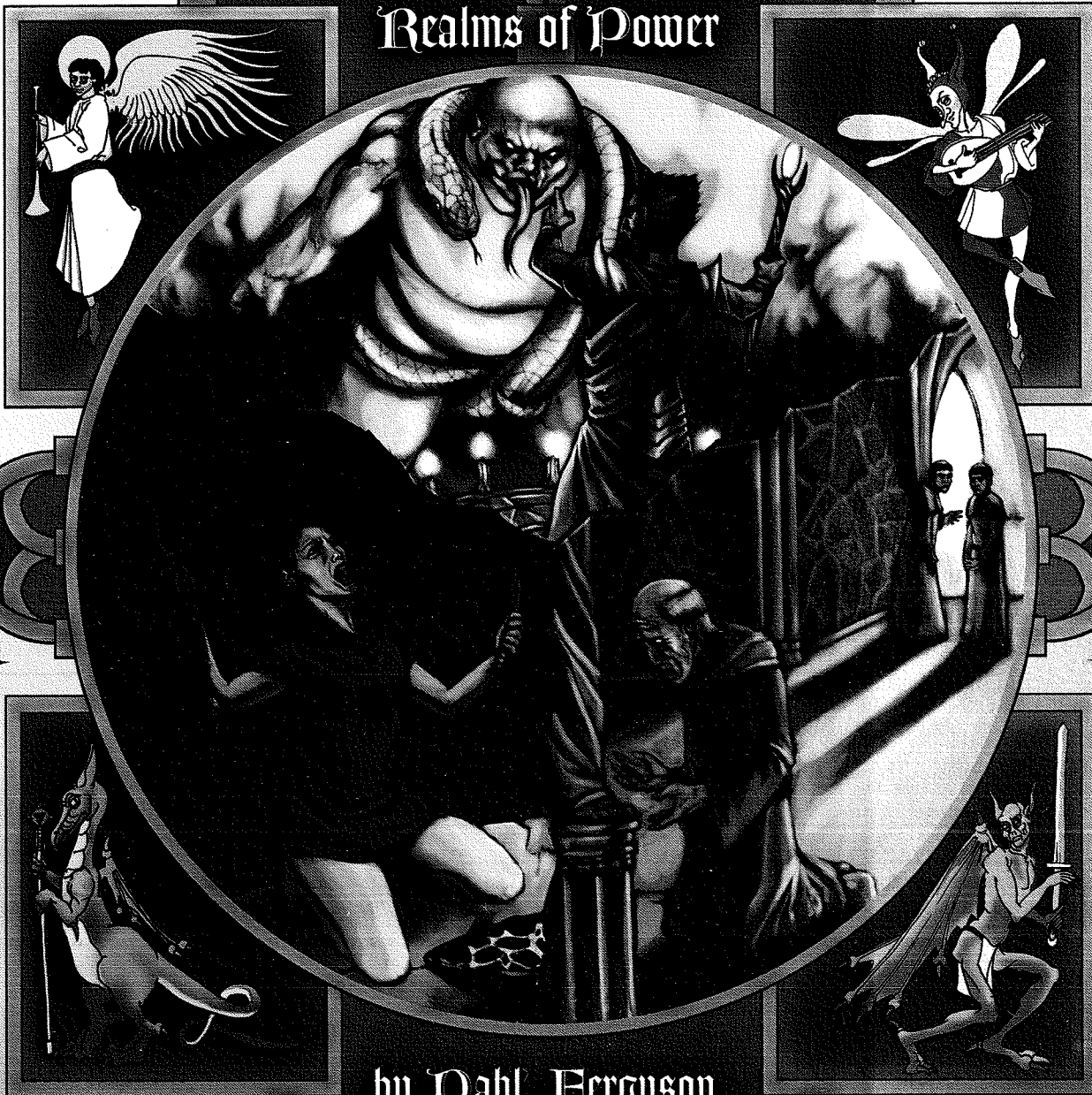


Magica

The Infernal

Realms of Power

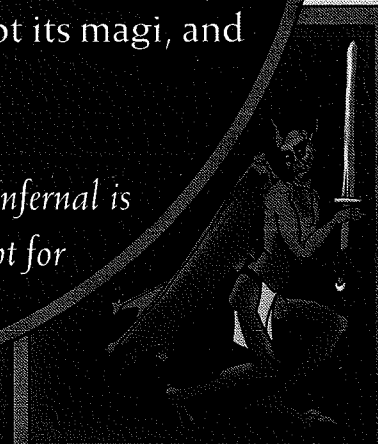
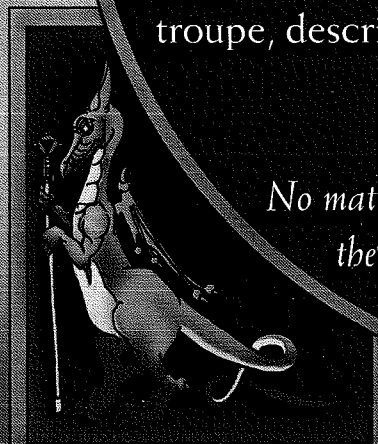


by Dahl, Ferguson,
& Shirley



*Demons work to corrupt
all of Mythic Europe. Though they
take attractive forms, all ultimately seek to drag
humanity into damnation with them.*

This book describes the legions of hell. It provides statistics for dozens of sample demons and gives expanded rules for corrupting Infernal auras and Infernal vis. It presents Virtues, Flaws, and powers for those tainted at birth, as well as for those misguided souls who seek out Infernal power later in life. It catalogs infernalist traditions to plague your troupe, describes Infernal abilities to tempt its magi, and much more.



*No matter the nation, creed, or race, the Infernal is
the true enemy. Are you ready to fight for
your soul?*

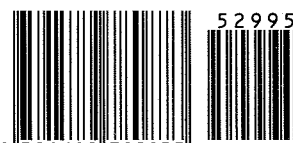
Realms of Power



WWW.ATLAS-GAMES.COM

©2006 Trident, Inc. All rights reserved.

AG0282 • ISBN 1-58978-087-6 • \$29.95



9 781589 780873

The Infernal

Credits

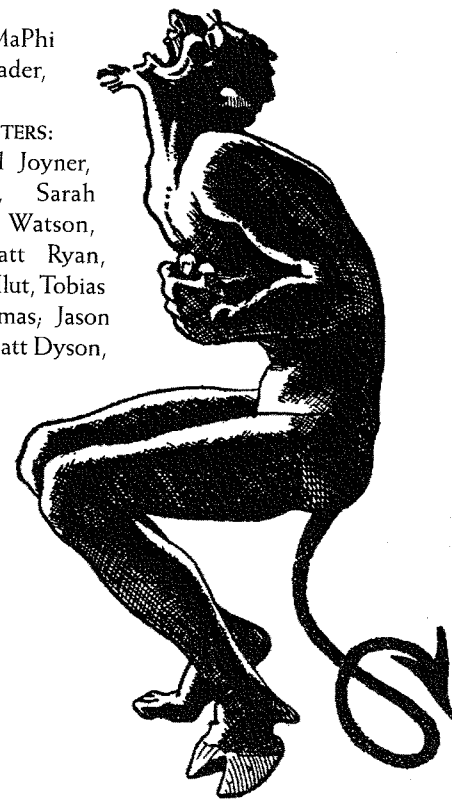
AUTHORS: Erik Dahl, Timothy Ferguson, Mark Shirley
DEVELOPMENT, EDITING, & PROJECT MANAGEMENT: David Chart
COVER ILLUSTRATION: Grey Thornberry
INTERIOR ART: Jason Cole, Kelley Hensing, Brad McDevitt, D. Malachi Penney, Grey Thornberry
ARS MAGICA FIFTH EDITION TRADE DRESS: J. Scott Reeves
LAYOUT, ART DIRECTION, & PROOFREADING: Jeff Tidball
ADDITIONAL PROOFREADING: John Nephew
FIRST ROUND PLAYTESTERS: Donna Giltrap, Malcolm Harbrow, Aaron Hicks, Richard Love, Kate Brown, Angus MacDonald, Sarah MacDonald, Brian Watson, Quetta Watson, Matt Ryan, Mario Cerame, Daniel Ilut, Jevon Garrett, Tobias Wheeler, Matthew L. Seidl, Volker Bürkel, Christoph Safferling, Andrew Smith, Neil Taylor, Sheila Thomas, Andrea C. Cofalik, Olaf Mahl, Ute Uhlemann,

Ulrich Willmünder, MaPhi
Werner, Alexander Bader,
Fr. Thomas Dowd

SECOND ROUND PLAYTESTERS:

Rick Barton, Wendell Joyner,
Angus MacDonald, Sarah
MacDonald, Brian Watson,
Quetta Watson, Matt Ryan,
Mario Cerame, Daniel Ilut, Tobias
Wheeler, Sheila Thomas, Jason
Fryer, Emily Dyson, Matt Dyson,
Michael Johnson

SPECIAL THANKS: Jerry
Corrick and the
gang at the Source



www.atlas-games.com



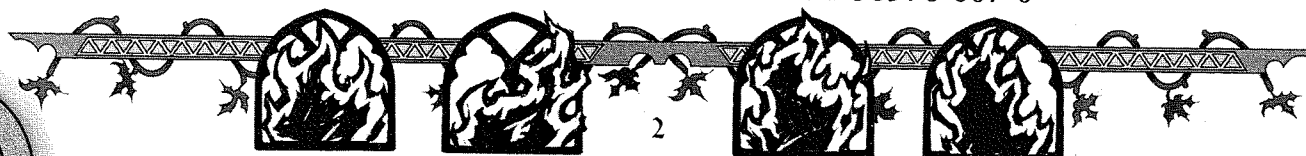
Ars Magica players participate in a thriving fan community by subscribing to email discussion lists (like the Berkeley list), compiling archives of game material (such as Project Redcap), maintaining fan-created web sites, and running demos through Atlas Games' Special Ops program. To learn more, visit www.atlas-games.com/ArM5. You can also participate in discussion of Ars Magica at the official Atlas Games forums located at www.atlas-games.com/forum.

Copyright 2006 Trident, Inc. d/b/a Atlas Games. All rights reserved. Reproduction of this work by any means without written permission from the publisher, except short excerpts for the purpose of reviews, is expressly prohibited. Illustrations on pages 2, 5, 28, 35, 36, 38, 40, 41, 51, 65, 85, 88, 90, and 142 copyright 2006 Jupiterimages Corporation.

Ars Magica, Mythic Europe, Realms of Power: The Infernal, Realms of Power: The Divine, Houses of Hermes: Mystery Cults, Houses of Hermes: True Lineages, The Mysteries, Covenants, Guardians of the Forests, The Broken Covenant of Calebais, and Charting New Realms of Imagination are trademarks of Trident, Inc. Order of Hermes, Tremere, and Doissetep are trademarks of White Wolf, Inc. and are used with permission.

FIRST PRINTING • JULY 2006

ISBN 1-58978-087-6



The Infernal

Table of Contents

Introduction	4	True Names	34	Mythic Companion: Devil Child	100
MYTHIC EVIL	4	THE INFERNAL HIERARCHY	36		
WHAT IS THIS BOOK?	4	False Gods	37	10. The Maleficia	102
USING THIS BOOK	4	Spirits of Deceit	38	UNHOLY METHODS	102
Subtle Corruptions	5	Vessels of Iniquity	39	Debauchery	103
In the Dark	5	Avengers of Evil	39	Incantation	104
A Final Note	6	Deluders	41	UNHOLY POWERS	105
		Aerial Powers	42	Consumption	105
1. The Infernal Realm	7	Furies	42	Diablerie	106
THE ORIGIN OF EVIL	7	Accusers	43	Effusion	107
The Source of All Evil	8	Tempters & Evil Spirits	43	Malediction	109
The Place of Punishment	8	USING DEMONS IN YOUR SAGA	44	Phantasm	110
The Infernal Realm and Hell	9	A Life Lacking in Virtue	44	Psychomachia	111
INFERNAL AURAS	10	Human Assistance	47	Mythic Companion: The Diabolist	112
Infernal Auras in Play	10	The Role of Demons	47		
Tarnished Auras	13	A DIRECTORY OF DEMONS	49		
Corrupted Auras	14			11. Ars Goetia	114
INFERNAL REGIONES	16	5. Demons as Corrupters	50	THE GOETIC ARTS	114
INFERNAL WARPING	17	6. Demons as Deceivers	58	Summoning	114
Causes of Infernal Warping	18	7. Demons as Destroyers	66	Ablating	115
INFERNAL VIS	18	8. Corrupted Beasts	77	Binding	117
		9. Infernal Characters	80	Commanding	117
2. Sin and Temptation	20	FALSE POWERS	81	Mythic Companion: The Summoner	118
WHAT IS SIN?	20	MYTHIC COMPANIONS	81		
Types of Sin	20	TAINTED VIRTUES AND FLAWS	82	12. Black Magic	120
SINFUL TRAITS	21	New Virtues	82	DEMON-HUNTERS	120
Redemption	22	New Flaws	87	The Venatores	120
INFERNAL INFLUENCE	22	NEW ABILITIES	91	Apotropaic Spells	121
Tarnish	24	REALM AFFILIATIONS	93	INFERNAL MAGIC	123
Gaining Confidence through Sin	24	INFERNALISTS	94	Chthonic Magic	123
		Hierarchy	94	Goetic Magic	124
3. The Devil and the		Vituperation	95	False Magic	124
Origin of Demons	25	Sacrifice	95		
THE JEWISH DEVIL	25	Profaning the Holy	96	13. Infernal Traditions	126
THE CHRISTIAN DEVIL	25	TAINTED CHARACTERS	96	MISGUIDED TRADITIONS	127
THE ISLAMIC DEVIL	26	Sources of Tainted Children	97	The Luciferans	127
THE FALL OF THE ANGELS	26	Demonic Uses for Tainted Characters	97	Strigae	129
		Inevitably Flawed	97	The Witch-Hammers	131
4. The Infernal Legions	28	Pawns and Puppets	99	CORRUPT TRADITIONS	133
WHAT ARE DEMONS?	28	EXAMPLE TAINTED CHARACTERS	98	Dark Gnostics	133
The Spiritual Form of a Demon	28	THE CHILDREN OF DEMONS	99	The Dread Host	134
The Physical Form of a Demon	29	Characters with Demonic Blood	99	The Mulhidun	136
Demonic Traits	29			HERMETIC TRADITIONS	137
				The Damhadrh-Duidsán	137
				The Ordo Vagorum	139
				The Witches of Thessaly	140

The Infernal

Introduction

Mythic Evil

Welcome to *Realms of Power: The Infernal*, the second in the series of **Ars Magica Fifth Edition** supplements dealing with the supernatural realms of Mythic Europe. In *The Infernal*, you will explore the insidious evil that lurks outside the boundaries of every covenant's *Aegis of the Hearth*, that plots the downfall of every person's immortal soul, and that craves and encourages every sort of vile and immoral activity imaginable. From the demons born in the bottommost pits of Hell to the mighty angels fallen from Heaven, this book explores the armies of the Infernal realm, who seek to bring low the mighty and cover the land in shadow. From the poor souls misled by their wiles to the depraved folk who serve the Devil in exchange for temporal power, this book explores the followers of the Infernal realm, who seek to spread its corruption like a pestilence. And from the magic of the tall and mighty towers of magi to the miracles of the humble parish church, this book explores the enemies of the Infernal realm, whom the Infernal will stop at nothing to defeat.

What is this Book?

Realms of Power: The Infernal is a resource designed to help **Ars Magica** storyguides and players incorporate the Infernal realm into their sagas. It supplements, expands,

and updates the sections *The Infernal Realm* (ArM5, page 186) and *Infernal Creatures* (ArM5, pages 196–198) in the main rulebook. While the material is based on real-world beliefs and practices, it is not intended to be an occult primer or historical reference. The stories this book encourages are works of fiction, involving imaginary characters engaging in what may be frightening or immoral activities, shared among players with enough maturity to decide for themselves what is right and wrong.

It is organized to read best from front to back, starting with this introduction, and it breaks up the material by application, so that players can flip to different sections during play depending upon their needs. The first part, **The Nature of Evil**, includes general rules for dealing with the Infernal realm, including information about sin and redemption, infernal influence, auras, and infernal vis. The legions of Hell and their capabilities are found in part two, **That Which Is Evil**, with sample demons and ideas for bringing them into a saga. Part three, **Those Who Do Evil**, includes rules for characters associated with the Infernal realm, infernal Virtues and Flaws, and ways to combine infernal power with Hermetic magic.

For the most part, this book consists of entirely new material for **Ars Magica**, with setting information and many new rules specific to the Fifth Edition. Those elements of it that were inspired by ideas found in supplements for previous editions of the game have been substantially revised and rewritten for use with this incarnation. Nevertheless, the stories and settings incorporating the Infernal realm into Mythic Europe that have been published before are still compatible with

the game suggestions presented here, with only a few generally mechanical modifications.

Using this Book

Ars Magica focuses on myth and magic, in a setting where the Infernal realm is typically less immediate and players are more concerned with study, adventure, enchantment, and discovery. The Infernal realm's role is usually that of an antagonist, a threat to be avoided or dealt with quickly and decisively. How can this book be used to improve that setting? Here are some suggestions for incorporating the Infernal realm into that sort of game.

TEMPT THE CHARACTERS

Magi are often the driving force behind a saga, and their quest for greater power and more magic can lead them into corruption, for no supernatural powers are as easy to gain as infernal ones. Many may seem like they would be relatively little trouble — distasteful, yes, but distaste is easily overcome. Magi may stumble upon the Infernal while searching for vis, or even studying their magical Arts. Other characters, too, even grogs, may see the Infernal realm as an easy way to improve their abilities and perhaps give them an even footing with their Hermetic masters.

CHALLENGE THE CHARACTERS

As a source of antagonists, the Infernal realm is unmatched. It is fairly easy to build an adventure simply on the strength of a demon that takes an interest in something near and dear to the characters. Demons can play politics, meddle with people's heads, and cause an incredible amount of damage when they put their minds to it. If the characters do not have a means for "dealing" with demons, they will quickly realize how badly they need one.

FRIGHTEN THE CHARACTERS

Simply put, the Infernal is terrifying. Horrors gather beyond the boundaries of the covenant, and in the world outside, demons can be anywhere and everywhere. They can even seep past defenses through insidious means such as Personality Traits, curses, and, of course, the stain of sin itself. Dread and fear can dramatically improve a story when appropriate, and the Infernal realm certainly makes for a good scare.

Subtle Corruptions

Another way to use the Infernal realm in *Ars Magica* is to subtly change the focus of an existing saga, making the Infernal a more prominent part of the setting. Since you will be playing this out with a group of players, you should make sure they are willing to accept this new direction, as it may not be what they want to do with their characters. Or, if you play in a troupe with multiple storyguides, you might have one storyguide adopt the Infernal realm as a focus, and this player can oversee evil as one aspect of the shared setting. Here are some methods you might use to "corrupt" the game and make the Infernal a more prominent theme.

CORRUPT THE STORY

Storyguides looking for an Infernally themed adventure will find many suggestions throughout this book, including story hooks and antagonists that can make for interesting conflict with nothing more than a simple set of character traits



and Powers. Many demons are active and aggressive, and not inclined to co-exist peacefully with magi or other characters. They also have a way of worming themselves into places where they are not wanted. Their agents are similarly meddlesome, and do their bidding in places where they cannot go. If the players don't deal with these things quickly, an incidental problem may become a terrible threat. Thus, a single demon or character aligned with the Infernal realm can create an interesting story event that may be addressed in a single game session.

CORRUPT THE SAGA

The Infernal realm can become the focus of a long series of stories, incorporating all sorts of plots, secrets, and murky politics of the underworld. The denizens of the Infernal realm are ideal for introducing a pervasive sense of dread

into a saga. This sort of theme creates an exciting mood that is different from the standard feel of *Ars Magica*, one that highlights the rough, medieval qualities of history in the world before the modern age. The more that the Infernal realm is involved in your version of Mythic Europe, the more the quality of life for the characters becomes nasty, brutish, and short, even desperate.

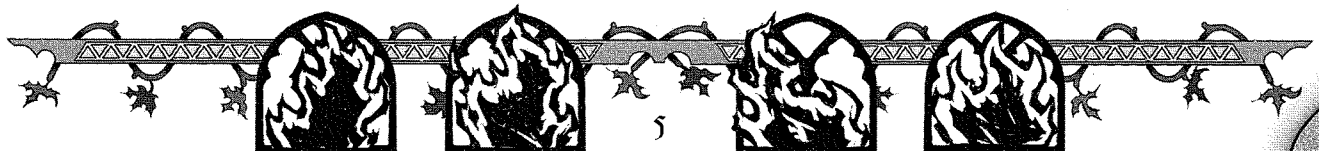
CORRUPT THE CHARACTERS

It might be that the best way to incorporate the Infernal into your game is through the use of characters who have somehow become aligned with the Infernal realm. These could be story characters only peripherally involved with the saga, or even player characters who have a penchant for evil. Perhaps they have Infernal Virtues and Flaws that cause them to seem unholy to others, or that indicate an Infernal interest in their fate, or that give them greater influence over demons and demonic

Powers. They may bear a grudge against the Infernal, and seek to thwart it or destroy its servants at every opportunity. Or perhaps they have an evil secret, and are actually infernalists themselves. There are many ideas in this book for ways in which players can incorporate the Infernal realm into their characters, and these choices often suggest good directions for the saga all by themselves.

In the Dark

An interesting storytelling device in a saga with this sort of direction is to incorporate the Infernal into the setting in such a way that the players are left in the dark as to the specifics of its involvement. A great evil lurking in the shadows inspires paranoia and social politics that can develop into powerful character interaction and new goals for players to pursue.





However, it is a good idea to discuss this sort of focus with the troupe before beginning, so that the players are ready for the experience and can place themselves in the proper frame of mind. In a saga defined to integrate the Infernal from the very start, it is much easier for players to relinquish total control of their characters to allow for exciting surprises later.

A Final Note

As *The Infernal* is about mythic evil, often you will be focusing on ideas and imagery that many players may find disturbing. This can heighten the tension by increasing your emotional investment in the game, but it can also offend players, making the experience unpleasant or even painful for them. You might want to establish some ground rules for cir-

Bibliography

The following books are cited here as the authors' source material, and also as suggested reading for players interested in learning more about the various forms of evil that manifested in the Middle Ages and Mythic Europe.

Bamberger, B.J. (1952) *Fallen Angels: The Soldiers of Satan's Realm*. Jewish Publications Society

Carus, Paul (1900) *The History of the Devil and the Idea of Evil*. The Open Court Publishing Company, Chicago

Cavendish, R. (1975) *The Powers of Evil in Western Religion, Magic and Folk Belief*. Routledge & Kegan Paul Ltd., London

Chart, David (2002) *The Black Monks of Glastonbury*. Atlas Games, Roseville, Minnesota

Christie, Niall; Dahl, Erik; Ryan, Matt, and White, Alexander (2005) *Realms of Power: The Divine*. Atlas Games, St. Paul, Minnesota

Davidson, G. (1967) *A Dictionary of Angels, including the Fallen Angels*. Free Press, New York

Earley, Christopher (1992) *The Maleficium*. White Wolf, Stone Mountain, Georgia

Gettings, F. (1988) *Dictionary of Demons: A Guide to Demons and Demonologists in Occult Lore*. Guild Publishing, London

Hentges, Peter (1993) *The Tribunals of Hermes: Iberia*. White Wolf Game Studio, Stone Mountain, Georgia

Jung, L. (1926) *Fallen Angels in Jewish, Christian and Mohammedan Literature*. Kessinger Publishing

Link, Aaron and Snead, John (1997) *Hedge Magic*. Atlas Games, Roseville, Minnesota

Ogden, Daniel (2002) *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds: A Sourcebook*. Oxford University Press, New York

Rose, Elliot (1962) *A Razor for a Goat: A Discussion of Certain Problems in the History of Witchcraft and Diabolism*. University of Toronto Press, Toronto

Russell, Jeffrey Burton (1972) *Witchcraft in the Middle Ages*. Cornell University Press, Ithaca, New York

Russell, Jeffrey B. (1980) *A History of Witchcraft: Sorcerers, Heretics, and Pagans*. Thames and Hudson Inc, New York

Shirley, Mark and Woods, David (2003) *Land of Fire and Ice*. Atlas Games, Roseville, Minnesota

Tweet, Jonathan and Nephew, John (1998) *Festival of the Damned: Anniversary Edition*. Atlas Games, Roseville, Minnesota

cumstances that require a "fade to black," where the scene ends without describing certain events in detail. This serves two purposes: it helps make sure that no player will be made personally uncomfortable with playing out a particular scene, and it also gives the storyguide a better idea of what sort of story elements might have a powerful emotional effect on the other players in the game. For example, a

player might make it clear that he is very uncomfortable with the idea of human sacrifice. Thus, the storyguide knows not to dwell too closely on that idea in the game, but also knows that the concept of human sacrifice will negatively affect that player. Antagonists who commit sacrifices will seem much more evil to that player, and it will be that much more satisfying for him to help defeat them.

Chapter One

The Infernal Realm

This chapter delves into the origin and nature of evil. Discussed here are the ponderings of theologians of all faiths on the types of evil, and how evil came to exist in a universe created by a supremely good God. This chapter also explores the nature of the Infernal realm itself, and the manifestations of its corruption on earth in the form of auras, regiones, and Infernally tainted vis.

The Origin of Evil

But the Shaitan made an evil suggestion to him, he said: O Adam! Shall I guide you to the tree of immortality and a kingdom which decays not?

— Qu'ran 20:120

Evil and the Infernal realm are synonymous terms; while the first may be considered a quality and the second a location, in reality they refer to exactly the same thing — the sum total of all the opposition to the desires and needs of individuals, and thus the source of all the sufferings of the world. All evil is negative rather than positive; it results not from the acquisition of something but rather the loss or privation of something. Evil implies a deficiency in perfection, hence it cannot exist in God who is by nature infinitely good; it is found only in finite beings, which, because of their origin from nothing, are subject to privation, and, through the opposition they encounter, are liable to an increase or decrease of whatever perfection they possess in the first place.

Magic and Metaphysical Evil

Magic is often used to acquire capabilities that are not otherwise natural human capacities, such as spells that allow one to breathe water, to fly, to turn into an animal, and so forth. The goal of the magus is therefore to exceed the limitations of his own nature, that is, to overcome metaphysical evil. In Mythic Europe — where magic is known to exist — this apparently noble goal may help explain why the Church is so wary of magic. Only God is entirely free of metaphysical evil, so the use of magic in this manner is seen by some as an attempt to become like God, but without God's assistance — a tragic mistake of hubris. Some Christian magi argue that privation of The Gift in mundanes constitutes metaphysical evil in its own right, but this too seems dangerously close to excessive self-importance.

Evil and Sin

Evil and sin are not the same thing. Only moral evil constitutes sinful behavior, acting in a manner that is not in accord with reason informed by the Divine law. Thus, experiencing suffering is not sinful, but it is physical evil. Causing suffering is a moral evil, and thus a sin. For more information, see Chapter 2: Sin and Redemption.

Theologians divide evil into three kinds: moral, physical, and metaphysical. Firstly,

moral evil is the act of free will against the moral order prescribed by God, and the action that results from this deviation from good. Sins of omission — the deliberate failure to act when one can and ought to — are a variety of moral evil. Moral evil is an objective evil, preventing a being from realizing the potential of its nature. That is, moral evil is not evil because God forbids it; rather, God forbids it because it is evil.

Physical evil deprives the subject affected by it of some natural good, and includes all that causes harm to man, whether through direct injury to the body, through thwarting his desires, or by preventing his spiritual development due to social conditions. Thus sickness, accident, and death are physical evils, but so are poverty and oppression, which arise from an imperfect society (and thus often depend on moral evil). Mental suffering, such as anxiety, disappointment, and depression are also part of the physical evil arising from natural disposition and social circumstances.

Limitations or privations imposed by one's own nature constitute **metaphysical evil**. Many would not consider metaphysical evil to be true evil, for it is the negation of a greater good, or the limitation of finite beings by other finite beings. Thus, the need for predatory animals to kill and the suffering caused by a desert climate both constitute metaphysical evil. The difference from physical evil is that this deprivation or limitation of a being is due to the being's own nature. Drowning is not a physical evil, because humans (unlike fish) do not have a nature that allows them to breathe water, even though it would be useful. However, lacking the ability to breathe water causes

The Other Side

In the writings of the Jewish Kabbalists it is said that when God created (or rather, emanated) the world, it was necessary for him to limit his power. Had God not done this, there would have been no world in which finite, mortal entities could exist, no differentiation between the infinite Godhead and his creation. However, by constraining his boundless mercy with divine justice in this way, God defined a point where

Creation is, and where Creation is not — the other side (in Hebrew, *sitra achra*), or the Infernal realm. The Kabbalists claim that the Infernal realm lies on the left-hand side of God, in the hole of the great abyss, and is ruled over by the Princes of Evil. It is composed of ten unholy spheres (called *qlippot*, or "shells"), which are perversions of the ten holy spheres (the *sefirot*) that govern God's creation.

privation to a drowning man, and is thus a metaphysical evil. This is an evil for which none but the Creator can be held accountable.

The Source of All Evil

God judged it better to bring good out of evil than to suffer no evil to exist.

— St. Augustine, *Enchiridion*, XXVII

If the world can be considered a work of an all-benevolent, all-knowing and all-powerful God, why does He cause or permit suffering? What is the cause of moral, physical, and metaphysical evil? If evil is that which ought not exist, some scholars posit that the Infernal realm could be considered an abortion, a failed attempt at creation. However, this hypothesis denies the omnipotence and omniscience of God, and is considered blasphemous by most mainstream Divine religions. God certainly could not have been compelled to create evil, for he is omnipotent. Nor could he have created evil in ignorance, for he is omniscient. All Divine religions have had to tackle the thorny issue of how evil came to exist, and its relation to the Creator.

The notion that evil is inherent in matter, independent of God, and in some sense opposed to him can be found in many of the purely rational conceptions of Greek philosophy, such as in the teachings of Pythagoras, Empedocles, and Heraclitus. Aristotle accepts that evil is a necessary aspect of the constant changes of matter, and therefore does not have

real existence — it is not a thing, but rather a philosophical construct. Those of a religious rather than a rational inclination posit instead two mutually opposed principles, one the force of good and the other the force of evil. The relationship between these two forces (and their relationship to man) varies according to religion; the oldest Divine religion, Zoroastrianism, contends that good and evil are equal in power, although good is fated to win against evil and drive it from the world. A development of this position is that the material world is an instrument of evil, which is why physical evil persists, and moral evil pervades, and that there is an equal universe of good, which we may enter upon death. Variations on this theme lead to the Gnostics, the early Gnostic Christians, and the Manichees (and their successors, such as the Bogomils and the Cathars).

However, the three major Divine religions uniformly attribute moral evil to the action of free will, and physical evil to the action of demons. (Metaphysical evil, where recognized, is a limit imposed by the Creator.) The moral evil of sin, though permitted by God, is in no sense due to him; its cause is the abuse of free will by angels and men. Man has himself brought about the evil from which he suffers by transgressing the law of God. Evil is the defect of goodness, and God permits it to exist not because of what it is, but because of what it does — the punishment of the wicked and the trial of the good.

The Infernal realm, then, as the embodiment of evil, is a distorted reflection of God's Creation. It has no energy

of its own and is parasitic on the divine light for its activity. The Infernal realm would be harmless were it not for mankind, whose sins provide it with sufficient power to bring catastrophe to the world. Although the Infernal realm is not an entity that is independent of God, it frustrates the spiritual development of God's world. As the evil inclination, it leads man into sin and conceals holiness like a shell.

The Place of Punishment

Begone from Me, accursed ones, to the eternal fire which has been prepared for the Devil and his angels.

— Gospel of Matthew 25:41

The Infernal realm is not only the origin of mortal temptation and physical evil, it is also the place where those who have turned their backs on God are imprisoned and tormented for their sins. This is the aspect of the Infernal realm which is commonly known as Hell. It is populated by the souls of damned humans and by demons, who are as much inmates of the prisons of Hell as they are agents of punishment. Some disagree that demons can fulfill the roles of both tormentors and tormented, which is why they posit the Divine status of certain types of demons, such as the Avengers of Evil and the Accusers (see Chapter 4: The Infernal Legions). However, many theologians allow that demons may be in both roles, and that demons are permitted to walk the earth by God to test mankind, but even when they do, they do not escape the torment of their sins, but instead feel the burning of hell-fire in their souls wherever they are.

Holy Scripture uses two quite different terms for Hell. **Gehenna** (translated as *Tartarus* in Latin) is a place of hell-fire and brimstone, where weeping tears, creaking of teeth, and torment are eternal for those souls condemned to live there. This is the place most often described by Jesus and the Apostles when describing the damnation awaiting those who sin. However, Scripture also speaks of **Sheol** (translated as either Hades and *Infernus* in Latin); this

The Geography of Hell

In the 13th century, a tract called *Espurgatoire saint Patritz* (The Purgatory of St. Patrick) was widely circulated in Europe. It was translated into the vernacular sometime in the late 12th century by Marie de France, and described a mystical vision of the torments of Hell. In the poem, a knight is dragged by demons through Hell, where he witnesses the suffering of sinners as a series of different torments. He only escapes joining each torment by remaining true to his faith. The punishments he sees are as follows:

- Sinners fixed to the earth by nails of fire through each hand and foot, trodden on by demons
- Sinners bound by fiery serpents while foul toads sting them through the heart
- Sinners pierced with so many needles that it would be hard to find an empty piece of skin

- Sinners hung on chains of fiery iron by hooks pierced through those members with which they had sinned — their eyes, throats, arms, or more tender body parts
- Sinners impaled in great numbers on hooks attached to immense wheels, turned by demons through a lake of fire
- Sinners immersed as far as the eyes, mouth or navel in cauldrons of boiling lead
- Sinners seated in a deep pool of icy water whilst a foul smell assails their nostrils
- Sinners flying up and down in a pit of burning foul smoke

The knight eventually escapes by crossing a narrow bridge over a deep lake, and receives a brief glimpse of paradise before returning to Earth to complete his penance.



term refers to a place of eternal darkness, where the dead are not punished physically but rather are deprived of Heaven, a torment of the soul rather than the body. This is equivalent to the limbo of Christian belief, which is the destination of the just who die in original sin but not mortal sin. Sheol is also used as a hypostasis for "the grave," referring to death in general.

The Infernal Realm and Hell

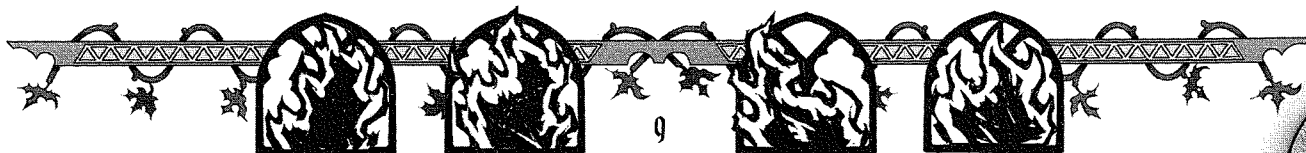
Christian cosmology places Hell as remote as possible from God's abode, for the damned are utterly estranged from God's love. Although God is omnipresent, he is said to dwell in Heaven, so Hell, which is a state of separation from God, is hidden in the dark abysses of the earth, divorced from the Divine light. For Christians, Hell is the place of punishment after death, and thus combines both Gehenna and Sheol. When theologians use the term Hell they may be referring to one of four different places:

One Way Trip?

A common motif in legends is the possibility of escape from the torments of Hell. Stories involving a Hell-rescue are not suitable for all styles of saga, although some troupes may derive much enjoyment from planning and executing the release of a favored character. Stories such as these are really suitable for more high fantasy sagas, and should be the subject of a number of sessions of play. The first thing to consider is whether a soul *can* be saved. The disposition of souls after death is by Divine fiat, and is thus infallible. There is no possibility that a soul might be mistakenly sent to Hell, due to the omniscience of God. However, it may be possible that the

agency of the Infernal might unjustly trap a soul in Hell. A demon might be able to drag a soul with it to the Pit, or the character may get caught in a devouring regio (see Infernal Regiones, below). In these cases, a rescue might be possible, although exceedingly difficult. First there is the matter of reaching the Gates of Hell, getting past any guardians set there by either God or the Devil, and then locating the specific soul amongst the millions of damned. The return trip is just as hard, with the rescuers likely as not pursued by the demons charged with the punishment and captivity of sinners.

- Hell in the strict sense (*Infernus*), the place of punishment for both demons and the souls of damned men.
- The limbo of infants (*limbus parvolorum*), holding those who die in original sin alone, without personal mortal sin, and suffer for the sin of Adam.
- The limbo of the Fathers (*limbus patrum*), in which the souls of the just who died before Christ awaited their admission into Heaven, and while abiding there suffered for the original sin. The Harrowing of Hell is a common belief in Mythic Europe, saying



Infernal Auras

Infernal Auras in Play

that Jesus, during the three days prior to his resurrection, descended into Hell and liberated the inhabitants of the limbo of the Fathers, so that it now lies empty.

- Purgatory (*purgatoria*), where the souls of the just who died in venial sin are cleansed by suffering before their admission into Heaven. It also contains those souls who have been forgiven their sins but died before completing their penance.

The Eastern Church holds that this is all true, but also that Hell is the same place as Heaven, dwelling in the presence of God for eternity and directly experiencing His love. Whether this is experienced as pleasure or torment depends upon one's disposition towards God.

Both Rabbinical Judaism and Islam place Hell in a corner of the Divine realm, or in the second of the seven heavens, although the popular opinion is that this is the imprisoning place of demons only; human souls go elsewhere.

In Islam, Hell has seven gates and seven houses, and the tormented souls are segregated by their beliefs. *Gehennom*, the first degree of torment, is reserved for Muslims; *Ladba*, for Christians; *Hotbama*, for Jews; *Sair*, for Sabians; *Sacar*, for Zoroastrians; *Gebin*, for idolaters and pagans; and *Haaviath*, the seventh and deepest part of the abyss, for hypocrites who pretend to a religion different to the one they hold in their hearts.

Judaism also holds that Hell has seven degrees of torment by cold, fire, and despair, and that a soul sentenced there passes through a diversity of punishments in each realm. *Sheol* is the depths of the earth where man is separated from God's love, *Abaddon* is Perdition, *Titabion* is the Filthy Mire, *Bar Shasketh* is the Pit of Destruction, *Tzelmoth* is the Shadow of Death, *Shaari Moth* are the Gates of Death, and *Gebinnom* is Hell itself. No one is to remain in Hell forever; after twelve months they are rescued by an angel and taken to Paradise. Only three sins damn one to Hell until its torments consume the sinner forever: denying the existence of God, denying the authority of the Divine over mankind, and rejecting the resurrection of the dead.

Infernal auras are regions of distilled evil that emanate from the Infernal realm like the tendrils of a tumor. They are places where the powers of Hell have managed to achieve a foothold, either through the actions of sin or the direct intervention of Infernal powers. In most places in the world, evil is forced to be insidious and subtle in its activities; in Infernal auras, however, those restraints are removed, and evil reigns unbridled.

At low aura strengths (1-2), Infernal auras may be difficult to recognize. Tempers may become short, and old arguments may resurface. Those who are more introverted in their behavior tend to become paranoid or acutely depressed. Storyguides should ask for Personality rolls more frequently, to rein in these unusual impulses. These effects are enhanced in moderately powerful Infernal auras (3-5), but such auras also have a physical effect on the environment. Natural plant growth is stunted, and poisonous vegetation and toadstools abound. Ill humors waft on the air, and objects are covered in a greasy coating. In auras that are more powerful still (6-8), the landscape might be twisted beyond all recognition, and hazardous to health. In wilderness regions, the sickly fruit of twisted trees may be poisonous to touch, and predatory animals are common, with no fear of mankind and filled with bloodlust. If the aura is underground, it is probably stiflingly hot, and the ground may spout flames. Demons abound in such auras (although they are rarely perceived) and they use their Envisioning Power (see Chapter 4: The Infernal Legions, Common Powers) to create delusions to haunt the visitor. The most powerful Infernal auras (9-10) are quite literally Hell on earth. Every moment that humans linger they are bombarded with hellish hallucinations and powerful Obsessions (see Chapter 4: The Infernal Legions, Common Powers). The risk of serious harm is ever-present, not just from the treacherous terrain, but also from the demonic inhabitants, usually dwelling in their grosser physical forms and indulging in all kinds of horrific activity.

An Infernal aura usually has a focus, a center from which the evil radiates. This may be as simple as the physical location where an act of evil occurred, or as complex as an altar to false gods set up by a cult of demon-worshippers. The aura emanates from this focus in all directions, but tends to follow the rules of mundane geography. Thus, an Infernal aura may be stopped by a wall or a door close to the focus, even if it extends further from the focus when not impeded by a wall. Likewise, an Infernal aura in a house may extend down a corridor or up some stairs, although it may not affect neighboring rooms which are closer to the focus. Some Infernal auras may increase in strength closer to the focus, whereas others may be of equal strength wherever the aura extends. The former tend to have formed more recently, while those of the latter type have had longer to saturate the locality with corruption. The strength of an Infernal aura is irrelevant when determining the area over which it is spread; a powerful aura may occupy a tiny cellar, whereas a low aura might extend across an entire forest.

All Infernal auras increase by one at night. They also wax in strength on unholy nights, gaining additional points of strength. What constitutes an unholy day varies from region to region. For example, German-speaking countries hold April 30th as *Walpurgisnacht*, the night where witches gather to worship their master. In other lands, Allhallow's Eve is a time that all manner of demons, witches, and ghosts roam the earth.

Infernal auras in Jewish communities decline by one point on the Shabbat (sunset on Friday to sunset on Saturday), so long as the whole community observes the rules of the Shabbat. If a single Jew breaks the Shabbat, then no Infernal aura contained by their community is affected. Jewish holy days do not affect Infernal auras unless they fall on a Shabbat.

All Infernal auras in Christian lands gain a point of strength on the Wednesday before Easter, when Judas formally conspired with the authorities against Christ. This enhancement persists throughout

the Thursday and the day of Good Friday. At dusk on Good Friday, all Infernal auras are temporarily reduced to a strength of zero, and the Dominion often flows to fill the spiritual void. This situation lasts until Easter Monday, at which point, over the course of the following week, Infernal auras gradually regain strength at a constant rate, until they are back to their resting values.

In Islamic lands, on the Night of Destiny (Laylat al-Qadr, 27th day of Ramadan) the angels and the Spirit of Allah descend to earth in commemoration of the communication of the Qur'an to Mohammad. In consequence, all Infernal auras temporarily drop to zero until dawn, at which point they return to two points lower than their previous level until the end of Ramadan, when the month-long fast is broken by the celebration of 'Id al-Fitr. Once Ramadan is over, Infernal auras return to their previous levels.

Infernal auras in regions affected by an Interdict (see *Realms of Power: The Divine*, Chapter 4: Mythic Christianity) are increased by 1.

Whatever the source of an increase in an Infernal aura, it can never increase to a value greater than 10.

Infernal auras can co-exist with stronger auras deriving from other realms. While the Infernal aura strength is equal or lower than the other aura it has no effect or influence, as if it does not exist. These pockets of evil reside within more powerful auras like rotten patches on otherwise wholesome fruit. The only rolls that these auras affect are those rolls that could result in an increase of the Infernal aura (see below).

When an Infernal aura resides within a stronger aura, it is usually temporary in nature. The dominant supernatural aura exerts its influence over the area and erodes the weaker Infernal aura unless it is maintained by an active presence of evil. An Infernal aura does not erode if it is equal in strength to the dominant aura, and at night, when all Infernal auras increase by one point in strength, the Infernal aura becomes the dominant aura, and assumes all the usual effects of an Infernal aura. For Infernal auras that are weaker than the dominant aura, it takes a number of years equal to the strength of

the Infernal aura for it to lose one point of strength due to the effect of the stronger aura within which it resides. Thus, in a Dominion aura of 4 or above, an Infernal aura of 3 is eroded to an aura of strength 2 in three years. Two years later it will be an aura of strength 1, and a further year will see it gone entirely.

This diminishing of an Infernal aura only occurs if the aura remains dormant and neglected. Infernal auras within stronger auras do not fade if actively maintained by the presence of manifested evil, for example, the presence of a demon or a powerful Infernal enchantment. A successful corruption roll (see below) also prevents the degradation of a weak Infernal aura.

THE FORMATION OF AN INFERNAL AURA

Infernal auras most commonly result from the unconscious efforts of mankind. It is rare that someone deliberately sets forth to create an unhallowed aura, but instead they tend to arise spontaneously from the sinful actions of evil people. Nevertheless, those learned in the ways of the Infernal know that evil acts attract evil, and can contribute to the formation or strengthening of an Infernal aura.

When a major sin is committed, one which imperils the soul of the sinner (see Chapter 2: Sin and Redemption), there is a chance that an Infernal aura will result, or that a current Infernal aura will increase. The storyguide should make a **corruption roll**, which is harder if the area has a pre-existing aura. The strength of the current strongest aura is added to the Ease Factor of the corruption roll, even if the strongest aura is of Infernal origin.

Corruption Roll: stress die + temporary Infernal aura strength

Ease Factor (to maintain Infernal aura):
3 + dominant aura strength

Ease Factor (to increase Infernal aura):
6 + dominant aura strength

If the corruption roll exceeds the Ease Factor to maintain an Infernal aura,



Infernal Aura Examples

EXAMPLE	RATING
A den of iniquity	1
The site of a grisly murder	2
A crossroads where suicides are buried	3
A plague pit	4
An underground temple established by a diabolic cult	5
The sanctum of a powerful infernalist	6
A site where 1,000 innocents were murdered	7
Aceldama, where Judas committed suicide	8
The Gates of Hell	9

Example of Creating an Infernal Aura

In a town house, a man in a fit of rage kills his entire family. Each of the six murders occasions a corruption roll, unmodified stress dice (because there is no temporary Infernal aura) that come up as 12, 4, 6, 9, 4 and 3. The Ease Factor to create a new Infernal aura in a Dominion aura of strength 3 is 9, which means that the scene of the bloody murders immediately acquires an Infernal aura of 2 (one for each of the successful corruption rolls). The house is shunned and left abandoned.

A little over two years later, a diabolist discovers the aura, which after two years of neglect has decayed to strength 1. He decides to make the forsaken house into his new lair. He performs a corruption rite in it, committing a heinous sin, and must roll a stress die +1 (temporary Infernal aura) versus an Ease Factor of 6 (3 + Dominion 3) to prevent further decay of the Infernal

aura, or 9 (6 + Dominion 3) to increase the current aura strength. After several attempts that fail to reach the higher Ease Factor, he sacrifices a black goat, giving him a +6 to the roll, causing the total to exceed 9; the aura therefore rises to 2. The next rite also succeeds without a sacrifice (made on a stress die + 2), and the aura rises again to 3. The Infernal aura is still not dominant during the day (and thus does not add to any uses of the Infernalists's Powers); however, it exceeds the Dominion at night, and so it will no longer be eroded by the Dominion. Once the next corruption rite succeeds, the Infernal aura will be the strongest one in the locality. After that, attempts to increase the Infernal aura are made on an unmodified stress die, because there is no longer a temporary Infernal aura present, and this roll must exceed an Ease Factor of (6 + Infernal aura).

then any Infernal aura that resides within a stronger supernatural aura has its clock reset with regards to erosion of aura strength. If there is no Infernal aura currently present in this locality, or if the Infernal aura is the strongest aura present, then a corruption roll which achieves only the maintenance Ease Factor has no effect.

Example: Following a corruption roll that achieves only the maintenance Ease Factor, a temporary Infernal aura of 4 that reached that level three years ago will take another four years to erode to an aura of 3.

If the corruption roll exceeds the Ease Factor to increase the aura, then the area gains an Infernal aura of 1; or, if there already is an Infernal aura present, it increases by 1. If this makes the Infernal aura the highest aura in the locality, it becomes the dominant aura and replaces whatever aura was present previously. If there is still a stronger supernatural aura present, then the Infernal aura is subject to erosion, as detailed above. Once the Infernal aura has overcome whatever aura pre-existed in the area, it no longer acts as a bonus to corruption checks.

Infernalists do not always find it convenient to rely on discovering pre-

existing auras, or waiting for them to form unassisted. Diabolists with an Infernal Lore of 2 or more are aware that Infernal auras may be generated by attracting the attention of Hell, and may learn **corruption rites**. These rites vary from practitioner to practitioner, but invariably they involve candles, the chanting of profane names, the performance of obscene acts, and perhaps a sacrifice. Details of corruption rites may be learned from demons, discovered in foul books, or taught by other Infernalists. While discovering the existence and composition of corruption rites requires Infernal Lore, the actual performance of one does not. Success or failure in these rites has nothing to do with the trappings of the ritual — in fact, these are wholly unnecessary. Corruption rites do not make any difference to the success or failure of a corruption roll, they merely formalize the performance of a mortal sin, making a corruption roll possible. However, an Infernalist performing a corruption rite may add Confidence Points to influence the outcome, and a corruption rite that includes a sacrifice receives the bonus given in Chapter 9: Infernal Characters, Sacrifice. A corrup-

tion rite cannot be successfully performed more than once a season.

EFFECTS OF AN INFERNAL AURA

Infernal auras are a blight to those who stray within their bounds. They are often the abode of demons, but even without such perils, the unwary can fall prey to their own dark passions. Only Infernal auras that have become the dominant auras in their locality have any supernatural effects on their residents. Furthermore, a temporary Infernal aura cannot be tarnished with sin or bear a corruption (see below).

All permanent Infernal auras have the following effects:

- All uses of Supernatural Powers are affected by the modifiers described in ArM5, page 183.
- Open wounds tend to become infected and begin to suppurate in areas of concentrated evil. Anyone entering an Infernal aura with unhealed wounds and remaining for at least a day, or anyone suffering a wound while within the aura, suffers a penalty to the recovery roll for those wounds equal to the aura strength. Similarly, diseases and injuries due to deprivation suffer the same penalty to recovery rolls; furthermore, diseases never improve if tended in an Infernal aura — treat all Improvement results on the Recovery Table as Stable results. Normal healing resumes upon departing the aura, but at least one Recovery roll is penalized by the Infernal aura.

Note that all humans — even those affiliated to the Infernal realm — suffer these effects.

MAGICAL REACTIONS TO THE INFERNAL

Creatures who belong to the Magic realm (that is, have a Magic Might) usually recognize Infernal auras for what they are — the illusion of false promises — and tend to avoid these places. However,

those affiliated to the Magic realm are perhaps most at risk from Infernal auras. Whereas Magical Powers are actually inhibited by an Infernal aura, the nature of Hell is to deceive, and a practitioner of magic within such an aura may well feel a false surge in power, and believe that her magic was more powerful than it actually was. A magus successfully casting a formulaic spell but incurring fatigue loss due to the aura penalty does not notice this loss immediately unless he makes a Perception + Magic Theory roll against an Ease Factor of (9 + aura strength). Instead, the fatigue becomes apparent at a later time when a physical action is attempted. Some demons who inhabit Infernal auras use their control over delusion to provide the appearance of additional power (see Chapter 6: Demons as Deceivers, Enervators). The overt expression of a strong Infernal aura can have a seductive effect on magi who do not recognize it for what it is, and resident demons may whisper to them the promise of greater power.

DIVINE REACTIONS TO THE INFERNAL

Beings who belong or are affiliated to the Divine realm most commonly feel disgust if they draw upon the source of their power while within an Infernal aura. Their senses are more attuned to the signs of corruption, and they may see objects spotted with blood, suffer a foul taste in their mouths, or hear the faint cries of tortured souls that indicate the filthy nature of the place into which they have strayed. Any character whose faith is strong and is affiliated to the Divine realm receives a +3 bonus to all Perception rolls that would reveal the corrupt nature of the aura. However, this insight may not always be a positive matter, as such characters are more likely to be affected by the horror of the sin about them.

While the unveiling of manifest evil may be a harrowing experience, those whose faith is firm can feel it forming a shield against the corruption of an Infernal aura. Those with True Faith are able to see through the falsehood around them and transcend such petty concerns, knowing

that the power of God far surpasses the power about them. While still affected by the general effects of an Infernal aura listed above, characters with a Faith Score of at least 1 are immune to the additional effects imposed by different varieties of Infernal aura (see below).

FAERIE REACTIONS TO THE INFERNAL

Of all the supernatural powers, Infernal auras are most harsh to those belonging or affiliated to the Faerie realm. The Infernal realm is perplexing to faeries. The fae are naturally amoral; they obey no moral code, so deviance from proper behavior is meaningless to them. When they act in a morally ambiguous manner, faeries do so out of malice and spite, not to serve some greater agenda. Demons, on the other hand, embody the very concept of immorality, that is, they deliberately pervert good and correct behavior in an effort to drive beings away from salvation. Since faeries derive their behavior from human imaginations, hopes, and fears, they are usually terrified by the unadulterated, inhuman evil that radiates from the Infernal realm; it is quite beyond their understanding.

Faeries are exceptionally unlikely to linger in Infernal auras; even the cruellest of the dark fae cannot match the malevolence of demons. The expression of Faerie-derived Supernatural Powers is often weak and ineffectual in Infernal auras.

Tarnished Auras

A tarnished aura has a resonance for a particular sinful behavior. Not all Infernal auras are tarnished, but many are; Infernal auras tend to come about through the practice of a specific heinous crime, and the tarnish is related to that specific misdeed. Furthermore, those who exert Infernal influence (see Chapter 2: Sin and Redemption) can tarnish an aura to suit their own proclivities. An Infernal aura can only have a single tarnish at a given time.

Example Tarnished Aura: Das Goldene Kalb

In the town of Lübeck in northern Germany there is an upmarket tavern called *Das Goldene Kalb*. Somewhat less well-known is its secondary business — upstairs are a number of discreet and opulent chambers, where the lusts and perversions of certain select and wealthy clients are catered for by a number of courtesans. The tavern is owned by a member of House Jerbiton. Subtle magics greatly assist this enterprise and make it into a very profitable endeavor. For example, rich visitors who sample the wine often find their desires strangely heightened. The owner's third and most delicate business is crime and extortion — he has gathered blackmail information on numerous well-respected citizens (and magi, for that matter). Naturally, local churchmen are well-bribed and Quaesitors kept away from this establishment. The upstairs rooms of *Das Goldene Kalb* have an Infernal aura of strength 3, tarnished with Lust.

Tarnishes are represented by assigning a sinful Personality Trait to the aura, and everyone within the aura suffers a modifier to Personality Traits equal to the strength of the aura. Thus, in an Infernal aura of 3 tarnished with Gluttony, a character with Greedy +1 acts as if she had a trait of Greedy +4, and a character with Temperate +2 effectively has Temperate -1. These unnatural emotions and feelings are subtle, and there is no reason for the character to suspect the influence of the supernatural. However, the player should be informed of the changes to his character's Personality Traits, so that he can adopt appropriate behavior for his character. Specifically, characters feel inclined to commit sins that they had previously not considered. Indulging in a sin that matches the tarnish of an aura is automatically a ritualized act of that sin, and thus inflicts a Warping Point and provides a Confidence Point (see Chapter 2: Sin and Redemption).

Example: A character enters Das Goldene Kalb (see insert), which is tarnished with Lust. He had not formerly been prone to this sin, but now feels the rise of passion within him. If he commits a sin of Lust that is commensurate with his new Lustful +3 trait (such as adultery) while influenced by this trait, he gains a Confidence Point at the cost of a Warping Point.

Corrupted Auras

Some auras are so steeped in evil that they become places that embody the practice of certain sins. In encouraging those sins within their bounds, the corruption of the aura is reinforced further, continuing its own existence. **Corrupted auras** are permanently tarnished auras; their tarnish cannot be removed or altered by an Infernalist. These auras always have a strength of at least 3, and they have a corrupting effect beyond that supplied by their tarnish.

Broadly speaking, corrupted auras fall into three groups: **Debauched auras**

encourage sins of self-indulgence and indolence, **Malevolent auras** encourage sins of perversion and excess, and **Perfidious auras** promote sins of malicious deception. Each corrupted aura should have one or more special features that encourage sin. Some examples of these features are given in the sections below, but storyguides are encouraged to develop their own.

DEBAUCHED AURAS

A Debauched aura comes about through the exercise of extreme self-indulgence. These auras are perhaps the most dangerous to mundanes, for they are seductive. Instead of encouraging evil directly, they promote weakness of will, yielding to appetites, and failing to act. Debauched auras are tarnished with selfish Personality Traits such as Sloth, Lust, and Gluttony.

Debauched auras most commonly arise from repeated minor sins occurring in the same place, particularly self-

ish or indulgent sins. Dockside taverns, brothels, the trysting place of adulterous lovers, and gambling dens are all examples of places prone to the formation of Debauched auras.

Example features of Debauched auras:

- Confidence Points cannot be spent in this aura.
- If a character wishes to leave the seductive influence of the aura he must succeed in a Personality roll which opposes the aura's tarnish, with an Ease Factor equal to (3 + aura strength).
- A character who has indulged in sin in the aura desires to return, and if given the opportunity, must make a Personality roll with an Ease Factor equal to (6 + aura strength) to overcome the desire.
- A character who has indulged in sin in the aura takes a permanent shift of 1 point to the Personality Trait that relates to the aura's tarnish.



Example Corrupted Auras

LIDDESDALE

Liddesdale is a valley in the Scottish Borders that is destined to be the bloodiest place in Britain. With steep hills to the east and west, the flat floor of the valley is shrouded in shadow for much of the day. When within the valley, the sky always seems to be the iron gray of an impending storm. Liddeswater, the valley's small river, runs sluggishly and sinuously through the center, and is lined with stunted alders, willows, and birches which never seem to have leaves. Locals fear to enter Liddesdale, but have little need to — their livestock refuse to stray into the valley — and while Liddesdale is a pass through the hills, there are others to the east and west, which are preferred by all. Part of the valley's reputation comes from its sole inhabitant. Hermitage Castle squats menacingly in the middle of the valley,

named after the monks whose bones lie within its foundations. It is the home of Lord David de Soulis, the hereditary seneschal of Scotland, who is rumored to ride forth on nights of the dark of the moon, accompanied by his familiar Robyn Redcap and a host of demon dogs, seeking innocent souls to sacrifice to his demonic master. Liddesdale is in a Malevolent Infernal aura of strength 3, tarnished with Fear. Even the slightest unexpected event can force Brave rolls from all involved (the Ease Factor depends upon on the situation), and a failure results in the character fleeing the valley until he drops from exhaustion.

THE OSSUARY OF ST HELIX

This crypt beneath the church of St Helix was an ossuary, filled with the bones of long-dead churchmen. Since the new

priest took over, most of the bones have been moved from the crypt and used to decorate the church, with herringbone patterns made of leg bones clothing the walls, columns made of skulls, and arches made of ribs. Father Theophagus says that it reminds his parishioners of their own mortality. Meanwhile, the erstwhile priest has turned the crypt into his workroom, where he summons demons in the service of his true master. The former Divine aura has been corrupted into a Perfidious Infernal aura of 4 (tarnished with hypocrisy), and at night this aura creeps from the crypt and covers the bounds of the church as well (which, during the day, retains a Dominion aura of 3). While he remains in the aura, Father Theophagus always has at least one Confidence Point, until he fails a roll modified with Confidence. He then temporarily acquires the Low Self-Esteem Flaw until he makes a sacrifice to the Infernal.

- Every Personality roll to resist the effects of the aura costs a Fatigue level, whether the roll succeeds or fails. (This effect is suitable for stronger auras.)

MALEVOLENT AURAS

Malevolent auras are places of almost sentient cruelty, being twisted mockeries of the mundane world. Everything within these auras is jagged to touch, or poisonous, or both. They may be spookily silent, devoid of birds and insect life, with the only sound being the low moan of a cold wind. Alternatively, they may be places of eerie noises: howls, random screams, or groans of pain. It is common to find deformed animals in these auras, twisted creatures whose warped minds are filled with hatred and a desire to inflict pain. Malevolent auras are tarnished with sins of violence and perverted appetite, encouraging wrath, destruction, cruelty, malice, heresy, and so forth.

Malevolent auras tend to be caused by particularly heinous sins or horrific events. A cruel, premeditated murder; the

slaughter of innocents, the battlefield of a war fought over profit — all of these things can give rise to a Malevolent aura.

Example effects of a Malevolent aura:

- The aura strength is added to any Damage total.
- All physical activities within the aura suffer a number of additional botch dice equal to the aura strength. Any botch that results from physical activities is likely to cause a painful injury, with a single botch resulting in a Light Wound, a double botch in a Medium Wound, and so forth.
- Creatures who can stand living in the aura become corrupted by its very nature (see *Infernal Legions: Corrupt Beasts*). In strong auras, this may happen overnight.
- Old wounds caused by Infernal entities reopen. A character who has suffered an Incapacitating Wound from a demon, no matter how distant in the past, has it reoccur as a Medium Wound, and Heavy Wounds manifest as Light Wounds. Wounds that were less severe than a Heavy Wound reappear as scratches and cuts.

PERFIDIOUS AURAS

Perfidious auras embody the sins that betray trust. They are formed in places where deceit has triumphed over truth, places where betrayal or evil counsel has lead to great evil. Insolence and pride are the keywords of these auras; they are formed in places where evil has triumphed over good, primarily through the direct intervention of Infernal powers. These auras are most commonly found inside the Dominion, having conquered territory from God. Perfidious auras are tarnished with sins such as larceny, treachery, blasphemy, deceit, or hypocrisy.

Perfidious auras can also be created when Infernal power is manifested directly on earth. The desecration of an altar, or the appearance of a major demon, results in a weak Infernal aura, which can then be increased by additional evil acts.

Example effects of a Perfidious aura:

- Lies become more believable in this aura; all attempts to spot a lie have the aura strength added to the Ease Factor.

The Devouring Regio

There are rumors that some Infernal regiones are not fixed in location, but instead roam randomly through the world. These regiones seem to be attracted to evil souls, and they are said to open up around a person, swallow him along with those in close proximity, and then vanish. Of all the stories of regiones reaching directly to the Gates of Hell, it seems most likely that these regiones are of that type, delivering their victims straight to their eternal punishment. Nevertheless, they need not all lead straight to Hell, but instead some might keep their victims for weeks or months and then disgorge them back to earth. It has been suggested that these Devouring regiones might be a manifestation of Vituperation (see Chapter 9: Infernal Characters), giving the Infernal wizard a foretaste of the torments which await him. Alternatively, these regiones may be a method of the Devil to ensure that a particularly evil soul comes to him, or they may instead be directed by God to rid the world of the corruption before it is spread even further. More terrifying still, these regiones may be truly random.

- Beings belonging to or affiliated with the Infernal realm receive a temporary Confidence Point upon entering the aura, even if they are not normally able to have Confidence. This point vanishes should the being leave the aura without spending it.
- Any character who fails a roll modified by Confidence within the aura is struck by the mind-numbing contempt of Hell, immediately losing all remaining Confidence Points, and is stunned for one round per 2 points lost. While stunned, the character cannot take any action other than to use a Dodge defense against physical attacks. As Confidence Points are spent after the roll but before the final result of the roll is learned, this effect is rare but savage.

Infernal Regiones

Infernal regiones are those places that have been consigned to the supervision of the Infernal by God. Whereas Infernal auras are places of concentrated evil, Infernal regiones are the antechambers of Hell itself, and they serve a wholly different purpose of Hell's rulers. Infernal regiones form when the Divine presence is withdrawn, and the Authorities — that angelic choir charged with regulating Creation (see *Realms of Power: The Divine*, Chapter 2: Heaven and Earth) — no longer visit the locality. Infernal regiones are places where hope and happiness are abandoned. It is impossible to maintain a cheerful demeanor in an Infernal regio, and it is impossible to receive any form of pleasure.

Due to the separation from God's will, those characters who derive supernatural power from the Divine have those powers suspended. While the passive effects of such powers still remain (such as the Magic Resistance granted by True Faith), characters may not invoke God for aid, ask saints for Intercession, or exert Holy Influence (see *Realms of Power: The Divine*, Chapter 3: Blessed by God for details of these Divine capabilities). Holy Powers or Holy magic suffer a penalty to their rolls equal to the aura strength of the Infernal regio, despite the usual realm interaction (ArM5, page 183). It is not that God cannot respond to the calls of his faithful, it is just that for whatever reason, characters within Infernal regiones are denied such gifts. The only exceptions are miracles, which are a testament to God's mercy and extend even into the Pit of Hell itself.

If a regio has as its lowest level an Infernal aura that is not the dominant aura of the locality, that Infernal aura is not be subject to the normal effects of erosion by the stronger aura (see *Infernal Auras in Play*, above).

As discussed in the section on the Origin of Evil, Hell has two aspects that are reflected in two types of Infernal regio. Tartaran regiones are those that reflect the torment of Hell, whereas Abyssal regiones

represent privation from God. It is said that some Infernal regiones actually lead to Hell; if this is true, then the location of such regiones has never been recorded. Should Hell ever be reached though an Infernal regio, then the effects of both Tartaran and Abyssal regiones come into full force. There may be other varieties of Infernal regiones representing a different withdrawing of God's power from the earth.

TARTARAN REGIONES

Tartaran regiones are places of hell-fire. This fire requires no source of fuel, and in fact burns rocks, water, and other substances that are not normally combustible. This hell-fire forms into lakes of fire, and may coat any surface no matter what its orientation. The heat is insufferable, and all Fatigue levels suffered while within the regio are treated as long-term Fatigue, which cannot be regained until the regio is left. Metal items heat to such an extent that they burn unprotected skin, and the effects of the *Creo Ignem* spell *Heat of the Searing Forge* should be applied to any character carrying substantial amounts of metal. The flames, if touched directly, do anywhere from +5 to +35 fire damage, depending upon how much of the body is covered by the flames. Any fire or heat damage suffered in a Tartaran regio is increased by an amount equal to the sum of the sinful Personality Traits of the victim, counting negative scores in sinless traits as sinful. Thus, a character with Generous -3 and Wrathful +1 takes an extra 4 points of damage from the hell-fire, whereas a character with Generous +3 and Wrathful -1 takes no extra damage as she has no sinful Personality Traits.

ABYSSAL REGIONES

Abyssal regiones are places in which the very gifts of God to mankind are withdrawn. The breath of life, the spark of inspiration, the gifts of reason — all these things are diminished. Such God-forsaken places are bleak and uninteresting, bringing about a mind-numbing dulling of the senses that can drive a

man mad. The mundane features of the landscape seem to fade into insignificance; those who stray into such dreadful regions stumble around in the shock of the withdrawal of their human faculties. There is a chill in the air, but not a physical chill (because the sensation of touch, like all senses, has been reduced), but instead the chill of the grave which saps the will and the strength. Every one of the eight Characteristics is reduced by a number of points equal to the strength of the aura in an Abyssal regio, and this effect lasts as long as the character remains within its boundaries. For every day spent in an Abyssal regio, a character must make an Intelligence roll against an Ease Factor equal to the aura strength. Failure indicates that madness sets in, and the character acquires one of the following Flaws: Compulsion, Delusion, Depressed, Fear, Obsessed, Prohibition, Simple-Minded, and Weak-Willed. The effects of these Flaws are not permanent unless the Intelligence roll was a botch; otherwise, they fade in a number of weeks equal to the aura strength.

Infernal Warping

Warping is the response of any being to interaction with a supernatural realm. Infernal Powers and auras can cause Warping just as contact with powerful mystical effects from the Magic, Faerie, or Divine realm can. However, Warping is also a result of sin, as sin puts a character under the sway of the Infernal realm. Warping Points from Infernal sources do not need to be tracked separately from points acquired from other realms. However, if a character's Warping Points come primarily from Infernal sources (such as the practice of sinful behavior), then the character tends to acquire effects of Warping associated with their connection to the Infernal realm. Infernal Warping tends to result in Flaws that encourage sinful behavior and make it more difficult to resist immoral urges.

Example Infernal Regio: The Vale of Hinnom

The Vale of Hinnom is located immediately to the south and west of Jerusalem. The valley in pagan times was a place in which Molech (see Chapter 5: Demons as Corrupters, Adramelech) was worshiped with the sacrifice of children. The prophet Josiah rendered the valley ceremonially unclean by spreading over it human bones and other corruptions, putting an end to these dreadful religions. Hinnom became the site where the bodies of criminals and evildoers were burnt along with other rubbish in perpetual pyres. Due to the ritual defilement and the eternally-burning piles of rubbish, the name of the valley — in Hebrew, *ge-hinnom* — became used to describe the place of eternal fiery torment — Gehenna.

In 13th century Jerusalem, the pyres have gone, but Hinnom has become the common cesspool of Jerusalem, into which its sewage enters to be carried off by the waters of the river Kidron, as well as a trap where all its solid filth is collected. In the heat of the sun, one might be forgiven for mistaking this place for Hell itself based on the smell alone. The whole valley has an Infernal aura of 3, which is corrupted with Malevolence. However, this is just the lowest level of one of the most powerful Tartaran regiones in Mythic Europe. There are two higher levels, with aura strengths of 5 and 8.

On both of the higher levels of the regio, the fires of the valley burn still. On the middle level of strength 5, the floor of the valley is thick with the fat that has dripped from the burning corpses, and it has collected amongst the city's effluent, the piles of ash, and charred bones. Piles of refuse reach several stories high, and many of these have fires burning within them, which may erupt from within at unpredictable moments. On the uppermost level the fires are all around, and the fat and sewage has been burnt off the bones to form a thick poisonous smoke that fills the regio layer, and which has effects identical to the *Creo Auram* spell *Wreaths of Foul Smoke*. The top layer of the regio contains temples to the Devil and to the most powerful demons, and Infernalists may make unholy pilgrimages to this place to proclaim their allegiances to Hell and learn from the many demons who make the Vale of Hinnom their home.

Situated in the valley of Hinnom is Aceldama ("the field of blood"), the point where Judas Iscariot hanged himself. The field was later bought by the chief priests of Jerusalem with Judas's discarded 30 pieces of silver. Aceldama is a portal directly to the highest level of the regio, for those willing to re-enact Judas's suicide in a mock hanging.

