

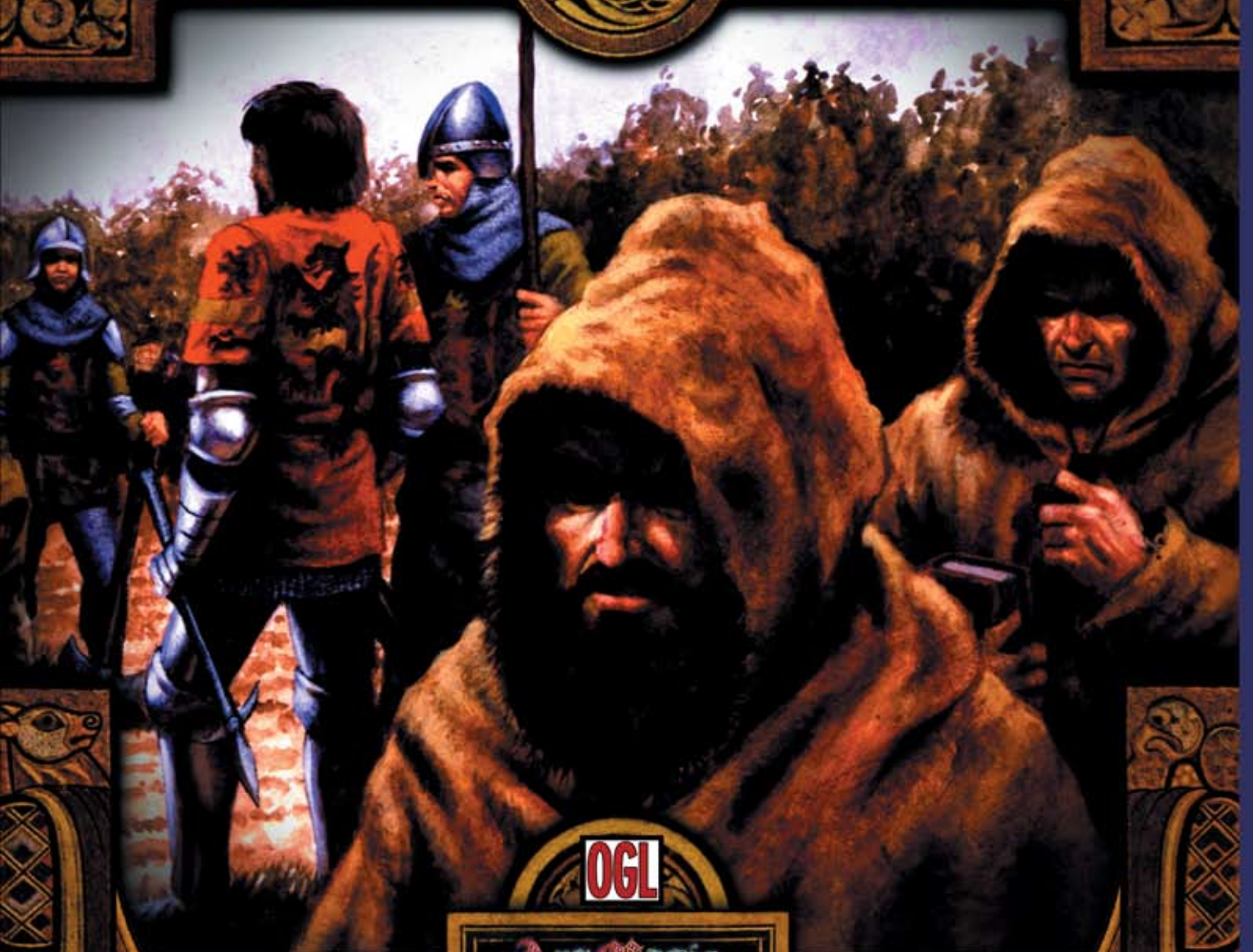
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The Black Monks of Lastonbury

by David Chart



OGL

Ars Magica

AN ARS MAGICA/OGL CROSSOVER SUPPLEMENT FROM ATLAS GAMES

The Black Monks of Glastonbury

by David Chart



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CHAPTER ONE: INTRODUCTION

The Black Monks of Glastonbury describes one of the richest and most powerful abbeys in Europe, and provides information on the diabolic corruption of most of its inhabitants. This sourcebook includes rules for diabolists in both **Ars Magica's** Mythic Europe and Open Game License (OGL) fantasy settings, portraying them as fearsome antagonists who gain great power at the cost of their immortal souls.

This book is not just an adventure module. Rather, the abbey, its inhabitants, and the surrounding lands are presented in detail and many possible adventures involving them are outlined. As a setting, Glastonbury can be used for any level of player characters; many low- and mid-level adventures are suggested, but a straight fight with the abbey's diabolist monks would be a challenge even for epic-level characters. Glastonbury Abbey deserves to be a major feature of any saga or campaign set near it, and this sourcebook is designed to help it realize that potential.

Although the abbey and adjoining town of Glastonbury are actually in the southwest of England in Somerset, they could be placed anywhere in Europe west of Greece without

much alteration. Benedictine monasteries were found everywhere, and rumors of corrupt monks were as prevalent. Notes are also included on how to use the abbey in a typical high fantasy world. Thus, this book should be useful to any GM playing in a fantasy setting.

History and Myth

The portrayal of Glastonbury Abbey in this book is based on both history and myth, with a dose of imagination. The abbey was real, and the ruins are still there to be visited. Many of the myths drawn upon in this book are real myths, although they have often been altered a bit to make for better gaming. The diabolist monks are entirely the product of the author's imagination, however. In order to help readers who care about what is real and what is created, those chapters that mix history, myth, and fiction include a final Reality Check section, which explains what came from where.

Religion

It is not possible to write a book about monks who have chosen to worship the Devil without touching on religious issues. It should be stressed that this book is a work of



fiction, and that the portrayal of religions herein should not be taken to reflect the beliefs of the author or the publisher on real religions. Within the book, it is assumed that Christianity is correct, and that those who worship the Devil are both evil and damned for eternity. This need not be true in your game, of course.

Dual Systems

The Black Monks of Glastonbury is a sourcebook for both the **Ars Magica** RPG and OGL games. If you page through this book, you'll see that rules for **Ars Magica** run alongside the SRD rules for the OGL that you might be more familiar with. You can play using either set of rules, paying attention only to the statistics for your game system of choice.

The statistics for the two game systems in this sourcebook were developed separately, not converted: some material doesn't quite translate properly between the two games. This book is not intended to be a conversion guide between **Ars Magica** and the SRD rules. However, where possible *The Black Monks of Glastonbury* does try to recreate the flavor of **Ars Magica's** Mythic Europe setting.

To help make it a little easier to follow the statistics you need, we've set them apart with formatting, letting you ignore everything that doesn't concern you.



Information formatted like this and preceded by the black monk icon is for OGL only — it's Open Game Content. You can safely ignore it if you're playing this adventure using **Ars Magica** rules.



Information formatted like this and preceded by the white monk icon is for **Ars Magica** only. You can safely ignore it if you're playing this adventure using the SRD rules.

The rest of the text is formatted like this, and is for both systems. This is the information that is used no matter what rules you're using: things like descriptions of locations or events, or the backgrounds of NPCs.

CHAPTER TWO: USING THIS BOOK IN A D20 GAME

Ars Magica is set in Mythic Europe — a world much like medieval Europe in 1220 A.D., but where many of the myths are true. This is probably not where most OGL campaigns are taking place. This chapter provides some suggestions on how to use this book in your OGL setting.

GMs who intend to use this book as an **Ars Magica** supplement should skip ahead to Chapter Three.

Glastonbury in Your World

When considering how to introduce Glastonbury Abbey to OGL PCs, the most obvious option is to simply include the abbey as a place in your world. Since medieval fantasy worlds usually have a feudal political structure, with large abbeys and temples to the gods scattered around, Glastonbury Abbey should feel right at home. However, there are some changes that may need to be made.

As noted in the Introduction, diabolism is presented here as inherently evil. Thus, the corrupt monks of Glastonbury should be clerics of an evil deity. They should still be masquerading as servants of a good deity, however. In most worlds, this should be easy to arrange. The good deity whom they claim to serve should be popular in the lands where the abbey is found, so that the local rulers could plausibly have given Glastonbury the lands it needs to be powerful.

Other elements of the abbey setting, such as the infernal regio Saphat, may not fit in particular fantasy worlds, or may need some changes; the Rules for Mythic Europe section below discusses some of these issues.

There is one difference common to many fantasy worlds which does require some changes to the assumptions made in this book. In most fantasy worlds, the player characters are part of a wandering group, traveling the land fighting evil and righting wrongs. In **Ars Magica**, the characters are all members of a covenant, and

thus committed to defending it from attacks. The default assumption in this book is that the characters are members of a covenant, but ways to involve wandering adventurers are included throughout.

If you drop Glastonbury into your world, you might also find the name inappropriate, as many of your players are likely to have heard of the real place. Glastonbury was also known as the Isle of Glass, the Isle of Apples, and The Summer Country, so a variant on one of those might be a good name to use. You might also want to change the names of the Arthurian characters, to fit the legends of your world.

If you choose to modify the sourcebook's setting so that it fits into your game world, you should still read the Rules for Mythic Europe section at the end of this chapter, as it explains how a number of important **Ars Magica** concepts can be translated into OGL terms.

Visiting Mythic Europe

If you'd rather not integrate Glastonbury Abbey into your own world, you might consider having your PCs pass through an interdimensional rift, and find themselves in Mythic Europe. This would work well if you wanted to play through the rise of the False King described in Chapter Six. Most OGL campaigns do not cover twenty years of game time, though, and those that do, don't usually have one plot running for all of that. Visitors from another dimension, on the other hand, might initially be dropped at the beginning of the plan, with the chance to disrupt the conception ritual or prevent the birth. If they fail there, they could be swept forward in time to try to redeem the young False King. If they fail again, they can be taken forward to the final battle. If they fail completely even then, they can still go home.

Visitors from a typical high fantasy world would be taken for faeries in most of Mythic Europe, and their powers would tend to reinforce this belief. If you use this option, you should not apply the class restrictions given below to player characters.

Living in Mythic Europe

The final option is to set your whole campaign in Mythic Europe. Mythic Europe is a vast and exciting setting, and there is even more material available for it than for a certain campaign setting of which I cannot, at present, remember the name. Even better, a lot of background material is available free at your local library.

However, general historical material is not really aimed at gamers. This book provides some background to get you started, but its main purpose is to describe Glastonbury. If you do want to set your campaign in Mythic Europe, we recommend that you buy *Heirs to Merlin*, also written by David Chart and published by Atlas Games for **Ars Magica**. *Heirs to Merlin* provides a wealth of information on England and Wales in 1220, and contains no **Ars Magica** statistics, so all of the contents will be useful to an OGL campaign.

ENGLAND IN 1220

The king of England in 1220 is Henry III. He is only twelve years old, so real power is in the hands of three regents: Pandulf, the Pope's representative, Peter des Roches, the bishop of Winchester, and Hubert de Burgh, the head of the English law courts. King John, Henry's father, signed Magna Carta a few years ago, and Henry has confirmed it. This charter guarantees English nobles some degree of freedom from arbitrary royal demands.

King John granted Magna Carta as the result of a civil war, and in 1216 this was compounded by a French invasion. Henry's troops were led by William Marshal, probably the greatest warrior in Europe, and the French were defeated and the rebels reconciled. William Marshal was sole regent until his death last year, and it is unclear whether the peace he won will survive.

Most of England is rural in 1220, and the largest town, London, only has a population of around 20,000 souls. The next largest towns have populations of around 10,000 people, and most are far smaller. However, there is very little true

wilderness: all of England's land is claimed by a lord, and most is exploited in some way.

Houses have a great deal of influence on the magi of the Order, and each has a distinctive philosophy.

THE ORDER OF HERMES

The Order of Hermes is the main element of the background of Mythic Europe which is not drawn from historical myth. All player characters are associated with the Order, being either magi (wizards) who are members of the Order, or non-magical characters who live and work with the magi.

The Order of Hermes is governed by the Code of Hermes (see below), and is split in two ways, by Houses and by Tribunals. First, there are the Houses — groups of “related” magi who can trace teacher-pupil relations back to one of the founders of the Order. Representatives of each House can be found all over Europe. The twelve

- House Bonisagus includes those descended from the inventor of Hermetic magic, Bonisagus, and from Trianoma, the politician who founded the Order. As a result, it has a great deal of prestige, and tends to split into theoreticians who study magic, and politicians who work to keep the Order together.

- House Bjornaer members have a particular affinity with animals, as each has the ability to take the shape of one at will, and to change back to human form similarly. They tend to be concerned with preserving the wilderness from the advance of civilization.



- House Criamon are mystics and philosophers, renowned for being almost totally incomprehensible and tattooing themselves with strange markings.
- House Flambeau prefer direct solutions to problems, and usually advocate burning those dilemmas that arise. They do not, however, fight for combat's own sake; they merely see it as a good solution to most problems.
- House Jerbiton are closely associated with the mundane world, maintaining contacts with the nobility and patronizing the arts and mundane learning.
- House Mercere are an oddity. Most members have no magical ability, and devote themselves to delivering messages to covenants. They are regarded as magi by the Code, however, and are accorded a strong degree of protection.
- House Merinita are concerned with the faeries, and are generally regarded as slightly less strange than the Criamon.
- House Quaesitor are the judges of the Order. They investigate alleged breaches of the Code and take the evidence to Tribunals. If they find overwhelming evidence, however, they may impose summary justice, and rely on the Tribunal to back them up. It usually does.
- House Tremere are a very organized House, and they seek political power. They excel in the use of certámen, a form of non-lethal magical duel, and base their hierarchy on it. They are in disgrace at the moment, as a substantial portion of the House were found to be vampires. All the vampiric magi were killed, but the stigma remains.
- House Tytalus believe that their best way to learn is through conflict. Accordingly, they seek conflict in all things.
- House Verditius spend their time creating magical items, a task at which they are supremely skilled.

- House Ex Miscellanea contains everyone else: wizards adopted into the Order from outside, and the followers of traditions that joined after the founding.

Second, in addition to the Houses there are the Tribunals. These are regional divisions covering large parts of Mythic Europe. For example, the Stonehenge Tribunal includes England and Wales. The Tribunals meet every seven years, at gatherings that are also called Tribunals. At these meetings every magus living in that area has one vote, issues of importance to them are discussed and voted upon, and violations of the Code are investigated and punished. The decisions of the Tribunals form the Peripheral Code — expansions on the very brief Code of Hermes that guide Tribunals in their decisions.

The Code of Hermes

I, _____, hereby swear my lifelong loyalty to the Order of Hermes and its members.

I will not deprive nor attempt to deprive any member of the Order of his or her magical power. I will not slay nor attempt to slay any member of the Order, except in a justly executed Wizard War. I understand that a Wizard War is an open conflict between two magi, who may slay each other without breaking this Oath, and that should I be slain in a Wizard War, no retribution shall fall on the magus who slays me.

I will abide by the decisions made by fair vote at Tribunal. I will have one vote at Tribunal, and I will use it prudently. I will respect as equal the votes of all others at Tribunal.

I will not endanger the Order through my actions. I will not interfere with the affairs of mundanes and thereby bring ruin upon my sodales. I will not deal with devils, lest I imperil my soul and the souls of my sodales as well. I will not molest the faeries, lest their vengeance catch my sodales also.

I will not use magic to spy on members of the Order of Hermes.

I will train apprentices who will swear to this Code, and should any of them turn against the

Order and my sodales, I will be the first to strike them. No apprentice of mine shall be called magus until he or she first swears to uphold this Oath.

I shall further the knowledge of the Order and share with my sodales all that I find in my search for wisdom and power.

I request that should I break this Oath, I be cast out of the Order. If I am cast out, I ask my sodales to find me and slay me that my life may not continue in degradation and infamy.

The enemies of the Order are my enemies. The friends of the Order are my friends. The allies of the Order are my allies. Let us work as one and grow strong.

This I hereby swear on _____. Woe to them who try to tempt me to break this Oath, and woe to me if I fall to the temptation.

Covenants

Magi of the Order of Hermes live in covenants. These are small groups of magi who live together and share magical and mundane resources. A typical covenant has about half a dozen magi as members, although the largest can have as many as two dozen. In addition to the magi, there are normally dozens of guards, servants, and craftsfolk. Covenants stay apart from mundane politics as far as possible, and are usually found in remote areas with a magic aura.

The most important resources held by a covenant are its library, its vis sources, and its *Aegis of the Hearth*. The *Aegis* is a ritual spell that defends the covenant against magical attacks. It must be recast every year, and this requires vis. Vis sources are those reliable supplies of vis that the covenant controls, and the size of these sources is one of the main determinants of a covenant's power. The library contains books on both magical and mundane matters, and is the other main influence on the power of a covenant.

Most covenants are small castles, but there is a wide range here. They attract people who cannot fit into normal society, and are the only



place in Mythic Europe where women and men are treated equally. Thus, players are free to create characters who would not really fit into medieval Europe, and such characters have a ready-made reason for being at the covenant even if they are not magi.

RULES FOR MYTHIC EUROPE

Mythic Europe is not a standard fantasy setting, and so a few changes should be made to the basic SRD rules in order to run a game there. Most of these consist of particular ways of using the rules, rather than new variants. These changes are intended to give something like the feel of *Ars Magica* to your game sessions, without requiring too much effort from the GM.

Character Races and Classes

Among the races, only humans are available as player characters. Mythic Europe does not have other humanoid PC races, such as elves, dwarves, or gnomes. There are creatures that bear those names, but they are powerful magical and faerie races rather than rough equivalents to human beings.

Many classes are available. Among the NPC classes, commoners, experts, aristocrats, and warriors are all generally available. Adepts are the best class to use for hedge wizards — people with magical powers who are not members of the Order of Hermes. Of the PC classes, fighters and rogues are common. Most noblemen

are fighters, as training for war forms an important part of their lives.

Monks, druids, and rangers are not part of Mythic Europe. The OGL monk draws on oriental traditions rather than western ones. Western monks should never have the monk class — they are devoted to study, manual labor, and divine worship, not leaping around and kicking ass. Similarly, druids and rangers draw on the powers of nature in a way that does not fit into the worldview of the middle ages.

Bards and sorcerers may be used to represent hedge magic traditions, if you want to make them as powerful as Hermetic magi. This is a slight departure from *Ars Magica*'s setting, but not one that will cause major problems.



Wizards should be used to represent Hermetic magi. Use the normal rules, with the addition that any magus who studies for three months (one season) in a well-equipped covenant gains 1,000 experience points. This is in addition to any experience points gained on adventures. Further, a new Hermetic magus starts as a 6th-level wizard, the result of fifteen seasons of training as an apprentice.

This means that Hermetic magi will tend to be much more powerful than other characters. This fits with the way things work in *Ars Magica*, and if you adopt this, you should probably also adopt troupe-style play. In troupe-style play, every player has several characters, but only plays one at any one time. One character is a Hermetic wizard, while the others are drawn from the rest of Mythic European society. One



New Spell: Aegis of the Hearth

Abjuration

Level: Sor/Wiz Any

Components: V, S, XP

Casting Time: One hour

Range: Touch

Target: One bounded area

Duration: One year

Saving Throw: None (harmless)

Spell Resistance: No

Aegis of the Hearth is a magical defense used throughout the Order of Hermes. The caster leads a ritual, and other spellcasters may participate by following the caster. This does not affect the casting of the spell, but determines who is affected by the spell. The target of the spell must be an area with a clearly marked boundary, no larger than a village.

Once the spell is cast, the area has a Spell Resistance of 10 + twice the spell level against any spell cast from outside of the area by someone who did not participate

in the ritual. This Spell Resistance applies to any spell if its effects would cross the boundary, even if the spell normally ignores Spell Resistance. In particular, it affects all *teleport* spells. The area's Spell Resistance also defends any people, animals, buildings, or objects within the area.

Further, anyone casting a spell within the area suffers a penalty to caster level equal to the level of the *Aegis*. Again, those who took part in the ritual are not affected.

The ritual creates a number of tokens equal to the caster level of the spell, which may be given to other spellcasters so as to render them immune to the *Aegis*' effects, as well. It is unusual for a covenant to give an outside spellcaster one of these tokens, however.

XP Cost: 40 XP per spell level (most Hermetic magi use vis to supply the XP)

or two people would play their wizards in a given session, while everyone else would play their companions or followers.



In **Ars Magica**, wizards have trouble interacting with mundane society as others can sense their magical nature. To reflect this, any use of a social skill, such as Diplomacy or Bluff, by which the wizard is trying to make someone react well, should receive a -3 penalty, which stacks with all other penalties.

Clerics and Religion



Religion is one of the most delicate topics in Mythic Europe, and the OGL alignment system makes it even more so. If you want to use the normal rules for the relationship between a cleric's alignment and that of his deity, you must decide on alignments for Christianity, Judaism, and Islam. Alternatively, you can simply ignore those rules. In this sourcebook, they have been ignored. Similarly, it is probably best to allow clerics to choose any two domains that seem appropriate to you and the other players.

Not all priests should be members of the cleric class. Being a cleric grants the ability to work spectacular miracles fairly reliably. This is not inappropriate for Mythic Europe, as medieval Europeans believed that such miracles did occur. However, they believed that they were only worked by saints, not by the average village priest. Thus, clerics should be rare — player characters should not expect to encounter more than two or three ever, and certainly there should be no more than one cleric among the player characters.



Priests who are not clerics are best portrayed by aristocrats and experts. In this case, characters may multi-class into the aristocrat class by joining the Church. You should also add Profession (Law) to the aristocrat class skill list for these characters, as many wealthy clergy were lawyers. Particularly holy clergy

might multi-class as clerics, thus giving them some miraculous powers.

You may, if you wish, allow people to play clerics of pagan religions. Historically, there were no pagans in Western Europe by the thirteenth century, and they were disappearing from Eastern Europe as well. Thus, these clerics should be even rarer than Christian, Jewish, or Islamic clerics.

In medieval Christianity, people can be in a state of grace, a state of penitence, or a state of sin. These states have important game effects for this book. A person enters a state of grace by confessing all his sins, performing the penance that the priest assigns, and taking communion. He leaves that state, and enters a state of sin, the first time that he commits a sin after he confesses. This includes very minor sins, so that it is almost impossible to remain in a state of grace for more than an hour or so if you are leading a normal life. However, someone who is in a state of grace is completely immune to the curses of diabolists. A person is in a state of penitence between confessing and completing the assigned penance, as long as he genuinely intends to complete the penance. A person who is neither in a state of penitence nor a state of grace is in a state of sin.

Because real religions are involved in **Ars Magica**, the GM should try to be sensitive to religious beliefs held by his players, and by people he and his players tell about their game. It is best to have fun without giving offence.

Auras

Most parts of Mythic Europe have an aura, which is the influence of one of the mystical powers. These come in four kinds: divine (called the Dominion), infernal, magical, and faerie. An aura has a rating from 1 to 10, and this rating affects the use of mystical powers within that aura. Auras with a rating above 5 are very rare — the Lady Chapel and cemetery at Glastonbury are among the three or four holiest places in England.



Add the value of a magical aura to the caster level of OGL wizards and adepts. Other characters are not affected. Most covenants are located in magical auras, and wizards living there can use this benefit when creating magic items.

Add half the value of a faerie aura to the caster level of wizards and adepts.

Subtract the value of a divine aura from the caster level of wizards and adepts, and subtract twice its value from the caster level of diabolists. Add its value to the caster level of Christian, Jewish, or Islamic clerics.

Subtract the value of an infernal aura from the caster level of wizards and adepts, and add it to the caster level of diabolists. Christian, Jewish, and Islamic clerics are not penalized, because God is more powerful than Hell.

Auras can also affect the difficulty of an encounter. If the aura hinders the opposition more than the player characters, the encounter is easier than the challenge ratings would suggest. If the encounter must take place in an aura that favors one side over the other, you should reduce the challenge rating of the penalized side by the level of the aura, and calculate the encounter level accordingly. If a favorable aura is available, but the characters must plan to ensure that the encounter takes place there, then the encounter should be treated as “Easy if handled properly,” and the encounter level set perhaps one or two levels lower than it would otherwise be.

Regiones

Regiones (singular: regio) are special kinds of auras. They can be of any of the four kinds described above, and can be found anywhere. A regio contains different levels of reality, each with a different aura, but all occupying the same place. For example, Glastonbury Tor is a faerie regio; see Chapter Eight. Gwyn’s castle is on top of the Tor, but only in the highest level of the regio. St. Michael’s Church is also on top of the Tor, but only on the lowest, mundane, level of the regio.

The mundane level of a regio is the one that people normally enter if they just walk into the area. It may or may not have an aura, and it may have a different kind of aura from the other levels.

The other levels of a regio are harder to enter, and all have an aura of some sort. Someone who is simply lost around the edges of a regio may just stumble into it, at the GM’s discretion, and anyone who lives in the regio may lead others into it. Otherwise, magic is needed.



In order to enter a different level of a regio, you must be able to see the other level, and then you must cross the boundary. *Detect magic* allows a character to see across one regio boundary, and thus lead others into the other level. It must usually be cast again to leave the regio, or to enter higher levels. If you cross a regio boundary while looking at a different level, you automatically enter that level.

Vis

Vis is concentrated magic. It comes in many forms, and is greatly sought after by arcane spellcasters. Vis comes in units called “pawns,” and can be used to enchant items or in casting spells. Either use consumes the vis, so that a given pawn can only be used once. Only arcane spellcasters can use vis. In **Ars Magica**, vis comes in different varieties. These differences do not matter for OGL games.



If vis is used when enchanting an item, 1 pawn supplies 40 XP. For example, creating an item with a market price of 3,000 gp would normally cost the maker 120 XP. If she used 2 pawns of vis in making it, the vis would supply 80 XP, so the maker would only have to provide 40 XP of her own.

