sneak 95%
SANITY COST: Seeing Phillips costs 1d3-1/1d6+1 points of Sanity.

first victim, and the Pact was invoked once more. Myrtle quickly developed into a capable sorceress under the tutelage of the Master, creating the familiar Philips even before the next invocation of the Pact.

Moore's Plans

Myrtle Moore's immediate concern is to raise up a witch-cult from her relatives, with her at the center. The Pact grants her visions of the Master and its wishes, but she only imprecisely understands the Pact as set down for Ann Whitlock. She expects Lillian to embrace the Pact and Myrtle as cult leader, and in fact believes that the Master may restore her shattered mind to her. Conversely, she believes that Amelia's life must be shown to be a lie before she accepts Myrtle's proposition and she has begun to plan how to do so. Her aunt is a complete unknown to her; her

Master is guiding her vaguely to Cornelia, but Myrtle has no definite plans regarding how to approach her.

Fortunately, Moore has no clear future goals beyond retribution against meddling investigators and finding a new base of operation, preferably in Arkham.

Her actions in the aftermath of the latest murder are covered in Myrtle Moore's Actions on page 111.

Finding Myrtle

Myrtle is not in any city directory, and has no permanent home. After renewing the Pact, she's reveled in her newfound magical prowess, using a combination of the spells *Dominate* and *Cloud Mind* to commandeer whatever hotel room, apartment, or even private residence she desires. Consult *H.P. Lovecraft's Arkham* for likely spots. If she feels safe, she'll stay in nicer hotels or available houses

for as long as her mercurial temperament lets her; if she's under threat, she'll choose less-visible options and move every few days.

Finding Willard is the surest method for finding Myrtle, but otherwise investigators must intercept her as she either tries to recruit other members of the Whitlock line, or as she locates future sacrifices. See the relevant sections for finding each descendent (Amelia, page 104; Cornelia, page 102; and Lillian, page 98); use Myrtle's past victims as a guide to her hunting patterns—the precise identity of each victim comes to her in sudden flash of the Master's wishes.

The Paper Trail

Once they know Myrtle's name, investigators can attempt to find her in the public record. Her birth certificate is kept on file with Arkham Town Hall (A217), as are her school records (though the later are not public and would require at least a *Sneak* roll). Records of her and her sister's becoming wards of the state are held by the Arkham Courthouse and Jail (A212). Searching through back issues of the Arkham *Gazette* or *Advertiser* can uncover the same information, with a *Library Use* roll. The Courthouse also holds the records of Myrtle's placement with the Cleveland family, in Bolton—as well as monthly payments to them for her upkeep, but these records are confidential and kept in a locked office.

Interviews

There are a few people investigators can find with information about Myrtle:

- While Flora Cunningham, the Moore's housekeeper died six years ago, there were at least two other servants employed by the family—Maurice Willard and a **scullery maid named Susan Oswalt**. Now married but still living in Arkham, Susan recalls the family well—Gertrude, distant and sometimes cruel; Amelia, vain; Myrtle, nosy and skulking; Lillian, strange. While she was fond of Mr. Moore, Gertrude and her daughters always left her ill-at-ease, for reasons she cannot explain. While she was not present at the house when Lillian had her “episode” but knows that the girl apparently killed the family dog and had to be sent to an asylum.

She was the one who discovered Willard's odd shrine and reported it immediately to Mr. Moore. Soon afterwards she heard him demanding to know if Gertrude had somehow led Willard on—despite being nearly bedridden at the time. The next day Willard was fired, almost coming to blows with Mr. Moore. Susan was let go a few days after Willard was fired, she assumes for knowing about this incident. She remained friends with Mrs. Cunningham and, after the fire, she recalled her concern after the well-being of the girls. Amelia, she thinks, moved away, while Myrtle was put with a family in Bolton.

- Unfortunately for investigators, looking for **Myrtle's former foster family** proves a literal dead end. The Clevelands are both dead: Walter was hit by a trolley in 1923, and Marian was accidentally poisoned in 1924 by a blueberry cobbler into which some poisonous berries had mistakenly been added. Both deaths were ruled accidental, though only Myrtle knows for certain. Investigators looking for the pair are directed to see **Louisa Tedesco**, who works the counter at Bee's Diner (A210). Twenty-six years old, she was another foster child with the Clevelands during Myrtle's time there. She is happy to attest that the situation was a very tense one and that Myrtle detested the couple and that Marian especially disliked Myrtle. While she is polite about it, Louisa herself must confess that she and Myrtle were not friends and that, in fact, she still has a profound sense of dislike for her former foster sister, though she cannot explain why. If questioned away from prying eyes by a female investigator, Louisa is far more likely to open up about the routine abuse suffered by the children there as well as intimate that Walter's interests in Myrtle were certainly less than wholesome, though she has no solid proof that something happened between the two.

- **Other Leads**—This past year Myrtle has circulated all over Arkham, using her spells and innate powers to gain entrance to whatever places and events she might desire. Once the investigators get a description of Myrtle they can discover (or remember seeing) this peculiar young woman has been spotted all over Arkham, from the most elite gatherings to the lowliest pool hall. Once the players are on Myrtle's trail, they discover, terrifyingly, that she might go anywhere or be with anyone.

Myrtle's actions and potential responses to investigators are discussed on page 111.

Lillian Moore

Lillian Moore is a patient at the Arkham Sanitarium (A201), where she has been confined since the death of her parents in 1920. There she molds in a near-catatonic fugue, driven mad by her failed attempt to raise up the Master. Her parents concealed the facts of her breakdown from everyone outside the family, telling most people that the girl was suffering from tuberculosis. She was separated from her sisters and confined at the Arkham Sanitarium before the fire that killed her parents and the Sanitarium became her guardian, her bill paid for by a trust. As she languishes there, horrors are visited upon her as the Curse stokes the fires of madness in fellow patient and staff alike.

Lillian's Curse

Lillian is dangerous, despite her near catatonia. The Curse's supernatural influence over men, perhaps amplified by her half-complete rite of the Pact, has created a circle of devotees among the facility's patients and staff, several of whom would be willing to do anything she asks... if she was ever lucid enough to ask, of course.



Most of them simply project their imagined desires onto Lillian. The Curse-born supernatural antipathy from women has also resulted in several altercations with female patients. Recently—since Myrtle's restoration of the Pact—she has had nocturnal perambulations, and the cultic devotion from others at the sanitarium has grown strong enough that they would kill for her. She has a high POW and dangerously low Sanity, and sometimes the power of the Master flows out of her in strange ways.

Due to the sexual fixation on Lillian by several patients (and an erroneous belief that she had somehow, when the staff was not present, encouraged such interest), she was subjected to an oophorectomy—the removal of the ovaries—just before her 17th birthday. Most of the full-time staff is aware that this procedure occurred but they are reluctant to discuss it with outsiders. After the surgery, an orderly later fathered a child by her but blamed it on another inmate (see page 100); the surgery is incorrectly believed to have failed and so was repeated. Anyone with a *Medicine* skill above base recognizes how improbable this is;

anyone who makes a *Medicine* roll upon learning this loses 0/1d2 points of Sanity.

Finding Lillian

Once the investigators are aware Lillian's existence, finding her current whereabouts requires some legwork. Neighbors and former classmates all believe that she fell ill with tuberculosis and was sent to a treatment facility somewhere in the Midwest. Only a few in Arkham know the truth:

- **Susan Oswald**, the former Moore family maid, knows that the girl was confined to the Sanitarium after apparently snapping and killing the family dog.
- **Dr. Horton Wilson** (A809) was the family physician and might be willing to admit to the girl's institutionalization, in confidence.
- Lillian's **sisters** are aware of her current location but her aunt Cornelia is not. Amelia has, without Irving's knowledge, visited her once but found her unresponsive. Myrtle has been communicating with Lillian occasionally via the spell *Send Dreams*. She is uncertain that her sister understands her messages, but she remains hopeful that they will reunite soon.
- Finally, should they somehow gain access to the **financial records** of the late George Moore, he established a trust in Lillian's name that paid out her monthly patient fees, but it ran out three years ago. If asked, Dr. Fernald lies and claims it is still paying for her stay; he is actually falsifying records or surreptitiously paying to keep her under his care.

Meeting with Lillian

Lillian's days are highly regimented, with fixed times for meals, therapy, and recreation. She spends at least a few hours each day sitting inertly in Dr. Fernald's office (see below) as he works his way through the corpus of psychological theory in his attempts to revive her. Visitors may speak with Lillian in the recreation room weekday afternoons so long as they can provide a reasonable justification to do so. Medical professionals, those affiliated with the police or a private investigator, relatives, etc. all should be able to gain entry without difficulty; otherwise a *Fast Talk* or *Persuade* roll will suffice, but the former might result in an interview cut short by follow-up questions from the staff.

Lillian is usually seated in a bath chair, clad in a dressing gown, her legs covered by a knit afghan. She is wan but somehow still striking (and to men lovely) to behold, her long black hair covering half her face as her head lolls and she stares vacantly. From time to time one of her circle (see below) might approach her, but she spends most of her days alone. No roll is needed to notice several of the patients dote upon her oddly.

Lillian will ignore questions unless the investigators mention a topic of exceptional interest to her—Myrtle, the murders, the Master—or if they claim to have a message from one of her sisters. She will turn and look her visitor in the eyes and smile. Precisely what Lillian

ABOUT ARKHAM SANITARIUM

At 225 East Derby Street on the northern edge of Arkham, the Sanitarium (A201) is a large, and modern facility with as many as fifty patients and half as many full-time staff. Treatment methods are modern, if not cutting edge, and the rate of 'cure' is typical of such institutions. Patients are permitted visitors during certain hours, though strangers must offer some compelling justification for such a call, either professionally (such as a doctor or private investigator) or individually (with a *Persuade* roll).

For more information about Arkham Sanitarium see *H.P. Lovecraft's Arkham*, page 55. A fuller description with a map is provided in the (sadly out of print) *Taint of Madness* (p. 85-88); a slightly different version Sanitarium is part of the scenario "With Malice Aforethought" in *Adventures in Arkham Country* (p. 70-77), also out of print.

LILLIAN'S CIRCLE

Lillian has been accumulating followers, despite her near-catatonic state. Should she ever seek to escape from the sanitarium, one or more of them may accompany her.

AUGUST WORTHY, VILE ORDERLY

Hideously infatuated with Lillian. Despite her catatonia, he has convinced himself that she loves him and she reciprocates his feelings. In his delusion, he is not raping her, but consummating their secret love. Using his position, he was able to scapegoat Lillian's pregnancy upon another patient. He has been more careful since then, as he fears his 'love' for Lillian is suspected by the staff.

EDWIN HANAWAY, MALIGN PATIENT

Kingsporter Hanaway, just shy of twenty, is a pyromaniac and sociopath; forcibly institutionalized by his family. Hanaway imagines himself to be succeeding in talking his way out of the Sanitarium. Surprised to find himself in love with Lillian. He has, so far has confined himself to bringing her small dead animals to demonstrate his devotion, but in his fantasies he imagines Lillian commanding him to kill people.

ROBERT CASWELL, DANGEROUS PATIENT

Caswell, in his forties, moon-faced with the mentality and intellect of a five year old but the body of a large adult male. He is devoted to Lillian but also subservient to Edwin Hanaway, who he fears despite being larger and stronger than him. He knows Lillian has magic powers, which he tells to anyone willing to listen. Everyone at the sanitarium who does not know better, assume that he's delusional. He would, at Lillian's request, murder Worthy or Hanaway in a moment, but for now believes Hanaway's claims to speak on her behalf.

LEWIS HUMPHREY, SENILE PATIENT

A bent old man in his eighties, Humphrey suffers from dementia. Unlike the others, he does not spend his days watching Lillian or following her about. Instead he only visits her occasionally, unexpectedly, but always bringing her something she wants—a cup of water, a fresh blanket, a long nail carefully pulled from a window frame over a period of days—without ever being asked for it.