Warping Score of 1: The character acquires a Minor Personality Flaw that reflects his obsession with sinful behavior. Particularly suitable are the Major Flaws Avaricious, Envious, Greedy, Hatred, Lecherous, Proud, and Wrathful taken as Minor Flaws. Also appropriate are the Minor Personality Flaws Delusion, Obsessed, and Compulsion. A character prone to many minor venial sins might well acquire Weak Willed.

Warping Score of 3: If the character's source of Warping is primarily through sin, particularly if those sins are venial, then he acquires Offensive to Animals at this level of Warping. If the Warping Points derive primarily from mortal sins

or traffic with Infernal powers, then he acquires Tainted with Evil.

Warping Score of 5: At this level of Warping, the character acquires a Minor Supernatural Virtue granted by the Infernal powers to their most devoted servants. This is typically one from the following list: Enticer of Multitudes, Infernal Protection, Gender Shift, Paragon Through Sin, and Infernal Blessings (Minor).

Warping Score of 6+: At this level of sin, Hell is keen on acquiring this evil soul for itself. Age Quickly is a common penalty, as is Enfeebled. Occasionally, a demon is sent to the character to ensure that he does not repent, resulting in Plagued by a Demon.

Causes of Infernal Warping

Infernal warping may result from the practice of sin or from exposure to powerful Infernal forces such as strong auras or Infernal sorcery. Of course, Warping Points can also result from magical, Faerie, and even Divine sources, but a character suffers the effects of Infernal Warping if the majority of Warping Points that contribute to this level of Warping have been through Infernal influence.

SINNING

As described elsewhere (Chapter 2: Sin and Redemption), every time a character ritualizes a sin to acquire Confidence Points, she gains a Warping Point.

INFERNAL AURAS

Powerful Infernal auras and regiones grant Warping Points (ArM5, page 167), unless the character possesses Infernal Powers or Supernatural Abilities deriving from an Infernal source, in which case he is immune to Warping from Infernal auras, but not from other sources.

INFERNAL POWERS

The Powers of Infernal beings may cause Warping; if the level of the Power is 30 or more, or if a demon spends 6 or more points of Might activating the power, then the target(s) acquire a Warping Point for the Powerful Mystical Effect (ArM5, page 168).

BOTCHES

One Warping Point is gained for each zero on a botch dice when using an unholy Power or Infernal Supernatural Ability. Magical botches that occur in an Infernal aura can also be considered to induce Warping Points from an Infernal source.

Infernal Vis

Vis can be tainted by the power of Hell due to close proximity to areas of concentrated evil, or because it derives from the bodies of slain demons. Only wizards who are affiliated with the Infernal realm may use this vis with impunity; all others must beware of Hell's corruption. Infernally tainted vis, examined using Hermetic magic, appears to be regular vis, and the taint cannot be detected. Like regular vis, it appears in multiple "flavors," which correspond to the Hermetic Arts. However, when used to enhance non-Infernal magic, it incurs an added risk.

Infernal vis has three types recognized by students of the Infernal within the Order; each type offers successively greater risk in use. However, only cautious magi who have a score in Infernal Lore will be aware of these divisions, and most magi do not realize that vis can even be corrupted by the Infernal in this manner — at least not until they suffer the effects of its use.

All types of infernal vis may have an effect on a magus, should he be in too close a proximity to it for more than a season. Spending a season or more working with Infernal vis, or carrying it about in close personal contact, imposes a temporary Personality Trait on the magus. The specific trait depends on the source of the vis. If it was derived from the corpse of a demon it relates to the demon's Obsession Power (see Chapter 4: The Infernal Legions, Common Powers). If instead the vis was sourced from within an Infernal aura, it bears a trait appropriate to that aura, if any. If neither of these apply, the storyguide should assign an appropriate Personality Trait. The imposed trait either starts at a score of +1, or increases the trait by 1 if the magus already possesses it. Should the magus act upon this Personality Trait by indulging in the sin (and gaining Confidence, see Chapter 2: Sin and Redemption), the change to the Personality Trait is permanent. Otherwise, the Personality Trait disappears once contact with the Infernal vis has ceased. Knowing that indulging that passion made the magus feel good (pro-

vided by the gain in Confidence), the magus is more likely to indulge again.

VIS INFESTA

The least dangerous of the varieties of Infernal vis encountered by magi is of the sort called *vis infesta* ("unsafe vis"), and is a result of the tainting of vis by the power of the Infernal. If vis originating from outside an Infernal aura is brought into one and resides there for at least a year, it picks up the taint of the aura and become permanently transformed into *vis infesta*. Furthermore, vis originating from the corpses of minor demons (less than 10 Might) and Corrupted Beasts is most commonly *vis infesta*.

A Hermetic magus who uses *vis infesta* does not incur any additional peril above and beyond that of using raw vis; that is, one extra botch die per pawn of vis. However, should a magical operation botch while using *vis infesta*, the botch is more severe than one would otherwise expect. These botches often cause damage to the caster, or otherwise place him in peril. Studying from *vis infesta* incurs no additional peril other than the altered Personality Traits and the increased consequences of a botch.

When using *vis infesta* in an enchantment, this additional peril only manifests if the magus experiments with the enchantment (ArM5, p107). Roll for the result of experimentation as usual, but instead of rolling again for Disasters, Side Effects, and Modified Effects, the storyguide should choose the most dangerous or unpleasant result. The Power instilled is corrupted by the Infernal realm, and operates in an unpleasantly unexpected manner. A Discovery result applies experience points to Infernal Lore.

Infernally aligned spellcasters may use *vis infesta* without incurring any of these ill effects.

VIS SORDIDA

Vis sordida ("filthy vis") is a weak distillation of evil itself, and is the most common Infernal vis encountered by Hermetic magi, for it spontaneously manifests in

an Infernal aura, much like vis found in Magic or Faerie auras. Vis sordida can also be obtained from the corpses of moderately powerful demons (Might 10–25).

Due to the fact that it is more potent than regular vis, it is perhaps the most dangerous. Each pawn of vis sordida used to enhance a casting total adds five to the roll, rather than the +2 of standard vis. However, it is perilous stuff for those magicians not aligned to the Infernal realm, as botches are both more likely and more severe. Using vis sordida always incurs three extra botch dice per pawn used, and should the magus have a method for reducing the number of botch dice rolled — from a Virtue or spell mastery, for example — the player still rolls a minimum number of botch dice equal to the number of pawns used. When a botch occurs, it is always more serious, as described under vis infesta. A magus may study Hermetic Arts from vis sordida, and gain a +1 bonus to the Source Quality (ArM5, page 165) per pawn of vis sordida used. However, studying from vis sordida carries the same increased chance of a dangerous botch, and the same effect on Personality Traits, as vis infesta.

When using vis sordida to prepare an item for enchantment, the activity appears to go as planned, but ten levels of effects in the item are corrupted for every pawn of vis sordida used. Effects invested into the prepared item must use the Experimentation rules when enchanted, until the tainted levels of effects are used up. Tainted levels are always used first, and the results of the experimentation are adjudicated as described under vis infesta, above.

Vis sordida inflicts none of these ill effects on Supernatural Powers derived from the Infernal realm, but neither do they receive the benefits to Casting Totals and Source Quality; to Infernalists, vis sordida has the same effects as regular vis.

VIS PRAVA

The most vile and concentrated form of Infernal vis is called vis prava, or

Example: Enchanting with Vis Sordida

Carolus of Tylalus unwittingly uses three pawns of Vim vis sordida and five pawns of regular Vim vis opening an item for enchantment. His first invested effect is 20th level, and thus uses up 20 of the tainted levels, forcing an experimentation roll. Should his player roll a zero on the Experimentation table, he must roll six extra botch dice (three for each of the two pawns). The second effect he invests is also 20th level, but as this uses up the last ten tainted levels in the item, another experimentation roll is made. A botch on this roll requires only three extra botch dice. Further enchantments do not use tainted slots, so enchantment proceeds as normal.

"wicked vis." This type of vis can be found in strong Infernal auras (strength 5 and above). Vim vis may be extracted from an Infernal aura (of any strength) by a Hermetic magus as if it were a Magical aura (ArM5, page 94); however, such vis is automatically vis prava. Furthermore, vis derived from the corpse of a powerful demon (with a Might greater than 25) is also vis of this type. It is exceedingly dangerous to use for anyone not aligned to the Infernal realm; any roll using vis prava is automatically a zero, forcing an immediate check for a botch, rolling two extra botch dice for every pawn of vis prava used; there is a minimum number of botch dice equal to the number of pawns used, regardless of Virtues, spell mastery, and the like. Botches using vis prava are therefore more than ten times more likely than when using regular vis. As before, botches using infernally tainted vis are always both unpleasant and perilous to the caster. In addition to this effect, attempting to study from vis prava inflicts a Warping Point per pawn employed as well as influencing Personality Traits, as described above.

Story Seeds

- Infernally tainted vis is not commonly known in the Order of Hermes, for its most common source is the corpses of demons, and those slain with *Demon's Eternal Oblivion* do not leave behind a corpse. This gives the storyguide plenty of opportunity to pass Infernal vis off as regular vis.
- The characters receive a payment of vis from another magus, which turns out to be tainted vis. This would naturally lead to suspicion regarding the character of the supplier, but he can no longer be found. Alternatively, perhaps the characters themselves unknowingly hand over the vis to other magi, incurring an investigation of themselves instead.
- A magus has studied an Art extensively from Infernal vis, unaware of its nature. Can he truly trust the knowledge he has gained?

If used to prepare an item for enchantment, even a single pawn of vis prava taints the whole item, causing any effect instilled into it to be treated as if a botch had been rolled on the Experimentation table. The same is true for effects instilled using vis prava. Thus, the only result from using vis prava in the laboratory is Experimental Disaster.

Vis prava vaporizes in a Divine aura of strength 5 or more, or when blessed by a person endowed with the authority of God (a ordained priest, for example). In the hands of a wizard aligned to the Infernal realm, vis prava offers a +5 bonus to Casting Totals per pawn employed, and does not incur any added chance of a botch, other than the standard risk of one extra botch die per pawn used. Furthermore, the Source Quality of Vis Study receives a +1 bonus for every pawn of vis prava used.

Chapter Two

Sin and Temptation

In a world where demons might be hiding under any stone, and the Dominion protects the homes of God's people against their infernal designs, sin is a recognizable phenomenon that actually stains the transgressor's soul. In order to play characters who sin, and describe the plots of tempters who entice people to do evil, players must first understand exactly what sin means in Mythic Europe.

What is Sin?

He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

— 1 John 3:8

What causes the stain of sin to form? Basically, a person sins in one of two ways: when he assists the Infernal realm in its opposition to the Divine, or when he acts in ways that do not serve God.

The first form of sin is straightforward enough: think of God as a medieval king, with the entire earth as his kingdom and all the people as his subjects. The Infernal realm constantly seeks to depose and discredit the king, and so assisting its agents in any way is treason against the holy sovereign. Sin is the evidence that this betrayal leaves behind. Thus, making a deal with a demon, serving or worshipping a demon, or knowingly using Infernal Powers or infernally-tainted abilities — even for good purposes — is an evil thing. The Infernal is God's enemy, and those who aid or receive succor from his enemy also become his enemies.

The second form of sin is not as easy to interpret, for that which is appropriate service to God is often a matter of faith. The specifics of what a character believes affect whether or not his motives are pure, and so determine whether or not a given action is a sin. In general, sinful acts are furtive and selfish. From this, it stands to reason that if an act must be performed in secret, or brings the character pleasure (unless this is an abstract pleasure derived from doing good and acting properly), it is probably sinful. People also sin to avoid necessary pain or sacrifice, often covering up for their other sins, and in fact these sins of aversion tend to be the sins that weigh most heavily on their consciences.

Acts not committed in service to the Divine are only free of sin if they are truly selfless. That is, a person who gives everything he owns to charity still sins if he does it for selfish reasons. It is also possible for a character with good intentions to commit an evil act, such as hanging an innocent man in the sincere belief that the accused committed a crime, but this is not sinful. It is always up to the player to decide how his character acts, and if the question of sin is important to the story, the storyguide should judge whether the action seems selfish based on the circumstances.

This interpretation of right and wrong suggests that selflessly worshipping a god other than the focus of the Divine realm is not sinful, so long as the god or gods so worshiped are not Infernal. This is broadly true, depending upon the methods of worship. What the Church calls "veneration" is essentially profound respect for the being, such as the way devout Christians can revere saints and angels. If a pagan character behaves in

a similar fashion, honoring her deities and heroes without actually worshipping them as the One True God, it is probably all right. This behavior would never be considered pious by those characters dedicated to the worship of the Divine, but at least it isn't sinful.

Types of Sin

There are two grades of sin: **mortal** or major sins, and **venial** or minor sins. Venial sins are light in their matter, things like impure thoughts or hasty actions that do no harm to anyone but the sinner, and these sins rarely have long-term consequences. Examples might include angry thoughts, proud speech, or carnal desires. Of greater interest to the Infernal realm are mortal sins, which are evil acts that leave a black mark upon the soul. It is mortal sins that demons seek to inspire, for it is from the effects of these sins that creatures associated with the Infernal realm draw their power. The "seven deadly sins" are good examples of behavior that leads to mortal sin, as are acts such as killing, lying, stealing, and blaspheming.

Note that since sin requires a conscious act, or at least an acceptance of the act as the character's own, a character compelled to behave in a sinful way by supernatural powers does not commit sin. Theologically speaking, it is not possible for a character to sin inadvertently, though he does have a moral responsibility for his actions and should ensure that his convictions do not lead him to commit acts of sin in ignorance. However, it is always wrong for a character to support or receive aid from the Infernal realm, and a

Sinful Traits

The desire to sin is one of the most important qualities of an infernal character, because besides describing the sorts of things the character is likely to do, it also addresses the likely reasons the character became evil in the first place. These tendencies are probably best described with the character's Personality Traits. Personality Traits are not sinful in and of themselves, however. They indicate habits and inclinations, tendencies toward selfish (and selfless) behavior, and general desires upon which the character typically wishes to act. An Infernal Power that gives a person a Personality Trait makes that person more tempted to indulge in that sort of activity, but the character still makes the choice of whether or not to do it.

Characters have Personality Traits for two reasons: to make it easier for the player to roleplay the character's quirks and personal habits, and to help the storyguide decide what the character will do

when faced with temptation or a choice essentially driven by desire. This latter use might require a roll on a simple die, modified by all applicable traits, against an Ease Factor based on the difficulty of resisting temptation, or perhaps a set of contested simple die rolls, each modified by an appropriate trait, to determine which of the character's desires is the strongest in a particular situation.

To this end, you might associate each of your character's Personality Traits with a particular virtue or vice, to make it easier to use Personality Traits in a saga. In this way, the storyguide can ask for a roll for a particular category of trait, and it becomes easier to associate different tendencies with very similar behavior. The seven deadly sins are a good model for this, and corresponding traits are listed below, beside what might be seen as opposing virtues, each with several related Personality Traits.

To indicate which type of virtue or vice a Personality Trait is associated with, you can simply note it afterward, e.g., "Dedicated +3 (Loyal)" or "Cruel +3 (Envious)." When dealing with opposing traits, treat the trait's value as negative. For example, Dedicated +3 (Loyal) also means a character is Proud -3, and Cruel +3 (Envious) is the same as Kind -3.

The character may have some Personality Traits along the lines of "Tells silly stories" and "Likes figs" that do not fit perfectly into this model, and those traits can simply be left alone, as they do not have to have any mechanical effect on the game. Those traits that do seem suited to the question of the character's morality, however, can be applied to greater effect when combined with Infernal influence and other aspects of the rules that deal with human behavior.

TRAIT	NEGATIVE TRAITS	OPPOSES	POSITIVE TRAITS
Proud	Arrogant, Haughty, Rebellious, Suspicious, Vain	Loyal	Dedicated, Faithful, Humble, Reliable, Trusting
Wrathful	Angry, Desperate, Spiteful, Vengeful, Violent	Calm	Cheerful, Hopeful, Optimistic, Patient, Peaceful
Envious	Cruel, Gossipy, Gruff, Jealous, Meddlesome	Kind	Charitable, Compassionate, Forgiving, Generous, Merciful
Slothful	Cowardly, Cynical, Indecisive, Lazy, Shy	Brave	Bold, Courageous, Determined, Ready, Zealous
Lustful	Fanatical, Lecherous, Naïve, Overconfident, Reckless	Wise	Careful, Cautious, Chaste, Practical, Prudent
Greedy	Gluttonous, Needy, Self-Indulgent, Sickly, Weak	Strong	Healthy, Pious, Steady, Temperate, Vigilant
Avaricious	Ambitious, Corrupt, Cunning, Devious, Manipulative	Just	Even-handed, Fair, Honest, Honorable, Straightforward

Deals with the Devil

The Infernal realm goes to great lengths to mask the essential weakness in its strategy, that people may renege on agreements concerning their immortal soul and repent at any time, and has come up with several methods to convince them not to do so. When a person makes a pact with a demon, the bargain is often sealed with an oath, perhaps in the form of a written contract or ceremonial promise, and the bargain is sometimes backed up with a curse that states what bad things will happen if it is broken. This cannot prevent the character's redemption, but it can make renegeing seem less desirable, especially if the consequence of seeking forgiveness is immediate death or suffering caused to others. Demons also hope that a sinner's sense of honor will make him reluctant to break his word.

Particularly clever demons might make expansive promises to those who seem willing to make deals with them, exact a price from these subjects, and then maliciously refuse to deliver the goods. Demons are masters of deceit and lies after all, and there are few powers that can force them to keep their word, even diabolists should know better than to trust them. The diabolical brilliance in this practice is that the cheated supplicant almost always seeks forgiveness, but the demon knows that

this repentance has no moral value — is the sinner sorry that he sinned, or only sorry that he didn't get his powers? The demon hopes to use this to shame the sinner into silence, to cause him to come back to the demon on his knees, begging for its favors. A favorite trick is for the demon to seek out a penitent sinner only after he has received absolution, and *then* to fulfill its part of the bargain, once again tempting the target away from God and undoing his hasty repentance by giving him the thing for which he was willing to endanger his soul.

Demons and their agents might also try to corrupt the devout, to cause them to teach lies and falsehoods to the multitudes, and a common ploy among Christian communities is to spread doubt about the efficacy of the sacraments. If a person confesses his sins and takes Communion, but does not believe this has any effect upon his soul, it doesn't. This is one of the reasons why the Church persecuted the Waldensians as heretics, for example, for they taught that sacraments administered by wicked priests were void, and thus those following this heresy lost their own faith in the sacraments. This belief that evil priests corrupt the faith is still widespread, encouraged by demons and infernal characters who seek to take advantage of this theological misconception.

character who deals with demons or who uses Powers that he does not realize are evil still receives a stain on his soul each time he does so.

Whether or not a particular evil is deliberate is often a matter of some doubt, even for expert theologians, for even when clearly forced to act against their will, people often fear that they secretly desired the sin. Is it really selfless for the craftsman to work diligently at his trade, when doing so brings him wealth? How pious is the scholar who desires knowledge and joins a monastery to be surrounded by books? Does the noble crusader fight for God's glory, or for his own? These seeds of doubt are what tempters seek out and nurture, and may

inspire intense soul-searching on the part of an intelligent and philosophical character, lest he begin to perceive his every act as selfish and so come to accept that his constant sin is inevitable. This line of thinking is a sure route to Hell.

Redemption

If God is easily offended, at least God's pardon is easily gained. He has, after all, established several holy organizations with chapter houses spread all throughout Mythic Europe that help sinners cleanse their souls of wrong and return to the path of righteousness — most notably

the Christian Church, though of course characters of different faiths have other options. If the character seeks out forgiveness from one of these holy places, usually by demonstrating his repentance and promising to do better, God removes the mark of sin. There may still be consequences in the hereafter, of course; most religions teach that part of the journey of the spirit includes a period immediately following death when, through pain and suffering for all of the character's sins, the soul is made pure enough to enter Heaven. However, this act of contrition still removes the character from Hell's reach, and many believe it is effective even at the very last moment before expiring.

This, then, would seem to be the bane of the Devil's work, for there is nothing that binds a character to him in quite the same way. Always, no matter how corrupt the person, no matter how many times he has renounced God, and no matter how passionately he swears to serve the Infernal realm until his death, he may always escape Hell's clutches if he truly repents.

The specific means by which characters can be absolved of their sins vary depending on their faiths and culture. Christians confess their sins and accept appropriate penance, while Muslims and Jews perform ritual fasts of atonement. For more details, see Beliefs and Practices in Chapters 4, 5, and 6 of *Realms of Power: The Divine*.

Infernal Influence

Harden not your heart, as in the provocation, [and] as [in] the day of temptation in the wilderness:

When your fathers tempted me, proved me, and saw my work.

Forty years long was I grieved with [this] generation, and said It [is] a people that do err in their heart, and they have not known my ways:

Unto whom I swear in my wrath that they should not enter into my rest.

— Psalms 95:8–11

The Infernal realm is bent upon corruption and destruction, and so infernalists (characters associated with the Infernal) often pursue similar goals among the people of their acquaintance. The Devil's influence is insidious, and evil can be found everywhere, and thus one of the capabilities characters gain in his service is the ability to inspire wicked Personality Traits in those who follow them. By setting a bad example and encouraging their associates to follow them, they lead others into temptation, tainting their souls with a little bit of sin.

There are two ways a character can use infernal influence. One is to spend a season with a character or characters, perhaps indulging in similar vices or studying together, or even simply visiting briefly each day. Through exposure to the infernalist's behavior, the follower picks up similar bad habits. This is called **personal influence**. A character can also perform a short ceremony, involving a passionate invocation and charge to his audience, and spending a Confidence point. This is called **ceremonial influence**, and all characters who have at least Infernal Lore 1 know how to perform such a ceremony.

Both methods require that the affected characters are willing to follow the influencing character's lead. They may not know exactly what he is doing, but if they listen to what he says and think about what he tells them, they are very likely to accept the consequences. This implies a degree of trust that usually comes from close association, though, and so only characters with the Inspirational Virtue can ceremonially influence strangers, although a character with Temporal Influence is usually trusted by all those within his authority. However, it is important to note that player characters who do not want to be influenced cannot be; if a character actively resists infernal influence, it has no effect.

The formula for determining the results of infernal influence is a simple die + Presence + Leadership, and the results of this roll determine the value of the new Personality Trait gained by the target, according to the following chart. This trait can correspond to any sinful trait, and may even approximate virtuous qualities (a Violent character might seem



Brave, for example). The score is given as an absolute value; traits gained through influence can be virtuous traits with negative scores, like Brave -2 or Loyal -3.

Infernal Influence: simple die + Presence + Leadership

EASE FACTOR	TRAIT VALUE
9	+1
12	+2
15	+3
18	+4
21	+5
24	+6 (maximum)

This new trait represents a new passion awakened within the character. It may be very similar to a trait the character already possesses, the opposite of an existing trait, or completely unrelated to the character's old personality. Personality Traits gained through influence are inherently temporary, as they are somewhat impulsive, and they usually fade over time unless they are reinforced by the character's actions. As a rough guide, traits gained from personal influence can linger as long as a year, while those from ceremonial influence usually fade within about a week.

Note that characters under infernal influence can easily possess more than three Personality Traits at any given time,

Personality Flaws

For the purposes of rules involving Personality Traits, treat a Minor Personality Flaw as a +3 trait, and a Major Personality Flaw as a +6 trait. Characters under infernal influence may thus occasionally overcome these Personality Flaws with opposing Personality Traits, though they need constant encouragement and reinforcement to avoid returning to their old ways — these traits never become permanent as long as the character still has an opposing Flaw.

as most of them are temporary. If these traits become permanent, the character might wind up with a long list of them. This can be difficult to roleplay, as so many powerful traits can pull the character in different directions, but it is certainly possible, and makes for a more complex character. It is still a good idea for players to go over their characters' traits periodically, and reduce or remove any traits that are no longer appropriate.

Tarnish

Infernal auras are often places of powerful emotions, charged with human desire and passion. Infernalists can draw these emotions out of an Infernal aura, so that everyone who visits the site is infected with this feeling. This is called **tarnishing**, and the result is a **tarnished aura**.

Tarnishing an Infernal aura essentially gives it a sinful Personality Trait, and thus it is a form of infernal influence. The character either spends a season within the aura, during which time he indulges in sinful acts (this is a form of personal influence), or performs a brief ceremony within the aura to invoke his will and bring about the trait directly (ceremonial influence). Unlike influencing a person, tarnishing an aura requires a stress die, and botching a roll to tarnish an aura usually gives the infernalist Warring points or fatigue.

Tarnishing an aura: stress die +
Presence + Leadership

A tarnished aura has a pervasive trait, called its **tarnish**, which affects everyone within the aura. This is described like a Personality Trait; a Tarnish Trait might be Lustful +3, for example, or Pious -2. The tarnish is added to similar Personality Traits, making them stronger, and subtracted from traits that oppose the tarnish, discouraging them. Any character that does not have similar or opposing Personality Traits simply gains the Tarnish Trait as a Personality Trait for as long as he remains in the aura. This represents how the tempting nature of the Infernal continually acts on characters who fall under its influence.

Infernal auras can only have one tarnish at a time, and only the strongest tarnish in an aura remains active. A tarnish also fades over time; its value decreases by one each morning (for tarnishes created with ceremonial influence) or at the end of each season (for tarnishes created with personal influence).

Some special Infernal auras have a permanent tarnish, brought about when they are created, and these never fade (see Chapter 1: The Infernal Realm, Corrupted Auras).

Gaining Confidence through Sin

For the vast majority of people in Mythic Europe, sin feels pleasant. It may be impious and self-indulgent, and can cause them to feel guilty afterwards, but it is also something that many people seek out and enjoy. For this reason, characters who commit sins often gain a boost of self-worth and resolve that in *Ars Magica* is represented with Confidence Points.

There are two ways for a character to gain Confidence through sin, which are very similar to the methods for influencing others, as they are essentially reinforcing sin through the power of the will. Both methods require that the character have a Personality Trait that indicates a penchant for a specific sin. The first requires that the character regularly indulges in the sin at every opportunity over the course of a season, much like a character exerting personal influence. This can be done while engaging in other activities, like

study or laboratory work. The second method requires a short ceremony involving a ritualized act of the sin, in which the character gains an infernal Warring Point. Either activity yields a Confidence Point upon completion.

Characters who do not have a Confidence Score, like grogs or characters with the Low Self-Esteem Flaw, can still gain these Confidence Points, though they cannot do much with them. Their players may spend Confidence Points to perform ceremonial influence or tarnish an Infernal aura. With the storyguide's approval, they may also spend them to give a +1 bonus to certain types of rolls, such as those associated with a strong Personality Trait. For example, if a grog has earned 3 Confidence Points for several seasons of Cruel behavior, he might be allowed to spend those Confidence Points towards an exceptionally cruel act, giving him a +3 bonus to his roll. The number of Confidence Points he may spend toward any one roll should not exceed his score in the associated trait, though.

The sins necessary to activate this form of infernal influence vary depending upon the character's score in the Personality Trait associated with the sin. The greater the value of the trait, the more depraved the act necessary to gain Confidence. Generally speaking, venial sins are sufficient for traits of +3 or less, but scores greater than that usually require a mortal sin, especially if the character has a Major Personality Flaw. Over time, sinful Personality Traits should increase if they are often indulged, but the specifics of how and when these traits change are left for the storyguide and the players to settle.

Note that tarnished auras create an easy way for characters to gain Confidence, since they encourage a particular sin and automatically give characters that trait. Simply spending a season in a tarnished aura is usually sufficient for a character without an appropriate Personality Flaw to earn a Confidence Point, as the character feels compelled to indulge himself in appropriately sinful acts while he is there. He can even claim that "the Devil made him do it" after he repents his actions; the Infernal allows this as it encourages characters to return and sin again.

Chapter Three

The Devil and the Origin of Demons

And when We said to the angels: Make obeisance to Adam, they made obeisance, but Iblis refused. He said: Why should I make obeisance to him whom You have created of dust?

— Qur'an 17:61

The figure of the Devil — the personification of evil — is different according to which teachings are followed. To the Jews, he is a servant of God; to the Christians, he rebelled against God before the creation of Adam; whereas Islam teaches that the Devil rebelled because of the creation of Man. The discussion that follows considers the place of the Devil in all three of these Divine religions, although the concepts are presented as they are commonly understood by the followers of these religions, not necessarily the strict theological viewpoint.

The Jewish Devil

I said: You are gods, and all of you sons of the Most High, Nevertheless you shall die like men, And fall like one of the Princes.

— Psalm 82:6–7

In Rabbinical Judaism, angels have no evil inclination (*yezer ra*), they have only one heart (unlike man, who has a good and an evil *yezer*). They have an absolute incapacity for sin, and therefore it is impossible that the Devil could have once been an angel who rebelled against God and became the embodiment of evil. Not all the angels agreed with God's plans

to create man when he consulted with them, knowing that people would cause war, tell lies, and commit evil, and Satan was the chief of those who protested. He was therefore given the responsibility to accuse man, to doubt his piety, and to put obstacles in his way so that he may fall and sin. He was permitted to act this way by God; Satan is a necessary part of the heavenly hierarchy, and is but a tool of God. He has no private reasons for tempting man, nor special joy in causing his fall. God desires man to be perfect, and Satan accuses and tests man in order that his sincerity may be proved or his fickleness punished. Satan (more properly *ba-Satan*) means "The Adversary," for it is his duty to oppose man, and he rules a group of angels called the *satanim* to assist him in this. It was Satan who tried to kill Moses (Exodus 4:24) and who hardened Pharaoh's heart against him. He also helped the Egyptian sorcerers in their magical contest against Moses and Aaron. Similar incidents litter the Old Testament. For more information on the possibility of Satan and the *satanim* as agents of Divine justice rather than personifications of evil, see Chapter 4: The Infernal Legions, Avengers of Evil.

However, the Jews have a second figure in their demonological (rather than Biblical) teachings, who is often conflated with Satan. Sammael, the Poison Angel, is the personification of evil, the inevitable product of the *sitra achra* (see Chapter 1: The Infernal Realm, The Other Side). He has been equated with the *yezer ra* itself, that inclination towards wickedness which resides in every human. Sammael was weak at the beginning of Creation, so full was it of God's Light, but sent the serpent into the Garden of Eden to tempt Eve, and from this first sin, his power flourished on the

earth. Sammael is the true Devil as he is understood by the Christians, and the fact that they have adopted the name of Satan for their archfiend has contributed to the confusion of the two.

When Adam and Eve were cast out from the Garden of Eden, they wandered in the wilderness. During this exile (which lasted 130 years), Lilith came to Adam and lived as his concubine. According to Jewish lore, Lilith had been created by God as Adam's first wife, formed of clay in the same way as Adam himself. Lilith quarreled with Adam, refusing to be submissive to his will, for she was created as his equal. She fled from Eden and became one of the wives of Sammael. When Eden was lost to Adam, Lilith returned to him and she bore him every day one hundred children, all demons born of their adultery. According to the Jews, this is the origin of demons, born of the *sitra achra* when man sins. They are not fallen angels, for angels cannot rebel against God.

The Christian Devil

So the huge dragon was thrown down — that old serpent called the Devil and Satan, the seducer of the whole world — thrown down to earth, and his angels thrown down along with him.

— Revelation 12:7–9

To Christians, Satan, rather than being the adversary of man, is the adversary of God, and is the name of the chief of the demons and Prince of Hell. Satan is also



called Lucifer ("The Light-giver"), a testament to his origin as an angel of light.

When Satan was numbered among the angels at the beginning of time, he was both excellent in beauty and great in office. However, he fell in love with himself and aspired to take the place of the Creator, committing the first sin, that of pride. Lucifer succeeded in getting a third of the heavenly host to side with him, but failed in his efforts to stir up the others to take part in his attempt to dethrone the Most High. God, knowing of Satan's plan, hurled him and his band from their place in heaven into the bottomless pit. This act simultaneously punished the rebel angels by removing them from the presence of God, and admonished the other angels. The theologian Aelfric propounded in his 11th century *De Initio Creaturae* that Lucifer's rebellion left a gap in the heavenly host, for he had taken his whole angelic choir with him, leaving only nine choirs instead of a perfect ten. This gap threatened the harmony of creation, so God created man as a substitute, so that the saints, coming forth from man, might take the place of the apostates in Heaven.

Lucifer, transformed into Satan through his rebellion, transferred his hatred for God to man, who had been created in the likeness of the one he really despised. He swore to avenge himself, and did so by causing Eve, and thus Adam, to eat of the forbidden fruit. They were thus driven from paradise and robbed of their divine glory, allowing death to enter the world. Satan was punished again for this act; God turned the bottomless pit into the torment of Hell, making it a prison of pain for Satan and his demons. However, Satan had achieved his goal — mankind had fallen from God's grace through his original sin, and thus fell under Satan's power all his life. This miserable state of affairs is only made worse by the unnatural vices of the demons, which sink the human race into a bottomless mire of evil.

The Islamic Devil

*Say: I seek refuge in the Lord of men,
The King of men,
The God of men,
From the evil of the whisperings of the slinking
(Shaitan),
Who whispers into the hearts of men,
From among the jinn and the men.*

— Qur'an 114:1-6

According to Islamic cosmology, the jinn were the first beings to inhabit the earth. They were a race forged by God from the smokeless fire, and they dwelt on earth for eons in peace and tranquility, obedient and doing the bidding of the Lord. But a day came when wickedness and evil deeds increased amongst the jinn, and they ignored the commandments of the Creator and the earth was filled with their iniquity. The Creator decided to put an end to their reign, and sent down a host of angels who waged a terrible war against the jinn. These angels were led by Iblis, who had remained loyal to God although he was also one of the jinn. Iblis was among the most devoted and knowledgeable of God's servants, and he fought the jinn until

he drove them into the islands of the sea and the sides of the mountains.

In gratitude for this deed, Iblis was made lord of the earth, and he became the chief of the angels who now inhabited the world. He became puffed up with pride and deceived himself about his own achievements. However, the reign of Iblis over the world was to end, for God decided to create man to inhabit and people the earth. The angels who were its masters refused to leave it, for they were very content there. They tried to convince the Lord to leave them there to forever praise the name of God, rather than to populate the earth with the sons of man who would fall into the same corruption as the jinn. Nevertheless, God was not swayed by their pleas, and created Adam. He commanded the angels to worship and obey Adam, who had been made in his likeness and filled with his power. Iblis, so full of his pride, refused. Why should he yield his abode to this upstart made of clay, when he was a mighty spirit of the smokeless fire? His pride and envy of Adam were the causes of his fall, and he was burned by God, made ugly, and stripped of what had been granted him, cursed and driven from Heaven to the fire of Hell. Those who followed Iblis suffered the same fate. Iblis, now called Shaitan, swore an oath of revenge, to punish to sons of man who had laid him so low, and he has been doing this ever since.

Iblis took four wives, the demons of prostitution named Lilith, Eisheth Zenunim, Naameh, and Agrat bat Mahlat. By these terrible she-demons he had five sons who are the scourge of mankind — Dasim (with dominion over discord), Al-Awar (debauchery), Sut (lies), Tîr (fatal accidents) and Zalambur (mercantile dishonesty).

The Fall of the Angels

Legends from all three major Divine religions tell of the wickedness of the humans who immediately predated the

The Electors of Hell

At the head of each of the nine orders of demons is an archdemon who directs all who are under him; if any can be considered kings of Hell, it is they. Known to the rabbis as the Maskim, these nine demons, chiefs among the rebellion against God, are seen as the ruling council — the Electors of Hell — who advise the Devil on his works. No game statistics for the Maskim are provided because they do not involve themselves with individual damnation of souls, but instead co-ordinate the execution of grander schemes through the actions of their subordinates. Suffice to say that each has an Infernal Might of 75. These fallen angels transcend the nine orders of demons, although they share characteristics with the demons they rule. The Maskim are:

BEELZEBUB is the Chief of the False Gods. According to Psellos, as an angel he was called Beelzebul (Lord of Heaven), but after the fall he became Beelzebub (Lord of the Dunghill), and he is often depicted as a monstrous fly. Beelzebub is named next to the Devil in terms of power and crime. In the Gospel of Nicodemus, Christ gives Beelzebub dominion in the underworld, during his three days there, in gratitude for permitting Christ, over Satan's objections, to take Adam and the other imprisoned saints to Heaven.

PYTHO is Prince of the Spirits of Deceit, and has lied to prophets and oracles throughout the ages. Pytho is believed to have been the serpent in the Garden of Eden, through whom the Devil corrupted Eve.

BELIAL, Commander of the Vessels of Iniquity, also called Beliar, is mentioned in Deuteronomy, Judges, and I Samuel as the spirit of hatred, deception, and error, and is accorded the title of Prince of Darkness. He serves as Hell's prelate, and has been equated with the Antichrist, and linked with the horrors of Sodom and Gomorrah.

DUMAH, Chief of the Avengers of Evil, is called the Angel of the Silence of Death, and is chief of the myriads of demons in Hell who are charged with the punishment of the souls of sinners. He is reported to be a thousand-eyed angel armed with a fiery rod.

SEMYAZA is Chief of the Deluders, and he is foremost among the unholy Grigori, corrupted by the temptations of flesh. He and his cohorts were responsible for teaching mankind the secrets of Infernal Powers, and he goes by a number of other names, such as Azazel and Uzza.

MERIRIM, Prince of the Powers of the Air, the lord of thunder and lightning in hell, is called the meridian devil, represented by the boiling air of the equator.

ABADDON, of the Furies, is the "angel of the abyss" named in the Book of Revelations (chapter 9, verse 10); at the sounding of the fifth trump he will emerge from Hell and destroy mankind. The Greeks knew him as Apollyon, which like Abaddon, means "The Destroyer."

ASTAROTH, Prince of the Accusing Angels, was once a seraph, and is now a mighty lord of Hell and one of the few who has allowed himself to be invoked on Earth. He manifests as a beautiful angel astride a dragon, carrying a viper in his right hand. He is the Prime Minister of Hell, and is the co-signatory of all diabolic pacts.

ASHMODAI and **LILITH**, the King and Queen of Tempters, share the leadership of the ninth order. Lilith was the concubine of Adam after his expulsion from Eden, and through him she bore the hordes of tempters and evil spirits. Lilith is depicted as a naked woman whose body terminates with a serpent's tail, and is the enemy of infants. Ashmodai (also called Asmodeus) was the eldest of the children of Adam and Lilith, and since then has risen to be leader of the order to which he was born. He takes a form similar to his mother-wife, although winged and terrible in aspect.

Flood, and of how they transgressed the commands of the Creator by sinning and worshipping idols. The Qur'an and the Book of Enoch tell similar stories, of angels who came to the Lord and begged the Creator for the earth to be given to them to inhabit and cultivate, citing the corruption of mankind as proof of their case. The Creator told them that if they had taken man's place in the world they would have been worse even than man; swayed by the passion and lure of materiality, the angels would have committed worse sins than man ever did. Despite this warning, the angels asked for sanction to

dwell amongst mankind and restore them to the worship of God, and this permission was reluctantly given.

However, God's predictions were as infallible as ever. Semyaza and Azazel (or Harut and Marut, in the Qur'an) descended upon the earth with a host called the Watchers (also called Grigori). They mixed with the children of men, and soon sinned and transgressed through temptation by the Devil. They taught mankind the practices of sorcery and warfare, and took mortal wives to father children who were giants, 300 cubits high. When the sinning angels tried to return to Heaven

they were refused admission by five archangels (Michael, Gabriel, Raphael, Uriel, and Suryal) and rebuffed by the Divine light, falling down to earth to become ministers and satellites of the Devil. The children who were born of mortal mothers and angelic fathers were of neither race, but had an intermediate nature, and were called the Nephilim (See *Realms of Power: The Divine*, Chapter 3: Blessed by God). They were not received by man, just as their parents had been refused admission into Heaven, and became the terrestrial demons upon their death (see Chapter 4: The Infernal Legions).

Chapter Four

The Infernal Legions

The whole earth has been corrupted through the works of Azazel: to him ascribe all sin.

— I Enoch 10:12

This chapter describes the nature of demonic existence, the capabilities and weaknesses of such creatures, and their goals and schemes on earth. Any creature with an Infernal Might score may be properly called a demon, although a distinction is usually made between "true demons," which have made a rational choice for evil, and "Infernal creatures" such as Corrupt Beasts, who, devoid of intellect, were made evil rather than choosing to be that way.

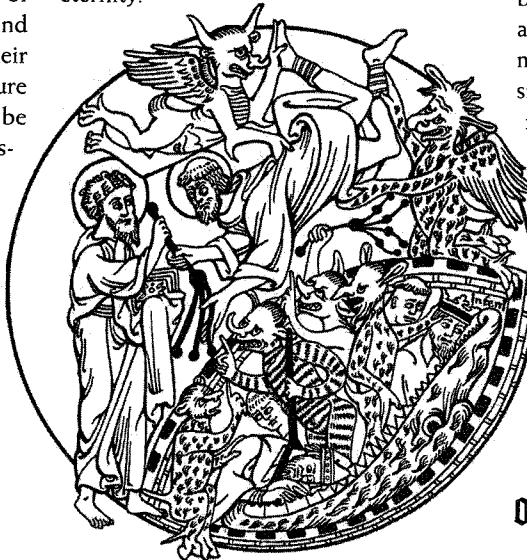
What are Demons?

Put on God's armor, so as to be able to stand against the stratagems of the devil. For we have to struggle not with blood and flesh, but with the angelic rulers, the angelic authorities, the potentates of the darkness of this world, the spirit forces of evil in the heavenly sphere.

— Ephesians 6:11–12

Demons are creatures native to the Infernal realm, although some have their ultimate origins in the mundane realm (infernal ghosts) or even the Divine realm (fallen angels). Demons are not only the tormentors of the spirits of the damned in Hell, but also suffer the torments of hell-fire themselves, in punishment for their rebellion against God. This punishment endures even when they leave the

confines of Hell and roam about on earth. After the Last Judgment they will be never again permitted to leave the confines of Hell, but will be fully imprisoned for all eternity.



Demons do not have a single origin. Some angels — the mightiest princes of evil — joined Lucifer in his original rebellion, and fell into the bottomless pit of Hell with their suzerain. More angels (the Watchers) joined the ranks of the fallen when they cohabited with mankind and were corrupted by the Devil. These two groups of angels are the **celestial demons**: those who once inhabited Heaven but chose to reject it. This is now a closed group — all angels have now made their decision to remain in Heaven. In contrast, the **terrestrial demons** never knew Heaven; they are either infernal ghosts or the progeny of demons. Legends say that after Adam and Eve were cast out from paradise, Adam took the demoness Lilith as a consort, and to this pair were

born many terrestrial demons. Yet more were born to mortal women when the Watchers fell from grace, and even more demons have resulted from copulation between demons, and between demons and humans. Those damned souls who manage to return to Earth to torment sinners are also counted among the terrestrial demons. A further group might be the "Infernal angels," who claim to be angels working in Hell at the command of God, although those who study demonic lore are divided as to whether these beings truly serve God or the Devil. There are no functional differences between any of these groups.

The Spiritual Form of a Demon

When demons fell from the grace of God, they were cast into the mundane world and their formerly pure angelic bodies were infused with mortality. No longer were they solely beings of spirit — eternal and unchanging. Instead, they became beings with a foot in both the spiritual and the material world, and suffered the perils of a mortal form. It is thus possible for a demon to die, something impossible for the angelic race from which they originated. The same rules apply to all the terrestrial demons, who have the same duality of spirit and matter as the celestial demons.

However, demons have several advantages over most of the inhabitants of the world. All demons (except infernal ghosts, see below) may adopt either a spiritual or a physical form, in the former

they are divorced from the effects of time, but they require the latter to interact with the physical world. The spiritual form of demons is so thin and rarefied that it cannot normally be perceived by mankind. It is not just that demons cannot be seen; they are not sensible to vision, hearing, smell, touch, or taste, although Supernatural Abilities such as Second Sight are able to perceive them. Some animals naturally possess this ability, and react strongly to the presence of demons.

The spiritual form of a demon may be likened to invisible smoke, or an odor (though by analogy only; they are not affected by the Form of Auram). It lacks strength to exert force on any physical object; thus, demons cannot manipulate matter while in this form. Objects moving into the same space that a demon occupies push the demon aside, but physical barriers are no hindrance to them. Being composed of spiritual substance rather than elemental matter, spiritual demons are not affected by the centripetal force which keeps dense objects attached to the ground; thus their usual mode of transport is flight, and spiritual demons may travel ten times faster than a human. Spiritual demons cannot acquire wounds by any non-supernatural means, although they do suffer from any wound penalties they have accumulated from magic, or while in physical form (see The Physical Form of a Demon, below). Spiritual demons are restricted to interacting with the things and beings around them through the use of their Powers.

While spiritual, demons are not affected by the passage of time. They do not age, but neither do they recover from injuries they have sustained. They must assume a solid form and wait out the appropriate amount of time if they wish to get rid of physical damage. However, demons in either form are able to regain Might Points. Demons in their spiritual form possess all five modes of sensation of other physical beings, but are also able to sense spiritual beings as if they had the Second Sight Ability, using their Perception + Awareness total. A demon in spiritual form can only be slain by effects that deplete its Infernal Might (such as Perdo Vim spells); once its Might is entirely dissipated it is dead, gone forever.

Its soul enters Hell as one of the damned, never to return to earth.

The Physical Form of a Demon

The majority of demons (celestial and terrestrial demons alike, but not infernal ghosts) can coagulate their substance into a solid form through the manifestation of a Power common to all demons. In this form they are as material and substantial as any other object. This allows the demon to interact with other matter, but also makes it vulnerable to that matter; in this form it can hurt, but also be hurt. Demons assume this form to eat, drink, and fornicate with mankind, all things in which some of them take a great deal of pleasure. This form is also often better than the spiritual form for the temptation of mankind. Only while in this form is a demon subject to time, and so they must assume this form to heal wounds. While physical, demons do not suffer from natural aging, and thus do not die of old age. However, a demon is susceptible to unnatural forms of aging such as spells or Supernatural Powers. The matter that makes up the physical body of the demon does not belong to it, but instead is merely "borrowed" from the universe; demons do not therefore generate Arcane Connections of any sort from these bodies.

Demons can usually only create a single physical body of fixed appearance. Only if they have a Power that enables them to manifest a different form, or shapechange their current one, may they appear differently from the form described.

Demons in physical form can be slain. If attacked physically, with weapons or damage-causing spells, while in its physical form, then they may be killed like any supernatural being, and it is the demon that dies, not just its physical form. The demonic soul heads straight for Hell like all damned souls, to be tortured there for eternity. In this situation, a corpse is left behind, which often contains vis (typically a pawn for every magnitude of Infernal Might). A demon's

Updating the Bestiary

Due to the new rules presented here, some small changes need to be made to the demons presented in Chapter 13 of *Ars Magica Fifth Edition*. Those demons do not necessarily follow the rules for Characteristics presented below, so you may wish to alter them to fit with these rules. Furthermore, each needs to be assigned to one of the nine demonic orders, and given the general characteristics (Personality Traits, Virtues, Flaws, and Powers) of those orders, as well as the Powers shared by all demons. Michael is a Tempter, whose Obsession is Sensitive to Mockery. Bartholomew is a Spirit of Deceit with an Obsession of Avarice. While Polandrus has the shape of a wolf, he is not a Corrupt Beast, for he has true intelligence, which those unfortunates lack. He is instead a Fury, and has the Obsession of Secrecy.

physical form does not possess any special resistance to particular types of damage (for example, fire or disease) unless this is specifically mentioned in the creature's description. However, being wholly artificial, the body has no nutritional needs, and needs not eat or drink (although it does need to breathe).

Demonic Traits

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

— II Corinthians, 11:13–15

All demons share certain traits, to do with their natures and innate corruption. However, each order of demons also shares certain characteristics, including maximum Infernal Might levels, inherent Powers, and consistent Personality Traits. Note that the details given here are intended to assist the storyguide in

Demonic Might

The Infernal Might of the nine demonic orders, and the frequency of different ranks within those orders, are as follows:

ORDER	MIGHT RANGE	MASTERS	LORDS	DUKES	PRINCES
Tempters	5-20	unusual	very unusual	impossible	impossible
Accusers	5-20	unusual	unusual	impossible	impossible
Furies	5-20	uncommon	unusual	very unusual	impossible
Aerial Powers	5-25	uncommon	uncommon	unusual	very unusual
Deluders	5-25	uncommon	uncommon	unusual	very unusual
Avengers of Evil	5-25	common	uncommon	unusual	very unusual
Vessels of Iniquity	5-30	common	uncommon	unusual	unusual
Spirits of Deceit	5-30	common	common	uncommon	unusual
False Gods	5-30	common	common	common	uncommon

The additional Might granted by the titles is given by the following table:

RANK	ADDITIONAL INFERNAL MIGHT	EQUIVALENT REPUTATION SCORE
Master	+5	3
Lord	+10	5
Duke	+15	7
Prince	+20	9

creating demons with which to challenge their players; it is not the intent of these rules to allow players to run demonic characters.

COMMON DEMONIC TRAITS

All demons possess at least 1 point of Infernal Might and may not be affiliated with or belong to any realm other than the Infernal realm.

All demons possess at least one Personality Trait that defines the particular sin that they represent. This Trait can be generic ("Pride"), or specific ("Envy over Hair Color"), and powerful demons tend to have more general Traits.

No demon is capable of displaying any form of virtuous Personality Trait of its own free will, but may be forced to simulate virtue by those that can control them. Specifically, demons cannot display faith, hope, charity, prudence, temperance, fortitude, or justice (see Demons in

the Saga, below). A demon automatically fails personality rolls (ArM5, page 18) if succeeding would make it act in a virtuous manner.

DEMONIC MIGHT

The Infernal Might of a demon is determined by two things: its **order** and its **rank**. All demons are divided up into orders; conventionally there are nine orders, mimicking the nine choirs of angels (see The Infernal Hierarchy, below, for details of these orders). Orders group demons by function but also by Might; those demons who are charged with the corruption of individual humans are weaker than those who have whole nations under their purview. However, there is also a system of rank, in that some demons are made (in order of increasing power) masters, lords, dukes, or princes of their order. Each rank grants an increase in Infernal Might on top of that allocated

by order. (It is also theoretically possible that a demon may be demoted, or even stripped of all rank, and thereby lose Infernal Might.) These two sources of Infernal Might are indistinguishable in play, but the higher ranks are more common in the more powerful orders; it is very rare to find a demon with a low Infernal Might who is also a Prince of Hell.

DEMONIC REPUTATIONS

In addition to order and rank, demons may also have Infernal Reputations. These Reputations are known amongst other demons and amongst infernalists, and represent the perceived power that the demon has in Hell's hierarchy. It is often the case that rank and renown go hand in hand; most powerful demons are known to be powerful. However, sometimes a demon's Reputation may not match his Infernal Might. This may come about through a

number of routes. Demons are creatures of deceit, and the power that they claim to have might bear no resemblance to that which they actually possess. Reputations tend to change over time at a different rate from the demon's actual power; a celestial demon who was an important figure in the rebellion against God might have a great Reputation, because demons have long memories, but actually have little rank in Hell. Alternatively, a demon might deliberately avoid gaining a Reputation so that it may go about its business with the subtlety engendered by anonymity. Many celestial demons claim titles related to the angelic choir to which they first belonged (see *Realms of Power: The Divine*, Chapter 2: Heaven and Earth).

In addition to the usual rules for Reputations (ArM5, pages 18–19), the score in an Infernal Reputation affects the summoning of a demon by an infernalist (see Chapter 11: Ars Goetia, Summoning). The Hierarchy score of a demon is the highest of any Infernal Reputations it has, including the equivalent Reputation score for any rank the demon possesses. Thus, a demon with the rank of Lord (equivalent to a Reputation of 5) and an Infernal Reputation at 3 has a Hierarchy score of 5.

DEMONIC CHARACTERISTICS

Demons have lost the state of pure intelligence possessed by the angels, and instead are shackled by their intellect, and forced to resort to reason rather than wisdom. Demons therefore tend to have physical Characteristics (Strength, Stamina, Dexterity, and Quickness) which are higher than their mental ones (Intelligence, Perception, Presence, and Communication). The more powerful a demon, the more the more disproportionate its physical Characteristics are to its mental ones, and powerful demons are not necessarily smarter than their weaker cohorts. Demons have a number of Characteristic points with which to buy physical Characteristics equal to their Infernal Might. Negative points may also be taken to gain an equal number of positive points, but the minimum value for any physical Characteristic is equal to the

Example Infernal Reputations

REPUTATION	EXAMPLE
0 – 1	Tempter of Virgins, Demon of Medicinal Herbs, Finder of Lost Objects, Servant of Lilith
2 – 3	Herald of Prince Astaroth, Baron of the Choir of Potentates, Captain of 7 Hell Legions, Knower of Things Past
4 – 5	Lucifer's Secretary, Marquis of the Choir of Ofanim, Count of the Choir of Seraphim, Commander of 31 Legions of Hell, Demon of Sciences
6 – 7	General of Hell's Legions, Lucifer's Standard Bearer, Duke of the Choir of Angels, Co-Signatory of Pacts
8 – 9	Prime Minister of Hell, King of the North, Prince of the Choir of Thrones, Demon of France

demon's (Infernal Might / 5) – 10. There is no maximum Characteristic score for a demon, and no Virtue or Flaw is needed for extreme Characteristics. Use the Art Advancement Table (ArM5, page 32) to determine the cost of Characteristics above +3. Non-physical Characteristics are normally bought with up to 7 points, although particularly powerful demons have more than 7 points to spend in these four Characteristics.

Demon Physical Characteristics points:
Infernal Might

Demon Mental Characteristics points:
0 – 7 (possibly more for powerful demons)

**Demon Minimum Physical
Characteristic Score: (Infernal Might /
5) – 10**

Demonic Size is determined by the physical form of the demon, and is not always associated with the power of the demon; it is more likely to represent its role in corrupting or tormenting humanity.

DEMONIC POWERS

All demons have the following Powers:

Coagulation, 1 point per 10 Might (or fraction), Init –1, Corpus: This Power allows demons manufacture a solid body

from the ambient, unformed matter of the universe. They may only take a single specific form with this Power (the one described under Appearance in the demon's statistics) unless they have another Power that allows them to alter it. Manifesting a physical form takes a round for every point of Infernal Might possessed by the demon; those with a high Infernal Might have more power to collect and force into solid form. The demon can end this effect at any time, allowing its body to become finer and more rarefied, and return to its natural state. Dissolution of the solid form is almost instantaneous, taking only a round of concentration from the demon, although this concentration may be disrupted (use the rules for Concentration, ArM5, page 82).

The game statistics of a demon do not change regardless of whether it is in its physical or spiritual form, although a demon in spiritual form may not use its physical Characteristics. This Power may not be a Corpus effect if the demon's body is naturally of a different substance, such as composed of elemental matter, or in the shape of an animal. Demons in Christian lands are forced to abandon their coagulated form on Holy Saturday (see Religious Limitations on Demons, below).

Obsession, 1–3 points, Init –5, Vim: Every demon possesses a particular sin — called its Obsession Trait — which it may attempt to impose upon a mortal whenever the mortal indulges in a venial sin. A demon can only use this Power when

there is a chink in the armor of virtue; that is, when a person is indulging in sinful thoughts or deeds. At such moments, the demon can impose its Obsession Trait, if it penetrates Magic Resistance. The victim is assailed with sinful thoughts, and acquires a Personality Trait to represent these thoughts, with a score equal to the number of Might Points spent by the demon (maximum of 3). When the victim is next presented with the opportunity to act on the Obsession Trait, the victim's player must make a simple roll and add the Obsession Trait; the result must be lower than a simple roll + any other suitable opposed Personality Trait to successfully resist the impulses. (A second trait which is similar to the imposed trait may act as a penalty instead). If the Obsession roll fails, then the demon's Power has failed and the Obsession Trait is lost. If the Obsession roll is higher, the victim gives in to sin, permanently acquiring the Obsession Trait at +1 (or increases it by one if he already possesses it). Any further succumbing to this trait counts as sinful, rather than as an action forced by a demon.

Each demon can inflict only certain traits, representing its particular role in the corruption of mankind; these are listed under the creature's Powers. Due to its low initiative, it is unusual for demons to use this Power when in physical combat.

Envisioning, 1 or 5 points, Init +0, Mentem: This Power allows a demon to appear in the dreams of a sleeping target (in which case it costs 1 point), or make the target experience a waking dream or vision (in which case it costs 5 points). A demon cannot instantly make substantial changes to a dream, but instead gradually twists it to take on a darker and frightening tone, and can speak through any figure from the victim's subconscious. A waking dream is more obvious; the victim suffers an immediate and powerful hallucination of whatever the demon desires. This may be so frightening that the victim is stunned for a round, and must make a Brave Personality roll against an Ease Factor of 9 or have an extreme reaction, such as retching, convulsions, or abject terror. This is the only way in which a spiritual demon can communicate with mortals.

Example of Obsession

Bartholomew (ArM5, page 197) has the Obsession Trait of Avarice. He sees a nun collecting alms for an orphanage and bumps into her deliberately on the street. The nun's flash of anger over his apparent clumsiness gives Bartholomew the doorway he needs, and he imposes the trait upon her, spending three points from his Might Pool. When the nun is counting her pennies later that day, she has an opportunity to act on the demonically induced greed, so is forced to make an Avarice personality roll. She rolls a 5, +3 for the Obsession Trait, for a total of 8. Her opposing die roll is only a 6, but she also has the Generous Personality Trait, for a total of 9. She resists the impulse to steal, and resolves

to pray harder, shocked that she even considered such an act.

The next day, Bartholomew observes a reeve fleeing his lord of taxes, and imposes his Avarice trait on him, again spending three points. The reeve is immediately presented with the opportunity to be even more larcenous, so must make a roll. He rolls 3 and adds the Obsession Trait of +3 for a total of 6. The opposing die roll, a 6, is penalized by the reeve's own Greedy Personality Trait of +1, and so the reeve steals even more money from his lord than he was intending. The reeve's Greedy trait increases to +2, and Bartholomew makes a note to return here again soon.

Many (but not all) demons also have the following Power:

Possession, variable points, Init +2, Mentem: To possess a human, the demon may expend any number of points from its Might Pool to create a Possession Might Pool; these points actually enter the possessed creature and are not be regenerated by the demon until the possession is ended. The more of its Might it expends to use this Power, the more the demon can do with its host (also called an *energumen*), but the weaker the Penetration. If the target's resistance is overcome by this Power, the victim is possessed by the demon, and falls under its direct control. If the demon uses all of its current Might Pool in a possession then its spiritual form effectively enters the victim and resides within (forcing the loss of any physical form). Alternatively, a demon may divide its consciousness by only placing a portion of its Might within a victim, allowing the possessing part of it act independently from the rest (which remains in spiritual or physical form). In this situation, the separate parts of the demon's consciousness may only communicate information learned since the split when they are within sight of each other; otherwise, they should be considered independent copies of the demon's mind.

The demon may use any of its Powers that it has sufficient points in its Possession

Might Pool to use, but these points do not regenerate until the possession ends. The demon may choose to extend its power over its host to give it Magic Resistance equal to the Possession Might; if it does so, then the host is excluded from wards against supernatural beings just as if it were the demon itself. The same is true if the host is currently under the effects of one of the demon's Powers. In all other situations, the demon can "hide" within the host, and walk through such wards with impunity.

If the demon attempts to force the victim to act contrary to his nature, or to use any of the energumen's own Supernatural Powers, the demon must spend points from its Possession Might Pool. A Supernatural Power (including spellcasting) requires 1 Might Point per magnitude (for a spell or similar effect); 1 Might Point per point of a Supernatural Ability (such as Entrancement); or Might Points equal to the Might Points expended by the energumen. A questionable action which is contrary to the nature of the host requires the demon to exceed the possessed being's Personality Trait roll on a stress die + Might Points spent. The storyguide may give a modifier to the Personality Trait roll based on the nature of the command. Over time, exercise of the demon's Obsession Power on the host may result in a reduced resistance to such



questionable actions. Note that use of a Supernatural Power might also be contrary to the victim's nature, in which case both costs must be met.

Once the Possession Might Pool placed into the victim reaches zero, the possession ends. Note that a being can be possessed with as little as 1 Might Point, as long as the demon does not wish to do too much with its host. Furthermore, a demon may possess more than one host simultaneously, and can direct each independently. Vim spells may be used on the energumen to target the demon rather than the host; these must overcome the demon's Infernal Might in the usual way, but drain the Possession Might Pool, not the Infernal Might (see Chapter 12: Black Magic, Demon Hunting).

DEMONS AND MAGIC

Hermetic magic cannot pierce any deception produced by a demon, although other varieties of Supernatural

Powers (particularly Divine Powers) may well be able to do so. A demon's lie is not detected with *Frosty Breath of the Spoken Lie*, a demonic illusion does not show up as false with *Discern the Images of Truth and Falsehood*, and a shape-changed demon appears to be a mundane creature if *Sight of the True Form* is used. Even if a magus casts a spell of compulsion on a demon, he cannot force it to tell the truth. This "protection" from truth-revealing magics need not involve an active deception on behalf of the demon; the presence of a demon's Infernal Might is invisible to Hermetic magic, as is the stench of Hell in their Infernal Powers. However, only Infernal Powers used by demons are immune to detection; use of Infernal Powers by humans may be detected with Hermetic magic.

The Ease Factor for the Second Sight Ability to detect naturally invisible things (such as spirits) is normally 9. However, the sheer deceptiveness of demons is such that this Ease Factor is increased by the magnitude of their Might. If this Ability derives from non-Divine sources, then it may not pierce illusions created by demons at all; in the case of Second Sight of a Divine origin, use the normal Ease Factor of 6 + magnitude of Might to pierce these deceptions.

A Hermetic magus must be able to sense his target to affect it (ArM5, page 80; Limit of Arcane Connections), and a demon in its spiritual form cannot be sensed through mundane means, nor may it be sensed through Hermetic magic due to its inherent deceptiveness. If a spiritual demon can be tricked into using its Supernatural Powers (and a magus is able to detect the Power's effect without the use of Hermetic magic) then he can target the demon with his spells. Otherwise, he must rely on other resources such as Second Sight, Sense Holiness and Unholiness, or Divine Powers (his own or another's) to reveal the demon.

Demons can be warded off by the Form listed next to their Infernal Might, and, if in physical form, may be affected by magics corresponding to that Form. Thus, in addition to the Rego Vim spell *Ward Against Demons*, which affects all demons, there is a Rego Animal *Ward Against Animal Demons*, a Rego Aquam *Ward Against Water Demons*, and so forth. Demons

are mostly intelligent beings and may also be targeted by Mentem spells.

The Infernal Might of a demon may be manipulated with the Art of Vim. Demons may be attacked with Perdo Vim spells such as *Demon's Eternal Oblivion* (or its non-Hermetic equivalents) in either form, assuming the target has been sensed. The Infernal Might of the demon is reduced by a successful casting of this spell, and the demon also loses any Might Pool points that exceed its reduced Infernal Might. As the demon's Infernal Might is reduced, subsequent Perdo Vim spells penetrate more easily, and have greater effect. The demon's body is actually eroded using these magics, and a demon that is reduced to an Infernal Might of zero is destroyed, leaving behind no corpse (and thus no vis). Demons in either spiritual or physical form may be attacked with these spells and the result is the same.

All demons are entirely immune to magic that would cause them to act in a contrary way to their Personality Traits.

Demons may be summoned and compelled by Hermetic magic, although the Oath of Hermes specifically forbids it. Knowing a spell that will either summon or compel a demon is grounds for expulsion from the Order and a Wizard's March (see Chapter 12: Black Magic).

DEMONIC WEAKNESSES

All demons are vulnerable to expressions of God's power, whether these are the sacraments of a faith, prayers from devout followers, or the relics of saints. Relics, as supremely holy items, are anathema to demons. They all have a Power called *Scourging the Infernal*, which means that they radiate an aura over an area with a radius equal to their Divine Might (i.e., their Faith score multiplied by ten) in feet. Demons may only enter this aura if their Infernal Might exceeds the Divine Might, and even if they manage to be within this aura, they take a number of points of damage equal to the relic's Divine Might each round, burnt by the holy fire which emanates from the relic (this damage may be soaked as normal). For more information on relics, see *Realms of Power: The Divine*, page 43. A character who has a focus for

Religious Limitations on Demons

In Christian lands, all demons are forced to abandon their physical form at dawn on Holy Saturday (the day between Good Friday and Easter Day); furthermore, no demon may spend Might Points from this point until dusk on Easter Day. This is a reminder of Christ's victory over Satan and subsequent descent into Hell to bring the good news to the souls trapped there.

For Jewish families, if all sins committed in the past year by the adults of the household are atoned and forgiven in the five days between the holy days of Yom Kippur and Sukkot (in September–October), then all demons who are currently affecting their family must flee the household and not return for a year.

No demon can use any Infernal Might to directly affect a Muslim who has completed the *hajj* (pilgrimage to Mecca) within the last year. The *hajj* must be properly and devoutly performed to grant this immunity.

her prayers (such as a rosary, a phylactery, or so forth) and who successfully invokes God's aid to defeat a demon (see *Realms of Power: The Divine*, page 41) gains twice the usual bonus. Any object which is an intrinsic part of Divine worship, but not actually a relic in its own right (such as a church bible, the Host, the scrolls of the Torah) is a Vulnerability (see below) of all demons.

All demons have an additional, individual weakness. These may place limits on what a demon can and cannot do (in any form), or it might cause wounds in some circumstances, in which case only the physical form is affected. A character with Infernal Lore who has had some prior exposure to knowledge about a given demon (for example, through study of a catalog of demons) may make a roll determine whether he has learned that demon's weakness; this is an Intelligence + Infernal Lore roll against an Ease Factor of 9 + (Might / 5). Subtract 3 from the Ease Factor if the demon is a member of a family, for all members of a family share the

same weakness. Failure indicates that the character does not know the weakness of this demon, but can make another attempt to discover it once his score in Infernal Lore increases.

Weaknesses should be chosen from the following list:

ABHORRENT MATERIAL/CIRCUMSTANCE:

The demon cannot abide a particular type of object or substance, or a particular circumstance. This may be a common material such as light, salt, or garlic (for weak demons); or a reasonably uncommon, such as iron horseshoes, objects that have been given names, or charms made of rowan wood, for the more powerful demons. The material or circumstance inflicts no actual damage, but should such a thing come into the demon's presence, the demon must flee, or else spend a Confidence Point to remain for two minutes. If it is unable to do either, then a brave or foolhardy soul may be able to strike a bargain with the demon using the advantage he has gained. A demon in the presence of its Abhorrent Material or Circumstance cannot regain spent Might Points. This weakness affects demons in both spiritual and physical form, but demons possessing a human are more resistant to their weaknesses, and may make a Stamina roll against an Ease Factor of 6 to remain in the presence of the abhorred material. If the roll is failed, the demon must either make its host flee, or if this is not possible, end the possession and flee itself.

COMPULSIVENESS: The demon is compelled to enumerate randomly scattered objects; if, for example, a jar of beans is strewn in the path of this demon, it must count every one before it can proceed. The objects must be purposefully scattered in sight of the demon to hinder it.

ORDERING: The demon has no power over anything that is sealed, counted, measured, or tied up. It cannot open sealed vessels, steal grain from a bushel (although it can falsify the weighing in the first place), and so forth. Many demons in Jewish lore have this limitation.

PROTECTED GROUP: The demon cannot act directly against a particular, reasonably common, group of people. It may not be able to affect children, or men with

beards, or female Muslims. None of its Supernatural Powers work on this group, and if they face it in combat, it can only defend itself. A person who is not a member of the protected group is safe from the demon if he remains within a defined group of at least nine others who are protected from the demon. Likewise, two vulnerable people can hide within a group with a total size of twenty, and so forth.

RUNNING WATER: The demon cannot cross running water. This must be fresh water deriving directly from within the earth — spilled water from a jar will not hinder it.

VULNERABILITY: A certain substance (see Abhorrent Material for appropriate examples) causes a Light Wound to the demon merely by touch. The more powerful the demon, the rarer this substance should be. Any weapons made of the material to which the demon is vulnerable inflict a Light Wound to the demon on a successful attack in addition to any damage inflicted as a result of the attack, even if the demon's soak absorbs all the other damage. Light is a common Vulnerability of weak demons.

True Names

Demons, like angels, have secret names that act as a mystical connection to their spiritual essence. Names such as Adramelech, Nithael, and Polandrus are just demons' common names; these secret names require a special formula of strange incantations and gestures that takes only a few moments to recite, but is very difficult to learn. These unusual rituals are called True Names.

Since angels and demons don't have physical bodies, True Names are the only form of Arcane Connection to them that magi, infernalists, or other characters can obtain. This makes True Names very valuable to those who wish to summon demons, as well as those who wish to destroy them, since they are of indefinite duration and give a character a +5 bonus to the Penetration Multiplier when penetrating an Infernal creature's Magic Resistance.

There are many grimoires found throughout Mythic Europe that describe

the True Names of demons, and characters can also learn True Names from other characters versed in the powers of the Infernal realm. To represent this knowledge, characters can convert experience in Infernal Lore into spell-like abilities, each one called "True Name of (Being)." Each True Name costs 5 experience points, and these points can come from Practice, Exposure, or Adventure, or from any Advancement Total entirely dedicated to Infernal Lore. You can spend experience towards multiple True Names in one season, and you always receive 1 free experience point in Infernal Lore whenever a character learns a demon's True Name completely.

Example: Moratamis of Guernicus has found a book on Infernal Lore, which includes instructions for summoning Gaap, a Demon Prince. Suspecting that she will encounter this demon one day, she studies the book for a season, gaining 8 experience points in Infernal Lore, and Erik (her player) decides that she will spend 5 of these points on learning to recite Gaap's True Name. The rest go into her Infernal Lore score, Erik increases her Infernal Lore by 4 experience points (3 remaining points, +1 for learning a True Name), and writes "True Name of Gaap" on her character sheet. If Moratamis encounters Gaap, she will be prepared.