If vis is used in spellcasting, each pawn adds +1 to caster level and +1 to the save DC for the spell. The maximum number of pawns that a character can use is equal to her normal caster level. For example, a 5th-level wizard/3rd-level rogue can use up to 5 pawns of vis when casting a spell.

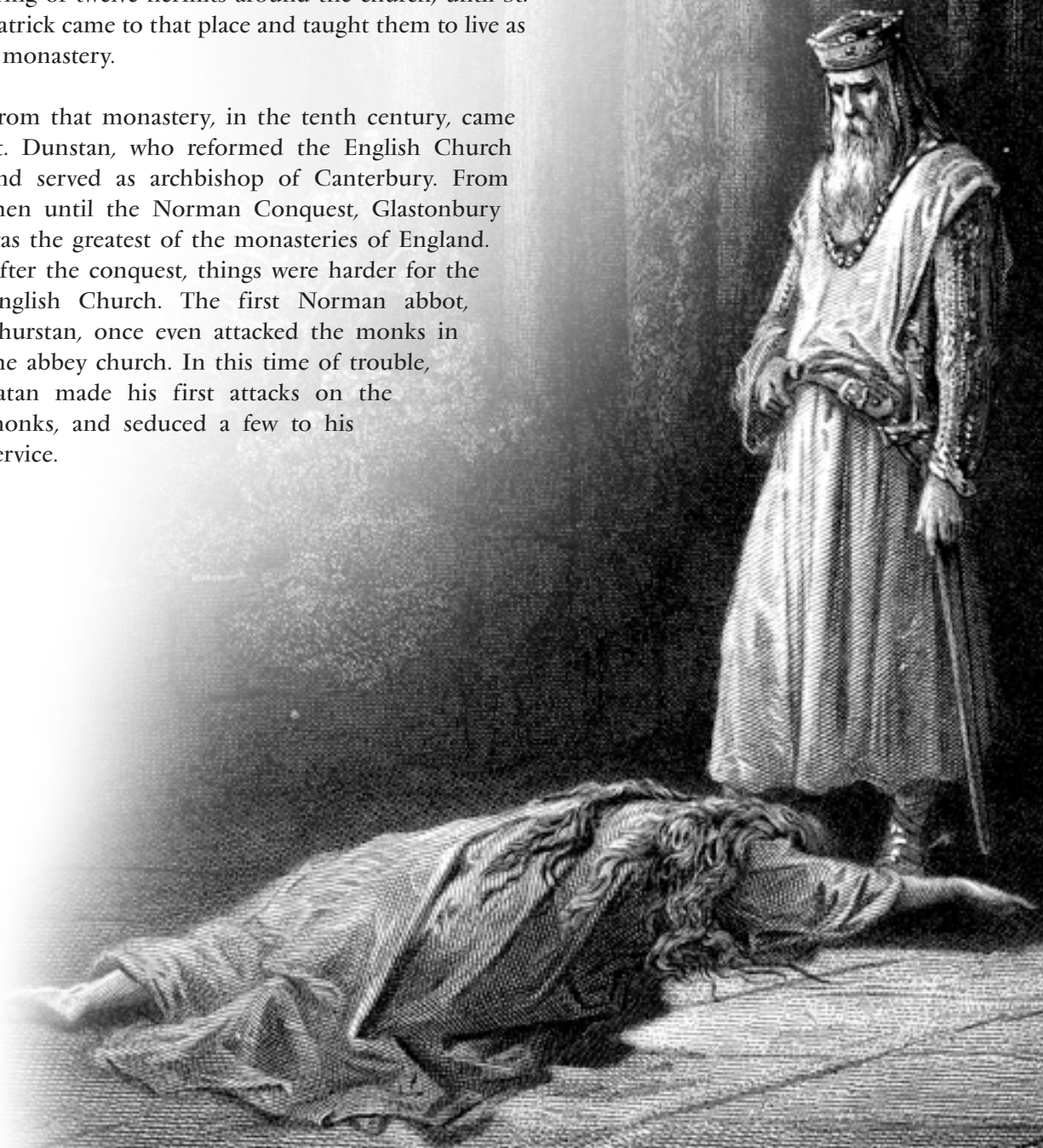
CHAPTER THREE: HISTORY

It is worthwhile to describe the antiquity of this most holy monastery of Glastonbury, where we profess the warfare of Heaven; and worthwhile, also, to command posterity to hold it in celebrated memory.

— From John of Glastonbury's
Cronica sive Antiquitates Glastoniensis Ecclesie

Glastonbury Abbey is the oldest church in England. It was founded by Jesus himself when he visited England with Joseph of Arimathea, who returned thirty one years after the crucifixion with eleven followers. For many years the abbey existed as a gathering of twelve hermits around the church, until St. Patrick came to that place and taught them to live as a monastery.

From that monastery, in the tenth century, came St. Dunstan, who reformed the English Church and served as archbishop of Canterbury. From then until the Norman Conquest, Glastonbury was the greatest of the monasteries of England. After the conquest, things were harder for the English Church. The first Norman abbot, Thurstan, once even attacked the monks in the abbey church. In this time of trouble, Satan made his first attacks on the monks, and seduced a few to his service.



In 1120, Seffrid Pelochin, a diabolist, was made abbot of Glastonbury. He taught several of the brothers, but his lord, the demon Abraxas, was at odds with another demon named Abbadare, who claimed Glastonbury for his own, so after five years Seffrid left. He was succeeded by Henry of Blois, the king's nephew, who spent little time at the abbey, but saw to its increase in splendor and wealth. In his time, the corruption of the brothers spread further.

By the late twelfth century, the diabolists were able to manipulate an agent of the king into desecrating the Old Church, so that they could destroy it and begin the construction of a new church dedicated to Abbadare. At the same time, however, the bishop of Bath managed to take control of the abbey, forcing the monks to fight for their independence.

By then, the diabolists were in control of the abbey, and their wrangling with the bishop of Bath did not hinder this. In 1219 they regained their independence, and now, in William of St. Vigor, they have a diabolist abbot who can lead his dark flock to new heights of power and depths of evil.

What follows in this chapter is a more detailed history of these events at Glastonbury Abbey.

Origins

Joseph of Arimathea was a close relative of Jesus Christ, and was active in the tin trade that flowed between Israel and the West Country of Britain. On one occasion, Christ came with Joseph to England, and at that time he built a simple church on an island in the Somerset marshes, and dedicated it to his virgin mother. At the crucifixion, Joseph stood at the foot of the cross, and caught some of the Savior's blood and sweat in two vessels. After his death, Jesus was buried in Joseph's tomb, and after the resurrection it was clear to Joseph that he could never be buried somewhere that had held the creator of the world.

For some time, this did not appear likely to be a problem, as he was arrested by the Jews for burying Jesus, and kept in prison for thirty years. At length, he was released by a miracle, and he

resolved to leave Israel. He remembered the church that Jesus had dedicated in a distant land, so he gathered eleven companions, and the vessels containing the blood and sweat of Christ, and set sail for Britain. They arrived in 63 A.D., in the time of King Arviragus, who would not be converted to their faith, but granted them a dwelling place at Ynyswitrin, the Isle of Glass. This was the very spot where Jesus had built the church, and, by divine grace, it had survived the decades unharmed. There Joseph passed his last years, died, and was buried with the blood and sweat of Christ. His tomb is hidden to this day.

After Joseph's death, his companions chose another holy man to complete their number, so that there remained twelve of them. Marius, the son of Arviragus, granted a hide of land to each of the holy hermits, to provide for their support, and these twelve hides form the core of the monastery's holdings to this day. The twelve hermits remained for some years but were unable to find successors in this pagan land, and the church was abandoned for a time upon their deaths.

In the year 166 the saints Phagan and Deruvian were sent by Pope Eleutherius to convert the Britons. They wandered Britain, preaching and baptizing, until they found the Old Church, still intact in the heart of the marshes. There, God revealed to them that He Himself had consecrated it, and the two saints, rejoicing, settled there for nine years. They found a book in which the deeds of Joseph and his companions were recorded, so they chose twelve of their own companions to live in that place as hermits. The land now being Christian, these men were able to find successors, and the site has been inhabited continuously since that time.

Story Seed: Joseph's Tomb

Joseph of Arimathea is buried somewhere on Glastonbury, but no-one has been able to find his tomb — and the monks have looked diligently. Thus, it is likely that he was buried in a divine regio, and that the corrupt current members of the monastery are unable to find it. The tomb contains not only the relics of an important saint, but also the blood and sweat shed by Christ on the cross. These most holy items

would have great power against the forces of Hell, if they could be recovered.

The Abbey and Arthur

Shortly before the time of Arthur, St. Patrick, the apostle of the Irish, visited Glastonbury and the hermits there. He saw that they needed a rule of life, and instructed them in monastic discipline. They begged the holy man to become their abbot, and he consented for a short time. However, God called him back to Ireland, and so he selected a new abbot from among the brothers and returned to the land of his calling.

When Arthur was king, St. Gildas was the greatest preacher in Britain. He sought to live the life of a hermit on an island between Cornwall and Wales, but the attacks of pirates drove him from his refuge. Seeking quiet, he came to Glastonbury, and there wrote a history of Britain. His peace was short-lived, however, as Melvas, the king of that region, had kidnapped Guenevere, Arthur's wife. Arthur came with his army and laid siege to the island, town, and abbey. Gildas went to the two kings, with the abbot of Glastonbury, and through his preaching was able to make peace between them. The kings granted much land to the abbey, and swore never to interfere with it.

From that time, Arthur would often stay at Glastonbury. On one occasion an angel came to visit him, and commanded him to rise at dawn and go to the chapel of St. Mary Magdalene at Beckery. He had this vision again the following night, and he resolved to obey if it were repeated a third time. Accordingly, he instructed his squire to be ready to leave with him.

That night, the squire dreamed that he was at the chapel at Beckery. A body was laid out on a bier, with a wax candle at each corner, and two golden candlesticks stood on the altar. Inspired by greed, the squire took one of the candlesticks and hid it under his cloak. But when he tried to leave someone rebuked him for his wickedness and stabbed him in the groin. At once, the squire awoke screaming, and Arthur went to his bed. The squire told him what had happened, and showed him the candlestick and the dagger that remained in the wound. The servant then died of his injury,

and Arthur realized that he should go to the chapel alone.

At the crack of dawn he set out, and when he came to the chapel there appeared two hands, each holding a sword which it waved back and forth across the door. When the swords struck together, there was a flash of fire. Arthur was frightened, and knelt to pray for forgiveness. When he arose, the swords had vanished, and he was able to enter a most beautiful chapel.

Inside, he saw much of what his squire had seen, but there was no body laid out on the bier. The king was greeted by an old man, robed in black and with long white hair and beard. The old man clothed himself in priestly vestments, and a woman stepped from the shadows of the chapel, holding a baby boy. When the priest reached the offertory, the woman gave the boy to the priest, who laid him on the altar. When he came to the words "For this is my body" the priest raised the boy in his hands. When the time came for the reception of the host, the priest took the boy, and chewed and ate him, according to the words of the Lord, who said "take and eat." And after this the boy appeared whole and unharmed in his mother's arms. The old man told Arthur that the woman was the mistress of the world, and the Queen of Heaven, and that the child was her son. The lady gave him a crystal cross, which Arthur gave to the Abbey at Glastonbury.

Arthur's reign ended with a great battle at Camlann near Glastonbury. There he fought and slew his nephew Mordred, who had usurped Arthur's realm and seduced Guenevere, his wife. Arthur was sorely wounded in the battle, and Guenevere killed herself when she saw the ruin to which the country was come. Arthur, Mordred, and Guenevere were all brought to Glastonbury, and Arthur was tended by Morgan, one of his kinswomen. Arthur grew no better, and one night he and Morgan vanished, nor was any trace of them found later. The monks buried Mordred and Guenevere together in a hollow log, digging deep into the sacred graveyard so that they should never rise.

Story Seed: The Chapel and the Cross

The official story is that Arthur saw the Blessed Virgin Mary, and that the child was Jesus Christ, who is sacrificed in the Mass but is ever whole. In fact, the lady was Morgan, a powerful faerie, and the boy was a symbol of death and rebirth. After the battle of Camlann, Morgan brought Arthur to the chapel, and laid him out on the bier. There he waits yet, not dead, but unable to be reborn without outside help. The crystal cross, which the monks of Glastonbury carry in procession every year on Ash Wednesday, is the key to entering the faerie regio that contains the chapel. If characters could enter it, they could learn how to revive Arthur. Magi should be aware that doing so would most definitely count as interfering with mundanes — but might feel that becoming heirs to Merlin is worth the risk.

The Saxons

After Arthur's death the Saxons conquered the whole of England, and Glastonbury became part of the kingdom of Wessex. At that time St. David came to Glastonbury with seven bishops, intending to dedicate the Old Church to the Mother of God. The night before the ceremony, however, the Lord Jesus appeared to him, and asked him what he intended to do. David willingly told him, but Christ shook his head.

"Let this not be. I have dedicated this church in honor of my mother, and the sacrament ought not to be profaned by human repetition." He took David's right hand, and pierced through the palm with his finger.

"Let this be a sign to you," said the Lord, "that what I have already seen fit to do in my own right ought not to be repeated by man." Then he promised that David's health would be fully restored when he said Mass the following day.

St. David awoke shaken, and wounded in his right hand. He refused to perform the service as planned, explaining his vision, and as he said the Mass his hand was healed, as God had promised. Soon after this, he returned to Wales.

At the end of the seventh century, Ine became king of the West Saxons. He was a great king

and a wise lawgiver. He was also extremely generous to Glastonbury, giving it extensive lands and building a new, larger church to the east of the Old Church. It was in Ine's time that Glastonbury became a wealthy, as well as a holy, place.

Many years later, near the beginning of the tenth century, St. Dunstan was born near Glastonbury and educated in the abbey. After his education he spent some time at the court of King Athelstan, but on the death of that king he returned to Glastonbury as its abbot. While St. Dunstan lived chastely, he was a handsome man and was always attracted to women. Thus, while he was at Glastonbury he took up manual labor in the intervals between the divine offices, so that his mind should not be idle and open to temptation. He was a skilled craftsman, and many of the items he made remain at Glastonbury.

St. Dunstan had a small room made for his work at the side of the church, and one day at evening the Devil came to him in human form while he was working. He smiled and asked Dunstan to stop working and talk to him, but the saint would not. The Devil brought the topic of conversation round to women, in the hope of tempting St. Dunstan, but the holy man, by God's grace, was aware of what the Devil intended. He plunged his tongs into the fire and then thrust them, red hot, into the Devil's face. The demon fled this assault, crying in a voice that shook the ground "What has that bald monk done? What has that bald monk done?"

In later years St. Dunstan was in high favor with King Edgar, and was made archbishop of Canterbury. In that role, he was a great reformer of the English Church, bringing many monasteries back within their rules. When he died, he was buried at Canterbury.

The Beginning of Corruption

The Norman Conquest in 1066 marked the beginning of the corruption of Glastonbury Abbey. Many of the abbey's lands were taken from it and given to the priory of Montacute. This bred resentment in the monks, which

Abbadare, the demon of Glastonbury, took care to encourage. In 1077 Thurstan was appointed as the first Norman abbot. He brought his foreign ways with him, and the monks of Glastonbury did not like his innovations. Demons made both sides more rigid in their positions than was reasonable, and at length Thurstan sent armed men to break into the church where the monks had gathered, and some were killed at the very altar.

Thurstan was disgraced and recalled to Normandy, but Abbadare appeared to the prior and offered him support that he said would prevent such a situation arising again. The scared, desperate man accepted, and the abbey started down the slippery slope to perdition. In 1120 Seffrid Pelochin, a skilled diabolist, was appointed abbot. He served the demon lord Abraxas, with whom Abbadare had formed a temporary alliance, and Seffrid trained a number of the monks in the ways of diabolism. However, alliances between demons are unstable things, and in 1125 Abbadare and Abraxas had a falling out. Seffrid had to leave Glastonbury, and he arranged for his appointment as bishop of Chichester. He held that

position until 1145, when he was deposed for sodomy.

Meanwhile, Abbadare and the monks of Glastonbury arranged for Henry of Blois, nephew of King Henry I, to be appointed abbot of Glastonbury. Henry was not a diabolist, but he was also bishop of Winchester and inclined to enjoy splendid buildings and fine food. The monks believed, rightly as things turned out, that their new abbot would spend little time at the abbey, and thus would be unlikely to discover their corruption, while he would also approve of their use of abbey funds to improve the buildings and their standard of living.

After Henry's death, there was a delay before Robert of Winchester was appointed abbot. He was pious but easy-going, and in his desire to please everyone he embroiled the abbey in a dispute with the bishop of Bath. Glastonbury had an independence from the local bishop that went back centuries, and was now more important to the monks than ever. However, Robert surrendered some of the abbey's privileges, and the horrified monks immediately appealed to the Pope to restore them.

Saint Dunstan's Tongs



OGL Stats

NEW MINOR ARTIFACT

St. Dunstan's tongs function as a club if used against any target other than a demon. Against evil outsiders, they never miss, have a sacred bonus of +8 to damage, a threat range of 17 – 20, a critical multiplier of x3, and do 2d12 base damage. They can hit and damage any evil outsider, no matter what immunities it may normally have. They cannot be duplicated by mortal means.

Caster Level: 20th; Weight: 2 lbs.



Ars Magica Stats

The tongs with which St. Dunstan attacked the Devil remain at Glastonbury. They are a holy relic, with three Faith Points. Further, if they are used as a weapon to attack a demon, they cannot miss and do +15 damage, which the demon cannot soak. (There is no carryover from the Attack roll, as no roll needs to be made.) At present, they are kept in a chest in the abbot's house, as a last-ditch defense against the demons he controls.

Story Seed: Seffrid's Ring

Seffrid Pelochin was buried in Chichester, with his episcopal ring. This was fashioned of jasper, and bore an image of Abraxas. A powerful diabolical item, it still exerts a corrupting influence over those around it. After defeating or redeeming the Glastonbury diabolists, the characters discover references to the ring and its powers, and hear reports from Chichester that tell them it is still active. They should retrieve and destroy it before it does any more damage.

Corruption's Flower

By 1180, when Robert of Winchester died, all of the most powerful monks in the abbey were diabolists, although many of the lesser brothers were still uncorrupted, and had to be deceived. The diabolists found the sanctity of the Old Church a serious problem. They could barely stand to enter it, a problem that was bound to draw suspicion, and the powers of Hell were unable to harm it. They consulted with their demonic lord, and with contacts at the court of Henry II, and formed a plan.

The king refused to let the monks elect a new abbot, and instead sent Peter de Marcy to administer the abbey. He was a Cluniac monk, and had good contacts with the Papacy, but he was not a pious man. While no diabolist, he paid little attention to religion, stole Church funds, and had even killed while bearing arms. He was already in a state of mortal sin when he arrived at the abbey. The diabolists made sure that their brethren were aware of Peter's faults, so that when he tried to have them elect him as abbot, they refused. On Christmas Day 1183, Peter de Marcy feigned a celebration of Mass in the Old Church at dawn, assisted only by two of his monks. He believed that this would win the monks over to him, but instead his actions desecrated the Old Church. Its sacred protection began to crumble.

On May 25, 1184, the protection was weak enough for the diabolists to act. They summoned lightning to strike the church and start a fire, hoping to destroy the holy building. In this, they succeeded, but Hell has little care for

its servants, and the fire spread to destroy most of the rest of the abbey.

To their dismay, the diabolists found that the ground of the Old Church was still holy, although less than it had been. Knowing that the king now supported the reconstruction of the abbey, they quickly arranged for a new Lady Chapel to be built on the site, which was dedicated in 1186. The outbuildings were also repaired, and work began on building a new main church, which would be dedicated to the demon Abbadare rather than to Christ. To that end, they began to gather false relics. These included the purported bodies of St. Patrick and St. David, and the "newly discovered" body of St. Dunstan. The diabolists also learned, from old records, that Mordred and Guenevere had been buried at Glastonbury, and they exhumed their bodies. They claimed that Mordred's body was that of Arthur, and moved the remains to the new church.

Shortly thereafter, in 1192, Savaric Fitzgeldewin was elected bishop of Bath, and in 1193 he became abbot of Glastonbury. He had the Pope confirm his position, but the monks of Glastonbury were furious. Those who remained pure wanted the abbey to retain its ancient independence, while those who were corrupt foresaw great dangers in being attached to a bishopric. The legal battle raged for the next 27 years, until in 1219 Pope Honorius III dissolved the union with Bath and granted the abbot the right to wear episcopal clothes and bless clerical vestments. The monks quickly elected William of St. Vigor, a known and powerful diabolist, to lead them.

Reality Check

Thurstan's attack, Seffrid's ring, Peter de Marcy's desecration, the fire, and the claimed discovery of Arthur are all historical facts. The diabolical interpretation put on them here is not.

CHAPTER FOUR GLASTONBURY ABBEY

This chapter describes Glastonbury Abbey, its buildings and contents; its inhabitants, including the diabolists, are described in the next chapter, and the adjoining town is covered in Chapter Seven. Glastonbury is a large abbey, with 48 monks in 1220. 37 of them are diabolists, and only one of the remaining monks is true to his calling.

Glastonbury is the richest abbey in England, and its buildings and furnishings reflect this wealth. In addition, the abbey's relics are priceless. However, stolen property of the abbey is effectively valueless, as any buyer would immediately notice that it was obviously taken from the most important abbey in the country. Trying to sell it would get a character hanged very quickly.

The Precinct

The abbey precinct covers about forty acres. It is surrounded by a wall, with a gate in each side. The area within the wall has an infernal aura of 1, unless otherwise stated in the description of a particular part. The living quarters have all been rebuilt since the great fire, but the main church is still under construction. Thus, during the day builders and other workmen are always going about their business. Almost all of the laborers are minor demons summoned by the diabolist monks.

THE LADY CHAPEL

The Lady Chapel is a fine stone building, built on the site and to the measurements of the church dedicated by Christ himself. The chapel has a Dominion aura of 10, and contains all the true relics owned by the abbey. These include St. Dunstan's tongs (described in the Chapter Three), some hair from St. John the Evangelist, one of St. Luke the Evangelist's bones, a tooth from St. Alban, the first English martyr, and bones of St. Werburga, a Saxon saint who was a nun and abbess of Ely. There are also a large number of items that are thought to be relics,

but which have no power. The Lady Chapel also houses the crystal cross given to Arthur by Morgan, as previously described. This faerie item appears completely mundane, if extraordinarily beautiful, as long as it is within the Dominion, but appears magical to those with the appropriate spells or virtues if it is taken into another aura.



St John's hair and St. Luke's bone each contain 3 Faith points. St. Alban's tooth contains 2 Faith points, and St. Werburga's bones contain 1 Faith point.



In OGL games, anyone touching a holy relic gains the benefits of *protection from evil* for as long as they touch it. Relics with three or more Faith points — such as St. John's hair and St. Luke's bone — act as a permanent *consecrate* spell, with the effect centered on the relic.

Peter Bakerson can often be found in this chapel, but the other monks hardly ever come here, as the high Dominion aura makes the diabolists very uncomfortable. Peter tries to keep the place clean, but it does not look well maintained. The painting on the walls is fading, and needs to be repaired in some places, and one of the panes of glass in the windows is broken and has not been repaired.

THE GRAVEYARD

The graveyard to the south of the Lady Chapel has a Dominion aura of 9, and is one of the holiest places in England. Many kings, saints, and bishops were buried here — so many that most of their names are forgotten. The earth is so holy that a small bag full of it counts as a relic with one Faith point, and it rejects any who are unworthy to be buried there. If an enemy of the Church or a profligate sinner is buried in the cemetery, horrible voices are heard at night bemoaning the desecration, and the mourning ghosts of monks are seen at the spot where the corpse was buried. These apparitions can only be stopped by exhuming the corpse and burying it elsewhere. The monks have not recently tried to bury any of their number here.

The graveyard and chapel are also protected from more mundane threats. If anyone leads a four-footed animal or a hunting bird into the graveyard, it immediately drops dead, struck down by divine power. The same is said to be true of the Lady Chapel, but no-one has tried to take an animal into that church in living memory, partly from fear that God would also strike down the person leading it. The monks warn anyone who seems about to lead an animal into the graveyard or church, but characters who have any local knowledge should be aware of the legend anyway.



Mundane animals are struck dead on entering the graveyard or Lady Chapel. Any magical animal, including familiars or a paladin's mount,

and animal companions called with the *animal friendship* spell at the GM's discretion, that enters the graveyard takes enough subdual damage to render it unconscious, as does any person leading an animal into the Lady Chapel. A person so affected also feels a very strong sense of divine disapproval.

If, despite this warning, someone repeats the experiment, 1d10 of the damage taken the second time is normal damage. On a third attempt, 2d10 is normal, and so on.

There is no saving throw against this effect, and no form of defense protects a character. However, the monks are careful about warning people, as are the townsfolk, and a Knowledge (religion) or Knowledge (local)



Map: Glastonbury Abbey

GLASTONBURY
VILLAGE

St. John

High
Street

Saint
Dunstan's
Chapel

Lady
Chapel

Great Church
(Under Construction)

Cloister

Graveyard
(a Pyramids)

Abbot's
Residence

Dod Street

Pond

Magdelene
Street

GLASTONBURY
ABBAY



check against a DC of 5 means that the character has heard the story anyway.



Normal animals are indeed struck down if they enter the graveyard or chapel. Magical animals, and people entering the chapel with an animal, are merely knocked out, losing all fatigue levels, the first time. A person so affected also feels a strong sense of divine disapproval. On the second attempt, a single body level is also lost. On the third attempt, two body levels are lost, and so on. Magic Resistance does not defend against this, nor does any other form of defense.

Any character who makes a Church or Legend Lore roll against an Ease Factor of three knows about the protection on the graveyard.