Sometimes, when the orderlies are not looking, he will give other inmates notes "from Lillian", containing instructions. If asked, he cannot recall why he performs these actions, but considering his enfeebled state, this is not unusual.

DR. PAUL FERNALD, FIXATED PSYCHIATRIST

Dr. Fernald, who has been treating Lillian recently, is drawn to her most unprofessionally, though he admits it to no one. While he has had no physical contact with her, he is obsessed with her case in an attempt to discover the cause of her illness so that she might be cured. For the past three years, he has falsified Sanitarium records and used personal funds to continue her treatment under him. He is suspicious of August Worthy; if he discovers Worthy has raped her he will act against him. He will also transfer any patient who he thinks is retarding her 'cure'. Investigators expressing an interest in helping Lillian may be able to secure his aid — he is a good source of any mundane background information on Lillian should investigators have missed it. He will wholly and utterly reject any supernatural explanation for events, despite his inexplicable attraction to Lillian. If he were, however, to suffer a significant Sanity loss he might simply abscond with Lillian 'to protect her'.

FLORENCE CARTER, PATIENT AND ENEMY

Unlike the people above, Florence is not charmed by Lillian in the least. Indeed, she is planning to murder Lillian for using witchcraft to steal from her the affections of Edwin Hanaway. Carter, age 38, is severely paranoid, and imagines any number of conspiracies against her. Each one, no matter how improbable, has, Lillian Moore among its leaders. Florence may, at a time useful for the Keeper, attack Lillian with a sash from a bathrobe and attempt to strangle her. Lillian might be saved by the orderlies, by her followers, or even by supernatural means. After Florence attacks Lillian, she will most likely soon end up dead, either at the hands of Hanaway or Humphrey, from an overdose prescribed by Dr. Fernald, or from a magical attack either by Myrtle or the subconscious power of Lillian herself. Before the assault, Carter won't tell anyone that she knows Lillian is a witch, but afterwards will tell it to everyone loudly and frequently.

might say should depend greatly on the circumstances of the scenario at that particular point. Consider some or all of the following as a guide in descending order of her domination by the Master.

- "The doctors say he's not here, but I hear him. He won't leave me alone! *The Master. He didn't like my gift! I'm sorry you didn't like my gift!*"
- "She went to Him, she's found Him. She's taking us to Him. *Why are you taking us to him?*" (The last part screamed toward the nearest window.)

- "I wish they would let me have my Dolly. I miss her so. *They never let me see her, but I can tell when she's crying.*" (See below on this point.)
- "The forest men, they are always choking me." (What men?) "The nightmare men. The old men. The frightened men. I can see their fear, the future of fire. Fire and blood."
- "The Master will have more. His is the turning of the season. *The seasons of blood.*"

- “Sometimes, I have dreams where we are all queens. We are queens in the night.”

Unless dramatically appropriate, any exchange between Lillian and the investigators will result in immediate staff interest. She has barely spoken in the near decade of her time at the Sanitarium, so a conversation, no matter how short, is of great interest. Any mention of Dolly will result in immediate intervention on the part of the staff (particularly orderly August Worthy) as they fear the truth of her pregnancy and birth will come out. Any time spent with Lillian should reinforce the idea that she is mad, knows more than she might or likely can say, and that she could potentially be dangerous; *Psychology* rolls are unnecessary. Elements you can use to create this unease are:

- Lillian referring to, or acting on information she should otherwise not—the investigators’ names, or their recent activities, or even hints of future events. The patients in her circle might mention or act on these things as well.
- Lewis Humphrey brings an investigator a set of tiny paper dolls—one for each living Whitlock descendant (or perhaps the investigators).
- Hanaway (see Lillian’s Circle, opposite) begins bringing her live mice; Lillian touches them and they convulse, paralyzed. The fore- and hind legs stretch upwards—matching Overton’s pose on the sacrifice stone. Lillian then draws a sharpened fingernail across the abdomen which beads with blood. After a moment she hands it to Hanaway who crushes it to death in his hands.

Future visits will be permitted, so long as the conversation was not disruptive, but should she begin talking about Dolly, they attempt to postpone a meeting until the staff can consult with Dr. Hardstom about what they might have to admit to and to whom.

Lillian’s Reactions

As a result of Myrtle’s successful renewal of the Pact, Lillian’s mind has begun to knit itself back together, as the rising power of the Master finally extinguishing the parts of Lillian that recoiled in horror from what she had done. Though she mostly remains in a stupor (aside from those moments discussed above), Lillian has longer and longer periods of lucidity, especially at night. She has concealed this change from the doctors and staff of the sanitarium. The staff are so used to outlandish claims about her by the other patients that tales of her walking

about at night and speaks are routinely discounted and the other patients have learned that they will be ignored. Lillian, regardless of Myrtle’s circumstances, will eventually return to full command of her senses and attempt to escape the Sanitarium.

Even when conscious, she is still trapped—by the Master’s influence, or other traumas—at the mental age of 12 as when she performed the ceremony. Escape for her means going ‘home’ by first visiting the ruins of her childhood home, and then seeking out her sisters via the whispers of the Master. Even if she finds them (or they find her), Lillian doesn’t behave as a docile pawn, but demands a standard of living equal to the one she had as a child. Lillian is also jealous of Myrtle’s success reestablishing the Pact, and she’ll take any opportunity to sever Myrtle’s connection to the Master, or gain what Lillian believes to be more esteem in the Master’s eyes.

If Lillian reestablishes the Pact herself, alone or with Myrtle, she adds a clause to the agreement: the resurrection of George and Gertrude Moore. (Her dog Max, too.) These revenants appear to Lillian as hale and hearty as she remembers them being a decade ago, and she contents herself with acting out a grotesque puppet-show of her memories of childhood. To anyone else, however, the revenants are silent, animate human-shaped clumps of ash and bone. (Use the *Zombie* stats from page 260 of the *Malleus Monstrorum*.) They do whatever Lillian—not Myrtle—demands, and if Myrtle pushes Lillian too hard to be a devoted (and adult) witch-cultist Lillian tries to use them to ‘punish’ Myrtle.

If the investigators wish to remove Lillian from the facility, and can prove to Sanitarium management that Dr. Fernald has been keeping her there at Sanitarium’s expense, they will consider allowing her to into the care of well-meaning medical professionals or charitable upstanding member of Arkham society. The investigators may also use any of the following to sway Dr. Hardstom:

- The potential for a scandal resulting from her treatment in the Sanitarium.
- A specific plan to transfer her elsewhere.
- The endorsement of one of her family members.
- A bribe in the form of an endowment or large donation.

If the investigators break into the Sanitarium to rescue Lillian, the staff will call the police to handle the situation—except for Gus Worthy, who resists any attempt to take Lillian with deadly force. Whether the rest of her circle helps or hinders the investigators in the breakout depends on whether the investigators help the circle get out with her (wittingly or not).

Myrtle’s Plans for Lillian

Myrtle thinks of Lillian as her most likely recruit and, despite her current circumstances, there is little short of violence than can be done to stop her getting to her. Lillian, unless placed under constant sedation, will happily agree to join her sister in service of the Master.

THE COST OF LEARNING LILLIAN’S SECRET

When an investigator fully comprehends Lillian’s dire situation—that she is a prisoner in the Sanitarium, at least for now prey to the molestations of fellow patients and the staff—it costs them 0/1d3 points of Sanity.

DOLLY 'SMITH'—THE NEXT GENERATION

Lillian's daughter was given up by the Sanitarium for adoption; the fate of that child is left up to the Keeper—she is a loose end that may be omitted. Dolly's precise age is also left to the Keeper, but it could range from infant to eight years old. Lillian will still speak of the child often and may attempt to replace her with a familiar—Worthy or Hanaway are likely victims—during or after her escape.

■ **The Monstrous Birth** — The simplest option is to have Dolly been still-born, a not wholly human child, possibly warped by her mother's mental contact with the Master during her gestation. In this option, should the investigators learn that Lillian had a baby, they might be able to find the doctor who performed the birth.

■ **The Ward** — The child survived and is in the custody of the state, because either she has some physical or mental infirmity requiring institutional care or one or more staff members there have become fixated upon her and are unwilling to let her be adopted.

■ **The Bundle of Joy** — Dolly, her name likely different now, was adopted by a family in the Arkham area. Adoption records are sealed, even to the children themselves, so locating her will be a challenge to investigators, though Lillian should have no such difficulty, resulting in possibly a very bad end for Dolly's new family.

The only problem then remaining is securing her release. Myrtle or Amelia might request her release on a temporary basis or for a permanent transfer, during which she is placed in the care of her relation. Dr. Fernald puts up a fight against it, looking for whatever medical or legal grounds for refusing or reversing the transfer that he can find. Amelia has no difficulty in obtaining her release, unless the situation with Irving has deteriorated. Myrtle and Cornelia face scrutiny due to their lack of employment or permanent address. In the face of opposition from the Sanitarium staff, Myrtle can simply use her magical powers to influence or control someone like Dr. Fernald to secure her release. If that fails, Myrtle contacts Lillian via dreams, or Phillips, and instructs her in means to escape from the facility. This results in a least one or more deaths and freedom for some of her devoted circle, too. And if that is also thwarted, Myrtle conducts a raid on the Sanitarium using whatever means at her disposal to forcibly remove her sister.

Cornelia Lowe

The easiest descendant of Ann Whitlock for investigators to talk to (but second-hardest to find) is Cornelia Lowe, twin sister of the late Gertrude Moore (née Lowe). Cornelia ekes out a living as a midwife; her customers are mostly immigrant and lower-middle class women in Arkham and nearby towns.

Cornelia is an unassuming woman of sixty. She dresses simply in homemade clothes, and ties her black-and-grey hair back in a loose bun. The corners of very old scars on her neck peek over her collar and from under her hair. She lives anonymously, her business being conducted solely by word of mouth. She fell into her profession after a youth spent as an unofficial foster child of a number of families. Around pregnant women often, she soon found that she had a special skill with children could exert her will to help or hinder pregnancies.



Cornelia's Curse

Besides the nightmares that are the common inheritance of everyone in Whitlock's line Cornelia can, through the laying on of hands, influence the development of fetuses, either making them healthy and ensuring a good birth, or inducing miscarriages to end a pregnancy. Influencing a pregnancy either way takes 1 MP for every 2 months the pregnancy has lasted. She can also instinctively tell whether a female (human or otherwise) she encounters is pregnant, and whether it is in distress.

In a similar vein, the Whitlock Curse gives her the power to calm animals. She calls upon this power unconsciously, believing merely she has a knack with animals. By expending 1 MP, Cornelia may calm to the point of sedation an otherwise agitated animal close to her. By touching the animal and spending another 1 MP a round for every 3 SIZ of the animal, she can slow their heart rate to unconsciousness or cardiac arrest. (So, a SIZ 10 animal takes an additional 4 MP over 4 rounds to put to sleep or kill.) The calming effect extends even to insects; Cornelia cannot ever recall a bee sting or mosquito bite. Unbeknownst to her, Cornelia will also be defended by animals if she knows she is in danger; any creature in her immediate vicinity will harass (or even attack, if large enough) people who distress her or which she perceives as an imminent threat. A swarm of flies might distract

someone holding a gun on her, a dog might bite its owner if sicced upon her, or a cat hiss and rake at someone moving to assault her.

This power definitely affects witches' familiars, like Phillips (page 97) or rat-things (see page 41). Whether it can affect humans or more alien creatures is up to the Keeper. These powers might also be possessed by others who have the Curse—at a higher MP cost for lack of experienced use—should the Keeper desire.

Finding Cornelia

It's possible that investigators have already met Cornelia, especially if they are boarders in French Hill, know other poor women in the Arkham area, are local medical professionals, or have been pregnant in the past. She is a good candidate to be introduced to the investigators prior to the scenario as a minor NPC.