Some magi who have been initiated into special Hermetic secrets understand how to use formulas called *synthemata* (see *The Mysteries Revised Edition*, Chapter 9: Theurgy), which are similar to True Names but not exactly the same. A magus who is seeking a *synthemata* for a being whose True Name he knows may use that True Name as an Arcane Connection when researching the *synthemata* in the lab, and may add five to his total when he attempts to intuit or research the demon's *synthemata* through non-Hermetic means.

DEMONS AND FREE WILL

All demons possess free will as an essential part of their nature, but they have already made the choice for evil (or, as Judaism would have it, are doing God's will by being evil). Because demons are dominated by their evil inclinations, they always act according to their selfish and wicked impulses. Demons are wholly

corrupt, so the free choices they make are also wholly corrupt.

Confidence is an aspect of free will, representing the ability of demons to put aside their base impulses and act in a rational manner. Not all demons have Confidence, so some demons are incapable of acting against the dictates of their passions.

For more information on the personalities of demons, see Using Demons in the Saga, below.

DEMONS, AURAS, AND REGIONES

A demon's Might Pool usually refreshes at a constant rate such that that



The Demonic Orders

Each of the nine orders described below has a number of different names, depending upon the language of the source. The names given below are translations of the Latin terms, but each order also has a Hebrew name.

FALSE GODS: Pseudothei (singular pseudotheus, Latinized Greek); Teraphim (singular teraph, Hebrew for "Obscenities")

SPIRITS OF DECEIT: Spiritus mendaciorum (singular and plural, Latin); Sheqerim (singular sheqer, Hebrew for "speakers of falsehoods")

Vessels of Iniquity: Vasa iniquitatis (singular vas iniquitatis, Latin); Rephaim (singular rephah, Hebrew for "weakeners")

AVENGERS OF EVIL: Ultiores scelerum (singular ultor scelerum, Latin); Malakim Habbalah (singular malakhe habbalah, Hebrew for "angels of punishment")

DELUDEES: Praestigiatores (singular praestigiator, Latin); Memunim (singular memuneh, Hebrew for "appointed ones"); also called the Juggling Impostors

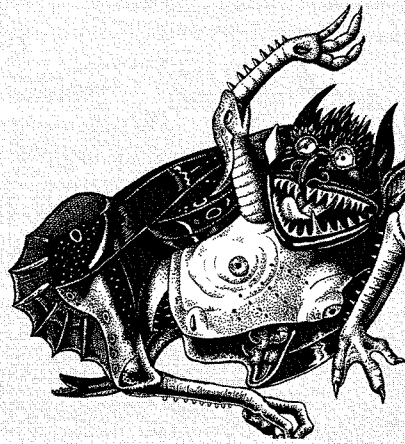
AERIAL POWERS: Potestates aeriae (singular potestas aeriae, Latin);

Gibborim (singular gibboreh, Hebrew for "mighty ones")

FURIES: Furiae (singular furia, Latin); Enim (singular eneh, Hebrew for "terrors")

ACCUSERS: Criminatores (singular criminator, Latin); Mastinim (singular mastin, Hebrew for "accusers")

TEMPTERS: Tentatores (singular tentator, Latin); Maligenii (singular maligenius, Latin for "evil spirits"); Shedim (singular shedeh, Hebrew for "demonic spirits"); Kakodaemones (singular kakodaemon, Greek for "filthy spirits")



all Might is restored in a day, i.e., at a rate of Infernal Might / 24 points per hour. In an Infernal aura or regione, however, Infernal creatures recover spent Might Points more quickly, at the following faster rate:

Number of hours to restore all Might in Infernal aura: $24 - (2 \times \text{Infernal Aura})$

Might Points restored per hour in Infernal aura: $\text{Infernal Might} / \text{number of hours}$

Thus, a demon with an Infernal Might of 25 resting in an Infernal aura of 6 regains 25 points in 12 hours (approximately two points an hour), which is twice as fast as usual.

A demon cannot regenerate any Might at all in a Divine aura. In all other auras they refresh their Might at the usual rate.

The Infernal Hierarchy

Disgrace upon you, Azazel! For Abraham's lot is in heaven, but yours is upon the earth. Because you have chosen and loved this for the dwelling place of your uncleanness, therefore the Eternal Mighty Lord made you to be a dweller upon the earth, and through you every evil spirit of lies, and through you wrath and trials for the generations of ungodly men; for God, the Eternal Mighty One, has not permitted that the bodies of the righteous should be in your hand, in order that thereby the life of the righteous and the destruction of the unclean may be assured.

— Apocalypse of Abraham, chapter 13

Some scholars divide the fallen angels into orders that mirror the nine angelic choirs from which they originat-

Infernal Ghosts

Sometimes, when a human's soul joins the damned in Hell, its spirit is allowed to roam the earth as an Infernal ghost. This is due to a special arrangement with Hell, usually with the agreement that the ghost gain more souls in exchange for the ghost's own. However, the ghost does not escape the fires of torment; its soul remains in a state of perpetual punishment and the ghost feels the pain of it even on earth. The distraction of earthly matters is a tiny relief compared to the magnitude of eternal torment, but it is a relief nevertheless.

Infernal ghosts retain their memories of their lives as humans, and they retain their passions, although they can only act on the sinful ones. These evil spirits are members of an order just like any other demon, and have Powers in common with those orders. The role that the ghost takes on earth determines the order to which it belongs: angry ghosts driven to chaos become Furies, tormenting ghosts wanting revenge become Accusers, and Tempters are trapped souls who bewail their fate. Infernal ghosts should be designed like any other demon, except that they have no Power of Coagulation, and as such, they do not have any physical statistics.

STORY

A wicked enemy defeated by the characters is returned to earth as an Infernal ghost. He desires revenge, but has been charged by his demonic master with the corruption of the magi who sent him to his doom. Reconciling these two missions will be hard for a creature that lacks self-control and obedience.

ed. Others claim that all demons originated from a tenth order of angels, which fell in its entirety. Still others say there are more (or fewer) orders, or no orders,

or orders which have different names and functions. Naturally, the only beings who can sort out this mess of human demonology are the demons themselves. However, every demon asked tells a different story, and no one who would ask is equipped to know a truth from a falsehood when spoken by a demon. The consequence is that there might be individuals or groups of demons who do not fit into the hierarchy detailed below, and a storyguide should never feel constrained by it.

Each of the nine orders listed below has a name derived from Jewish lore and from Christian teaching, and fulfills a specific function in the corruption of man. Each order has certain features in common, such as Personality Traits and Powers (which are listed below), but each individual demon also has features that are unique to it. Furthermore, some of these orders may contain "families" of demons who share traits with each other and with the order as a whole.

False Gods

Then the Devil took Jesus to a very high mountain and showed him all the kingdoms of the world in all their greatness, "All this I will give you," the Devil said, "if you will kneel down and worship me."

— Gospel of Matthew 4:8–9

The False Gods usurp the name of God by requiring worship, sacrifice, and adoration. They encourage mankind to break the basic and most important tenet of the Christians, Jews, and the Muslims — Thou shalt have no other god but Me. It is a hotly contested point among magi just how many of the pagan gods were actually demons of this order, and for that matter, which ones.

These demons appear in a physical form that is pleasing to the eye, in human shapes designed to put their viewers at ease; thus they are often handsome, beautiful, or kingly. They are always accompanied with an animal when they manifest; this is not a separate being, but actually part of the physical form.

False Gods

Infernal Might: not more than 30
Ranks: Master, Lord, and Duke are commonplace, Prince is uncommon

Personality Traits: Proud +6

Powers

Shroud the Stench of the Pit, variable points, Init +3, Vim: This Power may be used in two manners, both of which affect the expression of other Supernatural Powers. First, the demon can conceal the Infernal nature of any other Supernatural Power, making it appear to be magical or faerie instead. This Power is used on an overt expression of a Power, to prevent spells from recognizing it as Infernal in origin. Secondly, it may be used on more subtle Powers to remove all stench of the supernatural, making them appear wholly mundane. This Power costs Might Points equal to the original cost of the Power being concealed, or Might Points equal to the magnitude of the Infernal effect if it does not cost Might

to use. This power lasts for as long as the Power it is masking.

The Wealth of Nations, 3 points, Init 0, Terram: The demon can summon riches, each use of this Power can create wealth equivalent to up to pound of gold for every point of Infernal Might possessed by the demon. This wealth can be of any form — gold, gems, rich tapestries, ivory, etc. — but it always has intrinsic value, rather than being valuable because of its utility (a roomful of grain, for example). This wealth is not created, it is instead summoned from somewhere else, chosen by the demon, usually for the greatest corrupting effect. This might be a royal treasury on the other side of Europe or the purse of a man standing nearby.

His Master's Voice, variable points, Init +1, Vim: The demon can summon other demons or corrupt beasts to its current location. This costs one Might Point for every point of Infernal Might of the being summoned, so is used sparingly. The demon has no control over the demon he has summoned.



STORIES

- False Gods love to gather cults about them, particularly when they consist of worshipers who are not aware of the true corrupt nature of their religion. A False God without a worshiper is like a dog without a tail. So when the characters discover one of these demons haunting a deserted locality, devoid of humans, let alone cultists, they should become suspicious — and rightly so!
- The characters come into possession of some material wealth created using a False God's Wealth of Nations Power. How can they explain this away when the original owner of the goods recognizes his own possessions?

Spirits of Deceit

... And the spirit said, "I will go forth, and I will be a lying spirit in the mouth of all his prophets." The Lord said, "Go and deceive him. You will succeed."

— I Kings 22:22

The Spirits of Deceit are the embodiment of lies. Although all demons are liars, this order is the source of all lies. More particularly, they propagate the sins of the wolf, the malicious sins which all involve the abuse of the specifically human faculty of reason. These include the so-called "simple frauds," which betray the confidence of humanity in general, and the "complex frauds," which betray the confidence of those who had special reason to trust. Thus, these demons promote thievery, hypocrisy, forgery, seduction, and evil counsel (all simple frauds) as well as treason, oath-breaking, heresy, and willful treachery (complex frauds). They have been accused of deluding men through divinations and predictions, and being the voices of pagan oracles. It is certainly true that they are more gifted at prophecy than



other demons; however, they are also the most gifted liars, to the eternal frustration of those who would compel them.

The Spirits of Deceit take the forms of serpents or dragons, often with human

features, such as faces or arms. However, they are also the most skilled shapeshifters among all the demons, and few see them in their true forms.

Spirits of Deceit

Infernal Might: not more than 30

Ranks: Master and Lord are commonplace, Duke is uncommon, Prince is unusual

Personality Traits: Trustworthy -5, Deceitful +6

Powers

Change Form, 0 points, Init 0, Corpus or Animal: These demons can change the shape of their manifestation at will, to whatever human or animal form they desire. Weak demons (Might 1-20) are limited to changing form into one type of creature (any human male form, any bird form, or any hoofed animal form, for example), but more powerful demons may adopt any shape. The Size of the altered form is limited to whatever is natural for the species, so a demon taking adult human form must be between Size -2 and +2. This transformation is not akin to a magical spell; it is a direct manipulation of the matter that makes up the demon's body, and, consequently, physi-

cal attacks from a shapechanged demon are not stopped by Magic Resistance.

Trust of the Innocent, 1 point, Init -1, Mentem: The target of this effect loses all judgment and believes a specific lie (as long as it is passable) until presented with evidence to the contrary. An Intelligence roll against an Ease Factor of 6 is allowed to resist the effect.

Forked Tongue of the Serpent, 3 points, Init -1, Mentem: The target believes any lie, no matter how preposterous, until he relates that lie to someone else. At this point he realizes how ridiculous the falsehood sounds, and the demonic Power is broken. An Intelligence roll against an Ease Factor of 9 also reveals the lie to be false, with the first roll allowed an hour after the effect was used, and further rolls permitted once every subsequent hour.

The Serpent's Oracle, 2 points, Init -3, Vim: The demon can duplicate the effects of any Intellego spell for the cost of 2 Might Points. It may also gain a

morsel of future knowledge, understanding the most immediate consequences of any one specific action.

STORIES

- The youngest son of a nobleman begins to spout prophecies that presage evil things for his father's enemies. As these prophecies come true, people begin to consider the child a miracle worker, and the Spirit of Deceit that is the cause of his foresight (and the success of those predictions) rubs its hands in glee.
- A member of this Order has convinced a faerie court that it owes a tithe (called the *teind*) of one mortal soul to Hell every seven years. Six years have passed since the *teind* was last paid, and the faeries are seeking a victim.

Vessels of Iniquity

Simeon and Levi are brethren, Vessels of iniquity are in their habitations. I will not join in their secret talks, nor will I take part in their meetings, for they killed men in anger and he crippled bulls for sport. A curse be on their anger, because it is so fierce, and on their fury, because it is so cruel...

— Genesis 49:5-7

The Vessels of Iniquity are the inventors of all evil things and all wicked arts; all malice and deformity proceed from them. They have little interest in the petty sin or the minor crime; they are the embodiments of the vices considered the most heinous by man — hatred, cruelty, debauchery, and every negative emotion extrapolated to its most extreme. For example, the vice of lust is too simple

for one of these mighty powers, which instead might represent the all-embracing, obsessive lust that consumes the soul and destroys lives. Similarly, anger is too narrow in its scope; instead, a Vessel of Iniquity might embody the mass hysteria which produces riots of destruction. Their natural forms have no true shape, but are inchoate matter bearing the substantial form of their chosen sin. The appearance of such forms has been known to drive men insane (thus they have a special variety of the Coagulate Power, see insert). However, they can cloak themselves in human form as they wish.

Every Vessel has a particular emotion or vice which is their specific province, and their appearances on earth are targeted at promulgating that sin in mortal beings.

Avengers of Evil

No doom is ever executed on the world, whether of annihilation or any other chastisement, without the destroying angel in the midst of the visitation.

— Zohar I, 63a

The Avengers of Evil also call themselves the Angels of Punishment, and it is their task (or so they say) to inflict punishment on sinners in both this world and the next. They claim that they work for God; the rabbinical writers claim that they are truly angels rather than demons, and serve the Devil in the punishment of the wicked with the permission of God. They fulfill their duties with a grim determination, showing no pleasure in the punishment and torture of mortal souls. The danger is that those who have suffered by their

Vessels of Iniquity

Infernal Might: not more than 30

Ranks: Master is commonplace, Lord is uncommon, Duke and Prince are unusual

Personality Traits: Hateful +6, Depraved +6

Powers

Form of Wickedness, 1 point per 10 Might, Init 0, Mentem: This Power is a special variety of the Coagulation Power, and it replaces that Power for this order of demons. The demon assumes a physical form that has no shape or dimension, or other accidents of form; even though it is composed of matter, it is pure sin made visible to mankind. This form is indescribable, and provokes an extreme response in viewers, who indulge in the sin until they drop from exhaustion. The ten closest people to the demon when it uses this Power, should they have insufficient Magic Resistance, succumb to the sin that the demon represents. A Stamina stress roll against an Ease Factor of 6 is needed every hour; a failure means the loss of a Fatigue level, while a success ends the Power's hold. The Power also ends if the victim falls unconscious. A botch indicates temporary insanity, and imposes a Minor Personality Flaw appropriate to the sin. This form can be main-

tained for only one round, after which time the demon must take spiritual form or human form (using the Form of Man Power, below).

Form of Man, 0 points, Init 0, Corpus: After assuming physical form (see Form of Wickedness, above), the demon can shapeshift to the form of any human being. If it chooses a specific human being, the demon must have seen that person to mimic her successfully. The demon can assume spiritual form directly from human form, dissolving the matter in the same manner as described under Coagulation.

Contagious Obsession, 1 point per victim, Init 0, Mentem: Any human who succumbs to the Obsession Power of a Vessel of Iniquity becomes a carrier of that Power, and can pass it on to anyone who becomes a victim of their sin. Obsession is resolved in the usual way, except that if the target fails his personality roll, he becomes contagious. Any other person who suffers as a result of his new personality trait must himself make a resistance roll against the initial Obsession Personality Trait, or succumb himself (and become a carrier himself). Thus, a man inflicted with Wrath by a demon infects his wife when he lashes

out at her for burning his dinner; she then inflicts her neighbors with Wrath when they come to complain about the noise, and so on. For every victim who comes under the sway of the Obsession, the demon loses a point from its Might Pool, no matter how far away it is from the victim. When the demon has no Might Pool left, the obsession ceases to be contagious, although those who have suffered it remain inflicted with the Personality Trait, as usual. The contagion also ends if a day passes without a new victim succumbing to the Obsession. Powerful Obsessions can quickly go out of control, as the rate of infection of new victims exceeds the regeneration rate of the demon's Might Pool.

STORY

An outbreak of apparent religious hysteria is caused by a Vessel of Iniquity, both to presage and conceal the birth of a child who is fated to be a powerful force of evil. If the characters recognize the outbreak of Obsession for what it is, they have a chance to stop the evil before it is too powerful.

hand before mortal death may not seek redemption, feeling that their penance is done — which surely damns them to Hell to be punished for the same sin again. The Avengers of Evil appear as immense angels, perfectly-formed human forms with massive outspread wings, but their bodies are forged out of chains of solid fire. They reinforce their self-declared roles as agents of God by adopting names that resemble those of angels — for example, Kushiel (Rigid One of God), Shofiel (Judge of God), Makatiel (Plague of God), Pusiell (Fire of God), and Rogziel (Wrath of God). Each of the Angels of Punishment has a particular evil that it revenges, or a particular mode of punishment.



Avengers of Evil

Infernal Might: not more than 25

Ranks: Master is commonplace, Lord is uncommon, Duke is unusual, Prince is very unusual

Personality Traits: Merciful -3, Relentless +5, Passionless +4

Powers

Punish the Sinner, 5 points, Init +3, Corpus: An Angel of Punishment can inflict wounds upon a victim that are commensurate to their level of sin. If the target has committed a mortal sin for which he has not atoned, then he suffers a Heavy wound if this Power penetrates his Magic Resistance. If he has an unre-

pented venial sin on his conscience, then he suffers a Medium wound. A victim with no outstanding sin on his conscience suffers a number of points of damage equal to a simple die plus the sum total of all his sinful Personality Traits, ignoring negative signs as necessary. For example, a character with Lewd +2, Greedy -1, and Peaceful -3 suffers +5 damage, +2 for the Lewd trait and +3 for the negative Peaceful trait. Greedy is a sinful behavior, but this character is not greedy. The soak total for this damage is a stress die plus Stamina. The physical manifestation of this Power varies from demon to demon,

it may be a blast of fire, a rotting disease, or a strike from a weapon.

STORY

A character is singled out for the attentions of an Angel of Punishment, although he believes that he has done nothing to merit such attention. Even confession of the minor sins he knows he has committed does not cause the demon to leave him alone. All authorities on these demons state that they only punish wrongdoers — why then is this demon pursuing an innocent?

Demons of God or Infernal Angels?

Two orders of demons, the Avengers of Evil and the Accusers, claim to be angels rather than demons. Of these two orders, the claims of the former are more believable than those of the latter, but the tasks that both perform are certainly in line with their stated aim to pursue the wicked and punish their crimes. They claim that they work for God, or that they work for the Devil with permission from God. Indeed, this latter position is the "official" position of Rabbinical Judaism on all demons, although mystical and popular Judaism both allow for the existence of evil demons.

Naturally, it is impossible to determine the truth of a demon's protestations of doing God's work, and an angel would of course be telling the truth. Characters will therefore never be able to be sure whether an Avenger of Evil is really an angel or a demon. From a game perspective, however, both Avengers of Evil and Accusers are demons, because they have Infernal Might rather than Divine Might. They share all the characteristics of demons rather than angels, and act in a manner consistent with a demonic viewpoint of the world, although this need not be obvious to the characters!

The Five Angels of Punishment

The *Midrash Tehillin* (a Jewish mystical text) tells of the five angels of punishment that Moses encountered in the Second Heaven, the location of the Jewish Hell. These angels punished the sins most heinous to the Jewish people: Af deals with murderers, Hemah revenges idolatry, Meshabber punishes incest, Hesmed is the angel of annihilation, and Mashith punishes the wicked through the death of their children.

Michael Psellos

A Byzantine philosopher and theologian who died in 1079, Psellos is best known for his dialogue on the nature of demons. He described six different types of Aerial Powers. The igneous demons (also called the *aethnici*) have their habitat in the upper air. They appear in diverse forms and shapes, such as flames, firebrands, and lizards. The aerial demons inhabit the air about us, and have the power to form bodies from the air. They are vicious beings concerned mainly with destroying the human realm with tempests. Terrestrial demons are, according to Psellos, the fallen angels who delight to live in secret alongside mankind. The fourth kind are the aqueous demons who dwell in lakes and rivers; they are racked with anger, and full of turbulence and deceit. The subterraneans are confined within the earth, dwelling in caverns, pits, and mines, and cause earthquakes. Finally, the heliophobic demons are those who hate the sun and never appear in the daylight; thus they are also called *lucifugus* ("fly-the-lights"). They have the power to kill by means of their breath or touch, and alone among the demons have no dealings with evil sorcerers; they may not be kept at bay with charms.

De Operationes Daemonum Dialogus by Michael Psellos, *Summa on Infernal Lore*, Level 5, Quality 12



Deluders

This second beast performed great miracles; it made fire come down out of heaven to earth in the sight of everyone. And it deceived all the people living on the earth by means of the miracles which it was allowed to perform in the presence of the first beast. The beast told them to build an image in honor of the beast that had been wounded by the sword and yet lived.

— Revelation 13:13–14

The Deluders (unlike the Spirits of Deceit) trick and deceive mankind in very specific ways: by imitating the miracles of God, granting false visions, and serving conjurers and witches as familiars. Some scholars, Rabbi Eleazor for one, who lives in the city of Worms, insist that the memunim (as they are known to the Jews) are deputy angels and the dispensers of dreams. This is a

testament to their ability to deceive. The natural form of a deluder is a jagged rent of darkness, filled with eyes, teeth, and pulsating organs, although they are able to fashion cloaks of delusion to allow them to appear in any form. They make extensive use of the Envisioning Power to grant false visions and dreams to their victims.

Deluders

Infernal Might: not more than 25

Ranks: Master and Lord are uncommon, Duke is unusual, Prince is very unusual

Virtues and Flaws: Puissant Guile

Personality Traits: Credible +3, Sly +2

Powers

Delusion, 1 or 5 points, Init +3, **Imaginem:** The Deluders are the consummate deceivers, and they can create elaborate illusions. A minor illusion which affects an Individual amount of material (such as the demon itself) costs one point; a larger illusion which fills a room costs

five points. These visions always have a flaw, however (they smell wrong, can only be seen by one target, etc.).

Duplicate the Magi's Creation / Perception / Transmutation / Destruction / Control, variable points, Init +1, variable Form: Each Deluder has one or more of these Powers, of which there is one for each Technique of Hermetic magic. The demon may duplicate any Hermetic spell of the appropriate Technique. This costs the demon 1 point of Might per magnitude. It cannot create any effect with a level greater than its Infernal Might, or duplicate Ritual effects.

STORY

A Deluder is revealed as having posed as a member of the Order of Hermes for over eight years. Every action that magus has taken must now be re-examined to discover the intent of the demon. The "magus's" apprentice is in great peril of being slain by hoplites. And what of the *real* magus? What was his fate? Does he still live, and was he really an unwilling participant?

Aerial Powers

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth so that no wind should blow on the earth, or on the sea, or against any tree. And I saw another angel ascending from the east with the seal of the living God: and he called out in a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

— Revelation 7:1–2

Aerial Powers take the form of huge human figures, often composed of or surrounded by elemental matter. They cause thunder and lightning, corrupt the air, and cause pestilences. They are responsible for storms at sea, earthquakes and avalanches,

blizzards and firestorms; in short, all natural disasters that can beset mankind. These demons are notoriously hard to control, and indiscriminate in their destruction.

Despite their name, the Aerial Powers are not confined to tempests, winds, and other weather phenomena. Each Aerial Power has command over one particular natural calamity; thus their ranks include the demon of landslides, the demon of wildfire, the demon of hail, and so forth.

Furies

Frowardness is in his heart, he devises mischief continually, he sows discord.

— Proverbs 6:14

The seventh order of demons consists of the disseminators of strife, discord, war, and devastation. They represent the sins of the lion, that is, human reason subdued by animal passion. These flaws are also called sins of violence or bestiality, consisting of perverted appetite. The Furies embody those who submit to their impulses; not anger itself, but anger taken to an extreme, anger directed against one's self, one's belongings, against nature, or against God. The profligate who dissipate their goods for the sheer wanton lust of wreckage and disorder, the gossip who destroys another's reputation, the cruel child who tortures animals, the suicide who inflicts his anger on himself, the heretic who rails against God; all these are inspired by the Furies.

Aerial Powers

Infernal Might: not more than 25

Ranks: Master and Lord are uncommon, Duke is unusual, Prince is very unusual

Personality Traits: Untamable +5
Powers

Elemental Control, variable points, Init +1, Aquam, Auram, Ignem, or Terram: Each Aerial Power has control over one aspect of the elemental forces of nature, which it uses to wreak destruction on the earth. It may create any Creo, Muto, or Rego effect appropriate to its chosen elemental Form (Aquam, Auram, Ignem, or Terram), at a cost of 1 Might Point per

magnitude of effect. The demon cannot create any effect with a level greater than its Infernal Might, nor duplicate Ritual effects.

Recalcitrance, 0 points, Init constant, Vim: Any attempt to control (but not destroy) an Aerial Power with any form of Supernatural Power (magical, Divine, or otherwise) treats the demon's Might as if it were one-and-a-half times its actual Might, or otherwise has its Ease Factor increased by 50%. For example, a *Circular Ward Against Demons* of 30th level is needed to stop an Aerial Power of Might 20.

STORIES

- As a massive storm threatens to devastate a coastal village, the characters rush to banish the demon that lies at its heart.
- A diabolist master of Aerial Powers can be a mighty foe to the Order. At first, magi may be unaware of the demonic presence, for natural disasters, while unfortunate, do occur. However, when the third magus from the same covenant meets with an unfortunate accident while away from home, even the most cynical become suspicious.

Furies

Infernal Might: not more than 20

Ranks: Master is uncommon, Lord is unusual, Duke is very unusual

Personality Traits: Wrathful +4, Self-Controlled –6

Virtues and Flaws: Berserk

Powers

Waxing Tide of Humors, 3 points, Init +2, Mentem: The Fury causes passion to overcome sense, and the victim must make a stress roll against an Ease Factor of 9, modified by appropriate Personality Traits (such as Calm or Level-Headed) to keep the emotion

in check. This Power can affect emotions such as anger, lust, wantonness, maliciousness, and the like. It is often employed immediately following a successful use of the demon's Obsession Power.

Beserker Rage, 1 point, Init 0, Mentem: The demon can grant anyone the Berserk Virtue, which persists until the target calms down.

Endurance of the Enraged, 0 points, Init 0, Corpus: The Furies do not suffer from wound penalties, except on Defense totals.

STORY

A child who is Gifted but severely abused by his family and peers finds a way to unconsciously summon up Furies that enact his deepest desires for revenge. To begin with, his victims are those who have done him the most evil, but the satisfaction of revenge is too great, and he soon runs out of targets who have victimized him. By the time that the characters meet him, bumping into him in the street may well be a death sentence.

Fitting their nature, the Furies take the form of mixtures of brute and human. They delight in pushing mankind to the limit, driving them to the crisis point where passions take control and their victims lash out at those innocent of crime, such as those whom they love. To the rabbi, they are called the *enim* — the terrors — for nothing is more terrible than the passion that lies beneath the surface of every rational person.

Accusers

And I heard a loud voice saying in heaven, "Now God's salvation has come! Now God has shown his power as King! Now his Messiah has shown his authority! For the accuser of our brethren has been thrown from heaven, he whom accused them before our God day and night."

— Revelation 12:10

Like the Avengers of Evil, these creatures claim that they are angels, doing God's work in Hell. The "accusing angels" confront mortals with the consequences

of their sins, but, unlike their more powerful brethren, they seem to take delight in tormenting sinners. They often work with other demons, using their unique Powers to uncover the sins of mortals. The Accusers take the appearance of traditional fiends, human-shaped but naked, with skin of an unnatural color (scarlet, green, blue, and so forth), a beak-like face, horns on the head, and a pair of bat-like wings.

Tempters & Evil Spirits

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

— The Lord's Prayer

The ninth order is the largest of all, populated as it is with the evil spirits who are able to propagate themselves through intercourse with mortals. Consequently, they are the demons with which mankind is most likely to interact, and form much of the "rank-and-file" of Hell's legions.

They hover around sinners like flies around rotting meat, but even good men can be assailed by them. Their natural home is in the lower reaches of the air; ancient Greek sorcerers referred to them as *kakodaemones*, to distinguish them from the *kalodaemones*, which was their name for the good spirits they used in their magical practices. Many superstitions among all peoples — Christians, Jews, and Muslims alike — are targeted at avoiding the harm that these myriads of demons can cause to man.

The Tempters as a whole most often appear as twisted mockeries of human beings, often black in color or daubed in filth. Many have a deformity, such as being blind, having the feet of a cockerel, or having their head at the bottom of their torso rather than the top. Those involved in the temptation of man usually have a deformity that can be concealed with clothing. Tempters are responsible for the propagation of sins of incontinence (that is, uncontrolled appetite). These are sins less of deliberate evil than of failure to resolutely choose good. They are the sins of self-indulgence, weakness of will, and easy yielding to appetite — the sins

Accusers

Infernal Might: not more than 20

Ranks: Master and Lord are unusual

Personality Traits: Cruel +6

Powers

Betrayal of the Heart, 2 points, Init 0, Mentem: The accusing angels can see into the hearts of mankind and draw forth the most secret thoughts — people's fears and sins. Each use of this Power reveals to the demon one fact about the target to which he would never admit. Truly holy people

may be immune to this Power, if they have no secrets, no matter how petty.

Whispers Behind the Back, 2 points, Init 0, Mentem: Just as the spell *Pains of the Perpetual Worry*, this Power gives the victim a nagging, taunting, painful emotion linked to his secret sins — a recurrent sense of anxiety that his secret will be uncovered and a suspicion that everyone already knows it and is taking about the target behind his back. This Power lasts for a month.

STORY

The sinful acts of a magus attracts the attention of an Accuser that torments the character with misfortune and evil until he sets right the evil he has done. However, among so many sinful acts, how does the magus know which one he must set right?

Tempters & Evil Spirits

Infernal Might: not more than 20

Ranks: Master is unusual, Lord is very unusual

Personality Traits: Selfish +5

Virtues and Flaws: Weak-Willed

Powers

None specific to the order as a whole

STORIES

- A personal Tempter may feign friendship towards her mark in order to lure her into sin. The very jealousy engendered by the demon might be its downfall when her victim sees her "best friend" talking to another.

- A terrible disease affects a village, but all physicians and herb-wives who try to approach are waylaid by evil spirits. Why should these demons want to prevent the disease being cured? How does this win more souls for Hell?



of the leopard. They provoke lust (that is, selfish indulgence of lust — usually mutual — rather than rape, which is a sin of violence), gluttony, avarice, sloth, and wrath (both ferocious and sullen).

The Tempters may be broadly divided into two groups, each fulfilling different roles. Those demons known as the *tentatores* are the Tempters who try to ensnare mankind in sin, whereas the *maligenii* are evil spirits who work against mankind by making life more perilous.

Using Demons in Your Saga

Lest Satan should get an advantage of us: for we are not ignorant of his devices.

— II Corinthians 2:11

The psychology of demons is quite different from that of humans, for demons are driven by their passions and are utterly immoral — they have no inclination towards good, in either thoughts or deeds. Furthermore, a demon's entire being is driven towards the furtherance of one overarching goal, the corruption of humanity. This section describes the role of demons in an *Ars Magica* saga, and provides advice to the storyguide for including these beings as effective and dramatic elements of a story.

Evil is a serious subject. It is not recommended that demons be portrayed in a comical way, when the souls of human beings are at stake. While they display many of the characteristics of the stereotyped evil genius of popular culture, demons (the powerful ones at least) should not become caricatures of themselves. Rather, demonic villains should be horrifying because of their inhumanity. They are capable of acts of evil beyond the imaginings of humankind because they lack all the essential qualities of behavior that makes us human in the first place.

A Life Lacking in Virtue

The Devil and the other demons were created by God with a good nature, but they themselves through their own agency became evil. Man, however, sinned at the suggestion of the devil.

— Fourth Lateran Council, 1215, Canon 1

Human morality can be viewed as a war between the inclination towards evil that is a product of original sin, and the inclination towards good, which is the Divine gift of God. Jewish theologians refer to these as the *yezer ra* and the *yezer tov* respectively. Free will is the capacity to choose between these two inclinations. Like humans, angels and demons also have free will. However, angelic thoughts are dominated by their good inclination, and they are never troubled by their *yezer ra*, if indeed they have one. They still have the option to act or not when prompted by their *yezer tov*, but their thoughts are uncluttered with evil. Demons, on the other hand, are the opposite. Their *yezer ra* dominates their intelligence, and the *yezer tov* is entirely absent.

Due to this lack of moral strength, demons are incapable of displaying any virtue; in fact, they are the epitome of vice. This profoundly affects how they are roleplayed, and how they interact with player characters. They cannot be treated as if they were humans with loose morals, for even the most evil of humans comprehend morality, experience the feelings provoked by the natural inclination towards good, and act upon these good feelings when it suits them — this is the very nature of human existence. Demons, on the other hand, are utterly deficient in the good inclination; instead they are the embodiment of their evil inclination. Specifically, they entirely lack faith, hope, charity, prudence, justice, fortitude, and temperance, and the consequences of these faults are discussed in detail below. These failings may be overcome by a demon with Confidence Points; the expenditure of a Confidence Point allows a demon to simulate a virtue in a particular instance. This simulation of virtue lasts as long as the situation that caused it, so a normally cowardly demon is able

to remain for the duration of a combat. Similarly, a child-hating demon might be able to resist killing the son of a human servant, at least until the human is of no further use.

Note that while this section is structured around the seven main virtues of Christian theology, these virtues are of central importance to all Divine religions.

WITHOUT FAITH

Faith is the capacity to understand and to know God. In lacking faith, demons are not denying the existence of God — his power is clearly evident, and many demons were once angels in Heaven, with direct personal experience of the Godhead. However, they do deny the rightness of God's rule. Demons espouse all sorts of heretical and blasphemous beliefs, mostly centered on how Satan and his followers are rightful objects of worship, and God and his angels are either usurpers or the unjust winners of the war in Heaven. Some of these beliefs they pass on to humans, and in the process found Infernal cults. Members of the demonic order of False Gods (see above) are most often the objects of veneration in such cults, if not the Devil himself. A lack of faith also entails a blindness of mind, making demons incapable of being swayed from their beliefs, whatever they may be. In effect, demons are lying to themselves, and as they are the consummate liars of the supernatural world, these lies are the hardest to disprove.

In lacking faith, demons also lack loyalty. Demons are only loyal to their masters for as long as their masters can exert effective control over them. Demons are natural rebels at heart, and only the threat of violence from a more powerful demon keeps them in line. For this reason, powerful demons rarely recruit other demons to do minor tasks for them, for as soon as these lackeys are out of sight of their bosses, they pursue their own agendas. This makes human followers and worshippers very important to demons; loyalty to a higher power (secular or supernatural) is second nature to most humans.

WITHOUT HOPE

Hope is both a belief in one's own potential for salvation, and in one's need of that salvation. The chief vice of a lack of hope is the presumption that incapability for salvation is the same as a lack of a need for it. The lack of hope is the primary source of a demon's overweening pride, causing it to forget its weaknesses. Demons are self-confident in the extreme, with an over-inflated belief in their own abilities, and an incredible self-reliance that prevents them from asking for help when they actually need it. If facing a foe whom they believe to be inferior to them, even if he is armed with powerful weapons (such as relics or objects relating to their Weakness), demons fight to the bitter end, convinced that they will prevail and lacking the wisdom (see Without Prudence, below) to retreat.

The absence of hope also makes demons prone to despair. If thwarted time after time, demons are more likely to abandon the effort than to persevere. They are all too willing to throw their hands up in despair and retreat, forgetting about their innate potential, and even their Powers, due to their crushing disappointment.

WITHOUT CHARITY

The virtue of charity grants wisdom, joy, peace, and mercy to mankind. Demons fill the void left by charity with hatred, envy, and discord. Being unable to feel joy themselves, Infernal creatures strive to ensure that no one experiences happiness themselves out of sheer envy. Envy can be a soul-destroying passion when a human is inflicted by it — demons suffer the pain of envy all the time, a perpetual aching in the soul that drives them to victimize those who have achieved happiness with acts of sheer cruelty.

Similarly, demons strive to destroy peace with strife, contentment with sedition, and delight with scandal. They cannot bear to see good prosper; whatever man has made, demons have an inclination to destroy. They often spend energy on small concerns, becoming distracted

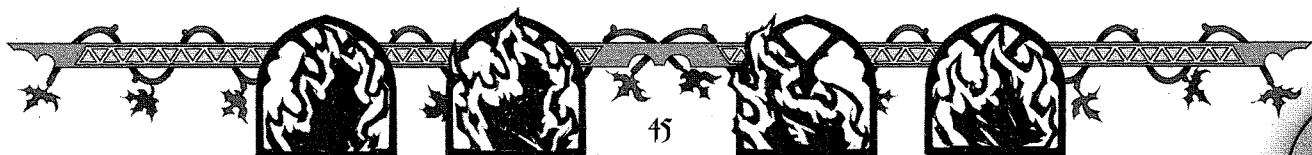
by their attempts to crush any sense of joy in humans they encounter.

In its more prosaic sense, charity is that aspect of the good inclination that causes man to be kind, and is the source of the contentment felt for an act of kindness. Demons have no such inclination; they are utterly selfish and prone to sloth, the sin of failing to act. Even when it would cause a demon no harm or cost, nor require any effort, to help another being, a demon does not display any tendency towards charity. This also limits their ability to work together; demons of equal rank do not combine efforts even if their goals are the same; only through force can they employ assistance from other demons in their plots (and even then their minions are not be loyal, see Without Faith, above). A more powerful demon rarely steps in to assist a weaker demon or a human dupe, even if it means the downfall of its schemes. Demons do not have allies, they have minions or masters.

WITHOUT PRUDENCE

A lack of prudence means that demons cannot act sensibly. They rely on their numinous intelligence, rather than intellect or reason, which can make their plans seem erratic. Cause and effect are meaningless to spiritual entities such as demons (and angels, for that matter); they do not require the plodding reasoning of logic to understand a situation. Likewise, common sense has little say in their thought processes. A demon acts on the knowledge that it has available to it at the instant in which a decision is required. It is as if it were constantly acting according to the dictates of intuition and inspiration, which in effect it is; these two qualities are the glimpses of true intelligence to which humans are restricted.

Through the faculty of prudence, humans gain wisdom; that is, intellect tempered with memory and experience. Demons rarely take past experiences into account when acting, treating every situation as a new one. They are capable of remembering the past; it is just that they lack the ability to connect their memory with their intelligence. Demons are therefore prone to repeating their mistakes,



Checklist for Roleplaying Demons

No demon can do the following:

- Admit its faults (lack of faith)
- Be swayed from its beliefs (lack of faith)
- Remain loyal without coercion (lack of faith)
- Show love for God (lack of faith)
- Acknowledge its own weaknesses (lack of hope)
- Persevere in the face of defeat (lack of hope)
- Request assistance against an inferior foe (lack of hope)
- Experience joy (lack of charity)
- Assist another to experience joy (lack of charity)
- Act when doing so would benefit another (lack of charity)
- Put another's needs before its own (lack of charity)

- Act in a fair manner (lack of justice)
- Distinguish right from wrong (lack of justice)
- Exhibit a conscience (lack of justice)
- Act bravely in the face of a superior foe (lack of fortitude)
- Persevere with an action when it takes a turn for the worse (lack of fortitude)
- Resist impulses of their passions (lack of fortitude)
- Act in an abstinent, sober, or celibate manner (lack of temperance)
- Display meekness or humility (lack of temperance)
- Control their anger (lack of temperance)

Most demons cannot do the following, except with extreme effort (and spending a Confidence Point, which not all demons have):

- Act with forethought (lack of prudence)
- Learn from past experiences (lack of prudence)
- Display caution (lack of prudence)
- Pretend to follow a Divine religion (lack of justice)

Some demons can simulate some of this last set of behaviors without spending Confidence. Those specializing in the corruption of humanity can often simulate prudence and temperance, whereas demons of deception do not struggle so much with prudence and fortitude. The storyguide should determine whether a given demon needs to spend Confidence to perform a particular virtuous act, but no demon should have *carte blanche* with respect to a whole virtue.

and they do not learn from their errors with any speed. Caution is also a gift missing in demons. Caution is born of wisdom and experience, and demons are negligent in the extreme. This promotes rashness and foolhardiness, and because demons do not acknowledge the limits of their own abilities (See Without Hope, above), they are prone to complex plans, which they are incapable of following through. Even if such plans are within their power, lack of fortitude (see below) means they succumb to the quick fix too readily, and ruin everything with the desire for instant gratification.

The lack of prudence is a major obstacle for the long-term plans of demons. Success of grand goals is often reliant on the application of common sense, wisdom, and caution. Fortunately for them (and

less so for humanity), demons have the intelligence to realize the need for such virtues (although they never admit that they are needed because they are qualities that the demon itself lacks). To improve the success of their more convoluted plots, demons often encourage humans to pursue their goals for them, while the demon takes an "advisory role" to ensure that it still has a hand on the tiller.

WITHOUT JUSTICE

Justice is the virtue of religion, the source of piety, in that God made the world for mankind, and it is just that he should be praised for this. From justice also comes truth, and so its lack is the source of all deception within

the demonic race. Justice doesn't provide truth as such, but instead allows truth to be distinguished from lies. It is because of this profound lack of justice that demons are such consummate liars, as they do not truly recognize the fundamental distinction between a true statement and a false one. It is very hard to catch a demon in a lie, because the demon is utterly convinced of the rightness of its words at the moment of utterance. However, due to this inability to distinguish truth from falsehood, they can be surprisingly gullible for creatures who deal in lies and deception with instinctual ease.

Justice also distinguishes between what is right and wrong. Without this capacity, demons obey the dictates of their evil inclination with no opposing voice telling them what is innately right. Demons are therefore arbitrary, hypocritical, and quarrelsome.

WITHOUT FORTITUDE

The key gifts of the virtue of fortitude are patience, perseverance, and courage. Without fortitude, demons are cowards. They give up easily, and are likely to flee when pitted against clearly superior foes. This contrasts strongly with their unwillingness to abandon a fight against an inferior foe (see Without Hope) — demons are the quintessential bullies. Without the perseverance to tenaciously stick to their goals, they tend to abandon their plans if they become too complicated or grow beyond the demon's ability to control. This is useful for storyguides who want a recurring villain; demons have the means to easily and quickly abandon a fight (by assuming spiritual form), putting them safely out of harm's way. Demons exhibit no hesitation in abandoning their "allies" when their cowardice overtakes them.

Given the choice between hurting someone now, or damning him in a year's time, a demon, lacking the patience provided by fortitude, would naturally choose the former. Most demons — the insignificant ones — do just that, acting on impulse and whim, with no long-term plans. The more powerful demons must struggle constantly to simulate patience, allowing them to fix their minds on future

goals. Unfortunately, their pride tends to make them set up vast elaborate plans, unable to restrain themselves from that extra flourish. These plans then collapse completely when the planner seizes an opportunity for a quick thrill. This also explains why demons include mortals in their schemes, for mortals, no matter how corrupt, are still capable of forbearance and can keep a rein on the impulsiveness of their masters.

WITHOUT TEMPERANCE

Due to the fact that demons lack temperance, they are always in pursuit of instant gratification. They are prone to all the self-indulgent vices of lust, gluttony, and drunkenness, and practice all known forms of debauchery. However, their pursuit of pleasure is not limited to human forms of self-gratification, and what demons find fun is the stuff of nightmares. Without any social constraint on their imaginations, the unnatural pleasures of demons have been known to drive men mad.

Temperance is also the virtue that gifts meekness and humility to humanity, and as a result of its absence, demons are boastful, arrogant, and vain. They like nothing better than to inform others of how clever they are, and are likely to submit to this impulse at the moment of their apparent triumph. Thus, it is not unknown for a demon to utter a crowing speech belittling the characters' attempts to stop him and revealing the full measure of his evil.

Temperance also reins in anger. The vice of wrath is never far from the surface with a demon. A thwarted demon may indulge in a rampage of senseless fury before succumbing to despair, even to the extent of killing valuable henchmen or disrupting long-term goals.

Human Assistance

As has been made clear in the previous section, demons require humans for the execution of their plans. Demonic subordinates are generally more capable than the average human, but they have a

Story Seeds: Human Assistance

- A noble's aged counselor, now blind, lives out his life in retirement in a manor house generously provided by his former employer. He receives regular visits from the noble's son, and they discuss hypothetical issues of morality and politics. The 'son' is, alas, a demon, taking advantage of the human's innate capacity for prudence to guide its schemes.
- A demon ensures the promotion of his clergyman dupe to high office. It guides his servant through dreams to achieve the its goals, but the clergyman uses his own tactics to achieve those goals.
- A False God gathers about him a band of devoted worshipers, tricked into servitude by a few simple delusions. Knowing how to manipulate a human's loyalty with promises of wealth and eternal joy, it keeps the worshipers utterly loyal, convinced of their place in paradise even if they die in the service of their god.
- A demon uses two corrupted humans to further its plans of corrupting more. Each of the lackeys operates independently, in ignorance of the other's existence. Inevitably, their plans overlap, and the demon encourages direct competition between the two — may the worst man win!
- A demon employs mercenaries as hired muscle. They are unaware of its true nature, but are loyal to its coin.

strong inclination towards rebellion; even if sufficiently controlled, they are distracted easily and tend to compromise greater schemes when presented with opportunities for self-indulgence or the destruction, deceiving, or corruption of humans.

For this reason, not all interaction between the Infernal and humanity is focused towards personal corruption of the human. Corruption is all the more satisfying if the human can be convinced to tempt other humans with sin. A promising candidate is approached with offers of power, knowledge, or both, in return for service. The human may even be promised exemption from Hell's torment, although this is not something that is within the power of Infernal creatures to grant. In this, the Envisioning Power of demons is of great use, allowing the demon to influence the human through his dreams, perhaps leading to him concocting and initiating the demon's own plots, believing them to be his own.

An intelligent demon places corrupted humans at key points in their plan, making them lynchpins that protect the demon's plans from its own failings of impatience, impulsiveness, cowardice, and lack of common sense. Human warriors are less effective, but more reliable, than demon warriors. Infernalists are superior to demons with similar capabilities for the same rea-

sons. Furthermore, humans are capable of overcoming the inherent limitations of demons, such as their specific weaknesses or difficulties with members of the church.

Powerful demons have made an art form of suggesting plans to humans and letting them corrupt themselves. The need for demonic involvement is kept to the absolute minimum, providing tweaks, pushes, and supernatural involvement where necessary, but by and large demons watch rather than do.

The Role of Demons

The powers of Hell have one goal in mind — the corruption of all humanity. However, it cannot be said that all demons have a common goal. In fact, it can be truthfully said that every single demon on Earth has a different reason for being there. In stark contrast to the Divine realm, which marshals God's forces like a well-oiled machine towards the salvation of mankind, the Infernal realm embodies chaos, discord, strife, and schism. Demons are not natural team players due to their innate selfishness, and their main strengths are the sheer number of demons active on earth and the natural propensity for man to sin.

There are three major ways in which demons seek to ensnare humans in the interests of Hell. They seek to destroy, to deceive, and to corrupt.

DEMONS AS DESTROYERS

The simplest and least complicated way of winning souls for Hell is to torment them during their lives. The demons who act in the role of Destroyers have a number of *modi operandi*. Some seek to simply kill humans before they have a chance to repent of their sins and achieve salvation. However, this is an ineffective strategy, for a demon who kills indiscriminately may well dispatch souls who are in a state of grace. Only an unrepented mortal sin damns a soul forever; venial sins entail only a stay in purgatory before entering paradise. Such concerns are beyond the weak demons who pursue these strategies, drawn mainly from the orders of Furies and Tempters.

Nevertheless, the death of a loved one can have a profound effect on those left behind, and meaningless and random deaths from natural disasters can go a long way toward making communities question the motives of a loving God who allows demons to cause these calamities, and thereby win more souls for Hell in the longer term. Such is the goal of the Aerial Powers, who inflict natural disasters in just such a random fashion.

An alternative tactic used by more subtle Destroyers is to destroy everything that mankind values — their homes, their families, their self-respect. This is a favored tactic of the Vessels of Iniquity, who most often ensure that in the end, their victims have the final choice whether to submit to sin, because only a willing choice for the evil action damns a soul.

Destroyers are those demons who have the least control over their basic instincts and passions, and are usually of simple motive. They are occasionally used by more powerful demons who employ them for strong-arm tactics, but they need to be kept on a tight rein. Destroyers are favored targets for infernalists to summon and control, and they use them for terror and violent revenge.

Chapter 7: Demons as Destroyers gives details of demons who are particularly suited to roles as Destroyers.

DEMONS AS DECEIVERS

The Deceivers are those demons who aim to corrupt mankind through falsehood. Lies and trickery are effective ways to drive a human to sin. Naturally, the master Deceivers are the Spirits of Deceit, whose most common tactic is to warp the worldview of a person to such an extent that he believes that corruption and vice are a way to salvation. This can take a long time.

The order of Deluders are more about the simple, short-term delusion that provokes someone to sin, and then the maintenance of the belief that his actions were just. By manipulating the pride of a sinner, Deluders seek to ensure that he never regrets his actions, and does not seek repentance. The Watchers, who are among the most powerful Deluders, take a longer view; they seek to re-educate mankind into believing that the profane is mundane and commonplace.

The third order of demons acting as Deceivers is the Accusers. They use their Powers to root out the innermost guilty secrets of their chosen victim, then use that knowledge to make the victim fall even deeper into sin. They deceive their targets through misdirection, making them concentrate on their own selfish need for personal contentment, while ignoring the true path to salvation.

Deceivers are creatures of strategy and planning, when they can reign in their impulsiveness. They must be subtle and slow, and tend to be effective at simulating prudence and fortitude (normally through Confidence expenditure), although failures to be wise or patient are usually the downfall of their plans.

Chapter 6: Demons as Deceivers gives details of demons who are particularly suited to roles as Deceivers.

DEMONS AS CORRUPTERS

The Corrupters are those demons who directly tempt mankind into sin-

ning. This can be as subtle a task as that of the Deceivers, for the choice to the evil path must be made without supernatural coercion. The Corrupters operate by making sin the easier, more attractive road; some might say that their task is more than half done, given the natural inclination towards evil possessed by mankind.

The False Gods corrupt mankind through wrong thought, making them abandon the roads that lead to redemption in favor of self-gratification and spiritual sloth. Those who abandon God have no hope of salvation, no access to the very power who could forgive them their sins.

The Avengers of Evil are also agents of Corruption. While their role in Hell in tormenting the sinners might be just, those who come to earth to punish the sinners are pre-empting God's mercy, and providing a false sense of moral cleanliness. Those who have suffered under the lash of an Angel of Punishment (whether knowingly or not) often consider that they have suffered for their sins, and thus fail to seek redemption through God. They are made to feel that God owes them salvation because of the hard life that has been visited upon them through the agency of a demon who believes it is doing God's work. It is hard to know which is the most deluded — the tormentor or the tormented.

The order of Tempters are clearly specialized Corrupters, in the main. From this group come the personal corrupters, the personification of a person's evil inclination, who opposes his guardian angel and promotes a life of sin. There is no doubt that the choice of self-indulgence and selfish desires is more attractive than the austere route to personal improvement, but occasionally humans need a gentle push to show them the "right" path. These demons in particular stress the sheer ease and attractiveness of a sinful life.

Corrupters are usually able to rein in their impulses towards impatience, for corruption is played for the long game, but they suffer greatly from pride.

Chapter 5: Demons as Corruptors gives details of demons who are particularly suited to roles as Corrupters.

A Directory of Demons

NAME	MIGHT	ORDER	FAMILY	ROLE
Adramelech, King of Fire	50	False Gods	—	Corrupter (Chapter 5)
Aethnici (Family)	15	Aerial Powers	—	Destroyer (Chapter 7)
Andrew	10	Accusers	Infernal Ghost	Deceiver (Chapter 6)
Aqrab the Conjurer	10	Deluders	—	Deceiver (Chapter 6)
Architechus, Demon Builder	25	Furies	—	Destroyer (Chapter 7)
Ataf the Separator	20	Spirits of Deceit	—	Deceiver (Chapter 6)
Baal—Peor, Lord of Filth	30	False Gods	—	Corrupter (Chapter 5)
Bael, Destroyer of Nations	30	Furies	—	Destroyer (Chapter 7)
Berith the Ennobler	25	Spirits of Deceit	—	Deceiver (Chapter 6)
Bomburkhan	5	Tempters	Ruchin	Corrupter (Chapter 5)
Bordelon, Personal Tormentor	15	Accusers	—	Deceiver (Chapter 6)
Decani (Family)	30	Avengers of Evil	—	Corrupter (Chapter 5)
Demons of the Fifth Trump (Family)	20	Furies	—	Destroyer (Chapter 7)
Dibbukim (Family)	15	Furies	—	Destroyer (Chapter 7)
Druia, a seducer	5	Tempters	Incubi & Succubae	Corrupter (Chapter 5)
Enervators (Family)	20	Deluders	—	Deceiver (Chapter 6)
Famuli (Family)	10	False Gods	—	Corrupter (Chapter 5)
Fictiles (Family)	10	Aerial Powers	—	Destroyer (Chapter 7)
Fimus, Warrior Demon	10	Aerial Powers	—	Destroyer (Chapter 7)
Forcas	40	Deluders	Watchers	Deceiver (Chapter 6)
Gaap, a Prince of Hell	10	False Gods	—	Corrupter (Chapter 5)
Gavi, a dibbuk	15	Furies	Dibbukim	Destroyer (Chapter 7)
Golab, Foe of the Seraphim	30	Vessels of Iniquity	—	Destroyer (Chapter 7)
Gourmand the Sweet-Toothed	15	Vessels of Iniquity	—	Destroyer (Chapter 7)
Guazzo, a Personal Punisher	10	Avengers of Evil	—	Corrupter (Chapter 5)
Hulikang, a Rabble Rouser	20	Vessels of Iniquity	Merry Devils	Destroyer (Chapter 7)
Hutriel, the Rod of God	25	Avengers of Evil	—	Corrupter (Chapter 5)
Incubi & Succubae (Family)	5	Tempters	—	Corrupter (Chapter 5)
Infernal Dragons (Family)	35	Spirits of Deceit	—	Deceiver (Chapter 6)
Infernal Ghosts	varies	Furies, Accusers, or Tempters	—	—
Lickspitten, a famulus	10	False Gods	Famuli	Corrupter (Chapter 5)
Lilin (Family)	15	Tempters	—	Destroyer (Chapter 7)
Lucifuges (Family)	20	Aerial Powers	—	Destroyer (Chapter 7)
Maggots (Family)	5	Tempters	—	Destroyer (Chapter 7)
Mahonin	5	Tempters	Maggots	Destroyer (Chapter 7)
Mazzikim (Family)	15	Tempters	—	Destroyer (Chapter 7)
Men of Good Intent (Family)	5	Spirits of Deceit	—	Deceiver (Chapter 6)
Merry Devils (Family)	20	Vessels of Iniquity	—	Destroyer (Chapter 7)
Metathiax, Decanus of Kidney Diseases	30	Avengers of Evil	Decani	Corrupter (Chapter 5)
Miser's Pot, Bane of the Hoarder	5	Accusers	—	Deceiver (Chapter 6)
Morrighu the Screech-Hag	10	Aerial Powers	—	Destroyer (Chapter 7)
Naonhaithya	40	Vessels of Iniquity	—	Destroyer (Chapter 7)
Nithael, the Great Leveler	25	Accusers	—	Deceiver (Chapter 6)
Nitibus, Personal Corrupter	20	Tempters	Shedim	Corrupter (Chapter 5)
Premnemosyne, False Prophetess	5	Spirits of Deceit	Men of Good Intent	Deceiver (Chapter 6)
Rahab, Prince of the Primordial Sea	35	Aerial Powers	—	Destroyer (Chapter 7)
Reverers (Family)	20	Vessels of Iniquity	—	Destroyer (Chapter 7)
Ruchin (Family)	5	Tempters	—	Corrupter (Chapter 5)
Sabaoth	20	Furies	—	Destroyer (Chapter 7)
Shedim (Family)	20	Tempters	—	Corrupter (Chapter 5)
Spirits of Solomon (Family)	20	Deluders	—	Deceiver (Chapter 6)
Thaphaboath	15	Tempters	Mazzikim	Destroyer (Chapter 7)
Valefar, the Thief's Demon	15	Tempters	—	Corrupter (Chapter 5)
Watchers (Family)	40	Deluders	—	Deceiver (Chapter 6)
Xaphan, Forge-man of Hell	15	Aerial Powers	—	Destroyer (Chapter 7)

Chapter Five

Demons as Corrupters

ADramelech, King of Fire

Order: Prince of the False Gods

Infernal Might: 50 (Ignem)

Characteristics: Int +3, Per 0, Pre +3,
Com +1, Str +5, Sta +5, Dex +4,
Qik +4

Size: 0 (human), +2 (peacock)

Confidence Score: 3 (9 points)

Virtues and Flaws: Greater Immunity to
Flame and Heat, Puissant Leadership,
Piercing Gaze

Personality Traits: Proud +6, Regal +6,
Condescending +3

Reputations: King of Hell 8 (Infernal),
Kindler of the Hell Fires 5 (Infernal)

Hierarchy: 9

Combat:

Great sword: Init +6, Attack +18, Defense
+15, Damage +14

Soak: +9

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

Wound Penalties: -1 (1-5), -3 (6-10), -5
(11-15), Incapacitated (16-20)

Abilities: Artes Liberales 7 (geometry),
Awareness 4 (sinners), Bargain 8
(pacts), Brawl 4 (kick), Charm 5 (inno-
cent), Folk Ken 7 (diabolists), Great
Weapon 8 (great sword), Guile 10 (the
proud), Infernal Lore 8 (fire demons),
Intrigue 8 (the Pit), Leadership 12+2
(humans), Philosophiae 7 (metaphys-
ics), Teaching 6 (academic abilities),
Theology 8 (nature of evil)

Powers:

King of Fire, variable points, Init +3, Ignem:
Adramelech can create any Ignem-
based effect, at a cost of 1 Might per
two magnitudes. Ritual effects cost
him twice as much, and an hour to
summon up.

Regal Countenance, 5 points, Init 0, Mentem:

When Adramelech issues an order,
those succumbing to this Power are
forced to obey it. The order must be
terse, unambiguous, and involve a sin-
gle, immediate action. For every addi-
tional point of Might expended on
this Power, the demon can affect two
more targets with the same order.

Coagulation, 5 points, Init -1, Corpus: See
Chapter 4: Infernal Legions, Demonic
Powers.

Obsession, 1 to 3 points, Init -5, Vim:
Pride, Envy, Cruelty. See Chapter 4:
Infernal Legions, Demonic Powers.

Shroud the Stench of the Pit, variable points,
Init +3, Vim: See Chapter 4: Infernal
Legions, False Gods.

The Wealth of Nations, 3 points, Init 0,
Terram: See Chapter 4: Infernal
Legions, False Gods.

His Master's Voice, variable points, Init +1,
Vim: See Chapter 4: Infernal Legions,
False Gods.

Weakness: Protected Group (Infants)

Vis: 10 pawns of Ignem, in feathers of the
peacock

Appearance: As a king, crowned in gold
and robed in scarlet. His hair is made
of living flames, his beard is made of
smoke, and his eyes are glowing coals.
He carries an immense sword. His
constant companion and mount is a
huge peacock, whose tail eyespots are
glowing eyes of fire.

Adramelech is a mighty demon, one
of the most powerful in Hell. He is of
ancient origin; he was among those who
fell with Satan, and first lit the fires of Hell
in an attempt to mimic the glorious light
of Heaven. In olden times he was wor-
shipped by the men of Tyre and Carthage

as a god called Moloch. His devout wor-
shippers sacrificed babies to him, for he
has a special hatred of children. The
infants were killed by placing them on
the outstretched hands of Adramelech's
immense bronze idols, so that they fell
into the fire which was lit below the
statues. In modern times, he is seen on
earth only upon the instigation of some
diabolist. If anyone has the temerity to
attack him physically, he can produce fire
hot enough to melt steel and scorch flesh.
He is not a particularly subtle demon, but
he is not to be taken lightly.

BAAL-PEOR, LORD OF FILTH

Order: False Gods

Infernal Might: 30 (Corpus)

Characteristics: Int +1, Per +2, Pre -5,
Com +1, Str +4, Sta +5, Dex +1,
Qik +1

Size: +2

Confidence Score: 3 (9 points)

Virtues and Flaws: Oversensitive (coitus),
Obese

Personality Traits: Proud +6, Hungry +3
, Shame -3

Reputations: Treasurer of Hell 6 (Infernal),
Demon of Filth 5 (Infernal)

Hierarchy: 6

Combat:

Noxious Vomit: Init +9, Attack +12,
Defense n/a, Damage +12*

Claws: Init +4, Attack +5, Defense +6,
Damage +6**

*See Power description

**Claws are coated in excrement. Unless
injuries are cleaned carefully, they
fester and never heal. A roll on
the Recovery Table that results in
an Improvement indicates stability,

The Infernal

while a Stable result indicates that the wound worsens. Once the infection has set in, only Divine aid in healing cleanses the wounds.

Soak: +8

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

Wound Penalties: -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (22-28)

Abilities: Artes Liberales 4 (arithmetic), Brawl 4 (claws), Civil and Canon Law 4 (trade), Folk Ken 6 (fornication), Infernal Lore 5 (wealth), Intrigue 7 (envy), Medicine 4 (poisons), Profession: Merchant 7 (unfair deals)

Powers:

Form of Woman, 0 points, Init 0, Corpus: Baal-Peor can take the form of a woman, although he cannot use this Power to mimic a specific woman. He always chooses a form that will be considered beautiful by the target audience of his schemes.

Noxious Vomit, 1 point, Init +9, Corpus: This Power allows Baal-Peor to spray vast amounts of vomit (or, facing the other way, even less pleasant substances) through an area. His vomit is an expression of his spiritual vileness, and does the damage indicated in his combat statistic through corrosion, except to characters with True Faith, whom it cannot touch. The target must make a Strength + Size stress roll against an Ease Factor of 9 or be sent flying backwards. Anyone successfully struck by this vileness continues to suffer +3 damage in each round until it is washed off. This damage does not stack for multiple successful attacks.

Swallow Assault, 5 points, Init +3, Terram: Baal-Peor may avoid injury from mundane objects by opening his maw so wide that the attack slides harmlessly down his throat.

Coagulation, 3 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Shamelessness, Gluttony. See Chapter 4: Infernal Legions, Demonic Powers.

Shroud the Stench of the Pit, variable points, Init +3, Vim: See Chapter 4: Infernal Legions, False Gods.

The Wealth of Nations, 3 points, Init 0, Terram: See Chapter 4: Infernal Legions, False Gods.

His Master's Voice, variable points, Init +1, Vim: See Chapter 4: Infernal Legions, False Gods.

Weakness: Running water

Vis: 6 pawns of Perdo, in tongue

Appearance: Baal-Peor appears as an immensely fat naked man, with rolls of flab cascading down his body. He is completely hairless, and has a repulsive, snake-like tongue. He wears a serpent wrapped around his girth like a belt, and its head is usually draped over his shoulder.



Baal-Peor (or Belphegor) is a demon of wealth. He creates discord by moving mortal riches in disruptive ways (using the *Wealth of Nations* Power). He gives money to the vulnerable, so that the strong are tempted to take it. He gives the possessions of the powerful to others. This tempts the recipients to keep their stolen treasures, and rouses the powerful to recover them by force.

Baal-Peor was worshipped, in ancient times, less as a wealth-god than as an embodiment of the desire to consume everything and transform it into vileness. His title, "Lord of the Openings" describes him: an unfillable mouth leading to a ceaseless defecation. Priests and pil-

grims used the space before his statue as a latrine, as a form of worship. Baal-Peor, it is said, was sent by his masters to seek the truth of rumors that humans lived in marital bliss. He tried to live as a woman, but was so disgusted by marital relations that he fled back to Hell.

BOMBURKHAN

Order: Tempters (Ruchin)

Infernal Might: 5 (Vim)

Characteristics: Int -2, Per 0, Pre 0, Com 0, Str -9, Sta +1, Dex +6, Qik +7

Size: -9

Virtues and Flaws: Weak-Willed, Short Attention Span

Personality Traits: Resentment of Being Controlled +5, Selfish +5, Brave -6

Reputations: None

Hierarchy: 0

Combat:

Dodge: Init +7, Attack n/a, Defense +14, Damage n/a

Soak: +1

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

Wound Penalties: -1 (1), -3 (2), -5 (3), Incapacitated (4)

Abilities: Athletics 5 (flying), Brawl 6 (dodge), Guile 6 (boasts)

Powers:

Make a Liar of the Boastful, 5 points, Init 0, Vim: If this imp hears a boast and expends all of his Might Points, he can immediately grant someone nearby an Ability or Power that contradicts that boast, and cause them to use it immediately. Thus, if someone proclaims that she is the most beautiful woman in France, Bomburkhan can immediately make someone more beautiful than the boaster. This Power must penetrate Magic Resistance to grant the Ability or Power to the person, and that talent lasts for 1-10 rounds only (roll a simple die). A physical change, such as the example given above, lasts until the boaster and the target can no longer see each other.

Insignificance, 0 points, Init 0, Vim: No Magic, Infernal or Faerie Power can force Bomburkhan to use any of his Powers.

Decani

Order: Masters of the Avengers of Evil

The decani are a type of Angel of Punishment, all of whom hold the rank of Master. They are powerful demons of disease, 36 in number, three for each sign of the zodiac. The diseases they cause each affect a different organ of the body, and these ailments are inflicted as a punishment for sin. Atonement is usually not sufficient for a surcease from the pain, suffering often continues until exorcism is sought out. Each decanus is balanced by a specific angel who is capable of providing relief from the disease it inflicts, if this angel can be persuaded to intercede on behalf of the victim. The names of the 36 decani, and the angels specifically designated to counter their diseases, are listed in the Testament of Solomon. The decani appear as typical Avengers of Evil, but appear to be afflicted with the diseases that they inflict.

An example of a decanus is **Metathiax**.

Misfortune, 0 points, Init 0, Vim: See Ruchin.

Coagulation, 1 point, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Boastful. See Chapter 4: Infernal Legions, Demonic Powers.

Weakness: Vulnerability (salt)

Vis: 1 pawn of Vim, in wings

Appearance: Bomburkhan appears as a jet-black bat, no bigger than a person's hand, but with a pinched and twisted human face protruding from the black fur.

Bomburkhan was released from Hell after the false bravado of a crusader led to the capture of Jerusalem. Since then he has taken great delight in puncturing the over-inflated egos of the prideful. This ruach has an ability that could be exceedingly powerful, depending upon the magnitude of a speaker's self-importance. For example, should a magus declaim "no one can breach my Parma Magica!", a

Infernal Might: 30 (Corpus)

Weakness: Abhorrent Material (amulet inscribed with the name and sigil of its opposing angel)

Powers:

Ride the Diseased Body, 0 points, Init 0, Corpus: This operates in the same way as the Possession Power, except that when a decanus possesses a body, the target becomes riddled with disease. Each decanus inflicts a particular disease, and no amount of medical or magical care effects a cure. The only way to free the victim is to end the possession. The diseases inflicted by decanus possession tend to be long-term and debilitating, requiring a Stamina roll against an Ease Factor of 9 every week to avoid suffering a Light Wound, and the recovery roll is based on Stamina only. Typically, a decanus possesses many victims simultaneously with only one Might Point each, and it is capable of dividing its attention equally between all energumen without loss of ability.

nearby grog might suddenly hurl a *Pilum of Fire* which slices straight through it! Fortunately for all concerned, this Power uses all of Bomburkhan's Might Pool, and he grows bored very easily, wandering off once his mischief is done.

DRUIA THE SEDUCER

Order: Tempters (Incubus/Succubus)

Infernal Might: 5 (Corpus)

Characteristics: Int 0, Per 0, Pre +3, Com 0, Str +1, Sta +3, Dex +1, Qik 0

Size: -1

Virtues and Flaws: Improved Characteristics, Enduring Constitution, Small Frame, Weak-willed

Personality Traits: Selfish +6, Lustful +5, Deceitful +4

Reputations: None

Hierarchy: 0

Combat:

Dodge: Init: 0 Attack: n/a Defense: 0 Damage: n/a

Soak: 0

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

Wound Penalties: -1 (1-4), -3 (5-8), -5 (9-12), Incapacitated (13-16)

Abilities: Charm 6 (men), Folk Ken 6 (rumors), Intrigue 3 (merchants), Profession: Prostitute 3 (male clients)

Powers:

Mutable Gender, 0 points, Init 0, Corpus: See Incubi and Succubae.

Harness the Wind, 1 point, Init 0, Corpus: See Incubi and Succubae.

Hag Ride, 1 point, Init 0, Corpus: See Incubi and Succubae.

Coagulation, 1 point, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Rape. See Chapter 4: Infernal Legions, Demonic Powers.

Weakness: Abhorrent Material (light)

Vis: 1 pawn of Corpus, in hair

Appearance: Druia appears to be a young, fit woman with particularly beautiful, long hair.

Between missions for senior demons, Druia often works in the sex trade. She haunts her clients, who rarely seek help to dispel her. Many do not realize she is more than an exhausting dream, while those who do are unwilling to discuss the circumstances of their meeting.

GAAP, A PRINCE OF HELL

Order: False Gods

Infernal Might: 10 (Corpus)

Characteristics: Int 0, Per 0, Pre +1, Com +3, Str +2, Sta +2, Dex +1, Qik +2

Size: +1

Confidence Score: 1 (3 points)

Virtues and Flaws: Overconfident

Personality Traits: Proud +6, Self-Important +6, Brave -2

Reputations: Mighty Prince of Hell 7 (Infernal)

Hierarchy: 7

Combat:

Claws: Init +4, Attack +4, Defense +4, Damage +4

Soak: +5

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

Wound Penalties: -1 (1-6), -3 (7-12), -5 (13-18), Incapacitated (19-24)

Abilities: Brawl 1 (claws), Charm 5 (persuasion), Guile 5 (own self-importance), Infernal Lore 6 (superiors), Intrigue 5 (demonic plots)

Powers:

Coagulation, 1 point, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Overconfidence. See Chapter 4: Infernal Legions, Demonic Powers.