A similar sanction applies to buildings near the church. It's said that if any structure is built so as to shut out the light from the cemetery or the Lady Chapel, it falls into ruin within a few days of its completion. The abbot's residence is unusually low for this reason.

The Legend of Rainaldus

Rainaldus of Marksbury vowed to fight in the Crusades. He traveled east, and was captured while he was fighting the enemies of Christ.



Glastonbury Abbey & Village

NEW COMMUNITY

Size: Village

Power Center: Magical

GP Limit: 200 gp

Ready Cash: 40,000 gp (due to the abbey's wealth)

Population: 528 adults including 48 monks and 480 townsfolk (100% human); 192 children including 10 oblates and 182 townsfolk (100% human)

Authority Figures: William of St. Vigor, Abbot of Glastonbury, 2nd-level human aristocrat/9th-level diabolist; Eustace, Prior of Glastonbury, 2nd-level human aristocrat/6th-level diabolist; Harold of Westhay, Abbot's official, 5th-level human expert

THE ABBEY'S STRUCTURE

Glastonbury Abbey is a monastery, not a fortress, and few people would be so shameless as to attack an ostensible house of God. Thus, it is easy to get in. The wall around the Abbey precincts is only ten feet high, and the Climb DC is 20.

None of the doors have locks, as medieval locks are very bulky and generally used on secure chests rather than doors. The internal doors are simple and wooden, while those in the outer wall are reinforced with iron. The doors to the Lady Chapel and Great Church are never locked. As all the doors are in use, they never get stuck. Inner doors have an AC of 5, Hardness of 5, 10 hp, and a break DC of 15 if locked. Outer doors have an AC of 5, Hardness of 5, 20 hp, and a break DC of 25 if locked.

Similarly, the Abbey is not riddled with traps, as people have to live there. The monks keep their private property in locked chests. These chests have an AC of 5, Hardness of 5, 30 hp, break DC of 30, and require an Open Lock check DC 15.

Because he was beautiful to look at and of elegant build, the Sultan brought him from prison to eat with him every day. The Sultan spoke English, and so asked Rainaldus about the customs of his homeland. One day he asked whether Rainaldus knew of an island between two mountains where Joseph of Arimathea was buried. Rainaldus replied that he knew it well, and was under the authority of the abbot of that place.

The Sultan immediately made a pact with Rainaldus: he would free the Christian if he would go to Glastonbury and bring back a glove full of the earth from the cemetery. Rainaldus promised faithfully to do this, and set off for England.

When he had returned to Glastonbury, he sought permission from the sacristan, and filled one of his gloves with earth from the cemetery. The other glove he filled with earth from the cemetery of the parish church just outside the abbey. He returned to the Sultan with both gloves, and first offered him the one with earth from the parish church.

At once the Sultan flew into a rage, declaring that he had been deceived, and that Rainaldus should be executed. At the last moment, Rainaldus admitted the deception, and offered the other glove. At once, the Sultan calmed down, and declared:

“You who live there do not know the power of this earth. Anyone buried in it, no matter how great a sinner he be among men, will scarcely feel the pains of Hell.”

— From John of Glastonbury’s *Cronica*.

The Pyramids

Near to the Lady Chapel, in the cemetery, are two “pyramids” — twin columns of tapering stone. The one nearer to the chapel is divided into five levels, and reaches twenty-six feet high. The other is divided into four levels, and is eighteen feet high. Both pyramids are carved with images and words, but they are now weathered to the point that they can scarcely be read.

The pyramids were part of a magical binding, designed to keep Mordred, the False King, from

rising again. The magicians of that time combined their power with the power of the Dominion, and kept Mordred imprisoned for over six hundred years. The diabolist monks have now dug up his body, and the binding is broken. The pyramids are still magical, however.



The larger pyramid contains 10 pawns of vis, the smaller contains eight. Casting *analyze dweomer* (in a level 9 Dominion aura) reveals the function of the pyramids, while *legend lore* could provide hints on how to restore the binding.



The larger pyramid contains 5 pawns each of Rego and Vim vis, while the smaller contains 4 pawns of each. Each level of each pyramid contains 1 pawn of each type. A season’s study with an Intéllego Vim lab total of more than 30 (in a level 9 Dominion aura) reveals the original function of the pyramids, and how the binding can be reset. Obviously, such study could only be carried out with the permission of the monks.

THE GREAT CHURCH

The Great Church of the abbey is still under construction. The plan is truly splendid, and it’s not surprising that its construction is taking a long time. The area around the high altar has been finished, however, and is in use. The choir is still being finished, but shows signs of its coming splendor.

Unfortunately, the completed part is not in use as a church. The abbot and other diabolists have consecrated it as a diabolical temple. It grants a bonus of +9 to any diabolical ritual carried out within it, and has an infernal aura of 3. Anyone who is not a diabolist feels distinctly uncomfortable within the completed parts of the church. The monks intend to consecrate the whole structure as a great diabolical temple, but at the moment the incomplete buildings only have the normal level 1 infernal aura.

The diabolical temple contains a number of demonic relics. These are not merely purported relics that are not what they are claimed to be, but rather have active infernal power. They

include some of the stones with which Satan tempted Jesus in the wilderness, asking him to turn them into bread, and the false bodies of St. David, St. Dunstan, and St. Patrick. The false bodies of these saints have infernal power because they were consciously faked in an attempt to derogate from the dignity of other churches.



In OGL games, anyone touching an infernal relic gains the benefits of *protection from good*. The stones with which Satan tempted Jesus also act as a permanent *desecrate* spell. Also, the bodies have Spell Resistance 22, and Damage Reduction 10/+1.



If someone prays at the shrine of one of the false saints, their prayer may be answered by demons. This is particularly the case if the prayer is selfish, or sinful. If the prayer is sinful, and the person praying will interpret a response as confirmation that he should keep sinning, then the demons will almost certainly oblige. The bodies have Magic Resistance 50 thanks to their infernal guardians.

The stones are even more powerful, having been used by Satan himself in the temptation of God. Anyone who touches the stones may call down a demonic curse on someone they know, as long as the target is not in a state of grace — having recently confessed all her sins, performed the penance that the priest assigned, and taken communion. If she is, the curse will affect the one who called for it instead. The curse is as powerful as one cast by a diabolist

who just makes the necessary total for the effect, but the effect is limited only by the curser's imagination. It is not necessary to be a diabolist to use this power, but doing so is a mortal sin that would require a great deal of penance. The stones cannot grant Gifts or diabolical servants.

The completed section also contains the purported tomb of Arthur. The body inside, as noted in Chapter Three, is actually that of Mordred. The body is incorrupt, as it is preserved from decay by diabolical power, and the monks are trying to find a way to resurrect the False King; see Chapter Six. For the moment, though, this is just a tomb.

THE LIVING QUARTERS

The cloister and abbot's house are complete, and rather more luxurious than is normal for a monastery. Most observers attribute this to Glastonbury's position as the richest monastery in England, rather than to corruption on the part of its inhabitants.

The cloister contains a large number of small diabolical temples. These are found in hidden rooms, secret basements, or attic chambers. Each temple is owned by a particular diabolist monk, and defended against his fellows. The monks need their own temples, despite the presence of the Great Church, because the abbot and prior monopolize the use of the greater temple. Some of the temples have an infernal aura of 3, but most only reach one or two. The presence of so



New Wondrous Item: Binding Tomb

This item consists of two large, carved blocks of stone. If functioning properly, when the body of an evil outsider (whether alive or dead) is buried between them the magic of the stones binds the creature in a timeless stupor and prevents that outsider (if dead) from returning to life even with a *wish* or *miracle* spell; the body of the outsider experiences no passing time and so is preserved as

it was when it was buried. Since the outsider is rendered magically unconscious (if alive), it is not able to move or use any of its special abilities to free itself until its body is removed from between the stones.

Caster Level: 15th; *Prerequisites:* Craft Wondrous Item, *magic circle against evil*; *Market Price:* 90,000 gp; *Weight:* 2 tons

many evil temples is a major cause of the infernal aura lying over most of the abbey.

Saphat

Saphat, mentioned in the prophecy of Melkin (see below), is an infernal regio overlaying the isle of Avalon. It is the domain of Abbadare, a powerful demon lord, who rules it and the 104,000 demons who call it home. In the distant past, Saphat was able to enter the mundane world on particular nights, and Abbadare had many mortal servants. The leader of these was always a maiden, to whom Abbadare granted many powers in return for human sacrifice. The victims were sacrificed by being burned alive while trapped within a wicker framework. The maiden would sit under the framework while the victims burned, and prophesy using thirteen infernal spheres.

When Christ built and dedicated the Old Church, Saphat was sealed away from the world, and Abbadare was reduced to working through human beings. But with the burning of the Old Church, the barrier between Saphat and the mundane world began to weaken. Abbadare hopes to finally break it down and resume his old power. The monks do not realize their lord's ultimate intention, and many of them would resist if they were to find out.

The evil activities of the monks are bringing the regio back towards the mundane world, but the tomb of Joseph of Arimathea and the blood and sweat of Christ prevent Abbadare from breaking the barrier down completely. If they were removed from Glastonbury, the demon would quickly break through.

Saphat has an infernal aura of 10, and cannot be entered by normal means until the blood and sweat of Christ are removed. If they are taken, and the abbey retains its general infernal aura, then Saphat becomes part of the mundane world on the nights of hallowe'en and the winter solstice. As Abbadare is an angry demon lord with 104,000 demonic warriors, this would be very bad — the day of judgement in Saphat.

If the characters do enter Saphat, they will be killed by the demons. If Saphat enters the real world, they had best run away.

The Prophecy of Melkin

The island of Avalon is eager for the death of pagans, buried with the soothsaying spheres of prophecy. There is Abbadare, mighty in Saphat, hidden with 104,000 followers. There also is Joseph of Arimathea buried in a marble tomb, on a divided line next to where the wickerwork is constructed above the mighty Maiden, where the thirteen spheres of prophecy are found. Joseph has with him vessels full of the blood and sweat of the prophet Jesus.

When his tomb is discovered, it will be open to all the world, and those dwelling there will lack neither water nor the dew of Heaven. These things will be open for a long time before the day of judgement in Saphat.

— From John of Glastonbury's *Cronica*

Story Seed: Day of Judgement

Saphat enters the world, and the magi are called upon to drive the demons back.

Powerful demons and powerful player characters have comparable stats in SRD rules, so this task is possible for high-level OGL characters. However, **Ars Magica** demons are stronger than magi, who would have no chance of winning; this scenario is not suggested for **Ars Magica** storyguides.

Reality Check

The structures of Glastonbury Abbey were much as described here, but the monks detailed in the next chapter are wholly fictional. The abbey really claimed to have all the relics described in this chapter, and the prophecy of Melkin and legend of Rainaldus are found in the medieval chronicles. The pyramids stood in the cemetery, and "Arthur's" body was found between them. The abbey cemetery was believed to kill any animal that entered it, and to demolish any building that blocked its light. Everything else is pure fiction.

CHAPTER FIVE: THE MONKS

Life in an abbey is supposed to be guided by a rule; a description of this ideal can be found in *Heirs to Merlin*, pages 60 – 65. Glastonbury's monks, with the exception of the sole pious monk Peter Bakerson, do not follow these rules, but they do try to avoid having outsiders learning this. Outsiders are not admitted to the abbey precincts unless they have business there, and even people with a legitimate reason for entering the abbey are not allowed into the cloister or the abbot's quarters. Pilgrims visiting the Lady Chapel are allowed in briefly immediately after dawn, and are quickly shown out again. They are not allowed to remain in the chapel to pray. The infernal aura of the precinct makes most visitors uncomfortable and glad to leave anyway.

The monks gather in the refectory in the morning and evening for the two communal meals of the day. After the morning meal a meeting is held in the chapter house. This meeting is brief, as the abbot merely gives out any orders he has before dismissing the monks. A longer meeting would interfere with diabolical rituals, so that matters have to be really serious before the abbot calls one. Outside of meals, the monks are left to their own devices. Food and drink can be obtained from the kitchens at any time, and many monks leave the abbey to see friends and mistresses in the neighboring town of Glastonbury.

Uncorrupted Monks

There are eleven monks at Glastonbury who are not active diabolists. All but one have been lured into sin and are targets for further corruption. This section provides full details on Peter



Bakerson, the one remaining pious monk, and Robert of Meare, a natural magician and possible ally for the PC magi, provided that he does not fall further. It also provides brief descriptions of three other non-diabolist monks and the young oblates residing at the abbey.

PETER BAKERSON

Peter Bakerson is the last pious monk of Glastonbury Abbey.

Appearance

Peter wears the proper habit over a hair shirt, which can be seen if he moves quickly. He is very thin, from frequent fasting, and normally looks like he needs sleep, as he spends many nights in prayer. His hair is brown and kept very short, and his brown eyes are extremely lively. He gives a constant impression of contained energy, even when he hasn't slept for several nights.

Character and Plans

Peter is a pious and devoted Christian, and has proved immune to corruption despite the best efforts of the diabolists. They would like to remove him from the abbey, but so far their plans have been stymied. Peter has a guardian angel watching over him, and this divine messenger has preserved him from the "accidents" that the other monks have laid as traps. Even simple assassination attempts have failed. Abbot William would transfer him to another monastery, but fears that the pious monk has seen too much, and would bring the anger of the Church down on the abbey if he were allowed to get beyond its control.

In fact, Peter is much less aware of the abbey's corruption than William fears. He knows that most of his brother monks are much less pious than they should be, and he feels that there is something wrong with the great chapel that is being rebuilt. However, he spends most of his time at prayer in the Lady Chapel, and he takes his vow of obedience to the abbot seriously. He does try to encourage the other monks to

behave in a manner better fitting their station, but he does not pry into their activities.

Peter's piety can get rather strident, and he is vocal in his sincere condemnation of sin. He is reluctant to become friendly with any group that makes its living sinfully, including mercenaries, innkeepers, and some merchants. However, he does recognize that some sins are worse than others.

Unfortunately for the magi, Peter believes that all magic is sinful, and about as serious as fornication. Magi are, in his view, more sinful than innkeepers, but less so than most mercenaries. Thus, he will never be friendly to covenant members, but he will not necessarily try to turn the Church against them, particularly if the magi seem to be doing good works. He could even be persuaded to work with magi towards a common goal, although the goal would have to be lofty and the alliance would end as soon as it was reached.

History

Peter is the son of the abbey's baker. He was always inclined to piety, and he was placed in the monastery at a very young age. He found that the monastic life suited him perfectly, and took to its rigors with enthusiasm. The diabolists would have used him as a sacrifice were his father not on the abbey staff and in constant contact, and thus able to see that there was no mysterious illness.

When the time came for Peter to take his vows, the abbey agreed to admit him, afraid he had seen things that ought not to spread beyond its walls. Since his admission, he has behaved entirely as a monk should, and he has even made a few of the less committed diabolists feel a bit guilty.

Role

Peter could be a valuable ally against the diabolists. He has the power of God on his side, and access to almost any part of the abbey. However, he will not be happy working with magicians. The covenant members could keep

Peter Bakerson



2nd-Level Expert/2nd-Level Christian Cleric

CR 3; SZ M (humanoid); HD 2d6+4 + 2d8+4; 33 hp; Init +1 (Dex); Spd 30 ft; AC 11 (Dex); Atk melee +1 (1d3-1 subdual, fist); Face 5 ft. x 5 ft.; Reach 5 ft.; SA Spells, Turn Undead; SQ Spontaneous Casting; AL LG; SV Fort +5, Ref +1, Will +8; Str 8, Dex 12, Con 14, Int 10, Wis 14, Cha 15.

Skills: Concentration +11, Craft (illumination) +5, Heal +7, Knowledge (local) +5, Knowledge (religion) +8, Profession (scribe) +8

Feats: Endurance, Skill Focus (Concentration), Skill Focus (Knowledge (religion))

Spontaneous Casting: Good clerics can "lose" a prepared spell (other than domain spells) in order to cast any *cure* spell of the same level or lower.

Turn or Rebuke Undead (Su): As a good cleric, Peter can Turn Undead five times per day.

Spells: (4/3+1) Peter worships the Christian God and has chosen the Good and Sun domains. These domains allow him to cast good spells at +1 caster level, and to perform a Greater Turning against undead in place of a regular Turning attempt. The DC to resist his spells is 12 modifier + the spell level. Peter has the following spells already prepared; domain spells are marked with an asterisk.

0 level — *guidance, light, purify food and drink, resistance*

1st level — *bless water, protection from evil*, sanctuary, shield of faith*

Possessions: Monk's habit

A powerful celestial watches over Peter, providing advice and protection. Use the standard SRD rules statistics for a solar if necessary. The celestial does not appear visibly in the world, and takes no action other than protecting Peter.



Characteristics: Int 0, Per -1, Pre +1, Com +2, Str 0, Sta +2, Dex 0, Qik +1

Age: 42

Afflictions: None

Size: 0

Faith: 1

Virtues and Flaws: Monk +1, Charmed Life +3, Guardian Angel +3, True Faith +3; Monastic Vows -5, Enemies (Glastonbury diabolists) -2, Sheltered Upbringing -2, Obsessed (offices) -1

Personality Traits: Pious +3, Judgmental +2, Tactful -1

Reputations: Pious 3 (monks of Glastonbury)

Weapon/Attack Init Atk Dfn Dam Fat
Brawling (fist/kick) -1 -3 -2 +0 -2

Soak: +2

Fatigue Levels: OK, 0, -1, -3, -5, Unconscious

Body Levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Artes Liberales (grammar) 3, Church Lore (monastic orders) 5, Civil and Canon Law (monastic rules) 3, Disputatio (preaching) 4, Glastonbury Lore (monks) 3, Philosophiae (moral) 3, Scribe Latin (clear script) 3, Sing (plainchant) 4, Speak English (Somerset dialect) 5, Speak Latin (liturgy) 5, Theology (penitential) 3

Powers: None

Decrepitude: 0

Equipment: Monk's habit

Encumbrance: -0

Peter's Charmed Life and Guardian Angel virtues both represent the activities of his Guardian Angel. His True Faith virtue also makes him immune to the direct effects of diabolical powers. The Glastonbury diabolists would be a much more serious enemy if they were more able to harm him. His obsession is with saying all the offices of the monastic day. As a monk, he gains the benefit of the Educated virtue.

their magical abilities secret, or convince him that, despite their magic, they are still better than the diabolists. If the characters provide proof of this, Peter can be convinced, and will agree to work with them until the abbey is redeemed.

Peter is also a possible candidate for the next abbot of Glastonbury. If he does take this post, the abbey will never be friendly to the covenant, but it will not be openly hostile unless the characters commit evil acts beyond the simple practice of magic. Peter does not particularly want the abbacy, so he will not object if an alternative candidate is elected.

ROBERT OF MEARE

Robert of Meare is monk of Glastonbury Abbey, but also a natural magician (see *Hedge Magic*, pages 40 – 44).

Appearance

Robert is still quite a young man, of average height and weight. He keeps his dirty blond hair cut very short around the tonsure, and his pale blue eyes are slightly bloodshot. He wears a monk's habit, and it often smells strange from the results of his experiments. His hands are always dirty, stained with ink and the strange substances he uses in his magic. In his speech, Robert uses overly long and obscure words, and extremely complex sentence structures. This makes it difficult to follow what he's saying.

Character and Plans

Robert's studies of magic and classical Latin poetry are his main concern, and he views his monastic status purely as a way to make them easier to pursue. He does not often attend the divine office, which, of course, is not much of a problem at Glastonbury, and prefers profane to sacred texts.

As a competent scholar, Robert dislikes spending time in discussion with unintelligent and ignorant people, especially as they seem, to him, to be incapable of following the simplest sen-

tences. On the other hand, he enjoys talking to educated people and, as a natural magician, he is not negatively affected by the Gift possessed by PC magi. He is aware of it, but does not assume that it is a bad thing. If a conversation turns to magic or classical poetry, he happily talks for hours. Otherwise, he soon wants to return to his studies, and ends the conversation, possibly rather abruptly, to do so.

Robert's immediate goals are the increase of his magical knowledge and his knowledge of, and ability to write, classical poetry. He has vague plans to write a great epic poem and do some incredible and generally beneficial thing with his magic, but these change constantly. He is quite enthusiastic about opportunities to study in his areas of interest.

While Robert is not particularly pious, he is very dubious of the idea of serving Satan in return for power and knowledge. He knows that most of the other monks do so, but he has said nothing for fear that, if he reported it, he would end up in a monastery less tolerant of his unorthodox interests. He has noticed that the other monks do not seem to suffer from their diabolism, and he is wavering, as they have offered very tempting rewards.

History

Robert was born a peasant's son in Meare, one of the villages under the rulership of the abbey. He displayed scholarly inclinations from an early age, and the parish priest suggested that he be placed in the abbey. Robert was not particularly prone to fleshly temptations, and so found that the opportunities for undistracted study in the monastery far out-weighed the disadvantages.

He discovered natural magic quite early, and was trained by one of the older monks. His interest in magic was enough to keep the diabolists from using him as a sacrifice, and he was allowed to take his vows when he came of age. Since then he has remained a sinful monk, and the demons are happy enough, believing that he will soon lose his ability to resist their temptations.

Robert of Meare



OGL Stats

4th-Level Sorcerer

CR 4; SZ M (humanoid); HD 4d4+4; 16 hp; Init +1 (Dex); Spd 30 ft; AC 11 (Dex); Atk melee -1 (1d3-1 subdual, fist); Face 5 ft. x 5 ft.; Reach 5 ft.; SA Spells; SQ Summon Familiar; AL N; SV Fort +2, Ref +2, Will +4; Str 8, Dex 12, Con 13, Int 14, Wis 10, Cha 16.

Skills: Alchemy +9, Concentration +8, Knowledge (arcana) +9, Spellcraft +9

Feats: Brew Potion, Scribe Scroll, Spell Penetration

Summon Familiar: Robert has chosen not to keep a familiar, as it would draw attention to his occult studies.

Spells: (6/7/4) Robert knows the following spells. The DC to resist his spells is 13 + the spell level.

0 level — *light, mending, open/close, prestidigitation, read magic, resistance*

1st level — *charm person, comprehend languages, expeditious retreat*

2nd level — *invisibility*

Possessions: Monk's habit, natural magic paraphernalia, *cloak of resistance* +1



Ars Magica Stats

Characteristics: Int +4, Per +2, Pre -1, Com -1, Str 0, Sta 0, Dex 0, Qik 0

Age: 30

Afflictions: None

Size: 0

Confidence: 3

Virtues and Flaws: Great Intelligence +2, Magical Air -1, Monastic Vows -1

Personality Traits: Cautious +2, Curious +2, Intellectual Snob +1

Reputations: None

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist/kick)	-2	-3	-3	+0	-3

Soak: +0

Fatigue Levels: OK, 0/0, -2, -4, Unconscious

Body Levels: OK, 0/0, -2, -4, Incapacitated

Abilities: Alchemy (transformations) 6, Artes Liberales (rhetoric) 5, Awareness (natural surroundings) 3, Civil and Canon Law (magic) 2, Disputatio (philosophiae) 2, Lectio (philosophiae) 2, Magic Sensitivity (wizards) 2, Philosophiae (natural) 6, Scribe Latin (poetry) 4, Speak English (Somerset dialect) 5, Speak Latin (elaborate language) 5, Storytelling (in verse) 1, Theology (magic) 1

Powers: None

Decrepitude: 0

Equipment: Monk's habit, natural magic paraphernalia, and an adamas of virtue giving him the virtues Strong-Willed and Enduring Constitution.

Encumbrance: -0

Robert really only takes his vow of chastity seriously, so his monastic vows are only a one-point flaw. His studies of magic and classical Latin poetry are covered by the rhetoric specialization of Artes Liberales.

Role

Robert is a natural ally for the magi, and seeks them out if he becomes aware of them and they do not make contact first. The magi should encounter him and get to know him while he is not a diabolist, but should be aware of the attempts to seduce him. There are two main ways to keep him from corruption, which could be used together.

The first is to give him access to useful texts and resources from the covenant, in return for services of various kinds, while encouraging him to remain free from diabolical corruption. As long as he can pursue his studies without making a deal with the Devil, and has friends who are encouraging him to remain pure, he is able to resist temptation. This path may lead to Robert fleeing to the covenant for refuge if the diabolists decide that they will not be able to corrupt him, and that he needs to be eliminated. If he does leave the monastery, he does not want to return, preferring to remain at the covenant as a companion to the magi.

The second option is to encourage Robert to become a better monk. His studies are not incompatible with the monastic life, provided that he gives some more attention to the sacred aspects of learning, and to the divine office. If the characters pursue this route successfully, Robert will need protection at some point, but he will want to return to the abbey. A pious Robert would be a strong candidate for abbot if the diabolists were destroyed or redeemed, and would be a firm ally of the covenant.

If the magi do not support him, Robert will fall to temptation. He then uses his Diabolical Gifts to increase his ability as a natural magician, which means that he can affect targets in a state of grace, as he is not using infernal power directly. If he does fall, he can be redeemed by the methods mentioned above. However, it will be harder for the characters to redeem him than it would have been for them to keep him safe.

Story Seed: The Monk's Magic

The monk Robert of Meare needs strange and exotic materials for his magic, but does not

want to be distracted from his studies. He asks the magi of the nearby covenant to gather the materials and bring them to him at Glastonbury Abbey — and to keep his interest quiet. This story seed is appropriate for low-level parties.

OTHER UNCORRUPTED MONKS

The following non-diabolist monks also reside at Glastonbury Abbey.

Old John

John has been at the abbey all his long life, and is now in his eighties. His eyesight is failing, as is his hearing, and his limbs don't carry him like they used to, so he lets people wait on him and keep him in comfort unbefitting a monk. On the other hand, he has been a Christian all his life, and he has no intention of turning to demons now. He takes no active role in the abbey's life, so the diabolists ignore him. He will die soon, and he is hardly a beacon of virtue.