Most of Arkham's physicians have met Cornelia at some point their careers and she has a reputation as an exceptional midwife. Any of them may know how to contact her, and some may even turn to her for her assistance with a difficult case, recognizing her skill in calming patients rather than suspecting her of any supernatural abilities. Dr. Malkowski (A905) is the likely the best lead to finding Lowe, as their clientele overlap. The Polish physician often refers women with challenging pregnancies to Cornelia, as well as (more rarely) those young girls or overburdened mothers who he suspects might wish to terminate the pregnancy. Because of this reputation, Dr. Waldron, Miskatonic University's campus physician (A609), has quietly (and unofficially) banned her from the campus. Other potential intermediaries are Fathers Iwanicki or Morency (A906 and A909), Melissa Thorne (A310), and other working girls in Arkham or Bolton.

In her work, Lowe spends most days visiting with her clients, either on foot or, if outside of Arkham center, by bicycle. Typically all of her clients are within about three miles of downtown Arkham, though she occasionally travels to Kingsport. Every other week she takes an early morning bus to Bolton where she works out of the town's Settlement House. On her rounds, Cornelia carries a carpet bag containing an eclectic mix of instruments, medicines, bandages, knitting, and whatever else may be of use to her. Cornelia accepts payment in cash or in kind and charges based on what the patient can pay.

Cornelia stays most often as a boarder with Eva Yurchak, who owns a ramshackle house in French Hill. Yurchak is a steel-eyed, squinting woman of late middle-age who does piecework, washing, and boards older children for a living. She is fiercely protective of Cornelia, and will assume that any male investigator looking for Cornelia is an irate husband or father of one of Cornelia's patients looking to do her harm. Though devoutly Catholic, Yurchak has no time for idle talk of devils or monsters and rates the evils done by men as much more relevant concerns. However, if the investigators tell her Cornelia

is in danger, she is more likely to allow them in. Cornelia takes in stray cats; there are always one or two roaming around her house.

Interviewing Cornelia

Before letting herself open up to the investigators, she asks them if they have any cigarettes or alcohol (whiskey, preferably); if a doctor is present, she asks for a prescription for a sedative. If the investigators balk at the request, she clams up, and **Psychology** reveals that she is suspicious (and wary of any male investigators). When not on a midwifing job, she drinks heavily, a habit she started to dull the dreams of the Master. It doesn't always work.

Cornelia is the best source for the story behind the Moore family. She can relate the following in response to questions. All of it is true, as she understands it.

- Their mother, Mary Lowe, was raised on stories of the Whitlock Curse, and blamed that for her dreams. She avoided the subject with her girls in the hope that the Curse was merely superstition. Cornelia learned early that Mary would brook no discussion of the dreams, and kept her visions to herself.
- When the dreams got worse at puberty, and boys started acting funny around her, she started getting into fights with them. She was soon known as a troublesome and unladylike girl, even though she sought to avoid trouble.
- Her sister, on the other hand, reveled in the attention, even with the problems it caused. Gertrude especially liked the attention of the sons of rich families, and getting gifts from them. George Moore was first drawn to Cornelia but she rebuffed him before he turn his attention to Gertrude.
- Her sister married George after she became pregnant. Cornelia had no contact with her sister after that. Cornelia thought George a cad at best, and the Moore family nearly cut him off for marrying a 'loose' woman from a bad family.
- The dreams got really bad about a decade ago. (If the investigators press her on it, she says she thinks it was during the year after the War.) That's when she started taking heavily to drink. "Only in private, however."
- She does not believe Gertrude tried to burn her family alive. She does not know what happened, but people always unfairly blame the Lowes for causing problems. Probably the same with Gertrude's daughters.
- Her abilities, and those of her family may be natural or supernatural, or be from God or the Devil, but that is irrelevant to her—all that matters is how they are used.
- She knows the name 'Ann Whitlock' from very old folktale, but only knows that she was a witch who was killed at Salem or some such.
- She defends her distrust of people as wholly rational. To her, they are all brutes, hiding behind respectability and politeness.

- If they press her on the content of the dreams, she might describe in vague terms details of Myrtle's activities—for Cornelia, the dreams' narratives are confused, but the sensory details remain sharp. The Keeper can use the dreams to clarify anything the investigators are unsure of, like the timing of the sacrifices, the creation of Phillips, or Myrtle's hunting methods.
- She refuses to answer questions about her scars. (Medicine or Forensics rolls determine that they look like they were caused by large knives, or even farm implements, and that they're decades old.)

There's a good chance that Cornelia is the first person with the Whitlock Curse that investigators may meet, and characters who are vulnerable to being attracted to her because of the Curse must make a Sanity roll (0/1d2 SAN) if they are uncomfortable with the idea of finding a sixty-year-old hard-living woman attractive, or if they've expressed fear of the Curse. However, this attraction could manifest or be sublimated in a number of ways, such as a sense of protectiveness, or feeling a similitude between other women that they care for.

Cornelia, though a cynical person, is sympathetic to everyone and weighs moral situations seriously. She can be the Keeper's tool for reminding investigators they are dealing with human beings, not monsters, especially if the players assume that those suffering from the Whitlock Curse are intrinsically evil.

Cornelia's Reactions

Cornelia is concerned for her nieces' well-being, whether she's met them or not. She knows plenty of other girls who make their living via men at bars, and unless shown proof that Myrtle is a murderer she will be skeptical of Myrtle's guilt in the matter. On the other hand, sacrificing people to the Devil isn't something she condones.

If the subject of harming Lillian or Amelia because of the Curse comes up, she is adamant that it would be unjustifiable murder, period. If either of them do end up harmed afterwards, she will go to the police with the investigator's names and descriptions.

If the investigators act hostilely toward her, her cats will hiss and jump to her defense, giving her a minute to get away. If she thinks she is in mortal danger, she will hitchhike out to Gloucester or south to Boston. Myrtle might track her down via the powers of the Pact, but the investigators will have to come up with an exhaustively good plan if they hope to find her. She has a lot of practice keeping a low profile. She will also take to carrying a knife.

Exposing her to the Bowl or (especially) the Shroud will get a similar negative reaction from her and her cats. She urges destroying both objects post haste.

If accused of involvement in Myrtle's crimes, she has an alibi for the time of the most recent murder; a girl and a respectable doctor in Ipswich will vouch for her being present at an examination. She'll also think of investigators who make the accusation as idiots.

As Gertrude's twin, Cornelia is in a unique position to interact with or possibly even control Maurice Willard. Should she ever encounter him, he will obey any command she gives so long as she does not reveal that she is not Gertrude, returned from beyond the grave. Should Myrtle also be present, the situation might be role-played out or resolved via a contest of POWs.

If the investigators bring up the possibility of Cornelia assuming legal guardianship of Lillian, she requires some expert assurance that she will be heard in court, but if the investigators have access to a lawyer she will entertain the idea. The real obstacle the process would be Dr. Fernald of the Sanitarium. Lillian, in her delusion, mistakes her aunt for her mother.

If Cornelia learns of Amelia's situation in regards to Purcell, she will be in favor of convincing her to leave him. Should that prove unsuccessful she will offer to help in any attempt to get her out of his hands.

Myrtle's Plans for Cornelia

Myrtle has never met Cornelia, except perhaps as a face in dreams. Cornelia has no sympathy for Myrtle's embrace of the Pact; she's never seen the Whitlock Curse as anything but a sad burden to be borne. Myrtle, on the other hand, doesn't know what to expect from Cornelia.

If the investigators focus on Lillian and Amelia first, or alienate Cornelia when they meet, Myrtle shadows Cornelia and confronts her when she is travelling. She might be able to convince Cornelia that the police and the investigators are lying about her actions, and that if she killed anyone it was in self-defense. As the next sabbat nears, she tries to bring Cornelia to the ceremony—either by pretense or force—in the hoping that her exposure to the Master will awaken her ancestral connection to that god. If the investigators have done anything to Lillian or Amelia—or if they've been harmed in the course of other events—she might adopt the Pact just to take revenge on the people responsible. Nothing could convince her to serve the Master after justice is done, however, and she defiantly faces the consequences from Myrtle or the Master for that.

Myrtle won't mistake Cornelia for her late mother, but she still hesitates to hurt her.

Amelia Purcell

Amelia Purcell (née Moore) is Myrtle's elder sister and is the most mentally stable of the three sisters, though her sanity is imperiled. She has been married to Irving Purcell for five years, and has been his prisoner for the last six months.



Amelia's Curse

Amelia's iteration of the Whitlock Curse resembles her sisters.' When she was a child, Gertrude insisted that the dreams were 'silly moods,' and forbade the girls from speaking about them. Amelia bore the brunt of her mother's whims and became a serious, prim, and self-conscious child. When her parents died and she was

deposited into the care of the Bolton Girl's Home she withdrew socially, leaving a year later at age 18. After two years of itinerancy in nearby towns, she had returned to Arkham and got work as a shopgirl. She was a dutiful employee, despite the harassment of workmen and the dislike of female shoppers. It was there that she met Irving Purcell. He hung around the store and courted her insistently. His standoffish formality was a relief for her at first, and when he proposed after a few weeks she thought she could make a go of it.

Now, Amelia's life is a sort of clockwork hell. Purcell's devotion to her is complete, and that means that her every need is taken care of, exactly as Purcell sees it. He used to allow her to do the shopping and arrange the rooms to her liking, but he saw her purchases as childish and unthrifty, and he distrusts other men around his beautiful bride. Now, he purchases clothes for her, arranges the furniture, provides maids so that she doesn't have to burden herself with housework—the maids report dutifully to him on everything that happens in the house, day or night—and he's even had the foresight to install locks on the inside of the house to prevent her from being abducted or leaving when gripped by one of her 'fits', which have increased in severity over the past year. He even took to tying her to the bed until after the 'fits' pass. Recently, however, her physician—with the happy approval of Irving—has prescribed her a strong sleep-aid. While she admits to difficulties sleeping through the night, she has told no one of the nightmare—of blood, and sacrifice, and the Master—that are the true cause of her distress.

Aside from her recurrent nightmares, which have grown worse since Myrtle revived the Pact, Amelia also suffers from asphyxiaphobia due to nightmares of being hanged and tossed into a pool—a vision of Ann Whitlock's murder. While those particular dreams tapered off years ago, she is still anxious about anything involving her neck. She neither wears necklaces or scarves, much to Irving's irritation. She also suffers from minor pyrophobia, for much more obvious reasons, and recently she doesn't trust herself to handle flame. Irving's eccentric preference for oil lamps ("Not as harsh a light as electric ones,") forces her to call on the maids to adjust the lighting in any room.

Irving Purcell

A rising star of mediocre middle management, he's the son of a mill foreman from Pittsburgh. His 'tastes'—in dress, furnishings, and behavior—run toward the Victorian and his coworkers describe him as touchy, stuffy, humorless, and overly formal, but very detail-oriented in work. Irving has joined the Masons (A105) recently as part of his project of social climbing. If the Arkham Witch-Cult is interested in the Moore family (see page 113), the cultists within the local Masonic chapter will direct Irving to be on the watch for Myrtle.

Irving's job is anonymous, well-paying, dreary, white-collar work at the Miskatonic Valley Savings Bank (A234). If that's inconvenient, Keepers may place him instead at Gedney & Brown's brokerage (A118), Manton & Manton real estate (also A118), Kroger's (A422), First National (A231), or Anderson's Chemical Supply (A308). Keepers are also invited to make Irving as personally odious as they, and their group's tastes, can handle.

The center of Irving's life is Amelia. He wrongly imagines himself to be her knight in shining armor, who freed her from a life of poverty and isolation as a coarse shopgirl. While she was flattered by the romance and the prospect of financial security, her feelings for her husband have been extinguished by his overarching desire to control every aspect of her life. His desire for her was and is absolute, from the first moment he met her. He must possess her at all costs and regards himself as the true arbiter of her happiness. This is more than the Curse at work; his deranged desire were only made worse by it.