Shroud the Stench of the Pit, variable points, Init +3, Vim: See Chapter 4: Infernal Legions, False Gods.

The Wealth of Nations, 3 points, Init 0, Terram: See Chapter 4: Infernal Legions, False Gods.

His Master's Voice, variable points, Init +1, Vim: See Chapter 4: Infernal Legions, False Gods.

Weakness: Abhorrent Material (borax, burnt as incense)

Vis: 2 pawn, in bat-wings

Appearance: Gaap appears as a handsome, regal man, with black eyes and hair. He is clothed only in a loose toga. An immense bat perches on his back, its claws on his shoulders, so that its wings appear at first to belong to the demon.

Gaap claims to be a great president and a mighty prince of Hell, in command of 66 legions of infernal spirits. What he claims and what is true are hard to distinguish, but his supposed rank has been recorded in infernal grimoires copied and disseminated across Europe, so he is a popular choice for summoning. In actual fact, Gaap is ineffectual, with only weak capabilities, yet he is a great speaker and highly persuasive. He is of use to those infernalists who wish to learn about Hell's plots, as Gaap is usually well-aware of the various intrigues of his superiors.

GUAZZO, A PERSONAL PUNISHER

Order: Avengers of Evil

Infernal Might: 10 (Corpus)

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

Size: 0

Confidence Score: 1 (3 points)

Personality Traits: Relentless +5, Passionless +4, Merciful -3

Reputations: None

Hierarchy: 0

Combat:

Great sword*: Init +3, Attack +10, Defense +7, Damage +18

*wreathed perpetually in flames.

Soak: +5

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Charm 3 (persuasion), Divine Lore 3 (guardian angels), Folk Ken 4 (his "charge"), Great Weapon 4 (great sword), Infernal Lore 2 (plots), Intrigue 4 (his "charge")

Powers:

Famuli

Order: False Gods

The famuli are amongst the least of the False Gods; they are the demonic familiars given to some diabolists in return for service (see Chapter 9: Infernal Characters, New Virtues). They prove invaluable to such wizards due to their ability to hide the taint of Infernal Powers. At first glance, a famulus appears to be only a small animal (such as a cat, toad, small dog, or the like), but within the animal form is a homunculus of half the size (one point of Size smaller), which can detach itself from the animal and roam independently. By using the Lend Senses Power, a famulus can allow its owner to see or hear whatever is being sensed by the homunculus, as long as the animal half is in physical contact. The homunculus bears more than a passing resemblance to the diabolist to whom the famulus is bonded.

An example of a famulus is Lickspitten.

Infernal Might: 10 (Animal)

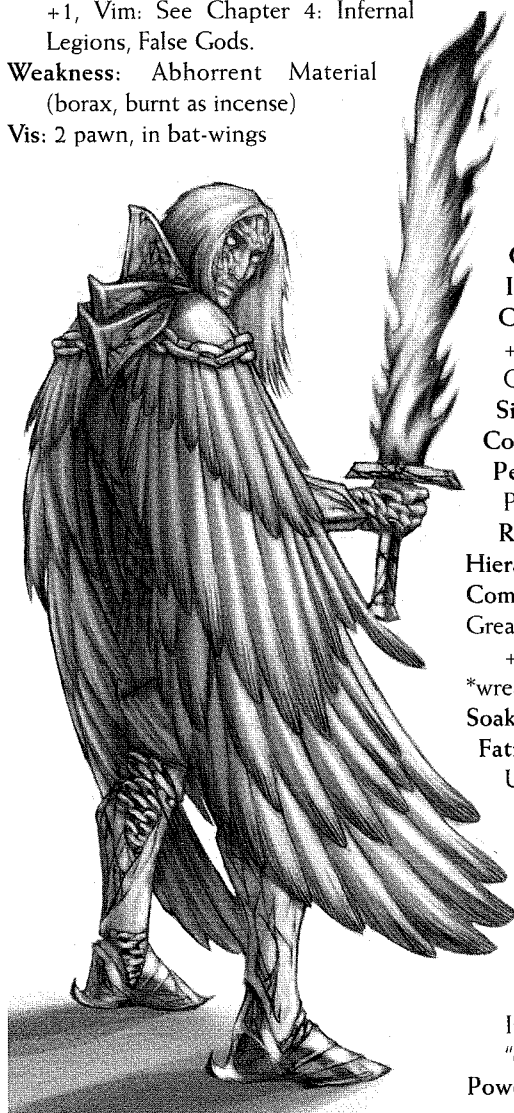
Weakness: Running Water

Powers:

Lend Senses, 1 point, Init 0, Mentem: While in physical contact with another being (the owner, for example), the famulus can lend that being either its hearing or sight. This effect lasts indefinitely, but if the eavesdroppers witness a display of religious sentiment, it is immediately terminated. For example, if a witch borrows the sense of sight, and sees someone cross himself, or views a crucifix, the power of the demon fails. Likewise, if the power of hearing has been borrowed then hearing church bells, the name of God, or a mosque's call to prayer terminates the Power.

Coagulation, 1 point, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Pride. See Chapter 4: Infernal Legions, Demonic Powers.



Punish the Sinner, 5 points, Init +3, Corpus:
See Chapter 4: Infernal Legions,
Avengers of Evil.

Weakness: Ordering

Vis: 2 pawns of Vim, in wings

Appearance: Clothed in a white robe
and shining with white fire, Guazzo's
white-feathered wings are usually
wrapped around his comely frame. He
carries a sword of fire.

Guazzo is an angel of punishment
who targets an individual for his particular
attention (that is, an unfortunate with the
Plagued by a Demon Flaw). However, his
victim is unaware of the Infernal status of
his "guardian angel," and has instead been
told that he is destined for great things,
so God has sent an angel to watch over
him. Guazzo encourages his charge to do
things that work towards his destiny (but
which actually work towards a more dubi-
ous goal), while punishing him at every
opportunity for any character flaws he
might display. Guazzo is only appropriate
for a character whose player is comfort-
able with the difference between player
and character knowledge.

HUTRIEL, THE ROD OF GOD

Order: Avengers of Evil

Infernal Might: 25 (Corpus)

Characteristics: Int -1, Per +5, Pre -1,
Com -3, Str +3, Sta +3, Dex +3,
Qik +3

Size: +2

Confidence Score: 1 (3 points)

Personality Traits: Relentless +5,
Passionless +4, Good Judge of
Character -3, Merciful -3

Reputations: Scourge of the Indulgent
1 (Infernal), Angel of Punishment 1
(Infernal)

Hierarchy: 1

Combat:

Rod: Init +4, Attack +13, Defense +10,
Damage +10

Soak: +5

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

Wound Penalties: -1 (1-7), -3 (8-14), -5
(15-21), Incapacitated (22-28)

Abilities: Awareness 4 (sinners), Civil
& Canon Law 4 (wrongdoing),

Philosophiae 5 (ethics), Single
Weapon 5 (rod), Theology 6 (sin)

Powers:

Coagulation, 3 points, Init -1, Corpus: See
Chapter 4: Infernal Legions, Demonic
Powers.

Obsession, 1 to 3 points, Init -5, Vim:
Frugality, Wastefulness. See Chapter
4: Infernal Legions, Demonic Powers.

Punish the Sinner, 5 points, Init +3, Corpus:
See Chapter 4: Infernal Legions,
Avengers of Evil.

Weakness: Compulsiveness

Vis: 5 pawns of Perdo, in rod

Appearance: Hutriel, like other Malakhe
Habbalah, is forged from chains of
fire, gold and black in his case. He
carries a rod of iron, bound in chains,
with which he strikes wrongdoers.

Hutriel (the "Rod of God") punishes
the profligate, particularly those who
are extravagant with their wealth. He
despises those who use their wealth as
a display of status, and those who use
it as a means to other sins, such as glut-
tony and lust. Unfortunately, Hutriel's
zeal in pursuing squanderers often spills
over onto those who are merely gener-
ous, and the "angel" seems unaware of
the difference. While understanding the
virtue of charity, Hutriel believes that
only "professionals" such as the clergy
are qualified to identity the needy and
distribute alms with impartiality; oth-
ers exercising charity are (in his view)
doing it for reasons of self-importance.
He uses his Obsession of Wastefulness
to tempt mortals into profligacy; those
who fail his test are doomed to suffer
his punishments, for they clearly need
to learn the error of their ways and
reform. Those undergoing re-education
by Hutriel often become misers (thanks
to his second Obsession of Frugality).
This modus operandi is typical of the
Avengers of Evil.

LICKSPITTEN, A FAMULUS

Order: False Gods (Famuli)

Infernal Might: 10 (Animal)

Characteristics: Int +1, Per +3, Pre 0,
Com 0, Str -3, Sta 0, Dex +4, Qik
+3

Story Seed: Lickspitten

The player magi slay an infernal-
ist, and discover amongst his belong-
ings a "magical" talking cat, trapped
in a cage for some nefarious purpose.
Lickspitten actually climbed into the
cage when it became obvious that his
former master would meet his end. He
would love to become the familiar of a
magus of the Order...

Size: -3

Confidence Score: 1 (3 points)

Virtues and Flaws: Perfect Balance,
Puissant Awareness, Sharp Ears,
Nocturnal

Personality Traits: Proud +6, Complacent
+5, Lazy +3, Courageous -4

Reputations: None

Hierarchy: 0

Combat:

Claws: Init +2, Attack +9, Defense +9,
Damage -1

Bite: Init +3, Attack +9, Defense +6,
Damage -2

Soak: +1

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

Wound Penalties: -1 (1-2), -3 (3-4), -5
(5-6), Incapacitated (7-8)

Abilities: Athletics 3 (jumping), Awareness
4 (at night), Brawl 2 (claws), Hunt 4
(mice), Stealth 4 (stalking), Survival
3 (villages)

Powers:

Lend Senses, 1 point, Init 0, Mentem: See
Famuli.

Coagulation, 1 point, Init -1, Corpus: See
Chapter 4: Infernal Legions, Demonic
Powers.

Obsession, 1 to 3 points, Init -5, Vim:
Complaisance. See Chapter 4: Infernal
Legions, Demonic Powers.

Shroud the Stench of the Pit, variable points,
Init +3, Vim: See Chapter 4: Infernal
Legions, False Gods.

The Wealth of Nations, 3 points, Init 0,
Terram: See Chapter 4: Infernal
Legions, False Gods.

His Master's Voice, variable points, Init +1,
Vim: See Chapter 4: Infernal Legions,
False Gods.

Weakness: Running Water
Vis: 2 pawn of Vim, in his tail

Appearance: Lickspitten is a cat, completely black except for ten white hairs on his belly, which form a five pointed star.

Lickspitten is a typical famulus in service to a witch. He demands to be fed blood from the witch's own body, and in return performs minor chores such as hiding the taint of her unclean Powers, and allowing her to eavesdrop on the plans of her rivals.

METATHIAX, DECANUS OF KIDNEY DISEASES

Order: Master of the Avengers of Evil (Decani)

Infernal Might: 30 (Corpus)

Characteristics: Int +3, Per +1, Pre 0, Com -3, Str +4, Sta +4, Dex +4, Qik +4

Size: +2

Confidence Score: 2 (6 points)

Virtues and Flaws: Greater Immunity (disease), Lesser Purifying Touch (kidney diseases), Puissant Medicine

Personality Traits: Relentless +5, Passionless +4, Merciful -3

Reputations: Master of the Choir of Archangels 3 (Infernal)

Hierarchy: 3

Combat:

Bludgeon: Init +4, Attack +9, Defense +7, Damage +6

Soak: +5

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

Wound Penalties: -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (22-28)

Abilities: Awareness 4 (sinners), Brawl 2 (bludgeon), Chirurgy 6 (infection), Medicine 10+2 (kidney diseases)

Powers:

Ride the Diseased Body, 0 points, Init 0, Corpus: See Decani.

Coagulation, 3 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Repentance. See Chapter 4: Infernal Legions, Demonic Powers.

Incubi & Succubae

Order: Tempters

These two manifestations of the same creature are described by their role in sexual intercourse. The incubus, literally the one that lies above, is a masculine form, while the succubus, that which lies below, is a feminine form. They are, however, the same creature, one that uses its capacity to switch gender to harvest the seed of evil men, and convey it to evil women. These demons rarely target those outside the age of virility. An incubus or succubus appears as a handsome or beautiful human being, but can be distinguished from a human because its right hand is on the end of its left arm, and vice versa; the same is true for its feet. These demons take pains to conceal this fact.

Sex is a powerful corrupting force in the service of Hell (just take a look at the Book of Leviticus), and there are more demons devoted to it than just the Incubi/Succubae; while these are the most common, they are also the least powerful. More powerful sexual demons can often cause wounds to their targets or kill them instantly.

An example succubus is **Druia**.

Infernal Might: 5 (Corpus)

Virtues and Flaws: Enduring Constitution

Weakness: Abhorrent Material (light)

Powers:

Mutable Gender, 0 points, Init 0, Corpus: These demons can switch gender at will.

Harness the Wind, 1 point, Init 0, Corpus: This Power allows the demon to fly swiftly from one place to any other. The Power lasts until the journey's end, or dawn. Most demons do not bother to do this: they instead disincorporate and then generate a fresh body at the new location. Sexual demons can do this, instead of using this Power, but lose their cargo when they do.

Hag Ride, 1 point, Init 0, Corpus: The demon may "ride" a victim for an evening. This Power causes the victim to lie, fully conscious but unable to struggle, while assaulted by the demon. If the demon is in spiritual form, the victim can see ghost-like glimpses of his assailant. Being ridden by these demons causes the loss of a long-term Fatigue level, and prevents the recovery of any other Fatigue levels during the night. Sometimes a victim is ridden on consecutive evenings, and loses additional Fatigue level each evening. Some powerful sexual demons can cause wounds, or can kill with a single ride, but these lowly spirits cannot. Others can ride victims in their dreams. The target regains the power to move at dawn.

Punish the Sinner, 5 points, Init +3, Corpus:

See Chapter 4: Infernal Legions, Avengers of Evil.

Weakness: Abhorrent Material (amulet inscribed with the sigil of Adonael)

Vis: 8 pawns of Corpus, in water jug

Appearance: Metathiax appears as an emaciated angelic figure composed of black fire and clothed in a robe of red with a blue hood. He carries a jug of water. Like all Avengers of Evil, his face is expressionless. He rarely assumes a gross physical form, instead attacking his chosen victim using his Powers.

Metathiax is the decanus who inflicts diseases of the kidneys. When he uses his Punish the Sinner Power, stabbing abdominal pains are inflicted on the victim. The diseases he inflicts rot the kidneys and the bladder, causing extreme pain when urinating and the passing of blood. He rules the first third of Cancer's reign, and always commences his attacks during the full moon. A knowledgeable exorcist knows that the attacks of Metathiax may be calmed by the reading of poetry, and those who attempt such therapy may gain a bonus to recovery rolls equal to one-half of the poet's Ability score. Metathiax is thwarted by the angel Adonael.

Ruchin

Order: Tempters

The ruchin (singular ruach) are the evil spirits who cause misfortune and ill-luck, in the vernacular often referred to as imps. It is said that a ruach is released from Hell every time a sin is freely committed, and that one is destroyed every time a selfless act is performed. It is a sad comment on the state of the world that the number of ruchin seems to be increasing day by day.

Ruchin appear as vermin: rats, bats, and insects, each with a twisted human face. They are never larger than Size -5.

An example of a ruach is Bomburkhan.

Infernal Might: 5 (Vim)

Weakness: Vulnerability (salt)

Powers:

Misfortune, 0 points, Init 0, Vim: As agents of misfortune, the presence of ruach causes the worst luck. In games of sheer chance, the odds always favor the opponent of the imp's target. In other matters where luck is more of a factor than judgment or skill, the target receives a penalty of -2 to any rolls. This misfortune lasts until the ruach grows bored or is driven off.

NITIBUS, A PERSONAL CORRUPTER

Order: Tempter (Shedim)

Infernal Might: 20 (Vim)

Characteristics: Int +1, Per -1, Pre +1, Com +3, Str +3, Sta +3, Dex +2, Qik +2

Size: 0

Confidence Score: 1 (3 points)

Virtues and Flaws: Weak-Willed

Personality Traits: Selfish +5, Obsequious +4, Scathing +2

Hierarchy: 0

Combat:

Claws: Init +3, Attack +7, Defense +6, Damage +5

Soak: +4

Fatigue Levels: OK, 0, -1, -3, -5, Unc.

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Brawl 3 (claws), Charm 4 (chosen victim), Folk Ken 6 (character faults), Guile 6 (imaginary faults)

Powers:

Apparition, 1 point, Init 0, Imaginem: See Shedim.

Protection of the Close Friend, 0 points, Init +3, Mentem: See Shedim.

Coagulation, 2 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

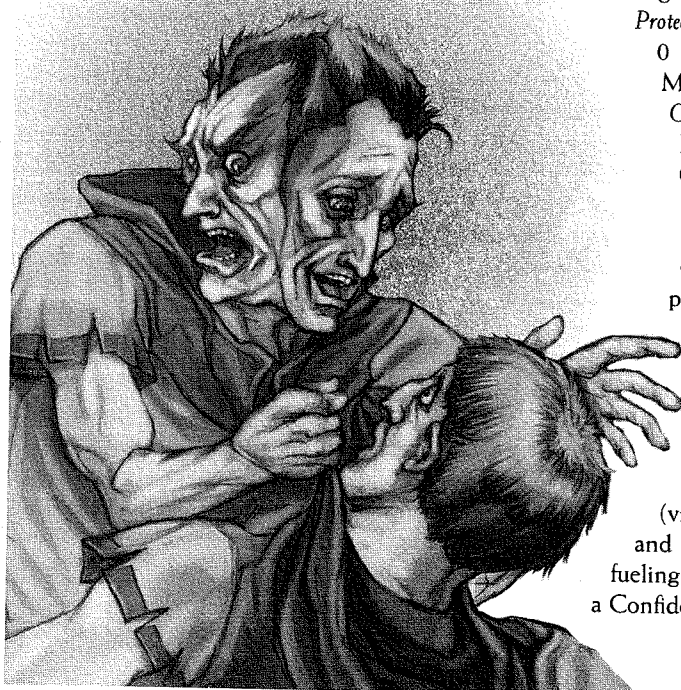
Obsession, 1 to 3 points, Init -5, Vim:

Overconfident.

See Chapter 4: Infernal Legions, Demonic Powers.

Weakness:

Protected Group (victims who willingly and totally reject him, fueling such rejection with a Confidence or Faith Point)



Vis: 2 pawns of Vim, in each of his two tongues

Appearance: His true appearance is as a pointy-nosed man with a face on both sides of his head. One face flatters his victim, the other criticizes others. He wears the same clothes as his victim, but does not look quite as good in them. When clothed in his Apparition Power, only one of his faces can be seen at a time, but his neck spins to interchange between the two.

Nitibus attaches himself to those who have a natural inclination towards criticism. He then encourages this vice at every opportunity, whispering into the ear of his victim to indicate any opportunities that he might have otherwise missed to put others down and belittle their efforts. Nitibus panders to the vanity of his chosen victim (who suffers from the Story Flaw Plagued by a Demon), always pointing out how much better he is than his peers.

VALEFAR, THE THIEF'S DEMON

Order: Tempters

Infernal Might: 15 (Animal)

Characteristics: Int +1, Per +2, Pre +1, Com +1, Str +4, Sta +3, Dex +2, Qik +1

Size: +3

Confidence Score: 1 (3 points)

Virtues and Flaws: Improved characteristics (x2), Piercing Gaze, Puissant Brawl, Tough, Weak-willed

Personality Traits: Gloating +3

Reputations: Master Thief 3 (Infernal)

Hierarchy: 3

Combat:

Claws: Init +1, Attack +15, Defense +13, Damage +8

Soak: +11

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

Wound Penalties: -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (22-28)

Abilities: Awareness 3 (legal authorities), Brawl 5+2 (claws), Folk Ken 5 (thieves), Infernal Lore 3 (necromantic objects), Intrigue 3 (Hell's politics), Legerdemain 5 (filching), Stealth 5 (night)

Powers:

Honor Among Thieves, 3 point, Init 0, Corpus:

Each use of this Power prevents a single thief from revealing a specified secret. If the thief tries to speak the secret, his tongue does not move, and he attracts Valefar's attention. Valefar then typically ensures that he dies, preferably by being hanged for a theft he did not commit.

Itching Thumbs, 1 point, Init +5, Corpus:

Each use of this Power grants a thief a +3 bonus on a single roll that allows him to steal. It only aids actual theft, so it aids a pickpocket or window fisherman, but not a housebreaker climbing a wall or a lock picker opening a chest.

The Sleep of the Hand of the Thief, 5 points, Init 0, Mentem: This Power makes all people within a building who are asleep unwakable until dawn.

Coagulation, 2 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Larceny. See Chapter 4: Infernal Legions, Demonic Powers.

Weakness: Protected Group (those who venerate thieves)

Vis: 3 pawns of Corpus, in his left thumb

Appearance: Valefar appears as a large hairless lion with the head of a man.

Diabolists have many uses for Valefar. His Powers assist conspiracy, and he is one of the demons that teaches how to manufacture magical items out of the remains of hanged criminals. Valefar can also find mandrakes for his masters. His imposing physical presence and knowledge of thievery make him a skilled guard. Because he is of relatively low intelligence, he is easily dominated by a quick-witted master. However, Valefar is not as dim-witted as one might think. He always leads his masters to the gallows before they can repent. He is aware that he is not a skilled schemer, but he knows many demons that are, and he is willing to work under their direction, so long as it always appears that he works alone. His limitation includes members of the Order of Hermes, who venerate Hermes. He therefore hates Hermetic magi and sets his people against them.

Shedim

Order: Tempters

The shedim (singular shedeh) are the true tempters of mankind, one of them is assigned to every human being in direct opposition to that person's guardian angel. However, most people are not aware of their shedeh; those who have the Major Story Flaw Plagued by a Demon may have shedim that they are consciously aware of, that they can see, and that actively try to cause them to stray from the path of good.

The shedeh feeds from the *yezer ba-ra* (evil inclination), which is part of every person, and it is very difficult to shake off the influence of a shedeh, as it seems like an old friend. It may whisper to its target using its Envisioning Power, and such comments appear to come from the victim's own head (and should be provided as advice from the storyguide with nary a mention of a demon).

A shedeh is left powerless if its victim realizes he is being manipulated and makes a positive effort to throw off the demon's influence. This requires the spending of either a point of Confidence

or a point of Faith (perhaps a point of Faith acquired by repenting of the sins committed while influenced by the demon).

An example of a shedeh is Nitibus.

Infernal Might: 20 (Vim)

Weakness: Protected Group (victims who willingly and totally rejects the demon, fueling the rejection with a Confidence or Faith Point)

Powers:

Apparition, 1 point, Init 0, Imaginem:

Shedim may assume an illusory form that only their chosen victims can perceive. To victims, the form appears to be a real person in all respects.

Protection of the Close Friend, 0 points, Init +3, Mentem: The chosen victim of a shedeh cannot act directly against it without extreme provocation; it would be akin to attacking one's own mother. The victim may be as angry as they like with the demon, but actually physically opposing it requires a huge effort of will, which must be repeated every time the victim wants to renew his attacks.

The Hand of Glory

Valefar can teach any individual, whether Gifted or not, to make a hand of glory by taking the hand of a hanged murderer and dipping it in specially prepared wax. Those Valefar has aided in thievery are particularly suitable donors. The hand is fitted with candles made from a noxious wax, with wicks made from the hair of a dead man, so that each finger can be lit like a candle. A hand of glory has five charges, once per finger. Each has the effect described below, which can also be created by Hermetic magic, as the spell *Infernal Sleep of the Damned*. (Since this Power is identical to a possible Hermetic spell, some magi make Hermetic hands of glory, which need not even be hands; Valefar loathes magi who do this.) The Infernal item has Penetration 0, but does not suffer from Valefar's weakness unless the demon made it personally.

Infernal Sleep of the Damned

Re(In)Me 25

Pen +0

R: Touch, D: Sun, T: Structure

A hand of glory renders most people within a building, other than its holder, unconscious until sunrise or the hand is extinguished, whichever comes first. The hand does not affect brave or pious people (with appropriate Personality Traits at +3 or more), or those possessing relics. Those rendered unconscious cannot be awakened by natural means, which allows them to be bound or murdered while they sleep. The hand may not be doused with water, but can be extinguished with milk or the breath of whoever lit it. The hand will not light if there is anyone awake in the building. Failure to light the hand does not use a charge.

(Effect: Base 4, +1 Touch, +3 Structure, +1 In requisite)

Chapter Six

Demons as Deceivers

ANDREW, AN INFERNAL GHOST

Order: Accusers

Infernal Might: 10 (Mentem)

Characteristics: Int 0, Per +2, Pre -2,
Com 0, Str n/a, Sta n/a, Dex n/a, Qik
n/a

Size: 0

Virtues and Flaws: Ability Block (Social
Abilities)

Personality Traits: Cruel +6, Hatred for
Women +4, Lustful +2

Reputations: None

Hierarchy: 0

Abilities: Area Lore 4 (adulterers),
Awareness 3 (searching), Carouse
3 (ale), Profession: Carpenter 5
(coffins)

Powers:

Nails of the Cuckold's Vengeance, 1 point, Init
+1, Corpus: Each use of this Power
causes a stabbing pain in a part of the
body, as if a nail had been driven into
it. This disrupts concentration, and, if
a Stamina roll against an Ease Factor
of 6 is failed, the loss of a Fatigue
level. The puncture wounds caused by
this attack are clearly visible.

Obsession, 1 to 3 points, Init -5, Vim:
Misogyny. See Chapter 4: Infernal
Legions, Demonic Powers.

Betrayal of the Heart, 2 points, Init 0,
Mentem: See Chapter 4: Infernal
Legions, Accusers.

Whispers Behind the Back, 2 points, Init
0, Mentem: See Chapter 4: Infernal
Legions, Accusers.

Weakness: Protected Group (children)

Vis: None — Andrew has no ability to
form a body, and thus cannot leave
behind a corpse.

Appearance: Andrew can only be seen by
those with Second Sight (and those

whom he targets with his Envisioning
Power). He appears as he did in life,
a husky peasant with a misshapen
nose, except that he has a pair of
horns, and bat wings protrude from
his shoulders. He carries a mallet and
a handful of rusty nails, each eight
inches long.

Andrew was hanged eight years ago
for murdering his wife and her lover. This
crime, while motivated by passion, was
not a crime of the moment: Andrew care-
fully staged the situation which would
cause the most torment to the adulterers,
poisoning them with a slow-acting toxin
and then driving nails into their writh-
ing bodies as they died. Andrew now
walks the earth uncovering the crimes of
unfaithful lovers.

AQRAB THE CONJURER

Order: Deluders

Infernal Might: 10 (Vim)

Characteristics: Int +1, Per -1, Pre +1,
Com +3, Str +1, Sta +1, Dex +2,
Qik +2

Size: 0

Confidence Score: 1 (3 points)

Virtues and Flaws: Commanding,
Diablerie, Incantation, Summoning;
Puissant Guile, Puissant Teaching

Personality Traits: Curious +4, Credible
+3, Charming +3, Sly +2

Reputations: Powerful Sorceress 3
(Infernal)

Hierarchy: 3

Combat:

Short sword: Init +3, Attack +10, Defense
+8, Damage +6

Soak: +2

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

Wound Penalties: -1 (1-5), -3 (6-10), -5
(11-15), Incapacitated (16-20)

Abilities: Charm 5 (seduction), Diablerie
8 (mazzikim), Faerie Lore 6 (djinni),
Guile 6+2 (about magic), Incantation
5 (when invoking names), Infernal
Lore 6 (mazzikim), Magic Lore 6
(spirits), Single Weapon 4 (short
sword), Teaching 6+2 (Summoning)

Powers:

Duplicate the Magi's Creation, variable points,
Init +1, variable Form: See Chapter 4:
Infernal Legions, Deluders. Aqrab can
only duplicate Creo spells.

Coagulation, 1 point, Init -1, Corpus: See
Chapter 4: Infernal Legions, Demonic
Powers.

Obsession, 1 to 3 points, Init -5, Vim:
Thirst for Knowledge. See Chapter 4:
Infernal Legions, Demonic Powers.

Delusion, 1 or 5 points, Init +3, Imaginem:
See Chapter 4: Infernal Legions,
Deluders.

Duplicate the Magi's (Technique) Spell, variable
points, Init +1, variable Form.

Goetic Arts: Summoning 10, Commanding
10

Weakness: Vulnerability (gold)

Vis: 2 pawns of Imaginem, in eyes (all one
hundred of them!)

Appearance: In her natural form, Aqrab is
a cloud of midnight-blue smoke filled
with eyes and gaping maws. She usu-
ally cloaks herself in illusion so that
she appears as an Arabic woman with
blue skin and dark blue hair, wearing
only a loincloth. She may also appear
as the same woman, but without the
blue coloring; in this form she dresses
in blue.

The Infernal

Aqrab is a Deluder who is most active in Islamic lands. She masquerades as either a sorceress or a djinnja who is willing to teach others her magic, which, along with other Powers, includes knowledge of how to summon magical creatures. What she actually does is places them on the road towards becoming diabolists. She is capable of teaching the Infernal Abilities of Incantation and Diablerie (see Chapter 10: Maleficia), and the Goetic Arts of Summoning and Commanding (see Chapter 11: Ars Goetia) to Gifted students. Anyone learning from her subtracts her Might from the penalty applied to Study Totals when learning Supernatural Abilities (ArM5, page 166).

ATAF THE SEPARATOR

Order: Spirits of Deceit

Infernal Might: 15 (Corpus)

Characteristics: Int 0, Per +1, Pre 0, Com +3, Str +2, Sta +3, Dex +3, Qik +2

Size: 0

Confidence Score: 1 (3 points)

Virtues and Flaws: Hatred (True Lovers)

Personality Traits: Deceitful +6, Vengeful +4, Trustworthy -5

Reputations: Sower of Discord 1 (Infernal)

Hierarchy: 1

Combat:

Dodge: Init +2, Attack n/a, Defense +6, Damage n/a

Fist: Init +2, Attack +6, Defense +5, Damage +2

Soak: +3

Fatigue Levels: OK, 0, -1, -3, -5, Unc.

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Brawl 3 (dodge), Charm 4 (sex opposite to current form), Folk Ken 6 (married couples), Intrigue 5 (marital disharmony)

Powers:

Coagulation, 2 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Jealousy, Suspicion. See Chapter 4: Infernal Legions, Demonic Powers.

Change Form, 0 points, Init 0, Corpus or Animal: See Chapter 4: Infernal Legions, Spirits of Deceit.

Trust of the Innocent, 1 point, Init -1, Mentem: See Chapter 4: Infernal Legions, Spirits of Deceit.

Forked Tongue of the Serpent, 3 points, Init -1, Mentem: See Chapter 4: Infernal Legions, Spirits of Deceit.

The Serpent's Oracle, 2 points, Init -3, Vim: See Chapter 4: Infernal Legions, Spirits of Deceit.

Weakness: Protected Group (True Lovers)

Vis: 4 pawns of Mentem, in tongue

Appearance: Ataf's natural form is of a human male with the head of a serpent. However, as a shapechanging demon he can adopt the form of any man or woman he meets. When he changes shape, he adopts the clothing of his new form.

Ataf's special province is in separating a husband from his wife. He does not target those whose marriages are already on shaky ground; instead he victimizes those couples who have an apparently happy marriage. His usual modus operandi is to impersonate one half of the couple and be seen conspicuously by neighbors and friends acting in an inappropriate manner. Ataf prefers to allow suspicion, jealousy, and recrimination to drive husband and wife apart, feelings that he reinforces with his Obsessions. To his eternal frustration, his Powers do not work on those with True Love; they never mistake his shapechanged form for their beloved (but merely see someone who looks vaguely similar to them), and his other Powers are similarly affected. However, he is unable to recognize True Love until his Powers fail; more than one of his "projects" has been brought low by True Lovers, and when he encounters them, he often abandons his usual subtlety and lashes out against them with uncharacteristic violence.

BERITH THE ENNOBLER

Order: Spirits of Deceit

Infernal Might: 25 (Corpus)

Characteristics: Int +3, Per +1, Pre 0, Com 0, Str +5, Sta +5, Dex -3, Qik 0

Size: +3

Confidence Score: 2 (6 points)

Virtues and Flaws: Landed Noble*, Long-Winded

*Not a true title, but he is treated as such.

Personality Traits: Arrogant +6, Deceitful +6, Trustworthy -5

Reputations: Ennobler of Riches 3 (Infernal), Teacher of Alchemists 1 (Infernal)

Hierarchy: 3

Combat:

Great sword: Init +2, Attack +11*, Defense +11*, Damage +14

Hooves: Init +2, Attack +5, Defense +8, Damage +6

*Includes a +3 bonus for being mounted.

Soak: +15

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

Wound Penalties: -1 (1-8), -3 (9-16), -5 (17-24), Incapacitated (25-32)

Abilities: Athletics 6 (galloping), Brawl 6 (hooves), Folk Ken 6 (noble land claims), Great Weapon 6 (great sword), Guile 6 (ennobling things), Intrigue 8 (mortal nobles)

Powers:

Ennoble the Base, 1 point, Init 0, Mentem: Makes any one target see a situation, argument, idea, or object as more noble than it is.

Face of the Count, 5 points, Init 0, Corpus: Transforms a volunteer into a facsimile of a particular nobleman. This transformation does not change the memories or personality of the target, and is dispelled by participation in any sacrament.

Seven Leagues in One Night, 1 point, Init -3, Animal: This Power allows Berith to travel at tremendous speed, three times faster than any normal horse. He can cross water as if it were dry land. He can carry anyone who voluntarily sits upon his back.

Coagulation, 3 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Pretensions to Greatness. See Chapter 4: Infernal Legions, Demonic Powers.

Change Form, 0 points, Init 0, Corpus or Animal: See Chapter 4: Infernal Legions, Spirits of Deceit.

Trust of the Innocent, 1 point, Init -1, Mentem: See Chapter 4: Infernal Legions, Spirits of Deceit.

Forked Tongue of the Serpent, 3 points, Init -1, Mentem: See Chapter 4: Infernal Legions, Spirits of Deceit.

The Serpent's Oracle, 2 points, Init -3, Vim: See Chapter 4: Infernal Legions, Spirits of Deceit.

Weakness: Protected Group (noblemen who meet all of their obligations)

Vis: 5 pawns of Imaginem, in tin crown.

Appearance: Berith appears as a soldier, dressed completely in red, and riding

a red horse. He always wears a crown. Berith may look like a mounted man, but his humanoid portion does not detach from his equine portion.

Berith can transform the way that things seem, so that they appear nobler than they are. Berith is a consummate liar because he can make ideas seem noble. He is popular with alchemists, because he can make base metals seem valuable, and offers valueless instruction that seems wise. Berith's arrogance prevents him from transforming himself: his demonic nature

is always apparent, and he never chooses to manifest in any other shape.

Berith's favorite ploy is the production of unworthy noblemen. Sometimes, he arranges for a landowner to be slain, and then substitutes a magically altered servant. Such imposters do not have the memories or personalities of the people they replace and must work diligently to forestall discovery. Berith's illusion cannot survive the sacraments, so his servants usually pretend to take communion privately. Berith also often helps usurpers to claim honors. His greatest success, helping Abimelech to rule over Israel of three years as if he were its king, is recorded in the Book of Judges.

BORDELON, A PERSONAL TORMENTOR

Order: Accusers

Infernal Might: 15 (Corpus)

Characteristics: Int +2, Per +1, Pre 0, Com +2, Str -1, Sta 0, Dex +3, Qik +4

Size: 0

Confidence Score: 1 (3 points)

Virtues and Flaws: Piercing Gaze, Puissant Leadership

Personality Traits: Cruel +6, Stern +5, Implacable +3

Reputations: None

Hierarchy: 0

Combat:

Switch: Init +6, Attack +11, Defense +10, Damage +4

Soak: +2

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Leadership 6+2 (children), Single Weapon 5 (switch)

Powers:

Crushing the Will, 2 points, Init 0, Mentem:

This Power saps the will and vitality of its target, leaving him listless, less energetic, and withdrawn. All Personality Trait rolls suffer a -3 modifier, and the target may not spend Confidence Points to increase other rolls. Each use of this Power lasts until the victim has slept for at least six hours.



Chastise the Disobedient, 0 points, Init +3, Corpus: Every strike of Bordelon's switch inflicts a fearsome sting. Double the Wound Penalties inflicted by the weapon, although these extra penalties vanish after an hour. Wound Penalties caused by any actual wounds she inflicts are healed as normal.

Coagulation, 2 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Shame. See Chapter 4: Infernal Legions, Demonic Powers.

Betrayal of the Heart, 2 points, Init 0, Mentem: See Chapter 4: Infernal Legions, Accusers.

Whispers Behind the Back, 2 points, Init 0, Mentem: See Chapter 4: Infernal Legions, Accusers.

Weakness: Protected Group (red-haired women)

Vis: 3 pawns of Mentem, in hair

Appearance: Bordelon appears as a stern-faced old woman, with hair tied back in such a tight bun that it distorts her face. Her small horns are hidden within this hair. Her skin is mottled with liver-spots, and she wears an austere gown which covers her cloven hooves and forked tail. She affects the demeanor of a stern governess. She carries a switch of willow bound with leather, which she wields with expert ability to inflict the most pain.

Bordelon believes that meekness is a virtue, and that those who strive to better themselves are victims of pride. Her goal is to crush all ambition and prevent those whom she watches from committing the very sin of Satan himself. Bordelon chooses a child early on in his life and becomes his personal tormentor (granting the Story Flaw *Plagued by a Demon*). The child soon learns that the demon's periodic appearances are more frequent whenever he tries to distinguish himself from his peers, so her victims tend to become withdrawn, unambitious, and meek. Whenever her victim acts in a way that would grant a Confidence Point due to increased self-worth, he can expect a visit from Bordelon to punish the presumption.

Enervators

Order: Deluders

These demons lurk around magicians and make their magic appear to be stronger than it really is. They promote overconfidence. This surge of power is often used to negate the usual draining effect on magic-affiliated Powers in an Infernal aura, and sometimes to even mimic the effects of a Magical aura. Enervators appear as typical Deluders — slashes of darkness filled with eyes and teeth — but also have disembodied, clawed hands floating around in the darkness.

Infernal Might: 20 (Vim)

Weakness: Salt

Powers:

Deceiver's Boost, 1 or more points, Init +5, Vim: When a demon uses this Power, its target is a spell cast by a mortal. The demon must spend at least one Might Point on the effect,

but can choose to spend more. The demon must also penetrate the Magic Resistance of the spellcaster, if any. For every point of Might spent by the demon, the magus gets +2 to his Casting Total. However, spells enhanced by this Power may be manipulated in minor ways by the demon, such as changing the target of the spell, ending concentration at the whim of the demon, and the like. The spell must remain within the rules for Similar Spells (ArM5, page 101), and can't be more powerful than the spell level + Might Points spent, but the demon is free to manipulate any one aspect of the spell otherwise. If a spellcaster's player rolls a zero while being influenced by this Power, he must roll an extra botch die.

FORCAS

Order: Duke of the Deluders (Watchers)

Infernal Might: 40 (Corpus)

Characteristics: Int +4, Per 0, Pre 0, Com +2, Str +1, Sta +4, Dex +2, Qik +6

Size: +3

Confidence Score: 2 (6 points)

Virtues and Flaws: Debauchery, Effusion, Phantasm, Good Teacher, Puissant Artes Liberales, Puissant Guile, Noncombatant

Personality Traits: Arrogant +4, Credible +3, Sly +2, Wise Demeanor +2

Reputations: Duke of Rhetoric 7 (Infernal)

Hierarchy: 7

Combat:

Dodge: Init +6, Attack n/a, Defense +10, Damage n/a

Soak: +4

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

Wound Penalties: -1 (1-8), -3 (9-16), -5 (17-24), Incapacitated (25-32)

Abilities: Artes Liberales 8+2 (mathematics), Brawl 3 (dodge), Debauchery 10 (Phantasm), Effusion 12, Guile 7+2 (hedge wizards), Infernal Lore 6 (hierarchies), Intrigue 4 (academic),

Magic Lore 4 (herbalism), Phantasm 8 (changing appearance), Philosophiae 6 (natural sciences), Profession: Actor 4 (lip movements), Teaching 6 (Artes Liberales), Theology 4 (heresy disguised as doctrine)

Powers:

Hide from Mortal Sight, 4 points, Init +6, Imaginem: Forcas can render anyone he can see invisible, although they are never hidden from his sight. This is true invisibility, as it cannot be revealed with Hermetic magic, due to its Infernal nature. The invisibility lasts until the next Sunday, or until Forcas decides to cancel it.

Retrieve That Which is Lost, 4 points, Init +6, Terram: Forcas can locate any object to which he has an Arcane Connection, or a sympathetic connection such as its true owner. Once located, he can cause the item to disappear from its current location and appear in close proximity to himself. This Power must penetrate the Magic Resistance of anyone holding or wearing the summoned object.

The Wordless Conversation, 0 points, Init 0, Mentem: See Watchers.

Infernal Dragons

Order: Masters of the Spirits of Deceit

These hideous demons can be found haunting isolated patches of wilderness, often mountains and swamps. They take the form of dragons of at least Size +5, with corroded scales of a disgusting green-black hue and immense, tooth-filled maws. Infernal dragons rarely have wings. Each dragon has at least one human form that it regularly adopts, and may take an interest in the local human population, often exploiting them and causing misery. Many use their powers of deceit to provoke wars between neighboring lands, to slake their hunger for corpses. They may only be safely confronted by the pure of heart, whom they cannot harm; to claim this protection a character must have either True Faith or at least two noble Personality Traits at +3 or higher, and no sins on her conscience which have not been absolved.

Infernal Might: 35 (Animal)

Weakness: Protected Group (the pure of heart)

Powers:

Venom, 0 points, Init +3, Aquam: The spittle of an Infernal Dragon is a hideous venom that rots flesh and other organic material. Anyone bitten by one of these creatures, even if the bite damage was fully Soaked, must make a Stamina roll against an Ease Factor of 9 or suffer a Medium Wound. If the saliva comes into contact with wood or any softer organic material (such as leather armor, or the leather straps of metal armor), it dissolves it in one round.

Poison the Air, 8 points, Init +0, Auram: The demon can exhale a cloud of poisonous smoke which pollutes the air for up to a league (depending upon the prevailing wind). Plants coming into contact with this smoke wither and die, and creatures take +15 corrosion damage.

See Chapter 4: Infernal Legions, Deluders.

Weakness: Ordering

Vis: 7 pawns of Mentem

Appearance: His natural form is that of a Watcher, although by using his Unholy Power of Phantasm (see Chapter 10: The Maleficia: Phantasm) he usually takes the form of an aged man who leans on a gnarled staff carved with many watching eyes. Like all Watchers he is mute, but communicates directly with the minds of his targets while pretending to speak by moving his mouth in the appropriate manner.

Forcas is well known among natural magicians and other educated hedge wizards; he devotes his time to teaching them rhetoric, logic, and mathematics, as well as the Unholy Powers he knows. Like many Deluders, he claims to be an airy spirit (aligned to the Magic realm, rather than the Infernal realm), and seemingly teaches his lore out of goodwill. He usually acquires a famulus (see Chapter 5: Demons as Corrupters, Famuli) for any of his students who have magical abilities, so that the famulus can hide his Infernal nature. He can render people invisible, and can restore lost property. However, he claims to his students that he teaches them to become invisible, whereas in reality it is Forcas who enacts the illusion, hidden from sight in his disincorporate form.

Men of Good Intent

Order: Spirits of Deceit

Men of Good Intent are minor demons that encourage spiritual laxity, usually through excesses of virtue. They encourage the idea that the Church is too strict in its interpretation of the Bible, or too lax. They suggest that minor vices are harmless, and so are not really vices. Men of Good Intent usually appear otherwise upright in their views, peddling only a single vice.

In their natural material form, they are human-sized snakes with a man's head. When using the Form of Man Power from their order, they can only

take a single form, that of a generic human being of a particular type (merchant, soldier, nobleman, priest, etc.) However, every viewer sees them differently, according to the viewer's preconceptions of that group of individuals. If a victim describes a specific Man of Good Intent to a group, the rest of that group see the demon as they expect to, that is, suiting the description given.

An example Man (or rather, Woman) of Good Intent is **Premnemosyne**

Infernal Might: 5 (Mentem)

Weakness: Protected Group (those already given to their vice)

Corrupted Knowledge, 2 points, Init -3, Mentem: See Watchers.

Coagulation, 4 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Arrogance. See Chapter 4: Infernal Legions, Demonic Powers.

Delusion, 1 or 5 points, Init +3, Imaginem: See Chapter 4: Infernal Legions, Deluders.

Duplicate the Magi's Perception, variable points, Init +1, variable Form: See Chapter 4: Infernal Legions, Deluders.

Duplicate the Magi's Transformation, variable points, Init +1, variable Form:

MISER'S POT, BANE OF THE HOARDER

Order: Accusers

Infernal Might: 5 (Terram)

Characteristics: Int +1, Per +1, Pre n/a, Com 0, Str +1, Sta 0, Dex +1, Qik +2

Size: -2

Personality Traits: Loquacious +3

Reputations: None

Hierarchy: 0

Combat:

Dodge: Init +2, Attack n/a, Defense +5, Damage n/a

Soak: +18 (made of solid brass, no vital organs)

Fatigue Levels: Tireless

Wound Penalties: -1 (1-3), -3 (4-6), -5 (7-9), Incapacitated (10-12)

Abilities: Athletics 5 (when pursued), Brawl 2 (dodge), Charm 4 (misers), Folk Ken 4 (rich people)

Powers:

Body of Brass, 0 points, Init +6, Terram: The Pot does not have a living body, and thus it is immune to fatigue, disease, deprivation, and some spells. The Pot moves on jointless, boneless legs, and can sprint at the pace of a running horse. It usually does this just after a rich person places treasure inside it.

Seize the Miser's Hoard, 3 points, Init +5, Terram: This Power allows the demon to reshape its inner surface, so that it flows around any object inside the lip of the cauldron, creating an unbreakable grip. This includes the hand of a rich person whom the pot wishes to drag away to Hell.

Idea, 1 point, Init +3, Mentem: The Pot can silently suggest, to its victim, that it would be a good place to store valuables. The victim can resist this suggestion with a Personality Trait roll against an Ease Factor of 9, modified by circumstances. For example, if the rich person already owns a strongbox, he is unlikely to want to store his valuables in a cauldron, and so might gain a 3-point bonus on the roll. If this Power fails, the Pot usually tries again, but with a different target commodity. For example, a rich person refusing to fill it with gold might be encouraged to fill it with coal, or flour, or cook a meal in it. This Power is often used in conjunction with the pot's Obsession Power.

Coagulation, 1 point, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Hoarding. See Chapter 4: Infernal Legions, Demonic Powers.

Betrayal of the Heart, 2 points, Init 0, Mentem: See Chapter 4: Infernal Legions, Accusers.

Whispers Behind the Back, 2 points, Init 0, Mentem: See Chapter 4: Infernal Legions, Accusers.

Spirits of Solomon

Order: Deluders

The mighty Wizard-king Solomon commanded many demons in the service of God. Among those whom he summoned were seven female spirits, who appeared together and spoke with one voice. They called themselves Deception, Strife, Battle, Envy, Power, Error, and Corruption. Each threatened King Solomon with her powers, but his holiness was too great and he put them to work in building his temple.

Although Solomon bound the demons to the power of his seal, they have since escaped his control and roam the earth once more. These demons never appear singly, and they may indeed be seven reflections of the same, more powerful demon.

The Seven Spirits of Solomon take the form of beautiful women with long, fair hair, clothed in fine silk apparel. However, their hands are bound with wire, behind their backs and to each other, and their eyes are blank holes. This appearance is actually the inside of their bodies; if they turn themselves inside out they reveal their true forms, which is seven columns of darkness filled with eyes and weapons.

Weakness: Protected group (poor people)

Vis: 1 pawn of Terram, in body

Appearance: The Miser's Pot looks like a small, three-legged cooking cauldron made of brass. Its outer surface is usually shiny and smooth, but it is able to tarnish itself or scribe designs on its face at will. When it speaks, its voice is hollow and tinny.

The Miser's Pot claims its mission is to punish the greedy rich. It does this by removing some of their wealth and then, if they do not demonstrate a suitable change of attitude, inflicts them with its Obsession Power to ensure that they arrive in Hell. The Pot is able to speak, and it tells both the rich person from whom it steals, and the poor person whom it patronizes, that its acts are a

Infernal Might: 20 (Corpus)

Weakness: Abhorrent Material (gemstone inscribed with the Seal of Solomon)

Powers:

The Worst You Can Be, 2 points, Init +0, Mentem: The Spirits of Solomon can inflict upon a victim one of the seven curses for which they are named. The Curse of Deception prevents the victim from speaking the truth. The Curse of Strife makes the victim quarrelsome over the slightest issue. The Curse of Battle causes others to fight over the victim. The Curse of Envy causes others to envy the victim, and work evil against him. The Curse of Power causes the victim to be filled with an overwhelming ambition and obsession for raw power. The Curse of Error causes the victim to misinterpret anything he is told in earnest. The Curse of Corruption amplifies the worst trait of the victim to tragic proportions. Each curse should be treated as a Lesser Malediction, and is permanent unless the spirits are forced to retract it, or it is removed by some Divine agency.

punishment for greed and mistreatment of the poor.

NITHAEL, THE GREAT LEVELLER

Order: Master of the Accusers

Infernal Might: 25 (Corpus)

Characteristics: Int +2, Per +1, Pre +1, Com +1, Str +6, Sta +1, Dex +1, Qik +1

Size: 0

Confidence Score: 1 (3 points)

Personality Traits: Cruel +6

Reputations: Captain of a Legion of Corrupt Priests 3 (Infernal)

Hierarchy: 3

Combat:

Punch: Init +1, Attack +7, Defense +7, Damage +6

Soak: +5

Watchers

Order: Dukes of the Deluders

The legend of the Watchers states that there were once angels (collectively called the Grigori) sent to earth by God to instruct mankind. However, some of these Grigori started to cohabit with the daughters of men. They became corrupted and fell from God's grace, joining the ranks of the Deluders and teaching mankind the secrets of Supernatural Powers. The Watchers are among the most powerful members of the order, and are highly sought after by those who would practice magic. Because there are some holy Watchers (see *Realms of Power: The Divine*, page 26), many do not realize that these creatures teach "magic" from an unholy source. Unlike the other Deluders, the unholy Grigori are human-shaped, although solid black and taller than giants; no details of their shape can be made out other than the hundreds of eyes which cover their featureless skin. They are eternally silent, communicating their teaching directly into the minds of their pupils. All of these high-status demons have the rank of Duke.

An example of a Watcher is Forcas.

Infernal Might: 40 (Corpus)

Weakness: Ordering

Powers:

The Wordless Conversation, 0 points, Init 0, Mentem: Watchers may speak directly into the mind of any creature whom they can see (assuming Magic Resistance is penetrated), and may choose to hear any mental or verbal response that the target may make.

Corrupted Knowledge, 2 points, Init -3, Mentem: When a Watcher spends a season teaching an Ability (of any kind, including Supernatural), he uses this Power to corrupt the knowledge that he teaches, granting the Flaw Corrupted (Ability) (see Chapter 9: Infernal Characters, New Flaws). The Power only inflicts the Flaw if the character being schooled acquires an increase in the Ability score because of the teaching supplied by the demon. Those affected by this Power soon learn that they get greater rewards if they use their Ability for selfish or sinful purposes.

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Brawl 5 (punch), Charm 6 (pandering), Folk Ken 8 (worthlessness), Guile 6 (removing self-worth), Leadership 5 (weak willed), Profession: Actor 6 (petitioner)

Powers:

Form of Man, 2 points, Init 0, Corpus: The demon can assume the shape of any human being.

Coagulation, 3 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Self-loathing. See Chapter 4: Infernal Legions, Demonic Powers.

Betrayal of the Heart, 2 points, Init 0, Mentem: See Chapter 4: Infernal Legions, Accusers.

Whispers Behind the Back, 2 points, Init 0, Mentem: See Chapter 4: Infernal Legions, Accusers.

Weakness: Abhorrent Material (topaz)

Vis: 5 pawns of Rego, in fingers

Appearance: Nithael takes the appearance of an emaciated man, with blue-green skin and a face that looks like it has been drawn outwards from the head with a pair of pliers. His legs end with the claws of a bird. He is hairless and eschews clothing.

Nithael's interests are in those who abuse their positions of power. He takes great delight in visiting both secular and ecclesiastical princes who govern for the love of power, but he does not restrict himself to such luminaries. All who use the power of their offices — whether granted by birth, by man, or by God — are his prey.

He tests those whom he accuses, going to them with a legitimate complaint, and woe betide those to whom he takes a dislike. His main weapons are his obsessions: he spends weeks or months working on increasing the self-importance of his victim, inflating her own opinion of herself and causing her to abuse her power even more. He then switches to self-loathing, and crushes her ego. She is tormented in her sleep though the use of his Envisioning until she is a different woman altogether, stripped of confidence and weakly trembling. Once he is done with her, suicide seems the only way out.

PREMNENOSYNE, FALSE PROPHETESS

Order: Spirits of Deceit (Men of Good Intent)

Infernal Might: 5 (Mentem)

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

Size: 0

Confidence Score: 1 (3 points)

Virtues and Flaws: Premonitions, Puissant Guile, Social Contacts

Personality Traits: Deceitful +6, Acedia +1, Trustworthy -5

Reputations: Prophetess 1 (Infernal)

Hierarchy: 1

Combat:

Dodge: Init +1, Attack n/a, Defense +1, Damage n/a

Soak: +2

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Charm 4 (the gullible), Europe Lore 3 (superstitions), Folk Ken 6 (fortune-telling), Guile 5+2 (about future events), Premonitions 4 (non-urgent events), Survival 2 (on the road)

Powers:

The Abandoned Corpse, 1 point, Init +5, Corpus: Premnemosyne can create a corpse as she converts to spiritual form, appearing to leave a body behind. This body rots quicker than a real human cadaver, disappearing entirely within a month.

Coagulation, 1 point, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Acedia (spiritual sloth). See Chapter 4: Infernal Legions, Demonic Powers.

Change Form, 0 points, Init 0, Corpus or Animal: See Chapter 4: Infernal Legions, Spirits of Deceit.

Trust of the Innocent, 1 point, Init -1, Mentem: See Chapter 4: Infernal Legions, Spirits of Deceit.

Forked Tongue of the Serpent, 3 points, Init -1, Mentem: See Chapter 4: Infernal Legions, Spirits of Deceit.

The Serpent's Oracle, 2 points, Init -3, Vim: See Chapter 4: Infernal Legions, Spirits of Deceit.

Weakness: Protected Group (those who can actually see the future, for example, those with the Premonitions Virtue, or those trained in Astrological Mysteries)

Vis: 1 pawns of Intellego, in eyes

Appearance: This demoness always looks like a Wise

One, but as is common to her demon family, her actual appearance varies to suit the preconceptions of the viewer.



Premnemosyne is a demon of acedia, the spiritual version of the sin of sloth. She harms by spreading false prophecies. The events she predicts are always precipitous: they encourage characters to avoid involvement in situations that they might correct, since, she assures them, everything will turn out alright in the end. Premnemosyne encourages people to trust in Providence, beyond all limits of caution. She often serves other demons. Her skill at predicting the pattern of future events is highly developed, and she advises diabolists concerning the future. She is not a warrior and never fights, but she occasionally maneuvers people into appearing to kill her, so that she can have them charged with murder.

Premnemosyne is currently active in a small town in the Rhineland, ruled by a nobleman under diabolic influence. She spreads folktales about a hero who will come to cast him down, so that people are tempted to wait for a savior who will never come.

Chapter Seven

Demons as Destroyers

ARCHITECTUS, DEMON BUILDER

Order: Master of the Furies

Infernal Might: 25 (Corpus)

Characteristics: Int +3, Per +1, Pre 0, Com 0, Str +2, Sta +1, Dex +3, Qik +5

Size: +1

Confidence Score: 2 (6 points)

Virtues and Flaws: Berserk, Lesser Malediction (discomfort from sunlight)

Personality Traits: Wrathful +4, Self-controlled +2

Reputations: Easily Tricked 3 (local)

Hierarchy: 3

Combat:

Whip: Init +7, Attack +10, Defense +12, Damage +14

Claws: Init +9, Attack +7, Defense +9, Damage +4

Soak: +6

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

Wound Penalties: -1 (1-6), -3 (7-12), -5 (13-18), Incapacitated (19-24)

Abilities: Brawl 1 (claws), Charm 6 (those he intends to trick into deals), Craft 2 (masonry), Guile 3 (daughters), Infernal Lore 6 (great physical works of demons), Intrigue 5 (geopolitics), Leadership 3 (laborers), Profession 9 (architecture), Single Weapon 7 (mace and chain — weighted whip)

Powers:

Command the Four Hosts of Builders, 10 points, Init 0, Vim: This demon can command a swarm of lesser creatures. These are usually ordered to seek out materials and then construct buildings under his direction, but they may be given many other tasks. These tiny demons work with extraordinary speed, and are

able to create complicated structures within a single evening. Architectus cracks his whip to the four directions to summon his swarms, but this is an affectation rather than a requirement — the whip is merely a prop.

Form of Man, 0 points, Init 0, Corpus: Architectus can assume the shape of any human being.

Eyes of Stone Demons, 0 points, Init 0, Auram: Architectus's minor demons act as spies and messengers. Flocks of tiny demons, visible as decorative gargoyles to Second Sight, nest in his constructions and monitor the surrounding area, informing him of opportunities for mischief.

Coagulation, 3 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Vainglory. See Chapter 4: Infernal Legions, Demonic Powers.

Waxing Tide of Humors, 3 points, Init +2, Mentem: See Chapter 4: Infernal Legions, Furies.

Berserker Rage, 1 point, Init 0, Mentem: See Chapter 4: Infernal Legions, Furies.

Endurance of the Enraged, 0 points, Init 0, Corpus: See Chapter 4: Infernal Legions, Furies.

Weakness: Architectus must always fulfill any agreement he makes.

Vis: 5 pawns of Rego, in whip hand

Appearance: Architectus's natural form is a large, bat-winged man, with goat's horns, hooves, and beard. In this form he carries an enormous, oily whip, which he cracks thunderously toward each of the four directions before commanding his host of servants. The whip's four thongs end in flaming weights. His most commonly used

human shape looks like a powerfully built man. He uses this form when making initial contact with his victims. In this form, he has sometimes claimed that his family comes from Sicily, and one entrance to the regio in which he makes his home is found there.

Architectus commands a host of lesser creatures, and uses them to build roads and bridges overnight. Architectus often builds a structure after making a deal with a mortal. As an example, he often agrees that in exchange for his labor, he will take the first being to cross a bridge. He is usually cheated of his fee by mortal cunning. Architectus welcomes this process, for over time, each bridge or road harms those who live near it. Villages previously separated by ravines are able to raid each other's flocks. Traders develop routes through the area, and bring wealth and vice. Generals use them to move their armies, and their foraging soldiers ravage the countryside. This harm usually consumes the person who made the initial agreement with Architectus. Myths about how Architectus was tricked into building a road or bridge never include this detail.

Architectus seems, to his victims, to be a Fury. He has the ability to halt his Berserker Rage at will, and his preference for schemes requiring decades to develop makes him difficult to classify. He often pretends that daylight, or the cock's crow, repels him, but they do not. He finds sunlight unpleasant, but can tolerate it if necessary. His servants find sunlight painful, but are more frightened of his whip than the sun, and so can be forced to work during the day in exceptional cases.

BAEL, DESTROYER OF NATIONS

Order: Lord of the Furies

Infernal Might: 30 (Animal)

Characteristics: Int +3, Per +3, Pre -6,
Com +2, Str +6, Sta +1, Dex +4,
Qik -2

Size: +2

Confidence Score: 1 (3 points)

Virtues and Flaws: Berserk

Personality Traits: Rebellious +6,
Wrathful +4, Self-Controlled -6

Reputations: Destroyer of Nations 5
(Infernal)

Hierarchy: 5

Combat:

Claws: Init -2, Attack +15, Defense +4,
Damage +10

Long sword*: Init 0, Attack +14, Defense
+5, Damage +12

*when using his Form of Man Power

Soak: +9

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

Wound Penalties: -1 (1-7), -3 (8-14), -5
(15-21), Incapacitated (22-28)

Abilities: Brawl 5 (claws), Folk Ken 6
(nobility), Leadership 9 (slaves),
Profession: Battle Tactician 5 (assault),
Single Weapon 5 (long sword)

Powers:

Form of Man, 0 points, Init 0, Corpus: Bael
can assume the shape of any human
being. He often takes the form of a
military adviser to the Crown.

Seething Resentment, 2 points, Init 0,
Mentem: Bael can magnify any feel-
ings of annoyance, or resentment
towards a particular person, into an
all-consuming hatred which threat-
ens to boil over in a fit of rage.
The victim must make appropriate
Personality Trait rolls against an Ease
Factor of 9 to avoid lashing out at
the object of his hatred, whether this
is a physical attack, a vicious verbal
assault, or even a declaration of war.
The effect lasts until the victim suc-
cumbs to the passions, although the
hatred takes an hour to dissipate. If
the victim manages to control his
hatred until Sunday morning, the
hatred vanishes.

Worm of the Mind, 5 points, Init 0, Mentem:
Bael's toad head can spit a venom into
the mouth of a sleeping victim, which

Aethnici

Order: Aerial Powers

In ancient times, the aethnici
dwelt within the flames of the sacrificial
fires, now any fire in profane regions,
especially Infernal auras, may contain
them. They naturally appear as vaguely
human-shaped figures made purely out
of flames, but often take the form of
serpents or lizards. They cause mis-
chief such as causing sparks to fly from
a hearth and ignite nearby materials,
although some have greater ambitions
and promote the kinds of fires that can
engulf entire towns.

Infernal Might: 15 (Ignem)

Virtues and Flaws: Greater Immunity to
Flame and Heat

Weakness: Vulnerability (water)

Powers:

Form of the Serpent, 1 point, Init 0, Animal:

The aethnicus can adopt the form
of any snake, lizard, or salamander.
This Power lasts until the demon
decides to turn back.

Elemental Control of Fire, variable points,
Init +1, Ignem: As the Power com-
mon to all Aerial Powers. The aeth-
nici prefer effects such as Hornet
Fire and Tremulous Vault of the
Torch's Flame.

Story Seed: The Demon's Daughter

Architectus raises children, par-
tially as a hobby, but also as an exten-
sion of his grand schemes. He finds an
orphaned girl with a strong Supernatural
Talent and raises her as his own daugh-
ter in an Infernal regio. The girl always
meets a heroic boy from the mundane
world, always steals the whip that she
thinks commands Architectus's horde
of demons, and always arranges for her
swain to escape with her. She uses the
horde, controlled by the whip, to build a
great castle and fill its treasury with gold
stolen as a dowry, and then tricks her
wrathful father into acquiescence.

Architectus's "daughters" always
seem to attract heroes from small
domains assailed by a slightly more
powerful neighbor. The addition of a
new fortress, and a pile of gold, always
extends the war, by giving the advan-
tage to the girl's adopted nation, but
only to a slight degree. The castles and
palaces built by Architectus's daughters
are focuses of tragedy, and he main-
tains an interest in his grandchildren,
since his daughters often pass on a few
of their tricks to their descendants.
This makes them vulnerable to further
corruption.

burrows into his mind and destroys
all volition. The victim becomes a
mindless automaton, obedient to
Bael's mental commands, but unable
to otherwise think for himself. Bael
can control a number of these slaves at
any one time equal to his Leadership
Ability, but can create many more
than this if he wishes.

Coagulation, 3 points, Init -1, Corpus: See
Chapter 4: Infernal Legions, Demonic
Powers.

Obsession, 1 to 3 points, Init -5, Vim:
Resentment. See Chapter 4: Infernal
Legions, Demonic Powers.

Waxing Tide of Humors, 3 points, Init +2,
Mentem: See Chapter 4: Infernal
Legions, Furies.

Berserker Rage, 1 point, Init 0, Mentem: See
Chapter 4: Infernal Legions, Furies.

Endurance of the Enraged, 0 points, Init 0,
Corpus: See Chapter 4: Infernal
Legions, Furies.

Weakness: Vulnerability (stale bread)

Vis: 2 pawns of Animal, in the cat's head;
2 pawns of Vim, in the human head; 2
pawns of Perdo, in the toad's head.

Appearance: Bael appears as a creature
who has three heads, those of a toad,
a cat, and a man. His body is like that
of a lion, but hairless and tailless.

Bael is one of the most terrible of
his demonic order. He claims the title of
King, which is clearly ironic, for he seeks
to provoke wars between nations and

Demons of the Fifth Trump

Order: Furies

These horrible demons are the elite force of the Furies, under the direct command of its chief, Abaddon. These demons will burst forth from Hell when the Fifth Trump is sounded at the End of Days, and consume all who remain on the earth (as detailed in the Book of Revelation). Until that day, these demons make occasional forays onto earth at the behest of their lord or at the request of an Infernal wizard who wishes to wreak destruction on his enemies.

These demons appear like horses, but with the faces of men. They are crowned with gold, have long hair, and the teeth of a lion. They sport a pair of bat-wings, and the tail of a scorpion. They are often mistaken for manticores by those who have studied bestiaries, however, manticores are not demons.

Infernal Might: 20 (Animal)

Weakness: Abhorrent Material (the sound of a brass horn)

Powers:

Inescapable, 0 points, Init 0, Corpus: If provided with the beginning of

a trail of footprints, or an Arcane Connection to some target, these demons can unfailingly track down any prey. The tracker cannot be fooled by typical ruses, such as crossing water or doubling back, but should the pursued enter a Church, come into the presence of a relic with at least 2 Faith Points, or enter a magical ward which exceeds its Might (such as the *Aegis of the Hearth* or *Circular Ward against Demons*), then the demon loses track of its prey until he emerges.

Scorpion's Tail, 0 points, Init 0, Corpus: Their tails can strike at any opponent once per combat round, in addition to any other attack. The tail has the weapon statistics of a long spear, and if it hits it injects venom, even if all weapon damage is soaked. The venom has an Ease Factor of 9 to resist, and inflicts a Medium Wound. This venom also dissolves metal, stone, or weaker material as if the item had been struck by *Obliteration of the Metallic Barrier*.

Hierarchy: 1

Combat:

Cudgel: Init -3, Attack +13, Defense +6, Damage +11

Fist: Init -4, Attack +6, Defense +2, Damage +4

Soak: +15

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

Wound Penalties: -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (22-28)

Abilities: Athletics 3 (pursuit), Awareness 4 (foes), Brawl 5 (fist), Great Weapon 6+2 (cudgel)

Powers:

Elemental Control of Earth, variable points, Init +1, Terram: See Chapter 4: Infernal Legions, Aerial Powers. He prefers effects such as *Wielding the Invisible Sling* and *Rusted Decay of Ten-Score Years*.

Born of Rock, 0 points, Init 0, Terram: The body of this demon is made from solid rock. This makes it exceedingly heavy and almost impossible to harm by mundane means.

Story Seed: Demons of the Fifth Trump

A group of Luciferans (see Chapter 13: Infernal Traditions) have summoned some of these demons to confirm their own interpretations of the Last Days. However, they had not counted on the demons being so powerful, were unable to bind them, and were eaten. The demons still prowl the region, spreading fear and confusion. A priest has recognized their description from the Book of Revelations, and has convinced his flock that the Fifth Trump has already been sounded.

Death's Vengeance, 0 points, Init +10, Terram: Upon death, this demon's body explodes, sending shards of debris up to 20 paces in all directions. Treat this as a physical attack against all within range, which can be dodged but not otherwise defended against. The Attack Bonus is +12, and the Damage is +15.

Coagulation, 1 point, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Cowardice. See Chapter 4: Infernal Legions, Demonic Powers.

Recalcitrance, 0 points, Init constant, Vim: See Chapter 4: Infernal Legions, Aerial Powers.

Weakness: Abhorrent Material (cinnamon)

Vis: 2 pawns of Terram, in eye

Appearance: Fimus appears as an immense man apparently put together out of boulders. He has but one eye, in the center of his forehead. He carries an immense cudgel made out of a stalagmite.

Fimus is but one of many brother-demons (all with the same name); their mother produces more every time she evacuates her bowels. He and his brothers are popular footsoldiers and shock troops used by other demons, because they are effective warriors, and too stupid to effectively entertain rebellious thoughts. Each of the brothers has a different Abhorrent

destroy kingdoms. Under his direction, lesser demons cause petty troubles to flare up between adjoining territories, while Bael lurks in the court of one or other of the rulers and uses his power to prompt his victim into rash actions. He prefers not to turn his royal targets into slaves (see his Worm of the Mind Power), for by bypassing free will, it wins no souls for Hell.

FIMUS, WARRIOR DEMON

Order: Aerial Powers

Infernal Might: 10 (Terram)

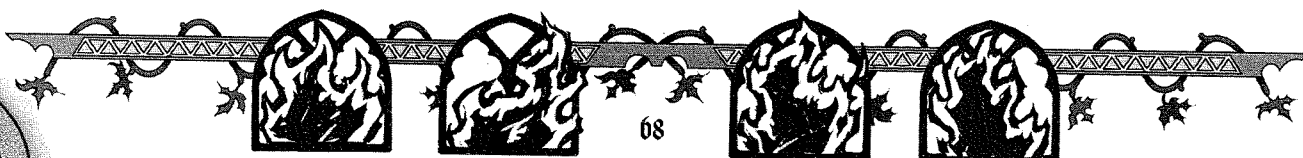
Characteristics: Int -2, Per +2, Pre -2, Com +2, Str +4, Sta +4, Dex 0, Qik -4

Size: +2

Virtues and Flaws: Puissant Great Weapon, Poor Eyesight, Simple-Minded

Personality Traits: Untamable +5, Intimidating +3

Reputations: Champion of Hell 1 (Infernal)



Material, depending upon what their mother had been eating prior to their birth.