He would, however, like to see the younger monks behaving like proper monks, and giving up the things that he had to sacrifice. If someone within the abbey provides a virtuous lead, he will go along with them. He already admires Peter Bakerson, but sees that the other monks do not think much of him as a leader, and so has not committed himself.

Young John

John is in his mid-teens, and has only just taken his vows. Naïve and impressionable, he believes that whatever the other monks are doing must be right, except when it conflicts with things he has learned. Thus, he happily indulges in food and drink, and has been tempted into sex on many occasions, but he refuses to deal with demons, or commit the sins necessary to be a diabolist. The diabolists are sure that this will not last, and are keeping up the temptations.

If a character could explain to John what a monk should do, and why the other monks do not do this, he would mend his ways, unless he had already been corrupted. Explaining the cor-

ruption of the other monks is important: Peter Bakerson has told him of his duties, but John thinks that Peter is a bit strange, and must have made a mistake, because none of the other monks attend the offices like he does, or fast, or, indeed, pray very much.

Walter Shepherd

Walter joined the abbey as an adult, in fulfillment of a vow he made to God when he was lost on the moors. He could have chosen his abbey more wisely, but because he joined from pious motives he has been reluctant to start actually serving demons. However, he does take advantage of the abbey's lax regime to enjoy himself. He eats and drinks too much, and has a couple of lady-friends in the town. He knows that this is not really what monks should do, but he justifies himself on the grounds that he is better than some of the others.

Walter is easily led, and if the abbey starts to redeem itself, he will reform. On the other hand, he does not have a very firm basis of opposition to serving demons, and the promise of more luxury might well corrupt him completely.

THE OBLATES

The oblates are young boys given to the monks to be raised. They are educated, and many become monks themselves. Almost all monasteries take oblates, so there is nothing strange about Glastonbury doing so. The boys are not, as might be expected, immediately corrupted and made to serve demons. While they are not taught much about the Christian faith, they are kept innocent for as long as possible, because innocent children are valuable sacrifices in diabolical rituals.

This does mean that the oblates at Glastonbury are unusually prone to "sudden and fatal illnesses," however. As the abbey is located near a marsh, this has not yet raised concerns, but it may at some point. The monks try to avoid killing anyone who has family or friends who might be looking out for him — which is one reason why the remaining pious monk Peter

Bakerson has survived so long — but they will make a mistake now and again.

Not all of the oblates are reserved for sacrifice. Those who have talents that seem useful to the diabolists are corrupted as they grow older, so that they can be accepted into the abbey as full diabolist members. Sometimes the oblates are accepted even if they are not fully corrupted, if they are already sinful, because the diabolists are sure that full corruption is only a matter of time.

The Lateran Council of 1215 forbade the taking of oblates. The monks are ignoring this ruling, but this would be a way to involve other Church authorities, including the archbishop of Canterbury, in the abbey's affairs. Bringing the archbishop in would take things out of the characters' hands, though, and thus is unlikely to be the best course of action.

Story Seed: Dearly Departed

A child connected to the player characters' covenant, who had been placed as an oblate at Glastonbury Abbey, dies mysteriously. The child's loved ones approach the PCs, asking them to find out what happened to him — this draws the magi into an investigation of the abbey.

Children sacrificed in a demonic ritual do not receive a Christian burial, which means that the magi could talk to the ghosts of the victims, and potentially learn quite a lot. This story idea is appropriate for low-level groups.

Diabolists

There are thirty-seven active diabolists in Glastonbury Abbey. This section provides full details on three of them, and outlines of four more. Every description includes suggestions for how that character could be redeemed, and brought back to righteousness. There is no way to save all of the diabolists at once — the player characters must work with each individually.

Player characters might be tempted to simply kill the diabolists. Note that this is far from easy.

WILLIAM OF ST. VIGOR

William is the abbot of Glastonbury, having been elected to the post in 1219.

Appearance

A vigorous man in his late fifties, William is slightly over average height and somewhat over average weight, being rather plump. His hair is silver and thinning rapidly, even where it is not shaved into the tonsure, and his blue eyes are sparkling and alert. He maintains an attitude of friendly superiority at all times, and as one of the great lords of England he has good grounds for such an approach. He wears fine clothes at all times, although the colors are usually subdued, as befits a monk. He is a priest, and his vestments for the Mass are spectacular, embroidered with gold thread and set with diamonds.

Character and Plans

The abbot's residence had to be rebuilt after the great fire, and William is having it refitted in greater comfort to suit him. William is far from ascetic — he enjoys good food, good wine, beautiful women, rich clothes, and comfortable surroundings. Indeed, greed, avarice, and lust are the sins he commits most often. It is regrettable that a diabolist abbot does not particularly stand out in these respects in Mythic Europe. He has progressed far in his diabolical studies, and he is the demon Abbadare's most valued servant, a position that assured him of the abbacy.

William's value does not lie in the spectacular evils that he commits, as these are few, nor does he incite others into great acts of depravity. Instead, he presents soft temptations of comfort and pleasure to those who have vowed to avoid them, while depriving those who are permitted them of the opportunity to enjoy them. This





William of St. Vigor: OGL Stats

2nd-Level Aristocrat/9th-Level Diabolist

CR 19; SZ M (humanoid); HD 2d8+8 + 9d12+36; 127 hp; Init +8 (+4 Improved Initiative, +4 Dex); Spd 30 ft; AC 17 (+4 Dex, +3 dodge); Atk melee +12/+7 (1d4+2, dagger); Face 5 ft. x 5 ft.; Reach 5 ft.; SA Bestow Curse, Spell-like Abilities, Spells; SQ Ability Bonus, Armor Class Bonus, Compromised Soul, Diabolical Gifts, Hidden Alignment, Save Bonus, Weakness to Holy Items; AL NE; SV Fort +18, Ref +18, Will +22; Str 14, Dex 18, Con 18, Int 20, Wis 20, Cha 36

Skills: Bluff +27, Concentration +10, Diplomacy +31, Gather Information +27, Intimidate +27, Listen +21, Knowledge (Glastonbury) +19, Knowledge (religion) +19, Sense Motive +21, Spot +21

Feats: Alertness, Expertise, Improved Initiative, Skill Focus (Diplomacy), Skill Focus (Sense Motive)

Ability Bonus (Su): William has the following bonuses to his ability scores as a Diabolical Gift: Strength +5, Dexterity +8, Constitution +5, Intelligence +6, Wisdom +8, Charisma +20

Armor Class Bonus (Su): William has a +3 dodge bonus as a Diabolical Gift.

Bestow Curse (Sp): Diabolists may use *bestow curse* as per the spell at will, as a spell-like ability. This functions as the divine spell cast by a 5th-level cleric, but the Will save DC against William is 26. If the target is in a state of grace, he is completely immune to this ability.

Compromised Soul (Su): At any time, Hell may require a soul of the diabolist, and give him one week to provide either his own or someone else's. Further, Hell may claim the diabolist's soul at any time, without giving him the chance to provide a surrogate. If a diabolist dies because Hell has claimed his soul, he cannot be returned to life by any means.

Hidden Alignment (Su): Magic can never determine that a diabolist is of evil alignment.

Save Bonus (Su): William has a +8 profane bonus to all saving throws as a Diabolical Gift.

Spell-like Abilities: William can use the following spells as if cast by an 11th-level caster. The DC to resist these abilities is 23 + the spell level.

At Will — *lightning bolt*, *feeblemind*, *dominate*, *horrid wilting*

Weakness to Holy Items (Su): Diabolists are burned by the touch of consecrated substances, taking 2d10 damage per round of contact. Consecrated substances include holy water, holy oil, holy relics, and the bread and wine at communion.

Spells: (6/10/9/9/7) William knows the following spells as a 9th-level sorcerer. The DC to resist his spells is 23 + the spell level.

0 level — *daze*, *detect magic*, *mage hand*, *mending*, *open/close*, *prestidigitation*, *read magic*, *resistance*

1st level — *alarm*, *charm person*, *comprehend languages*, *mage armor*, *unseen servant*

2nd level — *arcane lock*, *detect thoughts*, *knock*, *misdirection*

3rd level — *dispel magic*, *nondetection*, *suggestion*

4th level — *phantasmal killer*, *scrying*

Possessions: Any mundane equipment he wants.

The diabolist prestige class is described in Chapter Ten.



William of St. Vigor: Ars Magica Stats

Characteristics: Int +5, Per +5, Pre +5, Com +5, Str +5, Sta +5, Dex +5, Qik +5

Age: 57

Afflictions: None

Size: 0

Confidence: 6

Virtues and Flaws: Abbot of Glastonbury +8, Mythic Characteristic (All) +5 x 8, Entrancement +4, Charmed Life +3, Visual Eidetic Memory +3, Fast Learner +3, Self Confident +3, Hex +2, Intuition +2, Jack-of-All-Trades +2, Lightning Reflexes +2, Light Touch +2, Luck +2, Piercing Gaze +2, Reserves of Strength +2, Ambidextrous +1, Book Learner +1, Educated +1, Enduring Constitution +1, Inspirational +1, Keen Vision +1, Light Sleeper +1, Long-Winded +1, Premonitions +1, Rapid Convalescence +1, Second Sight +1, Sharp Ears +1, Strong Willed +1, Tough +1, Venus's Blessing +1; No Flaws

Personality Traits: Sensual +3, Confident +3, Proud +2, Vengeful +1, Compassionate -3

Reputations: Powerful diabolist 5, with diabolical monks of Glastonbury; Harsh abbot 2, with residents of area around Glastonbury.

Weapon/Attack Init Atk Dfn Dam Fat
Brawling (dagger) +22 +21 +22 +8 +23

Soak: +8

Fatigue Levels: OK, 0/0, -2, -4, Unconscious

Body Levels: OK, 0/0, -2, -4, Incapacitated

Abilities: Artes Liberales 3, Athletics 0 + 12, Awareness 4 + 12, Brawl (dagger) 2 + 12, Charm (women) 3 + 12, Civil and Canon Law (monastic rules) 4 + 12, Common Law (property law) 4 + 12, Concentration (rituals) 3 + 12, Conjuratation (gifts) 10, Entrancement (seduction) 5 + 12, Etiquette (church) 4 + 12, Folk Ken (monks) 4 + 12, Glastonbury Lore (disputed land) 1 + 12, Guile (hypocrisy) 4 + 12, Hex (illness) 5 + 12, Intrigue (monks) 3 + 12, Leadership (monks) 4 + 12, Occult Lore (demons) 10, Premonitions (physical

threats) 4 + 12, Second Sight (ghosts) 2 + 12, Scribe Latin (diabolical texts) 5, Speak Latin (ritual) 10, Theology (the Devil) 2

Powers:

Long Lived CrCo Special. -30 to all aging rolls.

Magic Resistance ReVi 70. Constant effect.

Warding Re [An, Aq, Au, Co, He, Ig, Te] 50. Magical creatures and faeries with a Might less than fifty cannot touch him, nor can he be struck by weapons of any material, or burned with fire, drowned in water, or approached by animals of any kind.

Clenching Grasp of the Crushed Heart PeCo 40, unlimited uses per day. (ArM4 page 127)

Enslave the Mortal Mind ReMe 40, unlimited uses per day. (ArM4 page 149)

The Incantation of Lightning CrAu 35, unlimited uses per day. (ArM4 page 118)

The Leap of Homecoming ReCo 35, unlimited uses per day. (ArM4 page 129)

Blessing of Childlike Bliss PeMe 25, unlimited uses per day. (ArM4 page 147)

Pains of the Perpetual Worry CrMe 20, unlimited uses per day. (ArM4 page 144)

Fires of Lust CrMe 15, unlimited uses per day. The target feels strong lustful emotions towards any individual, human or otherwise, designated by the diabolist.

Decrepitude: 0

Equipment: Anything mundane he wants.

Encumbrance: -0

All of William's exceptional talents and his powers are Diabolical Gifts. Thus, they do not affect those in a state of grace. See the rules for diabolists in Chapter Nine.

leads the monks to violate their vows, while the laity are tempted into envy and hostility toward the Church. People hostile to the Church do not often repent and confess, and thus die damned.

In addition to being an insidious tempter, William is very good at managing people. He can handle the seething politics of a monastery full of secret diabolists without raising a sweat, and, with a little effort, can even make people who hate one another work together for the same ends, although they may not know it. William has great plans for the abbey, and is enthusiastically directing efforts to increase its wealth and power. He is supportive of the other main plots discussed in the next chapter, but has his doubts about each. He is concerned that the propagation of false doctrine will bring the Inquisition, and that corrupting the bishop of Bath and Wells might create an enemy rather than an ally. The plot to raise the False King he regards as the sort of grandiose scheme that is all very well in theory, but which often fails to have any effect in practice. He supports Prior Eustace, described below, in part to keep his subordinate's envy and ambition in check, but he does not expect the plan to succeed.

History

William has been in the Benedictine Order all his life. He was an oblate at Glastonbury Abbey, and took his vows as a monk there after being initiated into the worship of Abbadare. In his twenties the demon had him transferred to a different abbey, aiming to bring him back as abbot. This would give the impression of an outsider entering the abbey, and thus would, the demon hoped, defuse any suspicions that might have grown regarding the monks' piety.

William did well at his new abbey. He was quickly appointed cellarer and put in charge of the monks' food and drink, a post that he filled to the great satisfaction of nearly all the monks. He increased their rations of food, made the ale stronger, ensured that there was wine available on many occasions, and bought better cloth for the habits. He funded this by cutting back on the food that the abbey made available to the poor. Although some of the more devout

monks raised doubts about his actions, his overwhelming popularity made action against him impossible.

Once the link between Glastonbury and the bishop was broken, Abbadare had the monks elect him as their new abbot. He has only recently arrived at the abbey, but he has already increased the strength of the monks' ale.

Redemption

William does not really see himself as evil, and is sure that he will be able to repent on his deathbed. He knows that, strictly speaking, he violates dozens of God's commandments every day, but he regards these as minor sins. Thus, it is very difficult to redeem him. First, he needs to be convinced that he is really sinning, then convinced to give up all his power, diabolic and temporal, for redemption. This is a tall order, to say the least. The best line is to make him face the reality of the actions of the other monks, and to admit that they all serve the same master.

PRIOR EUSTACE

Eustace is the prior of Glastonbury, and has been for many years, since long before William was elected.

Appearance

Eustace is a very tall man, reaching nearly six feet, and extremely thin. His skin is drawn tight over his face. His hair is white and sparse, even where it is not shaven for the tonsure, and his lips are thin and appear to be pressed together even when Eustace is relaxed. His dark brown eyes are sunk deep into their sockets, and seem to disappear into the shadows. He always wears the habit of the Benedictines, and while his clothes are kept scrupulously clean, they are as simple and plain as they ought to be.



Prior Eustace: OGL Stats

2nd-Level Aristocrat/6th-Level Diabolist

CR 13; SZ M (humanoid); HD 2d8+2 + 6d12+6 + 33; 87 hp, Init +0 (Dex); Spd 30 ft; AC 16 (+6 dodge); Atk melee +8/+3 (1d4+1, dagger); Face 5 ft. x 5 ft.; Reach 5 ft.; SA Bestow Curse, Spell-like Abilities; SQ Ability Bonus, Armor Class Bonus, Compromised Soul, Feats, Hidden Alignment, Save Bonus, Weakness to Holy Items; AL LE; SV Fort +12, Ref +11, Will +19; Str 12, Dex 11, Con 12, Int 16, Wis 15, Cha 22

Skills: Bluff +17, Diplomacy +17, Gather Information +17, Intimidate +9, Knowledge (religion) +14, Listen +16, Profession (Law) +16, Sense Motive +14, Spot +16

Feats: Alertness, Iron Will, Skill Focus (Profession (Law)), Toughness x 11

Ability Bonus (Su): Eustace has the following bonuses to his ability scores as a Diabolical Gift: Constitution +4, Wisdom +2, Charisma +8

Armor Class Bonus (Su): Eustace has a +6 dodge bonus as a Diabolical Gift.

Bestow Curse (Sp): Diabolists may use *bestow curse* as per the spell at will, as a spell-like ability. This functions as the divine spell cast by a 5th-level cleric, but the Will save DC against Eustace is 19. If the target is in a state of grace, he is completely immune to this ability.

Compromised Soul (Su): At any time, Hell may require a soul of the dia-

bolist, and give him one week to provide either his own or someone else's. Further, Hell may claim the diabolist's soul at any time, without giving him the chance to provide a surrogate. If a diabolist dies because Hell has claimed his soul, he cannot be returned to life by any means.

Feats (Su): Eustace has taken the Toughness feat eleven times as a Diabolical Gift.

Hidden Alignment (Su): Magic can never determine that a diabolist is of evil alignment.

Save Bonus (Su): Eustace has a +6 profane bonus to all saving throws as a Diabolical Gift.

Spell-like Abilities: Eustace can use the following spells as if cast by an 8th-level caster. The DC to resist these abilities is 16 + the spell level.

At Will — *blindness/deafness*, *gust of wind*, *word of recall*

Weakness to Holy Items (Su): Diabolists are burned by the touch of consecrated substances, taking 2d10 damage per round of contact. Consecrated substances include holy water, holy oil, holy relics, and the bread and wine at communion.

Possessions: Anything mundane he wants.

The diabolist prestige class is described in Chapter Ten.

Character and Plans

Eustace is cruel and ambitious. He believes that he should have been chosen as the new abbot, and resents William. However, he also respects the abbot's power, and so he has not taken overt action.

His resentment is also tempered by the nature of his ambition. Eustace wants power, but he does not want adulation. He would be perfectly content as the power behind the throne, even if it were William of St. Vigor sitting there. Thus, he schemes to take control of the abbey away from William, while leaving the abbot as a figurehead. Unfortunately, William is a better politician than Eustace, and has no intention of being made ineffectual.

Eustace also plans to bring the False King to rule over England. He knows that William thinks that he will fail, and that the support that the abbot offers is intended to keep Eustace from undermining the head of the abbey. Eustace believes that he will succeed, so he willingly accepts William's support. When the False King returns, Eustace plans to be his prime minister, ruling the country from the shadows. Thus, while he is always looking for opportunities to take control of the abbey, most of his active plotting concerns the return of the False King.

Eustace is personally ascetic, seeing sensual pleasure as a distraction from the things that truly matter. This attitude leads him to look down on William, and also helps his hypocritical guise as a virtuous monk. As he does not want pleasure for himself, he sees no reason why others should have it, either. Indeed, he takes great delight in inflicting pain and suffering on others. This ranges from psychological torment, such as telling lies calculated to cause the most upset, to outright torture, for which he has a secret chamber deep in the basement of the prior's residence.

History

Eustace was born near Glastonbury, and has been at the abbey as long as he can remember. He was ambitious and ascetic even as a novice, and he eagerly accepted the power offered by

the abbey's demons. His cruelty developed more slowly, as the demons corrupted him. He was soon an officer of the abbey, and advanced through the ranks to become prior during the dispute with the bishop of Bath and Wells.

In that dispute, Eustace was never really concerned that the abbey should regain its independence. He believed that he could have at least as much power as prior under an absentee abbot as he could as abbot in his own right, and he saw that the struggle was causing suffering to many people, both in the abbey and outside. Thus, he decided to draw things out as long as possible, while ensuring that the diabolical activities of the monks were not revealed.

At length, he decided that the danger of discovery was too great, and directed things so that the dispute was resolved in favor of the abbey. To his surprise, Abbadare did not choose him as the new abbot. He still resents that choice, but knows that there is little he can do against a demon lord.

Redemption

Eustace is an unpleasant man, and the characters may prefer to kill him rather than redeem him. However, he can be brought back to virtue. He does not have any clear idea of what he wants power *for*, and if the player characters can make him realize that, he will start to question his motives. If they continue reminding him of the fate of diabolists, he will, at length, realize that he has accepted eternal damnation for something he does not really want. At that point, he will genuinely repent. After repenting, he will help the characters to redeem the rest of the abbey, but he will have to leave to perform the extreme penance that will be imposed upon him.

Story Seed: The Unrepentant Monk

Eustace sometimes kidnaps people so that he can torture them. His latest victim might be a covenant member, or a relative of the victim might convince the player character magi to perform a rescue. This story idea is suited to mid-level groups.



Prior Eustace: Ars Magica Stats

Characteristics: Int +5, Per +5, Pre +5, Com +5, Str +5, Sta +5, Dex +5, Qik +5

Age: 62

Afflictions: None

Size: 0

Confidence: 6

Virtues and Flaws: Prior of Glastonbury +6, Mythic Characteristic (All) +5 x 8, Entrancement +4, Charmed Life +3, Fast Learner +3, Intuition +2, Piercing Gaze +2, Educated +1, Enduring Constitution +1, Keen Vision +1, Light Sleeper +1, Premonitions +1, Sharp Ears +1, Strong Willed +1, Tough +1; No Flaws

Personality Traits: Ambitious +3, Ascetic +3, Cruel +3, Proud +1, Tolerant -2

Reputations: Sadistic (monks of Glastonbury) 4

Weapon/Attack Init Atk Dfn Dam Fat
Brawling (dagger) +18 +17 +18 +8 +16

Soak: +8

Fatigue Levels: OK, 0/0, -2, -4, Unconscious

Body Levels: OK, 0/0, -2, -4, Incapacitated

Abilities: Artes Liberales (astronomy) 3, Awareness (people) 3, Brawling (dodging) 1 +10, Chirurgy (pain) 3 +10, Church Lore (province of Canterbury) 4 +10, Civil and Canon Law (ecclesiastical jurisdiction) 6 +10, Concentration (rituals) 4, Conjuratio (curses) 10, Disputatio (legal debate) 5, Entrancement (not telling) 3 +10, Folk Ken (clergy) 3, Glastonbury Lore (legends) 4, Guile (hypocrisy) 5, Intrigue (church politics) 6 +10, Leadership (monks) 3 +10, Medicine (pain) 3, Occult Lore (demons) 10, Premonitions (political threats) 2 +10, Scribe Latin (demonic works) 3, Speak Latin (rituals) 10, Theology (the Devil) 2

Powers:

Long Lived CrCo Special. -30 to all aging rolls.

Magic Resistance ReVi 70. Constant effect.

Babbler Struck Dumb PeCo 40, unlimited uses per day. R: Far, D: Mom, T: Ind. The target's tongue rots to nothing in a matter of moments. The target must

make a Stamina stress roll of 15+ or lose two fatigue levels and his lunch from the rotten foulness in his mouth. He cannot speak until his tongue is magically or miraculously restored.

Curse of the Leprous Flesh PeCo 40, unlimited uses per day. (ArM4 page 127.)

Eternal Agony PeCo 40, unlimited uses per day. R: Far, D: Moon, T: Ind. The target is incapacitated by agonizing pain for the duration of the spell. He is unable to eat or drink by himself, and thus will die if not assisted. If the target is to be fed and made to drink, he must be restrained and attended for at least four hours per day, as providing water is a slow job.

Sudden Blindness PeCo 40, unlimited uses per day. R: Far, otherwise as *Incantation of the Milky Eyes*, ArM4 page 127.

Taste of Hell PeCo 40, unlimited uses per day. R: Sight, D: Sun, T: Ind. The target suffers agonizing pain for the duration of the spell, and is incapacitated while it lasts. When the spell expires, the target falls unconscious, having lost all fatigue levels.

Seven League Stride ReCo 35, unlimited uses per day. (ArM4 page 129.)

Pull of the Skybound Winds ReAu 30, unlimited uses per day. (ArM4 page 122.)

Peering into the Mortal Mind InMe 30, unlimited uses per day. (ArM4 page 146.)

Decrepitude: 0

Equipment: Anything mundane he wants.

Encumbrance: -0

All of Eustace's exceptional talents and his powers are Diabolical Gifts. Thus, they do not affect those in a state of grace. See the rules for diabolists in Chapter Nine.

RICHARD THE SACRISTAN

Richard is a decidedly intellectual monk, with little concern for more mundane matters.

Appearance

Richard is around thirty years old, and has been at Glastonbury all his life. He is quite short, and rather fat, from natural inclination rather than any particular gluttony. His black hair grows quickly, and comes in thick and unruly, so that he is often at the abbey barber. He pays little attention to his clothes, which are often less clean than they should be. He is very careful in the arrangement of his books and work materials, however.

Character and Plans

Richard thinks it's his duty to seek out the truth behind all the mysteries of Heaven and earth, and to bring enlightenment to all those who lack it. He has a great deal of intellectual pride, and is extremely reluctant to consider the possibility that he might be wrong about anything. He is a master of reinterpreting things that he said in the past to be consistent with what now appears to be the case. Richard will talk to anyone, but is quickly dismissive of those he considers stupid. If drawn into conversation on the subject of his theology, he is enthusiastic, and rather less cautious than he should be. This is particularly true if his interlocutor seems to agree with his opinions.

He plans to corrupt the priests and other clergy around Glastonbury, although he describes it as "educating them in the true faith." He sees himself as a prophet like those of Biblical times, only on a higher level due to his greater intellect and truer insight. He likes to keep these beliefs to himself, acting as the humble servant of truth, and thus adding hypocrisy to his crimes. In the long term, he believes that he will become Pope, and then be able to bring the whole of Christendom to the truth.

He is aware of the plans to raise the False King, but does not consider them to be important, as

they aim merely to rearrange the mundane rulers of the world. He has more interest in the plan to corrupt the bishop (see the next chapter), as that would make a local ecclesiastic more open to his new theology.

His plans for bringing his beliefs to a greater number of followers are not pursued with particular firmness, as he keeps getting distracted by interesting details of the theology.

History

Richard was left on the abbey's doorstep by someone with remarkably poor judgement. The monks brought him up, and his intelligence soon came to their notice. He was always questioning the faith, and asking for explanations. The explanations he got were not as the Church would have had them, however. Slowly, he was led away from the truth, and allowed to entangle himself in theological nets of his own devising. At length, when his thinking was such as to make it seem permissible, he was introduced to the summoning of demons.