Irving's portrait of domestic bliss has one blank spot. After years of childlessness, Irving has recently learned that he is sterile, and he's desperate for any means to overcome it.

Finding Amelia

Once they have discerned the Whitlock-Lowe-Moore connection, the investigators can find marriage records for Amelia Moore and Irving Purcell at Christchurch Episcopal (A439); the marriage was announced in the local newspapers, as well. Once investigators know their names, looking them up is simple.

Interviewing Amelia

Speaking with Amelia is difficult, though not impossible. Irving is controlling but also conscious of his status—anyone with a Credit Rating of 40% or higher has no trouble gaining his approval for tea with him and Amelia,



THE COST OF LEARNING AMELIA'S SECRET

When an investigator deduces Amelia's whole, actual situation—that she is being held prisoner with sedatives or physical restraints in her own home by her deranged husband—it costs them 1/1d4 Sanity.

but he agrees only to a meeting with couples or women. Investigators lacking such standing would have to resort to subterfuge, catching Amelia or the maids at the house during the day, or attempting to recruit the help of Cornelia, as Irving will begrudgingly honor a request from his wife's family.

The couple lives in an overly large house on Curwen Street, which Irving bought three years ago. Two maids and a cook do the majority of the housework, leaving Amelia ample time to do very little. While she is official a member of several of Arkham's ladies' clubs and women's auxiliaries, Amelia rarely attends any of them and has no real friends in town.

The house has an overstuffed interior, filled with Victorian bric-a-brac and Edwardian drapery. There are stuffed animals in tableau, including field mice cleverly done up as a family sitting down for supper. A huge, masterwork dollhouse looms in one corner of a sitting-room, its interiors filled with dust. In the study there are walls of books, obviously (to anyone with *Library Use* over base) bought 'by the yard'. On the other hand, a great deal of newspapers and periodicals (the *Gazette*, the *Boston Post*, *Wall Street Journal*, and more) and correspondence (some with doctors in Boston and elsewhere describing Amelia's condition) can be found on and in desks and bookshelves. Tucked into the corner of one bookshelf is a folder of music sheets and correspondence from a 'D.C.' (see "Amelia's Other Secret," opposite).

Amelia herself is dressed in something resembling a Gibson Girl-esque evening dress. Irving will insist that the maids prepare tea and biscuits, or a meal, depending on how the interview was arranged. A successful *Medicine* roll notices up to four things about Amelia:

- A drowsiness that implies heavy sedation.
- Pale skin, and seeming slight dizziness when moving, both signs of anemia. Irving is keeping her on a 'special diet,' primarily picked vegetables, as 'recommended.'
- Minute shaking when lifting a cup or utensils, probably due to weakness of the muscles. This is caused by spending most of her day in bed, convalescing.
- Slight yellowish bruising around the wrists, from being bound to the bed to prevent sleepwalking. Fresher bruises might be present if the interview takes place after a more recent sleepwalking incident.

Amelia speaks quietly. Before answering any questions she always looks at Irving, pausing to see if he has any comment to make. If he finds the topic intrusive, he furrows his

brow at her and she evades or declines to answer. She can say the following:

- She has not talked to Lillian since before the fire; the last time she saw Myrtle was the Bolton Girl's House. Myrtle was always very scared of things, and was very attached to her mother, who was obviously not well. It is possible mother did set the fire; she is not certain.
- She has had trouble sleeping because of an inherited condition.

Irving awkwardly inquires after investigator's business activities, and grabs for opportunities to opine on the stock market (he is for it) or foreign affairs (he is against them).

On the subject of Amelia:

- Amelia "isn't well" and that she suffers from "congenital illness on her mother's side". He is convinced he's taking the right course of action in her care, and has consulted numerous specialists by post on the matter.
- He's convinced that the local doctors are in it purely for lascivious purposes. He only trusts Dr. Hartwell (A815) locally (due to his age) but he's a "man of a merely provincial level of skill".

If the conversation turns toward the supernatural, Myrtle's current activities, or any connection between the preceding and Amelia's illness, Irving will change the subject immediately. A second attempt to raise the topic will cause him gruffly ask the investigators to depart as "such nonsense pains my wife's delicate constitution".

Interviewing the Maids

The maids—Bernice Przybylski and Christina Neuhold, eighteen and nineteen respectively—are reticent to talk, but Bernice will hint that it's a question of money, and a little extra spending cash will get her to spill some details. Christina will brush off questions by feigning limited English (and will flee, flustered, if confronted in fluent German). Bernice has the following to say:

- Mr. Purcell is a slave driver, but she cannot quit because Irving has hinted he could blacken her reputation throughout town. She does not care for Amelia either, but cannot say why—she's such a pitiful thing.
- Amelia, in her fits, would pad silently around the house, eyes closed, and muttering in a strange language to herself.
- The worst episode was a little over a year ago, the date corresponding to Myrtle's restarting the Pact.
- Purcell spends a lot of time corresponding with doctors, adopting one's suggestion for a time, only to take up a new, often contradictory, plan soon after.
- She hasn't had visitors in the last few months, aside from some piano lessons (see 'Amelia's Other Secret,' opposite), but Mr. Purcell put a stop to it because "it strained her nerves". Bernice can describe the piano teacher and give his name.

If the Purcells have been subject to anything supernatural, such as Phillips being spotted at a window, both young women might be more willing to talk.

Breaking In

The front and back doors are double-bolted at night, but the windows are not secured by special means. The bric-a-brac throughout the house means a 10% reduction to *Sneak* rolls in addition to the modifiers from darkness. Examining the house at night, or getting the run of it through subterfuge, nets the same information about the room contents as under 'Interviewing Amelia' and finds:

- Amelia's sleeping aid (a common barbituate) is stored in a wooden box in a hall closet upstairs, near a bathroom.
- In the kitchen, lengthy instructions from Irving to the maids in the kitchen on Amelia's "nerve diet".
- One of the rooms upstairs is set up as a nursery, but the door is stuck (STR 6, and the noise wakes anyone on the floor).

The maids share a room downstairs; Amelia and Irving share a large four-poster bed (complete with curtains). Irving has left the strips of cloth he uses to restrain Amelia in case of emergencies on the posts. Only if Irving is away on a business trip will he be gone at night; the other three sleep in the house each night. Each of the Purcell household reacts differently to intruders:

- Amelia is terrified. If they break in while she's dreaming or asleep—75% chance—she has a disturbing reaction of sleep paralysis, only with wide-open eyes and wheezing screams through gritted teeth. Or her dreams overlay the waking world, and she weeps, mutters, and mimes the Rite of the Master, begging the investigators at intervals to let her sleep. If she's awake, she must roll versus CON or faint; if she succeeds she flees to Irving or the maids.
- The maids are terrified but silent unless the investigators make moves to harm them. If Bernice sees them, she either blackmails the investigators, or encourages Irving to set up a reward she can anonymously claim.
- Irving shrieks, hurls furniture at them, and calls the police if it seems safe for him to do so. There is an antique shotgun above a mantle upstairs, and if they make noises downstairs there is a 20% chance Irving finds and loads it correctly before confronting the intruder—but a roll of 85+ means the gun explodes in Irving's face when fired, killing him (-1/1d4 Sanity).

Amelia's Reactions

While on the sedatives, her lassitudinous haze does not break. If taken off them, she becomes mentally sharper but filled with foreboding and doom, which she publicly blames on the news the investigators bring but privately associates with her secret (see above).

A sympathetic ear, from Cornelia or a female investigator who's proven to be trustworthy, may get her to admit her fear of Irving, and her pregnancy. Her barriers to leaving him are practical ones, though: she has no money of her own or any social connections to give her shelter if she leaves. Crenshaw has no means to keep a family,

AMELIA'S OTHER SECRET

Unknown to anyone but Amelia, she is currently twelve weeks pregnant. Her lover is Dalton Crenshaw, formerly Amelia's piano teacher. While their relationship—which began when Irving insisted Amelia learn the skill—was formerly platonic, Irving forbade Amelia from continuing her lessons some time ago when he grew jealous of the young man. By that point, the weekly piano lessons had been her only outside contact, and they kept up a secret friendship ever after, communicating in coded letters and meeting furtively when the maids were away. Starved for affection and perhaps spurred by her supernatural lineage (considering they were meeting on the date of Myrtle's most recent previous sacrifice), the pair finally gave into unexpected passions.

Now Amelia is overwhelmed by a mixture of guilt and excitement. She has longed for a child for many years and the prospect of being a mother thrills her. She cannot decide however, if she should tell Irving and claim the baby is a miraculous product of their union, or tell Irving it is not his out of spite, in the hopes that she might be free of him. She has not told Dalton, either. The child, of course, is a daughter.

and Irving comes after him with every legal means at his disposal, driving him out of Arkham and leaving Amelia even worse off. (Or Crenshaw is a cad as much as Irving is possessive, and Amelia discovers that he's having an affair with another married student.)

Only if Amelia sees something undeniably weird while off the sedatives—like Phillips, or Myrtle using a spell—will she admit the possibility of the supernatural. Being in the presence of the Bowl or the Shroud would evoke an anxiety attack—even if sedated—but seeing evidence of her dreams' reality will force her to accept what she already knows about the situation. After that, if Amelia knows the investigators are trustworthy and helpful, Myrtle's overtures will be rejected (see page 112).

Irving's Reactions

Investigators who try to rescue Amelia from Irving provoke legal action and condemnation in professional circles. Irving is not well-liked enough for his complaints to have a major effect (1d10% reduction in *Credit Rating* for 1d10 months for those involved), but he will bring an alienation of affection suit against those involved. Irving also tries to have Amelia declared mentally unfit to legally compel her back into his care, which might backfire if Cornelia is in the picture. Dr. Hartwell will testify that he had previously advised Irving against his more extreme 'treatments'.

A FORGOTTEN BRANCH?

One potential complication to the scenario would be to add additional, more distant, descendants of Ann Whitlock, including potentially a female investigator. A female investigator from the Arkham area might themselves descended from the Witch-Line in this scenario, as long as their established line of descent fits (or is made to fit) the rules by which the Pact operates (see page 76). Myrtle Moore may not know about the connection, leaving it to strange dreams and odd feelings to foreshadow the moment of eldritch recognition when Myrtle and the errant witch-line Investigator come face to face. Once Myrtle knows the investigator's heritage, everything in the witch's arsenal will be bent toward her to join the nascent witch-cult.

Keepers may resolve legal wrangling as they like—either through marshaling of evidence by the investigators until it seems like they have enough to win, roleplaying the case out, or with a *Law* roll modified by what evidence is at hand.

The longer Amelia remains out of his clutches, the shriller and more unstable Irving becomes. Every day, after the second, he goes without her he loses 1d3 points of Sanity. When he goes temporarily or indefinitely insane, he grabs his antique shotgun and demands the investigators return Amelia to him. If his Sanity reaches 0, he will attempt to murder her.

Myrtle's Plans for Amelia

Amelia and Myrtle have been distant since before the death of their parents. If the Investigators talk to her first or second, they haven't spoken or seen each other since shortly after the fire.

If the investigators pursue the leads to Cornelia or Lillian first, then Myrtle has been calling upon her sister, attempting to feel her out for any potential interest in the dark secrets of the family. While Amelia has welcomed the return of her sister into her life—even Irving can't forbid her to see her sister, can he?—she expresses revulsion at the barest hint of the supernatural. Her somnambulism grows worse, and she might accidentally employ a minor spell drawn from the list on page 76.

Myrtle now considers two options—either seduce Irving and destroy her sister's marriage, or abduct and expose her to Ann Whitlock's shroud, allowing her to become the vessel of the line's founder. She holds off on either path, until pressure by the investigators on another front forces Myrtle to select whichever course of action seems more likely to gain her another ally. Without investigator action, she will attempt the later, sick of Amelia's weak-mindedness.