GAVI, A DIBBUK

Order: Furies (Dibbukim)

Infernal Might: 15 (Mentem)

Characteristics: Int +1, Per +2, Pre 0, Com +1, Str n/a, Sta n/a, Dex n/a, Qik n/a

Size: 0

Virtues and Flaws: Berserk

Personality Traits: Profligate with Money +8, Wrathful +4, Frantic +3, Self-Controlled -6

Reputations: None

Hierarchy: 0

Abilities: Awareness 3 (sinners), Bargain 3 (possessions), Profession: Merchant 5 (wool)

Powers:

Possession, variable points, Init +2, Mentem: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Generosity. See Chapter 4: Infernal Legions, Demonic Powers.

Waxing Tide of Humors, 3 points, Init +2, Mentem: See Chapter 4: Infernal Legions, Furies.

Berserker Rage, 1 point, Init 0, Mentem: See Chapter 4: Infernal Legions, Furies.

Endurance of the Enraged, 0 points, Init 0, Corpus: See Chapter 4: Infernal Legions, Furies.

Weakness: Compulsiveness

Vis: None — Gavi has no ability to form a body, thus cannot leave behind a corpse.

Appearance: None; if seen with Second Sight, Gavi appears as he did in life, a wealthy Jew, but with feral eyes containing a glint of madness. His hands are hooked into claws and his mouth contains sharp, dagger-like teeth.

Gavi was a greedy merchant in life who went to Hell for his sins. Desperate to rid himself of the sin of greed, thinking this will allow him to enter Heaven, Gavi forces his victims to carry out mad acts of charity. He gives all their money away, forces others to take their greatest possessions, and even force-feeds beggars.

Dibbukim

Order: Furies

A dibbuk is a disembodied human spirit from Jewish lore, that, because of former sins, wanders restlessly until it finds a haven in the body of a living person made vulnerable through sin. It can be driven out through exorcism, which causes it to leave the body by the little toe. Like other Infernal ghosts, a dibbuk has no ability to coagulate a material body, but instead must lurk about invisibly until it sees one of the living commit a sin. Dibbukim can be distinguished from the living in that they speak with

the voice that they had in life, and always act in an erratic manner. To those who can see a dibbuk's disincorporate form, dibbukim appear as they did in life, except that their features are infused with those of predatory animals such as wolves, lions, bears, and vultures.

An example of a Dibbuk is Gavi.

Infernal Might: 15 (Mentem)

Weakness: Compulsiveness

Powers:

Possession, variable points, Init +2, Mentem: See Chapter 4: Infernal Legions, Demonic Powers.

Fictiles

Order: Aerial Powers

In their natural form, the fictiles (singular fictilis) seem to be composed of wet clay. They are larger than a man in size, and have crudely formed limbs that are often mismatched as those of different animals. However, the fictiles are shapechangers who usually take the form of animals — particularly of domestic animals and pets — and dwell alongside man. They often remain with a family for a long period of time, subtly corrupting them in many minor ways, usually through the imposition of minor calamities.

Infernal Might: 10 (Terram)

Virtues and Flaws:

Shapeshifter

Weakness: Running water

Powers:

Elemental Control of Earth, variable points, Init +1, Terram: As the Power common to all Aerial Powers. They prefer effects such as *Earth That Breaks No More* and *Fist of Shattering*.

Blight the Household, 1 point, Init 0, Herbam: Fictiles can cause misfortune to a family by spoiling food, rotting foundations, and even blighting crops. Each use of this Power can destroy three portions of food or an Individual amount of plant material. Alternatively, if used daily throughout the spring growing season, it can halve the productivity of a field of crops or fodder.



GOLAB, FOE OF THE SERAPHIM

Order: Vessels of Iniquity

Infernal Might: 30 (Vim)

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

Size: +1

Confidence Score: 1 (3 points)

Personality Traits: Depraved +6, Hateful +6, Pious -6

Reputations: Foe of the Seraphim 3 (Infernal)

Hierarchy: 3

Combat:

Club: Init +1, Attack +13, Defense +7, Damage +7

Soak: +6

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

Wound Penalties: -1 (1-6), -3 (7-12), -5 (13-18), Incapacitated (19-24)

Abilities: Church Lore 5 (sects), Divine Lore 5 (heresy), Islamic Lore 5 (sects), Jewish Lore 5 (sects), Leadership 6 (mobs), Single Weapon 6 (club), Theology 6 (errors in reasoning)

Powers:

Obsession, 1 to 3 points, Init -5, Vim: Religious Intolerance. See Chapter 4: Infernal Legions, Demonic Powers.

Form of Wickedness, 3 points, Init 0, Mentem: See Chapter 4: Infernal Legions, Vessels of Iniquity.

Form of Man, 0 points, Init 0, Corpus: See Chapter 4: Infernal Legions, Vessels of Iniquity.

Contagious Obsession, 1 point per victim, Init 0, Mentem: See Chapter 4: Infernal Legions, Vessels of Iniquity.

Weakness: Abhorrent Material (blessed objects)

Vis: 6 pawns of Vim, in genitalia

Appearance: In common with all Vessels of Iniquity, his natural form is indescribable; it is hatred given solid form. Any who see it are driven to indulge in the desecration of those things they hold most sacred and spiritual. When appearing as a human, Golab takes the form of an obese member of the clergy, usually one from a group known in the region for hypocrisy or other moral failings.

Golab is the self-declared adversary of the seraphim. He specializes in sedition against God, which he achieves through the emotion of hatred. He delights in causing riots on holy days, causing pilgrims to stampede innocents, and inciting his victims to murder the clergy.

GOURMAND THE SWEET-TOOTHED

Order: Vessel of Iniquity

Infernal Might: 15 (Imaginem)

Characteristics: Int +1, Per +3, Pre 0, Com +0, Str +3, Sta 0, Dex +3, Qik +2

Size: +1

Confidence Score: 1 (3 points)

Virtues and Flaws: Appears to have the Obese Flaw, but does not suffer any penalties.

Personality Traits: Depraved +6, Hateful +6, Gluttony +3

Reputations: Spice Trader 1 (Infernal)

Hierarchy: 1

Combat:

Pestle (Cudgel): Init +3, Attack +10, Defense +6, Damage +10

Soak: +2

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

Wound Penalties: -1 (1-6), -3 (7-12), -5 (13-18), Incapacitated (19-24)

Abilities: Bargain 6 (spices), Craft: Confectionery 5 (sugar), Great weapon 3 (cudgel), Guile 3 (merchants)

Powers:

Cloud of Pepper, 1 point, Init +3, Herbam:

This Power fills a room — or in unwallled areas, a circle 100 yards across — with a choking cloud of pepper dust, for one round. This irritates the lungs and eyes of humans, but does not cause any lasting damage. Characters within the cloud must make a Stamina roll against an Ease Factor of 9. Successful characters are unaffected by the dust. Those with lower totals are blinded for a round, and suffer a Fatigue level of choking damage. They may make a fresh Stamina roll each round, with the Ease Factor being reduced by one for each round since they were affected by the pepper. The pepper does not remove more than one Fatigue level from any

victim. Gourmand uses this Power to inconvenience foes, either to make combat easier or to allow him to flee.

Conjure Spices, 1 point, Init -3, Herbam: Gourmand may summon a measure of spices, of any type, from another place so swiftly it appears he has created it. Most spices are extremely valuable, and are given to his servants as rewards. Gourmand can also summon herbs and plant-based poisons using this Power.

Hide Flavor, 5 points, Init -3, Imaginem: The demon may alter the flavor and texture of one handful of any substance. These substances are usually used in poisoning, since Gourmand can make ground glass taste sweet and iron filings seem soft. This Power does not affect the appearance or smell of its target, which may give alter characters an opportunity to detect the adulteration.

Obsession, 1 to 3 points, Init -5, Vim: Craving Sweet things. See Chapter 4: Infernal Legions, Demonic Powers.

Form of Wickedness, 2 points, Init 0, Mentem: See Chapter 4: Infernal Legions, Vessels of Iniquity.

Form of Man, 0 points, Init 0, Corpus: See Chapter 4: Infernal Legions, Vessels of Iniquity.

Contagious Obsession, 1 point per victim, Init 0, Mentem: See Chapter 4: Infernal Legions, Vessels of Iniquity.

Weakness: Vulnerability (salt) — He finds this extremely embarrassing.

Vis: 3 pawns of Imaginem, in the stains on his clothing

Appearance: Gourmand manifests the human form of a fleshy man of middle age. Food of vivid colors stains his sumptuous clothes, chubby fingers, and the corners of his mouth. His smell, of rotting fruit, is transmitted to anything he touches, and does not fade until sunrise. Gourmand looks unfit and flabby, but is surprisingly swift and strong if forced to engage in combat. He uses a double-handed, basalt pestle as his preferred weapon.

Gourmand seeks additional power over men through their sense of taste, and their greed for valuable spices. Gourmand favors many schemes, but those most dear to him are the propagation of trade

along the Silk Road, and the introduction of sugar into the cuisines of Europe. He is not a particularly powerful demon, so he often works with others who are more suited to physical conflict.

HULIKANG, A RABBLE ROUSER

Order: Vessels of Iniquity (Merry Devil)

Infernal Might: 20 (Mentem)

Characteristics: Int 0, Per +1, Pre -1, Com +3, Str +1, Sta +4, Dex +3, Qik +3

Size: +1

Confidence Score: 2 (6 points)

Virtues and Flaws: Improved Characteristics, Puissant Athletics

Personality Traits: Depraved +6, Hateful +6, Jolly +6

Reputations: Captain of the Red Devils 2 (Infernal)

Hierarchy: 2

Combat:

Punch: Init +3, Attack +4, Defense +4, Damage n/a*

Dodge: Init +3, Attack n/a, Defense +5, Damage n/a

*Hulikang never causes damage to people himself, he only appears to, to goad others on to sin.

Soak: +9

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

Wound Penalties: -1 (1-6), -3 (7-12), -5 (13-18), Incapacitated (19-24)

Abilities: Athletics 6+2 (sport), Brawl 1 (dodge), Carouse 6 (quantity), Folk Ken 6 (rivalries), Intrigue 4 (encouraging fights)

Powers:

Shout, 1 point, Init 0, Imaginem: Allows the demon to say a short sentence that is perfectly audible to every person in a crowd, although they cannot determine its source.

Pleasant Clouds in the Mind, 1 points, Init 0, Mentem: See Merry Devils.

Obsession, 1 to 3 points, Init -5, Vim: Tribal Violence. See Chapter 4: Infernal Legions, Demonic Powers.

Form of Wickedness, 2 points, Init 0, Mentem: See Chapter 4: Infernal Legions, Vessels of Iniquity.

Form of Man, 0 points, Init 0, Corpus: See Chapter 4: Infernal Legions, Vessels of Iniquity.

Lilin

Order: Tempters

The lilin (singular lil) are the night spirits who give nightmares and smother children in their sleep. They are always female, and lilin are among the demons who can produce more demons through intercourse with a human man. Their male children are shedim, and their female children are lilin. The fully demonic lilin have the upper bodies of beautiful women and the lower bodies of serpents. Those lilin who have a human father have wholly human bodies, although their legs are hairy like those of a goat. When lilin use their Envisioning Power to inflict nightmares, they can, if the lilin wishes, be so horrific that the victim fails to recover any Fatigue levels for that night's sleep.

Infernal Might: 15 (Vim)

Weakness: Vulnerability (light)

Powers:

Steal Life, 1 point, Init +2, Corpus: The touch of a lilin's lips causes a withering blight. If a Stamina roll against an Ease Factor of 3 succeeds, the victim loses a Fatigue level, otherwise he takes a Light Wound.

Mass Hallucination, 3 points, Init 0, Imaginem: Lilin using their Envisioning Power to influence someone's dreams can activate this Power so that other sleepers join the same dream. They can combine many dreams to make up to ten people experience the same nightmare, or they may involve other beings (usually other demons) as conscious agents in the victims' dreams.

Lucifuges

Order: Aerial Powers

The lucifuges are a breed of demon that naturally dwell deep in the earth and prefer to have no dealings with mankind. However, some sorcerers draw them forth for their ability to reveal secret thoughts. Lucifuges require absolute darkness (they are also known as "fly-the-lights"), and it is unknown what their true form is, if indeed they have one. Most assume they take the form of shadows or patches of darkness.

Infernal Might: 20 (Ignem)

Weakness: Vulnerability (Light)

Powers:

Elemental Control of Fire, variable points, Init +1, Ignem: As the Power common to all Aerial Powers. However, Lucifuges can only affect light, not fire or heat, with this Power, and even then they cannot create light

at all. They prefer effects such as *Gloom of Evening* and *Vision of Heat's Light*.

Steal Blood, 1 point, Init +2, Corpus: The touch of a lucifuge causes blood to be drawn from the victim's body through the skin. If a Stamina roll against an Ease Factor of 3 succeeds, the target loses a Fatigue level, otherwise she takes a Light Wound. The wound appears as a bruise covered in blood.

Steal Thoughts, 4 points, Init 0, Mentem: This demon may choose to take a single fact, memory, or desire from a person's mind. This Power will only ever work once for the lucifuge on a given target. The stolen thought is gone forever, although a desire may naturally return, and facts may be re-learned.

Contagious Obsession, 1 point per victim, Init 0, Mentem: See Chapter 4: Infernal Legions, Vessels of Iniquity.

Weakness: Protected Group (solemn people)

Vis: 2 pawns of Corpus, in each hand (4 pawns total)

Appearance: In human form, Hulikang takes the appearance of a hulking man with a bruised face and broken nose. He always wears a knitted cap and scarf, as a tribute to his greatest mischief ever.

Maggots

Order: Tempters

The larvae of blowflies were named after these demons, rather than the other way around; the term "maggoty" is used to indicate someone who is deluded by the fantasies of one of these demons. Maggots are tiny demons, no bigger than a grain of wheat, and appear like grotesque apes with the wings of flies. They eat into the brains of their victims and bring about fantasy, madness, and dementia. Often, several of these demons simultaneously possess the same victim, each inducing a different Delusion (see Powers), and each must be exorcised separately. Maggots are also called by the Greek name *astasian* (meaning "unfixed"), as they swarm in the air like mosquitoes and are under the command of Beelzebub. They are particularly useful to diabolists in matters involving secret communication.

An example of a maggot is Mahonin.

Infernal Might: 5 (Animal)

Weakness: Abhorrent Material (fennel)

Powers:

Possession, variable points, Init +2, Mentem: See Chapter 4: Infernal Legions, Demonic Powers. Maggots

rarely have sufficient Might Pool to control their energumens effectively, but possession by a maggot is akin to acquiring the Delusion Flaw, as they may use their Envisioning Power to induce waking dreams without expending Might. Each maggot possessing a person inflicts a different Delusion.



Characteristics: Int +2, Per 0, Pre 0, Com +2, Str -10, Sta +1, Dex +2, Qik +10

Size: -15

Virtues and Flaws: Weak Willed

Reputations: None

Hierarchy: 0

Personality Traits: Selfish +5

Combat:

Dodge: Init +10, Attack n/a, Defense +21, Damage n/a

Soak: +1

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

Wound Penalties: -1 (1), -3 (2), -5 (3), Incapacitated (4)

Abilities: Athletics 10 (flying), Brawl 10 (dodge)

Powers:

Endurance of the Gluttonous, 0 points, Init +1, Mentem: Any creature possessed by Mahonin is oblivious to pain caused while eating, or discomfort or damage caused by what they consume. They still suffer any Wound or Fatigue penalties caused by these injuries or malaises, but they are not aware of them.

Possession, variable points, Init +2, Mentem: See Chapter 4: Infernal Legions, Demonic Powers.

Coagulation, 1 point, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Gluttony. See Chapter 4: Infernal Legions, Demonic Powers.

Weakness: Abhorrent Material (fennel)

Vis: 1 pawn of Vim vis, in wings

Appearance: Indistinguishable from other Maggots, Mahonin appears as a twisted mockery of a tailless monkey, with the iridescent wings of a greenbottle.

Mahonin is a demon who deludes his victims into believing that all kinds of inedible objects are luxurious food items. His hosts may be seen consuming filth from the night soil like it is the most delicious soup, or eating broken glass with relish while blood pours down their faces. Forcing his energumen to consume fennel seeds usually drives this demon away.

Story Seed: Hulikang

A vis source takes the form of a yearly sporting contest between the covenant and a team of faeries. The winner of the contest receives the prize of vis. However, Hulikang has discovered the vis source, and if he is successful in influencing the winning team to violence, the prize becomes vis infesta (see Chapter 1: The Infernal Realm, Infernal Vis) instead. This situation can last for years before the characters realize that a demon is involved.

Hulikang is a Merry Devil who specializes in destroying public celebrations, particularly those involving athletic contests. During the early part of the cel-

ebration, he encourages intoxication and rivalries in the crowd. Once the crowd has been prepared, he frightens them, in the hope that they will become a violent mob. He is particularly skilled at disrupting sporting events between rival villages. Hulikang often works with a partner, a female demon who names herself Nike after the ancient Greek goddess of victory. When operating as a pair, each claims the portion of the crowd supporting one team in a competition, and tries to outdo the violence the other provokes. He is also the captain of a sports team consisting entirely of demons, called the Red Devils.

MAHONIN

Order: Tempters (Maggots)

Infernal Might: 5 (Animal)

MORRIGHU, THE SCREECH-HAG

Order: Aerial Powers

Infernal Might: 10 (Auram)
Characteristics: Int +3, Per +3, Pre -3, Com +1, Str -2, Sta -2, Dex +4, Qik +3
Size: -1
Confidence Score: 1 (3 points)
Virtues and Flaws: Enchanting Music
Personality Traits: Untameable +5, Boastful +4, Vindictive +4, Peaceful -6
Reputations: Bringer of Victory 2 (Infernal)
Hierarchy: 2
Combat:
 Claws: Init +3, Attack +10, Defense +8, Damage +2
 Dodge: Init +3, Attack n/a, Defense +8, Damage n/a
Soak: +0
Fatigue Levels: OK, 0, -1, -3, -5, Unconscious
Wound Penalties: -1 (1-4), -3 (5-8), -5 (9-12), Incapacitated (13-16)
Abilities: Athletics 5 (flying), Brawl 4 (dodge), Enchanting Music 4 (lulling to sleep), Stealth 5 (sleeping enemies)
Powers:
Elemental Control of Air, variable points, Init +1, Auram: See Chapter 4: Infernal Legions, Aerial Powers. She often employs effects similar to *Stench of Twenty Corpses* and *Charge of the Angry Winds*.
Grant Victory, 2 points, Init +5, Corpus: Morrighu can grant a character a +3 bonus to all Attack and Damage totals for the duration of a single battle. She rarely does this without demanding some payment.
Coagulation, 1 point, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.
Obsession, 1 to 3 points, Init -5, Vim: Mercilessness. See Chapter 4: Infernal Legions, Demonic Powers.
Recalcitrance, 0 points, Init constant, Vim: See Chapter 4: Infernal Legions, Aerial Powers.
Weakness: Protected Group (virgins)
Vis: 2 pawns of Perdo, in wings
Appearance: Morrighu appears with the body of a carrion crow, but the upper parts of an ancient woman. Huge black wings extend from her shoulders. She has long, pointed ears and is always accompanied by a strong wind.

Mazzikim

Order: Tempters
 The Mazzikim (singular mazzik) are the harmers of man, demons of the wilderness who lie in wait to waylay the innocent. Some of the spirits that the Islamic people call "jinn" — specifically the group known as shaitans — are undoubtedly of this family of demons, as they share many qualities in common with the mazzikim. However, most jinn are more similar to faeries than to demons, and one should take care before considering them all to be evil. Many travelers or merchants take a member of the clergy with them just to be on the safe side. Mazzikim are far from limited to the lands of the Arabs, however, and may be found lurking anywhere forsaken by man. Their shape is that of a wild animal standing

upon two legs, with a naked human chest and arms.

An example of a mazzik is **Thaphaboath**.

Infernal Might: 15 (Animal)

Weakness: Protected Group (members of the clergy)

Powers:

Fear of the Wilderness, 2 points, Init +1, Mentem: The victim of this Power suffers an overwhelming dread, and if he fails a Brave stress die roll against an Ease Factor of 7, he runs in fear until exhausted, or (if unable to run) collapses in a quivering heap until the sun rises. If the mazzik uses this Power when it may be seen, then anyone who sees it (up to ten people) is affected; otherwise it can affect only one target.

Merry Devils

Order: Vessels of Iniquity
 Merry devils are a family of demons that encourage humans, particularly young men, to seek pleasure without regard for the consequences. Some prefer to afflict a single victim at a time, using a mixture of intoxicants and illusions to encourage the young man to perform increasingly depraved acts. Others goad bands of revelers into bacchanalian mobs.

When they unveil their true form, those who witness it are driven into acts of debauchery and excess.

An example is Merry Devil is **Hulikang**

Infernal Might: 20 (Mentem)

Weakness: Protected Group (the solemn)

Powers:

Pleasant Clouds in the Mind, 1 points, Init 0, Mentem: The Merry Devil uses this Power to create an illusion within the mind of his victim. Each use allows the demon to cloud one real object or person in illusion. For example, the demon may use this Power twice on two victims so that they do not recognize each other. The victims may be goaded into inappropriate activities, like violence or coitus. This Power is also used to make men think that urine is beer, or that a pig is a willing, young woman.

NAONHAITHYA

Order: Lord of the Vessels of Iniquity

Infernal Might: 40 (Vim)

Characteristics: Int +3, Per +1, Pre +1, Com +3, Str +4, Sta +6, Dex +2, Qik +3

Size: +2

Confidence Score: 2 (6 points)

Personality Traits: Depraved +6, Hateful +6, Rebellious +6

Reputations: Foe of Mankind 4 (Infernal), Lord of the Seraphim 5 (Infernal)

Hierarchy: 5

Combat:

Claws: Init +4, Attack +14, Defense +11, Damage +10

Soak: +11

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

Wound Penalties: -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (22-28)

Abilities: Brawl 7 (claws), Europe Lore 6 (rulers), Holy Land Lore 8 (rulers), Persian Lore 8 (rulers), Russian Lore 4 (rulers), Theology 6 (dualism)

Powers:

The Tempest's Fury, 8 points, Init 0, Auram: This Power summons a huge storm out of pre-existing clouds. The storm covers the entire visible sky. The storm consists of rain, hail, powerful winds, thunder, and lightning, all under the direction of Naonhaithya.

Calling the Khrafstar, 5 points, Init +1, Animal: By invoking this Power, Naonhaithya rips apart his body cavity and swarms of biting, poisonous, repulsive, and noxious creatures (called *khrafstar* in Persian) burst forth from within him. Up to ten targets are attacked by the swarms of scorpions, spiders, lizards, and snakes, who engulf them. Every round, a Stamina roll against an Ease Factor of 9 is required to avoid taking a Medium Wound. It is impossible to concentrate while being bitten and stung by the *khrafstar*.

Obsession, 1 to 3 points, Init -5, Vim: Rebellion, Anarchy. See Chapter 4: Infernal Legions, Demonic Powers.

Form of Wickedness, 4 points, Init 0, Mentem: See Chapter 4: Infernal Legions, Vessels of Iniquity.

Form of Man, 0 points, Init 0, Corpus: See Chapter 4: Infernal Legions, Vessels of Iniquity.

Contagious Obsession, 1 point per victim, Init 0, Mentem: See Chapter 4: Infernal Legions, Vessels of Iniquity.

Weakness: Light

Vis: 8 pawns of Perdo, in the vermin that fill its body cavity

Appearance: Naonhaithya's true form is the indescribable visual embodiment of rebellion, which provokes those who witness its unveiling to

react violently against civic restraint and perform acts of rebellion and anarchy. Naonhaithya can also take the form of an immense man, with the head of an eagle and two pairs of wings.

Naonhaithya represents rebellion and irreverence in Zoroastrian belief; he is one of the seven *daevas* who oppose the seven *spentas* (Zoroastrian spirits of goodness). Wherever he goes, this filthy spirit spreads anarchy and the corruption of good rulership.

RAHAB, PRINCE OF THE PRIMORDIAL SEA

Order: Lord of the Aerial Powers

Infernal Might: 35 (Aquam)

Characteristics: Int +1, Per +2, Pre +2, Com 0, Str +4, Sta +4, Dex +3, Qik +2

Size: +3

Confidence Score: 2 (6 points)

Virtues and Flaws: Lesser Immunity to Drowning, Ways of the Ocean

Personality Traits: Hatred for Jews +6, Proud +6, Untameable +5

Reputations: Prince of the Primordial Sea 9 (Infernal), Foe of the Jews 5 (Infernal)

Hierarchy: 9

Combat:

Punch: Init 0, Attack +14, Defense +13, Damage +10

Soak: +13

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

Wound Penalties: -1 (1-8), -3 (9-16), -5 (17-24), Incapacitated (25-32)

Abilities: Brawl 10 (punch), Ocean Lore 8 (the Red Sea), Survival 8 (in water), Swim 10 (oceans), Wilderness Sense 9 (oceans)

Powers:

Mastery of the Oceans, variable points, Init +3, Aquam: Rahab can create any Aquam-based effect, at a cost of 1 Might per two magnitudes. Ritual effects cost him twice as much, and an hour to summon up.

Wrath of the Oceans, 10 points, Init 0, Auram: Rahab can duplicate the effects of the ritual spell *Wrath of Whirling Winds and Water*, but the storm must begin at

sea and head inland. It takes him two hours to summon up this Power.

Waxing Size of the Swelling Ocean, 4 points, Init 0, Corpus: While immersed in water, Rahab can swell his size to monstrous proportions. Every use of this Power increases his Size by 1 point, increasing his wound range by one as well as increasing his Strength (and therefore Damage) by two points and reducing his Quickness (and therefore Initiative and Defense) by one point for every point of increase in Size. This increase in Size lasts until the next low tide.

Coagulation, 4 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Insolence. See Chapter 4: Infernal Legions, Demonic Powers.

Recalcitrance, 0 points, Init constant, Vim: See Chapter 4: Infernal Legions, Aerial Powers.

Weakness: Running water

Vis: 6 pawns of Aquam, in beard

Appearance: Rahab appears as a mighty king, bare-chested and with skin of a blue-green hue. His hair and beard are curled with seaweed. His lower quarters — which rarely protrude above the surface of the sea — are similar to that of a fish or whale, but with stubby legs like those of a walrus.

Rahab is known as *sar shel yam* ("prince of the primordial sea") to the Hebrews. As an angel he was the authority of the world's oceans, but had a nature that was as wild and rebellious as the element he represented. He refused to separate the upper and lower waters at the time of Creation, and was thus cast down by God and became a demon. When Moses was leading the Hebrew people from the tyranny of the Pharaoh of Egypt, it was Rahab whom Moses commanded to part the Red Sea. However, the power of Moses was insufficient for the mighty demon, so God struck down Rahab again and parted the sea himself. Rahab's Infernal Might has never recovered from this miracle, which effectively demoted him from a Prince to a Lord, although he retains his former reputation.

SABAOTH

Order: Furies

Infernal Might: 20 (Animal)

Characteristics: Int +1, Per +4, Pre -3, Com +2, Str -4, Sta 0, Dex +5, Qik +5

Size: -2 naturally, -4 in raven form

Virtues and Flaws: Gossip

Personality Traits: Wrathful +4, Self-Controlled -6

Reputations: None

Hierarchy: 0

Combat:

Claws: Init +5, Attack +13, Defense +5, Damage 0

Claws*: Init +6, Attack +10, Defense +5, Damage -2

*in splintered form

Soak: +1

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

Wound Penalties:

Natural form: -1 (1-3), -3 (4-6), -5 (7-9), Incapacitated (10-12)

Splintered form: -1 (1), -3 (2), -5 (3), Incapacitated (4)

Abilities: Awareness 6 (feuders), Brawl 2 (claws), Folk Ken 4 (gossip)

Powers:

A Murder of Crows, 0 points, Init +5, Animal: When in their gross physical form, Sabaoth is able to shatter this form into up to twenty ravens. Each bird carries a portion of the demon's Might and every bird must have at least 1 Might Point. Each bird can act independently of each other and be an unlimited distance apart, and yet each is aware instantly of the actions of the others. Each raven has its own Might Pool equal to its Might; it cannot use any of its Powers that it has insufficient Might Pool to pay for. Individual ravens, if they meet, can combine together into a single bird with a Might equal to the sum of their Might, and Sabaoth must recombine all living bodies before they can assume their natural disincorporate form again. If a raven is killed, Sabaoth loses whatever Infernal Might was invested into that body.

Piercing Eye, 0 points, Init +5, Imaginem: Sabaoth's vision is not impeded by stone, wood, or metal.

Reveners

Order: Vessels of Iniquity

Literally "those who come again," these demons have the capacity to reanimate a corpse, and use this Power to spread fear. Reveners often work together, in groups of three or more. Reveners lack the Form of Man Power, and very rarely use their Form of Wickedness Power, preferring instead to spread horror through having the dead walk again. However, if they do use Form of Wickedness — as a last defense — it causes an overpowering urge to desecrate the dead. All Reveners share the same Obsession Power of Fear, which they can spread using their Order's Contagious Obsession Power.

Infernal Might: 20 (Corpus)

Weakness: Abhorrent Material (garlic)

Powers:

The Dead That Walk Again, 3 points, Init -4, Corpus: A Reverer may animate any corpse or intact skeleton that has not been given a proper Divine burial (or buried with garlic, as some are wont to do). There is no limit to the freshness or age of a cadaver beyond this requirement. These corpses have physical Characteristics and Weapon Abilities equal to those of the demon, and a single Reverer can animate and control as many corpses as he has the Might to do so. However, as this is a Supernatural Power, the physical attacks of the cadavers are blocked by Magic Resistance.

Coagulation, 2 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Revenge. See Chapter 4: Infernal Legions, Demonic Powers.

Waxing Tide of Humors, 3 points, Init +2, Mentem: See Chapter 4: Infernal Legions, Furies.

Berserker Rage, 1 point, Init 0, Mentem: See Chapter 4: Infernal Legions, Furies.

Endurance of the Enraged, 0 points, Init 0, Corpus: See Chapter 4: Infernal Legions, Furies.

Weakness: Compulsiveness

Vis: 2 pawns of Perdo, in the red eye (or eyes); 2 pawns of Mentem, in the blue eye (or eyes)

Appearance: In their natural form, Sabaoth appear as a single raven, the size of an eagle. Their eyes are always of different colors, the left one red, the right one blue. This feature is preserved when the demon exercises their Murder of Crows Power.

Sabaoth is always referred to in the plural, even when there is only one of them. They have the ability to break into a score of smaller birds, in which forms they cause all sorts of mischief. Their main purpose is to ensure that long-standing feuds are continued, and

they ensure that key members of the feud are aware of the actions of the other side. Sabaoth uses their Envisioning Power to impart information to their intended victims.

THAPHABOATH

Order: Tempters (Mazzikim)

Infernal Might: 15 (Animal)

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

Size: +2

Confidence Score: 1 (3 points)

Virtues and Flaws: Puissant Great Weapon, Tough, Weak Willed

Personality Traits: Angry +3, Sadistic +3, Peaceful -5

Reputations: None

Hierarchy: 0

Combat:

Cudgel: Init +2, Attack +13, Defense +10, Damage +11

Teeth: Init +1, Attack +13, Defense +11, Damage +7

Grapple: Init +1, Attack +10, Defense +8, Damage n/a

Soak: +10

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

Wound Penalties: -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (21-28)

Abilities: Athletics 3 (sprinting), Awareness 3 (prey), Brawl 5 (teeth), Great Weapon 5+2 (cudgel), Hunt 4 (men), Survival 5 (foraging), Swim 3 (against the current)

Powers:

Fear of the Wilderness, 2 points, Init +1, Mentem: See Mazzikim.

Coagulation, 2 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Brutality. See Chapter 4: Infernal Legions, Demonic Powers.

Weakness: Protected Group (members of the clergy)

Vis: 3 pawns of Animal, in heart

Appearance: Taphaboath appears as a huge man, with the head and hindquarters of a bear. The skin of his arms and torso, devoid of hair, is blotched and sun-burnt, while the coarse brown hair which clothes his body from the neck up and the waist down is matted with filth. He carries an immense cudgel.



Taphaboath is typical of the sort of demon drafted to act as "muscle" in the plans of more powerful demons. He has few motives or ambitions other than a love of violence, and spends much of his time in his gross physical form enjoying the pleasures of the hunt and the kill. He attempts to use his Obsession Power on stronger-looking opponents before a fight; if they survive (and succumb to its power) then they are driven to oppress others with their clear superiority of strength.

XAPHAN, FORGE-MAN OF HELL

Order: Aerial Powers

Infernal Might: 15 (Ignem)

Characteristics: Int +2, Per +1, Pre 0, Com +2, Str +2, Sta 0, Dex +3, Qik +3

Size: -1

Confidence Score: 1 (3 points)

Virtues and Flaws: Greater Immunity to Fire and Heat, Obsession (lighting fires)

Personality Traits: Untameable +5

Reputations: Chief Stoker of Hell's Fires 5 (Infernal)

Hierarchy: 5

Combat:

Claws: Init +5, Attack +5, Defense +6, Damage +3

Soak: 0

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

Wound Penalties: -1 (1-4), -3 (5-8), -5 (9-12), Inc. (13-16)

Abilities: Athletics 3 (jumping), Brawl 1 (Claws), Craft: Blacksmithing 8 (copper), Craft: Weaponsmithing 8 (swords), Craft: Whitesmithing 6 (silver)

Powers:

Elemental Control of Fire, variable points, Init +1, Ignem: See Chapter 4: Infernal Legions, Aerial Powers. He prefers to employ effects similar to *Show of Flames and Light* and *Blade of the Virulent Flame*.

Breath of the Desert, 1 point, Init -3, Auram: Xaphan can blow hot, dry smoke over an area a pace wide and 500 paces long. Everything on this line

becomes tinder dry, and all flames struck by his breath triple in size. This makes fires more severe, and sets secondary fires. The smoke obscures sight and smells terrible.

Breath of the Bellows, 3 points, Init +3, Ignem.

Xaphan's breath can make a single metal item glow white-hot. These items do +9 damage per round to any exposed flesh they touch, and usually melt.

Burning Curse, 5 points, Init 0, Ignem. By placing his bellows in the mouth of a servant and pumping them once, Xaphan can grant the diabolist the ability to ignite a building with sulfurous flames. The diabolist sets fire to whichever building he is facing when he opens his mouth. The diabolist has the Tainted with Evil Flaw while he carries the curse on his tongue.

Coagulation, 2 points, Init -1, Corpus: See Chapter 4: Infernal Legions, Demonic Powers.

Obsession, 1 to 3 points, Init -5, Vim: Arson. See Chapter 4: Infernal Legions, Demonic Powers.

Recalcitrance, 0 points, Init constant, Vim: See Chapter 4: Infernal Legions, Aerial Powers.

Weakness: Abhorrent Material (horseshoes)

Vis: 3 pawns of Ignem, in bellows

Appearance: Unusually for the Aerial Powers, Xaphan is of small stature. He appears as a sprightly man apparently made of polished brass, with swollen cheeks. A huge pair of horns, each almost a complete circle, spring from his temples. He carries an enormous set of brass bellows. When he speaks, sparks escape from his mouth.

Xaphan claims he suggested to Satan that, given the rebellion had failed, he should burn Heaven to cover his escape. Although Xaphan was unable to incinerate Heaven, he is now chief stoker of the fires of Hell. Xaphan cannot burn churches himself, but it is the sin he most prizes in humans.

Xaphan avoids combat where possible, evading his enemies, and incinerate their homes while they sleep. Xaphan hates and fears smiths, who have stolen his invention, the bellows, and turned it to human use.

Chapter Eight

Corrupted Beasts

Corrupted beasts can become so in a number of different ways. Some are mundane beasts corrupted directly by the power of a demon, while others are born corrupted after a coupling between a demon and a beast. Creatures that dwell in an Infernal aura become corrupted by the very nature of the area; this may only become apparent in the offspring of animals moving into a weak Infernal aura, but is a result of Infernal Warping in stronger auras. Certain Infernal auras (see Chapter 1: The Infernal Realm, Infernal Auras) may corrupt a creature overnight. Finally, some diabolists and Infernalists have the power to create corrupted beasts, either intentionally or as an unintended side effect of their Powers.

To create the game statistics of a corrupted beast, start with the statistics of a mundane beast (for example, using the rules in *Houses of Hermes: Mystery Cults*, pages 38–43), and apply the Corrupted Beast Flaw, described below. Balance this Flaw with a Virtue, or, if the beast has been corrupted for a long time, or was born in such a state, apply more Flaws to acquire further Virtues. Virtues and Flaws for corrupted beasts may only be chosen from the list below, and are described on the following pages. The corpse of a corrupted beast typically contains one pawn of vis for each 5 Might Points it possessed.

Virtues & Flaws for Corrupted Beasts

COMPULSORY FLAW: Corrupted Beast

VIRTUES: Greater Immunity, Greater Infernal Power, Ferocity, Lesser Immunity, Lesser Infernal Power

OPTIONAL FLAWS: Horrifying Appearance, Demonic Weakness, Lesser Malediction

CORRUPTED BEAST

Minor Supernatural Flaw, animals only

The creature has been corrupted by Infernal power, and acquires an Infernal Might of 5. The negative side of its character is brought to the fore and it receives one sinful Personality Trait at +6, such as Violent, Gluttonous, or Lustful. As part of the corruption, the beast takes on some sort of disgusting or repellent appearance, decreasing its Presence to –6. However, should the

animal make any attempt to scare or intimidate an opponent, this should be treated as a Presence of +6. Despite the creature's deformity, it is possible (although difficult) to pass the animal off as a natural member of its species. Finally, the creature is afflicted with the Tainted with Evil Flaw, which affects the reactions of both humans and other animals towards it. Corrupted beasts do not react negatively to The Gift.

DEMONIC WEAKNESS

Minor Supernatural Flaw, corrupted beasts only

The beast has a weakness similar to those of demons. Choose an appropriate limitation from the list given in Chapter 4: The Infernal Legions, Demonic Weaknesses. Corrupted beasts cannot, however, have the Ordering or Compulsion weaknesses.



Example Horrifying Appearances

- The creature has a pair of huge but useless wings, which hang limply at the sides of its body.
- The creature's skin is transparent, so that its organs can be seen pulsating within its flesh.
- The creature has a snake's body instead of hindquarters, forcing it to move with a combined crawl and slither.
- The creature lacks an internal skeleton. It can force itself into its original form for short periods, but soon collapses into a puddle of hair, teeth, and claws, oozing slowly along the ground.
- There is a head at each end of the creature's body, or in the center of its back.

FEROCITY

Minor General Virtue, animals only

Like companion and magus characters, the animal has a Confidence score of 1. However, it can only use Confidence in situations where its corrupt nature is

triggered, such as when hunting children or attacking a priest. Describe a situation which activates the Confidence of the creature; in such circumstances the creature has 3 Confidence Points. Some creatures have this Virtue without it being derived from an Infernal source.

HORRIFYING APPEARANCE

Major Supernatural Flaw, corrupted beasts only

The creature is hideously deformed in some way that is a major hindrance in its life. Such a deformity may have some minor side benefit (a creature without a skeleton can seep through cracks, for example), but prevents the animal from ever being passed off as a member of its original species.

GREATER INFERNAL POWER

Major Supernatural Virtue, corrupted beasts only

Choosing this Virtue adds 5 to the Infernal Might of the corrupted beast and gives the creature an Infernal Power, which it may activate by spending points from its Might Pool. Design the effect as an Infernal Power (see Chapter 10: Maleficia), with a level of effect that cannot exceed the corrupted beast's (Infernal

Might + 10). Such a Power typically costs its magnitude in Might Points to activate, and has an Initiative bonus equal to Quickness + magnitude. A given Power is appropriate for this Virtue only if it requires a Penetration Total to work. (Otherwise, it is a Lesser Infernal Power.) To calculate a Penetration Total, see ArM5, page 191. Corrupted beasts may have this Virtue more than once, each for a different Power, and Infernal Might increases for each Power acquired.

LESSER INFERNAL POWER

Minor Supernatural Virtue, corrupted beasts only

Choosing this Virtue adds 2 to the Infernal Might of the corrupted beast and gives the creature an Infernal Power, which either affects it constantly or may be activated by spending points from its Might Pool. Design the effect as an Infernal Power (see Chapter 10: Maleficia, making sure to adjust the level for constant effect or maintaining concentration if appropriate (and ignoring other effect modifications). The level of effect cannot exceed the corrupted beast's Infernal Might. A Power granted by this Virtue typically costs 0-2 Might Points to activate and has an Initiative



The Infernal

bonus equal to magnitude. A given Power is only appropriate for this Virtue if it does not require a Penetration Total; if the Power would have to exceed the Magic Resistance of a target to operate (even if a given target might lack such), then it must be a Greater Infernal Power instead. Corrupted beasts may have this Virtue more than once, each for a different Power, and Infernal Might increases for each Power acquired.

TWO-HEADED HOUND

Infernal Might: 10 (Animal)

Characteristics: Cun 0, Per +2, Pre -6, Com 0, Str 0, Sta +2, Dex +1, Qik +2

Size: 0

Ferocity Score: 1 (3 points)

Virtues and Flaws: Greater Infernal Power*, Ferocity* (against intruders), Improved Characteristics, Long Winded, Sharp Ears, Horrifying Appearance*, Reckless, Corrupted Beast*

*These Virtues and Flaws are a result of its corruption.

Personality Traits: Hatred of Owner +6, Hatred of Humans +5, Hatred of Self +3, Reckless +3, Vigilant +1

Combat:

Bite: Init +2, Attack +11, Defense +10, Damage +5

Soak: +2

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Athletics 4 (pursuit), Awareness 4 (keeping watch), Brawl 6 (bite), Hunt 4 (track by scent)

Powers:

Spit Fire, 4 points, Init +6, Ignem: The hound may spit a bolt of fire at its opponents; it does +15 damage to the individual it hits. The creature may bite one opponent and spit fire at another in the same round.

Vis: 2 pawns of Vim, 1 in each head

Appearance: This huge dog has two slaving heads protruding from its massive shoulders. The two heads are cursed with independent minds that hate each other, and each would like nothing more than to bite the other; it is only because the hound's necks are too short that it cannot. The dog is covered in gray fur in the few areas that are not affected by mange, which has left patches of puffy, purulent red flesh.

This corrupted beast was created by a diabolist to be a guard for his sanctum. He controls it with an Infernal charm, but is fearful of the day that this charm fails, for he knows that the dog hates him.

DEMONIC STEED

Infernal Might: 7 (Animal)

Characteristics: Cun -2, Per 0, Pre -6, Com -4, Str +4, Sta +4, Dex +1, Qik +1

Size: +3

Virtues and Flaws: Enduring Constitution, Improved Characteristics, Lesser

Infernal Power*, Long Winded, Proud, Corrupted Beast*

*These Virtues and Flaws are a result of its corruption.

Personality Traits: Vain +6, Brave +1

Combat:

Kick: Init +1, Attack +13, Defense +5, Damage +12

Soak: +4

Fatigue levels: OK, 0, 0, 0, 0, -2, -4, Unconscious

Wound Penalties: -1 (1-8), -3 (9-16), -5 (17-24), Incapacitated (25-32)

Abilities: Athletics 5 (long-distance running), Brawl 3 (hooves)

Powers:

The Unimpeded Traveler, 0 points, Init +1, Animal: This steed is not impeded by poor terrain and may move at maximum speed along even the poorest of roads, achieving 30 miles a day. It may even cross open water and chasms, unsupported by ground, but can do this only at a trotting pace.

Vis: 2 pawns of Animal, in hooves

Appearance: A fearsome black stallion with bloodshot eyes, fangs in its mouth, and hooves of iron.

This horse is one of three created by an Infernalist magus in a tribunal at the fringes of the Order by repeated applications of a tainted version of *Steed of Vengeance* (MuAn 35). There were many failures before he successfully created these three corrupted beasts. Because the untainted version of the spell is well-known, he is able to use the steeds in front of other magi with impunity.

Chapter Nine

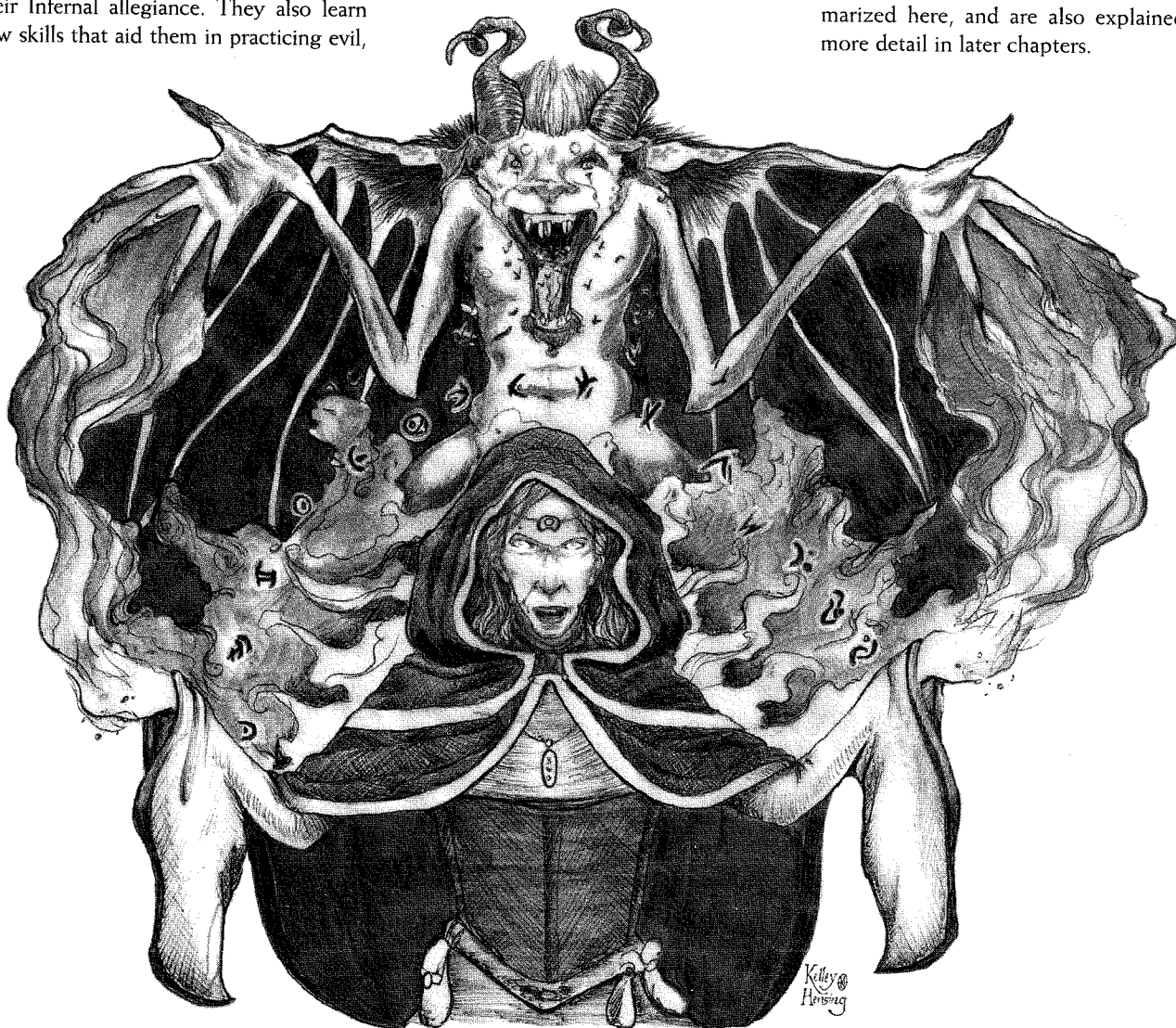
Infernal Characters

Almost as frightening as the creatures aligned with the Infernal realm are those mortals who follow the Devil, by choice or by chance, for they gain many new Supernatural Powers that they may use in Hell's service, though they may also inherit supernatural hindrances associated with their Infernal allegiance. They also learn new skills that aid them in practicing evil,

and over time they may even themselves become creatures of the Infernal realm.

The Virtues and Flaws described below may be taken during character creation if the character has some association with the Infernal. He need not be an **infernalist** — that is, he does not

need to be aligned with the Infernal realm — though some of them require him to have special infernal background Flaws, and others are part of a set of Powers that require multiple Virtues to have an effect (see Chapter 10: The Maleficia and Chapter 11: Ars Goetia). These are summarized here, and are also explained in more detail in later chapters.



False Powers

Most Supernatural Virtues, Flaws, and Abilities are associated with only one particular realm. That is, while Premonitions could come from any realm of power, a particular character's Premonitions are due to one realm in particular. However, the Infernal realm is divisive and insidious, and so characters can have special Powers that are aligned with the Magical or Faerie realms, but which are also subtly tainted by the Infernal. These are called **False Powers**. From a practical standpoint, False Powers are no different from any other Supernatural Virtues or Flaws, save that Divine Powers (and some Infernal ones) perceive them as unholy. For example, a False Shapeshifting Power might be Faerie for the purposes of realm interaction bonuses and penalties, and appear to be associated with the Faerie realm when subjected to magical or faerie investigation. However, the Power would read as unholy when investigated by a character with the Divine Power to Sense Holiness and Unholiness.

Magical and Faerie creatures can also have False Powers. A magical spirit associated with disease and a wicked faerie goblin might be creatures with non-Infernal Might, but have tainted Powers that cause them to seem evil. These Powers corrupt the nature of the being, and a holy character with the ability to sense that being's unholiness would probably determine that it is Infernal.

Because of this false aspect, many people in Mythic Europe believe that all who possess such capabilities are evil, and persecute them when they are discovered. This reaction may explain why many people in the Middle Ages consider all magical and faerie creatures to be demonic, for their focus on the Divine realm can blind them to the subtleties of the others, and blur the distinctions between realms to the point where they can only perceive whether a given Power is Divine or not.

Others believe that False Powers are simply Powers that share a mystical sympathy with the Infernal realm, but that are not actually evil, evidenced by the fact that they do not interact with auras as Infernal Powers. Creatures of darkness,

True or False?

The Divine realm is utterly opposed to the Infernal realm; it sees anyone and anything associated with the Infernal as its enemy, to be either turned or destroyed. Divine beings generally treat the Powers of the Magic and Faerie realms as neutral; they either have the same choice between good and evil as human beings do, or they are like animals that have no existence in the hereafter and thus are not involved in the spiritual conflict between God and the Devil. The Infernal realm, however, does not consider anyone to be neutral. It embodies destruction and chaos, and is opposed to everything and everyone, even its own agents. Magical and faerie creatures are often the targets of its evil designs. But Hell does not only harm those it hates, for it also corrupts them and draws them into its service. Many demons are fallen angels, but others

are faeries or magical beings that have also been transformed. Hell continually swells its ranks with creatures taken from anywhere it can get them.

False Powers represent one of Hell's most insidious ploys. Since the Divine must oppose the Infernal wherever it can, tainting magical or faerie beings forces their hands. They can no longer pretend to be outsiders in the war between good and evil, because in the eyes of the Divine they are supporting the enemy by benefiting from its power. This is why False Powers seem unholy to Divine investigation: the Divine can identify the presence of the Infernal, however slight, and rejects it. Luckily for most characters, tainting Powers isn't something that demons or infernalists can do very easily, as it requires dedicated Infernal attention or long-term exposure to the Infernal realm.

war, passion, and death have many qualities in common with demons, but that does not necessarily make them agents of the Devil. Likewise, a bandit who only steals from the greedy or a prostitute with a good heart may use their Powers virtuously, though the origins of these Powers may seem dubious.

Fortunately for magi with these sorts of abilities, the argument that False Powers are not necessarily Infernal carries some weight within the Order of Hermes, and charges of suspected dealings with demons may not be damning enough without corroborating evidence that the beings are indeed demons. There are many magi who traffic with creatures of the underworld, including ghosts, nature spirits of death and decay, fierce beasts, shapeshifters with evil reputations, faeries associated with darkness and fear, and pagan gods and monsters; despite the fact that these beings may seem unholy, interaction with them is a well-established tradition among Hermetic magi.

Repeated use of Supernatural Powers in Infernal auras can eventually change them into False Powers via Warping, representing a corruption of the Power through long association with the Infernal.

Tainting the Divine

Some whisper that the forces of Hell can even taint Powers granted by the Divine, so that a holy saint might seem Infernal, or an angel inspire the same stench of unholiness as a demon. Most people are reluctant to believe this, but fear that it might be true.

Powers can also become False because of supernatural botches, or the interference of infernal agents. See the False Powers Flaw, below, for an option for starting characters with False Powers.

Mythic Companions

In *Ars Magica*, magi and other Gifted characters are inherently more powerful than mundane people, and so for reasons of game balance they are usually considered superior to companion characters.

New Virtues

MAJOR, HERMETIC

Chthonic Magic
Hermetic Sorcery

MAJOR, GOETIC ARTS

Ablating
Binding
Commanding
Summoning

MAJOR, UNHOLY METHODS

Debauchery
Incantation

MAJOR, UNHOLY POWERS

Consumption
Diablerie
Effusion
Malediction
Phantasm
Psychomachia

MAJOR, SUPERNATURAL

Amorphous
Ceremony
Chthonic Magic
Command Animals
Demonic Blood
Hex
Immune to Disease
Infernal Blessing
Sense Passions

MAJOR, TAINTED

Amorphous
Command Animals
Demonic Blood
Hermetic Sorcery
Immune to Disease
Infernal Blessing

MINOR, SUPERNATURAL

Amorphous
Demonic Might
Demonic Powers
Gender Shift
Infernal Blessing
Infernal Heirloom

MINOR, TAINTED

Amorphous
Aptitude for (Sin)
Convoluting Mind
Enticer of Multitudes
Gender Shift
Infernal Blessing
Infernal Heirloom
Mentored by Demons
Tainted Treasure

MINOR, GENERAL

Aptitude for (Sin)
Convoluting Mind
Enticer of Multitudes
Mentored by Demons
Tainted Treasure

SPECIAL

Devil Child
Diabolist
Summoner

However, sometimes a player wants to design a character without The Gift who can still rival a magus, and may well play this special companion as her primary character instead. These characters are called Mythic Companions, and follow slightly different rules during character creation.

Mythic Companions have a special Free Virtue that describes what makes them unique, and like magi they receive a bonus Virtue point that describes their special focus. The player may then take up to ten points of Flaws as normal, but for them each of these Flaws is worth twice as many Virtues, so that a Mythic Companion with ten points of Flaws can have as many as 21 points of Virtues. The Free Virtue that describes the character often specifies how some of these points may be spent, and sometimes

includes other limitations such as forbidden Virtues and Flaws, and required scores in particular Abilities taken during character creation. Mythic Companions may not take The Gift.

Tainted Virtues and Flaws

Some of the Virtues and Flaws listed below are categorized as Tainted. These are for characters who have been tainted by demons, as described under Tainted Characters, below. Tainted Virtues and Flaws also belong to another category, such as Supernatural, and characters who

are not tainted may take them during character creation or receive them in response to Infernal Warping. However, a character should not begin with more than half of his starting Virtues or Flaws Tainted. This means no more than five points of Tainted Flaws and five points of Tainted Virtues (or ten points of Virtues for Mythic Companions).

New Virtues

ABLATING

Major, Goetic Art

When combined with Summoning, Ablating allows a sorcerer to leech away the power of a demon or other spirit for his own. This Virtue opens the Ablating

Art for him at 0, the mechanics of which are found in Chapter 11: Ars Goetia.

AMORPHOUS

Major or Minor, Supernatural, Tainted

The character is able to take on any human form, so long as it does not identifiably belong to a particular human being. The character develops this ability because his body has adopted the almost-gaseous property of demonic flesh, so any apparent changes in size or fitness are cosmetic, and do not affect the character's statistics. Some amorphous people can select a single shape at midnight, which is the Major form of the Virtue. Its Minor form allows the character to change shape only after having performed a significant act linked to the Obsession of his creator. The character may only change to his birth form by selecting it once the conditions of transformation have been met, or involuntarily changing shape when dying or entering holy ground.

APTITUDE FOR (SIN)

Minor, General, Tainted

This catch-all Virtue is for those minor effects which demons grant to their victims to allow them to sin more effectively, and so more often. Each Aptitude for a particular sin adds +3 to all rolls in a very limited circumstance linked to a demon's Obsession. As examples, characters may have aptitudes for picking pockets, for committing adultery skillfully, or for poisoning people.

BINDING

Major, Goetic Art

Binding is the Art of forcing a demon or a similarly incorporeal spirit into a physical object or person, for one of many different purposes. It is combined with Summoning to produce an effect, as described in Chapter 11: Ars Goetia. Taking this Virtue opens the character's score in the Binding Art at 0.

CHTHONIC MAGIC

Major, Hermetic, Supernatural

Something about the character's magic is very sinister or dark, and because of this he can benefit from many aspects of the Infernal realm even if he is not actually evil. This gives the character the



Supernatural Ability Chthonic Magic at 1, and has other benefits as well, described below under New Abilities and in Chapter 12: Black Magic.

COMMAND ANIMALS

Major, Supernatural, Tainted

The character has the ability to mentally command mundane examples of a species of animal usually associated with the demon who tainted him or her. At any time, the character may command up to 12 human-sized animals, and may instruct them to do suicidal things. Smaller animals can be commanded in far greater numbers, so some characters can command swarms of insects, or hundreds of rats.

COMMANDING

Major, Goetic Art

A sorcerer with the Commanding Art can summon demons that perform as he instructs them, when combined with Summoning as described in Chapter 11: Ars Goetia. This Virtue opens the character's score in Commanding at 0.

CONSUMPTION

Major, Unholy Power

This Virtue gives the character the Supernatural Ability of Consumption at 1. See Chapter 10: The Maleficia, for more information on this Unholy Power.

CONVOLUTED MIND

Minor, General, Tainted

The character has been exposed to the machinations of demons so often that he has developed a sense of how their minds work. The character gains a +3 bonus on all Infernal Lore rolls to determine what a demon will do, and has a feeling, similar to the Common Sense Virtue, that prevents him from doing stupid things when dealing with demons.

CORRUPTION

Major, Supernatural

Some infernalists can teach corrupted knowledge, made possible by this Virtue. This gives the character the Supernatural Ability of Corruption at 1. See New Abilities, below, for details.

Characters with Might Scores

Characters with a Might score are not human, strictly speaking. No being with a Might score can have Virtues which affiliate them to another realm, for they are full members of the supernatural realm which gives them their Might. This includes The Gift, True Faith, Faerie Blood, Blood of the Nephilim (see *Realms of Power: The Divine*), and any Supernatural Virtues that draw on sources from a different realm than that of their Might. They may not even take corrupted versions of these Virtues, such as The False Gift. If a character receives Magic Resistance from more than one source, these totals do not stack, even if they derive from

the same realm (Infernal Might and an Infernal Power, for example); you simply use the higher total. Characters with a Might score are immune to all Warping (see Warping and Non-Humans, ArM5, page 168). They may, however, spend a point of their Might Pool to use any Ability or Power that normally incurs Warping (such as Incantation or gaining Confidence though sinning). Those with a Might score are immune to supernatural backlashes of their realm, such as Twilight, Hubris, Vituperation, and so forth, but still suffer any other consequences of a failed or botched roll when using their Powers.

CEREMONY

Major, Supernatural

The character can lead or join dark rituals of the maleficia that allow a group of infernalists to work together to produce a more powerful effect. This Virtue gives the character the Supernatural Ability Ceremony at 1, which is described in more detail under New Abilities, below.

DEBAUCHERY

Major, Unholy Method

This Virtue gives the character the Supernatural Ability of Debauchery at 1. This Unholy Method is described in more detail under New Abilities, and in Chapter 10: The Maleficia.

DEMONIC BLOOD

Major, Supernatural, Tainted

The character has a demon as a parent, and was conceived for a specific task by her Infernal mother or father. Because of this, she is an Infernal being and possesses an Infernal Might (Corpus) score of 5. This grants her Magic Resistance. Her body also contains one pawn of Corpus vis, which can only be extracted once she is dead. She is immune to Warping of any kind, need not eat or drink, and cannot produce a child; however, she suffers the natural urges associated with these activities, and may be required to make Personality rolls to overcome her desires.

She has up to 30 levels of Infernal Powers that may be invoked by spending

Might Points. Design the effects using the maleficia guidelines (see Chapter 10: The Maleficia), taking into account the Powers of the demon parent. The Might cost for each Power is equal to its magnitude divided by two (but always at least one point). These may be constant effects designed in the usual fashion (Sun duration, two uses per day, and an Environmental Trigger; see ArM5, page 99); her Might Pool is always reduced by the cost of this Power, and she cannot turn this Power off. The Initiative total of each Power is the character's Quickness.

She may be unaware of her true heritage, in which case she probably has either the Delusion or Manufactured Ignorance Flaw to explain her remarkable capabilities. The close attention of Hell means that she must offset this Virtue with the Tragic Life Major Flaw (see Tainted Characters, below). The character may learn Infernal Lore during character creation without needing to take the Arcane Lore Minor Virtue.

She is attended at nearly all times by a minor demon, which tends to remain in spiritual form, watching over her; if necessary, it protects her on behalf of her creator/parent. This demon is a ruach (Chapter 5: Demons as Corrupters), who can use its Misfortune Power to blight her enemies. If she is unaware of her demonic heritage, she either considers herself exceedingly lucky, or believes the attending demon to be a Magical or

Divine spirit. However, this attendant demon means that her demonic parent can always find her, and is kept apprised of what she is up to.

A Demonic Blooded character's life span is short — roughly half that of a pure-blooded human. Her effective age (which applies as if it were her real age when creating a Longevity Ritual and when making rolls on the Aging Table) increases two years for every year that passes, and you must make two aging rolls each year once her effective age reaches 35. There is no way to halt or slow this other than Longevity Rituals, if she can convince someone to make one for her. However, she does not show the effects of aging; any Aging Points acquired do not get applied to her Characteristics, although they do still count as experience points towards Decrepitude.

You cannot take the Infernal Blessings Virtue; the Demonic Powers Virtue replaces that Virtue for the demon-blooded. You may not take any Virtue that affiliates her with a realm other than the Infernal (see sidebar). Also, you cannot take the Unaging Virtue or the Age Quickly Flaw. She may not have children, and so cannot have Dependents of this sort. Grog should not take this Virtue.

DEMONIC MIGHT

Minor, Supernatural

You may only take this Virtue if your character has the Demonic Blood Virtue. Her Infernal Might increases by 2 points. Upon her death, her body contains a number of pawns of Corpus vis equal to her (Infernal Might / 5), rounding up. You may take this Virtue more than once, though it can account for no more than half of the character's total Virtues.

DEMONIC POWERS

Minor, Supernatural

Only a character with the Demonic Blood Virtue may have Demonic Powers. She gains an extra 20 levels of Infernal Powers in addition to the levels granted by Demonic Blood. Note that this Virtue differs substantially from the Infernal Blessing Virtue (see below), in that the Powers can be overtly mystical rather than mimicking other Virtues. You may also take this Virtue more than once,

though it can account for no more than half of the character's total Virtues.

DEVIL CHILD

Special

This Virtue has no cost, and can only be taken for a Mythic Companion born of demonic parents. See Devil Children, below, for details.

DIABLERIE

Major, Unholy Power

This Virtue gives the character the Supernatural Ability of Diablerie at 1. See Chapter 10: The Maleficia for more information on this Unholy Power.

DIABOLIST

Special

This Virtue has no cost, and can only be taken for a Mythic Companion who has given over his soul to the Infernal realm. For details, see Chapter 10: The Maleficia, Diabolists.

EFFUSION

Major, Unholy Power

This Virtue gives the character the Supernatural Ability of Effusion at 1. See Chapter 10: The Maleficia for more information on this Unholy Power.

ENTICER OF MULTITUDES

Minor, General, Tainted

The character has a version of the Inspirational Virtue that can only be used to manipulate people toward evil acts. The character appears demagogic rather than heroic, and cannot control a group once he has whipped it into a frenzy. The enticer forces individuals in a group to make Personality Trait rolls for the particular sin they are attempting to evoke, with a bonus of +5 or more.

GENDER SHIFT

Minor, Supernatural, Tainted

Each midnight, the character may choose to change genders. The character's male and female forms are consistent across transformations, and usually appear to be blood kin of each other. The character's Personality Traits may vary slightly

between forms. Pregnant characters may not use this Power.

HERMETIC SORCERY

Major, Hermetic, Tainted

Through instruction or intuition, the character is able to easily translate his knowledge of sorcery into Hermetic magic. Whenever he studies one of the four Goetic Arts (Ablating, Binding,

true. This gives her the Supernatural Ability Hex at 1, described in more detail under New Abilities, below.

IMMUNE TO DISEASE

Major, Supernatural, Tainted

The character is marked as the property of a very powerful demon, and the lesser demons that cause most diseases refuse to harm him. Even characters who turn against their masters retain this protection, because the mark is indelible, and disease demons are not usually very bright. A few diseases, for example, those sent as scourges by God, affect the character normally.

INFERNAL BLESSING

Major or Minor, Supernatural, Tainted

Because of the character's association with demons or an Infernal tradition (see Chapter 13: Infernal Traditions), she has been affected by a demon's Infernal Powers or targeted by one or more unholy maleficia (see Chapter 10). These effects are beneficial to her for the most part, and are perhaps a reward or an enticement for her service to Hell.

If this is a Minor Virtue, you receive 60 levels of unholy effects, designed as if they were cast on the character with Touch Range, probably with Forsaken Duration (Chapter 10: The Maleficia, New Ranges, Durations, and Targets), with the limit that no single effect can exceed level 40. If this is a Major Virtue, you receive 120 levels of effects, and the maximum level of an effect is level 60. These effects should correspond to the Methods and Powers available to the character's Infernal tradition (see Chapter 13), or seem appropriate to a demon with which the character is familiar. If these blessings do come directly from a demon, you should still determine the level of the effect in the same way as if they were maleficia.

You may take this Virtue more than once, and the total number of levels may be added together, so that two Minor Virtues gives you 120 levels, though you



Commanding, or Summoning), he also gains half as many experience points in Rego. Similarly, whenever he studies a form of supernatural Lore (Dominion Lore, Faerie Lore, Infernal Lore, or Magic Lore) he receives half as many experience points in Vim.

The character does not have to have any of the Goetic Arts opened to take this Virtue, though obviously it is twice as useful if he does.

HEX

Major, Supernatural

The character has the ability to curse her enemies, making dire predictions about their future, which tend to come

are still limited to level 40 effects. Because this is a Tainted Virtue, you cannot take it more than five times (or ten times, if the character is a Mythic Companion).

Here are some common blessings. All, of course, are subject to storyguide approval, and should be examined to determine if they would imbalance your saga.

- **INFERNAL ABILITY** (Debauchery, Phantasm, Level 20): The character's body is changed to give her an unnatural ability (such as wings, an additional limb, retracting fangs, or eyes that can see in the dark), though this does not function in the Dominion or when she is subjected to an uncommon circumstance such as salt, running water, or iron.
- **INFERNAL CONFIDENCE** (Debauchery, Psychomachia, Level 20): The character gains an additional Confidence Point.
- **INFERNAL DEVICE** (Incantation, Effusion, Level 40): The character has a device enchanted to produce an unholy effect of up to level 15.
- **INFERNAL GREATNESS** (Incantation, Diablerie, Level 60): The character receives the effects of an appropriate Major Virtue, such as Greater Immunity, Ways of the (Land), or Wealthy.
- **INFERNAL HEALTH** (Incantation, Consumption, Level 40): The character gains a +3 bonus to all Aging rolls at the expense of another, who receives a -3 penalty. If this victim dies, her blessing ceases to be effective.
- **INFERNAL POWERS** (Incantation, Diablerie, Level 40): The character receives the effects of an appropriate Minor Virtue, such as Affinity with (Ability), Increased Characteristics, Puissant (Ability), or Self-Confident.
- **INFERNAL PROTECTION** (Incantation, Diablerie, Level 40): The character has a Magic Resistance score of 15.
- **INFERNAL PROWESS** (Debauchery, Consumption, Level 40): The character has enhanced the effectiveness of her body, giving her a +3 bonus to either Soak or Damage, but adding 3 to her Load; or increasing her

Initiative, Attack, or Defense by 3, but penalizing her Fatigue rolls by the same amount.

Taking this Virtue also gives the character 3 Warping Points and an experience point in a relevant Infernal Reputation.

It is marginally possible for the character to have blessings that she is not aware are Infernal, since people in Mythic Europe do not know how many points of Virtues and Flaws they have, and thus she may think that she has been rewarded by a benevolent power. However, this requires that she has not accepted absolution from the Divine since she gained these Powers, and she must have some sort of Infernal background that explains why she has been kept in the dark about this. When she realizes the truth, she must decide whether she wishes to continue as an infernalist, or repent and lose her Powers forever.

INFERNAL HEIRLOOM

Minor, Supernatural, Tainted

Infernal heirlooms are magical items that the character inherits from a diabolist, or, more rarely, finds. The character has the use of the item, without having to deal with the demon that created it. The item is extremely useful in some way, but each use draws its owner closer to the character, as the demon attempts to reclaim its treasure.

Most Infernal heirlooms have only a single effect, and they are usually triggered by a minor act of, or intention to, sin. As a guideline, each heirloom may create an effect once per day that is equivalent to a Hermetic spell of level 25. Items that produce less powerful effects may be used more frequently at the troupe's discretion.

INCANTATION

Major, Unholy Method

This Virtue gives the character the Supernatural Ability of Incantation at 1. This Unholy Method is described in more detail under New Abilities and Chapter 10: The Maleficia.

MALEDICTION

Major, Unholy Power

This Virtue gives the character the Supernatural Ability of Malediction at 1.