As he believed that there was nothing wrong with controlling these servants of the power of the universe, and that the Gifts they brought were pure, he quickly became a diabolist. The sins he commits to purchase Diabolical Gifts and curses are most often sins of blasphemy and idolatry, as he has convinced himself that these are not sins at all.

Richard's Theology

Magi and educated companions may well be drawn into discussions of Richard's heretical beliefs, so they are sketched here.

Richard believes that mankind is the creator of the universe, and that it is reaching for an ever-higher state. The first people were stupid and weak, and their dead bodies created the earth,



Richard the Sacristan: OGL Stats

2nd-Level Expert/4th-Level Diabolist

CR 10; SZ M (humanoid); HD 2d6+2 + 4d12+4; 35 hp; Init +1 (Dex); Spd 30 ft; AC 12 (+1 Dex, +1 dodge); Atk melee +5 (1d3+1 subdual, fist); Face 5 ft. x 5 ft.; Reach 5 ft.; SA Bestow Curse; SQ Ability Bonus, Armor Class Bonus, Compromised Soul, Hidden Alignment, Save Bonus, Weakness to Holy Items; AL NE; SV Fort +6, Ref +6, Will +9; Str 10, Dex 12, Con 12, Int 27, Wis 13, Cha 19

Skills: Bluff +13, Concentration +10, Diplomacy +13, Knowledge (arcana) +19, Knowledge (history) +17, Knowledge (local) +19, Knowledge (nature) +19, Knowledge (religion) +19, Profession (scribe) +10, Sense Motive +10, Spellcraft +17

Feats: Skill Focus (Knowledge (arcana)), Skill Focus (Knowledge (local)), Skill Focus (Knowledge (nature)), Skill Focus (Knowledge (religion))

Ability Bonus (Su): Richard has the following bonuses to his ability scores as a Diabolical Gift: Dexterity +4, Intelligence +9, Wisdom +2, Charisma +5

Armor Class Bonus (Su): Richard has a +1 dodge bonus as a Diabolical Gift.

Bestow Curse (Sp): Diabolists may use *bestow curse* as per the spell at will, as a spell-like ability. This functions as the divine spell cast by a 5th-level cleric, but the Will save DC against Richard is 17.

If the target is in a state of grace, he is completely immune to this ability.

Compromised Soul (Su): At any time, Hell may require a soul of the diabolist, and give him one week to provide either his own or someone else's. Further, Hell may claim the diabolist's soul at any time, without giving him the chance to provide a surrogate. If a diabolist dies because Hell has claimed his soul, he cannot be returned to life by any means.

Hidden Alignment (Su): Magic can never determine that a diabolist is of evil alignment.

Save Bonus (Su): Richard has a +1 profane bonus to all saving throws as a Diabolical Gift.

Weakness to Holy Items (Su): Diabolists are burned by the touch of consecrated substances, taking 2d10 damage per round of contact. Consecrated substances include holy water, holy oil, holy relics, and the bread and wine at communion.

Possessions: Monk's habit, books, parchment, ink. Access to many of Glastonbury's resources if he needs them.

The diabolist prestige class is described in Chapter Ten.

while their spirits formed air and fire. As people advanced, they learned to eat the things that remained, and their spirits went on to higher things, forming the stars and heavenly bodies.

For those whose consciousness can survive, death makes them stronger. However, your power is limited by the power that you attained in life, so an early death is a bad thing. The demons and angels are the spirits of powerful

men who were not strong enough to become gods. They can be bound to serve the living, and that is a sign of great power in the magician who does so.

The god that most of the Church worships is the spirit of Enoch, a powerful wizard. The pagan gods have similar origins, but their loss of worship has rendered them much weaker. Jesus was a great magician who allied with Enoch, and



Richard the Sacristan: Ars Magica Stats

Characteristics: Int +5, Per +3, Pre +3, Com +5, Str +3, Sta +3, Dex +3, Qik +3

Age: 33

Afflictions: None

Size: 0

Confidence: 6

Virtues and Flaws: Sacristan of Glastonbury +4, Mythic Intelligence +5, Mythic Communication +5, Book Learner +1, Strong Writer +1; No Flaws

Personality Traits: Intellectual Pride +3, Teacher +2, Enthusiastic +2

Reputations: Brilliant (scholars around Glastonbury) 3

Weapon/Attack Init Atk Dfn Dam Fat
Brawling (fist/kick) +1 +0 +0 +3 +0

Soak: +3

Fatigue Levels: OK, 0, -1, -3, -5,
Unconscious

Body Levels: OK, 0, -1, -3, -5,
Incapacitated

Abilities: Artes Liberales (logic) 6, Awareness (students) 2, Church Lore (inquisitors) 4, Civil and Canon Law (heresy) 3, Concentration (rituals) 5 +9,

Conjuration (gifts) 8, Disputatio (theology) 4 +9, Glastonbury Lore (clergy) 4, Lectio (theology) 4 +9, Occult Lore (demons) 8, Philosophiae (natural) 6, Scribe Latin (theology) 5, Speak Latin (ritual) 8, Theology (heretical) 8 +9

Powers: None

Decrepitude: 0

Equipment: Monk's habit, books, parchment, ink. Access to many of Glastonbury's resources if he needs them.

Encumbrance: -0

Richard's Intelligence has a natural value of +5, although it is not naturally Mythic. The boost to his Communication is a Diabolical Gift, however. See the rules for diabolists in Chapter Nine

now rules with him. The final battle prophesied in Revelation is the battle between Jesus and Enoch for control of the universe. It might never happen, though, because greater men might arise.

People should be educated and led to improve themselves, studying magic and other sources of power, so that greater gods might arise and overthrow Enoch, or even bring the universe to a much higher state of being. Richard is unaware of the Order of Hermes, but he would approve wholeheartedly were he to find out.

Redemption

Richard's road to redemption is easy to describe, but hard for him to follow. He knows, deep down, that he has made his theology up from whole cloth, and that none of it is true. The things that he has seen are really evidence for the truth of the Gospel, and if he looks at them honestly, he will realize that. However, he is very resistant to admitting this, and to considering his beliefs honestly. The best way to convince him is for an educated character to press him on the reasoning behind his beliefs. An intelligent interlocutor who takes Richard seriously, admires the structure of his beliefs, but demands the evidence, could bring him to the point of realization.

Once Richard has admitted his self-deception, he will repent, and try to transfer to the Order of Friars Preacher (the Dominicans) so that he can undo some of the harm he has wrought.

OTHER DIABOLIST MONKS

The following corrupted monks also reside at Glastonbury Abbey.

Henry Fisher

Henry is in his late thirties, and cultivates an image of extreme righteousness. He is austere, fasts often, wears coarse clothing, and is frequently seen praying (to God, not the Devil). He engages in frequent acts of compassion around

Glastonbury, often going to great lengths to bring relief to people. He is also stern in his denunciations of sin, although he makes sure that all his targets are outside of the abbey.

This is all hypocrisy. He makes sure that everyone knows about his acts of virtue, and does not bother if it seems that no-one will notice. He avoids obvious hypocrisy, such as having comfortable clothes in his rooms, but he has gained Diabolical Gifts that mean that coarse clothes and little food do not make him at all uncomfortable. Henry's ultimate aim is to become the next bishop of Bath and Wells, and he is developing the reputation that will make this possible.

Henry can be saved. It is hard to act good all the time without some of it rubbing off, and some of his denunciations of sin in others give him twinges of conscience. However, he is extremely reluctant to admit that he needs saving, as he is determined to preserve at least the reputation of virtue. Destroying the reputation might be the best way to convince him to go after the substance instead.

Henry Red-Hair

Henry is a diabolist in the same way that most people are Christians. He was brought up in the abbey to be a diabolist, and now he performs the rituals when he feels like it, but most of the time he just relaxes and enjoys himself. He is not particularly malicious, although he does curse people if he is angered, and he rarely commits sins that hurt other people when he seeks a Gift from his demonic lords. Henry's behavior is hard to distinguish from that of many Christian monks, except for the prayers to dark lords in a demonic temple.

Precisely because his behavior is so similar to many Christians', Henry is very resistant to redemption. He doesn't really believe that he will face eternal torment, and there are no contradictions inherent in his view of the world. If all the other monks redeemed themselves, he would happily start practicing Christianity rather than diabolism, but he would not really repent of his sins. That would take particularly

impressive role-playing on the part of whoever was trying to save him.

Roger Singer

Roger is a pure hedonist. He has a few Diabolical Gifts that allow him to seduce women more easily, sing better, and enjoy food and drink more. He uses curses only when annoyed by someone who interferes with his pleasures. He is middle aged, but has not treated his body very well. His activities are a good way to show that there is something wrong at the abbey, since he's never punished but he's not a serious threat to the player characters.

The best way to redeem Roger is to frighten him with the torments of Hell. The characters first need to convince him that they are real, and then make sure that someone keeps him on the straight and narrow long enough for fear to turn into real repentance.

Walter Richardson

Walter is quite young, and has very few Diabolical Gifts or powers. Instead, he has asked for texts on the diabolical abilities and is studying hard, anticipating that he will be able to claim great Gifts when he starts asking. He is quite good at calling down curses, but he hasn't done this very much.

Walter's self-discipline and determination mean that bringing him around to redemption is hard, but that once it is done, he will almost certainly stay redeemed. As he plans for the long term, the best way to save him is to force him to think about the fate of his immortal soul.

CHAPTER SIX: DIABOLICAL SCHEMES

The Glastonbury Abbey diabolists have four main plans. These are plans that the abbot and prior have approved, and for which abbey resources are available. Individual diabolists have their own schemes, but the other monks do not help them, and may well have conflicting plans.

The first plan aims to increase the abbey's wealth and power. To this end, the monks encourage people to give gifts to the abbey, forge charters showing that they already hold land, and seek to gain immunity from the authority of others by obtaining charters, or "confirmation" of forged charters, from the relevant authorities.

The second plan seeks to corrupt the priests of all the churches within the Twelve Hides, so that the whole area will come under the influence of Hell. Richard the Sacristan leads this scheme, preaching his blasphemous theology.

The third plan is directed at the bishop of Bath and Wells. The monks hope to unseat him, either by corrupting him and then exposing him, or by framing him. They then plan to have one of their own elected, which means that they need influence over the cathedral chapters.

The fourth plan is the most grandiose. The monks have the body of Mordred, the False King of Britain, and they hope to raise him from the dead so that he can reclaim his land and bring the whole island under Satan's rule.

Finally, if the monks become aware of the magi's covenant, they see it as a threat. A gathering of powerful magicians must either be corrupted or destroyed, so they will move against the covenant.

One issue that is not addressed in this chapter is that of timing. This is something that you must tailor to your saga or campaign. If you run a saga where a year of game time passes between most stories, then the plans must be spread out over long periods of time, while if you prefer to

run a story for every week of game time, the plans will have to come to fruition quickly.

Power and Greed

The monks employ several strategies to gain property, depending on whether the current owner is a layman, or another part of the Church. For property owned by laymen, they visit the owner and encourage him to donate the land to the abbey, either now or on his death. The monks harp shamelessly on the benefits to the owner's soul, and on the dangers of worldly possessions. Such propaganda works particularly well if the victim has been cursed to worry obsessively about his salvation. Owners who give the land to the abbey on their death can be cursed with illnesses to bring that death about more quickly.

Unfortunately for the monks, giving land to an abbey is a virtuous action, and so landowners who are normally quite pious often confess their sins and enter a state of grace, thus negating the curses. Also, if someone about to die from a demonically-inflicted disease repents, he enters a state of grace, breaking the curse and making a miraculous recovery. The beneficiaries of such miracles tend to become more devout, and so might give the land to the abbey sooner, but Hell does not look kindly on the loss of too many souls.

For these reasons, the monks restrict this strategy to laymen who would be inclined to give anyway, or who are so laden with sin that their repentance is unlikely. For others, they make offers to buy the land, and curse the owner to be extremely gullible and foolish in negotiation. The monks then offer a very low, but not obviously absurd, amount for the land, and the owners willingly sell. They may resent the decision if the curse is lifted, but such resentment is sinful, and so Hell is pleased.

A similar strategy can also be used on the Church to reallocate lands, since its representatives are as vulnerable to foolish business decisions as anyone else. Though abbeys do not make gifts to one another, the monks might claim that Glastonbury already owns the land in question. This claim is supported by a forged

charter. With demonic assistance, these charters can be very convincing, and a few simple curses ensure that any court decisions go in Glastonbury's favor.

The problem with such court cases is that, if Glastonbury wins too many, other ecclesiastical authorities will start looking very carefully at the claims. As many of them are faked, such scrutiny would be dangerous. The number of truly virtuous churchmen, who are thus immune to demonic attack, is not negligible, and if Glastonbury were to draw too much attention one, at least, would investigate.

Demonic assistance therefore all but guarantees that the abbey will succeed in seizing any particular piece of land, but broader strategic concerns mean that it has to be careful in deciding how much to lay claim to, and how quickly.

Despite this necessary caution, the abbey is acquiring land in Somerset very quickly. If the covenant is anywhere nearby, it is likely to be affected either directly or indirectly. The monks may try to acquire some of the covenant's land, or that belonging to a friend or ally of the covenant. In the first case, the monks' schemes may be stymied by the *Aegis of the Hearth* spell that protects every covenant. There is no guarantee that the curses will work, so the magi, or their representatives, may prove to be immune to the monks' offers. Such resistance will alert the diabolists to the covenant's unusual abilities, though, and mark it as a serious enemy.

If the land is owned by an ally of the covenant, he will almost certainly give in to the monks, and hand over the property. The covenant then acquires a new, hostile neighbor. Again, the abbey is likely to find out that the covenant includes magi, and it will then regard them as enemies.

The monks have two strategies for increasing their legal immunities, as well. The first involves forging charters, and then having them confirmed in the courts. This proceeds much as the similar scheme for gaining land. The second involves convincing the relevant authorities to grant new charters of immunities. This means influencing the ruling triumvirate of England: Pandulf, the papal legate; Peter des Roches, the



bishop of Winchester; and Hubert de Burgh, the justiciar. The monks would prefer to affect the king directly, but King Henry is only twelve years old, and unusually pious. This means that he is often immune to demonic attack due to being in a state of grace, and that even if the monks could sway him, the three guardians of the realm would over-rule any particularly radical changes. (For more details of English politics in 1220, see *Heirs to Merlin* pages 136 – 141.)

As two of the guardians of the realm are churchmen, the monks are proceeding cautiously. The abbey owns nearly all the land around the Twelve Hides, and they plan to ask for an extension of the immunities of the Twelve Hides to a wider area. One advantage of this strategy is that any subsequent forged charters granting greater

immunities to the Twelve Hides would then apply to the wider area.

This part of the abbey's scheme is only likely to affect the characters directly if they hold land claimed by the abbey. In that case, they would lose their right of appeal to the king if the immunities were extended, and that could have serious consequences.

It's difficult for the characters to stop these plans completely without defeating the diabolists altogether. They can use magic to counteract the monks' influence in particular cases, and thus might be able to preserve the lands of their allies, but they cannot defend every landowner in Somerset. Thus, these plans work best as a way of introducing the abbey as an antagonist.

Story Seed: False Claim

The latest target of Glastonbury Abbey's scheme to gather wealth is either a friend of the magi, or one of the player characters themselves if they have set themselves up with a castle and lands under their control. They must negotiate with the abbey and the authorities to prove their own claim to the land. This story seed is suited to mid- and high-level parties.

Corruption

The plan to corrupt the clergy of Glastonbury and beyond has to be carried out carefully. If the wider Church were to find out that the abbey is actively promoting heresy, the monks would not be able to withstand the subsequent investigations. On the other hand, if the monks are to spread the rule of their dark lords, they cannot afford to have pious orthodox priests in every parish church. Thus, this plan is both important and dangerous. Richard the Sacristan is the main force behind it, and the author of the blasphemous theology the abbey is spreading.

There are two main sources of danger. The first is that the priests themselves will report the heretical preaching from the abbey, rather than being convinced by it. The second is that out-

side ecclesiastics will notice the heretical beliefs of the priests, and act against them.

The monks have a double strategy for minimizing the risk that the priests themselves will report the heresy. First, they ensure that only priests who might be open to heretical beliefs are appointed to the parishes in question. As the abbey appoints most of these priests, this is relatively easy. Since Richard's theology magnifies the importance of human beings, the monks choose priests with a tendency to arrogance. If possible, they also select ones with besetting sins, who will not spend much time in a state of grace. This allows them to use diabolical curses to further undermine their resistance and willingness to speak out.

If attempting to corrupt a priest is deemed too great a risk, the monks will try to remove him. Rather than killing him, which would draw attention, they try to have him moved to a richer parish some distance away. The abbey ecclesiastical contacts make this fairly easy. They then appoint a priest who is more easily led. If this is impractical, the abbey tries to isolate the priest as much as possible. This has been their strategy with Father Edward on Glastonbury Tor, for example. As the hill is steep, few people go to his church, and Edward himself rarely comes down.

The second risk, that visiting ecclesiastics will notice the heresy, is addressed by encouraging the priests to be subtle in the way they bring their parishioners to the truth. Richard presents the theology as a truth which is difficult for many to understand, and only really open to the elect. Of course, as the priests are part of this elect, this panders to their arrogance. The ignorance and fear of the rest of the Church is given as a further reason for discretion. Thus, the priests do not preach openly heretical sermons, but also do not condemn activities that are sinful, and encourage people in arrogant attempts to increase their power.

If the characters can find the source of the spreading heresy, they could unleash the Church against the monks. This would, eventually, deal with the diabolists, but it would also run the risk of damaging the covenant, as investigating clerics searched for other heretical

magic users, like the magi. Indeed, most solutions to this problem involve the installation of pious priests, who will cause problems of their own for the characters.

The best alternative might be to spread a slightly heretical theology that is not aligned with Hell, but which is tolerant of magic. The characters would have to create such a theology, and then spread it among the priests, while resisting the attempts of the monks to spread their theology instead. The characters would face the same risks of exposure as the monks do, and would have to come up with their own ways of minimizing those dangers.

Story Seed: Raising Hell

When a priest becomes a heretic, he effectively starts worshipping a different deity. In high fantasy settings, this affects the spells he has available. Most notably, if a corrupted priest tries to raise a player character from the dead, the character's soul will learn that a priest of an evil deity is trying to raise her. She will probably not come back. If the characters then have her raised elsewhere, they will learn this fact, which should set them on the trail of the corruption.

Story Seed: Spreading the Heresy

If the covenant is some distance from Glastonbury, the abbey sends one of the problem priests to a wealthy parish nearby the covenant. Since the priest is an orthodox and devout Christian, he does not take kindly to the discovery of magi living nearby, and opposes the covenant. This might happen just after the characters manage to win the previous incumbent over.

If the covenant is much closer to Glastonbury, the local priest becomes corrupted and follows Richard's theology. This makes things easier for the covenant in the short term, as the priest will be well-disposed towards magi, and the Dominion aura in the area will start to fall as the ways of the Church are followed less carefully. But eventually an infernal aura will arise, and the priest will become a practicing diabolist and thus a threat to the covenant's security.



Replacing the Bishop

The abbey's scheme to replace the bishop of Bath and Wells is unlikely to impinge on the characters directly. They are much more likely to merely hear about it, and even if it succeeds, it will have little immediate impact on them unless they are closely involved with the bishop or other ecclesiastical institutions — which is unlikely, for a covenant.

The monks hope to corrupt the bishop — Jocelyn of Wells — and then expose his corruption. Henry Fisher, the hypocrite among the Glastonbury monks, is being groomed as the obvious successor under those circumstances. The bishop is elected by the chapters of Bath and Wells, and so the monks are, individually, trying to gain leverage over the monks and canons of the two chapters. They are doing this by tempting them into hidden sins, so that they can threaten them with exposure if necessary. Each of the cathedral canons is to be corrupted separately, so that he does not know that Glastonbury is gaining general influence over the whole chapter. If the monks cannot corrupt Jocelyn, they will, instead, frame him for corruption, and oust him that way. Jocelyn is not always in a state of grace, so he can be cursed to

act in accordance with the accusations at least once.

The characters are most likely to hear rumors about the bishop, starting off quite minor (he does not fast when he should), becoming more serious (he takes bribes), and finally becoming quite terrible (he eats babies). Unless the characters have become involved in stopping the schemes of the black monks, he will be deposed and replaced by Henry Fisher. As bishop, Henry ensures that none of the priests in his diocese spread the gospel properly, and the grip of Hell becomes stronger.

Unless the characters are members of the bishop's court, which, if they are members of the Order of Hermes, they should not be, the only way they can stop this plan is to unmask the diabolists before the plan comes to fruition.

Story Seed: Corruption at Court

As the attacks on the bishop increase, he realizes that he cannot trust his own court. He asks the nearby nobles — the magi — to find out who is responsible for the attacks, and to stop them. This adventure can be used for parties of various levels, depending on whether you want the player characters to have a chance of stopping the attacks.

The False King

The plot to raise the False King is the most grandiose of the abbey's schemes. Prior Eustace is the driving force behind it, but all the diabolists think that it is a good idea. Many of them, however, are sure that it will not work, and with good reason. The other schemes can recover from a setback in one area, but the False King will only appear if all the stages are fulfilled. The pay off is that if it does work, it will bring the whole of Britain under diabolical control.

There are three main stages to the plan. The first is the False King's conception and birth, which is the most ritualistic step. The second is his upbringing and training. The third is the war of conquest. Mordred was a False King, but he was

defeated in the final war because the True King stood against him in personal combat. The diabolists believe that Henry III is not the True King, and anyway he shows few signs of martial prowess, and so would be unlikely to engage in single combat. Thus, they believe that if they can get the plan to the third stage, its success is assured.

The current state of the plan can vary depending on the needs of your saga. Prior Eustace might still be researching the conditions necessary to bring the False King back, or the monks might be about to perform the ritual. The False King might even have been born and fostered, although that removes a number of opportunities for the characters to intervene.

Story Seed: Champions of the Universe

The False King plot is a good one to run in a parallel game world to your own. Such a threat is just the sort of thing that leads the powers guarding a world to grab champions from another universe and drop them into the heart of the trouble, with a mission. Given the forces arrayed against them, this idea is best suited to a high-level party.

CONCEPTION AND BIRTH

The False King must be conceived in adulterous incest, within an infernal aura, and at least one of the parents must be a diabolist. The initial creation of a False King required that the father was the True King. However, now that the diabolists have Mordred's body, they do not need to fulfill that requirement. Instead, they must carry out an infernal ritual around the body while the child is conceived.

These conditions are easier to arrange than might initially appear. A number of the diabolist monks have married sisters in the town or elsewhere within the Twelve Hides. A diabolical curse could create an overwhelming incestuous passion in one of them, and the abbey has an infernal aura. A monk could agree to try to conceive the child with her at a particular time, thus allowing the other monks to carry out the ritual. After conception, demons come to pro-

tect the mother, making it almost inevitable that the birth will occur.

There is a problem, however. If the mother takes communion while in a state of penitence — that is, she has confessed and is in the process of completing the assigned penance, as long as she genuinely intends to complete the penance — or enters a Dominion aura of 5 or higher while she is pregnant, the child will miscarry. These are the only ways in which the pregnancy can be interrupted, other than direct divine intervention. The fetus is then the body of the False King, and is needed for the ritual to permit the conception of another one. The monks are not sure that they would be able to obtain the fetus, and thus want to be sure that the child will be carried to term.

The easiest option would be to corrupt the mother as well. A diabolist would naturally avoid communion and Dominion auras, and a co-operative mother would make things easier. However, the monks are reluctant to take this option. First, they do not trust women with diabolical power. Second, they do not trust women to see plans through. If a suitable woman does become a diabolist, they will involve her in the plan, but that will not be their only scheme.

The preferred alternative involves the corruption of much of the surrounding country. If the local priests are all corrupt, they can be told not to administer communion to anyone in the relevant period. Corrupt priests would also ensure that the only Dominion auras over 4 in the area are those of the Lady Chapel and cemetery, and the monks can easily exclude the mother from there. They can also curse the mother to be afraid of churches and priests, as additional insurance.

Intervention

There are three points at which the characters can intervene to prevent the birth of the False King. First, they can stop the monks from corrupting the priests of the Twelve Hides. If they succeed in this, they may push the monks into taking greater chances and relying on a female diabolist to carry the child. The characters may not even realize what the monks are up to.

If the characters learn that the monks are going to perform the ritual, most likely from one of the uncorrupted monks, they could try to interrupt the ritual itself. This ritual is performed in the Great Church, which is incomplete, so the monks are surrounded by the ruined walls of the burned church and the beginnings of the new one. The monks wear their habits, black robes with deep hoods, and stand around a corpse lying on a catafalque. They chant the ritual in Latin, and as they complete it, a storm gathers and breaks.

Play the scene for drama. The monks are guarded by demons summoned for the purpose, and it should be hard, but not impossible, for the characters to stop the ritual. This means that the abbot should probably be absent, Prior Eustace having convinced him to stay away. Unless the magi also steal Mordred's corpse, however, the monks will just perform the ritual again.

If the False King is conceived, Mordred's corpse becomes just another infernal relic. The night is marked by violent storms, and an infernal aura of 2 rises briefly across the Twelve Hides, overwhelming any lesser auras. People see ghosts and visions, and animals do strange and portentous things. Even if the characters were not aware that the ritual was happening, they should quickly become aware that something important occurred.

If they are lucky, they will investigate. Magical investigation tells them nothing, as magic cannot command the truth from Hell. If the monks ask demons to provide a false explanation, magic will reveal only the lie. However, the monks will only do this if they think that someone might use magic to investigate, and this is only likely if they are already struggling with the covenant. In that case, the magi should be inclined to distrust magical divination anyway.