Maurice Willard

Maurice Willard (or as Myrtle contemptuously refers to him “the Old Man”), was once a normal, albeit slow-witted, man. He has lived much of his life under the sway of the descendants of Ann Whitlock and this has amplified all his worst traits, warping him into a dangerous and remorseless killer. Today he is sworn to serve Myrtle and the other members of the Whitlock



line; he has killed for her and will happily do so again. Though he may be a murderer, Willard is not a trained killer nor is physically intimidating. He prefers to strike from surprise and will run from a fight if possible.

Willard nominally works as a gardener for several of the well-to-do families of Arkham, tending to their gardens and grounds. While he is an off-putting and even a little unhinged seeming in person, his skills as a gardener (in part supplemented by Myrtle's potions; see below) have kept him in demand. As previously mentioned, Willard's gardening work is remarkable and anyone who sees his handiwork is likely to notice that is remarkable and possibly even exceptional. His increasing obsession with his service to Myrtle however has caused Willard to begin losing interest his work and he is likely to abandon it altogether soon.

Willard lives in the caretaker's house on the grounds of the Humbolt house in Arkham. Originally hired simply to keep up the grounds of the home after the death of the aged owner (and while his heirs squabbled over the estate), Willard has been squatting there for more than a year. The remains of Ben Patey and Jim Phillips have been hidden on the property.

Most of Willard's possessions are kept in his battered Ford Model TT truck. Aside from the tools of his work (including the pruning shears he has used as part of his murders with Myrtle), Willard has a small pharmacist's case, which holds more than two dozen small bottles prepared by Myrtle for him—these are poisons and potions that foster plant growth, inhibit insects, and sterilize vermin. While none are magical, per se, the substances will confound most chemists as to how they actually work. The simple labels on the bottles (“For flowers”, “For rabbits”) are in Myrtle's hand. Also in the truck is a tarp, stained with blood and inexpertly cleaned by Willard, that he has used to cover the bed of his truck when moving a body, as

well as the knife stolen from Sven Berglowe and used to commit the subsequent ritual murders, wrapped in an oil cloth and kept in a tool box in the cab of the truck. On his person, Willard carries little more than an empty leather billfold (Benjamin Patey's), an old tobacco pouch used to carry a few dollars in small coins, and a carefully folded photograph of Gertrude Moore as a young woman.

Willard's Activities

Most days, Willard will still continue his usual work as a gardener and handyman for his more than a dozen clients. The Keeper may develop as many customers for Willard as desired, but one at one house—see page 90—will investigators discover anything of importance to the scenario. Most of his clients think of him as unpleasant, but exceptionally skilled, so his eccentricities are tolerated. Willard starts his days around 6 am and will finish working sometime around dark—his hours will be much reduced in winter, though there are still asks to perform. Typically he might spend 1d3 hours at each customer, driving between each. At the end of the day Willard will return to his

room at the Humbolt house. His only indulgence is the occasional lunch at the Grafton Diner (A138).

When needed by Myrtle, he is usually either sent instructions via dreams or by a note carried by Phillips. Willard delights in being cruel to the creature and bears a few nasty scratches due to his vice.

Interacting with Willard

Willard is a broken, fragment of a man, his mind a cooling ember kept burning by his devotion to Gertrude and now Myrtle. He cannot explain or justify his adoration, only express it. Anyone other than Myrtle finds him nearly silent and without affect. He is slow in conversation, as if he's selected every word, pondered it, and considered it again, before speaking. Willard avoids eye contact and fidgets when uncomfortable. Most assume he is slow.

Should he be exposed, the tatty veneer of civility will be stripped away, leaving only a snarling, mad creature, a ranting maniac who promises the supernatural wrath of his mistress "The Queen of Night" upon all who cross him.

WILLARD ARRESTED

The clearest trail of evidence from the murder site on Robbins Hill leads to Maurice Willard and it is likely that even without investigator aid, the police should eventually be able to find him. Depending on the circumstances of your game, it might be an interesting plot development to have him arrested and jailed by the Arkham police, either after being identified or captured by investigators or by the APD independently. His arrest could even serve to provide an unusual impetus (and complication) to the investigation if the players are moving too rapidly through the scenario.

Willard, should he be arrested, presents Myrtle Moore a serious risk, as he knows more about her plans than any mortal being. Moore, never sentimental, will weigh the value of freeing her ally versus risk it poses to her to do so. Remember that unlike most criminals, Myrtle also possesses, via the spell *Send Dreams*, the ability to covertly communicate with Willard, allowing her to instruct, coordinate, or intimidate him as needed. She may do any of the following:

- **Free Him** — Either by paying his bail (should he be arrested on lesser charges) or by using her magical abilities to charm or control a police officer. Det. Stuckey is an obvious target for Myrtle, as his word would likely be enough to free Willard unless there is overwhelming evidence of his guilt of a serious offense. Even then, having a dominated servant within the APD would be very useful.

- **Leave Him** — Should Willard be considered to pose a lesser risk to Myrtle than freeing him, Myrtle might allow him to remain in custody, perhaps taking full blame for the murders, trusting him to stay silent.

- **Kill Him** — If Willard is too great a liability to remain in police custody and Myrtle lacks the ability to safely free him, she will unhesitatingly move to end his life. Considering her abilities as a potion-maker and a witch, she has several optional methods that might be used to kill her former servant. She may instruct him to kill himself or she could either dominate and control a police officer (or someone with access to Willard) and command them to kill him or, if she has recovered the shroud, attempt to use its powers to kill him in his sleep. Perhaps most gruesomely, Myrtle could cast *Birth Familiar* upon him, killing Willard but creating yet another supernatural servant for her. This last option would no doubt confound mundane investigation entirely.

Note that Myrtle would most likely act before Willard was transferred to the Essex County jail in Salem, as her options for response grow more limited once he departs Arkham. Any or all of these options might be employed in conjunction with Myrtle's attempt to recover the artifacts taken by the police from the murder scene on Robbins Hill (see page 82).

Investigator Actions

This scenario, as written, is very freeform and open ended. There are no set-piece encounters that must occur, but rather a cluster of NPCs with their own motivations and likely actions that must be investigated and dealt with. It is left to the investigators choose their angles of approach and the Keeper to direct the progress of events. This scenario is a framework that facilitates this for the Keeper in creating enjoyable mayhem in and around Arkham.

Finding Myrtle

As previously mentioned Myrtle has no permanent residence and, aside from hunting new victims and spending a little time with Willard, has no routine. This

makes her exceptionally difficult to track. The most likely option for investigators is to keep watch on the people in her life, Maurice Willard and the members of her family.

Dealing with Myrtle and Willard

Once Myrtle and Willard are identified as the perpetrators, the investigators will be left to determine how to best stop the murderers:

- **Capture Them** — While Willard might be neutralized by arrest, Myrtle's supernatural powers make it extremely unlikely that she would remain long incarcerated if not somehow otherwise neutralized (see Other Options) below.
- **Kill Them** — A simple solution in theory but much harder in practice, physically eliminating Myrtle presents several the challengers. The first are logistical—she is a capable sorcerer possessing several dangerous spells, a potent magical artifact, access to poisons, at least one devoted acolyte (potentially more), and her

BREAKING THE PACT?

It is possible for Ann Whitlock's pact to be broken, though doing so has a terrible price. During the Rites of the Master, any of Ann Whitlock's descendants present can state that they revoke the Pact. The Master will then demand a blood sacrifice of someone in the Whitlock line—only a blood relative of Ann Whitlock will do, but the sacrifice need not be voluntary.

The difficulty of performing such an act depends on who is performing the sacrifice and who they kill. Only those who have drunk the necessary potion may perform the sacrifice—the Master must be informed that the Pact is broken, simply killing Myrtle with a lucky shot will not suffice. Setting aside any possible issues of combat with an unwilling sacrifice, the act itself must be performed with a knife of some sort, with each person present marking themselves in the blood of the sacrifice. Killing an unwilling innocent or child requires a Sanity roll in advance of the act; those who succeed will simply refused to perform the act; contemplating such a thing costs 1 point of Sanity, regardless of the results of the roll.

The Sanity costs for participating in the sacrifice are as follows:

- Witness Suicide -1d3/1d6+1 points of Sanity.
- Witness (Perform) Sacrifice of Myrtle or other active witch -0/1d3 (-1d3/1d6+1) points of Sanity.
- Witness (Perform) Sacrifice of Willing Innocent -1/1d4 (-1d4/1d6+4) points of Sanity.
- Witness (Perform) Sacrifice of Unwilling Innocent -1d3/1d6+1 (-1d3+3/2d6+3) points of Sanity.
- Witness (Perform) Sacrifice of Child -1d4/1d6+2 (-1d6+4/3d6+3) points of Sanity.

For our purposes, Lillian, unless she becomes an active devotee of the Master, counts as an innocent. Only Amelia and Cornelia are lucid enough to be willing sacrifices and, depending on the circumstances, Cornelia might volunteer to take her own life. Amelia, so long as she has not yet had her baby, will not. Hypothetically Cornelia might be persuaded to still the child growing within Amelia, but it would cause severe Sanity losses for both. Likewise, the Sanity costs for any descendant to perform the sacrifice themselves should be higher than if an investigator does so.

The effects of the Pact being voided are immediate and profound. The Master will intone: "What was done of old is Undone. My pact is ended." The Master then will vanish and the area formerly effected by the spell returns to normal. While their statistics are unchanged, any innate supernatural powers they have are lost. Spells known will remain, but new spells cannot be learned via their innate connection. Should anyone have benefitted from the statistic increases granted by the Pact of the Master, they will lose 1d3 points in the increased statistic, recovering at 1 point per month back to their original statistic, though any statistic of 0 or lower results in their immediate painful death. Anyone bearing the mark of the Master suffers 1d3 points of damage as the mark rots from their flesh in 1d6 rounds; 1 hit point is permanently lost due to scarring.

It is left to the Keeper how this method might be discovered, be it by a simple *Cthulhu Mythos* roll, an implication in some hard to track down Mythos text, an innate knowledge of Whitlock's descendants, or if anyone suffers an insane insight during the casting of *Contact the Master*.

familiar. While Myrtle generally lacks the traditional set of combat oriented spells—no Shrivelling or Flesh Ward for example—she also has no inclination to go toe-to-toe with her enemies, preferring to strike at a distance and by surprise. Send Dreams and Stop Heart are a very nasty combination! She is an intelligent foe and is best played as such. She will employ the powers and resources at her disposal to attempt to control how and when any combat might occur.

Beyond the simple mechanics of killing Myrtle, such an act creates other challenges. Witchcraft has not been a capital crime in Massachusetts since the 18th century and it is unlikely “She was a witch!” would work as a legal defense. Det. Stuckey and the Arkham Police, despite their limitations, are professionals and will not simply ignore coldblooded murder should they discover it. The investigators should have to deal with the consequences of their actions, even if done to protect the greater good. Consider how her death might (or might not) be discovered and what, if any, precautions the investigators took to conceal their involvement. Likewise, Myrtle is an unforgiving foe—a failed attempt to kill her would provoke the most deadly of responses.

- **Other Options**—Though scenario writers sometimes assume otherwise, players are a frustratingly clever bunch and will no doubt come up with some other possible resolutions to these problems unconsidered by this author. Hopefully the strengths and flaws of the individuals in this scenario have been made clear enough that Keepers can adjudicate any such ingenuity as it arises. Some of these responses might include:

Hire someone else. Investigators might be familiar with the criminal fraternity in Arkham, and be willing to look for outside muscle. Myrtle will almost certainly be able to avoid such an attack, either due to her own abilities or due to the limited glimpses of the future she can get from the Master. Investigators could end up with Myrtle as Danny O'Bannion's new girlfriend, and a new host of problems.

The “Sermon Bishop” Approach. If they think they cannot kill her, investigators might come up with some extrajudicial form of imprisonment. This might be effective, but so long as Myrtle has some freedom of movement and sufficient time, she should be able to eventually gain her escape through magic. Willard and Phillips would need to be neutralized before they an effect a rescue; Lillian may also pose a problem.