See Chapter 10: The Maleficia for more information on this Unholy Power.

MENTORED BY DEMONS

Minor, General, Tainted

A character mentored by demons learns faster than is possible for those studying with human teachers, but demons only teach those Abilities that suit their plans for the character. Characters trained by demons may exceed the maximum skill level for a given age provided by the character creation rules. Students of demons may also have Abilities that are usually restricted to opportune back-grounds. People mentored by demons do not recognize the supernatural nature of their teachers — many consider their exceptional skills an expression of their innate superiority to others. This attitude is particularly common in children afflicted with Pride. Mentored characters have an additional 50 experience points to spend on any Ability. Characters may purchase this Virtue multiple times, and gain 50 further experience points each time. Characters trained to this extreme know that their teachers are supernatural figures, but often have the Manufactured Ignorance Flaw.

PHANTASM

Major, Unholy Power

This Virtue gives the character the Supernatural Ability of Phantasm at 1. See Chapter 10: The Maleficia for more information on this Unholy Power.

PSYCHOMACHIA

Major, Unholy Power

This Virtue gives the character the Supernatural Ability of Psychomachia at 1. See Chapter 10: The Maleficia for more information on this Unholy Power.

SENSE PASSIONS

Major, Supernatural

The character can see into the hearts and minds of others, learning their weaknesses, fears, and evil thoughts. This gives her the Supernatural Ability Sense Passions at 1, described in more detail under New Abilities, below.

SUMMONER

Special

This Virtue has no cost, and can only be taken for a Mythic Companion who has been trained as a sorcerer's apprentice. See Chapter 11: Ars Goetia for details.

SUMMONING

Major, Goetic Art

This Virtue gives the character the primary Art of the Ars Goetia, Summoning. She begins with this Art at 0, and may increase it through study and practice. When combined with the other Goetic Arts, she can bind, destroy, and control demons and other spirits, as described in Chapter 11: Ars Goetia.

TAINTED TREASURE

Minor, General, Tainted

The character has inherited or acquired a vast amount of treasure, but it is cursed to cause harm. This treasure might come from an ancestor who made a deal with demons, or tricked them out of money. It might have been stolen from one of the secret caches that demons maintain, so that they have wealth nearby to tempt humans. A tainted person who rebels, and swaps the Tragic Life Flaw for the Plagued by Supernatural Entity Flaw, might be tempted to retain some of the valuable props provided for their role. The treasure is sufficient that the character could transform it into a source of the Wealthy Virtue. As examples, the character could buy a ship and become a trader, or buy land in a city and become a landlord.

The difficulty is that the wealth is cursed, so it lacks the natural increase in bounty that is a gift from God. If traded for other items of value, the curse moves to these items. Any venture into which it is invested will, eventually, fail. Any building it is used to purchase will, eventually, burn down. If it is used for a non-sinful purpose, the treasure destroys itself: gold given to charity turns to sand, ships used to ferry supplies to the starving steer themselves onto rocks.

The wealth may be used to purchase the services of people, who, because they have souls, choose their own fates. The limitation that the wealth only allows itself to be spent sinfully remains, however, so it is likely to be given to amoral, covetous, envious, dangerous people.

New Flaws

MAJOR, PERSONALITY

Depraved

MAJOR, STORY

Evil Destiny
Tainted Offspring
Tragic Life
Vengeful Powers

MAJOR, SUPERNATURAL

False Power

MAJOR, TAINTED

False Power
Repellent
Tainted Offspring
Vengeful Powers

MAJOR, GENERAL

Repellent

MINOR, HERMETIC

Corrupted Arts
Corrupted Spells

MINOR, PERSONALITY

Depraved

MINOR, STORY

Demonic Familiar
Impious Friend
Manufactured Ignorance

MINOR, SUPERNATURAL

Corrupted Abilities

MINOR, TAINTED

Corrupted Abilities
Corrupted Arts
Corrupted Spells
Impious Friend
Manufactured Ignorance
Witch Marks

MINOR, GENERAL

No Tradition
Witch Marks

New Flaws

CORRUPTED ABILITIES

Minor, Supernatural, Tainted

One or more of the character's Abilities was taught to her by a Watcher (see Chapter 6: Demons as Deceivers), or came through some other corrupted source of study. Use of a corrupted Ability for a selfish or sinful action receives a +3 bonus to the roll. Succeeding in a roll because of this bonus (that is, when without it the roll would have failed) means that the character immediately acquires 5 experience points in that Ability. However, uses of the Ability that are neutral or selfless

receive a -3 penalty, and if you fail the roll because of this penalty, the character loses 5 experience points in the Ability.

Any use of a corrupted Ability is an unholy act, which can be sensed by Divine Powers. You may only take this Flaw once, though you can choose to have it affect multiple Abilities if you wish.

CORRUPTED ARTS

Minor, Hermetic, Tainted

The character has studied one of the Hermetic Arts from a corrupted source. Use of a corrupted Art for a selfish or sinful action receives a +3 bonus to the character's Casting Total and Penetration Total. Succeeding in a roll because of this

bonus (that is, when without it the roll would have failed) means he immediately acquires 5 experience points in that Art. However, uses of the Art that are neutral or selfless receive a -3 penalty, and if you fail the roll because of this penalty, he immediately loses 5 experience points in the Art.

Any use of a corrupted Art taints the character's magic, causing it to appear unholy. You may only take this Flaw once, though it can affect multiple Arts.

CORRUPTED SPELLS

Minor, Hermetic, Tainted

The character has learned at least 30 levels of formulaic spells from a source that has been corrupted in some way. Use of a corrupted spell for a selfish or sinful action receives a +3 bonus to the character's Casting Total and Penetration Total. Succeeding in a roll because of this bonus (that is, when without it the spell would have failed or cost Fatigue) means he immediately acquires 5 experience points towards mastery of that spell. However, uses of the spell that are neutral or selfless receive a -3 penalty, and if you fail the roll or he fatigues himself because of this penalty, he immediately loses 5 experience points. If this would result in negative experience, he forgets the spell completely.

Any use of a corrupted spell is tainted and appears unholy. You may only take this Flaw once, though it can affect as many of the character's spells as you wish.

DEMONIC FAMILIAR

Minor, Story

The character is bound to a famulus, a familiar demon that possesses an animal and can lend the character its senses, or mask the evil taint of her Powers. (See Chapter 5: Demons as Corrupters, Famuli, for the description of these creatures and an example, Lickspitten.) This demonic familiar is not loyal to the character or concerned about her well-being, and often has its own goals and needs. The character may occasionally need to bar-

gain with it or even threaten it to receive its aid.

At the storyguide's discretion, this Flaw may be taken to represent other sorts of demons with which the character has a close relationship, such as a warder, teacher, or paramour. The more powerful the demon, the more the character will be expected to do to earn its assistance, and the less involved it will be with her on a daily basis.



DEPRAVED

Major or Minor, Personality

The character seeks to undermine religion whenever possible, and generally tries to avoid the Dominion. He might sin in public, teach misinformation about the tenets of the faith, or show obvious disdain for holy things. He is not necessarily an infernalist; it could be that he simply despises organized religion, dislikes the Divine realm, or does not believe in God. He might even be persuaded to attend services, though he does not take any of it seriously and is likely to disrupt

the ceremony with his discomfort and ignorance.

EVIL DESTINY

Major, Story

The Infernal realm has taken an interest in the character, but he does not know how or why. Perhaps one of his Powers is actually Infernal, or demons are plotting against him, or he is convinced that he is being stalked by something evil.

He cannot discuss this openly for fear that he will be accused of infernalism, but must be always on his guard against the dark forces that he knows will come for him one day.

The storyguide will use this Flaw to subtly work the Infernal realm into your character, leaving you unaware of the specifics. You might have one of the other Flaws in this chapter, or a combination of several Minor Flaws, or even a Flaw that changes periodically. The character could simply be Plagued by Demons or Susceptible to the Infernal. Through the course of the story you may eventually discover what his Flaw is, but until then you are only haunted with the knowledge that something about him is not right.

FALSE POWER

Major, Supernatural, Tainted

One of the character's Supernatural Virtues is associated with the Infernal realm, in addition to the realm with which it would normally be associated, which causes it to appear unholy when subjected to Divine or Infernal investigation (see False Powers, above). This quality could be because of something inherent to the Power, or perhaps because of the interference of Infernal agents.

This Flaw can apply to Supernatural Virtues that define the character's background, like Faerie Blood, Diedne Magic, or even The Gift (see Chapter 12: Black Magic, The False Gift). In these cases, falsehood permeates the whole of the character's being, causing everything she

does to seem unholy to those with the ability to sense it.

The False Power is often subtly changed by its Infernal aspect, making it more sinister or negative. Here are some examples:

- **(FALSE) PREMONITIONS:** The taint of the character's Premonitions Power leaves it vulnerable to Infernal manipulation, even if the character has Magic Resistance. Many of the character's premonitions are accurate, and pursuit of the stories they evoke is usually worthwhile. These valuable insights often lead characters to trust lies that a demon offers through the Power in order to manipulate their response to pivotal events.
- **(FALSE) SECOND SIGHT:** The character is particularly likely to see through an illusion or deception when what he sees would lead him to sin. Sometimes he may see through mundane obstacles, if the information gained would tempt him to sinful acts.
- **(FALSE) SHAPESHIFTER:** The character can change his shape, but only into animals typically associated with the Infernal, such as a cat, a wolf, a raven, or a rat. When in these shapes, he seems unholy to those who can recognize that quality.

It is quite possible that the character does not know that his Power is false. Once he does, he may find himself in a moral dilemma. Most people consider it a sin to use Powers associated with the Infernal realm for any reason, and would label him an infernalist if they discovered the nature of his Power. Yet his Power is also associated with another realm, making it more difficult to recognize it as Infernal, and leaving it unclear whether the Power is inherently evil or simply tainted by association. Perhaps the character believes it is not wrong for him to use his Powers, so long as he does not pursue evil ends with them.

Once the character recognizes that the Power has an unholy aspect, he may choose to treat it as an Infernal Power at any time, using the Infernal Power column of the realm interaction chart and thus

giving him a bonus in Infernal auras. This may also grant him other benefits: like other infernalists he can boost his casting total with sacrifices, and use an Infernal Ceremony to include others in the activation. However, doing this removes any illusions about the Power's realm — even magical and faerie Powers can recognize that it is Infernal.

If the character realizes his Power is corrupted, he may decide to seek help from the Divine. Sincere repentance and participation in a form of ceremonial absolution allow the character to lose this Flaw, though this also takes away the Virtue it modifies. This is a heavy penance, but it is the only way to exorcise the evil influence of the Infernal realm, and of course there are far greater rewards in Heaven.

This Flaw may be taken multiple times, once for each appropriate Supernatural Virtue that the character possesses, but in each subsequent instance as a Minor Flaw rather than a Major one. Also note that this Flaw cannot apply to Supernatural Virtues that are affiliated to the Infernal realm in the first place, and the troupe may not allow it to apply to Virtues derived from the Divine.

IMPIOUS FRIEND

Minor, Story, Tainted

A minor demon poses as a friend of the character. The demon takes a pleasant form but is usually invisible to anyone, other than its charge, lacking appropriate Virtues. Many of these demons are introduced to the tainted people they will defend and control during infancy. They become childhood playmates.

The tainted person has not bargained for the services of the demon. Instead, the character receives the services of his friend as part of its master's plan to guide the character toward a tragic destiny. If the demon feels the character's life is threatened, it may seek additional assistance from its master. The tainted person believes the demon wishes only the best for him. Many are ignorant of the demon's true shape.

MANUFACTURED IGNORANCE

Minor, Story, Tainted

The tainted person has a Delusion, just like the Flaw given in the core rule-

book, but his mistaken belief is sustained by a group of minor demons that provide a stream of supporting evidence. Different groups of demons create varying delusions for tainted people. Many such people believe they have a glorious destiny, and the world smiles at their efforts, because the demons make it appear so. Hermetic demon hunters have found more than one child who believed he was the final scion of a noble house.

In each story, the character receives one minor, fortunate occurrence that confirms his rosy view of life. Minor fortunate occurrences are situations demons can arrange surreptitiously ahead of time. They may include a character arriving at an inn where the last room is available, finding an important door unlocked, or a coal from the fireplace mysteriously extinguishing itself on the floor rushes.

NO TRADITION

Minor, General

The character is an infernalist who does not belong to an Infernal tradition (see Chapter 13: Infernal Traditions), as her beliefs are too unusual to be classified by an overarching philosophy. She may still learn Infernal Supernatural Abilities from other characters who are willing to teach them to her, though always with a penalty to her Advancement Total — essentially, she does not have any favored Abilities.

REPELLENT

Major, General, Tainted

The character has developed one of the physical characteristics of his demonic creator, which causes fear and revulsion among normal humans. The character makes all rolls requiring trust with a -6 penalty. The character also gains a minor advantage from the repellent feature. As examples, a character with horns, claws, or fangs could learn to use them in melee, a scaled character might have a Soak bonus of +3, and a character with demonic eyes might see in the dark.

TAINED OFFSPRING

Major, Story, Tainted

The character has a child who has been marked for great, but unpleasant, things by a powerful demon. The char-

acter must struggle not only with the servants the demon sends to subvert the child, but the child's own tendency toward evil.

TRAGIC LIFE

Major, Story

The character's life has been manipulated by demons to ensure that she will act in a certain way in response to important events, usually to her own detriment and in such a way as to further a particular demon's aims. This means that she is a tainted character (see Tainted Characters, below).

Tainted characters are produced as tools, to influence pivotal events. This Flaw represents two factors: the events that the demons have designed the person to influence are likely to happen, and the person has been designed and conditioned to behave predictably when her moment of destiny arrives. Tainted people are likely, at their point of destiny, to choose to sin, and so cause terrible events. The repercussions of the tragedy they create often harm the tainted person. The predisposition toward sin at the character's pivotal moment should be represented with a sinful Personality Trait.

Tainted people have difficult lives, but are not doomed from the moment of their conception. They have five sources of hope.

- Demons do not foresee the future, they simply predict it through extremely skilled judgments. Arbitrary occurrences can ruin their schemes.
- The process of creating and training tainted people contains random factors. These include inherited Flaws, like Tainted with Evil or Disfigured, which are personally painful, but might distance the character from her designed destiny.
- The character's relationships with other humans also provide

unpredictable elements. Most significantly, virtuous humans may notice the tainted person's tendency toward a certain type of sin, and teach them to resist it.

- Humans have free will. All deception aside, the tainted person still has the power to choose not to perform sins. The tainted person may not understand this, or may feel that the sin she performed is minor and justified given the situation in which she is presented her choice, but the choice is still entirely and absolutely hers.
- Finally, the agents of the Divine meddle in the plans of Infernal lords.

Tainted characters are designed for specific situations. Characters who struggle successfully against their destiny find that their creator cannot usually fashion an alternative situation to which the tainted person is perfectly suited. The tainted character loses the Tragic Life Flaw, but usually gains the Plagued by Supernatural Entity Flaw instead, as the demonic lord vents his spite on the character.

VENGEFUL POWERS

Major, Story, Tainted

The character has one or more non-Infernal Powers in which the Infernal realm has taken a personal interest. Whenever she uses one of these Powers in a way that is not sinful, it has an unpleasant side effect. This is always harmful, and often recognizably Infernal, and the severity varies depending upon the Power's application, so that extremely good works cause even more terrible evil. The effect is not obviously linked to the use of the Power, and in fact it may seem completely unrelated. It always manifests at about the same time as the use of the Power, however, though the character may not be aware of this.

Some potential side effects might include:

- Illness and disease among local people or animals.
- Open sores and other painful wounds.
- Distrust and a bad reputation among strangers.
- Infernal auras in the surrounding area.
- Negative or sinful Personality Traits.
- Additional botch dice on a particular type of roll.
- Demons suddenly causing havoc in the region.

The forces that wreak vengeance cannot cross Magic Resistance or effects like *Aegis of the Hearth* that keep demons away, yet they can still sense when these Powers are put to good use, and they retaliate however they can.

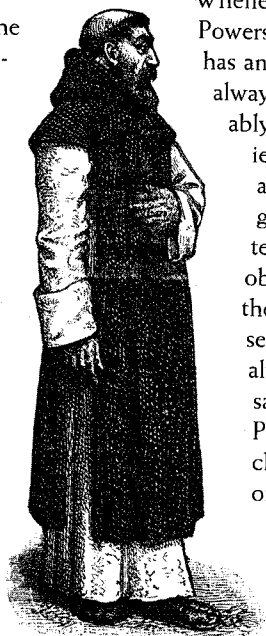
The character may not know about these circumstances, but once she realizes the relationship between her Power and these side effects, they usually seem much worse, as paranoia and guilt may cause her to worry about the potential harm her Powers may cause. Hell hopes that this makes using the Power for good seem too great a sacrifice.

Vengeful Powers may be taken as a Hermetic Flaw, as applicable to Hermetic magic. In that case, the effect triggers whenever the character performs magic that is without sin. It is more commonly associated with Supernatural Abilities, however.

WITCH MARKS

Minor, General, Tainted

The character has minor disfigurements that those skilled in folk lore recognize as belonging to diabolists. These marks can be hidden with clothing. Characters who are thought of as witches are blamed for misfortunes and may be hounded from towns or killed.



New Abilities

CEREMONY*

This Ability is used in conjunction with another Infernal Supernatural Ability or an Infernal Method and Power to produce a greater effect. The character must gather a group together and determine what effect they are going to enact. Since Ceremony increases the potency of Infernal power, at least one of the participants must possess the required Supernatural Ability (this character is called the **focus character**), and if it is a Power, whatever Method the character would normally use to activate it must be performed by each member of the group. Because of this, all of the participants are considered to be the caster when evaluating the effect.

The group may appoint a character to be their leader. The leader's Ceremony score determines how many others may contribute to the effect. Additional characters may still participate, but their scores are not counted in the total and they are not treated as the caster. Characters with a Hierarchy Score greater than that of all the others in the group must always lead; they cannot participate unless led by a character with still higher rank.

Alternatively, a group may gather without a leader. In this case, the group generates a **group modifier** by determining the sum of all their Ceremony scores and subtracting the total number of participants, which for Infernal ceremonies must always number 13 (12 participants and the focus character). This group modifier is applied to the focus character's total, and might be positive or negative depending upon how skilled the members of this group are at working together.

Group Modifier:
Total Ceremony scores – 13

Whether or not there is a leader, all participants then add their scores in the appropriate (Characteristic + Ability) or (Characteristic + Method) to the focus character's total. If a participating character does not have the relevant Ability or Method, only his score in the Characteristic is added. After this bonus

has been applied, the focus character resolves the effect as normal.

Note that if every character in a coven has a score of at least 1 in Ceremony, it is always better for them to gather without a leader, but that since Ceremony is a Supernatural Ability, a group of thirteen who all possess it is very rare. More commonly, two or three infernalists with the Ability trick others into joining them in the unholy ritual.

Specialties: with a certain Power or Ability, in particular circumstances, with a specific group or leader (Supernatural)

CHTHONIC MAGIC*

This Supernatural Ability may only be learned by magi.

The character has the ability to draw upon the power of the Infernal with his magic, giving him many benefits, described in Chapter 12: Black Magic. You can substitute this Ability for Magic Theory when he is performing dark or sinister magic in the lab, and you can also add his score in this Ability to his Magic Theory or Arts when determining how much vis he may use, so long as all of that vis comes from an Infernal source.

Specialties: a particular sort of lab activity, using infernal vis (Supernatural)

CONSUMPTION*

Through dark rites the character can manipulate the energy of living things, channeling it through himself or another (see Chapter 10: The Maleficia). **Specialties:** a specific target, a particular effect, in certain circumstances (Supernatural)

CORRUPTION*

The character is skilled at leading others to evil, without their being aware of it. This allows her to communicate in ways that subvert her audience, teaching corrupted knowledge and influencing those who heed her message. These practices rely on ceremonial and personal influence (see Chapter 2: Sin and Temptation), and have three effects.

Firstly, she can exert ceremonial influence on anyone who listens to her, including strangers and player characters. By spending a Confidence Point, she can invoke a particular Personality Trait

New Abilities

SUPERNATURAL

Ceremony*
Chthonic Magic*
Consumption*
Corruption*
Debauchery*
Diablerie*
Effusion*
Hex*
Incantation*
Malediction*
Phantasm*
Psychomachia*
Sense Passions*
True Name of (Demon)*

in anyone who listens to her speak or watches her perform some sort of original work.

Secondly, she can exert personal influence through the written word. Her influence is so insidious that those who spend a season studying what she writes may acquire an appropriate Personality Trait, just as if she had spent a season corrupting them in person.

Thirdly, she can teach corrupted versions of Abilities or Arts, which gives her students the Corrupted Abilities or Corrupted Arts Flaws if they do not resist her instruction. You can apply this to any books she writes, or to Arts and Abilities in which she teaches or trains others in person.

When she uses Corruption, roll a die (stress or simple, depending on the situation) and add her Communication and Corruption scores. You should note this total somewhere in the description of a corrupted text. If another character suspects that he is being corrupted or tries to resist the effect, he may make a Perception + Infernal Lore roll against this total to avoid gaining the Flaw or Personality Trait while still gaining the experience. If he fails, the season is wasted. If he botches, he might gain the Flaw anyway.

Specialties: ceremonial influence, personal influence, teaching

DEBAUCHERY*

The character focuses her will through a physical act, usually ceremonial

in some way. This activity is strenuous enough to cause her to lose a long-term Fatigue level or suffer a Light Wound, and calls upon her Stamina for the maleficium roll (see Chapter 10: The Maleficia).

Specialties: affecting a certain person, a particular form of debauchery, over long periods of time (Supernatural)

DIABLERIE*

The character can exert control over spirits, demons, and the Infernal realm (see Chapter 10: The Maleficia).

Specialties: type of beings affected, a specific effect, in particular circumstances (Supernatural)

EFFUSION*

The character wields power over the physical world through strife and malice, changing the properties of inorganic materials and controlling powerful forces of nature (see Chapter 10: The Maleficia).

Specialties: causing a specific effect, a particular kind of material or phenomenon, in specific circumstances (Supernatural)

HEX*

The character can bring injury or ruin upon her enemies. There are three ways for her to activate this Power: by making eye contact with her victim and proclaiming her purpose loud enough for him to hear, by tracing temporary occult signs and symbols on her target that indicate the dark fate she intends, or by acquiring an Arcane Connection to her target and fashioning a recognizable representation that can channel the effect through sympathetic magic.

To hex a target, the character must make clear her will for it: she must declare her wishes to the victim aloud, or indicate the specifics of the hex in writing on or very near the target, or do something to the representation that is similar to what she intends to happen to the target. There is always a physical component to the hex (common practices include tying knots in a line, spitting, or giving the target the "evil eye").

You must also state a time frame for the hex, anywhere from an effect that occurs immediately to a hex that

Hex Effects

EASE FACTOR	SEVERITY	EXAMPLE
6+	Minor (1 botch)	Automatic failure at an important task
12+	Serious (2 botches)	Struck blind
18+	Major (3 botches)	Debilitating illness
24+	Critical (4 botches)	All Characteristics reduced by 3
30+	Terminal (5 botches)	Sudden death

will affect the third generation of the victim's descendants. Generally speaking, the sooner the effect manifests, the less potent it will be, and the longer the hex delays, the more powerful it will eventually become. For this reason you must always apply the delay modifier to the Hex total.

DELAY	MODIFIER
moment	-12
hour	-9
day	-6
week	-3
month	0
season	+3
year	+6
generation	+9
lifetime	+12

When you have framed the hex appropriately, roll Intelligence + Hex + aura bonus + delay modifier and compare this to the Ease Factor on the Hex Effects chart. The severity of these effects is comparable to the effects of botching a roll with a specific number of 0s on the botch dice, as noted in the chart. If you should botch the Hex roll, the hex may still happen, but with unpredictable and unintended results, possibly affecting the hexing character or someone close to her instead. Or, she may suffer Warping Points, fatigue loss, or other unfortunate effects.

Hex: stress die + Intelligence + Hex + aura bonus + modifiers

A potential victim can avoid the effects of a hex by seeking out supernatural protection of some sort, usually from the Divine. If a character receives absolution in a religious ceremony, all hexes that have targeted him are permanently undone. Characters can also remove hexes with other supernatural effects, such as a Perdo Vim spell, a faerie blessing, or a holy miracle. Treat the hex as having a spell level equal to the number of botch dice it approximates multiplied by 10, so that a serious hex is a level 20 effect, and a critical hex is level 40.

Hex is often a False Power (see False Powers, above) associated with the Magical or Faerie realms. That is, it often uses the Magical or Faerie column of the realm interaction chart, but appears as an Unholy Power when subjected to Divine or Infernal methods of investigation. Purely Infernal versions of the Power also exist, as do Magical or Faerie versions that are not touched by the Infernal. Such "pure" versions of Hex are rare, however, as demons love to taint this Power.

Specialties: a specific duration, one method of hexing, a particular effect (Supernatural)

INCANTATION*

Through blasphemous words, phrases, and prayers, the character invokes the power of the Infernal. He must chant his ritual in a loud voice, or detail the terms of the maleficium in writing (see Chapter 10: The Maleficia). This adds his Communication to your roll, and requires that he spend a point of Confidence to call the effect into being.

Specialties: when invoking names, in writing, affecting a particular kind of target (Supernatural)

Realm Affiliations

Here are all of the Supernatural Virtues and Flaws that are referenced by this book, each with its associated supernatural realm for the purposes of evaluating realm interaction. For those that appear in the main book, these are the Infernal versions of those Virtues. All of them read as unholy if subjected to Divine investigation, any of them

may be gained through Infernal Warping (see Chapter 1: The Infernal Realm), and many of them may be learned from a teacher of an Infernal tradition (see Chapter 13).

Some abilities (Command Animals or Amorphous, for example) involve no die rolls or totals, and thus aura penalties are generally irrelevant. They are still,

however, affiliated to the Infernal realm. Some of the new abilities described in this book could also be affiliated to other realms; Command Animals could be a Faerie or Magical Power, for example. In this case, the flavor text for the Power should be changed to be less dark and corrupt, but the mechanics can be used as they stand.

ABILITY	REALM AFFILIATION(S)	REFERENCE
Ablating	Infernal	Chapter 11
Amorphous	Infernal	See above
Binding	Infernal	Chapter 11
Ceremony	Infernal	See above
Chthonic Magic	Infernal and Magic	Chapter 12
Command Animals	Infernal	See above
Commanding	Infernal	Chapter 11
Consumption	Infernal	Chapter 10
Corrupted Abilities	Infernal	See above
Corrupted Arts	Magic	See above
Corruption	Infernal	See above
Debauchery	Infernal	Chapter 10
Demonic Blood	Infernal	See above
Demonic Might	Infernal	See above
Demonic Powers	Infernal	See above
Diablerie	Infernal	Chapter 10
Entrancement	Infernal	ArM5 p. 65, Chapter 13
Effusion	Infernal	Chapter 10
False Faerie Blood	Faerie	See False Powers, above
False Magic	Magic	Chapter 12
False Power	Faerie or Magic	See above
False Premonitions	Faerie or Magic	See False Powers, above
False Second Sight	Faerie or Magic	See False Powers, above
False Shapeshifter	Faerie or Magic	See False Powers, above
Gender Shift	Infernal	See above
Goetic Magic	Magic	Chapter 12
Hermetic Sorcery	Infernal	See above
Hex	Faerie, Infernal, or Magic	See above
Immune to Disease	Infernal	See above
Incantation	Infernal	Chapter 10
Infernal Blessing	Infernal	See above
Infernal Heirloom	Infernal	See above
Malediction	Infernal	Chapter 10
Phantasm	Infernal	Chapter 10
Psychomachia	Infernal	Chapter 10
Sense Passions	Faerie, Infernal, or Magic	See above
Shapeshifter	Infernal	ArM5 p. 67, Chapter 13
Summoning	Faerie, Infernal, or Magic	Ch. 11

MALEDICTION*

The character knows how to punish his enemies with diabolical curses that hinder and even destroy them using the power of the Infernal.

Specialties: a particular effect, punishing a specific kind of sinner, a particular kind of target (Supernatural)

PHANTASM*

The character can create and control demonic illusions that appear to be quite substantial.

Specialties: causing a specific effect, a particular image, in specific circumstances (Supernatural)

PSYCHOMACHIA*

The character can possess and distort the mind, causing people to see things that are not there, act on their base desires, and obey his commands.

Specialties: affecting a particular type of person, in particular circumstances, a specific emotion (Supernatural)

SENSE PASSIONS*

The character can sense the personality and desires of an intelligent being by recognizing and identifying the different shades of tarnish on its soul. A Perception + Sense Passions roll against an Ease Factor of 9 lets her sense the most powerful emotion currently being experienced by the person, and a roll against an Ease Factor of 15 allows her to identify the character's most dominant Personality Trait. The effect must penetrate the target's Magic Resistance if it has any kind of supernatural protection, and since this is a Supernatural Ability, it is affected by auras.

Sense Passions: stress die + Perception
+ Sense Passions + aura

Through careful examination, the character can also recognize passions in people within the general area, allowing her to hone in on the most powerful source of emotion within sight, usually the character with the highest (or lowest) Personality Trait. This requires a 12 or better on the Sense Passions roll.

The character can also tell when an aura has a tarnish (or temper, see *Realms*

of Power: *The Divine*, page 38) and its type or types by overcoming an Ease Factor of 6.

By sensing passions, the character can often recognize incorporeal spirits. You may treat Sense Passions as Second Sight when attempting to recognize the presence of invisible or bodiless beings. However, this does not allow her to see through illusions, even illusions of strong emotions, and she cannot actually see the spirits, merely sense their proximity.

In addition, this Ability allows the character to Sense Holiness and Unholiness in a limited fashion, much like the Sense Holiness and Unholiness Virtue (ArM5, page 67). She can tell that something is either holy or unholy, but she cannot distinguish between the two. She feels the emotional presence associated with the Divine or the Infernal, but cannot pinpoint its supernatural origin. Thus, she might mistake a demon with a fair shape for an angel, or a fearsome-looking angel for a demon. By identifying the target's primary emotions or desires, however, you can usually get a good idea of which realm the target is associated with, assuming the character can penetrate its Magic Resistance.

Sense Passions is either a False Power (see False Powers, above), or is associated with the Infernal. The presence of Infernal taint allows the Sense Holiness and Unholiness aspect to work. If the troupe allows Divine Powers to be false, this may be the false version of Sense Holiness and Unholiness.

Specialties: auras, emotions, Personality Traits, in a general area (Supernatural)

TRUE NAME OF (BEING)*

This is not an actual Ability, but rather a placeholder for knowledge gained from studying Infernal Lore. By learning a being's True Name, the character can affect it as if she had a permanent Arcane Connection to it. She learns this by studying the appropriate (Realm) Lore, which teaches her the True Name once she has gained 5 experience points, and also gives her a free experience point in that Arcane Ability. See Chapter 4: Infernal Legions, True Names for more information. (Special)

Infernalists

The Infernal realm welcomes anyone and everyone into its sphere, and it is ridiculously easy to gain its Powers.

It is even possible for a character to start with an association with one realm and become Infernal, his supernatural nature transforming in subtle ways in response to evil's corrupting influence. For example, if a faerie phouka delights in tempting mortals to sin and in sinning itself, over time it begins to lose its connection to Arcadia and instead take up a position among the forces of Hell. A ghost who continues to sin and corrupt others to sin becomes an Infernal spirit. These beings' Powers essentially remain the same, but they might change in subtle ways appropriate to their new identities as demons. This means that when a character with Divine, Faerie, or Magic Might becomes an infernalist, her Might Score becomes Infernal Might instead.

It stands to reason that it would be similarly possible to convert the other direction. This might be true, but if so it is very rare. Part of joining the Infernal realm is renouncing all ties to others. It is probably impossible for an Infernal being to return to Magic or Faerie after becoming a demon, because once a character becomes a player in the cosmic game of good versus evil, he cannot retire. However, he can switch sides; the Divine always welcomes defectors to its cause, and God's mercy is absolute if the sinner repents and strives to do better. True demons are said to be incapable of virtue, however, and so all of them have been exiled from Heaven for eternity. Many other supernatural beings are thought to have no immortal soul, being already dead or not of this world, and so God's mercy may have little value to them if, when they die, they cease to exist.

Hierarchy

Rank is very important to demons, as it influences how they treat each other; a duke of Hell must defer to a prince, even as he plots against him, because the prince

has authority over the duke, his subordinate. These ranks have little meaning to humans, though, apart from their similarity to feudal rank. However, as infernalists begin to deal with demons and the Infernal realm, they also begin to gain notoriety in Hell. Many of them believe that this translates into a place in the infernal hierarchy, as demons of lesser status more quickly fall into line and obey their commands.

Thus, the Infernal has its own category of Reputation, which represents what the other forces of Hell generally think of the character. One does not have to be an infernalist to gain such a reputation, since a character who defeats many demons might be regarded as a threat, gaining a reputation like Dangerous 3 (Infernal). Every infernalist quickly gains an Infernal reputation, however, since it is a natural result of dealing with demons, and these Reputations increase and decrease as described in ArM5, page 167.

Any character that starts with Infernal or Infernally tainted Abilities, Virtues, or Flaws may begin with an appropriate Infernal Reputation of level 1. Infernal Reputations are always considered beneficial to the character, even if they make interacting with demons more difficult, and so they cannot be taken with Flaws that grant a bad Reputation, like Infamous.

Infernalists and demons also have a **Hierarchy Score**, which is used in many of the formulas that determine the results of their Powers. This is simply the same as the score of the highest Reputation possessed by the character. This represents how the character has greater authority over demons and Infernal powers, but also represents a general ill-will and spiteful desire on behalf of the Infernal to see him fall, and greater suffering should Hell ever gain a hold of him.

Vituperation

When an infernalist gains 2 or more Warping Points at once, or any time he tries to channel the power of the Infernal and fails to control it, his mind and body may be overcome with Infernal power, causing him great pain and suffering. Sometimes this is enough to cause lasting

damage and leave terrible scars. The character must apply the following formula to determine if he suffers negative effects.

Stamina + Concentration + Confidence Score + stress dievs.

Warping Score + Number of Warping Points gained + Hierarchy Score + local aura + stress die (no botch)

If he is successful, after two minutes the infernalist manages to control the malign supernatural forces attacking him and does not suffer any long-term ills. If not, these forces take control of him, wrenching him away from consciousness and temporarily tearing his mind and body into pieces. For the duration, it is as if he is in Hell, wracked by intense pain and terrifying emotion. Perhaps he sees horrific images, relives guilty memories, or is simply mercilessly abused.

This physical and spiritual torture can last for only a few minutes, or for many years, depending upon the character's Warping Score (use the table for the duration of Wizard's Twilight, ArM5, page 88). During this time he may become a spirit, or even vanish completely. His body might remain where it is, be entirely silent or continually scream out in agony, or be possessed by a demon for the duration.

When the Vituperation is over, the character returns and must make an Aging roll, but adds his modified Warping Score to his total. Longevity rituals and other effects that extend the character's life do not figure into this formula, since they do not function during this period of supernatural abuse. However, if the vituperation lasts a season or less, the character may apply the modifier for his living conditions in the previous year (ArM5, page 170), since this factors into his overall health.

Aging Roll: stress die (no botch) + (age / 10, rounded up) – living conditions modifier + Warping Score

Once this ordeal is over, the character's Confidence Score may be increased by one, if it is less than either his Warping Score or his Decrepitude. This represents how the terrifying experience hardens the character's resolve and increases his

The Devil's Penance

A devil once went to a confessor and confessed his sins. When he had finished, the confessor declared that it was impossible, he could not have committed all those acts in a thousand years. The devil answered that indeed, he was much older than a thousand years, for he was one of the demons who fell with Lucifer. The confessor asked him whether he wanted to do penance, and he said yes, so long as the penance was not too heavy for him. "Well," replied the confessor, "bow down thrice a day, saying: 'God, my Lord and Creator, I have sinned against thee, forgive me.'"

"No," said the devil, "that would be too humiliating for me."

— A medieval German folk tale

self-reliance. The character also gains the same number of Confidence Points as he did Warping Points, though not if he botched the avoidance roll. For these reasons, an infernalist might choose to accept Vituperation without rolling to avoid it, in order to strengthen his will.

Sacrifice

All infernalists can perform ritual sacrifices to increase the potency of their Powers. Through an evil ceremony wherein a victim is restrained and killed, often slowly and through gruesome means such as cutting out its heart, the character dedicates the offering to the Infernal realm, which adds a bonus to his effect total. This bonus varies depending upon the type of sacrifice, as shown in the following chart, and typically adds about an hour to the length of the ritual.

SACRIFICE	BONUS
effigy of target	+2
animal	+4
animal, black	+6
human	+8
human, innocent	+10

Profaning the Holy

There is great power in the trappings of the Infernal realm, especially when it corrupts the mechanisms of the Divine, and many infernalists have learned that this Power can be harvested as a significant source of Infernal vis, repugnant though the process might be to outsiders. Anyone may profane, just as anyone may collect vis from a vis source, but it is most commonly done by infernalists and magi who have been seduced by power and seek more vis to use for their magic.

Profaning is the process whereby a person mystically abuses a holy thing, tainting it with evil and bringing about Infernal power. This must be an item that is clearly associated with the Divine — something that has been blessed by a holy character, or is a symbol of faith. The profaned object becomes a vessel for this Infernal power, producing vis that all magi can detect and use, though with evil side effects since it retains its Infernal nature, usually as vis infesta (see Chapter 1: The Infernal Realm, Infernal Vis), though a particularly holy object might become vis sordida, or even vis prava.

To profane a holy object costs the character a point of Confidence. There are many kinds of sacred objects that can be profaned in this way, but generally an individual thing produces one pawn of vis associated with a Form appropriate to its nature. Thus, profaning can be seen as effectively transforming a point of Confidence and a holy

object into a pawn of vis. For example, an infernalist might collect a cup of holy water from a church font and pollute it, spending a point of Confidence to transform it into a pawn of unholy Aquam vis.

If the object to be profaned is a holy relic, its Faith is substituted for the required Confidence Point; the character does not have to spend it to enable the transformation. However, the character profaning it must have a Confidence Score greater than the relic's Faith Score to succeed. For example, a holy relic with a Faith Score of 3 requires a character with a Confidence Score of 4 to make it into vis. Otherwise, the relic resists. Profaning a relic is very likely to gain the enmity of the associated saint — see *Realms of Power: The Divine* for details of what the saint can do by way of retribution.

The most common application of profaning in Mythic Europe is profaning the Host, the body of Christ from the sacrament of the Eucharist. When the priest gives the infernalist character the transubstantiated bread, he hides it in his cheek instead of eating it as instructed. Then, this blessed object is later burned, buried, or somehow spoiled, which destroys its holiness and changes it into a pawn of Corpus vis. This sort of infernalism is occasionally practiced even by common people, ignorant of the evil they do, as they often believe that the Host will bless their fields or act as a sort of protective charm.

Similarly, horrible acts could be performed upon the holy symbols of any faith — infernalists might profane the religious icons of

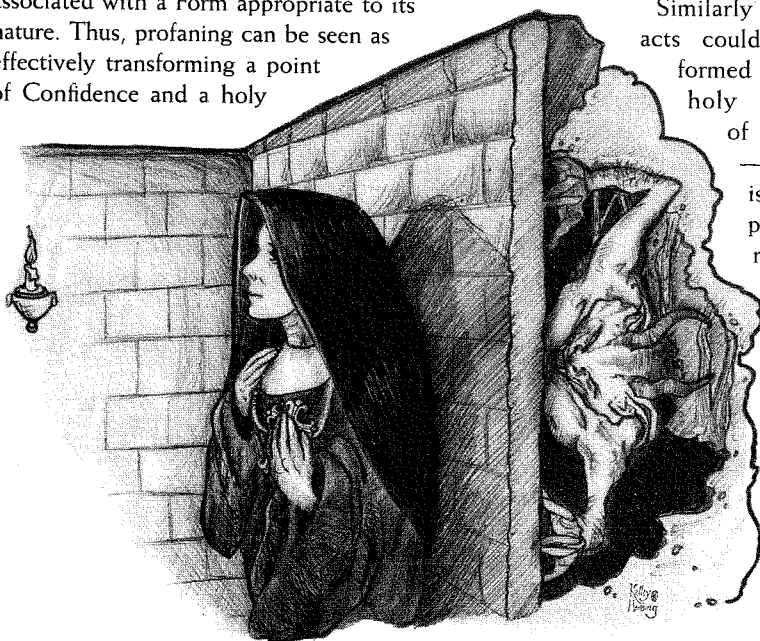
the Eastern Church, for example, or the special bread that medieval Jews bake to celebrate Passover. It is even possible to do this unintentionally: Crusaders might profane Muslim holy places in their zeal to conquer and dishearten the infidel, leaving behind desecrated ruins rich with Infernal power.

In the Christian-oriented world of Mythic Europe, it is not hard to imagine that common people would sometimes ascribe these profaning practices to all members of an opposing religion, or to members of other marginalized groups such as heretics and even wizards. Infernalists and demons usually encourage these assumptions, since they sometimes prompt the persecuted to attempt the very profanities in question — what have they got to lose, if their persecutors assume they are infernalists anyway?

Profaning rituals specifically designed to produce vis would surely see the characters burned or hanged as witches if discovered by the general public, and almost certainly damn their souls to Hell. Still, the siren song of unlimited vis, free for the taking, is a tempting call to sin. In desperate times, as a covenant grows to require more vis than is readily available, it is understandable that magi might allow themselves to heed its villainous voice.

Tainted Characters

Demons may meddle with the creation of children to draw them under the demons' influence. The attention of the demon taints the child, which may make it appear to have inherited some of the demon's properties. The ill-educated, including the tainted person, might ascribe these properties to demonic blood. Demons often tell tainted people that they share a blood kinship, as a form of emotional manipulation. Tainted children grow into tools, which demons employ in their schemes.



Sources of Tainted Children

Demons choose which children to taint, drawing them from four sources. Demons sometimes arrange for evil women to be impregnated by evil men, carrying semen from one to another. Some demons possess human bodies and create children using the natural capabilities of those bodies. Some children are marked through acts of great evil. Others have the misfortune to be near evil adults who have attracted the attention of the demons. These children are all tainted in a similar way.

Demons who harvest the semen of the wicked and manipulate it so that it produces tainted children usually do so by taking an alluring female form, then seducing a wicked man. The demon then switches genders, and uses this semen to impregnate a woman. The seed, carried and sustained within the body of the demon, is polluted by its influence. Fuller details of this process are found in Chapter 5: Demons as Corrupters, Incubi and Succubae. Incubi are servile demons, and are often ordered to ensure a child's conception by a more powerful demon that acts as the child's parent.

Possessed people are under the domination of a demon. Their bodies are often distorted to express the spiritual nature of the creature. If a possessed person commits rape, or finds a willing partner, he may parent a child that inherits some of his physical attributes at the time of conception. These attributes, drawn from a distorted body, contain reflections of the nature of the demon.

Acts of great evil, performed against a child or its mother during pregnancy, can allow a demon to exert its influence on that child. Some children are dedicated to demons at birth, by parents who are diabolators who withhold the sacrament of baptism. Child abuse, particularly, makes victims vulnerable to influence, but other forms of suffering, like famine or disease, may excite demons related to those misfortunes. Children are, in their earliest years, almost incapable of the great sins that attract these demons, but their godparents are meant to guide

them away from such actions as could allow them to be tainted.

Children born of evil parents sometimes attract the attention of demons by being in the vicinity of those whom demons consider interesting. These children inherit faults from their parents. The demon is interested in the parents because of these faults, and so it may appear that the child has the demon's taint, particularly if parents' sins are hidden vices.

Demonic Uses for Tainted Characters

Demons do not taint children randomly; their progeny are tools. The time taken to create a tainted person detracts from the other schemes of the demons involved, so they are designed only for schemes of great importance. Tainted people are sometimes used for trivial mischief, provided it does not prevent them from fulfilling their designed destiny.

The schemes that lead powerful demons to taint children are extraordinarily convoluted. Demons cannot predict the future with perfect accuracy, but often appear as if they can. Their ability to observe mortals at widely distant places, and their enormous store of experience concerning human foibles, allows them to make deductions concerning the broad course of history. Occasionally, demons decide that they can do the greatest harm not by tempting an available human to fulfill a certain role at a certain time, but by creating an agent to precisely suit that role. These agents are often unaware they are the progeny of demons, and serve their cause blindly.

Some Hermetic magi worry that there is a second class of tainted people: those raised as a race of willing servants. These servants provide their own children as servants, and may become numerous enough that those surplus to the demon's immediate needs can be expended on comparatively unimportant schemes. These tainted families can be difficult to destroy because killing all of the tribe's adult members is arduous, and having done so, the magus is left with the choice of murdering or arranging the upbringing

Key Flaws for the Tainted

Tainted player characters have either the Tragic Life Flaw (see New Flaws, above) or the Plagued by Supernatural Entity Flaw. The first is suited for characters still living within the control of their demonic creator. The second Flaw is for those who have rebelled against the demon's design, and incurred its enmity. Some non-player characters achieve freedom from their demonic creator. They lack both of these Flaws, but no tainted character begins play independent and unthreatened.

All tainted characters should have at least one Tainted Virtue or Flaw. Player characters may take up to five points of each (see Tainted Virtues and Flaws, above).

of a cluster of Infernally tainted, but innocent, children.

Theorists suggest that some tainted people result from simple mischief. These are created as incidental harm by incubi or by possessing spirits as opportunities arise. Although there is no plan for them prior to their conception, the masters of these minor demons often find a tragic life to suit these tainted children. They might be a sort of gift, between subservient demons and their masters, or a trade commodity exchanged between senior demons.

Inevitably Flawed

Demons designing tainted people have poor control over the process, since much of it occurs through a perversion of natural means. Some processes, like inheritance, are haphazard, so an element of randomness is inevitable. Most demons are able to accommodate their plans to the imperfections of their tools.

Demons choose the mother and father of their tainted person with care. They arrange for a surrogate father or mother who has desirable properties that the child might absorb and express. The

Example Tainted Characters

Most demonic attempts to create tainted people suitable for the Tragic Life Flaw fail. In the example characters given below, only one is following the path designed for him since before his birth. Demons find alternative uses for the products of their unsuccessful attempts.

ALBERT, A MERCHANT

Design: Albert was conceived while his father was delirious with a fever caused by a demon of moderate power. This has marked him, but his accidental creator does not have a great role for Albert to fulfill. He instead has prepared him for many minor roles in the plans of other, superior demons.

Method: Albert's master has made him an agreeable fellow, easily led into error by his friends, and placed him in the wardship of a minor demon. It protects Albert from physical harm, inhibits his periodic attempts at spiritual reform, and controls him when required. Albert's controller masquerades as a merchant named Aldo. They are friends and — when Aldo is "in town" — they celebrate together. Aldo passes profitable rumors and opportunities for fun on to his friend. The demon that pretends to be Aldo observes Albert invisibly much of the time, and places spiritual obstacles in his path.

Virtue and Flaw Package: Wealthy, Impious Friend, Weakness (flattery of friends), Corrupted Abilities

ELSPETH, A MIDWIFE

Design: Elspeth is a child who was dedicated to a demon at birth. She was raised by diabolators, to prevent her baptism. She was selected to be the mistress of a powerful cardinal, but became too tainted for that plan to succeed during her teenage years.

Method: Elspeth was heavily tainted during her childhood, so the demons cannot use her for their cataclysmic schemes. She works, instead, as a midwife in a small city, devoting newborns to her demon.

Virtue and Flaw Package: Wise One, Lesser Purifying Touch (postnatal infections), Social Contacts, Manufactured Ignorance (believes she is favored by a pagan god), Pious (her demon's mock

religion); Disfigured (feet and legs show many healed burns in a pattern of obvious abuse)

JOCHIM, A NOBLE'S SON

Design: A demon lord knows that the Mongol people are likely to invade the West in a few decades. He feels this will cause great harm, and wants to weaken the states that will first oppose the invasion. To aid this he wishes to raise two powerful noblemen who will fight a pointless war, just before their weakened kingdom faces the first Mongol probes. Jochim is one of these noblemen.

Method: The demon's plan is a long-term one. Jochim's father, the oldest child of a major landholder, suffered mumps as a child, and is sterile. An incubus took his shape and impregnated Jochim's mother with the seed of a crusader. The incubus has tainted the seed to make Jochim a heroic figure. Jochim's father must die before Jochim's moment of destiny, so that he inherits his father's role. All tainted people have personality flaws that allow their lives to be steered, and predispose them to sin. Jochim's is pride in his status, privileges, and abilities. Jochim's creator hopes he can convince the young man to murder his father himself, but that is not vital to the demon's plans.

Virtue and Flaw Package: Landed Noble, Famous (as a commander of men), Inspirational, Mentored by Demons (taught by a demon who pretends to be a war veteran); Proud (Major), Tragic Life (destined to lead one side in a pointless war, against an enemy as perfectly matched as the demons can provide, just before the Mongol invasion)

SISTER ANDREA, A REBEL

Design: Sister Andrea's uncle was a sorcerer, and she came to the attention of one of his spirits. She was being groomed as the spoiled daughter of a minor noble, destined to bring poverty to her people through taxes to support her taste for finery. She was inculcated with greed as a child, and more than a little vanity.

Method: Andrea was able to recognize, and rebel against, her Manufactured Ignorance. After a difficult decade of

persecution, she found sanctuary in a nunnery, where the demon she was resisting could not harm her. She has taken vows and refuses to leave her refuge, but aids characters that request her counsel.

Virtue and Flaw package: Convoluted Mind, Clerk, Strong-willed; Monastic Vows

TIBERIUS, VICTIM OF ANCESTRAL SIN

Design: Tiberius is a younger son in a noble family who was led, by a dream, to open the grave of his great-grandfather. The grave contained the powdery bones of his ancestor, but also contained a magical sword and an apparently endless bag of money. Led by the ghost of his grandfather, Tiberius seeks to develop sufficient fame to allow him to follow his grandfather into the service of the obscure order of wizards, who can slow aging to a crawl.

Tiberius is not, himself, a tainted person, although his grandfather was. The demon that sent the dream, and now guides Tiberius's quests, wishes to manipulate him as little as possible at this time. Tiberius does not have either the Tragic Life Flaw or the Plagued by Supernatural Entity Flaw.

Method: The demon Valefar has designed Tiberius as a snare for magi. Tiberius has been provided with a guide, a magical weapon, and far too much money. With these tools, the demon hopes he will gain sufficient fame to enter the service of a group of magi as their turb captain. Once he is a trusted member of the covenant, his "grandfather" will bring him more tightly into the service of Hell.

Virtue and Flaw package: Infernal Heirloom (Tiberius's sword is magically sharp, but his demon plans for him to lose it once he has found a better weapon), Tainted Treasure (Tiberius's wealth appears to act normally, because its function is to set him up as a snare for magi, his demon will ensure he loses this item, too, before Hermetic magi examine it), Delusion (that his adventures help people in significant ways), Impious Friend (Tiberius met his "friend," who pretends to be his grandfather's ghost, far later in life than usual)

child, they ensure, is born into a situation, and faces life-challenges, which temper it toward its ultimate use. Demons cannot ensure that this process will work: they merely create the situation in which the forces of inheritance and choice are most likely to favor them.

The randomness of inheritance, and inevitable expressions of free will, may prevent the person expressing those traits that the demon desires. Remedial action is attempted, either by tempting the person toward the desired traits, or by arranging for the person to be pivotal to an entirely different scheme than that for which the character was created. At worst, the demon's scheme continues with the character replaced by a less apt, but still serviceable, pawn.

Most tainted people have traits that their designers did not wish to include. The chief of these is the Tainted with Evil flaw. This Flaw often occurs when the demon, or its servants, distort the human too far. The child may inherit other Flaws from their demonic foster parent. These include Disfigurements reflecting the parent's preferred shape, or any of its vulnerabilities.

Pawns and Puppets

Demons usually control their tainted people through miseducation and character flaws. Their pawns are raised to see the world in a distorted way. Their mistaken beliefs control their behavior, by influencing what they see as moral deeds, and skewing their estimation of the likelihood of success for various courses of action. As a second safeguard, most tainted people have personality flaws which the demons use both as a mechanism to control the pawn's behavior in critical situations, and as an internal mechanism to influence the pawn toward sinful courses.

Demons, consummate liars, find many ways to control the way their creations think. The claim to be the tainted person's parent, for example, attempts to cultivate a relationship that is used to exert emotional influence. Some demonic lords select a servant to perform the parental role, since the precise taint the

child suffers depends on the nature of the demon that acts as parent. Some demons pretend to be guardian spirits, personal guides, or imaginary childhood friends.

Tainted children usually have a passion inculcated into them, so that they become complicit in their own destruction. These vices make it more difficult for the tainted person to understand the course his life is taking, and avoid it. If the person makes choices that steer his life away from the demon's plan, his vice is manipulated to re-enforce compliance.

A few demons control their pawns by distorting their idea of how the world works. The demon's servants, taking various guises, interact with the tainted person at pivotal points in her life, confirming a delusional worldview. These characters are less useful as agents within the Dominion than others. Some lack the common sense that medieval people develop during infancy, which allows them to avoid simple dangers and navigate complex situations. Others have become aware that their life is following a narrative pattern. They are dismayed and disorientated when — in places where the demon has little power — the world seems less accommodating.

A few tainted people have physical controllers. These minor demons reside in or near them and ensure their compliance to orders through illness and pain. These creatures flee from the body at the sacraments, so they are ineffective in healthy communities of believers. Magi might find them, however, in covenants that do not encourage their servants to attend the sacraments regularly.

The Children of Demons

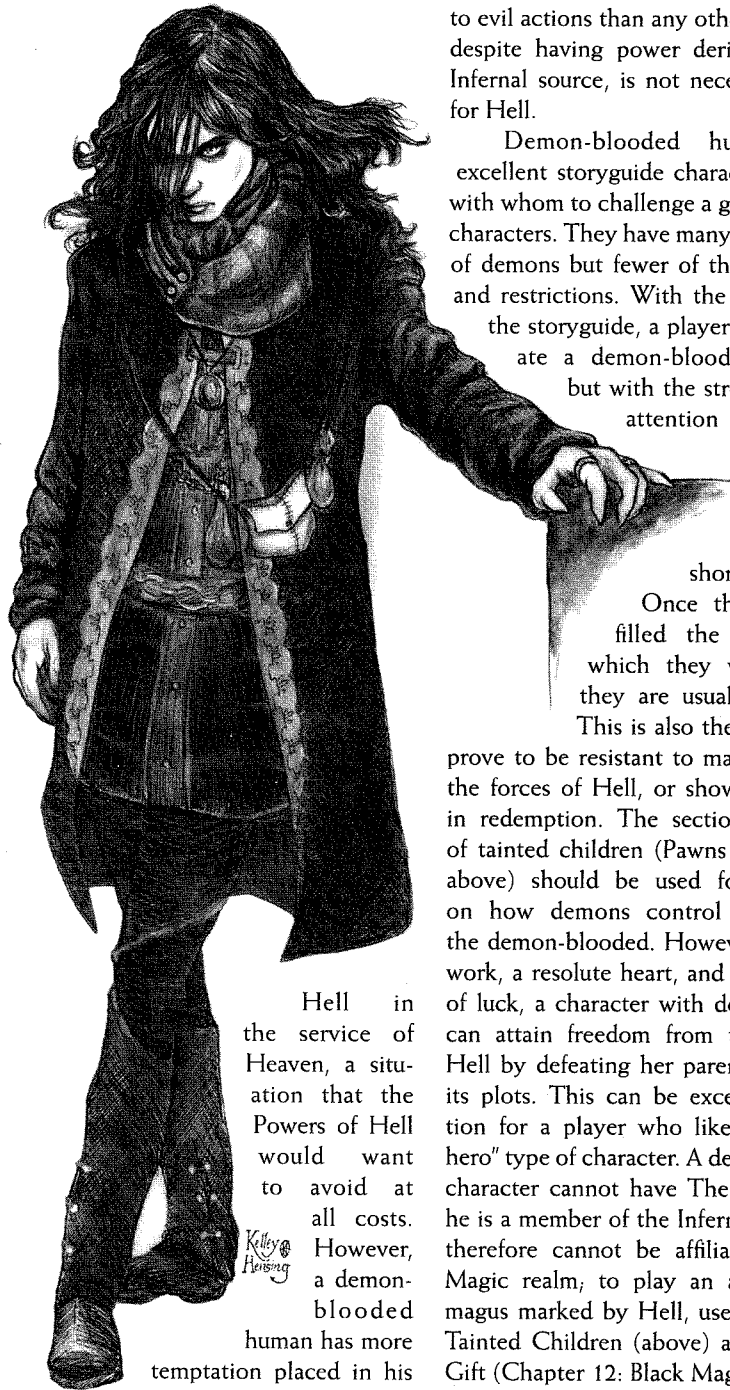
When the fallen angels were punished for their rebellion and became demons, they were cursed with a fallen nature. No longer partaking in a pure spiritual form, they shared characteristics with humans; namely, a desire to eat, a mortal life span, and the ability to repro-

duce. Demons in physical form revel in fornication, and when demons indulge in such acts with each other, they can produce more demons at an alarming rate. One of the reasons that the world is populated by demons is because of the unnatural lusts of the physical form. There are even some female demons who can couple with human males and produce further demons. Such children always belong to the Order of Tempters, who are among the weakest of demons, but such demons often have a unique insight into the human psyche and are among the best corrupters of mankind.

However, it can also come to pass that a demon mates with a human and produces a child of mixed ancestry, still basically human, but imbued with Powers from Hell. These half-breed children are rare, because sexual intercourse for the sake of reproduction is an act of creation (except when its purpose is to make more demons!), and therefore antithetical to a demon's nature. Furthermore, not all demons are capable of producing a child with a human partner, and creating a demon-blooded human in any case is a willful act for a demon; it cannot happen by accident. The demon must take great pains to ensure that all profane forces align at precisely the right moment, usually done in a ritual setting. The demon-blooded child is therefore created for a specific reason, and with careful planning on behalf of the parent. There are many tasks that demons cannot perform, and might be unwilling to entrust to a normal human minion. Finally, there is no Infernal race equivalent to the Nephilim (who are humans with angelic ancestry, see *Realms of Power: The Divine* pages 16–17, 34–35, and 66), because all humans with demon blood are sterile.

Characters with Demonic Blood

Demonic children are not in the best interests of Hell, for they have no greater propensity to sin than any other human. Because they have free will, they can also seek salvation, and such an event would place a creature imbued with the power of



Hell in the service of Heaven, a situation that the Powers of Hell would want to avoid at all costs. However, a demon-blooded human has more temptation placed in his way than many humans due to its basic nature. A character with demon blood cannot reproduce, although he feels the urge to do so. Similarly, he need not eat or drink, but still suffers hunger and thirst. It is therefore easier for such characters to fall prey to these impulses and indulge in sins of lust and gluttony, which serve no legitimate function, and thus are sinful. However, a demon-blooded human is no more prone

to evil actions than any other human, and despite having power deriving from an Infernal source, is not necessarily bound for Hell.

Demon-blooded humans make excellent storyguide characters, enemies with whom to challenge a group of player characters. They have many of the Powers of demons but fewer of their limitations and restrictions. With the agreement of the storyguide, a player may also create a demon-blooded character, but with the strongly focused attention of the powers of darkness, these characters usually have short, tragic lives.

Once they have fulfilled the purpose for which they were created, they are usually destroyed.

This is also their fate if they prove to be resistant to manipulation by the forces of Hell, or show any interest in redemption. The section on control of tainted children (Pawns and Puppets, above) should be used for inspiration on how demons control the lives of the demon-blooded. However, with hard work, a resolute heart, and a fair amount of luck, a character with demonic blood can attain freedom from the forces of Hell by defeating her parent and foiling its plots. This can be excellent motivation for a player who likes the "flawed hero" type of character. A demon-blooded character cannot have The Gift because he is a member of the Infernal realm, and therefore cannot be affiliated with the Magic realm; to play an apprentice or magus marked by Hell, use the rules for Tainted Children (above) and The False Gift (Chapter 12: Black Magic).

Mythic Companion: Devil Child

Devil Children are the creations of particularly powerful demons, who create them for a specific task. They are tragic figures, potent with Hellish capabilities but doomed to live a short life being manipu-

lated by their demonic parent. However, their souls do not belong to Hell despite their ancestry, and they have the free will to choose for good or evil. Created as weapons in the conflict between Heaven and Hell for the souls of mankind, Devil Children can be powerful tools of evil, and their demonic creators keep firm hands on them. However, Devil Children also have the potential to be great tools of good if they seek redemption, and should they come to the attention of Heaven's forces, they may well be targeted for either salvation or destruction. This often results in the Plagued by an Angel or Supernatural Nuisance Story Flaws.

Devil Children are very powerful and are recommended for high-powered sagas or sagas with elder magi. The Devil Child Virtue is taken in place of The Gift, so these characters cannot be magi, but, like other Mythic Companion characters, they take the place of a player's magus in the saga. The Devil Child Virtue is a Free Virtue (like The Gift) which, like the Mythic Companion Virtues found in other *Ars Magica* sources, grants the player two points to spend on Virtues for every point that she spends on Flaws. It also grants a free Minor Virtue, allowing a maximum of 21 points of Virtues for 10 points of Flaws. However, the Devil Child Mythic Companion has a few compulsory choices for Virtues and Flaws.

Required Virtues: All Devil Children must take the following Virtues:

- Devil Child (Free — Mythic Companion Virtue)
- Demonic Blood (Major, Supernatural)
- Puissant Guile (Minor, General)

Required Flaws: All Devil Children must take the following Flaw:

- Tragic Life (Major, Supernatural)

Devil Children may take three more points of Virtues at no cost (to balance the compulsory Major Flaw with six Virtue points), and may take an additional seven points of Flaws, each point granting two Virtue points. Any of the Demonic Weaknesses (see Chapter 4: The Infernal Legions, Weaknesses) may be taken as a Lesser Malediction Flaw.

Malachi, Devil Child

Infernal Might: 11

Characteristics: Int -1, Per -1, Pre +5,
Com 0, Str +1, Sta +1, Dex 0, Qik +1

Size: 0

Age: 9 (18)

Decrepitude: 0

Warping Score: n/a

Confidence Score: 2 (5)

Hierarchy Score: 0

Virtues and Flaws: Devil Child, Demonic Blood, Demonic Might (x3), Demonic Powers (x3), Enticer of Multitudes, Great Presence (x2), Greater Immunity (iron), Premonitions, Privileged Upbringing, Puissant Guile, Puissant Leadership, Self-Confident, Venus's Blessing, Well-Traveled, False Power (Premonitions), Tragic Life, Lesser Malediction (demonic weakness, vulnerability for obsidian), Delusion (destined for greatness), Proud (minor), Tainted with Evil

Personality Traits: Ambitious +3, Vain +3, Mature -2

Reputations: None

Combat:

Fist: Init +1, Attack +4, Defense +5, Damage +1

Soak: 2 (fur)

Fatigue Levels: OK, 0, -1, -3, -5, Unc.

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Area Lore: Regional 2 (roads), Area Lore: Local 1 (ambush sites), Bargain 1 (jewelry), Brawl 3 (punch), Charm 3 (first impressions), English 5 (inspiring speeches), Etiquette 1 (gentle society), Folk Ken 3 (men), Guile 3+2 (promises), Hunt 1 (hare), Leadership 3+2 (loyal men), Premonitions 1 (objects of power), Ride 1 (long distances), Stealth 2 (woodland)

Powers:

Free the Devil's Servant, 3 points, Init +1,
Vim: By touching any object, place,

or person which contains a trapped demon, Malachi frees that demon from its prison. This Power only works after sunset, and the demon is freed until dawn. Malachi uses this Power without knowing it. (Debauchery / Diablerie; base 15, +1 Touch, +2 Sun)

The Obedient Slave, 3 points, Init +1, Mentem: While he concentrates, Malachi can force any person to perform any task he commands. (Incantation / Psychomachia; base 15, +2 Voice, +1 Conc)

Unbridled Emotion of the Masses, 3 points, Init +1, Mentem: Up to a hundred targets are seized by whatever emotion Malachi is currently experiencing, and tend to act in a way that satisfies that emotion as if they had a Personality Trait of +2. The more Malachi uses this Power, the more control he has over what emotion his targets express. (Debauchery / Psychomachia; base 4; +2 Voice, +1 Conc, +2 Group, +1 Size)

Appearance: Malachi is a slim youth with strikingly good looks. He is tall with healthy, clean skin, blue eyes, and a mane of raven-black hair. He prefers to dress in black clothes with silver jewelry.

Malachi was created by the demon Abrigor (a False God) to raise an army of darkness. He was raised by a wealthy English merchant, one of Abrigor's loyal servants, as his own son. Driven by the false visions inflicted upon him by his ruach (of whose presence he is unaware), Malachi now travels across Europe on quests for objects of power to assist him in achieving his destiny to be a great leader of men; examples include an amulet that stops his skin from being pierced by steel and a ring that makes him irre-

sistible to women. Unknown to Malachi, his objects of power are worthless trinkets, their supposed effects derive from his heritage. Each of his quests actually results in the release of a demon from its imprisonment. Should the demon manage to secure permanent release from bondage during its night of freedom (by destroying whatever or whoever bound it), it becomes bound to the service of Abrigor.

Malachi is immature in his attitude to life; despite his appearance, he is only nine years old. He suffers the urges of his teenaged body without having the emotional maturity to cope with them, thus, the women that fall for his startling beauty often find themselves victim to his Obedient Slave Power. He has discovered that he has the ability to control people — he can inspire them with his words as well as influence their emotions — but currently uses these Powers to petty and frivolous ends.

Malachi is no great threat now, but he has the potential to be powerful once he has sufficient psychological maturity to turn his Powers to a specific purpose. He can quickly build an army of loyal followers, all devoted to increasing his power, all the while releasing demons for his father. His vulnerability to volcanic glass, shared with Abrigor, could prove to be his downfall. Alternatively, with the right influence, Malachi might equally mature into a force for good, if he can overcome his vanity and his desire to control others.

Malachi can be introduced to a saga through the release of a demon close to the characters' covenant. He first appears as an ambitious young man with a remarkable instinct for the emotions of others, and the characters may initially believe that he truly is destined to become a leader of men.

Chapter Ten

The Maleficia

The evil powers that most infernalists practice are called the **maleficia** (plural, roughly "evil crafts"). This term refers to Infernal effects that resemble Hermetic spells, which require two Supernatural Abilities to cast: a **Method**, which describes what the infernalist must do to bring about the effect and also determines which Characteristic applies to his total, and a **Power**, which describes the sorts of effects that this activity produces. These combine together in a formula very similar to that of Hermetic magic.

Maleficium: stress die + Characteristic
+ Method + Power + aura bonus

When a character wishes to cast a maleficium, he must first describe his intended effect. This includes choosing a Method and a Power, and deciding the effect's Range, Duration, and Target. Maleficia use the same parameters as Hermetic magic, defaulting to Range Personal, Duration Momentary, and Target Individual, and these are modified in the same way. A given effect is compared to the guidelines that follow to determine the target level, and the player adds up his character's scores and rolls a stress die. If this total is greater than or equal to the target level, the effect spontaneously manifests as intended.

If the total is short of the maleficium's Target Level — or worse, if the character should botch — very bad things happen. Hell maliciously wreaks its havoc upon the would-be infernalist. Treat a failed roll as one botch for each ten levels or fraction thereof that the infernalist is lacking. This is very similar to botching a Hermetic spell, and

the severity of the negative effects varies depending upon the severity of the botch. The character also receives one Warping Point for each botch or ten levels short, and if a character gains two or more Warping Points from this, he must check for Vituperation (see Chapter 9: Infernal Characters: Vituperation).

Characters can mitigate these circumstances somewhat with their Hierarchy Score. The infernalist may substitute his (Hierarchy Score x 10) for his Maleficium Total, but only for the purposes of determining the consequences of failing the roll. For example, suppose an infernalist attempts an effect of level 30, but only rolls a total of 18. Normally, he would gain 2 Warping Points and would have to check for Vituperation, but if he had a Hierarchy Score of 3, he would be safe, suffering no ill effects. If he had a Hierarchy Score of 2, he would gain only 1 Warping Point, and would suffer the penalties of only one botch.

After enduring any of these other penalties for failure, an infernalist who actually botched the maleficium roll has one season to secure a soul for Hell. That is, he must see to the death of a person who is in a state of mortal sin, ensuring that she does not repent at the last minute. If he does not manage to achieve this within a season, the Devil takes his due — the infernalist character dies instead, his heart stopping as soon as his time expires. Some infernalists, when faced with this situation, use the time to seek redemption, hoping to escape eternal torment by God's grace, but very few of them succeed at this, and most of them prefer to continue living and so seek out another to take their place.

Selfless acts committed using maleficia come with an inherent punishment for abusing Hell's power. Treat the infernalist as if he possessed the Vengeful Powers Flaw (see Chapter 9: Infernal Characters); this ensures that whenever the character does something virtuous with his unholy Methods and Powers, there are evil consequences. This is not necessarily the case when the character does something that is not obviously sinful, but acts such as helping holy characters or selflessly serving the greater good always come with a price.

Maleficia are evaluated like other Supernatural Powers when they encounter Magic Resistance, and are considered Vim effects for the purposes of Form bonuses. They are affected by auras as the Infernal column on the realm interaction chart, and use the same rules as Hermetic magic for maintaining concentration, targeting, timing, Penetration, and so on. A maleficium does not necessarily take any longer than a Hermetic spell to cast, though some Methods require additional preparation time and are thus impossible to do quickly.

Unholy Methods

The two Methods associated with the maleficia are known as Debauchery and Incantation. These are essentially the "Techniques" of Infernal effects; they describe what the infernalist must do to summon the power of the Infernal realm.

Infernal Ranges, Durations, and Targets

Because of the unusual properties of effects powered by the Infernal realm, there are a few additional spell parameters for maleficia, in addition to those included in the rules for Hermetic magic. These parameters are described below. Any infernalist can incorporate these into a maleficium when designing the effect.