Mundane investigation in and around Glastonbury can lead the magi to the truth. Many of the diabolist monks know what happened, and some people in the town know parts of the truth. Intelligent snooping should allow the characters to find the mother, and to know what her child is.

The characters must then either get the mother to take communion in a state of penitence, or take her into a strong Dominion aura. Unfortunately, they probably don't know this. Any other attempts to halt the pregnancy are foiled by demons, so the characters should realize that they need divine assistance. Clever characters might guess what needs to be done, but you should ensure that they can find out the particulars of the ritual somehow, ideally in a way that advances another plot thread in your saga.

Getting the mother to genuinely repent, confess, and take communion is difficult. She has a lot to repent of, and the monks have cursed her to be afraid of priests. It is easier to seize her and carry her into a strong Dominion aura. Of course, the only handy aura is within Glastonbury Abbey. The characters can try that, in which case the monks oppose them, and try to seize the fetus if the characters succeed. The alternative is to take the mother to a church outside the influence of the abbey, where the Dominion is still strong enough. If they try this, demons warn the monks, and the characters will, again, face opposition, although this time the diabolists will not be on their own ground, and will have to be somewhat careful about displaying their powers.

UPBRINGING

Once the False King is born, the demonic protection transfers to the child. This protection makes it impossible for anyone but the True King to kill him. The monks need to place the child with someone who can raise him appropriately. Among other things, that means that he must be a diabolist. He should also have political and military power, to serve as a base for the coming war.

There are two obvious options. Falkes de Bréauté (*Heirs to Merlin*, page 106) is possibly the most powerful man in England, and a ruthless, impious thug. He is not, as far as the monks know, a diabolist in 1220, but they foresee little difficulty in corrupting him. If they decide to go this route, they will ensure that Falkes is corrupted before they bring the False King to him. Falkes has strong interests in Devon, as the

guardian of the young earl, and thus could be persuaded to keep the False King close to Glastonbury.

The second option is Richard de Marsh (*Heirs to Merlin*, page 73), the bishop of Durham. The county of Durham is the bishop's palatinate, meaning that he has all the authority of the king within it. This includes military as well as judicial power. Richard de Marsh is a diabolist in 1220, and is therefore suitable. However, Durham is a long way from Glastonbury, and Prior Eustace fears that he would lose influence over the False King at such a distance.

The monks' choice should depend on the needs of your saga. If the covenant is not near Glastonbury, then fostering the False King with someone who is near the covenant can serve to draw the magi into the monks' schemes.

Intervention

The characters could try to expose the corruption of the False King's foster father, but this would only lead to the child being moved elsewhere, and give him the cover of revenge for his unjustly deposed benefactor when he raises battle.

The only way to intervene effectively at this stage is to redeem the False King. Although he cannot be killed, he can be brought into the fold of the Church. He has not been baptized, and the demons make this impossible unless the child consents. If he does repent, is baptized, and takes communion, then the hold of Hell is broken, and he is just another boy. The demons make this clear to him — he loses all the power that he holds as False King if he turns to God.

This will not make the characters' job easy.

WAR

Once the False King reaches his late teens, he will gather his followers and declare war on King Henry. The False King has Diabolical Gifts making him an invincible warrior, supreme strategist, and inspiring speaker and leader. He



is also a cruel tyrant bent on bringing the island of Britain under Hell's dominion.

If things reach this stage, there is no good result for the covenant. You should not start with things at this point.

Intervention

There are three main options for the characters. The first is to run away. This is not an unreasonable response, and given that they will want to preserve as much of the covenants' resources as possible it does provide opportunities for many stories.

The second option is to defend their part of Britain against the forces of evil. This is possible, but difficult. The False King's troops are not all demonically inspired, and they can be defeated. The False King himself can be defeated, although the characters cannot actually kill him. Thus, if they fight well enough, and are willing to make peace, the characters can convince the False King that defeating them is more trouble than it's worth. The covenant's lands would then be an island of relative virtue in the evil that was England, which would provoke even more stories.

The third option is to try to defeat the False King once and for all. For this, the characters need the help of the True King.

King Henry might be the True King, as the monks might be wrong. The characters could help the king to survive the False King's initial assaults, and support him in his counter-attacks. The False King can only be killed in single combat with the True King, and Henry is not naturally much of a warrior. Thus, the magi would need to aid him with magic if he was to have any chance of victory.

The other alternative is to bring Arthur back. You might decide that he never died, so he is still the True King of Britain. He is also a great warrior, and thus could face the False King successfully. The problem here is that the characters have to find him (see Beckery in Chapter Seven), find out how to awaken him, and then

guide him through a rather different world, against the enemy who almost killed him.

If the characters fail, they can fall back on one of the other possible strategies. If they succeed, they still face problems within the covenant. No matter which True King they supported, they have interfered with mundanes in a major way. Their enemies in the Order of Hermes are out for blood, and the covenant will need to build many Hermetic alliances if it is to survive.

Other consequences depend on which True King they support. King Henry is aligned with the Dominion, and so his victory will strengthen the hold of the divine over the nation. Weak magic auras might disappear, miracles will become more common, and the Dominion aura will rise slightly in many areas. The magi have to deal with these inconveniences.

King Arthur, on the other hand, is now aligned with the Fay. If he wins, the power of faerie strengthens across the country. Magic auras may also see some benefit, but sources of vis definitely increase, as do occurrences of magic and the number of people with faerie blood. While this seems like pure benefit for the covenant, it also makes the Stonehenge Tribunal a very attractive place for Hermetic colonists (see *Heirs to Merlin*).

Opposing the Covenant

When the monks become aware of the magi's existence, they see them as a threat and use their resources against them. One possibility would be to summon a horde of demons and have them attack the covenant. However, this is likely to backfire, as people might wonder where all the demons came from, and it is also very expensive in terms of Diabolical Gifts.

Instead, the monks start by using curses. These could be targeted at members of the covenant, or outsiders. Cursing members of the covenant has the most immediate results, but it is limited by the covenant's *Aegis of the Hearth* spell. If this is of any strength, the weaker diabolists will not be able to affect anyone inside, and if it is strong even Abbot William and Prior Eustace may be stymied.

If the monks can affect the covenant, they curse its inhabitants with psychological flaws that will cause trouble, such as compulsions to steal from other members, or to burn the library, or become afraid of magic and books, and so on. The first attacks will rely on one or two curses, but as the covenant survives, the monks launch stronger attacks. The covenant's best response is to put in place the strongest *Aegis of the Hearth* that they can find.

If the covenant's *Aegis* is strong enough, the monks curse those around the covenant. Hatred for the covenant is the simplest curse, but obsessions and compulsions that guarantee conflict will also be used. The covenant then has to deal with all these new enemies.

It is entirely possible that the monks will become aware of the covenant before the covenant knows that the monks are diabolists. In that case, investigating the reasons behind the attacks is a good way for the magi to discover the diabolists.

Opposing Wandering Heroes

An active group of wandering heroes will not necessarily be seen as a threat by the monks. However, magi active in the area who have interfered with the monks' schemes definitely will be. The monks could simply try to kill the player characters, but that poses some risk of discovery.

Instead, the monks try to ruin the characters' reputations. They might hire them for apparently heroic deeds that turn out to be villainous, or disguise some of their number as the characters and have them commit crimes, or simply spread false rumors. The first the characters know of this might be a hostile reception in a place that used to be friendly.

CHAPTER SEVEN: THE HIDES OF GLASTONBURY

Glastonbury Abbey is in Somerset, about twenty miles south of Bristol. The abbey itself dominates the small town of Glastonbury, and it owns much land, both in Somerset and elsewhere. The core of the abbey's possessions is the area known as the Twelve Hides, which it has held since its foundation, and within which it has many privileges. Most of the important locations around Glastonbury are within the Twelve Hides: the Tor, Beckery, and Meare are all found there. Most of the Twelve Hides consists of marshland, with a number of "islands" of higher and drier ground. The Abbey and Tor are described in Chapters Four and Eight, while this chapter covers the rest of the area.

Jurisdiction

Within the Twelve Hides, the abbot is the highest authority. No-one else, not even the king, is permitted to judge cases there, and there is no appeal from the abbot's judgement. The abbey is also exempt from many taxes on those lands, and may impose its own taxes as it desires. At present, the abbey's rule is harsh, with high taxes and strict penalties for those who act against them. The abbey is much less concerned about prosecuting criminals who have not damaged the abbey's interests, unless they seem likely to threaten it in the future.

Harold of Westhay is the abbot's official, and therefore the highest authority with whom most people of the Twelve Hides ever deal. He is in his late forties, and is starting to feel the effects of age. He has already lost most of his gray hair. Harold dresses well, but not ostentatiously, and lives in a fine stone house in the town of Glastonbury. He spends less time at his house than he would like, as his job takes him all over the Twelve Hides. He often complains that the peasants, by their intransigence, are keeping him away from home.

Harold is always willing to take bribes to help him decide cases or tax assessments, but he is careful never to injure the abbey's interests. He is absolutely terrified of Prior Eustace, having

seen the punishments that the monk has inflicted on others, and he hopes that the new abbot will provide him with some security. Because of his fear, he feels the need to emphasize his authority over others, leading him to harsh judgements when he is not bribed to be more tolerant.

Eustace and William are well aware of Harold's corruption, and it serves them well. He oppresses the peasants, while his victims can believe that the monks would save them if only they knew. To sustain this illusion, the prior and abbot both insist that Harold be present and allowed to defend himself against any accusations brought to them. Harold is good at protesting his innocence, and the monks always profess to believe him. The fate of the official's first accusers has discouraged anyone else.

Although Harold is corrupt, he's not a diabolist, and thus does not have much personal power. Instead, he uses the law, and his discretion in how and when it is enforced, to get his way. It is likely that the characters' first encounter with the abbey will be through Harold, as he serves

as the monks' agent in most of their plans for expanding their mundane resources. Harold can be redeemed, if he is brought to realize that there are more important and longer-lasting things than mundane comfort and security.

Story Seed: Oppression

Peasants oppressed by their lord who cannot get legal protection? What are you waiting for?

This kind of story is suited to any level, depending on how far you expect the characters to get.

Glastonbury Town

The town of Glastonbury is small, with fewer than one thousand residents, and clustered to the north and west of the abbey walls. The whole town is under the authority of the abbot, and Harold of Westhay is responsible for dealing with most infractions of the law. The economy of the town is based on the existence of the abbey, and on the flow of pilgrims coming to



visit its holy relics. Thus, although the townsfolk dislike the rule of the current abbot and prior, they do not want the abbey to be destroyed.

The main features of the town are the market place and two churches. The market place is opposite the northwest corner of the abbey precincts, and is busy most days. The two churches are dedicated to St. John and St. Benignus. The church of St. John is to the north of the abbey, while the church of St. Benignus is to the west, at the point where his body rested while it was being translated to the abbey. The town of Glastonbury and the church of St. Benignus have no aura, while the church of St. John has a Dominion aura of 3.

The Translation of St. Benignus

On the night preceding the translation of St. Benignus, two men out rowing saw a column of light extending to Heaven from the saint's oratory, and pointed it out to many others. In the morning, when the relics were being moved, the same men saw a many-colored arched roof in the air over the whole of the monastery, indicating God's favor on the place to which such a holy man was taken.

Large crowds had gathered to receive the saint's remains, and when the body was half way from the river to the monastery it was placed on the ground, and a sermon was preached about the saint's life and the reason for his translation.

At the end of the sermon, one of the holy bones was taken from the reliquary, and the sign of the cross was made with it above the crowd. At this, such divine grace poured out that many were healed of their illnesses, and the blind, mute, and lame were all restored to wholeness. Others, tortured from within, vomited forth the death within them, pouring forth serpents and many-footed creatures while all looked on. A church was immediately built on that site and dedicated to the saint, while his body was taken on to the abbey.

— From John of Glastonbury's *Cronica*.



Beckery

Beckery is the site of the faerie regio where Arthur lies, as described in Chapter Three. In the mundane realm, it is marked by a small chapel dedicated to Mary Magdalene and St. Brigid, with a house for the resident priest beside it. The area has a Dominion aura of 2, and the chapel itself has a Dominion aura of 4. The priest, father Michael, has fallen under the sacristan's spell, and is a firm believer in his heretical theology. He is not, however, an active diabolist, and so the church remains holy.

In the south wall of the church there is a small hole, and local legend says that anyone who passes through it is pardoned for all their sins. The hole is a tight fit, but it is possible for most

people to get through. However, this normally has no effect, as local legend is not quite right. If someone passes through the hole from a Dominion aura to a faerie aura, all the ill effects of aging are removed. This does not extend life, but it does ensure a healthier span.

The problem is that the normal faerie aura here is 1, and it is therefore suppressed by the aura of the chapel. It does increase to 2 on midsummer's eve, but even that aura is still too low to change the aura of the area around the chapel. The characters might encourage fay activities around the church with the hope of increasing the faerie aura enough so that it overcomes the external aura, but must be careful that they do not also decrease the Dominion aura; the inside of the chapel must still be under the protection of the divine.

The faerie regio where Arthur rests cannot be entered under normal circumstances. To enter it, someone must carry the crystal cross from the abbey to Beckery at night, without praying or calling on God or the saints. If she does this, she will find herself at the marvelous chapel described in Arthur's vision, and will encounter Morgan guarding Arthur's body. The person carrying the cross may lead up to twelve others, but if the group is any larger it will not reach the regio.

The characters will not be able to find the regio by accident, as medieval people walking across a marsh in the dark will inevitably stumble, and call on God or the saints to express their annoyance, unless they are deliberately trying not to. Some other faeries, including Gwyn ap Nudd, know the way into the regio, and may be willing to tell the characters. The information may also have been recorded by past magi who entered the regio, but either could not wake Arthur, or decided that it was a bad idea.

Awakening Arthur is a saga in its own right, and is not detailed here. Morgan is a powerful faerie, at least as powerful as Gwyn ap Nudd (see Chapter Eight), and the regio has a faerie aura of 9, as it is right on the border of Arcadia. If the characters do enter the regio, Morgan does not allow anyone to harm Arthur, and asks for help in waking him and restoring the True

King. From there, matters are in the characters' hands.

Meare

Meare is now the site of a small church dedicated to St. Benignus, and of a fishery belonging to the abbot. The "island" has a magic aura of 1, although the church has a Dominion aura of 4.

"Saint" Benignus

While St. Patrick was preaching in Ireland, he came to a place called Bray, and decided to stay there to celebrate Easter. He was made welcome by the first man of those parts to receive baptism, and the man's son, a young boy named Beonna, was fond of the bishop. He would hold the bishop's foot to his chest and kiss it, and would cry that he did not want to go to sleep except with the bishop. Patrick, therefore, seeing what grace God would give to the boy, deemed him worthy of his bed and called him Benignus.

When Patrick was leaving that place, Benignus cried that he did not want to live without Patrick. The bishop thus had the boy baptized, and prophesied that he would succeed to Patrick's honors. This came true, for Benignus was the third bishop after Patrick.

After seven years as a bishop, then, Benignus was commanded by an angel to leave his country and undertake a pilgrimage. God guided him to Glastonbury, where he found St. Patrick as abbot. Patrick encouraged him to continue his pilgrimage, saying that he would know when he had reached the place God had appointed for him, because his staff would put out branches and flowers. So Benignus set out with a boy named Pincius, and traveled through the marsh until he came to a lonely place suitable for habitation, where the staff put out branches and flowers, and became a tree that is still there to this day.

In this lonely place, St. Benignus established an oratory, and served God through fasting and prayer. However, though the place was good for prayer, it was inconvenient in other things —

Pincius had to travel three miles to fetch water. St. Benignus, concerned that the boy must work so hard and face the attacks of evil spirits, prayed to God. Then he gave his staff to Pincius, and told the boy to go to a certain bed of reeds and strike them with the staff. Pincius did so, and from the spot a fine spring bubbled forth, which now produces a river of good water in which are many fish.

After St. Patrick died, St. Benignus became abbot, but remained living at his oratory. He would travel to the abbey on certain days, and on one of these journeys he was met by the Devil. St. Benignus asked him what evil he plotted, and the Devil replied:

"I come in haste to pervert you who so thoroughly oppose me, and to turn you from the right path."

"No," the saint replied. "Rather, the Lord shall prevail in me and I in the Lord." Then he struck at the demon with his staff, and drove the ancient enemy headlong into a ditch. A very foul-smelling slime frequently boils up there, and the ditch seems to have no bottom.

— From John of Glastonbury's *Cronica*.

The Real Story

Beonna was not a saint and abbot according to Mythic European history, but rather a magician who flourished before the times of Arthur and Merlin. He lived on the island of Meare, and was friendly with the monks of the abbey. When he died, the monks buried him, and set up a stone describing him as father to the monks, as he had helped them in many ways. In later years, people assumed that this meant he was the abbot, and Irish pilgrims thought he was the same person as the Beonna/Benignus who was a disciple of St. Patrick. Since St. Patrick was, by this time, also associated with Glastonbury, the assimilation was easy, and the hybrid legend soon resulted.



THE MAGIC OF MEARE

The tree that grew from Beonna's staff and the spring that his apprentice created are still at the site. The tree has a very straight trunk and branches, and bears deep green leaves that turn golden before they fall in the autumn. It flowers every spring, becoming covered with beautiful white blossoms, but it never bears any fruit. The area shaded by the tree has a magic aura of 3, and the first flower of spring and first leaf to fall in autumn each contain a pawn of vis. In addition, if a branch is cut from the tree on the summer solstice it will serve as a staff, and can be enchanted particularly well.



The vis from the tree's first flower and first leaf is Herbam.

It takes 30 pawns of vis to open the staff for enchantment, and it can contain 30

pawns' worth of powers. In addition, the staff grants a +5 bonus to the lab total of any magus enchanting it in any way. Only one such staff can be cut from the tree per year. Appropriate *Intéllego Herbam* or *Vim* spells of level 15 or higher will tell magi about the vis source and the special properties of the branches.



For OGL rules for vis, see Chapter Two.

Any rod, staff, or wand made from the special branches of the tree may be enchanted for 75% of the normal gold and XP cost. All prerequisites must be met as normal, however.

The water that comes from the spring is magical, which is why it is so clean and gives such good fish, even though it is in the middle of a marsh. The spring produces 1 pawn of vis per month, but this is spread throughout all the water, and magi would have to devise some magical way of concentrating it. If the characters do this, the water loses its virtue, and the number of fish in the river decreases sharply.



A variant of *Gather the Essence of the Beast* (ArM4 page 158) would work, but as it would have to be cast constantly, it would have to be enchanted into a device, which would then have to be left at the spring.

The vis from the tree and the spring can be harvested without leaving any obvious evidence.

Getting an occasional branch is also easy, but doing it every year would draw the attention of the priest. However, the diabolists at Glastonbury do notice what is going on, and take action against anyone harvesting "their" resources. The fact that the vis and branches are of no use to them is irrelevant. Thus, one way to introduce the abbey is to have the covenant start harvesting one of the vis sources at Meare.

Story Seed: Beonna's Branch

A branch from Beonna's tree is just the sort of thing that a wizard might commission a low-level party to fetch. The player characters will then draw the attention of the monks.

BEONNA'S BONES

One of the bones in the reliquary of "St. Benignus" at the abbey is not one of Beonna's bones at all. Rather, it is an enchanted device that he created. Anyone who tells a lie while in sight of the bone immediately vomits up a number of worms, centipedes, spiders, or insects. It works even if the liar is not looking at the bone, as long as he could do so. Thus, as long as the bone is inside the reliquary, it has no effect. The enchanted bone was, by pure chance, used to bless the congregation during the translation, and a number of attention-seekers claimed to have been healed by it. The vermin they vomited were taken as proof of their healing.



New Wondrous Item: Beonna's Bone

Anyone who tells a lie while within line of sight of the bone immediately vomits up a number of nasty live insects. The character is considered nauseated for one full round, and is unable to attack, cast spells, concentrate on spells, or do anything else requiring attention. The character can only take a single move (or move-equivalent action)

per turn while so affected. A character may make a Will save against a DC of 20 to resist the bone's effects.

Caster Level: 10th; *Prerequisites:* Craft Wondrous Item, *detect thoughts*, *summon swarm*; *Market Price:* 70,000 gp



The effect has a penetration of 50, and is resisted with Mentem.

Reality Check

The legends of St. Benignus and the legend about the hole in the chapel at Beckery are genuine. The interpretations of the legends, and Harold of Westhay, are fiction.

THE PIT

The creature that Beonna defeated was not a demon, but a magical ogre. The battle happened about a third of the way to Glastonbury, and the pit into which Beonna cast the monster's body is still there. It does indeed occasionally bubble up with foul-smelling, magical slime. The times at which the slime bubbles up are hard to predict, and the slime only retains its potency until the next sunrise. If it is still in the pit then, the vis is lost. In most years, the slime bubbles up three times, but this varies. Magical means can be used to detect the appearance of the vis, and to transfer it to a sweeter-smelling substance, but the precise methods used depend on the magi in question.



The slime is worth 2 pawns of Perdo vis, but fills two buckets and smells badly enough to impose a -1 penalty to all rolls and lab totals.



The slime is worth 2 pawns of vis. The smell imposes a -2 circumstance penalty to all checks made within ten feet of it.

The pit is about twenty feet across, and has a magic aura of 2, which rises to 3 while there is vis at the surface. It does seem to be bottomless. Intelligent use of magic allows characters to explore the pit, which might lead to a more powerful magical aura. Alternatively, something might come out of the pit again, seeking revenge against Beonna, but settling for attacking the local magicians.

CHAPTER EIGHT: GLASTONBURY TOR

Glastonbury Tor is a high, steep hill, dominating the flat country around the town. The area around the Lady Chapel is almost the only place from which it cannot be seen — from there, it is hidden behind Chalice Hill, although St. Michael's Church, on top of the Tor, can be seen, appearing to be on Chalice Hill. It is also the home of a powerful faerie lord who once ruled this area of England, but who has been driven back into a regio by the coming of the Dominion.

The Tor's regio could be the site for many stories, if the storyguide wanted to develop it further. The details given here are sufficient if the player characters only make occasional visits, but if they become frequent visitors to Gwyn's court you will need to develop some of the other faeries. Some story ideas follow the location's description.

St. Collen and the Tor

Long ago, St. Collen lived a hermit's life in a cell on the side of Glastonbury Tor. One day, he heard two men outside his cell discussing Gwyn ap Nudd, the king of the Otherworld. He scolded them, saying that this Gwyn was merely a demon, and told them to leave. They told him that he would be punished for his presumption, and left.

The next morning, two messengers came to Collen's cell and asked him to go to the top of the Tor at noon to meet Gwyn ap Nudd. The saint ignored them, and remained in his cell. The following day the messengers came again, this time dressed in clothes which were red on the right and blue on the left, and repeated their invitation. Again, the saint ignored them. On the third morning, the messengers returned, dressed as on the second day and bearing naked swords.

"Come to the top of the Tor at noon today, where Gwyn ap Nudd awaits you, or he will shake your cell from his land."

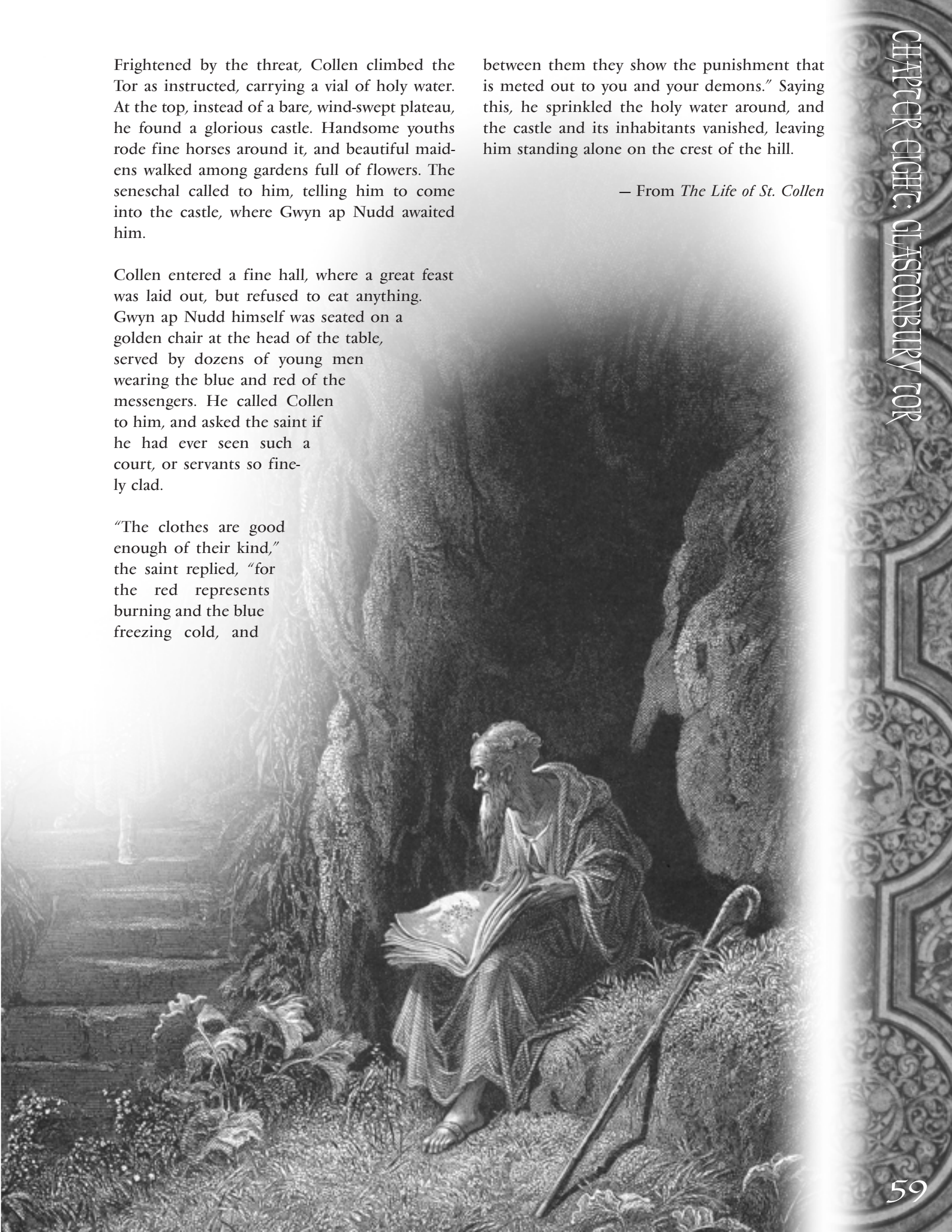
Frightened by the threat, Collen climbed the Tor as instructed, carrying a vial of holy water. At the top, instead of a bare, wind-swept plateau, he found a glorious castle. Handsome youths rode fine horses around it, and beautiful maidens walked among gardens full of flowers. The seneschal called to him, telling him to come into the castle, where Gwyn ap Nudd awaited him.