Drugs. Sedation has kept Lillian inert since her failed attempt to contact the Master; investigators might hope to drug Myrtle into near catatonia. Considering her connection to the Master and the natural healing powers of the Whitlock line, this solution might serve only as a temporary solution.

Break the Pact. Though not explicitly stated in any sources, Ann Whitlock's pact with the Master can be broken, thus rendering Myrtle bereft of many of her

powers. See “Breaking the Pact,” opposite, for details on how this might be done. This would strip her of her innate supernatural powers and some, but not all, of her spells, leaving her a lessened but not powerless enemy. Should she live, she might also invoke a new pact of her own...

Myrtle Moore's Actions

Myrtle is the most dynamic of the NPCs in this scenario, with her own agenda and objectives. The Keeper ought to consider these first and shape them in response to investigator actions. After the discovery of the most recent sacrifice on Robbins Hill, Myrtle's objectives are as follows:

- Protect herself from discovery by the police.
- Recover the shroud and bowl from police custody.
- Recruit her sisters into a coven.
- Find a new ritual site for the next rite of the Master.
- Locate an appropriate sacrifice for the next rite.

Use these as a guideline for her actions; her foremost goal is to survive and continue to worship the Master so that she might have revenge upon the town that has done her and her ancestors ill.

Protect Herself from Investigation

Myrtle knows that she has been discovered by the Arkham Police and will soon be able to determine what they have learned from the scene thanks to the work of Phillips. Her first goal will be to determine if the police are on her trail, waiting to undertake more drastic actions until she is certain she may be discovered. Should she determine that they have started to suspect her or Willard, she will act to compromise the investigation, likely by Dominating Det. Stuckey and inducing him to direct the investigation elsewhere. In a worst case scenario, she is willing to allow Willard to take the blame, trusting in his devotion. She may also murder the farmer Joshua Endicott as the sole witness to their flight from Robbins Hill (and in reprisal for his role in interrupting her rites); she would most likely make this appear as an accident so that it does not increase the scrutiny upon her.

Once Moore becomes aware of the investigators, and especially once they begin to piece together the truth behind her murders, she will respond to them as well, in an escalating manner:

- **Surveillance**—Phillips and Willard will watch them from a distance and try to determine how much they know. Myrtle can use Witch Eye in conjunction with Phillips to keep watch over investigators herself, if need be.
- **Theft**—The pair can steal evidence, break into homes and rooms looking for notes, recover artifacts, etc. Investigators will fulsome libraries of rare Mythos tomes are a likely target.

- **Sabotage**—Willard or Phillips might sabotage a car's breaks, set a fire, or otherwise cause harm indirectly, generally always trying to make the event look like an accident.
- **Direct Warnings**—Should Myrtle think the investigators might be scared off, she could have a threat delivered suggesting further harm if they do not abandon their investigations. The victims might be the investigators themselves, colleagues, loved ones, or anyone or thing that they care for. These threats are likely not idle.
- **Attack**—Myrtle has a host of options she might employ to harm or kill meddling investigators. Consider spells such as *Dominate*, *Cloud Mind*, and *Stop Heart*, especially those that might be paired with *Send Dreams* or *Witch Eye*. Repeated applications of *Dread Curse of Azathoth* are also fatal, should an investigator be captured; likewise *Birth Familiar* would be an effective, and awful, way to silence an enemy. Generally Myrtle's role in any of these activities should be indirect unless she can achieve something with minimal risk that her minions could not. She would use her powers of mind control to visit the hospital room of an incapacitated investigator to leave a threatening token or steal bit of flesh for a spell; she would not risk herself to vandalize a professor's office. Myrtle should be an unseen presence, shadowing the investigators and striking at them when they are most vulnerable.

Recovering the Shroud and Bowl

Related to stymying the police investigation, Myrtle will risk much to make sure she can recover the shroud and the silver bowl from the police. Depending on who has them in their possession, Myrtle might be able to employ Phillips solely (such as if the bowl was being studied by a jeweler), the pair together (with Willard setting a fire in the police station to cover Phillips' theft from the evidence room), or Myrtle herself visiting late some night when there are but a few police officers on the scene. Should she not wish to risk herself some patrolman (or even Det. Stuckey himself) might be subjected to a *Dominate* spell with instructions to steal the artifacts and return them to Myrtle. If Willard is incarcerated and turned into a rat-thing or similar monster, his first task in his new role as familiar might be to steal them during his escape.

Recruit

Myrtle has grown tired of working with Willard and Phillips and wants to form a coven of her own, as she imagines Ann Whitlock intended. To this end she plans to recruit at least some of the other members of the Whitlock line into joining with her in the worship of the Master. Her plans for them are discussed in their respective sections. Myrtle's urgency in recruitment will reflect her relative feelings of security—the safer she feels, the more she is willing to allow them time to come around. Should

MYRTLE'S THAUMATURGICAL PRODIGIES IN THE NEW-ENGLISH CANAAN

After stealing this book from the Orne Library, Myrtle obsessively studied its contents in an attempt to learn the secrets of Arkham's witches and of Ann Whitlock herself. She generally does not keep it on her person, but with her other items in a trunk that she keeps wherever she is staying. The book itself is a 1727 version in generally good condition, marked inside the front cover as part of the Miskatonic University Library collection. Myrtle has annotated her version, focusing on any reference to Ann Whitlock she might find; these notes might point to other elements of the scenario (sacred spaces near Arkham, the identity of the Master) as desired.

THE SHROUD

The shroud that Ann Whitlock was wrapped in after her death has become imbued with certain supernatural powers available to anyone of the Whitlock line.

- Anyone whose blood comes into the contact with the shroud may be possessed by the spirit of Ann Whitlock (see below); these effects last 20—the victim's POW in rounds.
- Similarly, anyone who is a descendant of Whitlock who handles the shroud may be possessed by the long-dead witch, possibly permanently; test the POW of the Victim with that of Ann Whitlock (20). Failure means they are possessed until 1d4 hours have passed. Each time they suffer a loss, their effective POW against future possessions decreases by 1d4 points. Once the effective POW reaches 0, their mind is lost and their body is now Ann Whitlock's alone.

Ann Whitlock's spirit is a semi-mindless thing, recalling little beyond malice and a hateful devotion to the Master. Those possessed will immediately attack anyone who poses a threat to the Whitlock line; it will only parlay with those who have taken the Pact, otherwise she will promise that the vengeance of the Queen of Night is at hand and the Arkham will drown in blood and tears.

Should Ann permanently find a body, her INT will recover at the rate of 1 point per day until she is fully functional in her new body and a new old witch is loosed on Arkham.

the situation be more uncertain, she will possibly abandon persuasion in favor of ultimatums.

The decisions each of the members of the Whitlock line make are ultimately left to the Keeper, based on the options presented to each woman. Some are far more likely

THE ARKHAM WITCH CULT

The Arkham's Witch Cult will become aware of Myrtle's activities, probably before the investigators and certainly before the local authorities. Ultimately the response of Arkham's witches to Moore is left to the Keeper, depending on the role they wish them to have in their greater campaign. The greater your wish for their future role in the campaign, the more they should be actively engaged with the events of the scenario.

There are six distinctive options for the witch-cult to consider in response to Myrtle Moore

- **Ignore** — If she is not viewed as a threat, she will be ignored. This is unlikely after the discovery of the murder at Robbins Hill, but considering the cult's infrequent schedule and Keziah Mason's long absences, it is not impossible to imagine that the cult might not immediately act.
- **Investigate**—Once the cult is aware that someone is engaging in actual witchcraft, they will probably attempt to determine who is responsible and the extent of their powers. This response serves as a plausible motivation for the investigators to be unknowingly recruited by a cult member in order to investigate the murder.
- **Monitor** — Should Moore be determined not to be a threat, she might simply be placed under

surveillance, particularly should one or more members view her as a future potential recruit to the cult. It is even possible that she might be regarded as a useful tool, held in reserve for some future battle for power within the cult, her existence kept secret or her powers downplayed to benefit her watcher.

- **Recruit** — Although the current witch-cult has the requisite thirteen members, she might be recruited as an individual member's disciple or a potential replacement. While the description of the witch-cult does not provide many details regarding the members' relationship with each other, there are enough hints that suggest factions and infighting. Myrtle Moore might be seen as a valuable potential ally. Her connection to the group's earliest days might especially be seen as a mark of her worthiness.
- **Eliminate** — The witch-cult has held on to power in Arkham for over two centuries and do so by allowing no competition. Moore would be simply the latest in a long line of gifted novices who find themselves at the receiving end of the coven's wrath. Investigators would likely be pawns in such a struggle, given just enough aid to stay on Moore's path, but likely not enough to protect them from her powers. Whoever wins such a battle, Arkham and its people would suffer.

to join than others. Consider also what if any attempts the investigators might make to dissuade them to join Myrtle. She might tip them over to her side by dosing them with her nightshade potion and exposing them to the power of the Master.

Should any of them elect to join her, Myrtle will invoke the Pact again as soon as possible, not waiting for a sacred date if necessary. A sacrifice will have to be obtained—likely taken from someone in the new member's immediate circle (Amelia's husband, one of Lillian's followers) or someone troublesome to Myrtle.

If truly pressed, Myrtle might simply make use of the supernatural power of the shroud and force one of her relatives into becoming a vessel for Ann Whitlock herself. This is a last resort option for her, as she would prefer they joined her willingly. The most likely victim of this option is Cornelia, though Dolly Smith and even Amelia's unborn daughter are possibilities.

Should she think it useful, Myrtle can also attempt to recruit other men like Willard or even create more familiars, but she is reluctant to do so, as the men who she can most easily dominate bore her and the familiar, though useful, disgusts her. She certainly has no interest in giving birth to one herself.

Locate a New Ritual Site

As per the list on page 76, Myrtle will attempt to make use of the one of the sites sacred to Arkham's ancient coven. The Keeper should determine which one she selects based; remember that she might be busy scouting them out (herself or using a proxy) in the first few days after the Robbins Hill murder.

Locate her next sacrifice

Myrtle will not begin seeking out her next victim until a few days before the next rite, but, as mentioned above, should she suspect she might be in need of a sacrifice, she will begin the search. As she no longer trusts Willard, Myrtle will likely do all the work herself, save the kidnapping itself. Her victims are generally intoxicated and vulnerable; the Keeper is left to determine who she might select if it is not someone associated with Myrtle or her relations.

Ending the Scenario

There is no fixed endpoint for this scenario, but once the immediate threat of Myrtle Moore is dealt with, it can roughly be considered concluded. For the dramatically inclined, a climatic fight between Myrtle and the investigators, each backed by one or more other relations set during a Rite of the Master would certainly be a grand moment of drama, with any manner of possible turns and twists arising, climaxing in the death of at least one member of the Whitlock line and the revocation of Ann Whitlock's centuries-old pact. The ultimate determiner is you and your players—find a moment that provides satisfaction to you and to them, and build to it dramatically.