Crossroads (Range): The Devil is known to favor places where one road crosses another, perhaps because they represent a choice between two paths. This Range allows the character to affect a target that is on a road, from another road that intersects it, and is otherwise like the Faerie Magic Range: Road (ArM5, page 92) save that any number of roads can cross each other with this Range. Note that the Infernal caster cannot affect targets on the same road as him. It is most effective when cast at an intersection, since there it can affect targets on either road. Range Crossroads is considered the same level as Range Voice.

Cursed (condition) (Duration): Instead of causing an effect to take place immediately, the infernalist can cast it as a conditional effect using this Duration. This ensures that the effect only manifests in response to an uncommon circumstance that is clearly outlined for the victim as part of the spell. For example, a set of curses might specify that a curious maid will suffer horrible pain if she ever tells anyone about a particular ceremony she witnessed, or says the caster's name, or sets foot in a church. The effect of the curse can also target something other than the person affected by the condition, as long as both targets are within range of the effect when it is cast. For example, a nobleman might be cursed that his daughter will die if he ever confesses his sins. If either the target or the victim has Magic Resistance, the effect must penetrate at the time of casting to have any effect, and it may be dispelled through Powers that undo other Powers before the effect comes to pass. Duration (condition) is the same level as Duration

Sun, but also requires a second Duration to describe the triggered effect.

Forsaken (Duration): The effect comes into being instantly and is essentially permanent, lasting for as long as the target remains tainted with the power of the Infernal. Repentance on the part of the target cancels the effect immediately, and may sometimes make it as if the effect had never happened. Duration Forsaken is the same level as Duration Year, though like a Momentary ritual it cannot be dispelled.

Passion (Target): An effect with this Target acts on a group of people through their passions, affecting only those inclined towards a particular virtue or vice, which is integrated into the spell. Each character within the targeted area must roll a simple die and add or subtract any appropriate Personality Traits. Anyone with a total of 6 or higher is affected. Target Passion is the same level as Target Group, and is similarly modified by the size of the affected area.

Debauchery

Debauchery means that the character must perform an evil ritual to cast the maleficium, requiring her to corrupt her own body, indulging in sinful activity with such passion that she suffers a long-term Fatigue level or Light Wound. This ceremony allows her to summon the necessary power for the effect from within herself, from her passion and desires boosted by the rush of excitement that accompanies committing evil acts. This uses the character's Stamina with the maleficium roll.

This Method is slow when used with fatigue, as it generally takes about two minutes for the infernalist to put herself in the proper frame of mind. The necessary expenditure of energy sometimes comes from performing the activity associated with the sin, but more often it comes from the infernalist's vehemence and passion; for example, she might concentrate so powerfully on reliving her sins that she

Example: Richard of Glastonbury

Richard of Glastonbury (see below) intends to grant himself an Infernal blessing, the power to tell good from evil. This will be represented by his gaining the Supernatural Ability of Sense Holiness and Unholiness. This is a base 15 Incantation/Diablerie effect, and he will cast it with Personal Range, Forsaken Duration, and an Individual Target, making it a Level 35 maleficium. Incantation is associated with Communication, and Richard's score is 5. He will recite corrupted passages of scripture (Incantation 5 + 1 for his specialty) to invoke his Infernal blessing (Diablerie 5 + 1 for his specialty), from within a Level 5 Infernal aura. He must spend a point of Confidence to activate the effect, and may also spend up to two additional points if needed, for

a +6 bonus. This gives him a casting total of 22 before rolling, and he needs a 7 or better to succeed.

Alas, his player rolls a 0, a potential botch. He must roll six dice, one plus five for the aura, and luckily for him none of these dice are botches. However, his casting total is still only 22, which is less than the Target Level - 10. This would cause him to suffer the effects of two botches anyway, giving him 2 Warping Points and forcing him to check for Vituperation. He thus spends a Confidence Point to bring his total up to 25, which is just enough to ensure he suffers only one botch. He gains a Warping Point, and finds he is temporarily Tainted with Evil, as if he had the Minor Flaw.

tires herself. The infernalist may instead choose to suffer a wound, perhaps cutting herself to summon emotion with

sharp pain, and this is a much quicker technique, comparable to the speed of Hermetic magic.

Powerful Maleficia

Since the formula for maleficia uses Abilities rather than Arts to generate a casting total, and Ability scores of greater than 5 are rare, infernalists are usually limited to fairly low-level effects. However, there are several things they can do to boost their totals in special circumstances, to give them an edge when it really matters. These include:

Ceremony: A group of infernalists with a strong leader is a force to be reckoned with, as they can pool their power. All participants contribute their scores in the associated Method to the total, and if they are especially skilled at working as a group, they can also generate additional bonuses.

Confidence: The ability to extend the length of the ritual and spend more Confidence gives the infernalist the opportunity to accumulate a lot of Confidence Points through sin and then

spend them all to boost one powerful effect.

Hierarchy: Infernalists with great reputations or infamy in Hell can aim for relatively high-level effects, relying on their Hierarchy scores to protect them from the consequences should chance fail them.

Sacrifice: A ritual sacrifice comes with a bonus that ranges from a minor increase to a significant boost, and any infernalist can do this.

Vis: Vis is just as valuable to infernalists as it is to magi, perhaps even more so, as they can use it to boost their casting totals. This is strong incentive for them to profane holy relics, meddle in the affairs of magi, and even kill demons.

Multiple: Any or all of these techniques can be combined to allow for truly impressive effects.

maleficium over the course of an entire season. This allows the character to add her Infernal Lore to the total, just as magi add their Magic Theory to their Lab Totals. Like a laboratory activity, this limits what else the character can do during that season, since she must spend most of the time committing the sinful acts necessary for the effect, but when the ceremony is completed you do not roll a die — there is no chance you will botch the roll. If you pay the costs of the ritual multiple times, she may still spend additional Confidence Points during the season.

Incantation

The infernalist chants words of power or names of spirits, drawing upon the power of the Infernal realm directly, and uses his Communication for the roll. This costs him a Confidence Point; he must focus his will upon his maleficium to channel the forces of Hell. Alternatively, he may gain a Warping Point, if he commits a sin appropriate to one of his Personality Traits while performing the rite (using the rules for gaining Confidence in Chapter 2: Sin and Redemption, Gaining Confidence through Sin). Note that this cost does not count against the number of Confidence Points he may spend on a particular action — he may spend as many Confidence Points as his Confidence Score on the roll, if he so desires.

Incantation also allows him to recognize vis, and make use of vis in his rituals, in much the same way as Hermetic magi use vis to boost their spells. Each pawn of vis he expends while casting the maleficium gives him a +2 bonus to his casting total, so long as the type of vis is somehow appropriate to the effect. The number of pawns he can use in a single maleficium is limited to his (Incantation + Power). Also note that this vis should be infernal in nature; magical or faerie vis is unpredictable when used for these purposes and at the very least contributes twice as many botch dice. Vis associated with the Divine cannot be used at all, unless it has been profaned (as described in Chapter 9: Infernal Characters, Profaning the Holy).

New Methods and Powers

These Methods and Powers are not intended to be the final word on Infernal abilities in Mythic Europe, and storyguides should feel free to design additional Methods and Powers if they wish. For mechanical reasons, each new Method must be associated with at least two Powers, and each new Power must use at least one Method. Methods usually have a minor side benefit, in addition to enabling maleficia, and of course must specify a Characteristic to be used in the total.

Instead of creating a whole new Method, you might prefer to simply base a new Ability on an existing Method, associating it with a different activity. For example, there might be a form of Incantation that involves chanting dissonant songs in praise of Hell. Instead of costing the infernalists Confidence, it might be that they must perform to a certain level of skill, first succeeding at a Presence + Music roll against an Ease Factor of 9. This Method would otherwise pair with the different Powers as Incantation normally does.

As part of this Method, the character may also perform unholy rituals that last longer than usual, potentially increasing the effect total over time, usually several hours, days, or even weeks. When the character has finished the activation ritual, she does not have to roll the die, but may instead begin the ritual again, paying the same costs as before. This allows her to spend additional Confidence Points on the effect — normally, a character can only spend as many Confidence Points on

a single action as her Confidence Score. Each time she extends the ritual, treat it as a new action, allowing her to spend additional Confidence Points to boost the effect (though extending the ritual also adds one extra die to the potential botch pool). You only roll the die once for the whole ritual, when you declare that it is finished.

In addition, this Method allows her to extend the length of the casting ritual even longer, so that she is performing the

Unholy Powers Consumption

There are six unholy Powers, each of which is combined with an unholy Method to describe an effect. They broadly describe the sort of things an infernalist can do with the supernatural force he generates. Included below are guidelines for each Method and Power combination, and sample effects that give ideas of the maleficia that infernalists might cast.

Infernal powers cannot create anything real, they can only twist, corrupt, and destroy. Consumption is thus the capability to draw upon the life and health of living beings and turn it to evil purposes. Through Debauchery, an infernalist can transform flesh and blood, changing the shape of his body and spirit; Incantation makes it possible for him to steal life from others, healing and restoring himself at their expense.

Failure tends to negatively affect the infernalist, as Hell deforms the body and mind. He might find himself trapped in an inferior shape, deformed or mutilated, or he might even suffer Vituperation.

THESE SHALL GIVE THEIR POWER AND STRENGTH UNTO THE BEAST

Debauchery, Consumption, Level 20
R: Touch, D: Mom, T: Ind

The infernalist performs a ritual of corrupting the body, involving at least one other person, that permanently increases the target's Strength score by 1, though

Consumption Guidelines

When these guidelines refer to a victim, they usually mean a second living target within range of the effect. This is usually a person, though it can affect an animal by adding an additional magnitude to the effect, or a plant by adding two magnitudes — plants usually simply wither and die when affected by these powers. The victim can even be the caster, as he is always within range. If the victim has Magic Resistance, the effect must penetrate it to have any effect on the target.

Effects that give the target a numerical bonus usually manifest as physical changes to the target's body, making him look stronger, stouter, or healthier. In some cases, these changes may look exceedingly unnatural and cause the target to appear deformed or inhuman.

DEBAUCHERY/CONSUMPTION

General: Add the magnitude of the effect to the target's Damage and Soak, and also add it to his Load.

- Subtract the magnitude of the effect from Load, and also from his Damage and Soak.
- Add the magnitude of the effect to the target's Initiative, Attack, and Defense, but subtract it from all of his Fatigue rolls.
- Add the magnitude of the effect to all Fatigue rolls, but subtract it from Initiative, Attack, and Defense.
- Give a target a bonus to Recovery rolls, and a victim a penalty, equal to $(\text{the magnitude of the effect} + 2) \times 3$.

Level 1: Temporarily increase one of a target's Characteristics by 1, to a maximum of 0, reducing a victim's score in that same Characteristic by 1, to no less than -1. Additional magnitudes may add 1 to the amount by which you increase and decrease these Characteristics, or increase and decrease the maximum scores by 1 (though this can never exceed +6/-6).

Level 2: Give a target a +1 bonus to Recovery rolls, and a victim a -1 penalty.

Level 3: Give a target a +3 bonus to Recovery rolls, and a victim a -3 penalty.

Level 4: Give a target a +6 bonus to Recovery rolls, and a victim a -6 penalty.

Level 5: Permanently increase one of a target's Characteristics by 1, to a maximum of 0, reducing a victim's score in that same Characteristic by 1, to no less than -1. Additional magnitudes may add 1 to the amount by which you increase and decrease these Characteristics, or increase and decrease the maximum scores by 1 (though this can never exceed +6/-6).

Level 10: Transfer pain to a victim, temporarily giving it the target's Fatigue and Wound penalties.

- Exchange a target's Fatigue levels with a victim.

Level 15: Cause a target and a victim to temporarily exchange bodies.

- Cause a woman to become pregnant by a man.
- Bring a plant to maturity overnight, causing another plant to wither.

Level 20: Bring an animal to maturity overnight, aging another animal by the same amount.

- Bring a person to maturity overnight, aging another person by the same number of years.

INCANTATION/CONSUMPTION

General: Give a target a bonus to rolls for a particular Ability equal to the magnitude of the effect. This also penalizes a victim's rolls by the same amount.

- Give a target a bonus and a victim a penalty to Aging rolls equal to (the magnitude of the effect - 5); this must be cast with either Year or Forsaken duration.

Level 5: Animate a corpse.

- Permanently restore a target's Fatigue level by causing a victim to lose a Fatigue level.

Level 10: Permanently transfer an illness or disease from a target to a victim.

- Permanently restore a long-term Fatigue level of a target by causing a victim to lose a long-term Fatigue level.

Level 15: Permanently heal a target's Light Wound, and cause a Light Wound to a victim.

- Permanently transfer a minor aging crisis from a target to a victim.

Level 20: Permanently heal a target's Medium Wound, and cause a Medium Wound to a victim.

- Permanently transfer the debilitating after-effects of a disease, poison, or an injury from a target to a victim.
- Permanently transfer a serious aging crisis from a target to a victim.

Level 25: Permanently heal a target's Heavy Wound, and cause a Heavy Wound to a victim.

- Permanently replace a target's lost limb or sense with one from a victim's body.
- Permanently transfer a major aging crisis from a target to a victim.

Level 30: Permanently heal a target's Incapacitating Wound, and cause an Incapacitating Wound to a victim.

- Permanently transfer a critical aging crisis from a target to a victim.

Level 35: Permanently heal all of a target's wounds, killing a victim.

- Permanently transfer a terminal aging crisis from a target to a victim.

Level 40: Permanently transfer a Decrepitude Point from a target to a victim.

- Permanently transfer the caster's soul into a specially prepared object within range, protecting him from death.

to no more than 0, and also permanently decreases the victim's Strength score by 1, to no less than -1.

(Base 5: +1 Touch, +2 victim)

A GOLDEN CUP, FULL OF ABOMINATIONS

Debauchery, Consumption, Level 25

R: Voice, D: Mom, T: Ind

Through this insidious effect, often involving a lewd song or dance, the infernalist impregnates a woman with material taken from a man, both of whom must be within range. Whether this seed bears fruit depends on the normal circumstances.

(Base 15: +2 Voice)

BREAK THE BODY, BEND THE WILL / ONE CAN INJURE, ONE CAN KILL

Incantation, Consumption, Level 30

R: Sight, D: Mom, T: Ind

This maleficium instantly heals a Light Wound of any living thing within range, cursing a person within sight with the same sort of injury. It essentially steals the health of the victim to restore the target. If the victim or target has any sort of Magic Resistance, the infernalist must penetrate its defenses for this to have any effect.

(Base 15: +3 Sight)

CAST AWAY YOUR MORTAL SOUL / AND KEEP IT SAFE IN MORTAL BOWL

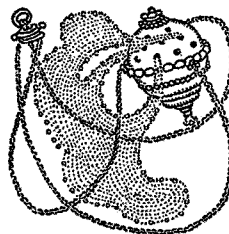
Incantation, Consumption, Level 50

R: Voice, D: Mom, T: Ind

To cast this maleficium, the character must perform an Infernal ritual that corrupts a vessel — an object that contains infernal vis, which must be within range of his voice — and permanently transfers his soul into the object. This causes it to become a fixed Arcane Connection to him, and for as long as it remains whole and undamaged, he cannot die. Any time he would suffer a fatal wound or fail to survive an aging crisis, he gains a Warping Point and automatically experiences Vituperation instead. Afterward, his spirit returns to his body, unless the body has been completely destroyed, in which case he probably becomes a ghost.

If the object that hides his soul is ever broken or used for vis, he dies immediately.

(Base 40: +2 Voice)



Diablerie

Since the earliest days, humanity has sought great power from the supernatural world, and drawn upon the nature of the four realms to fulfill his wishes. Diablerie represents Infernal influence over the supernatural realms, and through it Infernalists may learn to affect demons and other supernatural creatures, summoning and resisting them with Debauchery, and commanding them through Incantation. Unlike the Ars Goetia described in Chapter 11, these effects are limited to beings within range of the maleficium; the infernalist must have an Arcane Connection to affect a creature that he cannot perceive, though some demons answer summonses of their own volition.

Diablerie maleficia that grant Powers to the target are usually Forsaken Duration (see the Infernal Range, Duration, and Target sidebar, above), essentially becoming constant effects. In some sense, a little bit of Hell takes residence in the character's soul, tainting him with evil but giving him a blessing of Infernal power

Diablerie Guidelines

When these guidelines refer to a supernatural creature, it means a specific entity with a Magical, Faerie, or Infernal Might score. Diablerie cannot affect the Divine.

DEBAUCHERY/DIABLERIE

General: Dispel magic, infernal, or faerie effects of level less than (this effect level - 10).

- Prevent a supernatural creature with Might less than (the level of the effect - 10) from crossing a clearly defined circle or affecting those on the other side of the boundary with its Powers, unless the caster explicitly allows the effect to pass.
- Protect a target against all supernatural creatures with Might of (the level of the effect - 10) and their Powers.

Level 3: See through a supernatural creature's eyes, so long as that creature is within range of the effect.

Level 4: Make an object a temporary Arcane Connection to a person or thing within range of this effect, including a demon.

Level 5: Perceive all creatures with Might within range of the effect.

Level 10: Open a spiritual portal between the character and a supernatural being within range, allowing them to see and hear each other for the duration of the effect.

Level 15: Release an Infernal being from imprisonment: a demon that has been banished or bound in some way is temporarily freed for the duration.

Level 20: Create an Infernal aura at level 1. Each additional magnitude increases it by one, to a maximum of 5.

Level 25: Create an Infernal regio at level 1. Each additional magnitude increases it by one, to a maximum of 5.

INCANTATION/DIABLERIE

General: Give a person, object, or area Magic Resistance equal to the level of the effect + 5, which does not add to other forms of resistance.

- Restore a demon's Might Pool by the level of the effect + 10, as long as it penetrates its Magic Resistance.

Level 3: Force an invisible supernatural creature to become visible.

Level 4: Bind a supernatural creature to the terms of a contract.

Level 5: Compel a supernatural creature within range to manifest in the character's presence.

Level 10: Compel a supernatural creature to answer a question.

Level 15: Gain a False Power that duplicates the effects of a Minor Virtue.

- Compel a supernatural creature to do the caster's bidding; he may give it one command, which it must follow exactly for the duration of the effect.
- Move raw vis from one object to another.

Level 20: Dominate a supernatural creature; it must obey the caster's every command for the duration of the effect.

- Permanently taint vis with the power of the Infernal, producing vis infesta.

Level 25: Permanently taint vis with the power of the Infernal, producing vis sordida.

Level 30: Permanently taint vis with the power of the Infernal, producing vis prava.

Level 35: Gain a False Power that duplicates the effects of a Major Virtue.

- Gain a False Power that duplicates The Gift.

in exchange. These Infernal blessings are lost forever if the infernalist should somehow redeem himself or seek forgiveness from God, and are treated as if the character had the Vengeful Powers Flaw (see above) — using them for anything that is not sinful always carries with it negative consequences.

Failure with Diablerie effects might summon the wrong demon, remove the caster's protection against it, or free a demon from an enchantment to act as it wishes. They might also give the caster appropriate Flaws or take away some of his experience points.

AND HE CAUSETH ALL TO RECEIVE A MARK
Debauchery/Diablerie, Level 25

R: Sight, D: Sun, T: Ind

The character causes an object to become a temporary Arcane Connection to any supernatural creature she can see for the duration of this effect. This also taints the object slightly, making it feel unholy to people who can sense the Infernal realm.

(Base 4: +3 Sight, +2 Sun)

THE IMAGE OF THE BEAST SHOULD SPEAK
Debauchery/Diablerie, Level 35

R: Arc, D: Conc, T: Ind

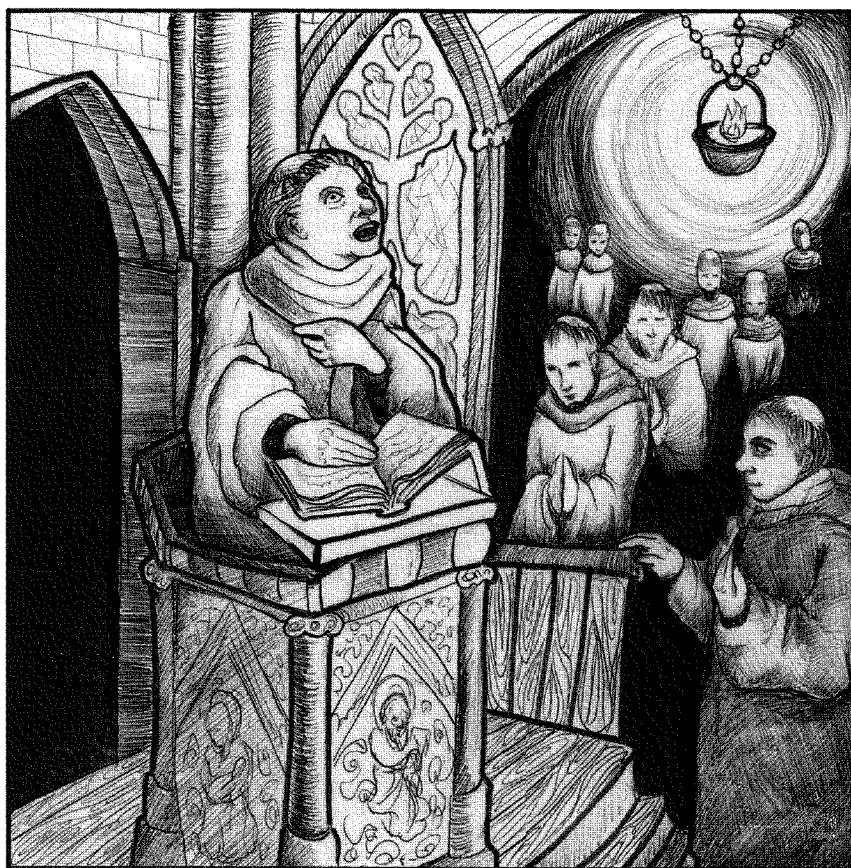
During the maleficium casting, the character must draw a circle upon the ground and stand outside of it. When it is finished, she can summon the image of a demon to which she has an Arcane Connection, which can also see, hear, and speak to her if it chooses. This creates a mystic conduit between the two of them that lasts for as long as she concentrates, so that the demon can affect her with its Powers as if it were touching her. If the demon does not wish to be disturbed, the character might anger it with this effect, and possibly suffer its wrath.

(Base 10: +4 Arc, +1 Conc)

AND THE DRAGON GAVE HIM HIS POWER
Incantation/Diablerie, Level 40

R: Touch, D: Forsaken, T: Ind

This maleficium allows the character to draw upon the powers of the Infernal to allow someone she is touching to receive the effects of a Minor Virtue, one with which she is familiar enough that she can describe what it does. This Infernal bless-



ing can potentially last forever, so long as the target does not seek absolution, but only appropriate General or Supernatural Virtues may be given in this way, and then only if they do not somehow depend upon the character's background. Virtues like Educated or Privileged Upbringing are not acceptable. Furthermore, if the Virtue is supernatural, it is an Infernal Power.

(Base 15, +1 Touch, +4 Forsaken)

THE CAGE OF EVERY UNCLEAN
AND HATEFUL BIRD

Incantation/Diablerie, Level 50

R: Voice, D: Forsaken, T: Ind

The character commands a supernatural creature within the sound of her voice to serve her completely and obey her every command, which it must do for as long as the effect lasts, assuming she overcomes its Magic Resistance. If it ever receives absolution, it is free from her control.

(Base 20, +2 Voice, +4 Forsaken)

Effusion

The Infernal realm is believed to have a strong connection to the physical world, so much so that many in Mythic Europe teach that earth is the Devil's realm, with God presiding over the spirit and the afterlife. Perhaps the Infernal Power of Effusion has evolved from these dark associations. Or, perhaps Effusion is simply an extension of the powers of Hell, the tormenting heat and cold ice that tortures the damned. Regardless of its origins, this Power allows infernalists to affect the elements in an unnatural fashion. Debauchery gives control over unseen forces, the warmer elements of fire and air, while Incantation affects the cold forms of base matter, water, and earth.

Effusion cannot produce anything living; it targets base materials or insubstantial forces, but nothing else — though these forces and materials can themselves affect living things. In fact, Effusion cannot actually create anything; it can fan a fire or cause a target to become so hot that

it spontaneously combusts, but it doesn't create flames from nothing. It can summon an object to the infernalist's hand, but this object must already exist in the world. Infernalists might use these Powers to create winds or gather clouds, but this is done simply by controlling the air that is all around them, and they cannot actually create air.

Failures involving Effusion usually involve losing control over the elements, causing them to behave chaotically, with unwanted effects that are detrimental to the caster or maliciously destructive to the infernalist's belongings.

**THE STONE PREPARED, HIS GIFT TO GRANT
WITH FOULEST CRAFT HE DOES ENCHANT**
Incantation/Effusion, General

R: Touch, D: Year, T: Ind

The character casts this spell upon an object or substance, essentially opening it for a form of Infernal enchantment. During this process, he casts a second maleficium, of less than or equal level to this effect, which is absorbed by the object and held for the duration of the effect. If the object is broken or consumed during that year, any maleficia that have been imbued into it are released as if they had been cast by the person who activated it.

This maleficium can be performed multiple times, allowing the character to enchant a target with several different "charges," and each time he does this it refreshes the duration of the enchantment.

(Base effect: +1 Touch, +4 Year)

**DARKNESS HAS POWER OVER ALL
THINGS GENERAL / WEATHER AND
WIND AND ALL COURSES VARIABLE**

Debauchery/Effusion, Level 20

R: Sight, D: Conc, T: Ind

This effect gathers severe winds, powerful enough to lift a person through the air and carry him through the sky at high speed. The character must concentrate upon these winds in order to control them, and she cannot do this if they fly out of her sight. Most infernalists cast this effect on themselves, winging through the night to reach their evil gatherings, though it is said that they must not speak the name of Christ while aloft, or they will lose their support and immediately fall to the ground.

(Base 4: +3 Sight, +1 Conc)

Effusion Guidelines

Unnatural effects, such as phenomena summoned in a form outside their natural context, usually add two additional magnitudes to the level.

DEBAUCHERY/EFFUSION

General: Soften an object, giving it a penalty to Damage or Protection equal to the effect's magnitude.

- Make flames hotter or smoke more corrosive, adding the level of this effect to its Damage rating.

Level 1: Ignite something extremely flammable, like oil.

- Heat an object so that it is warm to the touch.
- Increase the severity of a natural phenomenon, turning rain clouds into a thunderstorm or mist into fog.

Level 2: Control minor natural phenomena, such as mist, moonlight, a breeze, or a drizzle.

- Ignite something very flammable, like dry leaves.
- Heat an object to be hot to the touch.

Level 3: Control normal natural phenomena, such as wind, rain, smoke, or fog.

- Ignite something flammable, like wood.
- Heat an object enough to boil water.

Level 4: Control severe natural phenomena, such as thunder, gales, a monsoon, or open flames.

- Completely dry something wet.
- Heat an object enough to glow red-hot.

Level 5: Control very severe natural phenomena, such as lightning, an explosion, a hurricane, or a tornado.

- Ignite something slightly flammable, like leather.

- Heat an object enough to melt steel.

- Ward a target against a single type of natural phenomena (fire, wind, rain, lightning).

Level 10: Ignite something barely flammable, like flesh.

Level 15: Ward a target against all forms of natural phenomena (fire, wind, rain, lightning).

INCANTATION/EFFUSION

General: Harden an object, giving it a bonus to Damage or Protection equal to the effect's magnitude.

- Prepare an object to accept a maleficium of this effect's level or lower; the infernalist casts the maleficium at the object, and it holds the effect in stasis for the duration, activating it when the object is destroyed.

- Move an object quickly in any direction the caster pleases, with enough force to cause damage equal to the effect's level.

Level 1: Decrease the severity of natural phenomena, causing rain to cease or winds to calm.

Level 2: Chill an object to be cold to the touch.

- Control a substance in a natural fashion, or change it into something of similar shape and substance.

Level 3: Chill an object enough to freeze water.

- Control a substance in a slightly unnatural fashion, or change it into something of a different but related shape and substance.

- Move an object slowly in one direction, as long as the surface can support its weight.

Level 4: Chill an object enough to extinguish flames.

- Move an object slowly in any direction the caster pleases.

- Control a substance in a very unnatural fashion, or change it into something of a very different shape and substance.

Level 5: Chill an object enough to burn flesh (frostbite).

- Transport an object to the character's touch.

- Ward a target against a single form of natural, non-living material (stone, wood, bone, metal, water).

Level 10: Control a substance in a very unnatural fashion.

- Transport an object instantly to a point up to five paces from the caster.

Level 15: Move an object quickly any direction the caster pleases.

- Ward a target against all natural, non-living materials (stone, wood, bone, metal, water).

- Transport an object instantly up to 50 paces.

Level 20: Transport an object instantly up to 500 paces.

Level 25: Transport an object instantly up to a league.

Level 30: Transport an object instantly up to seven leagues.

Level 35: Instantly transport an object to anywhere the caster has been before, or to which he has an Arcane Connection.

ROLL, YOU CLOUDS, AND THUNDER CRY
AND STRIKE WITH FLAMES FROM EMPTY SKY
Debauchery/Effusion, Level 25

The character summons a powerful thunderstorm from a clear sky, with gale-force winds and lightning strikes. It takes only a few minutes to gather while she concentrates. She has no control over the storm, though when she stops concentrating it begins to dissipate, and a few minutes later the weather displays no sign that there ever was a storm.

(Base 3: +3 Sight, +1 Conc, +2 Group)

I CONJURE THIS, BY FOUL DECREE
IN ITS SAME LIKENESS UNTO ME
Incantation/Effusion, Level 25
R: Arc, D: Mom, T: Ind

The character stretches out his hand and summons to it any object he can see or to which he has an Arcane Connection. The item appears instantly in his grasp, so that if it is a weapon or tool, he can immediately put it to use.

(Base 5: +4 Arc)

Malediction

The Devil is said to be an expert at cursing, and his followers might gain some of his expertise by association. Malediction includes general curses, such as those that cause ills to befall the target, and destructive curses that can lay waste to anything within range. The former are

called through Incantation, while the latter are based in Debauchery.

Some maledictions are almost the opposite of Infernal blessings (described above under Diablerie). These Infernal curses usually have a Forsaken Duration, so that they remain active until the victim can somehow dispel them, usually through a Divine agency or another Infernal Power.

When a Malediction effect penalizes a character's rolls, it manifests as an aura of bad luck and ill feeling around him. All sorts of superficial effects might accompany the maleficium: mirrors break, dogs howl, and flies and vermin appear when the victim passes. These cosmetic side effects may give him some idea of what is happening, and serve to make the effects less mechanical.

Malediction failures might damage the caster instead, or harm someone close to him.

AS THE VESSELS OF A POTTER SHALL
THEY BE BROKEN TO SHIVERS

Debauchery/Malediction, Level 15
R: Voice, D: Mom, T: Ind

The caster concentrates his power upon a target, and causes it a Medium Wound, severe enough to cripple a limb until it is healed.

(Base 5, +2 Voice)

THE STUDENT MUST BE FORCED
TO LEARN / AND THUS THE
WORM BEGINS TO TURN

Incantation/Malediction, Level 20

R: Touch, D: Sun, T: Ind

For the duration of this effect, the target suffers a -1 penalty to all die rolls, and an additional botch die whenever a zero is rolled.

(Base effect: +1 Touch, +2 Sun)

THEREFORE SHALL ALL HER
PLAGUES COME IN ONE DAY

Debauchery/Malediction, Level 30

R: Voice, D: Cursed/Momentary, T: Ind

The infernalist focuses her will upon a living person and warns him that he will die if he does a specific uncommon thing, such as "if you come within ten feet of me" or "if you eat a pear." If the effect penetrates his Magic Resistance, he is affected by the malediction and if he should ever disobey her instruction he instantly falls over dead.

The infernalist may also cast the effect so that it targets another person within range, perhaps someone very close to the person she is cursing. There can be no doubt in the mind of any witnesses that she is casting an evil curse, and whether it comes to pass or not it clearly identifies her as a witch.

(Base 20: +2 Voice, +2 Cursed)

BY EVENING ASH AND MORNING DEW
I SEND YOUR CHARMS AWAY FROM YOU
Incantation/Malediction, Level 50

R: Voice, D: Sun, T: Ind

The infernalist utters a terrible curse at a victim, and causes him to lose the benefits of one of his Major Virtues for

Malediction Guidelines

DEBAUCHERY/MALEDICTION

Level 3: Hamper targets without actually injuring them, making them walk badly or blurring their senses for the duration.

- Cause a target the loss of a Fatigue level.

Level 4: Inflict a Light Wound, also causing great pain.

- Destroy a single non-living target.

Level 5: Inflict a Medium Wound, also crippling a limb.

- Destroy a living but inanimate target, like a plant.

Level 10: Inflict a Heavy Wound, also destroying a major sense such as sight or hearing.

- Give a person or animal a major disease.

Level 15: Inflict an Incapacitating Wound, also causing grievous harm to a body and a Decrepitude Point.

Level 20: Strike a person or animal dead.

INCANTATION/MALEDICTION

General: Give a target a penalty on all die rolls equal to the magnitude of the effect, as well as that many additional botch dice any time the target rolls a 0.

- Give a target a penalty equal to twice the magnitude of the effect to all rolls of a specific type (an Ability, Aging rolls, Recovery rolls, Personality Traits, etc.), and the same

number of additional botch dice whenever the target gets a 0 on that type of roll.

- Curse an object so that when used, it gives the wielder a penalty to rolls and a number of additional botch dice equal to the magnitude of the effect, -3 maximum.

Level 5: Decrease one of a target's Characteristics by 1, to no less than 0. Each additional step of decrease is an additional magnitude, and the maximum penalty may be similarly decreased, but to no less than -6.

Level 10: Suppress the effects of a Minor Virtue.

Level 15: Give a target the effects of a Minor Flaw.

Level 30: Suppress the effects of a Major Virtue.

Level 35: Give a target the effects of a Major Flaw.

the duration. You can specify the type of Virtue (Hermetic, Supernatural, General) you wish for to affect, otherwise the storyguide chooses an appropriate Virtue. If it is a Supernatural Ability, it is as if the victim has no score in it. If it is another Virtue, it is simply as if the victim does not have it. This curse can even target The Gift, making it impossible for a magus to work magic, but only if he has no other Supernatural Virtues for the curse to affect.

(Base 30: +2 Voice, +2 Sun)

Phantasm

While infernalists cannot create anything real with their Powers, they can create illusions of things that seem so real that it is almost impossible to distinguish them from the truth. Through Debauchery, they can conjure these illusions or change solid things into phantasms, while Incantation allows them to control how they perceive their surroundings, even allowing them to make likely predictions about the future based on Infernal knowledge of the present.

Phantasms are easily undone by the Divine and expressions of God's power. If a phantasm is somehow affected by the Divine, it is immediately dispelled, and phantasms cannot affect Divine things when they are cast. Phantasms cannot survive in the Dominion.

In addition, an infernalist's phantasms are always vulnerable to an additional type of material, chosen when the Phantasm Ability is first learned. See the examples of the sorts of weaknesses demons have (Chapter 4: The Infernal Legions); these are the sorts of flaws to which an infernalist's phantasms are susceptible. Should a phantasm with this weakness ever come into contact with that material, it is immediately dispelled.

Failure might produce the wrong sort of target, or somehow injure the caster. Perhaps the phantasm seems to have a mind of its own, or even behaves aggressively.

FOR THEY ARE THE SPIRITS OF DEVILS, WORKING MIRACLES

Incantation/Phantasm, Level 10

R: Per, D: Conc, T: Ind

The character can see through Infernal deception for the duration, see-

ing evil creatures as they truly are in much the same way that characters with Second Sight can see through magical and faerie illusions. This does not protect him from phantasms, though he can recognize them as such. When this effect is cast, note its Penetration, as demons and other creatures with a false appearance may be able to resist it.

(Base 5, +1 Conc)

SUMMON SHAPES OF LUSTFUL NEED AND SWIFTLY FORM A GHOSTLY STEED

Debauchery/Phantasm, Level 20

R: Touch, D: Sun, T: Ind

This simple maleficium conjures a phantasmal horse, complete with tack and harness if you wish, which lasts until sunrise or sunset. It can carry the character's weight and run as quickly as a real horse, though it cannot enter the Dominion, and is similarly limited in another way, depending upon the infernalist's weakness. For example, perhaps it cannot cross running water, or cannot touch an innocent.

(Base 5: +1 Touch, +2 Sun)

I SAW THREE UNCLEAN SPIRITS, LIKE FROGS, OUT OF THE MOUTH OF THE DRAGON

Incantation/Phantasm, Level 20

Phantasm Guidelines

Particularly intricate phantasms, such as those that mimic a recognizable subject, or those with complex sensory components such as clear words or moving parts, add an additional magnitude to the effect. To produce a phantasm that can move or act under the character's mental direction adds two magnitudes.

Changing an animate target (something that can move under its own power) into an inanimate object is also more difficult, and requires two additional magnitudes. Over time, however, the target begins to regain its mobility unless the infernalist regularly concentrates on the effect. For example, a person may be changed into a stone, but if ignored for a few days that stone may begin to move and resemble a person, as its essential nature begins to reassert itself over the phantasm.

The final form of a target changed into a phantasm usually has recognizable properties in common with its true shape. For example, a person transformed into an animal might be extremely expressive and possibly retain other human qualities such as the ability to speak or walk upright. Size modifiers also apply to the effect level if there is a significant difference between the original shape and the new shape.

DEBAUCHERY/PHANTASM

General: Create a dangerous phantasm, like fire or poison, that does +(base level of the spell) Damage upon contact.

Level 2: Change a target to give it a minor ability, such as claws or cat's eyes.

- Mask the target's scent or taste.

Level 3: Change a target to give it a major ability, such as wings or an additional limb.

- Hide all sounds made by the target.

Level 4: Change a target to give it a supernatural ability, such as flaming breath or a poisonous touch.

- Make a target completely invisible.

Level 5: Create a phantasm, or change a target into a phantasm.

- Make a target completely undetectable.

Level 10: Create a phantasm with Infernal Might 5, or change a target into a phantasm with Infernal Might 5. Each 5 points of additional Might increases the effect magnitude by one.

- Separate a target's spirit from his body, as if he were in a waking dream.

INCANTATION/PHANTASM

Level 2: Smell or taste at a distance.

Level 3: Become able to perceive spirits.

- Hear sounds at a distance.

Level 4: See at a distance.

Level 5: See through Infernal illusions.

Level 20: Gain an ominous vision of an event that happened within a day in the past, or that is likely to happen within a day in the future.

Level 25: Gain an ominous vision of an event that happened within a week in the past, or that is likely to happen within a week in the future.

Level 30: Gain an ominous vision of an event that happened within a month in the past, or that is likely to happen within a month in the future.

Level 35: Gain an ominous vision of an event that happened within the infernalist's own lifetime, or that is likely to happen within his remaining lifetime.



R: Per, D: Mom, T: Ind

The character sits in a meditative state and concentrates his thoughts upon the demonic spirits that watch over the different hours. He should have a question in mind that applies to events of the last or next day (such as "How did this sword get bloodied?" or "What does the weather bode for tomorrow?"). He then receives a vision that cryptically answers the question through dark imagery and malice, in which he might be abused or mocked by spirits that delight in seeing him suffer for the knowledge he seeks.

These demons cannot actually see the future, but they do perceive most of what goes on in the world, and can often make very shrewd guesses about events that have not yet happened. If they cannot answer a question, they probably fabricate something and take great pleasure in watching the character try to make sense of their deceit. Thus, very specific questions tend to produce more accurate results than vague ones.

(Base 20)

TO STIR THE SPIRIT, HEART AND FEAR
A SHADOW PHANTOM HUNTS IN HERE
Debauchery/Incantation, Level 40
R: Arc, D: Conc, T: Ind

The infernalist sends a phantasmal creature into the thoughts of a person to whom she has an Arcane Connection. The creature is usually a wild beast or a hobgoblin. The phantasm can behave as she directs, distracting the target's concentration by making imaginary sounds and so on. The target can see and hear the phantasm inside his mind, or feel it poking his side or sitting on him, and he can interact with it directly by focusing his thoughts upon it. Infernalists often use this effect to send the semblance of a demon into a sleeping person's dreams.

The phantasm is a being of nightmare and imagination, but it has its own identity outside of the person and can leave his mind, though it has no substance. It can take the person with it if he chooses to go, leaving his body behind and traveling with the phantasm in spirit form, usually riding on its back. In this ghostly state, the target can see and hear what goes on around him in the physical world, but cannot interact with it in any way. When the effect ends, he returns immediately to his body, waking as if from a nightmare.

(Base 5: +4 Arc, +1 Sun, +2 unusual effect)

Psychomachia

Psychomachia is the Infernal Power over the mind and emotions, allowing the caster to influence and even control people and other living things. Incantation allows the caster to read and control hearts and minds directly, and with Debauchery the caster can change the target's personality: not simply making him sin, but making him *want* to sin.

Failure usually leaves the caster muddled, or inflames his own passions rather than those of others. It might also aggravate the target, or otherwise affect it in a way other than how he intended.

BABYLON THE GREAT IS FALLEN, AND IS
BECOME THE HABITATION OF DEVILS

Debauchery/Psychomachia, Level 15

R: Touch, D: Sun, T: Ind

The caster tarnishes an Infernal aura with a trait of your choice at +3.

(Base effect: +1 Touch, +2 Sun)

AND THE MEN HAD REPENTED
NOT OF THEIR DEEDS

Incantation/Psychomachia, Level 10

R: Eye, D: Conc, T: Ind

The caster can recognize whether a person is more evil or good by sensing his most powerful emotion. He looks him in the eye as he casts the maleficium, and becomes aware of his dominant Personality Trait, or another emotion by which he is currently influenced.

(Base 4, +1 Eye, +1 Conc)

THEY SHALL MAKE THE WHORE DESOLATE
AND NAKED, AND SHALL EAT HER FLESH

Debauchery/Psychomachia, Level 45

R: Voice, D: Sun, T: Group

Everyone in a group of people is seized with a powerful emotion, specified as part of the spell, which is usually sinful in nature. They each gain an appropriate Personality Trait at +3 for the duration of the effect. Until it wears off, these people become much more receptive to sins associated with the trait, and may in fact behave completely out of character in pursuit of their desires.

(Base 15: +2 Voice, +2 Sun, +2 Sin)

I WILL MAKE THEM OF THE SYNAGOGUE
OF SATAN; I WILL MAKE THEM
WORSHIP BEFORE THY FEET

Incantation/Psychomachia, Level 50
R: Voice, D: Sun, T: Group

The caster speaks a simple command to a group of people, which they must obey for the duration of the effect. Examples: "Attack anyone who comes through here," "Journey to the covenant of Semita Errabunda and capture the woman Isabelle who lives there," or "Bow down and worship this idol until the legate arrives."

(Base 20: +2 Voice, +2 Sun, +2 Group)

Mythic Companion: The Diabolist

Everyone has heard the stories of the man who prays and prays to God for aid, but receives no miracle, and finally in desperation turns to the Devil, who appears before his eyes and promises him his heart's desire in exchange for his immortal soul. In Mythic Europe this sort of

arrangement is quite well known among students of the occult, and many think that such a deal can be struck anywhere, by anyone, for demons are eager to teach the maleficia to those willing to damn themselves in exchange for power. Such is the might of the Infernal realm, that it can make even a lowly peasant into a mythic figure, the rival of magi and the saints.

To become a diabolist, a character must only participate in a short ceremony with a demon: he must declare his belief in Satan, formally renounce God, and seal the relationship with an oath. This aligns the character with the power of the Infernal, and essentially transforms him into a Mythic Companion. Over time, he will gain Infernal blessings from the forces of Hell in exchange for his service, and this demonic aid is usually represented by gaining Virtues and losing Flaws. This process can happen through play, but it is also possible to do it during character creation, by taking twice as many points of Virtues as Flaws, as all Mythic Companions do.

Required Virtues: A diabolist must take the following Virtue:

- Diabolist (Free, Special Virtue)

He must also take one of the following Virtues, which he receives at no cost:

- Arcane Lore (Minor, General)
- Student of (Infernal) (Minor, General)
- Wise One (Minor, Social Status)

If the character has taken the Major Supernatural Virtue Demon Blood or the Major Story Flaw Diabolic Past, he may substitute another Minor Virtue in place of this one.

This leaves him with ten points of Flaws to spend, which balance out as many as 20 more points of Virtues. Half of these Virtues should be spent on Supernatural Virtues that are granted by the Infernal, as this is how the character gains his Mythic Companion status. These are usually the Methods and Powers associated with the maleficia, or Virtues like Infernal Blessing that come from close association with an infernalist tradition.

Psychomachia Guidelines

DEBAUCHERY/PSYCHOMACHIA

General: Tarnish an Infernal aura with a value equal to (the magnitude of the effect + 3), +6 maximum.

Level 2: Make a minor change to a target's emotions (transforming sadness to despair, for example).

Level 3: Make a major change to a target's emotions (transforming resolve into paranoia, for example).

Level 4: Increase or decrease a character's Personality Trait by one step, to a maximum of +3 or -3.

- Completely change a target's emotions (transforming anger into euphoria, for example).

Level 5: Increase or decrease a character's Personality Trait by one step, to a maximum of +4 or -4.

- Give a target a temporary Personality Trait at +1.
- Give a target a Warping Point.

Level 10: Increase or decrease a character's Personality Trait by one step, to a maximum of +5 or -5.

- Give a target a temporary Personality Trait at +2.
- Give a target 2 Warping Points, possibly triggering Vituperation or Twilight.
- Drive a target insane for the duration of the effect.

Level 15: Increase or decrease a character's Personality Trait by one step, to a maximum of +6 or -6.

- Give a target a temporary Personality Trait at +3.
- Cause a target to gain a Confidence Point, so long as he has fewer than his (Confidence Score x 5).
- Give a target 3 Warping Points.

Level 20: Give a target 4 Warping Points.

Level 25: Give a target 5 Warping Points.

INCANTATION/PSYCHOMACHIA

Level 2: Sense whether a supernatural effect is Divine or Infernal, but without distinguishing between them.

Level 3: Form words in a target's mind.

- Sense if an aura is tarnished, and identify it.

Level 4: Put a thought or desire into a target's mind.

- Sense a powerful emotion.

Level 5: Compel a target to act on his immediate desires.

- Twist the target's senses, making them perceive only what the caster directs.

Level 10: Imbue all of a target's responses with a particular desire.

- Compel a target to lie as the caster commands, and to believe it has told the truth.

Level 15: Control a target's behavior as long as it is within range.

Level 20: Give a target a simple command, which it obeys to the best of its ability.

Level 25: Give a target a complex command, which it obeys to the best of its ability.

Level 30: Completely control a target's mind and emotions.

Richard of Glastonbury, Diabolist

Characteristics: Int +5, Per +2, Pre +2, Com +5, Str +1, Sta +2, Dex +1, Qik +1

Size: 0

Age: 33

Decrepitude: 0

Warping Score: 3 (0)

Confidence Score: 2 (5)

Hierarchy Score: 2

Virtues and Flaws: Diabolist, Diablerie, Incantation, Book Learner, Educated (free), Good Teacher, Great Communication, Infernal Blessing (x10), Self-Confident, Dark Secret, Diabolic Past, Monastic Vows, Delusion (that his Powers are not evil), Proud (Minor), Corrupted Abilities (Artes Liberales, Philosophiae, Teaching, Theology)

Personality Traits: Proud +3, Teacher +2, Enthusiastic +2

Reputations: Brilliant 3 (scholars around Glastonbury), Heretic 2 (Infernal)

Combat:

Dodging: Init +3, Attack n/a, Defense +3, Damage n/a

Soak: +3 (Stamina)

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Area Lore 4 (clergy), (Corrupted) Artes Liberales 4+2 (logic), Awareness 1 (students), Church Lore 3 (inquisitors), Civil and Canon Law 3 (heresy), Concentration 2 (rituals), Diablerie 5 (infernal blessings), English 5 (sto-

ries), Incantation 5 (corrupting scripture), Infernal Lore 3 (demons), Latin 5 (rituals), Penetration 2 (demons), (Corrupted) Philosophiae 4 (natural), (Corrupted) Teaching 4+2 (theology), (Corrupted) Theology 4+2 (heretical)

Equipment: Monk's habit, books, parchment, ink

Encumbrance: 0 (0)

Appearance: Richard is quite short and rather fat, from natural inclination rather than any gluttony. His black hair grows quickly, and comes back 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.

Richard was left on Glastonbury Abbey's doorstep by someone with remarkably poor judgment. He was raised by diabolist monks, and his exceptional ability to communicate 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 maleficia. As he believed that there was nothing wrong with controlling the servants of the power of the universe, and that the gifts they brought

him were pure, he quickly became a diabolist himself. The sins that he commits are most often sins of blasphemy and idolatry, as he has convinced himself that these are not sins at all.

Richard thinks that it is 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.

All of Richard's Infernal Blessings are Infernal Powers, which include the following Minor Virtues: Affinity with Artes Liberales, Affinity with Teaching, Affinity with Theology, Great Communication, Great Intelligence (x2), Improved Characteristics (x6), Puissant Artes Liberales, Puissant Teaching, and Puissant Theology. He has been designed with more Story Flaws than are usually allowed, to represent the unique qualities of his upbringing at Glastonbury Abbey, and two additional Minor Flaws, which he has gained through Infernal Warping (Delusion and Corrupted Abilities).

Chapter Eleven

Ars Goetia

When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

There shall not be found among you [any one] that maketh his son or his daughter to pass through the fire, [or] that useth divination, [or] an observer of times, or an enchanter, or a witch,

Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

— Deuteronomy 18:9–11

The Ars Goetia (literally, “the howling art”) supposedly originated in the ancient world, and many believe it is derived from the secret arts practiced by Solomon and the Witch of Endor in the Bible. Those who learn the Goetic Arts are usually referred to as **sorcerers**, a word that has very negative connotations throughout Mythic Europe. For this reason, goetic practitioners might refer to themselves as “summoners” or “thaumaturgists,” terms that are marginally less stigmatized, but this prejudice is difficult to overcome since their Powers tend to be associated with dark spirits of the night and strange, occult forces.

The Goetic Arts

The Goetic Arts use a study and spell-casting mechanic similar to the Hermetic magic system, though they are actually Supernatural Powers. There are four Arts that make up the Ars Goetia: Summoning, Ablating, Binding, and Commanding. These may be learned like Supernatural

Abilities, though they are opened at 0 instead of 1, and increase as Arts, usually through studying books or learning from a master.

Sorcerers also use Penetration with these Arts, and calculate Penetration much like Hermetic magi or other infernalists. That is, they multiply their Penetration score by a modifier that increases depending upon their sympathetic connection to the target. Like other infernalists, a character using the Goetic Arts may incorporate a sacrifice into his ritual to boost the strength of the effect.

Summoning

Summoning is the Art of drawing a spirit into the infernalist’s presence, transporting it to him so that he may bargain with it or further target it with his Powers. The sorcerer may summon any incorporeal creature with Might using this Art, and may also affect incorporeal beings who have temporarily taken a physical form through some variation of possession, though he does not summon the body when he does so. The exception to this is demons, which have corporeal bodies made of pure spirit, and so can be summoned with this Art.

To begin, the character must draw a circle upon the ground. Many sorcerers light candles along the sides of their circles, to make it easier to see if the border is unbroken. Other special preparations, such as incense, ritual chanting, or drawing additional shapes inside the circle (a five-pointed star is common), or words around the perimeter, may help him focus his mind on the effect, reducing the dif-

ficulty of maintaining his concentration once he has summoned the spirit. This is usually a bonus of +1 to +3 to his Stamina + Concentration rolls, with the higher bonuses requiring more time and specialized materials.

To summon a specific spirit, the sorcerer must have an Arcane Connection to it (for demons, this almost always means that he has memorized its True Name). The Summoning Total is based on his Presence and his score in the Summoning Art, and also incorporates his knowledge of the spirit’s supernatural realm. The Penetration Total is also incorporated into this formula, including the increased Penetration Modifier for having an Arcane Connection.

Summoning Total: stress die + Presence + Summoning + (Realm) Lore + aura + (Penetration x Penetration Modifier)

If the sorcerer is summoning a demon, add his (Hierarchy Score x 5) to the Summoning Total, and the storyguide adds the demon’s (Hierarchy Score x 5) to the Target Level.

Demon Summoning: Summoning Total + (sorcerer’s Hierarchy Score x 5) vs. Target Level + (demon’s Hierarchy Score x 5)

The character can instead summon a non-specific spirit from the surrounding area, by throwing his sorcery like a net into the ocean and pulling in whatever he catches. This is called **scouring**. He draws upon his knowledge of the area to call a spirit to him, with very little control over what sort of spirit responds. He usually attracts a spirit affiliated with

the same realm as his Summoning Power, with Might approximately equal to half his Summoning Total, though he is more likely to summon a spirit that is nearby than one that is farther away. If used in a supernatural aura, he probably summons a spirit associated with that aura's realm.

Scouring the Dominion or areas with no supernatural aura has a tendency to turn up demons with disturbing frequency, as low-ranking ones are fairly common in these places. They may not necessarily appear as demons, for many of them can hide their true form. Thus, it is usually unwise to scour an area without some idea of what sort of creature will be summoned.

Scouring Total: stress die + Presence
+ Summoning + (Area) Lore + aura +
Penetration

The amount of time it takes to make contact with a spirit varies depending upon the distance between it and the sorcerer; if it is in the same general region (the same forest, city, or battlefield, for example) it only takes a few minutes, but it can take hours to reach a spirit that is more than a day's travel away, and several days or even weeks to contact a spirit in another country. During this time, the sorcerer must maintain his concentration or the summoning fails, and the effort always costs him a Fatigue level.

When you have determined the final total, the storyguide should compare it to the spirit's Might score. If the sorcerer's total is at least double the Might, the spirit is summoned and appears within the circle where the caster can see it. It can hear him, and he can hear it when it speaks. It must remain there until he dismisses it, sending it back to whence it came and ending the summoning, or until the next midday or midnight, whichever comes first.

If the Summoning or Scouring Total is not double the spirit's Might, but is at least equal to the spirit's Might, the spirit is summoned, but the sorcerer must maintain concentration on the effect or the spirit is free to remain or depart whenever it likes. It is only perceptible for as long as he concentrates, so that if he breaks his concentration it may become invisible

and continue to lurk nearby while seeming to depart.

While the spirit remains in the circle, it cannot affect the sorcerer or anything else outside the perimeter with its Powers. Often an angry spirit waits invisibly within a hastily drawn ring until it erodes or collects enough dust to break the line, and then exacts its revenge upon the sorcerer or anyone else nearby upon being freed. The sorcerer can also lower his ward briefly by concentrating, in order to allow an effect through, much in the same way that a magus can allow an effect to pass his Parma Magica.

A botch on the Summoning roll might summon a different spirit than the one he intended, or summon a demon pretending to be his target. It could also mean that the circle or summoning ritual is flawed, so that while the spirit is summoned, there is nothing preventing it from attacking. Or, the summoning might simply cause the sorcerer to gain Warping Points and perhaps force a check for Vituperation.

Summoning or Scouring Target Level:
spirit's Might x 2

Once he has summoned a spirit, the sorcerer has many interesting options concerning what to do with it. The most common activity is to **bargain** with it. He offers it something it wants in exchange for its assistance, and it decides whether or not to help him. It is best to role-play this process, but if a mechanic is needed, a contested Communication + Bargain roll is appropriate, modified by any appropriate Reputations. Spirits may be highly offended if they are disturbed to no worthwhile purpose, so it is wise for a sorcerer to prepare something worthwhile in trade before beginning a summoning.

A sorcerer may also use this opportunity to affect the spirit with his other Powers, such as Ablating, Binding, or Commanding, each of which is described below. These Arts are more effective on a spirit that is held in a summoning circle, and if the spirit is free it will probably depart rather than submit to the effect, unless it has agreed to it as part of a bargain or trade.

Summoning and Other Realms

The Art of Summoning is not necessarily an Infernal Power (though Ablating, Binding, and Commanding are); like other Supernatural Powers it is often associated with Magic or Faerie, and uses one of those columns on the aura interaction chart. However, because of its sinister associations with spirits and the underworld, Summoning is always tainted — Divine Powers of investigation perceive its use as unholy, even if it is part of another realm. Yet it is still very appropriate for characters who practice necromancy, summon nature spirits, or study the magical mysteries of theurgy and synthemata (see *The Mysteries Revised Edition*). Future *Ars Magica* supplements may include other forms of Summoning that are not unholy by association (such as those that call faeries or animals), with related summoning Arts that characters can use to bind them to service.

Note that if the Summoning or Scouring Total was not at least double the Target Level, then interacting with the spirit in any way, even simply talking with it, requires a Stamina + Concentration roll to maintain the circle (see the Concentration Table, ArM5 page 82). As stated above, there are trappings the sorcerer can integrate into the effect that make it easier for him to maintain concentration, but it is better not to have to roll, as there is always the chance of a botch.

Ablating

Ablating is the process of tearing at the spirit, grasping at it, and stealing away some of its essence, making the sorcerer stronger and leaving the spirit significantly weaker. This is always an Infernal Power, and it always aggravates the spirit, because it permanently reduces its Might Score, and any time the character uses it

Bargaining with Demons

Knowingly dealing with demons is a very dangerous proposition, for without supernatural safeguards that force compliance they are under no obligation to follow through on their promises and in fact are very likely to betray the sorcerer. The payment they expect in exchange for their services is usually blatantly sinful, consisting of sickening requests like desecrating a church or slaying an innocent. If that weren't enough, demons often turn the tables and threaten the sorcerer instead, proposing bargains such as "Burn down the village, or I'll convince everyone in the region that you raped your sisters — even if you don't have any sisters!" Demons have great power at their disposal, but it is very difficult to get anything from them without performing

horrible acts that go beyond the pale in return.

Some clever demons may be more subtle. They might agree to aid a sorcerer for a relatively low price in order to corrupt him, to make him believe that demons "aren't so bad," or to maintain an illusion of belonging to another realm. Of course, doing evil includes its own penalty, for simply allowing himself to be affected by an Infernal Power stains the character's soul, even if he did not know he was dealing with a demon, and no bargain is bad for the demon if it means the character comes out a sinner. Once it has established a relationship with the sorcerer and made him dependent upon its aid, it is much easier to step up the pressure and lead him into full-scale depravity and corruption.

he almost certainly gains an enemy for life (and perhaps beyond). Spirits never agree to this sort of effect as part of a bargain.

During the ablation, the sorcerer must endure powerful forces as they are drawn into his body, and knowledge of the spirit's supernatural realm improves his ability to adapt to them. If you botch the stress roll, the character will almost certainly suffer Vituperation.

Ablation Total: stress die + Stamina + Ablating + (Realm) Lore + aura + (Penetration x Penetration Multiplier)

To achieve results, the Ablation Total must exceed the spirit's Might Score if it is held within a summoning circle, or exceed double its Might Score if not. If ablating a demon, you may add the character's (Hierarchy Score x 5) to the Ablation Total, and the storyguide should also add the demon's (Hierarchy Score x 5) to the Target Level.

Ablation Target Level: spirit's Might, or spirit's Might x 2

Note the amount by which the Ablation Total exceeds the Target Level. The storyguide subtracts this amount from the spirit's Might Score, permanently

weakening it, and the character receives a number of Ablation Points equal to this number divided by five, rounded down. If this total is greater than the spirit's Might Score, use the Might Score instead.

Ablation Points: (Ablation Total – Ablation Target Level) / 5, or spirit's Might / 5

These Ablation Points may be spent on one of the effects that follow, which represent the different ways the sorcerer can channel the spirit's power and so harness the Might he has drawn from it. Unless stated otherwise, all of these effects are permanent.

- **HEALTH:** The sorcerer can instantly heal his injuries: 5 points heals a Heavy Wound, 3 points heals a Medium Wound, and 1 point heals a Light Wound. One point can also immediately restore a long-term Fatigue level.
 - **IMMORTALITY:** Add this amount as a Longevity bonus to the sorcerer's Aging rolls (though not those associated with Vituperation). This bonus is not cumulative, and lasts only until he suffers an aging crisis.
 - **INSIGHT:** The sorcerer receives some of the spirit's thoughts and memories, giving insight into its plans, background, and intentions. The more Might drawn from it, the more the character knows.
 - **KNOWLEDGE:** The sorcerer gains five times as many experience points in an appropriate Art or Ability, though this cannot exceed the spirit's own scores. This supersedes any other study the character may be engaged in during the season, as the new knowledge distracts him from other projects.
 - **MIGHT:** The sorcerer gains this many points of Infernal Might (even if the spirit is actually associated with another realm), though this amount cannot exceed the spirit's former Might Score or your (Confidence Score x 5). Some characters cannot do this; see Chapter 9: Infernal Characters, Characters with Might Scores for restrictions on which sorts of characters can have Infernal Might.
 - **POWER:** The sorcerer gains a Power possessed by the spirit or appropriate to the spirit's nature. If the sorcerer has Infernal Might, he may activate the Power with it. If he does not have Infernal Might, it manifests as an appropriate Virtue or Flaw instead.
 - **VIS:** The sorcerer extracts this many pawns of vis from the spirit, of an Art appropriate to its nature. This vis is always Infernal, usually vis sordida or vis prava (see Chapter 1: The Infernal Realm, Infernal Vis).
- The character also increases an appropriate Infernal Reputation by this

number of experience points, and gains a Warping Point for experiencing a powerful supernatural effect.

After the ablation, if the spirit has not been destroyed, it is immediately returned to the place from which it was originally summoned. If it knows who the sorcerer is or where to find him, he can expect that its revenge will soon follow.

This is a very fast way to gain status in Hell, as infamy is just as good as respect among demons. Many characters find the benefits of ablation are powerful enough to tempt them to cross the line separating "kill the demons" from "take their stuff."

Binding

Binding is the Goetic Art of changing a spirit so that it becomes part of a person or thing. The sorcerer forces the spirit into the target, changing it to conform to its new size, shape, and nature. This requires a cunning mind, and knowledge of the spirit's realm is also helpful. Botching this sort of effect may damage the spirit, or ruin the target, or perhaps cause the spirit to join with another target instead.

Binding Total: stress die + Intelligence + Binding + (Realm) Lore + aura + (Penetration x Penetration Multiplier)

To succeed at binding a spirit within a summoning circle, the sorcerer must exceed its Might Score on his Binding Total, though if the spirit is accommodating and allows the effect without resisting, he must simply avoid botching. If it is not in a summoning circle, he must double its Might Score, or merely exceed its Might if it does not resist. If binding a demon, he may add his (Hierarchy Score x 5) to his Binding Total, and the storyguide should also add the demon's (Hierarchy Score x 5) to the Target Level.

Binding Target Level: spirit's Might

If the binding is successful, the spirit cannot leave the target, though unlike the effects of a demon's Possession Power, the spirit may regain Might and activate any of its Powers while it is bound. It is also aware of its surroundings; it can use the binding target's senses to hear or see what

is said in its presence or feel when the target is touched. Most spirits can even communicate with the target; if bound to a person, they can usually spend a Might Point to speak directly into his thoughts. However, they essentially become part of the target, and while there they cannot be detected.

There are several inherent benefits of binding a spirit in this way. Most notably, a person with a spirit bound to him, or who is touching an object with a spirit bound into it, can harness the spirit's Might as Magic Resistance. Any number of spirits may be bound to a single target, but only the strongest Might Score may be used as Magic Resistance, and this value is not cumulative with any other sort.

A spirit bound to an object acts as a sort of anchor for other Infernal effects, including maleficia. This is similar to the way Hermetic magi prepare an object as an invested device. The binding can hold a number of spell levels equal to the spirit's (Might x 5); the sorcerer must devote a season to preparing the spirit for the effect and must then successfully perform the ritual that casts it. Use the laboratory rules (ArM5, pages 95–100) to determine the number of uses per day, whether the spirit maintains concentration, and so on. Hermetic magi may treat a bound spirit as if the object were an invested item already opened for enchantment, with a number of pawns of Vim vis equal to the spirit's Might.

When a spirit is bound to a person, that person may learn to take advantage of its Abilities over time. The character may spend experience points on Abilities he shares with the spirit as if he had an Affinity with that Ability, so long as the spirit has a greater score. Also, if the character can learn a Supernatural Ability possessed by the spirit, when he studies it he may halve the study penalty that is normally applied.

In addition, a character with a spirit bound to him may learn to use the spirit's Powers and Might Points. Each Power is learned like a Supernatural Ability, though there is no learning penalty for having other Powers. Once the Power is gained, the character may spend experience points on it, increasing his score in it like an Ability. When the character

has reached a score in the Power equal to the number of Might Points necessary to activate it, he may use it as if he were the spirit, spending the spirit's Might Points as if they were his own.

Except when experiencing Vituperation, a character with a spirit bound to him need not make any Aging rolls, as his life is extended by the spirit's Might. However, he gains a Warping Point every year for being under a constant supernatural effect. Also, an infernalist who binds a demon to himself usually gains an Infernal Reputation at a rank equal to the bound demon's Hierarchy Score. Finally, the person must treat the spirit's Personality Traits as if they were his own, and often finds himself acting in response to the spirit's suggestions.

If the person or thing to which a spirit is bound is destroyed, the spirit is released. For an object, it is usually sufficient to break it into pieces, though crushing it into dust is safer. Animals and people must be more thoroughly destroyed, usually by cremation, because a possessing spirit can take over a body when its original spirit leaves it for any reason, including unconsciousness, Vituperation, and death.

Very few spirits agree to a binding; those that do usually expect something of great value in exchange for their sacrifice. Spirits who have been bound for a long time are often very bad-tempered and disoriented when released from their imprisonment and are as likely to attack their liberators as thank them.

Commanding

With the Commanding Art, the sorcerer may issue a command to a spirit, which it must obey. This requires him to draw upon his skill at communicating his desires, and also draws upon his knowledge of the spirit's realm. If the roll botches, this may release the spirit from his control, anger it, or weaken him.

Commanding Total: stress die + Communication + Commanding + (Realm) Lore + aura + (Penetration x Penetration Modifier)

To command a spirit in a summoning circle, the sorcerer must exceed its Might Score on his Commanding Total, although if the spirit has agreed to follow his instructions (perhaps as part of a bargain) and allows the effect to pass through its Magic Resistance, he only has to avoid botching. If the spirit is not within a summoning circle, he must double its Might Score, or only exceed it if it does not resist. If the summoned spirit is a demon, add his (Hierarchy Score x 5) to his Commanding Total, and the storyguide should add the demon's (Hierarchy Score x 5) to the Target Level.

Commanding Target Level: spirit's Might

The spirit only remains under the sorcerer's influence until it has completed its task, at which point it is free to return to the place from which it was summoned. However, there is usually a brief window of time before the spirit departs, enough time for the sorcerer to elaborate upon this task if he is present; a command such as "Kill a pig and bring it to me" can be followed up with a related command such as "Roast this pig for me" without releasing the spirit from its service.

A command has force for only a short while, however, only until midday or midnight, and all commands must be reissued at those times if the task is not yet finished. Again, there is a short period of a few minutes before the spirit departs in which the sorcerer may reinforce the command if he is present. Thus, open-ended commands such as "Guard this door" only remain in effect for a short while without the sorcerer's periodic involvement.

The most common command is "Follow me." This instructs the spirit to travel peacefully behind the sorcerer until he issues it another command that discharges it from its obligation. He does not need to renew this command each day, though if he travels to a place where the spirit cannot follow, the spirit is freed. Powerful summoners are often accompanied by great assemblies of such spirits.

Other common commands include:

- "ADVISE ME:" Any spirit summoned can be compelled to answer ques-

tions truthfully, though it may omit facts or mislead the sorcerer in other ways. Once he has his answer, the spirit is released.

- "AID ME:" The spirit joins with the sorcerer for the duration and increases one of his Characteristics, Abilities, or Arts up to its score.
- "BEGONE:" The spirit returns to the place from which it was summoned, but in its incorporeal state, and cannot take a physical form for the remaining duration of the command. If the spirit had possessed a person or was bound to an object, this essentially frees it. Some spirits may be grateful for this, others enraged.
- "COMMUNE WITH ME:" The spirit joins with the sorcerer and shares its memories for the duration of the command, allowing him to perceive past events from its point of view. In this way he may also see visions of the future, though this is based upon what the spirit imagines will happen, based on current events, and not any sort of supernatural truth.
- "GLORIFY ME:" The sorcerer gains an Infernal Reputation, at a rank equal to the spirit's Hierarchy Score, for the duration of the command.
- "HEAL ME:" The spirit temporarily patches a single wound, though it reopens after the command ends.
- "JOURNEY:" The spirit travels to any place the sorcerer specifies, assuming it has the power to do so and knows how to reach it. Many Infernal spirits can travel to a place instantly if given an Arcane Connection to it, and cover ground much more quickly than a person.
- "PERFORM FOR ME:" The spirit attempts to use any of its Powers or Abilities as directed, usually to achieve some particular goal.
- "PROTECT ME:" The sorcerer joins with the spirit and gains its Might Score as Magic Resistance. This is very similar to having the spirit bound to him as in Binding, above, except that it is only a temporary effect, and must be renewed twice each day.
- "RETURN PEACEFULLY:" The spirit returns to the place from which it was summoned, and from then on



cannot harm the sorcerer directly unless he summons it again.

- "TEACH ME:" The spirit instructs the sorcerer in an Ability. If the command is renewed twice each day for a season, this experience is Teaching experience, otherwise this instruction may be treated as an Adventure source, though the sorcerer cannot exceed the spirit's score in the Ability he studies.

Actions can be combined, as in "Journey to Semita Errabunda and slay Moratamis," but they must be succinctly stated in one command. Demons are notoriously crafty with words and delight in twisting instructions so that they have unintended consequences. Spirits also retain their discretion, and unless clearly instructed otherwise can carry out the commands as they think best. Thus, an instruction like "Destroy yourself" may not be effective, as the spirit can plan and execute the instruction very slowly, ensuring it does not succeed before the command's duration expires.