Collen entered a fine hall, where a great feast was laid out, but refused to eat anything. Gwyn ap Nudd himself was seated on a golden chair at the head of the table, served by dozens of young men wearing the blue and red of the messengers. He called Collen to him, and asked the saint if he had ever seen such a court, or servants so finely clad.

"The clothes are good enough of their kind," the saint replied, "for the red represents burning and the blue freezing cold, and

between them they show the punishment that is meted out to you and your demons." Saying this, he sprinkled the holy water around, and the castle and its inhabitants vanished, leaving him standing alone on the crest of the hill.

— From *The Life of St. Collen*



The Regio

Glastonbury Tor is a faerie regio with two levels above the mundane. On all levels, the steep hill is present, as are the many terraces running around it. These terraces are the key to entering the higher levels of the regio. They form a path around the hill, winding back and forth on itself, and if someone climbs the hill by following the terraces, they will enter a higher level of the regio. If they climb when the sun is not shining, either because it is night or because the sky is overcast, they will reach the first faerie level. If they climb in sunlight, or on the summer solstice in any weather, they will reach the second faerie level. As long as the path is followed, entry to the regio is certain. It does, however, take several hours to follow all the terraces. No-one watching a climber actually sees him disappear. Rather, he goes round the other side of the hill and simply fails to reappear. The standard magical means for entering a regio also work, and may not require the characters to trace out the whole path.

To leave the regio, simply climb down the hill. In this case, the route does not matter. However a character descends, she finds herself on the mundane level by the time she reaches the bottom.

THE MUNDANE LEVEL

On the lowest level of the regio, the hill is just a steep hill with a church on the top. The church has a Dominion aura of 3, while the rest of the hill has an aura of 1. The terraces are easy enough to follow, but are a bit overgrown and damaged by erosion in some places.

The church of St. Michael, on the top of the hill, is controlled by the abbey, which supplies its priest. The priest lives at the top of the hill, in a house attached to the church, and Father Edward, the current incumbent, is actually a good Christian. The monks have not replaced him, because the demon Abbadare has warned them that it is important to keep the divine watching over that hill. Abbadare is worried that if St. Michael's became corrupt, Gwyn ap Nudd would gain power and be able to re-enter the

mundane world, and the demon is not sure that he could defeat the faerie in a battle for control of the town. The monks encourage Edward to remain at his church, sending food and drink up to him, and the steep climb usually convinces the priest to remain where he is. He does hear some strange stories about the deeds of the monks, but he puts them down to the over-active imaginations of the peasants.

Most of the abbey cannot be seen from the summit of the Tor, as Chalice Hill is in the way.

THE MIDDLE LEVEL

The middle level of the regio has a faerie aura of 3. On this level, there are no buildings on the summit, and the terraces are very clear. They are well-defined cuttings in the side of the hill, with nothing but grass growing on the path while small bushes grow along the edges, marking the way more clearly. Minor fay may be encountered here, but this level is largely uninhabited. Before the church was built, this was the mundane level of the hill, and if the church is destroyed, it will be again.

If someone looks from the top of the Tor on this level, she will see the town of Glastonbury. The abbey, however, is not visible, not even the parts that should be seen past Chalice Hill.

THE TOP LEVEL

The top level of the regio has a faerie aura of 7, and contains Gwyn ap Nudd's castle. The castle fills the plateau on top of the Tor, and is described below. On this level the terraces are extremely clear, and the path is paved in white stone and lined with carefully tended rose bushes. The view from the top is of an uninhabited wilderness, composed mostly of marshes and standing water.

The Castle

Gwyn ap Nudd's castle changes at his command. Mortal visitors never see the change happen, but only discover its effects. Although the details of castle change, it always remains fun-



damentally the same, unless a mortal with Free Expression describes a different possibility and Gwyn likes it.

The castle is built of finely dressed shining white stone, and the roofs are gilded. The interior walls are carved, painted, or hung with tapestries depicting scenes of courtly life. Many of the windows are made of stained glass, with similarly courtly images. There is always a great hall, with a high gilded roof supported by elegant silver beams. The great hall contains at least one long table, made of silver, and with silver benches set with blue and red cushions along the sides. Gwyn ap Nudd often sits in a golden chair at the head of this table. Normally the castle consists of a keep and bailey, with the great hall in the keep, but sometimes it is simply a walled area with many buildings inside, in which case the great hall is a separate structure.

Gwyn usually creates guest quarters. These are also furnished in silver and gold, with red and blue fabrics, and images on the walls. If Gwyn has invited the characters to stay in his castle, the images on the walls may depict the guests for whom the room is intended.

The court dress in blue and red. Those who are servants wear clothes that are red on the right and blue on the left. Those who are nobles at Gwyn's court wear the same colors, but in patterns of their own devising. These include checks, stripes, and spots, so the court can look a little strange. There are many faeries in the castle, and some appear as animals: horses, hounds, or hawks, for example. All the men are handsome, all the women are

beautiful, and all the animals are fine specimens of their kinds.

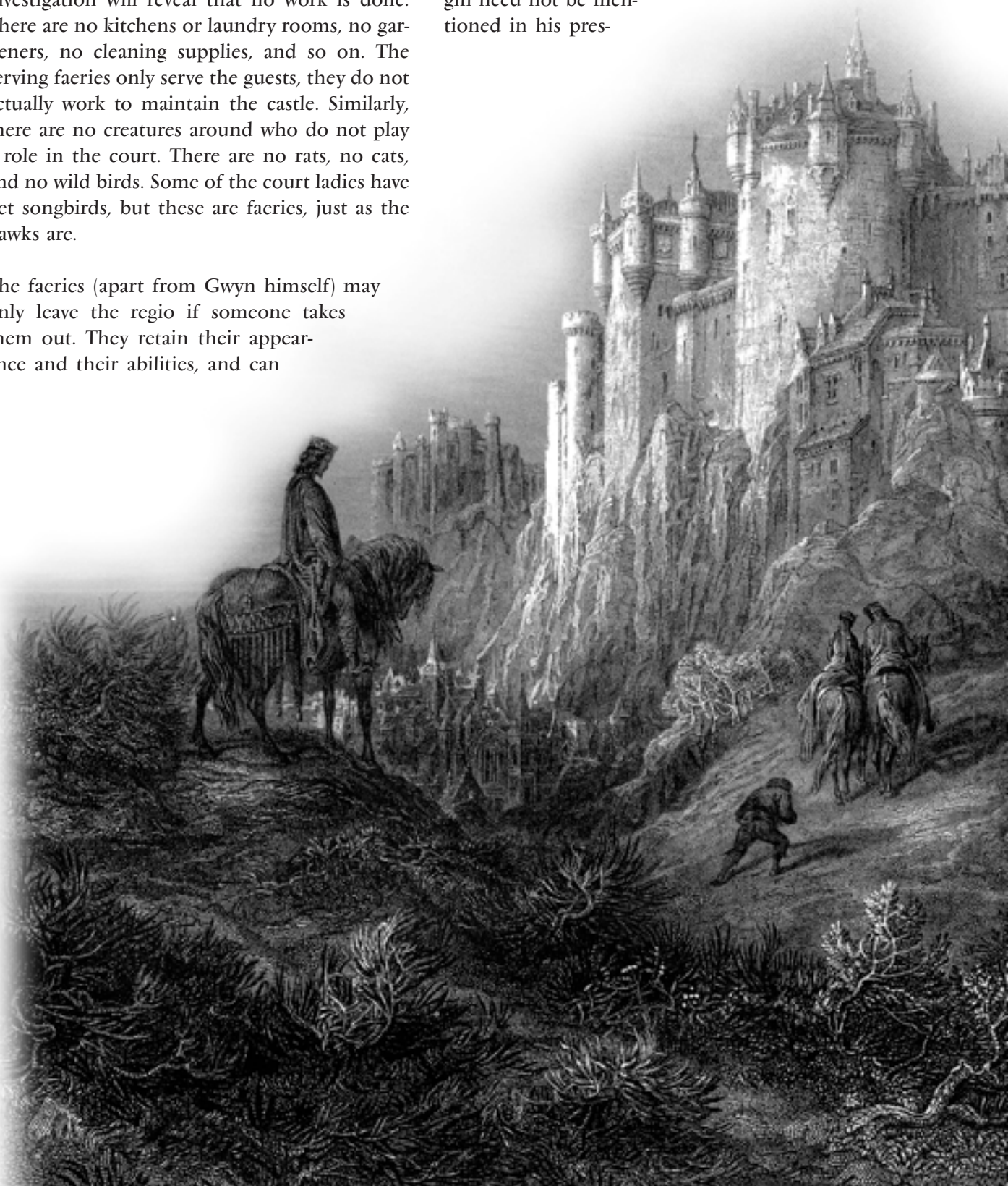
There are nearly always gardens, carefully tended and containing a wide range of plants both medicinal and decorative. If the castle is a keep and bailey, the gardens are in the bailey, otherwise they are scattered between the buildings.

Although the castle always appears busy, careful investigation will reveal that no work is done. There are no kitchens or laundry rooms, no gardeners, no cleaning supplies, and so on. The serving faeries only serve the guests, they do not actually work to maintain the castle. Similarly, there are no creatures around who do not play a role in the court. There are no rats, no cats, and no wild birds. Some of the court ladies have pet songbirds, but these are faeries, just as the hawks are.

The faeries (apart from Gwyn himself) may only leave the regio if someone takes them out. They retain their appearance and their abilities, and can

bear or sire offspring, depending on their form. (Thus, a woman could take a faerie husband, or a faerie stallion could sire foals.) They can remain outside Gwyn's realm until they touch the consecrated host or wine, or until someone mentions their origins. If either of these things happen, they must return immediately. Asking a faerie where he came from does not force a return, but he cannot answer.

On the other hand, his origin need not be mentioned in his pres-



ence. A faerie forced to return does not simply vanish, but rather uses all his powers to return to the Tor as quickly as possible.

If a faerie leaves without Gwyn's permission, he will be angry with her, and will keep her in his realm in some menial form if she is forced to return. If she had permission, and Gwyn is still well-disposed to her, he may lead her out again.

If any non-living item is removed from the regio by a mortal, it becomes a valueless imitation of its original form. This even applies to gifts from the fay. However, if the item was magical, it retains its magical properties, even though it appears worthless. Thus, if Gwyn gave a character a golden crown that defended her from all swords, the crown might become a few twigs twisted together on leaving the regio, but it would still protect its wearer from swords.

GWYN AP NUDD

Gwyn ap Nudd is a faerie king, and plays the part well.

Appearance

Gwyn is nine feet tall, and built like a warrior. His hair shines like gold, his skin is as white as snow, and his eyes the blue of a clear summer sky. He wears rich clothes in blue and red, and his silver crown is set with polished rubies and sapphires. His voice is rich and sonorous, and can be heard clearly at almost any distance if

Gwyn desires it. He can take on other forms, but this is his natural form, insofar as faeries have such a thing.

Character and Plans

As a faerie lord, Gwyn ap Nudd is polite and hospitable until his guests insult him or break the rules of courtesy in some other way, such as by forgetting that they are his inferiors. He does not really have a personality in the way that human beings do; rather, he is simply the king of his realm. He behaves in the way that a king should. As his land is aligned to bright summer, it seems a pleasant place to most people, and Gwyn seems like the perfect king. However, he cannot deal with truly new situations without mortal help, and this includes the presence of the monks, the schemes of the diabolists, and the goals of the Order of Hermes.

Like his character, his plans center around his realm. He wants to restore it to its former extent, and he definitely wants to be rid of the church of St. Michael on top of the mundane level of the Tor. He would also like the abbey to be replaced by magicians and cunning folk who gave the faeries the respect they are due. He combines the belief that it is easy for any mortal to bring these things about with the knowledge that it is impossible for him, and his tolerance for apparently deliberate failure is short. Thus, making a deal with him is likely to be rather dangerous.



New Feat: Free Expression [General]

A character with Free Expression has the originality and creativity needed to be a great artist. This feat grants no technical ability (no bonuses to skill checks), but even low-skill productions show signs of genius.

Prerequisites: None

Benefit: In the realms of faerie, a character with this feat can use artistic skills, such as Perform and some Craft skills, to modify the nature of the world. The character describes a new way for the faerie realm to be, and checks the skill against a DC of 20 (or higher, for major changes). If the roll succeeds, the faerie realm changes to match the character's description.

History

Gwyn does not really have a history, and his grasp of the passage of time is rather limited. As far as he is concerned, he and his realm have been in Glastonbury forever, and while he knows that the abbey and the church were not always there, he cannot say how long they have been present.

Role

Gwyn ap Nudd is not directly linked to the corruption of the abbey, but he could be convinced to provide some assistance in return for the removal of St. Michael's church. He can provide a safe haven within the regio, because he can protect anyone on his ground from the forces of Hell. If the characters can lure a diabolist into the regio, or find some way to increase the faerie



Gwynn ap Nudd: OGL Stats

Large Fey

CR 19; SZ L (fey); HD 22d6+176; 278 hp, Init +11 (+7 Dex, +4 Improved Initiative); Spd 40 ft; AC 28 (+7 Dex, -1 size, +12 natural); Atk melee +25/+20/+15 (1d8+19, +5 *longsword*); Face 5 ft. x 5 ft.; Reach 10 ft.; SA Royal Justice, Spell-like Abilities; SQ Damage Reduction 20/+3, Hospitality, Low-light Vision, Regeneration 10, Sanctuary, SR 30 (50 within his realm); AL LG; SV Fort +14, Ref +19, Will +19; Str 28, Dex 24, Con 26, Int 20, Wis 24, Cha 30.

Skills: Craft (all) +35

Feats: Improved Initiative

Damage Reduction (Su): Gwyn ignores 20 hit points from most weapons and natural attacks. A +3 weapon or better negates the ability.

Fey: Fey have Low-light Vision, and are proficient with all simple weapons and those mentioned in their entries.

Hospitality (Sp): This ability functions as an at-will *limited wish*, but can only be used to provide hospitality within Gwyn's realm.

Regeneration (Ex): Damage dealt to Gwyn is treated as subdual damage, and he automatically cures himself of 10 points of subdual damage per round. He can regrow or reattach severed body parts. Fire and acid deal damage to Gwyn normally, as do attacks that

don't deal hit point damage. Attacks that can cause instant death only threaten Gwyn with death if it is delivered by weapons that deal him normal damage. Regeneration does not restore hit points lost from starvation, thirst, or suffocation.

Royal Justice (Sp): This ability functions as an at-will *wish*, but can only be used to inflict an appropriate penalty on someone who has broken the rules of Gwyn's realm.

Sanctuary (Su): Gwyn can share his Spell Resistance with anyone within his realm. This protection lasts as long as the beneficiary is within Gwyn's realm. It does not apply to attacks from Gwyn or his faerie servants.

Spell Resistance (Ex): To determine if a spell or spell-like ability works against Gwyn, the spellcaster makes a level check (1d20 + caster level). If the result equals or exceeds 30, or 50 within his realm, the spell works normally, though Gwyn still gets a saving throw if the spell allows such.

Spell-like Abilities: Gwyn can use the following spells as if cast by a 19th-level caster. The DC to resist these abilities is 20 + the spell level.

At Will — *shapechange*, *teleport*, *tongues*

Possessions: Castle, faerie realm, faerie servants.

aura around the Tor for a brief time, Gwyn ap Nudd could imprison any of the diabolists, even William of St. Vigor, in such a way that escape was impossible.

Of course, a powerful faerie lord living in a regio is just the sort of thing that magi tend to mess with, so there is the potential for many stories unconnected with the corruption of the abbey.

Story Seed: Abduction

A girl is missing from a village near Glastonbury, and her family is convinced that the faeries have taken her. The player characters investigate, and discover that she did indeed go missing on the Tor. When they enter the regio, they find that the girl is not a prisoner, but a willing guest. She likes living in a castle, wearing fine clothes, and not having to work. She, in



Gwynn ap Nudd: Ars Magica Stats

Characteristics: Int +3, Per +3, Pre +6, Com +6, Str +5, Sta +5, Dex +3, Qik +3

Faerie Might: 50 (see *Sanctuary*, under Powers)

Size: +2

Personality Traits: Regal +6

Reputations: Faerie King 4 (around Glastonbury)

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist/kick)	+4	+3	+3	+7
Sword	+12	+14	+14	+12

Soak: +15

Fatigue Levels: OK, 0/0, -1/-1, -3, -5, Unconscious

Body Levels: OK, 0/0, -1/-1, -3, -5, Incapacitated

Powers:

Great Leap ReCo 35, 1 point: Gwyn can instantly move to any point within his realm. He must finish inside his realm, but he may start outside.

Hospitality CrHe (An/Ig/Te) 30, 2 points: Creates anything needed to offer proper hospitality to guests. The things created are perfectly real within Gwyn's realm, so that food nourishes and drink quenches thirst, but turn into valueless items, like mud and leaves, if taken out.

Royal Justice XxXx 60, 5 points: Gwyn can inflict an appropriate penalty on anyone who violates one of the rules of his kingdom. The penalty must be something that would

count as poetic justice, and be proportionate to the magnitude of the offense in faerie eyes. Otherwise, it can be anything, so the technique and form of this power vary depending on what it is used for.

Sanctuary ReVi 100, 3 points: The beneficiary of this power is warded by Magic Resistance of 100 against any force from outside Gwyn's realm. The protection can only be granted within Gwyn's realm, and lasts until the beneficiary leaves it. Gwyn is normally under the influence of this power himself. Note that it provides no defense against Gwyn or his faerie servants.

Transformation MuCo (Aq/An/Au/He/Ig/Te) 40, 1 point: Gwyn can take any form he wants, at will. The might cost applies every time he changes form, including when he reverts to his natural form.

Equipment: Castle, faerie realm, faerie servants

Encumbrance: -0

Vis: 20 Rego, in heart.



turn, is able to manipulate the nature of Gwyn's realm and thus can come up with new things for the faeries to do. This is a good way to introduce the characters to Gwyn's court.

Story Seed: A Faerie Spouse

Legends of faerie brides were very common in the middle ages, and Gwyn's court is an ideal place for a character to find such a spouse. First, the character must persuade his or her potential spouse to leave the regio and live with a mortal. That could drive many stories by itself. Then the couple must either obtain Gwyn's permission or sneak out of the regio. If they sneak out, returning would be a bad idea. Once the two are married, they must avoid invoking the restrictions that send the spouse back to the regio, especially if Gwyn did not permit their departure. Any children from the union have faerie blood, and the faerie's failure to attend Mass or get older will draw attention, thus leading to further stories.

Story Seed: Vis Sources

The regio contains numerous sources of raw vis, and the characters might be able to get their hands on some of it. The best way would be to

perform some service for Gwyn ap Nudd, so that he might gift them with vis as a reward. An annual contest of jousting, hunting, or some other noble pursuit might be held, with vis as a prize. Finally, the characters might simply steal vis from the faerie's realm.

Story Seed: The Return of the King

Magi might well prefer a faerie lord to an abbey as a neighbor. Restoring Gwyn's power over the land is a saga seed rather than a simple story. The first step would be to remove St. Michael's Church from the Tor. If that were done, the mundane level would have a level 3 faerie aura, and the regio would have only a single level.

Spreading Gwyn's power further would require the destruction of the abbey, the removal of most churches, and encouraging the local population to pay their respects to the fay rather than to God. The Lady Chapel will remain a holy place through all of this, because nothing the characters can do can overcome direct divine consecration. However, if the influence of the Church is removed from Glastonbury, the regio disappears and Gwyn's castle appears in the mundane world. The Isle of Avalon gets a faerie aura of at least 2 at all points, rising to a maximum of 8 in the castle, and becomes the Summer Country, never really suffering from the other seasons.

The reaction of the rest of England to the sudden appearance of a faerie king would provide further stories, as would the Order's reaction to the involvement of Hermetic magi in mundane matters.

Reality Check

The Tor is a real hill, and does have unusual terraces that some people think form a twisting path. There was a church of St. Michael on top, of which only the tower remains now. The first church on the Tor was destroyed in an earthquake in the late thirteenth century. The legend of St. Collen is a genuine legend. Everything else is made up.

CHAPTER NINE:



DIABOLIST PRESTIGE CLASS

Diabolists have made a deal with the forces of Hell, promising their souls in return for temporal power. The power is real enough, but so is their final damnation.

Hit Die: d12

REQUIREMENTS

To qualify to become a diabolist, a character must fulfill all the following criteria. Note that these requirements can be met by any character, even one of 1st level. The path of diabolism is temptingly easy.

Alignment: Any evil

Special: Summon a demon and swear a pact with it. Any character may summon a demon by going alone to some place without divine influence and calling on a demon to appear.

CLASS SKILLS

The diabolist may treat any non-exclusive skills as class skills.

Skill Points at Each Level: 8 + Int modifier

CLASS FEATURES

All of the following are features of the diabolist prestige class.

Weapon and Armor Proficiency: Diabolists are proficient with all weapons and all kinds of armor.

Bestow Curse (Sp): Diabolists may use *bestow curse* as per the spell at will, as a spell-like ability. This functions as the divine spell cast by a 5th-level cleric, but the Will save DC is based on the diabolist's Charisma modifier. If the target is in a state of grace, he is completely immune to this ability.

Compromised Soul (Su): At any time, Hell may require a soul of the diabolist. This may be



Class Table: The Diabolist

CLASS LEVEL	BASE ATTACK BONUS	FORT SAVE	REF SAVE	WILL SAVE	SPECIAL
1st	+1	+2	+2	+2	Diabolical Gifts, Bestow Curse, Compromised Soul, Hidden Alignment, Weakness to Holy Items
2nd	+2	+3	+3	+3	Diabolical Gifts
3rd	+3	+3	+3	+3	Diabolical Gifts
4th	+4	+4	+4	+4	Diabolical Gifts
5th	+5	+4	+4	+4	Diabolical Gifts
6th	+6	+5	+5	+5	Diabolical Gifts
7th	+7	+5	+5	+5	Diabolical Gifts
8th	+8	+6	+6	+6	Diabolical Gifts
9th	+9	+6	+6	+6	Diabolical Gifts
10th	+10	+7	+7	+7	Diabolical Gifts

his own, or someone else's. To provide someone else's soul, the diabolist must ensure that someone dies in state of mortal sin who would not otherwise have done so. The diabolist has a week to provide the soul. If he has not procured the death of another, he dies himself. Most diabolists will be asked for a soul at least once per year, and every time they provide one they increase in level.

Further, Hell may claim the diabolist's soul at any time, without giving him the chance to provide a surrogate. This is true even if the diabolist has drifted into a neutral alignment, and thus has no access to his powers (see below).

If a diabolist dies because Hell has claimed his soul, he cannot be returned to life by any means. Even miracles are ineffective.

Diabolical Gifts: At every level, the diabolist chooses two Diabolical Gifts from the following list. He can select any Gift with a level equal to or less than the total of his diabolist class level plus his Charisma modifier (if positive).

All Gifts can be taken more than once, but a character may not take two Gifts that stack at one level. Some Gifts stack, others grant a different ability each time. Diabolical Gifts that affect other characters are often called curses.

Diabolical Gifts are gained before other class features, so any increase in Intelligence affects the number of skill points available for that level, for example. Both Gifts are gained simultaneously, so increases to Charisma do not affect the maximum level for the second Gift taken at that level.

Ability Bonus (Su): The diabolist gains a bonus to any one ability score. The level of the Gift is equal to twice the bonus. These bonuses stack without limit.

Armor Class Bonus (Su): The diabolist gains a dodge bonus to Armor Class. The level of the Gift is twice the AC bonus. These Gifts stack with each other.

Attack Bonus (Su): The diabolist gains a bonus to all attacks. This does not increase his number of attacks per round. The level of the Gift is twice



the attack bonus. These Gifts stack, but the bonus so gained can never exceed the diabolist's Base Attack Bonus.

Class Ability (Su): The diabolist gains a special ability from some other class. The level of the Gift is equal to half the lowest character level at which the ability can be gained.

Enchanted Items: The diabolist is given enchanted devices. These are diabolically created, and thus can never have holy powers, nor any alignment other than evil. For every level of the Gift, the items may be worth up to 5,000 gp. The diabolist may choose to gain many lesser items, with a total value of 5,000 gp per level.

Feats (Su): The diabolist gains feats, chosen freely. The level of the Gift is the number of

feats gained. The diabolist may only take this Gift once per level.

Fiendish Servant: The diabolist obtains the service of an evil outsider. This fiend serves the diabolist loyally, obeying all instructions to the best of its ability. The level of the Gift is equal to the challenge rating of the outsider.

Save Bonus (Su): The diabolist gains a profane bonus to all saving throws. The level of the Gift is equal to three times the bonus. These bonuses stack, but may not exceed the diabolist's highest saving base saving throw.