Sanity Rewards and Penalties

Kill/Capture Willard: +1d3/1d5 points of Sanity
 If Willard is transformed into a 'thing': -1d4 points of Sanity
 Kill/Neutralize Myrtle: +1d6/+2d6 points of Sanity
 Kill/Neutralize other witches: +1d4/+1d6+2
 Each relative recruited by Myrtle: -1d3 points of Sanity
 Each relative who resists Myrtle due to investigator action:
 +1d2 points of Sanity
 Rescue a sacrifice victim: +1d4 points of Sanity

Statistics

MYRTLE MOORE, New Witch of an Old Line
STR: 11 **CON:** 15 **SIZ:** 10 **INT:** 16 **POW:** 18
DEX: 13 **APP:** 17 **EDU:** 9 **SAN:** 0 **HP:** 13

WEAPONS: Dagger 41% 1d4
SKILLS: Brew Poisons 73%, Cthulhu Mythos 28%, Fast Talk 38%, Library Use 32%, Persuade 29%
SPELLS: Alter Weather, Birth Familiar (page 45), Cloud Memory, Contact the Master (page 78), Dominate, Dread Curse of Azathoth, Send Dreams, Suckle Familiar (page 45), Witch Eye (page 31), plus whatever spells the Keeper feels are necessary

PHILLIPS, the Bird-thing
 See page 97
STR: 2 **CON:** 13 **SIZ:** 1 **INT:** 9 **POW:** 11
DEX: 20 **Move:** 2 / 3 climbing / 10 gliding **HP:** 7
Damage Modifier: -1d4

WEAPONS: Claws 30% 1d2, Nip 25% 1d3, Throat Peck 15% (1d10, ignore damage modifier and armor; can only be used against unaware opponents)
SKILLS: Climb 100%, Dodge 60%, Hide 95%, Mechanical Repair 50%, Sneak 95%
SANITY COST: Seeing Phillips costs 1d3-1/1d6+1 points of Sanity.

MAURICE WILLARD, Selfless Henchman
STR: 15 **CON:** 13 **SIZ:** 11 **INT:** 9 **POW:** 7
DEX: 12 **APP:** 10 **EDU:** 8 **SAN:** 0 **HP:** 12
Damage Modifier: 1d4

WEAPONS: Fist 35% 1d3, Knife 31% 1d4
SKILLS: Craft: Gardening 89%, Dodge 44%, Drive Auto 58%, Locksmith 45%, Mechanical Repair 61%, Operate Heavy Machinery 31%, Sneak 71%

LILLIAN MOORE, Lunatic
STR: 9 **CON:** 9 **SIZ:** 9 **INT:** 17 **POW:** 19
DEX: 16 **APP:** 13* **EDU:** 10 **SAN:** 0 **HP:** 9
**17 when not in a stupor in a Sanitarium.*

WEAPONS: Nail rake 50%, 1d2-1 points of damage
SKILLS: Appear catatonic 98%, Smile Unpleasantly 99%; Other skills possible once fully restored.
SPELLS: Contact the Master (but see note on page 76 about other potential spells if restored)

AMELIA PURCELL, Troubled Wife
STR: 12 **CON:** 14 **SIZ:** 11 **INT:** 13 **POW:** 17
DEX: 10 **APP:** 14 **EDU:** 13 **SAN:** 30 **HP:** 13

SKILLS: Art (Piano) 23%, Fret 100%

IRVING PURCELL, Heartless Husband
STR: 12 **CON:** 15 **SIZ:** 12 **INT:** 11 **POW:** 10
DEX: 9 **APP:** 14 **EDU:** 15 **SAN:** 49 **HP:** 14

WEAPONS: Shotgun 37% 2d6 (but see page 107)
SKILLS: Accounting 56%, Officiousness 75%, Petty Cruelty 90%

CORNELIA LOWE, Tragic Midwife
STR: 13 **CON:** 16 **SIZ:** 11 **INT:** 15 **POW:** 18
DEX: 11 **APP:** 13 **EDU:** 13 **SAN:** 41 **HP:** 14

SKILLS: First Aid 58%, Medicine 29%, Midwifery 97%, Ride Bicycle: 63%
SPELLS: None but Cornelia does unknowingly possess several spell-like powers, including the ability to calm animals, and a limited power to command them. She also knowingly possess the power to either quicken or to terminate a pregnancy if in physical contact with the mother — see page 102 for further details.

ANN WHITLOCK, Spirit of the Founder of the Line
All physical statistics are as per the possessed individual.
INT: 15 **POW:** 20

SKILLS: Cthulhu Mythos 41%
SPELLS: As per the Whitlock line members plus any the Keeper desires.

Annotated Scenario Bibliography

Witches and Witchcraft

by Bret Kramer

Hereafter is a list of scenarios set in and around Lovecraft Country with some significant connection to witches and witchcraft, followed by other scenarios likewise connected to witchcraft but set outside of Lovecraft Country (almost all of which are set in New England).

Abduction in Arkham

Dagon #6

Author: Carl T. Ford

Summary: This scenario is a sequel of sorts to H.P. Lovecraft's story "Dreams in the Witch House." A great-great-grand daughter of Keziah Mason, having gained possession of her ancestor's notes on witchcraft has plans to resurrect the elder witch by performing a ritual on Walpurgis Night. To this end she has purchased the old Witch House and has kidnapped a local 5 year old boy whom she plans to sacrifice to gain the services of "The Black Man." The Investigators become entangled in these schemes when they are approached to investigate the boy's disappearance.

Locations: Arkham (see notes)

Entities: A witch's rat-thing familiar, a novice witch

Tomes: *The Diary of Frank Elwood* (summarizes the case of Walter Gilman)

Notes: Includes a map of the interior of the Witch House (different to the one found in "Arkham Unveiled")

The Condemned

Arkham Unveiled, Chaosium

Author: Keith Herber

Summary: An accident releases a malign wizard, long imprisoned since Colonial days. Soon he begins to enact his murderous revenge on the descendants of the men who imprisoned him as well as recovering the magical goods that once belonged to him.

Locations: Arkham

Entities: An immortal sorcerer, a Shoggoth, various magical resurrectees, Quachil-Uttaus

Tomes: *The Testament of Carnamagos*

Notes: The villain of the piece is a very dangerous opponent, even without considering his captive shoggoth. Scenario was likely inspired by entry #62 in Lovecraft's *Commonplace Book*—" [62] Live man buried in bridge masonry according to superstition—or black cat."

Crimson Letters

Call of Cthulhu 7th Ed., Chaosium

Author: Alan Bligh

Summary: An unscrupulous professor at Miskatonic University dies under mysterious circumstances soon after coming into the possession of some personal papers from the Arkham jurist Caleb Hobbhouse, who participated in the witch trials in Salem. Several interested parties want these papers... not all of which are human; danger and death lurk within and without for anyone coming into contact with them.

Locations: Arkham

Entities: Assorted academics, a pair of mobsters, several unwholesome antiquarians, the Horror in Ink

Tomes: *The Hobbhouse Witch Trial Papers*

Notes: As an introductory scenario certain plot elements are left to the Keeper to determine. Oddly includes Hibb's Roadhouse, a location from the Arkham Horror board game rather than Fenner's Roadhouse, as described in *H.P. Lovecraft's Arkham*.

Dark Rivals

Dead Reckonings, Chaosium

Author: J. Todd Kingrea

Summary: A man falsely accused of murdering a local mortician leads the investigators into a rapidly growing feud between Arkham's resident witch cult and ghouls over control of the ghouls' tunnels beneath Arkham.

Locations: Arkham

Entities: Ghouls, Witches, a pair of Byakhees

Tomes: None

Notes: A good introduction to the existence of the witch cult; a map of the abandoned Imperial Theater is provided.

This scenario presents a very different relationship between witches and ghouls than was described in "Pickman's Model". See page 65 for more discussion of possible causes of this rift.

The Devil's Children

The Devil's Children, Pagan Publishing

Author: David Conyers

Summary: A two-part scenario, set in the 1690s and 1990s. In each era a group of young people find themselves in a dire situations for which Nyarlathotep offers a solution, albeit a no-less terrible one.

Locations: Salem, Arkham

Entities: Witches (immortal and otherwise), sundry familiars (including rat-things), various agents of the King's justice, the Black Man (Nyarlathotep)

Tomes: None

Notes: Written originally for tournament play, this scenario provides pre-generated characters for both eras of play and would likely be difficult to include in a long-term campaign.

Published by Pagan Publishing in 1993; a revised form is available free at Yog-Sothoth.com. Interested Keepers should also note there is a sequel scenario (set in New Mexico) called "A Handful of Dust."

The Ghosts of the Florentina

More Adventures in Arkham Country, Miskatonic River Press

Author: Bret Kramer

Summary: An unscrupulous developer is converting the old Florentina Theater into a modern Cinema, but in the process discovers not just hints to Kingsport's occult past, but to some very lively evidence of the same. Investigators must not only uncover the secrets beneath the theater but sort truth from lies, as someone has been spreading rumors that the theater itself is haunted.

Locations: Kingsport, Arkham

Entities: Rat-things

Tomes: *Thaumaturgical Prodigies in the New-English Canaan*

Notes: A low-key scenario for novice investigators, there are a goodly number of hooks for Keepers wishing to draw investigators into the wider mystery of the Kingsport cult.

Halloween in Dunwich

Halloween Horror, Chaosium (Monograph)

Author: Oscar Rios

Summary: A century-old curse strikes at great-grandfather's Silas' annual Halloween party, leaving the investigators the only ones able to prevent a long-dead witch (who is also their great-great grandmother) from sacrificing her descendants to Nyarlathotep in exchange for immortality.

Locations: Dunwich

Entities: Hob-goblins, animated scarecrows, an animate corn-field, a ghostly witch

Tomes: None but one investigator has read *Othuum Omnicia*

Notes: Pre-generated investigators are provided for the scenario; they are all cousins aged 11 to 13, many with some connection to the supernatural. The scenario is tailored for these characters and the threat posed by the witch and her summoned spirits might prove limited to typical investigators. A sequel—"Christmas in Kingsport" is available in the monograph of the same name.

The scenario is specifically set in 'North Dunwich', on the Morgan farm, which is an impressive three miles from the nearest neighbor. Nearby there is a Hyperborean ruin and an occult site called 'Altar rock.'

The Last Trial*

Author: Michael Drennen

Summary: Accusations of witchcraft interrupt a scholarly debate about the future of the Arkham College and draw a group of scholars back to a rough New Hampshire frontier town where some of their number executed a witch four decades previous. The cause of the occult suffering that has afflicted the townspeople is instead the degenerate survivors of a lost druid colony that intend to sacrifice the youth of the little town to their dark goddess.

Locations: Arkham, New Hampton NH

Entities: Voor (degenerate, once-human, druids), Dark Young of Shub-Niggurath, Shub-Niggurath

Tomes: None

Notes: Written originally for the Cthulhu Masters Tournament at GenCon; pre-generated characters (all 'Doctors' of the Arkham College) are provided.

The scenario's version of the earliest days of Miskatonic University (and Arkham) contradicts other source material regarding the history of the college and town.

Let the Children Come to Me

Island of Ignorance. Golden Goblin Press

Author: Mark Shireman

Summary: Children have gone missing near Aylesbury in north central Massachusetts; while most have reappeared a few remain missing. One of the missing plots revenge against her rapist, using a site sacred to Shub-Niggurath she stumbled upon. The missing (and returned) children are being recruited into her nascent cult. Soon the new cult will have enough members to call forth the goddess to great and terrible effect.

Locations: Aylesbury

Entities: Gof'nn Hupadgh, Dark Young of Shub-Niggurath, 'New Children of the Goat', an enthralled priestess of Shub-Niggurath, '*a twisted abomination of Shub-Niggurath*', *Shub-Niggurath* (Only one of the italicized entities appears, depending on the action of the investigators)

Tomes: *Ann Bishop Parker's Diary*

Notes: This scenario's witchcraft element consists of the historical record of two women executed near Aylesbury in 1694 for witchcraft—Ann Bishop Parker and her slave Iyabo—as well as Parker's diary, which serves as a minor Mythos tome. I have not included this pair as part of my overview of Lovecraft Country witchcraft because this date is both after any historical record of witchcraft executions in New England and more than a century before Aylesbury was founded.

* 1730s

Malice Everlasting

New Tales of the Miskatonic Valley, Miskatonic River Press

Author: Oscar Rios

Summary: An unfortunate youth discovers an artifact of a Colonial-era warlock in Kingsport. Possessed by the deceased magician's spirit, the young man embarks on a campaign of centuries-old retribution against the descendants of the men who caught and killed him. Only quick action will save Kingsport from further mutilations and death.

Locations: Kingsport

Entities: Children of Y'gonolac, Fire Vampire, Y'gonolac

Tomes: *The Bible of David Appleton*, *The Revelations of Glaaki*

Notes: Similar to "The Condemned", a possessed innocent seeks revenge on the descendants of the men who brought him to justice. The warlock is very willing to cause death and destruction in Kingsport, including murdering various NPCs and burning several locations. The Keeper may want to tone down some of this mayhem if they wish to avoid having to reconfigure some of Kingsport's historical landmarks. Additionally, the Keeper should consider the effects of having an entity as potent as Y'gonolac manifesting on the Kingsport waterfront.

Sticklers for chronology may note that *The Revelations of Glaaki* (and in particular the especially malign volume 12) possessed by the long-dead sorcerer would not be printed for nearly two centuries. The work can be replaced by a similar tome, if desired, without impact to the scenario.

A Painted Smile

Tales of the Miskatonic Valley, Chaosium

Author: Richard Watts

Summary: The investigators run afoul of Hilda Francks, an aged doll-maker—and descendent of the witch Goody Fowler. When she dies accidentally her spirit lashes relentlessly against them via possessed dolls. With diligent research, the investigators may be able to end Hilda's spectral attacks, but only if they are able to give her spirit the companionship it dreamed of in life.

Locations: Arkham

Entities: Possessed porcelain dolls, a vengeful spirit

Tomes: None

Notes: A generally free-form scenario that consists of a series of possible encounters with Hilda's dolls as well as the fruits of investigation concerning how to put her spirit to rest. Expands upon the history of witchcraft in Arkham, including the Split Rock, a site on Meadow Hill where Arkham's coven once performed its rites.

Season of the Witch

H.P. Lovecraft's Dreamlands, Chaosium

Author: Richard Lanius

Summary: The investigators are hired to investigate a grave robbery in Arkham and discover a revenge plot

born in the earliest days of Arkham and carried forth from the Dreamlands.

Locations: Arkham, the Dreamlands

Entities: Ghouls; in the Dreamlands—Men from Leng, Moon Beasts, the Loathly Horror, reanimated corpses, Wamps, a caprine familiar, a deathless witch, potentially a dozen Gugs(!)

Tomes: Notes about consulting *Thaumaturgical Prodigies in the New England Canaan*

Notes: This scenario draws much inspiration from "Dreams in the Witch House". Written before *Arkham Unveiled*, this scenario contradicts various specifics about Arkham, both individuals and locations.

Spare the Rod

More Adventures in Arkham Country, Miskatonic River Press

Author: Adam Gauntlett

Summary: The investigators are hired to conduct research into several of Arkham's darker legends, including the cursed Colonial school teacher, Christopher Seaton. Unfortunately that legend proves to be quite true, leading the investigators into a race against time to stop not only the undying Seaton from killing more of Arkham's children, but to make sure Seaton's body cannot be possessed by his malevolent occult patron Goody Fowler.

Locations: Arkham

Entities: Ghouls, a Nightgaunt, Goody Fowler's ghost, an undying schoolmaster

Tomes: *Goody Fowler's Grimoire*

Notes: Includes a map of Goody Fowler's cottage

Further Afield

The Case

The Curse of Cthulhu, Chaosium

Author: Keith Herber

Summary: The investigators are asked by the mother of an old friend, one Brian Timmons, to look into the circumstances that resulted in him being confined to a mental hospital. What they find is that Brian dabbled in things best left undisturbed and has unleashed a menace that should have been left to slumber.

Locations: Providence RI, Woonsocket RI, Holmes Sanatorium (just outside Providence)

Entities: Various resurrectees

Tomes: *Thaumaturgical Prodigies in the New-England Canaan*, *The Black Book* (Douglas Timmons's Journal).

Notes: The scenario is heavily based on "The Case of Charles Dexter Ward". A single clue ties it to the "Day of the Beast" campaign, making it a good candidate for either—as intended—an introduction to that campaign or as an independent scenario. Likewise the enemy, should he not be dealt with, is well suited to serve as a recurring villain.

The Cold Spot

Coming Full Circle, Pagan Publishing

Author: John H. Crowe III

Summary: Ghostly happenings are terrorizing the Apcott family of North Ashfield, Massachusetts. The investigators are called in to probe the source of the family's troubles, discovering that it was not just the house that is haunted.

Locations: North Ashfield, MA, with research possible in Greenfield and Boston.

Entities: A trio of ghosts, one of which is the disembodied soul of a malign witch

Tomes: None

Notes: This scenario does an admirable job of highlighting the importance of making the NPCs into sympathetic and dynamic characters, a useful reminder for Keepers.

Coming Full Circle

Coming Full Circle, Pagan Publishing

Author: John H. Crowe III

Summary: An undying witch requires the blood of his descendants to perpetuate his vile existence, drawing him back to Western Massachusetts to kidnap and murder these unfortunate Apcott relations. The villain may be traced back to his new home in Boston and a mystical society he is using as a front to recruit dupes and flunkies.

Locations: North Ashfield, Boston

Entities: The immortal witch and his human lackeys

Tomes: *A Treatise on the Black Arts*, *Nameless Cults*, a variety of other mundane occult works

Notes: A sequel to "The Cold Spot" (above), this scenario is set in 1939 (ten years after the events of that scenario), and part of its effectiveness is based on the players' previous connection to some of the villain's victims.

The Dare

Dwellers in Shadow, Triad Entertainments

Author: Kevin Ross

Summary: A group of children, on a titular dare, spend a night in a haunted house and discover that, while free of ghosts, the home is not without certain dangerous residents.

Locations: Nominally any Midwestern city in the U.S.

Entities: Rats, bats, "rat-things" (magically warped monstrous rats, with or without human features), "bat-things" (ditto), "an undead thing", a witch's familiar, an undead witch

Tomes: A witch's spellbook

Notes: This scenario is intended as a one-shot or convention piece, in which the players take on the role of children. Brief backgrounds are provided along with instructions for creating child investigators, as well as statistics for the sorts of 'weapons' they might carry or find in the house. The witch is said to have originated in Salem and her terrible house might be easily relocated to a New England setting.

MINOR WITCHERY

There are two scenarios in the Triad Publications classic era collection *Lurking Fears* which include a witch or two that we feel obliged to mention solely for the sake of completeness. In both cases the witch is a thinly sketched villainess who serves as a henchman to the scenario's primary opposition rather than the focus of the piece.

In **Sorrow's Glen** (set in rural North Carolina) two witches are encountered, serving as allies of the scenario's antagonist, part of a coterie of Mythos henchmen. Likewise in the follow-up scenario, **The Star Shrine**, the villain from the former scenario continues on his nefarious plans, aided by two different spell-casting NPCs, labeled as witches, otherwise only generally described but with implied linkage to New England.

The Lurker in the Crypt

Fatal Experiments, Chaosium

Author: Kurt Miller

Summary: An early *Call of Cthulhu* scenario which has a reputation for being a meat-grinder (see the entity list below). The investigators are drawn to investigate a series of grisly murders that are linked to the shunned Stanton Street Cemetery and the reclusive but very wealthy Bishop family.

Locations: New York City

Entities: Numerous zombies, Resurrected hit men and other varieties of humans (including Captain Kidd), gangsters, hordes of ghouls including "the Ancient One" and Elizabeth Bishop (two powerful spell casters), a pair of Deep Ones, animate body parts, a specter, a Star Vampire, a Chthonian, an immortal witch, the Spawn of Nyogtha, Nyogtha

Tomes: *The Bishop Legacy*, *De Vermis Mysteriis*, *Necronomicon*, *My Understanding of the Great Booke*

Notes: The witch cult behind the Bishop funeral home likely is connected to the Nyogtha witch-cult described in Henry Kuttner's "The Salem Horror" though this one's founding cultist is one Agatha Bishop, who fled Arkham in 1692. While the scenario is a death trap of the first order, the maps of the cemetery, mortuary, and crypts may be of interest generally as is the Bishop witch-cult.

WITCHES AND WITCHCRAFT IN CTHULHU MYTHOS FICTION

Witches and witchcraft are, unsurprisingly, common elements in Cthulhu Mythos fiction. Keepers seeking inspiration may consider the following stories as potential sources of inspiration.

LOVECRAFT

“The Case of Charles Dexter Ward”—Joseph Curwen was heavily tied up in Salem witchcraft, and was named as one of those who had participated in the coven at Salem. He was also in contact with several like-minded sorcerers, some remaining in Salem and others far abroad.

“The Dreams in the Witch-House”—Arkham’s most famous witch and her four-legged companion haunt the dreams of a particularly obsessed mathematician, ultimately resulting his undoing. The story also provides most of what we know of Arkham’s witch-cult.

“Pickman’s Model”—Presents, but does not wholly explain, the alliance between witches and ghouls.

“The Thing on the Doorstep”—While Asenath (and Ephraim) Waite are more magicians than witches, their connection to the Cult of the Skull reflects some linkage to the witch tradition.

“The Unnamable”—The indescribable entity encountered within this story was called up via witchcraft.

“The Silver Key” and **“Through the Gate of the Silver Key”** mention Goody Fowler and highlight the familial connection between the Carter family and the Salem coven.

Poems including *The Fungi from Yuggoth*—XII “The Howler,” XXVI “The Familiars,” and “Psychopompos” might also merit a read due to their mentioning of witchcraft.

OTHER WRITERS

August Derleth provides several witch-related stories set in and around Lovecraft Country, including “Witches Hollow” (see page 70), “The Peabody Inheritance” (a man discovers he is of a witch-line), and “The Shadow in the Attic” (a man inherits a menacing house from an uncle who was alleged to be a witch). Henry Kuttner’s “The Salem Horror” deals with an antique Salem witch and her accursed house. While Clark Ashton Smith’s *Averoigne* stories include necromancers and evil alchemists, “The Mandrake” and “The Mother of Toads” might provide scenario inspiration and the story outline “I Am a Witch” (a rarity for Smith as it was set in Arkham) could form the nucleus of a scenario.

Wail of the Witch

Different Worlds #30 and *The Curse of Cthulhu*, Chaosium

Author: Keith Herber

Summary: An unexplained death draws the Investigators to Salem and into a struggle to prevent the resurrection of the leader of a Nyogtha cult executed during the Salem Witch Trials.

Locations: Salem, MA, city of the elder things

Entities: An ancient witch (in several forms), ghouls, elder things

Tomes: *The Diary of Mercy Booth*

Notes: This scenario is in large part a mash-up of “The Dreams in the Witch House” and “The Salem Horror”

Whitechurch, Vermont

Protodimension #10

Author: Jeff Moeller

Summary: The town of Whitechurch bears a supernatural curse which takes the life of a local through preternaturally induced suicide. The investigators must not only work out Whitechurch’s secret but its cause and how to lift the resulting curse.

Locations: Whitechurch VT

Entities: The malign spirit of a murdered witch residing within a polluted pond, water-logged zombies

Tomes: *Thaumaturgical Prodigies in the New England Canaan*

Notes: While the witch described in the scenario is said to have been murdered only twenty years previous, Keepers may wish to modify the scenario to place her murder (and occult revenge) in the more distant past.

The Whitewood Horror

Coming Full Circle, Pagan Publishing

Author: John H. Crowe III

Summary: A Miskatonic University student disappears while conducting research about 17th century witchcraft in rural Massachusetts. The investigators discover that the situations in Whitewood is most dire and that evils once thought overcome have never actually left.

Locations: Arkham, Whitewood MA

Entities: A coven of immortal Satanic witches

Tomes: *A Treatise on Devil Worship in New England*

Notes: The plot and NPC names in this scenario all come from the Hammer Horror film *City of the Dead* aka *Horror Hotel* (U.S. title). Some Keepers may balk at the prospect actual Satanic powers and witches that can be driven off by a cross. Historians might be displeased with depictions of witches in New England being burned at the stake. The scenario is best considered a tribute to Hammer Horror films rather than as a traditional work for *Call of Cthulhu*. ■