Spell-like Abilities: The diabolist gains the ability to use any spell (from the spell list of any class) at will as a spell-like ability. The level of the Gift is equal to the level of the spell. The ability requires no material components unless the required components cost more than 25 gp. If the required material components are expensive, the diabolist must supply them. Similarly, if the spell has an XP cost, the diabolist must pay the cost to use the ability. The caster level of these abilities is equal to the diabolist's character level.

Spellcaster Levels: The diabolist gains spellcaster levels in any class. This increases number of spells per day, caster level, and number of spells known. The diabolist does not gain any other benefits of the class, such as bonus feats. The level of the Gift is four times the number of levels gained. It is not possible to have more than twenty levels of one spellcaster class.

Wealth: The diabolist is granted 5,000 gp in treasure for every level of the Gift. In Mythic Europe, the character gains 50 pounds of silver for every level of the Gift.

Hidden Alignment (Su): Magic can never determine that a diabolist is of evil alignment. Mind reading or similar scrying will also not reveal that the diabolist is evil and a diabolist. Simple observation of the diabolist's actions may reveal his alignment, however.

Weakness to Holy Items (Su): Diabolists are burned by the touch of consecrated substances, taking 2d10 damage per round of contact. Consecrated substances include holy water, holy

oil, holy relics, and the bread and wine at communion.

REDEMPTION

Diabolists must live an evil life. For most of those who choose this path, this does not pose a problem. If the GM judges that a diabolist's alignment has become neutral, rather than evil, the character loses access to all powers until she returns to an evil alignment.

If a diabolist ever truly repents of his evil ways, he immediately loses all levels and benefits in this prestige class. He also loses the experience required for those levels, so that he becomes, in all respects, a lower level character. True repentance also puts his soul beyond Hell's reach — the Devil cannot kill him out of spite.

A diabolist may repent at any time, including the moment of death. True repentance at that point is rare, however — most diabolists end up in Hell.

GM NOTES

Diabolists are more powerful than most other prestige classes. For this reason, each level of diabolist adds 2 to the character's challenge rating. In general, diabolists are not suitable for player characters. Indeed, players should be unwilling to play a character whom you can declare dead at any point, with no warning and no save.

Diabolists only really work in worlds where there is a power of evil that aims to seduce people into ultimate damnation. Typical polytheistic fantasy worlds with many evil deities are not appropriate settings for them.

CHAPTER TEN:



DIABOLISM FOR ARS MAGICA

These rules describe one tradition of Hedge Magic diabolism. It is much more powerful than other Hedge Magic traditions: the demons make it easy so as to tempt people to follow it, and thus damn themselves. After all, if you can get just as much power another way, why risk your soul?

This tradition is aimed at intelligent, educated people, and is thus based heavily on books. This focus has the further advantage, from the demons' point of view, that they don't have to rely on people passing the knowledge on to one another verbally. As long as the books exist, the tradition will survive. As a result of this, minor demons often protect books containing this knowledge. These tomes mysteriously survive fires, wash up on shore intact if dropped in a stream, and people who want to tear them up will not be able to find them. This protection does not apply within consecrated ground, or within an *Aegis of the Hearth*, where the demons cannot go.

Becoming a diabolist does not require any special virtues, or impose any flaws. The road to damnation is wide and easy.

The tradition is based on three Knowledges: Occult Lore, Conjunction, and Speak Latin. Occult Lore is as normal, and gets a +1 bonus for all totals if it is specialized in demons (this is the normal specialization bonus). Conjunction is the special knowledge that allows the diabolist to get Gifts from his demonic masters. Latin is used as the language of demonic control. There are otherwise identical traditions using Hebrew, Greek, and Arabic. All traditions use the same Conjunction ability, so texts in one language are useful if translated.

TEMPLE

The actual conjurations must be performed in a temple, which should have solid walls, floor, and ceiling, with access through a single door. The temple must be at least 20 feet square, and have a ceiling at least ten feet high. Initial prepa-

ration requires one season, and a score in Occult Lore of at least 3. No score in Conjunction is required.

The temple cannot be used if it has a Dominion aura, but if it only has such an aura during the day, it can be used at night.

The temple can be improved, to give a bonus to the diabolist's totals. This must be done one point at a time, and has a difficulty of 2 + twice the desired bonus. Intelligence + Occult Lore + Conjunction is then used as a Lab Total, as if the diabolist were researching a spell, although the local aura does not add to this. The improvement takes at least one season. The improvement must also be sealed with a sacrifice. The minimum nature of the sacrifice depends on the level of bonus sought, as shown in the table below.

BONUS	MINIMUM SACRIFICE
+1	A warm-blooded animal
+2/+3	A black warm-blooded animal
+4/+5/+6	A person
+7 or higher	An innocent child

The temple will normally acquire an infernal aura. A temple with a bonus, even of only +1, will not have a Dominion aura, no matter where it is. Thus, a temple that has a bonus can always be used. A temple with a bonus of +4 will have an infernal aura of 1, even if it has never been used, due to the sacrifice. A temple with a bonus of +7 will have an infernal aura of at least 2. Any temple that is used frequently (at least once a month) will acquire an infernal aura of 1 within a year, 2 within two years, and 3 within five years. Particularly intense use will increase this, but no temple should gain an infernal aura higher than 5. This aura may spill out, at a lower intensity, to the area around the temple.

Example

Sylvester the diabolist has Intelligence +3, Occult Lore 6, Conjunction 6, and Speak Latin 6.

He needs a temple, so he decides to create one in the basement of his house. This, being inside a town, normally has a Dominion aura of 1, but at night this disappears. It takes Sylvester one sea-



son to prepare the temple, after which he can use it at night. During the day, it has a Dominion aura, and is therefore no good to him.

This is a problem for Sylvester, so he tries to improve the temple. The Ease Factor for a +1 bonus is 4, and his Lab Total is 15. He sacrifices a goat, and spends a season. Being a diabolist, he isn't happy. The Ease Factor for +2 is 6, which still takes only one season. He sacrifices a black cock, spends a season, and has a +2 temple. The Ease Factor for +3 is 8, which would take him two seasons, as his Lab Total is still 15. He decides that it isn't worth it, and waits until he has improved one of the relevant abilities.

SACRIFICES

A diabolist can increase the power of a particular ritual, apart from those to improve a temple, by means of a sacrifice. The bonus is given in the sacrifice table below. Multiple sacrifices only give benefit if all the victims are human.

SACRIFICE	BONUS
A warm-blooded animal	+1
A black warm-blooded animal	+2
A person	+3
An innocent child	+5

BOTCHES

If the diabolist botches a ritual, he is required to provide Hell with a soul within a week. This can be his own, or someone else's. Generally, he will try to make sure it is someone else's. To do this, he must ensure that someone dies in a state of mortal sin, who otherwise would not have done so (at least, not in that week). If he fails, he dies at the end of the week. He can still repent at the last moment, but the repentance must be sincere, not simply motivated by fear. Most diabolists go to Hell.

DEMONIC GIFTS

The diabolist can gain Gifts from the demonic forces. These Gifts can only be granted to the diabolist himself, as diabolism is essentially selfish. A diabolist can gain a Gift temporarily (as a Lesser Gift), in which case the ceremonies take an hour or two, or permanently (as a Greater Gift), in which case they stretch over a whole season, and require specific sins. A diabolist can gain more than one Greater Gift in a season, by adding together the Ease Factors.

Demonic Gifts that grant a bonus to the same thing do not stack. Thus, a diabolist cannot get

a +6 bonus to Brawling by taking two +3 bonuses. On the other hand, a diabolist would get full benefit from a bonus to Dexterity, a bonus to Brawling, and a demonic Knack with brawling. The normal rule that virtues do not stack applies.

To perform the ritual, the diabolist rolls a stress die + Intelligence + Occult Lore + Conjunction + Speak Latin + Temple Bonus + Infernal Aura + Sacrifice Bonus.

If this total exceeds the Ease Factor as indicated in the table below, the Gift is received. A Lesser Gift can last for up to a month, while a Greater Gift will last indefinitely.

Increase a Characteristic

The increase to the Ease Factor depends on the level the diabolist is increasing the characteristic to, not on how much he is increasing it by. To increase a characteristic that is already at +3, the diabolist must grant himself the relevant virtue.

Characteristic	Ease Factor
0	+3
+1	+6
+2	+10
+3	+15

Virtues and Flaws

Gifts can only grant virtues or remove flaws that apply solely to the diabolist. Thus, reputations, enemies, and the like cannot be affected.

A Lesser Gift is granted as soon as the ritual is complete, and normally lasts for one day. The diabolist may increase the duration by multiplying the Ease Factor by the amount given on the table below.

DURATION	EASE FACTOR
Day	+0
Week	x2
Month	x3



Demonic Gifts

GIFT	EASE FACTOR
Base Ease Factor	6
Increase a Characteristic	Special
Increase a Hermetic Art	+ increase
Increase an Ability ¹	+ (3 x increase)
Add a Virtue effect	+ (3 x Virtue score)
Remove a Flaw effect	+ (6 x Flaw score)
Remove a diabolical curse ²	+ Curse Ease Factor
Longevity ³	+ (subtraction from aging rolls)
Wealth ³	+ (number of pounds of silver of value/50)
Magical Power	+ (3 x magnitude of Hermetic item ⁴)

¹ Cannot be used to increase Occult Lore, Speak Latin, or Conjunction.

² Only takes a couple of hours, but requires a sin, as for a Greater Gift.

³ Can only be a Greater Gift

⁴ Take the level of the appropriate Hermetic effect, and add the level modification for the number of uses desired. Divide by five and round up to find the magnitude.

The diabolist must commit a sin in order to get a Greater Gift, although this is done within the season. If the diabolist is offering a sacrifice, this cannot count as the sin.

GIFT EASE FACTOR	MINIMUM SIN
6 – 12	Personal Minor Sin
13 – 18	Personal Major Sin
19 – 24	Corrupt Minor Sin
25+	Corrupt Major Sin

Personal sins are ones committed by the diabolist. “Corrupt” means that the diabolist must get someone else to commit the appropriate sin. This is automatically a major personal sin for the diabolist.

Gifts that primarily affect other people, such as magical powers allowing the diabolist to throw bolts of fire, magical wards that prevent others doing certain things, or exceptional talents like Hex, only affect those in a state of sin. Fortunately for the diabolist, most people are in a state of sin at all times, except for just after going to confession. People with True Faith are completely immune, however, as are a few very virtuous people without it. If the diabolist uses a demonically enhanced combat skill to attack someone in a state of grace, they are affected, as the Gift primarily affects the diabolist. Demonically enhanced magic cannot affect those in a state of grace. This applies to Hermetic magic, and to hedge magic that is directly enhanced by demonic power. Natural magic, which relies on the powers of the substances used, is not affected in this way.

There is no limit to the number of Gifts a diabolist can have. Be afraid.

Example

Sylvester wants some Demonic Gifts. He now has a +2 temple, which has a level 1 infernal aura. His total is thus 3 (Intelligence) + 6 (Occult Lore) + 6 (Conjuration) + 6 (Speak Latin) + 2 (Temple) + 1 (Aura) = 24

First, he decides that he wants to be more attractive to women. Venus’s Blessing is a +1 Virtue, so the Ease Factor is 9. He spends a season, steals a cake from a bakery, and gains the virtue.

Next, he decides that he wants to be able to turn invisible at will. This is a level 10 effect, and he wants unlimited usage, which increases it to 20. The magnitude is 4, so the Ease Factor is 18. He spends a season, uses his first Gift to commit adultery, and gains the power.

Next, he decides that he wants to be really strong — he’s tired of being a wimp. His current Str is –2, and he wants to increase it to +3. The Ease Factor to gain a +3 score in a characteristic is 21. He spends a season, and bribes a young man to steal some cakes for him. He gains the power.

Sylvester’s university exams are coming up, and he decides that he wants to be more intelligent and better at Artes Liberales. He only has one season, so he goes for the +2 Virtue Great Intelligence, and a +2 Knack in Artes Liberales. Each Gift has an Ease Factor of 12, so the total Ease Factor is 24. He invites a neighbor to a feast, and convinces him to eat and drink far too much, thus gaining the bonuses.

Finally, he decides that he wants to be able to shoot flame from his fingers. This is effectively Arc of Fiery Ribbons, and he wants unlimited usage again, so the final level is 35. This gives an Ease Factor of 27. He rolls a 4, so the ritual succeeds. He seduces a previously chaste wife, and gains the power.

CURSING

Diabolists can also curse other people. In order to do this the diabolist must know whom he wants to curse, and that person must be in a state of sin. As noted above, this is not much of a restriction. People with Magic Resistance are only affected if the diabolist’s total exceeds their resistance. Magi get resistance based on Vim.

All diabolic curses last until the target takes communion in a state of penitence — that is, has confessed and is in the process of completing the assigned penance, as long as he genuinely intends to complete the penance. Since people with heavy sins will be set a heavy penance, it can be very difficult for them to break the curse. The curse ceases to affect the

victim while he is in a Dominion aura of 5 or higher, but it will return as soon as he leaves.

Dispelling a diabolical curse requires a Perdo Vim effect with a level of at least twice the curser's roll.

The curse ceremonies take an hour or two, and use the same total as the rituals for Gifts, above. Each ceremony can only bestow a single curse, but a diabolist can conduct half a dozen rituals in one night.

It is very easy for diabolists to bestow curses, and this is one of the things that makes them so dangerous.

Reduce a Characteristic

The increase to the Ease Factor depends on the final value of the Characteristic. To reduce a Characteristic below -3, the diabolist must first reduce it to -3, and then curse the victim with the appropriate flaw.

Characteristic	Ease Factor
0	+1
-1	+3
-2	+6
-3	+10

Illness

An ill character must make Stamina rolls against the difficulty. Fatigue and Wound penalties do

not apply to these rolls. For each roll that fails, a Fatigue level is lost, which cannot be regained until the character recovers. Once all Fatigue is lost, Body levels are lost instead. The cursing diabolist may choose the interval between rolls, as long as it is no less than one hour and no more than one week. An attendant may substitute his Intelligence + Medicine or Herbalism for each Stamina roll.

Difficulty of Stamina Roll: + difficulty

Successes required for recovery: + number of successes

Example

The lady Sylvester seduced repents, and refuses to see him any more. Enraged, he decides to curse her with a compulsive desire for sex. The Ease Factor is 6, but she is still in a state of penitence, so nothing happens.

Furious now, Sylvester waits a few days, and then curses her to always make the worst possible impression on people (always botch Charm rolls, Ease Factor 11), have a compulsive desire for sex (Ease Factor 6), be obsessed with him (Ease Factor 6), and have a fear of clergy (Ease Factor 6) so that she doesn't repent in a hurry. This time she is in a state of sin, and the curses all take effect. She starts sending notes to him, then hanging around his house, and before long she is dragged before the Church courts on charges of whoring. She is forced into confession, and she repents, attends Mass, and takes



Diabolic Curses

GIFT

Base Ease Factor
Cap an Ability at its current level
Rolls in a single Ability are always zero
Rolls in a single Ability always botch
Reduce a Characteristic
Add the effects of a Flaw
Remove the effects of a Virtue

EASE FACTOR

4
+1
+4
+7
Special
+ (2 x Flaw Score)
+ (2 x Virtue Score)

communion. The curses are lifted, but her life is in tatters. But that night, she finds a book in her room, telling her how she can get revenge ...

DEMONIC SERVANTS

Diabolists may also summon demonic servants. The rituals take a season to complete, and require a sin, as for Greater Gifts. The Ease Factor depends on the characteristics of the servant summoned, and the duration of servitude. It is possible to summon more than one servant in a season, by adding all the Ease Factors, as adjusted for duration, together.

A basic servant has a score of zero in all characteristics and abilities, and zero Infernal Might. It does not suffer from Fatigue, nor does it need to eat or drink. It can communicate with its summoner, and with other demons, but cannot speak unless an appropriate ability is purchased. Weak servants — those with no Infernal Might — will not be genuine demons, but rather damned souls being tormented further. Powerful servants will be genuine demons.

Basic Demonic Servant

Base Ease Factor: 6

Infernal Might: + Infernal Might

Characteristics (including Size and Soak): +
(2 x value)

Virtues: + (2 x Virtue score)

Abilities: + value

Magical Powers: See below

Demonic Texts: See below

Duration of Servitude

1 Season: Divide by three

1 Year: Divide by two

Indefinite: Base value

Magical Powers: The base Ease Factor of a magical power is the magnitude of the equivalent Hermetic effect. Such a power would cost a number of Might points equal to its magnitude to use. For each might point subtracted from this cost, add the Hermetic magnitude to the Ease Factor.

Demonic Texts: These will cover Occult Lore, Conjunction, or Speak Latin. (Demonic tutors

can be summoned for other abilities.) The Ease Factor modifier is the covenant creation cost of the text in question, (target x 3) + Quality for a liber quaestionum, divided by twenty. They can only be summoned with Indefinite duration. This is particularly easy, to ensure that there are plenty of such texts around. They also tend to be obscenely good — a summa with a level of 20 and a quality of 60, thus granting 12 XP per season, is only an Ease Factor of 18. Demons sometimes provide them on their own initiative, to see what will happen.

Demonic servants are completely loyal for as long as the servitude lasts, and will obey even suicidal commands. They do not try to twist the diabolist's instructions. They cannot learn, but heal one Body level of damage every day unless killed.

Example

Sylvester decides that he wants servants who won't worry about the demonic temple in the basement, and so summons them. Each servant has average characteristics and the Ability Craft (Housekeeping or Cooking) 6. He wants the servants for an indefinite duration, so the Ease Factor for a servant is 12; he decides to summon two, for an Ease Factor of 24. Sylvester then convinces a friend to stay in bed rather than go to church. Two mute servants turn up, ready for work. (They cannot speak, because they have no score in Speak Language.)

Sylvester later decides to deal with one of his enemies by summoning the demon Harkerr (see **Ars Magica** 4th Edition, page 255). The Ease Factor modification is +53, for a total Ease Factor of 59. He decides to keep the service of the demon for a season, bringing the Ease Factor down to 20. He gets some people to spread a malicious rumor about his neighbor, and the demon appears, at his service.

Sylvester realizes that he is acquiring enemies, and decides he wants a demonic horse, faster than a normal horse but otherwise normal. Normal horses have Str +3, Stm +4, Siz +2, and Qik 0. He decides on Qik +5. This is a total of +14, so adds 28 to the Ease Factor. The total Ease Factor is 34. Sylvester wants the services of the

horse indefinitely, so the Ease Factor is unaltered. A total of 34 is a little higher than Sylvester can easily manage, so he kidnaps and sacrifices an innocent child to increase his chances. He also gives a text on Conjuraton to the child's uncle, a priest, saying that it will help him to find the boy. The priest is corrupted, so the horse appears. Alas for Sylvester, the priest uses diabolical powers to learn that he kidnapped the boy, and we leave our exemplary diabolist fleeing for his life from both debased priest and enraged mistress, mounted on his diabolical horse.

RESTRICTIONS

If a diabolist tries to take communion while still in a state of sin, the consecrated substances burn him, doing +5 damage every minute.

If a diabolist truly repents and confesses, he immediately loses all Gifts and servants. Curses he has cast remain in place, however. Demons will constantly tempt him to return to his diabolical ways, but they will not actually harm him, and certainly won't kill him — if he dies penitent, they've lost him.

Diabolists are not comfortable in Dominion auras, but are not adversely affected by them.

STORYGUIDE NOTES

The rules for diabolists are completely unbalanced. This is deliberate. It is also easy to get out of the consequences, provided that you give up all the power. This is also deliberate, and fits with medieval beliefs. Munchkins will want to play them. They are supposed to be thoroughly evil, but this won't bother most munchkins. Serious role-players might also want to play characters who become corrupted and then struggle back to redemption. However, diabolists should primarily be used as antagonists. They are powerful enough to face Hermetic magi on equal terms — particularly if they take Magic Resistance as a Gift — and evil enough to assuage player guilt. Trying to redeem a diabolist would make for an even better saga idea.



Creating Experienced Diabolists

Diabolists have a lot of options, and thus can be difficult to create quickly. These guidelines were used to create the diabolists in Chapter Five.

First, decide how good the diabolist's diabolical abilities are at the end of development. Work out how many seasons that would take, assuming 15 XP per season (from diabolical texts).

Second, work out how great a Gift the diabolist can get in one season.

Third, decide how many seasons he has spent getting Gifts. This should be between one and two seasons per year since he became a diabolist.

Fourth, assume that he gotten as much as he could in each of those seasons (so that some really represent multiple seasons). Hand out this many Gifts. Most diabolists will get rid of their Flaws before doing anything else.

APPENDIX I: GLOSSARY

abbey: A monastery which is not subordinate to any other monastery.

abbot: The head or superior of a monastery.

Aegis of the Hearth: A ritual spell that defends the covenant against magical attacks, which must be recast every year.

ars magica: “The art of magic.” The term *ars* is often applied to a branch of scientific or technical learning, such as Hermetic magic. Plural *artes magicae*.

aura: The influence of divine (called Dominion), infernal, magical, and faerie power on a given place. Auras have a rating from 1 to 10, which affects the use of mystical powers within that aura.

canon: One of the members of certain Roman Catholic religious orders.

catfalque: A raised structure on which the body of a deceased person lies or is carried in state.

cellarer: The steward of a monastery or the like.

certámen: “Duel.” The name of the formal wizards’ duel, developed to settle challenges without serious injury or death. Plural *certámina*.

cloister: A courtyard, especially in a religious institution, bordered with covered walks.

Code of Hermes: The code that governs and guides the Tribunals of the Order of Hermes in their decisions.

companion: a powerful character who does not have the Gift, but associates with the magi for other reasons.

covenant: the place in which magi, companions, and grogs all live together.

diabolist: Diabolists are people who have made a deal with the forces of Hell, promising their souls in return for temporal power. The power is real enough, but so is their final damnation.

Dominion: An alternate term for a divine regio.

Evangelist: One of the authors of the four gospels: Matthew, Mark, Luke, or John. St. John the Evangelist is so-called to distinguish him from St. John the Baptist.

False King: Mordred was the original False King of Britain, who fell in personal combat with the True King Arthur. The black monks of Glastonbury hope to resurrect him and plunge the land into evil.

Gift: The ability to work magic. Many of the Gifts in this sourcebook are of diabolical origins, but Gifts can come from other sources, as well.

grog: minor characters that do the grunt work for the magi and companions.

habit: The garb of a particular religious order.

hedge magic: The form of non-Hermetic magic that hedge wizards practice.

hedge wizard: Those people who possess special knowledge and training in magic as well as inborn talent that lets them work magic, though they are not members of the Order of Hermes. These people often include cunning-folk, natural magicians, spirit masters, ascetics, herbalists, and alchemists.

Hermetic magic: The kind of magic practiced by magi of the Order of Hermes.

hide: A measure of land area.

Houses of Hermes: The Order of Hermes is made up of twelve Houses, each of which is a magical lineage of masters and apprentices that spans centuries.

incorrupt: Medieval legends frequently described the bodies of saints as being preserved from decay.

justicar: A judge or magistrate.

Lady Chapel: A chapel dedicated to the Blessed Virgin Mary.

magus: “Wise one.” This term was originally applied to an eastern mystic, but later came to

mean wizard, especially of the Order of Hermes. Plural *magi* if the group is mixed.

Mythic Europe: The setting of the Ars Magica RPG. This is a fictional version of thirteenth-century Europe.

oblates: Young boys given to monks to be raised, who are educated and often become monks themselves.

Order of Hermes: A confederation of wizards scattered throughout Mythic Europe, which is made up of twelve Houses.

palatinate: A territory ruled by a vassal exercising royal privileges.

papal legate: An ecclesiastic delegated by the pope as his representative.

precinct: A walled or otherwise bounded space within which a building or place is situated.

primus: "The first magus." The head of the covenant. Plural *primi*.

prior: An officer in a monastic order next in rank below an abbot.

quaesitor: "Investigator." The name given to a judge of the Order of Hermes. Plural *quaesitores*.

regio: "Realm." The term for an area of supernatural influence: divine (or *Dominium*), faerie, magic, or infernal. Plural *regiones*.

relic: A body, body part, or personal object associated with a saint or martyr and preserved as worthy of veneration.

sacristian: An official who acts as the custodian of sacred objects, vestments, etc.

saga: The overarching storyline of a campaign, against which individual adventures are set.

Saphat: An infernal regio overlying the isle of Avalon, which is the domain of the demon Abbadare.

seneschal: A steward in charge of a household.

sodalis: "Comrade." A fellow member of the Order of Hermes. Plural *sodales*.

state of grace: A person enters a state of grace by confessing all his sins, performing the penance that the priest assigns, and taking communion. Someone in a state of grace is completely immune to diabolist curses.

state of penitence: A person is in a state of penitence between confessing and completing the assigned penance, as long as he genuinely intends to complete the penance.

state of sin: A person enters a state of sin the first time that he commits a sin after he confesses. This includes very minor sins, so that it is almost impossible to remain in a state of grace for more than an hour or so if you are leading a normal life. A person who is neither in a state of penitence nor a state of grace is in a state of sin.

stories: The shorter adventures that make up a saga.

storyguide: The person who is leading the story of a saga at any given time.

tonsure: The crown of a cleric's head left bare by shaving the hair upon entering the priesthood or a monastic order.

tribunal: A regional division of the Order of Hermes covering a large part of Mythic Europe. Tribunals meet once every seven years.

troupe: The group of players. Troupe-style play involves rotating the responsibility of being the storyguide, and creating several characters so that each player chooses one to play during each game session.

True King: Arthur was the True King of Britain, challenged by Mordred the False King. Henry III might also qualify as a True King, at the GM's discretion.

vis: "Power." Magical energy, or the force of magic itself. Vis is measured in pawns.

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