Nicolai, the Summoner

Characteristics: Int +3, Per +3, Pre +1, Com +1, Str +2, Sta 0 (1), Dex -1 (1), Qik 0 (1)

Size: 0

Age: 40 (30)

Decrepitude: 0

Warping Score: 0

Confidence Score: 1 (3)

Hierarchy Score: 1

Virtues and Flaws: Summoner; Summoning; Arcane Lore (free), Improved Characteristics (x3), Intuition, Magic Sensitivity, Sharp Ears, Second Sight, Well-Traveled, Wilderness Sense; Pagan; Outcast, Oversensitive (oppression of the weak), Social Handicap (dour)

Personality Traits: Clever +3, Shrewd +3, Honorable +2

Reputations: Hard Trader 3 (Lithuania), Honorable 2 (those with whom he has traded), Shrewd 1 (Infernal)

Combat:

Fist: Init 0, Attack +2, Defense +3, Damage +2

Knife: Init 0, Attack +4, Defense +4, Damage +4

Axe: Init +1, Attack +7, Defense +4, Damage +8

Soak: 1 (fur)

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Arabic 2, Artes Liberales 1 (Latin), Bargain 4 (airy spirits), Brawl 3 (knife), Charm 3 (customers), Concentration 2 (summoning), Folk Ken 3 (customers), French 2, German 2, Infernal Lore 3 (spirits of sickness), Intrigue 3 (hedge wizards), Italian 2, Latin 3, Lithuanian 5, Magic Lore 4 (airy spirits), Magic Sensitivity 3 (beasts), Penetration 2 (Summoning), Russian 2, Second Sight 3 (airy spirits), Single Weapon 3 (axe), Survival 2 (forest), Wilderness Sense 2 (at night)

Arts: Summoning 10

Equipment: Dagger, axe, fur coat, summoning ritual materials

Encumbrance: 0 (3)

Appearance: Nicolai is a middle-aged Slavic man with dark hair and a moustache. He dresses as a prosper-

ous peasant of the region, with a coat made of wolf pelts, robes, and breeches tied at the ankle.

Nicolai grew up in a small Lithuanian village. His parents, like many in their village, followed the old pre-Christian religion of the area. Nicolai shares this faith, but is understandably reticent to discuss the fact. When he was a youth, his village was destroyed by the Christian knights in one of their periodic "crusades" against Baltic pagans. He became a wanderer, seeking knowledge, power, and fortune. While in Kiev he caught the eye of a wandering merchant who was also a summoner. Nicolai traveled with him for many years, finally setting out on his own. He has become a successful merchant, using his skill at driving bargains to his advantage. For a price, he summons spirits and bargains with them, but only when the reward is enough to make it worth his while. His sins are usually associated with greed and avarice, though he is relatively virtuous and does not like associating with Infernal spirits if he can avoid it.

Most spirits do not like being commanded without receiving something in return, and usually bear a grudge against the sorcerer if they have been held in service to him for a particularly long time.

Mythic Companion: The Summoner

The first sorcerers were most likely the Sho'elim 'ov — literally "spirit borrowers" or "spirit consultants." They were Jewish summoners and necromancers versed in the occult, who are even mentioned in several chapters of the Bible. The men and woman of this sinister profession dwelt on the perimeters of society, and were often depicted as villains and monsters in Jewish fables, because their ability to contact and speak with the dead was expressly forbidden by the holy laws of the Torah.

Their dark arts spread to other cultures, however, and by 1220 a sorcerer

is not exclusively a sho'el 'ov. Characters versed in the secrets of sorcery may be found in many different areas of the world, though they are rarely admired or respected, and are usually considered outsiders and pariahs wherever they go. In most cases they live as hermits, looked after by the many ghostly servants they command, and those who can see spirits might witness these shapes gathering around the master in a sort of spectral pack. They often nurse their envy and pride, scorning the people who do not have their gift or their curse, but they are too proud of their Arts to forgo them.

Sometimes children are born with a knack for commanding and summoning spirits that they increase through practice or Infernal tutelage, but most summoners learn from a master, and are usually bound to his service until he dies. Many of these summoners have a ghostly warder that acts as their familiar spirit, though its concern for them is not necessarily mutual. It is often the case

that the spirit is bound to the summoner against its will, and in many cases this spirit is the summoner's former master. In any case, the summoner may often learn additional secrets about the spirit world from this ghostly mentor.

Required Virtues: A Summoner must begin with the following Virtues:

- Summoner (Free — Special Virtue)
- Summoning (Major, Goetic Art)

In addition, the character receives one of these Minor Virtues at no cost:

- Arcane Lore (Minor, General)
- Student of (Infernal) (Minor, General)
- Wise One (Minor, Social Status)

If the character takes the Major Flaw Diabolic Past or the Major Virtue Demon Blood, he may substitute another Minor Virtue in place of this one.

Chapter Twelve

Black Magic

Magic that is concerned with the Infernal realm is often called **nigromancy** (sometimes confused with "necromancy"), meaning "black magic." Hermetic magi usually refer to it as "diabolism," as it is essentially magic that deals with devils, and "dark magic" is another common title. All of these terms essentially describe magic that deals with demons in some way, though it is important to note that metaphysically, black magic is still part of the Magic realm, even though it is often tainted by the Infernal. That is, it is still Hermetic magic, not an Infernal Power.

Dealing with demons is prohibited by the Order of Hermes. Demonstrating any sort of Infernal Power is usually considered evidence that a magus has dealt with demons and thus imperiled his soul, which is expressly forbidden by the Hermetic Oath. Spells that summon or empower demons are also considered reprehensible. As with any Hermetic crimes, close friends might believe in mitigating circumstances, especially if the magus works very hard to only use his evil Powers for good or claims to be innocent of any wrongdoing, but since Infernal Powers are known to allow people to lie easily without possibility of discovery, this is not a very credible defense in any sort of official inquiry. Any magus who knowingly possesses an Infernal Power should take the Dark Secret Flaw, since the Order will almost certainly hunt down and destroy him if that fact becomes generally known.

Of course, magi can also practice black magic without any Infernal Powers at all, simply by targeting demons with their Arts. This also breaks the Code, as it is still literally "dealing with demons," though the Order rarely acts against magi

who are merely defending themselves. After the discovery of diabolism within House Tylalus in the early 900s, however, most magi began to limit their demon-targeting spells to *Perdo Vim* effects that destroy them at Voice Range, and *Rego Vim* effects that ward them away, as both kinds of spells are clearly intended for self-defense. Three hundred years later, however, other applications have begun to creep back into *Vim* grimoires, such as *Rego* effects that hold a demon in place, or others that force a demon to do the will of the magus. Ostensibly these sorts of spells can protect the magus and his companions, by imprisoning the demon or commanding it to leave them alone, but magi with this sort of focus usually arouse the suspicions of the *Quaesitores*, and tend to be watched very carefully.

Demon-Hunters

Some magi decide to push the boundaries of the Code and seek out demons. They have many different reasons: for sport, for revenge, or perhaps to be the one who strikes first. The Order seems to have no official position on demon-hunters, as there have been *Peripheral Code* rulings both for and against them, and most *Tribunals* prefer to evaluate their actions on a case-by-case basis. Generally speaking, it is a Hermetic crime to aggravate demons, though destroying them is considered a laudable act.



The Venatores

The *Venatores* ("Hunters") are a group of magi who have dedicated themselves to the eradication of demons. They sometimes refer to themselves as *Apotropaic Magi*, meaning "those who ward off or combat evil." These magi do not pass on their secrets and techniques in the usual fashion from master to apprentice; instead they seek out magi who are sorely troubled by demons and offer their knowledge to them as an "advanced apprenticeship." Consequently, the *Venatores* can be members of any House, are generally at least a decade out of apprenticeship, and are often specialized in *Vim*. When training a new *Venator*, the elder mentor typically spends one or more years teaching what he knows about demons and the Art of *Vim* to his pupil, and then leaves in pursuit of the foe once again. They have no formal contact with each other afterward, and so cannot truly be said to comprise a tradition or *societas*.

These magi have a poor reputation in the Order of Hermes, and any dedicated demon-slayer is likely to gain the title (and Reputation score) of *Venator* regardless of whether or not he is a member of the group. This negative image comes from two sources. Firstly, the *Quaesitores* have deep reservations about them, feeling that they delve too deeply into the lore of the Infernal realm, and thus make themselves susceptible to corruption. It is true that some of the spells that they know would be of equal use to diabolists. Secondly, the politicians of the Order are concerned that zealous demon-hunters antagonize Hell, and turn the attention of the Devil more fully towards Hermetic magi. Indeed, one of the most infamous

Venatores of all time, Rudolphus of House Bonisagus, was Wizard's Marched in 1151 A.D. for persecuting demons to such an extent that he endangered the Order when they turned their wrath upon it (see *Houses of Hermes: True Lineages*, House Quaesitor, Deals with Devils).

Demon-hunters may be disliked by some in the Order, but they are positively loathed by the Infernal. Each demon they defeat increases their poor Reputation among demons, so that Venatores usually have a powerful Hierarchy Score. This often works to their advantage.

Apotropaic Spells

There are two spells that are part of every demon-hunter's repertoire. *Demon's Eternal Oblivion* strips a demon of its Might, but it is the rare magus who can destroy a demon with a single casting of this spell, because the high level spells which do the most damage tend to have poor Penetration, and so are unlikely to affect the demon in the first place. Thus, the dedicated demon-hunter knows several versions of this spell at different levels.

The second standard spell, *Circular Ward Against Demons*, has a similar problem, but needs to be of high level to have much effect. This spell can also be used to trap demons within it, although few are so obliging as to stay in one place while the magus traces out the requisite circle. Thus, this spell is often employed most successfully in conjunction with a *Watching Ward*, the circle can be traced out and ready to go, and once the demon is lured into position, the ward can be activated.

Here are some other examples of spells that most magi of the Order of Hermes consider questionable, either because they are too antagonistic to demons, or because they are well-suited to diabolism.

CREO VIM

FANNING THE INFERNAL FLAMES

CrVi Gen

R: Voice, D: Sun, T: Ind

Story Hook: A Dish Served Very Cold

The characters come across an ancient circle created by *Circular Ward Against Demons*, perhaps in a long-abandoned covenant. The circle seems to be empty, and it is possible that the characters do not even see it inscribed on the floor. The circle contains a demon, who is currently in spiritual form, and thus invisible to mortal sight. The demon has been here for a long time, and is eager for escape and revenge.

This spell magically restores some of a demon's Infernal Might, adding (the spell's level - 10) to the demon's Might Pool as long as the effect penetrates the demon's Magic Resistance. These additional Might Points cannot exceed the demon's Might Score.

This spell is known to exist among infernalist magi, and is only mentioned to students of the Infernal so that they may know what to expect.

(Base effect, +2 Voice, +2 Sun)

PLUCKING THE HAIR FROM THE BILLY GOAT'S CHIN

CrVi 20

R: Voice, D: Sun, T: Ind

This spell creates a temporary Arcane Connection to a specific demon within range of the caster's voice, allowing him to penetrate its Magic Resistance more easily with additional spells. This connection is intangible, a sort of conduit rather than a physical object, and so it cannot be fixed in the laboratory and does not itself convey any Penetration bonus. Thus, forcing a demon to teach the magus its True Name is even better.

(Base 4, +2 Voice, +2 Sun)

INTELLEGO VIM

SULFUROUS WHISPERS

InVi 30

R: Arc, D: Conc, T: Ind

The caster may speak with any demon to which he has an Arcane Connection. For the duration of the

Apotropaic Guidelines

CREO VIM

General: Restore a demon's Might Pool by (the level of the spell + 10), as long as the spell penetrates its Magic Resistance.

Level 4: Create a temporary Arcane Connection to a demon within range.

INTELLEGO VIM

Level 5: Speak with a demon.

MUTO VIM

General: Bind a demon with Might equal to (the level of the spell + 10) to a person or object.

PERDO VIM

General: Reduce the Casting Total for a specific type of magic (such as Infernal Powers) cast by the target by the (level + 2 magnitudes) of the spell. (Note that Voice Range adds two magnitudes to a spell level, so that this is a penalty equal to spell level for a Voice Range spell.) If two or more such spells affect one target, only the highest has any effect; the penalties do not add. The spell must penetrate the target's Magic Resistance in order to have any effect.

- Reduce a target's Might Pool by (the level of the spell + 10), as long as the spell penetrates the creature's Magic Resistance.

REGO VIM

General: Summon a demon with Infernal Might less than (the level of the spell + 20), as a Ritual effect.

Level 5: Command a demon to do the caster's will.

spell, it may see and hear him as if he were standing before it, just as he can see and hear it. Nothing about the demon's surroundings, or the caster's, are transmitted, and each must speak aloud to be heard by the other.

(Base 5, +4 Arc, +1 Conc)

MUTO VIM

EARLY PUNISHMENT FOR THE SINFUL WITCH

MuVi(Ig) Gen

R: Voice, D: Mom, T: Ind

This spell destroys an Infernal effect upon an infernalist's person in a brief flash of white flame, as long as the effect has a level lower than this spell's level + 5 + a stress die (no botch). The flames inflict points of damage equal to half the level of the destroyed effect. If the Infernal Power does not have a level, then its effective level is (5 x Supernatural Ability score) or (5 x Might Points expended) instead. Infernal Powers with a constant effect that require no Might expenditure cannot be affected by this spell. This is primarily used against infernalists who have woven protective enchantments around themselves with their evil Powers.

(Base effect, +2 Voice, +1 requisite)

THE WICKED JAR

MuVi Gen

R: Voice, D: Sun, T: Ind

This spell changes a demon with Might no greater than (the level of this spell - 10) so that it is bound to a physical object, usually a hollowed jar or pot made of clay and sealed. The effect is similar to the Goetic Art of Binding: the demon becomes part of the object for as long as the spell is active, and is only released if the object is broken or the effect ends.

This effect is usually imbued into a device with a lesser enchantment, designed to operate constantly, so that the effect can theoretically last forever. It is often made with many uses per day, which allows multiple demons to be held at once.

(Base effect, +2 Voice, +2 Sun)

PERDO VIM

BIND THE DEVIL'S HANDS

PeVi Gen

R: Touch, D: Sun, T: Room

This spell hinders the operation of Infernal Powers in the room it affects. All Casting Totals of maleficia are reduced by (the level of this spell - 15). Other Infernal Powers which rely on a Supernatural

Ability are similarly reduced. A demon is required to spend (the magnitude of this spell - 3) extra Might Points to activate any of its Powers, although Powers which normally have no cost are unaffected. This spell is often used to imprison demons or infernalists.

(Base effect, +1 Touch, +2 Sun, +2 Room)

EXORCISE THE FILTHY SPIRIT

PeVi Gen

R: Voice, D: Mom, T: Ind

This spell operates against a demon that is currently possessing a human (see Chapter 4: Infernal Legions, Common Powers). If the spell penetrates the Infernal Might of the demon, it loses a number of points from its Possession Might Pool equal to the level of this spell minus the demon's Might. If this reduces the Possession Might Pool to zero, the demon abandons its host and the possession ends. If the energumen has its own Magic Resistance, then both resistances must be penetrated for the spell to be effective.

(Base effect +2 Voice)

LASH OF THE CHASTENED SERVANT

PeVi 15

R: Voice, D: Sun, T: Ind

This spell, if it penetrates Magic Resistance, removes 5 Might Points from a demon. This is a painful experience, and can be used to force compliance much as one would when whipping a recalcitrant animal. It is therefore one of the more dangerous spells to be known by a member of the Order, and incurs heavy suspicion of diabolism.

(Base effect, +2 Voice)

REGO VIM

ADJURATION OF THE HELL-SWORN SPIRIT

ReVi Gen

R: Arc, D: Mom, T: Ind

This spell summons a demon with Might no greater than the spell's level. It creates a magical conduit between the magus and the demon using the demon's True Name (which is essential for this spell), and the demon is compelled to travel almost instantly to the magus's location through that conduit. If the magus

has prepared an arcane circle, such as in the spell *Ward Against Demons*, he can force the demon to appear within it.

(Base effect, +4 Arcane)

CLEANSE THE VERMINOUS VIS

ReVi 15

R: Touch, D: Mom, T: Ind

This spell is used to make vis of Infernal provenance safe for use by a Hermetic magus. It transfers the vis from its original physical form into a item of the magus's choosing, which is touched to the original vis. This item must be of sufficient shape and material (ArM5, page 97) to be able to contain the vis transferred into it. However, this spell does not operate quite how the Venatores think that it does: vis which is heavily corrupted by the Infernal still contains a measure of its taint. Vis prava becomes vis sordida, vis sordida becomes vis infesta, and only vis infesta becomes normal vis (see Chapter 1: The Infernal Realm, Infernal Vis). Note that casting this spell also incurs the extra botch dice inherent in handling Infernal vis, even though the Infernal vis is not consumed in its casting.

(Base 10, +1 Touch)

COMMAND THE VILE SPIRIT

ReVi 20

R: Voice, D: Conc, T: Ind

The caster may force a demon to obey his commands, through intimidation and the power of his will. If the spell penetrates the creature's Magic Resistance, make a Communication + Leadership roll, adding the caster's Hierarchy Score as a bonus. The storyguide subtracts the demon's Hierarchy Score and uses the total to determine the strength of the effect, though anything other than a botch always produces at least minimal results.

(Base 5, +2 Voice, +1 Conc)

APOTROPAIC MASTERY

This new spell mastery special ability (see ArM5, page 87) is learned by many magi who pursue demons, usually to help destroy demons, or drive them away. However, it is also useful to infernalist magi, and thus it is usually taught

in secret to avoid arousing quaesitorial persecution.

It allows the caster to add his (Mastery Score x Hierarchy Score) to the level of effect produced by the mastered spell. This may only be taken for spells that affect Infernal Might directly, such as *Demon's Eternal Oblivion* or *Circular Ward Against Demons*. Spells like *Aegis of the Hearth* that do not specify the type of Might they target are ineligible.

Infernal Magic

There are many ways that a magus can find his magic closely aligned with the Infernal realm, voluntarily or involuntarily. It may be that his focus has a mystical sympathy with the Infernal, or that he secretly practices Infernal rituals in pursuit of greater power. He may even practice a corrupted form of magic, one that comes of a tainted upbringing or tragic curse. Three different forms of Infernal magic may be found below, each of which is well suited to both reluctant and enthusiastic infernalist magi.

Chthonic Magic

Some magi practice a kind of magic that is peripherally associated with the Infernal realm because of its negativity, though it is not actually diabolic. This low magic, or **chthonic magic**, is more associated with the gods of the underworld and spirits of the night than the servants of Hell. Such beings are not necessarily evil, but they have a dark reputation and are often conflated with demons in legends. Still, chthonic Powers are only ambiguously Infernal, and thus can be possessed and practiced by more sinister magi without their immediately being charged with diabolism.

The chthonic magus becomes attuned to both Magical and Infernal auras, and so gains Warping Points from neither, and the benefits of both. He may also take full advantage of Infernal vis without suffering any of the negative consequences.

Shape and Material Bonuses

Amulet bearing the sigils of angels*	+7 ward against demons +7 banish demons
Brass	+4 demons, devils, and angels
Candle made of goat fat	+3 summon demons
Candle, black	+2 summon demons
Chalk, blue	+2 wards against demons
Cinquefoil	+3 drive away demons
Cross	+5 ward away supernatural +5 cause damage to Infernal creatures +5 banish demons
Frankincense	+4 cleanse a place of Infernal influence +3 Perdo Vim
Lead	+3 summon or bind spirits
Phylactery	+5 protect wearer
Sapphire	+2 Perdo Vim against spirits
Silver	+3 protect spirits
Sulphur	+4 demons
Tablet	+2 command spirits

*An Intelligence + Infernal or Divine Lore roll against an Ease Factor of 12 is required to make such an amulet, or an Ease Factor of 6 if the character has the Craft Amulets Supernatural Ability (see *Realms of Power: The Divine*, page 137).

However, because of this association, his magic becomes tainted, just as if he had the False Power Flaw: his spells appear to be unholy when investigated by Divine or Infernal Powers, though they do not seem Infernal to magical and faerie detection.

For demon hunters, spirit summoners, masters of wards, and necromancers, this Virtue is exceptionally useful, for it allows them to make use of the vis they often find in evil places without fear, and ensures that their magic is not penalized in the auras where they are most likely to use it. Many magi already have very evil reputations, even if they are wholly devoted to their magic and have no interest in serving Hell, and thus this penalty is really no penalty at all for them, as long as they avoid the agents of the Divine.

This form of magic is primarily represented by a Supernatural Ability: Chthonic Magic. This Ability may be substituted for the character's score in Magic Theory when performing laboratory work that involves dark or sinister effects, and may be added to his score

in Magic Theory or the appropriate Art when determining how many pawns of infernal vis he may use at once. It may be learned by magi who belong to an appropriate lineage, tradition, or societas (see Chapter 13: Infernal Traditions), taken as a Hermetic Virtue during character creation, or initiated as part of an appropriate Mystery Cult (see *The Mysteries Revised Edition* for rules that may be adapted to this purpose).

There are other benefits to this Virtue, but all of them make the character's magic a clearly Infernal Power when used, recognizable as such to magical and faerie Powers as well as Divine and Infernal ones, though he still benefits from Magic auras. He can use the special Ranges, Durations, and Targets associated with the maleficia in his spells — that is, he has access to Range Crossroads, Duration Cursed, Duration Forsaken, and Target Passion. If he has unholy Methods or Powers, he may substitute his scores in those Abilities for Philosophiae and Artes Liberales when casting appropriate

rituals, so long as he performs the necessary actions associated with them. Use the guidelines for maleficia to determine which Method and Power (and which Technique and Form) are necessary for a particular effect. A chthonic magus may also act as the focus character for a ritual using the Ceremony Ability, adding the other participants' Characteristic and Method scores to his Casting Total as normal. And, he may bind a demon as his familiar if he so chooses.

Finally, a chthonic magus may always add his lowest Art score to his Lab Total or Casting Total twice, much as if he had an applicable magical focus. To activate this, he must perform some kind of sinful act immediately before or during the casting, which influences and becomes part of the spell. This must be something that the caster himself knows to be wicked or evil (though not necessarily a mortal sin) and must be performed deliberately. Often this involves idolatry, sacrilege, profanity, or blasphemy: cursing at the target, invoking dark gods, or an ugly sacrifice. If the character already has his lowest Art score doubled (from a magical focus, for example), this effect triples it instead; that is, a chthonic magus with Diedne Magic would add his lowest Art three times when casting a spontaneous spell with fatigue.

Goetic Magic

Magi who have studied the Ars Goetia may adapt them to Hermetic magic, and this is actually a fairly simple conversion, since the Techniques and Forms already support summoning and controlling spirits with the Arts of Rego and Vim.

When performing a summoning or otherwise affecting a spirit summoned with the Goetic Arts, a magus may substitute his score in Rego for his score in Summoning, Ablating, Binding, or Commanding. He may also use his Vim score instead of his score in (Realm) Lore in the formula that uses the Goetic Art. He must actually possess the Goetic Arts in question to do this.

In addition, a magus who possesses the Summoning Art may bond with a

spirit as his familiar, and may use his score in Summoning or another Goetic Art as the associated Technique, coupled with any appropriate Form, for the Lab Total.

Finally, Goetic magi may learn a new type of spell mastery ability for any of their Rego Vim spells that summon spirits, which represents their ability to more skillfully combine their knowledge of Ars Goetia with their Hermetic magic.

GOETIC MASTERY

This special ability may only be taken for spells that target spirits: demons, ghosts, faerie shades, or other incorporeal beings with a Might score.

The caster may add one of his scores in Summoning, Commanding, Binding, or Ablating (whichever of these four Arts is most appropriate to the effect of the associated spell) to his Casting Total whenever he casts this spell. He also adds his (Hierarchy Score x 5) to his Penetration Total when he casts this spell on a demon. The storyguide should also subtract the demon's (Hierarchy Score x 5) from the result in such cases.

This ability taints the spell by association with the Goetic Arts, and it always appears to be an Unholy Power when subjected to Divine or Infernal Powers of investigation.

False Magic

The Infernal has the ability to corrupt and impersonate the Powers of other realms, and one of the most insidious applications is for characters who have a version of The Gift that is not like that of other characters, but rather has been thoroughly corrupted by Infernal powers. This "False Gift" includes all the benefits and penalties of the magical version: the character suffers mistrust, suspicion, and envy among the mundane populace, and while he may learn magical Supernatural Abilities, because of his association with the Infernal realm these are actually False Powers that always appear unholy to Divine or Infernal Powers of investigation.



When exposed to Warping, instead of experiencing Twilight, a character with the False Gift must undergo Vituperation. If the character should ever confess the nature of his Gift and accept spiritual absolution, allowing his soul to be cleansed of sin and exorcising the Infernal influences that corrupted his very nature, he loses The Gift completely. This also prevents him from using any Supernatural Abilities that he has learned with The Gift, including the Hermetic Arts.

False magic is a tragic thing to possess, because once the character realizes the Infernal nature of his powers, he may decide that using them for any reason is a form of infernalism. Yet very few people would choose to give up their powers if placed in a similar position, and perhaps the character can justify the stain of his sins as a sort of unpleasant side effect of his Gift: damned by association with the Infernal realm, but not actually evil. This is a fascinating and tragic journey to role-play, as the character must slowly accept that the thing that almost entirely defines him as a person in Mythic Europe is a lie.

Releganta of Flambeau, False Maga

Characteristics: Int +2, Per -1, Pre +3, Com +2, Str 0, Sta +2, Dex -2, Qik -1

Size: 0

Age: 31 (31)

Decrepitude: 0

Warping Score: 0 (0)

Confidence Score: 2 (5)

Virtues and Flaws: The Gift, Chthonic Magic, Hex, Improved Characteristics, Puissant Mentem, Puissant Perdo (free), Self-Confident, False Power (The Gift), Infamous Master, Lecherous (Minor), Overconfident (Minor), Tainted with Evil

Personality Traits: Headstrong +3, Lustful +3, Honest -3

Reputations: Diabolist master 3 (Order of Hermes)

Combat:

Dodging: Init -1, Attack n/a, Defense +2, Damage n/a

Soak: +2

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Artes Liberales 1 (poetry), Athletics 1 (endurance), Awareness 3 (people), Brawl 3 (wrestling), Carouse 1 (social drinking), Charm 4 (allure), Chirurgy 1 (scratches), Chthonic Magic 3 (lust), Craft Hex Toys 2 (painful ones), Finesse 2 (Corpus), Folk Ken 2 (sexuality), Hex 3 (figurines), Infernal Lore 2 (sexual rites), Latin 4 (corrupted sermons), Magic Theory 2 (magic items), Order of Hermes Lore 1 (magi), Parma Magica 1 (Corpus), Penetration 1 (Mentem), Spanish 5 (bawdy stories), Stealth 2 (spying)

Arts: Cr 4, In 0, Mu 0, Pe 6 (+2), Re 6, An 0, Aq 0, Au 0, Co 6, He 0, Ig 4, Im 1, Me 6 (+2), Te 0, Vi 4

Equipment: None

Encumbrance: 0 (0)

Spells Known:

Lifting the Dangling Puppet (ReCo 15/+14)

Pilum of Fire (Crlg 20/+10)

Loss of But a Moment's Memory (PeMe 15/+18)

Blessing of Childlike Bliss (PeMe 25/+18)

The Call to Slumber (ReMe 10/+16)

Confusion of the Numbed Will (ReMe 15/+16)

Wind of Mundane Silence (PeVi 20/+14)

Appearance: Releganta is a Spanish woman with long, dark hair that she leaves free to spill over her slender shoulders, often wreathed in flowers or tied haphazardly with leather cords. She has natural beauty, which she has learned to augment with languorous looks and loose-fitting, revealing clothing. She favors spiraling shapes in her jewelry, and has two bands of made of hammered bronze in that pattern that she wears clasped around either arm.

Releganta grew up in a small Leonese village in the bare, war-torn lands of northwestern Iberia. Her mother was a folk magician skilled in witchcraft, who used her cursing arts sparingly to protect her family and her neighbors from periodic raids, but she still had a poor reputation in the region and was not admired for her efforts. She died while her daughter (then known as Raquel) was still an adolescent, and her father remarried soon after. In the following years, Raquel became known only as a wild and independent strumpet.

One night her village was visited by a sinister, middle-aged stranger, a dark and brooding man who seemed to take an interest in Raquel. He seduced her, or perhaps she seduced him, and after he left she found she was still consumed with desire for him. Something had awakened in her during their tryst, a strange aura of power about her that others quickly sensed and loathed, and

she fled her village, chasing after the man who would become her master, a magus named Rasus of Flambeau. When she caught up with him, he agreed to take her as his student, to show her how to use her newly manifested Gift. He taught her the Hermetic Arts, and at the same time encouraged her lust.

Releganta is an extremely sexual person, and has some very sinful ideas about sex and sexual relations. She does not know how to interact with men in any way other than as potential sex partners, and considers the idea of sex to be an integral part of her magic, fueling her spells with her passion and her fantasies. She knows very little of other women, but assumes that they do not feel the same way she does, she believes her lust is a sort of punishment, a price she pays for the ability to work magic. She knows how to frighten those who threaten her, and is skilled at crafting Arcane Connections into small wax figurines (she calls these "toys") with which she can punish people who she thinks deserve it. Her Wizard's Sigil is a feeling of emptiness or vertigo in her victims, represented by the spiraling shape with which she also marks her possessions.

Releganta does not know that Rasus is an infernalist, and she does not really know what that means. As far as she has seen, he does not deal with devils, but ghosts and spirits. After she swears her Hermetic Oath at Tribunal, evidence of her former master's evil deeds may come to light, and if so, he will flee the assembly of magi with the other revealed infernalists of their covenant. She might go with him, or he might leave her behind. If she remains, she will be under great suspicion and watched carefully because of her infamous master, though apart from her magic seeming unholy to those with Divine powers, there is nothing obviously Infernal about her.

The False Gift has no cost, like its magical counterpart, though it requires the False Power Flaw (see Chapter 9:

Infernal Characters). If the character is not a magus, he may also begin with one free Supernatural Ability as normal, but

this is automatically another False Power, and he does not take the False Power Flaw again to modify it.

Chapter Thirteen

Infernal Traditions

So when you recite the Qur'an, seek refuge with Allah from the accursed Shaitan,

Surely he has no authority over those who believe and rely on their Lord.

His authority is only over those who befriend him and those who associate others with Him.

— Qur'an 16:98-100

Since antiquity, man has served and worshipped creatures from the pits of Hell, for a number of reasons. In some cases, the worshipers were ignorant of the provenance of their deities — at least at first — for gods can be harsh masters, and demand much of their followers. Alternatively, worship sometimes began in full knowledge of the nature of their god, but in the hope that it would satiate the deity's anger and divert his wrath. Demons also sometimes formed cults directly, baldly recruiting evil people with promises of power. Not all humans need to be corrupted to evil — some are naturally of a wicked bent, and demons love

nothing more than to place power in the hands of such miscreants. In the following sections, different varieties of diabolic cults are discussed, along with their story potential.

Very few infernalists practice their vile powers alone — most of them gather in groups, which they might call a coven, sabbat, or cult. For mechanical purposes, these groups are called **traditions**. By working together towards roughly similar purposes, they increase the amount of evil they are able to produce. They also may support each other, teaching one another the secrets of their tradition, spreading their occult knowledge. Infernalists are often associated with a demon that acts as tempter and tutor for the group. As its infernalists grow more powerful, the demon gains more status in Hell, and thus they both profit from the association.

Any companion characters or magi who have somehow been touched by evil

can learn Supernatural Abilities associated with the Infernal realm — gaining a Warping Point from an Infernal source is sufficient, for example, as is making a deal with a demon. Any sort of Infernal Virtue or Flaw makes it possible to learn these Abilities. This study activity follows the same rules as for magi learning magical Supernatural Abilities (ArM5, page 166) — you must subtract the character's scores in other Supernatural Abilities from the total experience gained in a season of study, and you must reach a score of 1 in that season to learn the Ability.

Infernal traditions usually have four Supernatural Abilities in which they specialize (these are called their **Favored Abilities**). Members of the tradition can learn these Supernatural Abilities without suffering a penalty to their study totals, and do not need to subtract their scores in these Abilities when learning other Infernal Supernatural Abilities. However,

Designing New Traditions

The traditions in this book are not intended as an exhaustive list of every type of infernalist in Mythic Europe, but merely suggestions of what such a character might look like. You can easily create your own traditions if you wish, and the rules that follow are essentially tools with which you can outfit these characters to best represent their evil ways. It is also possible to create new traditions that are simply a variation on one of the traditions included here, that follow a different philosophy but essentially do the same sort of things.

For Favored Abilities, most Infernal traditions have a Method, two Powers, and another Supernatural Ability. Some combine Supernatural Abilities with Infernal Arts, instead. When designing a tradition, you can draw from the Virtues in Chapter 9: Infernal Characters, or make up new Methods or Powers. New Powers must be associated with at least one Method, and a new Method must be associated with at least two Powers. This could mean that some of the Powers presented in this book might have additional effects when paired with other, more secret, Methods.

These traditions are also intended to be "optional" groups in Mythic Europe, since there can only be a limited number of infernalists in the world, and so you should only use the ones that feel appropriate for your saga. They are mainly to inspire you to describe what a group of like-minded infernalists would look like. Do not allow yourself to feel constrained by them; just because this book suggests that a particular tradition practices infernalism in the same region as your saga does not mean that they must be there in your game.

characters can only receive this benefit from joining one Infernal tradition in their lifetimes — if they learn a Favored Ability of one tradition, they cannot ever learn any of the Favored Abilities of others as Favored Abilities.

Infernal Supernatural Abilities are also described as Supernatural Virtues, and thus may be taken during character creation. Magi may also be able to initiate some of them through the corrupted rites of a Hermetic Mystery Cult (for rules that can be adapted to this purpose, see *The Mysteries Revised Edition*).

Misguided Traditions

Demons have deluded mankind in the past, claiming that they are benevolent beings who can provide great supernatural and spiritual benefit if offered worship. This is a favored tactic of the Spirits of Deceit and the Deluders; a few simple tricks and men think you are divine. Such traditions are also fertile ground for the cults that form around False Gods, for they teach their followers to believe that it is not sinful to worship them, and so lead them down the path of corruption and infernalism until they have become so dependent upon their Powers that they are unwilling to live without them.

Infernalists who are new to a misguided tradition often do not believe they are practicing evil. What they do may not be sinful, and in fact they may genuinely and sincerely wish to do good, but because they use the power of the Infernal realm to do it, the results are always evil. Furthermore, the demons that deceive them into committing infernalism nurse their sinful traits like pride and wrath, leading them to the belief that the Divine is unfair or oppressive, and that their ends justify the means. Once they reach this point, mistaken infernalists rarely repent, as their evil ways have become a way of life, and their pride and wrath have developed into a full-blown vendetta.



Infernal Tradition: The Luciferans

Favored Abilities: Debauchery, Diablerie, Malediction, Sense Passions

How art thou fallen from heaven, O Lucifer, son of the morning! [How] art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds, I will be like the most High.

Yet thou shalt be brought down to hell, to the sides of the pit.

— Isaiah 14:12–15

When the beings that would later become demons rebelled against Heaven, they were said to have been led by a powerful and inspiring figure called Lucifer ("the light-bringer"), named for his principality of the morning star. It is said that he was a demagogue without peer among

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: [it is] hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord [said] unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought [him] into Damascus.

And he was three days without sight, and neither did eat nor drink.

— Acts 9:1–9

the angels, and radiantly beautiful when wreathed with holy flames, as he often manifested. This great celestial fire fell from grace after the uprising was defeated, and as punishment he was condemned to Hell for all eternity.

Discontent with exile, Lucifer turned his attention to human affairs, doing his best to turn humanity against the God of the Old Testament, presenting himself as a sacrificial lamb led to slaughter in opposition to a vengeful and jealous tyrant. Many of his early followers perceived him as a prototypical messiah in the time before Christ. With the Infernal shadow of his former powers, he could appear to Jews and gentiles as a vision of a kinder, more benevolent God, and grant them many great gifts in return for their service to him.

The Devil's most beguiling form has tempted away many pious people through the years, people who often seem to oth-

Story Hook: The Coming Apocalypse

A group of Luciferans from a city near the players' covenant interprets the Book of Revelation as the triumph of the Infernal over God when the final days are at hand, with Lucifer himself appearing as the figure of light dressed in white with a sword in his mouth who holds "the keys of hell and death." They maintain that St. John mistook their Infernal savior for Jesus Christ in his famous vision. They also believe that the mystic symbolism of the Great Beast, with its number 666, refers to the city of Rome and thus the Roman Church. The visions in the final chapter of the Bible, as they interpret it, describe how a Luciferan, depicted as a lamb with seven eyes and seven horns, will one day fulfill the dread prophesy and bring about the end of the world.

These harbingers of the Apocalypse have found that they can temporarily break the seals that hold the great book of the heavens closed, using their maleficia to release the demons trapped within its pages. Each seal can be temporarily broken with a Level 50 (Debauchery/Diablerie, R: Arc, D: Moon) effect, so long as the seal of the page before it is also broken, which frees the demons described in the Bible from the confines of Hell for the duration. When called forth from the heavens, each of these demons falls to earth like a star and proceeds to act as described in the Bible (Rev. 6:17), doing its part to bring about the end of the world. If all seven seals are broken and the demons loosed, the Luciferans believe there will be no stopping the final days, and after the great

battle their master will reclaim his place in Heaven.

The Luciferans have begun to perform these rites, and the characters slowly become aware of them over the course of several days, as they encounter the first four demons that ride forth from the city, each one summoned through this Infernal ceremony. They should each have Infernal Might, the first with a score of 30, the next 35, and so on, with Powers appropriate to their description. If any of these demons is banished or destroyed before the ritual is complete, the Luciferans are unable to call the others and have to begin again. In the meantime, the characters may be able to determine where the beings are originating and put a stop to it.

SEAL	DEMON	DESCRIPTION
First	white horseman	And I saw, and behold a white horse: and he that sat on him had a bow, and a crown was given unto him: and he went forth conquering, and to conquer.
Second	red horseman	And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.
Third	black horseman	And I beheld, and lo a black horse, and he that sat on him had a pair of balances in his hand.
Fourth	pale horseman	And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.
Fifth	false saints	I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
Sixth	herald	And I saw another angel ascending from the east, have the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.
Seventh	seven angels	And I saw the seven angels which stood before God; and to them were given seven trumpets.

ers as loyal and passionate followers of their faith. In fact, many of them do not realize that they have become infernalists at all, for all they know is that God has visited them personally and spoken to them, and they blindly do what he asks of them, taking great satisfaction in their exalted status as his instruments. This is still sinful behavior, even if they do not

know what they do, because they nourish their pride by believing they are special in God's eyes; they practice infernalism by worshipping "God" in ways that stray from the instructions of the faith, believing themselves initiates into deeper mysteries of the Divine; and they pray for miracles that are inherently selfish, led on by "God's" personal encouragement.

Others who learn of the Infernal nature of their vision of Lucifer come to accept him as their true savior and leader, and formally renounce the God of the Divine realm. They accept that the Devil and all of the other demons were cast out of paradise unjustly, and believe that they will reclaim their rightful place in the heavens after the Day of Reckoning,

Unknowing Evil

It is quite possible to play a Luciferan infernalist who mistakenly believes he is a holy character, virtuous and pious. To maintain the illusion and thus create a better experience for the player, the storyguide might change some of the character's Powers slightly, labeling Debauchery, Diablerie, and Malediction as Purity, Adjuration, and Cursing. The player may not realize that his character has begun down the path to evil, but may use these Powers as Infernal versions of their Divine counterparts (found in *Realms of Power: The Divine*) until he learns the truth.

while the other angels and their God will be forced to take up the demons' place on earth. By serving Lucifer, Luciferans believe they will be invited to accompany him when he takes possession of his celestial kingdom. In reference to this, they occasionally hail each other at their secret meetings with the ritual phrase "May the injured Lucifer greet you."

Another common story perpetuated among these infernalists is that St. Paul was the first Luciferan to join the Christian Church. They maintain that the blinding vision he received as Saul on the road to Damascus was sent by the light-bringer himself, an experience that as described in scripture is very similar to the way they experienced their own epiphanies. St. Paul is regarded as something of a patron saint of their tradition, and his image and epistles often figure prominently in their iconography and ritual prayers. They believe that they follow his example, practicing the "true" faith while lying hidden within the "false" Church, corrupting the words of their enemy to lead others away from his worship.

Through their Infernal Powers, Luciferans learn to summon up different aspects of their god, communing with him for instruction and his blessings. They also learn to curse their enemies just as the followers of the Divine realm curse them. Because of the accepted reversal of roles for demons and angels, and evil and good, it is a commonly held belief within

the higher echelons that actions which are sinful above ground are virtuous below it. Thus, Luciferans often practice their Infernal rites at night, in catacombs and caves beneath cities and towns, where they can indulge their passions for the glory of their god. It is said, for example, that a Luciferan may be a virgin above ground, but quite the opposite beneath.

In 1220, the Luciferans are strongest within the Christian Church, especially in Germany, Austria, and Bohemia. The city of Cologne has a thriving Luciferan community, as does the city of Krems, near Vienna. They are also attempting to infiltrate the Cathars in southern France — since many of the heretics there already consider themselves to be in rebellion against the Church, they reason that it is not so great a step for those made fearful by Crusades and burning of their friends and neighbors to accept a powerful and more personable spirit as the one true God.

Infernal Tradition: Strigae

Favored Abilities: Debauchery, Effusion, Phantasm, Ceremony

Since the earliest times, many demons have found it worthwhile to usurp pre-existing cults that once worshipped a pagan deity. As many of these ancient gods gradually withdrew their power from the world, as the Dominion encroached upon the territory, some demons saw in this fading power a means to corrupt souls, and took the place of the god, refreshing the worship with overt displays of power to seduce its followers. Over time, the demon would subtly change the cult through gradual manipulation of key figures until it had a full-blown cult of devout worshipers. It is a scheme which requires a great deal of time and subtlety, and it is usual that at least some high-ranked members become aware of and complaisant with the true power of their tradition, because demons are not known for their patience or restraint (see Chapter 4: The Infernal Legions, Demons in the Saga).

Bishops and their officials must labor with all their strength to uproot thoroughly from their parishes the pernicious art of sorcery and malefice invented by the devil, and if they find a man or woman follower of this wickedness to eject them foully disgraced from their parishes. ... Nevertheless, it should not be omitted that some wicked women, won over to Satan's side and beguiled by deceits and illusions of demons, believe and profess that they ride out on beasts in the hours of night with Diana the goddess of the Heathen and a numberless multitude of women, and cover great distances in the silence of the dead of night, and on particular nights are summoned to this service. ... Wherefore priests must preach to the people ... with all urgency, that they may understand that this is altogether false and that such illusions are bred in faithless minds not by the Holy but by the Evil Spirit. ... When [Satan] gets possession of some worthless gossip's wits ... [he] leads astray the mind he holds captive, deluding it in dreams, and this faithless mind supposes that things experienced only in the imagination happened to the body, not the spirit. ... Whoever therefore believes that anything can be made, or that any creature can be changed to better or to worse or be transformed into another species or similitude, except by the Creator himself who made everything and through whom all things were made, is beyond doubt an infidel.

— The Canon Episcopi, (allegedly) from the Council of Ancyra, 314 A.D.

Perhaps the most famous example of this phenomenon comes from Rome in the years following the birth of Christ, when it came to be widely believed within scholarly and arcane circles that Pan, the wild god of the satyrs and faerie revelry, had died. How or why this could have happened is unclear, but many took this as a sign that the magic of the ancient world was dwindling, and that the power of monotheism was manifest. This left a void in the supernatural landscape of Mythic Europe, as with Pan's passing many of those who had worshiped him as a god of passion and the wilderness had no focus for their belief. Such an opportunity to be exploited by the wiles of the Devil! A few choice appearances of shaggy, horned demons at these secret rites earned Hell a handful of souls, and reinforced the idea

The Benandanti

On some nights of the year in northeast Italy, certain villagers go to sleep in the knowledge they will be meeting each other in their dreams. Armed with swords made of fennel branches, the Benandanti (as they are known) stride across the dreamscape to do battle with the stregoni, evil witches who seek to spread mischief. If they are successful, the stregoni are unable to affect the village with their wicked spells, and must wait until the next inauspicious night and attempt once again to break through the Benandanti lines. But should the stregoni succeed, the villagers suffer terrible nightmares, children sicken and die, cows run dry of milk, and the crops fail.

Like the Benandanti, the stregoni (singular strega) are secret members of the very villages they attack. By day they seem to be normal members of the community. At night each strega transforms into the shape of an owl and flies off to meet with her sisters. Each group of stregoni in a region is ruled by a single male witch (the strego) who is often a member of the gentry or a priest rather than a peasant. The strego leads the coven in the worship of the dark powers, usually accompanied by several Lilin and perhaps a member of

the order of Furies (see Chapter 4: The Infernal Legions). The prime goal of the stregoni is to cause misfortune and chaos in the local population through sheer hatred of the prosperity of others. The strego usually has different motives, often owning the next largest granary, or monopolizing the bean-crops in the region.

The Benandanti perform their work in secret, for their Powers come from the same realm as those of the stregoni that they oppose. They also hold views that are contrary to Church doctrine, and being accused of membership in the sect results in social ostracism for the unfortunate involved. Nevertheless, the Benandanti nightwalkers still stride forth for their battles with the witches to fight for the livelihoods of peasants who would revile them if they knew the truth. In turn, most of the villagers are unaware of the sacred duty of the Benandanti. Not all of the villagers are nightwalkers; to be such, one must have been born with a caul, that is, with the amniotic sac still attached to the head. These characters later develop the Infernal Powers that allow them to meet and battle the stregoni when they appear in the night.

winds, or through the dreams and nightmares of the virtuous, following a shaggy, masculine demon of the wild that easily fit the popular image of Satan, or a fearsome she-demon that the educated referred to as Herodias (an evil woman from the Bible) or Diana, after the Roman goddess of the hunt. These infernalists were able to lure many pagans away from their cults devoted to ancient deities, often by convincing them that they were simply worshipping a different aspect of the same god or goddess.

The Church condemned those who joined in this behavior, publishing a document called the Canon Episcopi (see sidebar). However, the document erroneously declared that these "night rides" were merely an illusion, a dream caused by lack of faith in God. In 1220, most of the participants have been lulled into a false security by these teachings; when they are awoken in the night and taken to the Infernal services, they may be easily convinced afterward that it was merely a dream; that they did not really do the things they remember, and that these were merely tricks of the Devil. There is no reason to confess these acts as sins, for to believe in them is to admit to a simple mind and unfaithful heart. Instead, they become an opportunity for them to explore the dark side of their psyches in safety, without apparent consequences in waking life. Yet they are deluded, because they do commit these sins, and they will suffer the consequences for them when they die.

Nearly every region of the world has a group of these night witches, usually called *strigae* or some variation thereupon. Each group is led by a senior infernalist of the tradition, who always has a special relationship with a demon, usually of the opposite sex. At its direction, the leader summons the other members of the coven to a meeting place by calling to them in dreams, drawing them to the evil ceremony that focuses their Infernal power. This might require a bloody hunt for an innocent victim, or an orgy where each person lies with the person next to them in the dark, or a ceremony where every participant must kiss the demon on the anus (considered a humiliating act of submission in the Middle Ages).

Story Hook: The Night Battles

While unaware of it, one of the characters was born with a caul, and when staying in a village plagued by the stregoni near one of the covenant's vis sources, he gets caught up in the rite of the Benandanti. He awakens in the middle of a rolling landscape, and other phantasmal nightwalkers appear around him and hand him a fennel stalk. Then the stregoni attack from the sky in the guise of women with the wings and

claws of owls. Anyone killed in a night battle suffers paralysis, which should be treated as a Debilitation (ArM5, page 180) equivalent to a Medium Wound. If the nightwalkers win the battle, the crops are safe and the local vis source produces its yearly harvest. Should the stregoni win, the vis becomes corrupted into vis prava (see Chapter 1: The Infernal Realm, Infernal Vis) and is probably stolen by the witches.

that the forest was an evil place that the righteous should fear to visit.

As other gods faded into legend, demons quickly stole their fame and many of their followers as well. In this way,

an Infernal tradition of women and men who worship demons as pagan gods came into being. They were often described as witches who rode through the night on fell beasts, through the air on unnatural

The leaders of this tradition are known for using their maleficia to summon great shadowy animals on which to ride, to travel great distances through the air in the blink of an eye, and to call down terrible storms and fires from the sky. Besides helping their familiar demons with their evil plots, these infernalists use their Powers to punish and threaten others, usually those that they believe have somehow wronged them. Revenge is a popular impetus. Envy is also common; many strigae attack other villages, or sometimes even their own, seeking to "even the score" and settle old feuds. A few strigae work alone, but more often they gather in groups of three, and their night ceremonies are almost always comprised of 13 participants.

Infernal Tradition: The Witch-Hammers

Favored Abilities: Ablating, Incantation, Psychomachia, Summoning

Whoever fell into his hands had only the choice between a ready confession for the sake of saving his life and a denial, whereupon he was speedily burnt. Every false witness was accepted, but no just defense granted — not even to people of prominence. The person arraigned had to confess that he was a heretic, that he had touched a toad, that he had kissed a pale man, or some monster. Many Christians suffered themselves to be burnt innocently rather than confess to such vicious crimes, of which they knew they were not guilty. The weak ones, in order to save their lives, lied about themselves and other people, especially about such prominent ones whose names were suggested to them by Conrad. Thus brothers accused their brothers, wives their husbands, servants their masters. Many gave money to the clergy for good advice as to how to protect themselves and the greatest confusion originated.

— letter to Pope Gregory IX from the Archbishop of Mainz, 1233 A.D.

This Infernal tradition is very unusual, in that it is an example of infernalists who primarily work against other infernalists. However, since much of the hierarchy of Hell is based on demons fighting other demons to achieve dominance over them,

Penicil and the Malleus Epistula

According to Hermetic legend, the first Primus of House Guernicus, Fenicil, discovered a strange letter that resembled the *malleus epistula* while he was searching for ancient knowledge he could use to unite his House. It is said that he decided the letter was diabolical, and instead of incorporating it into his secret rituals, he burned it. Later, he described it to some of his followers as a dangerous idea that might be used against magi. He is remembered as saying that "when fools have a hammer, everything seems a nail to them; this evil letter is a witch-hammer, and so it will find witches everywhere." In reference to this story, some Quaesitores refer to overzealous inquisitors as "witch-hammers," and thus it is the closest thing to a name this tradition possesses.

Some Quaesitors fear that Fenicil did not in fact burn the letter, however,

or that others in the Order have copies of it. When the collection of documents known as the Duresca scrolls was unearthed in Iberia — documents that seemed to suggest that House Guernicus had a secret agenda to take over the Order — those Quaesitors familiar with the story of Fenicil's letter noticed the frequent use of the term "hammer" in the language of the scrolls, especially at one point where it specifically describes the Peripheral Code as their *malleus magorum*, the hammer with which they would subdue and eventually destroy the other wizards of Europe. Of course, this might simply be a coincidence, but it does suggest that the author of the scrolls, whether they were forgeries or not, belonged to this Infernal tradition.

it stands to reason that some infernalists behave the same way. Few Infernal traditions work together; they are more likely to view each other as competition, and heinous acts committed against other people are still sinful, regardless of any evil the victims might have perpetrated.

In the early 5th century, a letter began to circulate among certain bishops in the isolated Christian communities remaining in the west. It was a long document, containing what purported to be advice for combating "the poisoners of the north," the pagan menace that had brought about the destruction of the glorious Christian Empire and plunged the people and the lands into barbarism. It told how they practiced foul magic and enchantment, which allowed them to change their shape, curse their Christian enemies, and summon the might of devils. To counter their evil powers, the letter included instructions for prayers and rituals that would force them to confess their crimes against God, allowing Christ to save their souls and forever banishing the evil spirits that served them, freeing them from the temptation to sin again. It repeatedly quoted Exodus 22:18 ("Thou shalt not suffer a witch to live").

The origins of the famous letter are unknown; some copies were signed by the

Byzantine Emperor, but others were attributed to famous churchmen like St. Jerome and Pope Leo, and one version was possibly attributed to the great theologian Origen. Over time the letter has changed, and in 1220 there are copies circulating that purport to have been signed and sent by Charlemagne or Pope Innocent III (made more credible by including references to the executive actions they took against heretics and witches).

The language of the letter has also changed with the years, naming different threats against the Church and Christian lands. In the first line, the letter originally referred metaphorically to itself as "the hammer of the north," meaning that it was a tool with which devout men of God might drive back the barbarian invaders and restore the glory of Rome. Over time, this has metamorphosed into other wordings, such as "the hammer of the infidels," "the hammer of the heretics," and even "the hammer of the witches." For this reason, it is sometimes called the *malleus epistula*, or hammer-letter, though never by members of the tradition. In fact, none of these infernalists know or recognize that they practice maleficia and sorcery, and they do not communicate with each other at all.

The Orléans Heretics

In 1022 in the town of Orléans, a heresy was uncovered which was startling in its extent. A nobleman of northern France called Aréfast had the matter brought to his attention by his chaplain, who had journeyed to Orléans and had encountered the corruption of the priesthood there firsthand. Two of the priests he met had reputations for great wisdom and holiness, but upon undergoing instruction from them, the chaplain realized their heresy. When Aréfast reported this to the king of France, he was asked to investigate the issue, so he traveled to Orléans himself, pretending to be an earnest seeker. He was not alone; the priests had already gained other upper-class disciples, and he was told that the absurd teachings he had received up to now would be driven from his heart, and he would receive the true teachings of the Holy Spirit.

These teachings included some of the same heresies that would later become associated with Catharism (see *Realms of Power: The Divine*): that the sacraments of baptism and holy communion were of no value, that Christ was not born of a virgin, and that he did not rise from the dead. Followers were told to believe only what they could see with their own eyes and to be guided by the Holy Spirit. However, their supposed wickedness was not restricted to false

doctrine. Aréfast claimed to have witnessed sexual orgies, the summoning of demons, and the ritual cremation of the babies born of their indiscriminate sexual intercourse. The ashes of these fires were preserved, and once consumed, allowed the infernalist to see the "true" power of the Holy Spirit. They experienced powerful visions and found that they could be transported in an instant from one place to another.

Whether or not the heretics of Orléans actually did what Aréfast ascribed to them cannot be determined, but in many ways his techniques match the inquisitorial methods described in the *malleus epistula*, especially his accusations and use of torture to obtain confessions. In all, ten priests attached to the Cathedral of Sainte Croix in Orléans were arrested, one of whom had been the confessor of the Queen of France. Along with this core group, many others were taken, including nuns and young noblemen. The clerics were burnt outside of the city walls (it was later recorded that they laughed with glee while the flames consumed them). However, even with the help of Aréfast, the Bishop of Orléans was concerned that not all of the heretics had been captured, and subsequently all those who had received teaching from them were suspect.

this is not done, or if the recipient should lose or misplace the letter, or show it to anyone else, or speak of it to another, a terrible thing will happen. The specific effects of this curse vary: some copies predict the death of the recipient, or the triumph of the infidel over all of Europe, or even the collapse of the Christian faith and the utter destruction of the world.

The key message of the letter is that it is not sinful to torture or kill heretics and pagans, but that in fact it is the duty of all good Christians. Since God does not punish the innocent, it does no harm to put good people to death, and in fact this speeds their journey to paradise. If there is any suspicion that a person is unfaithful, torture is a reliable means of drawing him back to the faith, because by confessing he removes the stain of sin. If he is not guilty, he will feel no pain, since God will intervene to protect him.

The letter includes sections describing methods for manipulating a trial, specifically the suggestion that the inquisitor begin by asking if the defendant believes in the Devil. Use of ordeals to prove guilt, such as the "test of the cold water" (see *Realms of Power: The Divine*) is also mentioned. It also points out how women are much more likely to stray into heresy and witchcraft than men, because they are "weaker, frailer, more given to passion, less able to reason, and generally more stupid." However, it advises that men and women should still be investigated and punished with the same methods.

The *malleus epistula* is essentially a summa (Quality 26, Level 1) on all four Favored Abilities of the tradition, and by studying the document for a season, characters may learn one of these powers, along with suggestions for putting it to use. These include forcing suspected heretics and witches to confess, usually through many different forms of torture, and then burning them to death, and banishing demons (and any sort of supernatural creature is usually considered a demon) by compelling them to manifest and enacting special exorcism rituals, usually involving a bell, book, and candle. Success supposedly fills the infernalist with the power of God, as a reward for punishing the wicked.

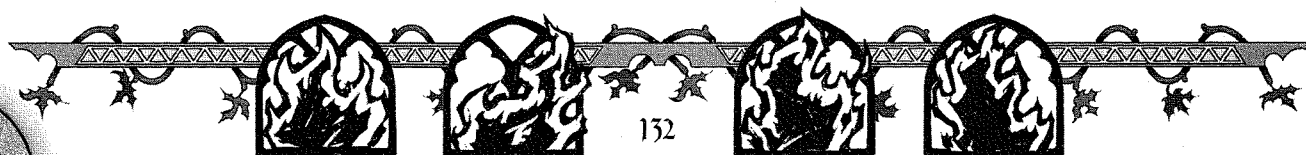
Story Hook: Legacy of Orléans

True to the fears of the bishop, some of the Orléans heretics escaped, and fled to safe houses where they were able to hide from those seeking to punish them for their crimes, and continue teaching their dangerous ideas to their disciples. One of their descendants, a priest, is suspected of practicing this heresy and was captured by a witch-hammer, but somehow managed to escape before the inquisition began. He arrives at the covenant and asks for sanctuary. He is

cagey about his past, but if his story is uncovered, he claims that the heretics of Orléans were unfairly persecuted. He does not deny their heretical beliefs, which promote a very skeptical view of God and the universe, but claims that the Church has manufactured the evidence of their devil-worship because it fears the truth of their message. Of course, if allowed to stay, he continues to preach his heresy to all those who will listen.

In the last paragraph, the letter instructs the recipient to make six copies,

and to anonymously send them to fellow members of the Church. It warns that if



Corrupt Traditions

Some people are just plain evil, and need no encouragement from demons to sin. Although it is generally seen as wasted effort for demons to concern themselves with such individuals — damned as they already are — some demons manipulate such folk to corrupt others. As this corruption spreads, the demon may use the structure of a religion to control their growing band of evil men and women. Such infernalists cannot be entirely ignorant of the sinful nature of their activities, but may genuinely subscribe to a philosophy that teaches them their evil actions will secure them freedom from the torments of Hell.

Other Infernal traditions are fully aware of the nature of the entities they serve, but do not do so for the love of evil. In ancient times, placatory cults were common, people who obeyed the dictates of a cruel god to appease it and avoid misfortune, or to convince it to go away and leave their people alone. Many of these deities may have been faeries or magical beings, but because their worship involved evil acts (such as human sacrifice, a common rite to ensure the fertility of the fields and avert the eyes of the neighboring tribes), such abhorrent forms of veneration became tainted with the power of the Infernal, and their adherents were unwittingly transformed into infernalists. In any case, appeasing a demon may solve the problem in the short term, but is a form of infernalism as it corrupts the soul — to avoid sin, a person must not give in to the Devil, no matter what the consequences.

Infernal Tradition: Dark Gnostics

Favored Abilities: Diablerie, Entrancement, Incantation, Phantasm

Of all the religious groups that were springing into existence during the first

Joachim of Flora

The writings and prophecies of the half-mythical Joachim of Flora can be found scattered throughout Mythic Europe, but are often given particular reverence by Gnostic infernalists. He seems to have been a worldly young nobleman of Calabria, who converted to the Christian faith in about 1175, when he began to experience strange and prophetic visions concerning the future and the past as described in the scriptures. He was ordained as a priest and took the vows of the Cistercian Order. Unwillingly, he was made abbot of the monastery of Curazzo, but fled from his charge in order to devote himself to the commission he had received from God.

His writings and the legends that grew up about him became a great mass of popular tradition. What Merlin was in the field of romance, Abbot Joachim became in the field of religion. He could explain all the mysterious meanings of the Bible and foretell the future, though these prophecies were often incoherent. He interpreted every episode of the Old Testament in terms of the New and both in terms of later history. Each Biblical character or event represented some person or occurrence or condition in the present, or anticipated some state of man or of the Church in the future. From this, he taught that there were three periods of the world: the period of the Law or of the Father; the period of the Gospel or of the Son; and the period of the Holy Spirit.

The second period, which as he taught began with the birth of Christ, is

marred by avarice, lustfulness, and falsehood in the Church, and unhappiness among the people. But this period is approaching its end: he calculated that in the year 1260, a new age will begin, the present hierarchy will disappear, and a new order of monks will take over to guide mankind into a very different age. Joachim had figured this out by calculating that it was about forty-two generations from the birth of Christ. He arrived at this conclusion by citing the story of Judith, who the scriptures said had remained a widow for three and a half years, or forty-two months, which is 1260 days. The Bible says that with the Lord, a day is like a year, thus the year is 1260. This date is supported by other parts of scripture as well, including the Book of Daniel and the Revelation of St. John.

The fantastic analogies, predictions, and allegories of Abbot Joachim were perceived by many as a bitter condemnation of the Church, and critical of all forms of religion. In the coming era, he wrote, the ecclesiastical observances would be superfluous, and men would live in a continual ecstasy, no longer bound by rules, but free to do what they wished when the desire took them. These visions, it was said, obscured the teaching of the pious and lessened the authority of the Church in the minds of all those who embraced them, and Joachim's essays were condemned as heretical by the Fourth Lateran Council, thirteen years after his death.

millennium, the Gnostics have been given the most credit for the spread of devil-worship by the Church. There are (and have been) many different varieties of Gnosticism, but most have a few key facts in common — that the world is really Hell, that mankind was created by a rebel angel, and that the apparently savage and cruel God of the Old Testament was actually the Devil. Most Gnostic cults teach that Jesus Christ is the savior who will liberate human souls trapped in the world of evil and bring them to the world of the true God.

Some of the cults deriving from Gnostic teaching have become Divine religions, such as Catharism, as they continue to selflessly revere one God above all others, even though this God does not conform exactly to the God of the Christian Church. However, there are many other groups of Gnostics still active in Mythic Europe in the 13th century who are knowingly Infernal, with beliefs based on a selfish and sinful philosophy. The Dark Gnostic tradition is made of up those who preach that sinful acts have

Story Hook: Snake in the Grass

The parish priest of a church near the covenant is replaced with a man clearly more educated and charismatic than the previous incumbent. The new priest is friendly and an inspiring teacher, and has a liberal attitude towards magic that might win him friends amongst the magi. The spiritual guidance he offers his flock is surprisingly libertine, subtly suggesting that whatever feels good is right, although he is never overt in his heresy, and in the main sticks to Church doctrine. The priest is actually a Dark Gnostic. He keeps snakes in a basket in the basement of his church, one of which is a Spirit of Deceit in disguise. This demon is gradually corrupting the parish with its Obsession, and the priest is reinforcing those beliefs with his teaching. The corruption is a slow process, but will pay off in the long term with a whole parish of corrupted worshippers.



moral value. They may still worship one God, but because they encourage evil acts in his name, they are infernalists.

One example is the Ophites, a Gnostic sect that worships the serpent of paradise, honoring him as the symbol of God in all things. They see the events of the Garden of Eden as the beginning of the world designed for man by God, and revel in original sin, which they regard as the freedom to follow their natural impulses in the spirit of scholastic inquiry. The serpent of Eden liberated mankind from the shackles of their joyless prison, by encouraging them to taste the fruit of knowledge. They teach that mankind should seek paradise on earth by following his advice, pursuing all the pleasures the world has to offer.

Another Gnostic sect with Infernal ties is the Brethren of the Free Spirit, a name possibly taken from the writings of a medieval prophet named Joachim of Flora, though it embraces many different heresies with broadly similar philosophies. Essentially, those who belong to the tradi-

tion advocate giving way to their desires in all things, but doing so in the name of God. They are not simple hedonists, but men and women who conscientiously act out their most depraved fantasies as a form of religious devotion.

These philosophies derive from the theological tenet that God is everywhere, a commonly accepted fact in medieval beliefs. God is wholly part of his creation, and so according to the Bible, God was part of everything in the Garden of Eden. So, the Ophites say, God was part of the serpent, making the serpent a part of God. Thus God is the serpent, just as he is the trees and the animals and the man and woman made in his own image — God is the Devil; they are one and the same, and everything he does in his devilish aspect is for a holy purpose.

It also follows that if God is part of everything, everything is part of God. Thus, every person is God. From this, heretical medieval thinkers like the Brethren of the Free Spirit reason that each one of them being God, they need to obey no laws, for they can each per-

ceive the truth from within. God cannot do evil, so anything that they feel a desire to do cannot be evil. In fact, urges to lust, greed, or other sins should be fulfilled as soon as possible, since they must actually come from God. The only evil is to resist those feelings, since they are the voice of God himself.

These infernalist heretics tend to be drawn from the educated class of clerics, those who understand the teachings of the Church, but who secretly reject it. Many are monks or nuns. In a curious reversal of Catharist customs, they often practice strict asceticism as neophytes, but when fully initiated they are permitted all things, including fornication, homosexuality, and incest (even upon the high altar). Many of them use the serpent as a symbol of their beliefs, and some incorporate live snakes into their devotional rituals.

Those who follow the Dark Gnostic tradition often use their maleficia to learn more about the world around them, and are said to gain extraordinary insight through their meditative rites. Despite the vile and wicked acts in which they regularly engage, they are generally introverted and passionless, their desires tending more towards ambition, knowledge, and power. Those of them who extract Infernal blessings from the demons they command come the closest to achieving the perfect order envisioned by Joachim of Flora, but over time the results are truly frightening to behold.

Infernal Tradition: The Dread Host

Favored Abilities: Binding, Effusion, Incantation, Summoning

Many peasant folk tales describe how the dead walk again among the living, in service to their Infernal masters or to commit greater sins than those they practiced in life. These tales might originate from the acts of this tradition, whose members believe that their status in Hell during life carries over to their status in Hell after death. That is, they imagine that they can become Infernal ghosts when they

The Princes of Mecklenburg

The lords and ladies of the noble family of Mecklenburg — named after their chief seat, situated between Rostock and Lübeck in Northern Germany — were once princes of their realm. Their Sorbian dynasty is now in decline, not least due to their worship of a being called Radegast. The ancestors of the Mecklenburgs worshiped Radegast before Christianity ever came to this region, but it is unclear whether Radegast was always a demon. He may have once been a faerie lord who switched allegiance to Hell, or one of their ancestors who gained great power after death, or else he was usurped by the demon now calling himself Radegast. Whatever the truth, the Princes of Mecklenburg continue to venerate him, hidden in their castle, safe from the sight of the rest of the world.

The Count of Mecklenburg, Adolv, is the head of the family and is now very old, his life extended long beyond his body's ability to bear it through the "blessings" of his god (which are actually spirits bound to his body, sustaining it). The real power in the castle is the Countess Mechthild and her eldest son Kaspar, from a previous marriage.

Adolv and Mechthild have four other children who despise the power that their stepbrother has over the day-to-day running of the province, when he doesn't even bear the blood. All five of the second generation of Mecklenburgs have families of their own, all worshippers of Radegast. Furthermore, there are several associates of the family who are also devotees of the demon.

All serving-folk who dwell within the walls of the castle participate in the rites; many are descended from long-serving families devoted to their masters, and inbreeding is a severe problem among nobles and commoners alike. The Mecklenburg family also has a stranglehold on their demesne, and while the peasants whisper of the dark deeds of their lieges, many serve them out of fear, though they are sure to bar their doors each night. It is said that most of the castle guards are already dead, but that their bodies continue to stand at their posts in service to the will of their terrifying masters, possessed by shadows of their former selves.

The Mecklenburgs are all infernalists to some extent, members of the

Dread Host. Mechthild is the most powerful — she is extremely accomplished at Summoning and Binding spirits and has a Hierarchy Score of 7 — but to her constant annoyance, her favorite son has learned very little of her knowledge and shows no enthusiasm for it. However, her eldest is by far the most physically powerful, and has been able to dominate his stepbrothers and stepsisters. While Kaspar is too dimwitted to realize it, Mechthild dreads the day that her stepchildren overcome their paranoia and distrust for each other and stand as one against Kaspar.

The Princes of Mecklenburg would make an excellent foe for a covenant of magi. While they have lost much of their former power, they have sufficient political clout — and sufficient blackmail material — to prevent them from being easily destroyed by the characters, even by those who are aware of their nature. Their Infernal power is also to be feared, and it is fortunate for the region that the family is so caught up in the power plays between brother and sister that their influence does not extend far beyond the walls of their sprawling castle.

die, essentially becoming demons in the Infernal hierarchy, and they take steps to ensure this. Typically, this involves binding demons as their servants, occasionally even binding them to their own bodies.

In a sense, the Dread Host is a sort of Infernal cult of saints, where the living members venerate the dead, drawing them out from oblivion and binding them into Infernal relics. Because the beings bound into these objects can still use some of their powers, penalized though they are by the Dominion, these relics often appear to bring about credible miracles, and many infernalists have made their fortunes selling false relics to powerful nobility, monasteries, and churches hoping to profit from Christian pilgrimage.

The Dread Host also summons Infernal spirits to inhabit their servants and followers, ostensibly to watch over them to see that they do not falter, and to strengthen their resolve should they

Story Hook: The White Sheep

Miklos is the illegitimate son of one of the Mecklenburgs; he is despised because he refuses to partake in the worship of Radegast and the rites of the Dread Host, but he will not leave the castle because his mother is being held hostage there. She has long since lost her mind, having witnessed too much in her many years as a servant. Miklos is now in his late teens, and prone to mak-

ing extended excursions from the castle. Miklos also has The Gift, and has the potential to make a great magus despite his tainted background. If a magus discovers Miklos, he might take him as an apprentice without realizing that he comes with a lot of baggage. Once the Mecklenburgs discover where their errant son has gone, they will certainly want him back.

doubt. It is essentially slavery, however, as they are binding these unfortunate souls to their masters' will as surely as the ghosts, so that they cannot flee their rule. It is also a form of payment for the spirits called by the Host, granting them a form of borrowed life in exchange for their assistance with the goals of the infernalists in the tradition.

Perhaps the most morbid practice of the Dread Host is the phenomenon that will eventually become known as the *danse macabre*. Possessed by Infernal spirits, forced to act by them against their will, troupes of people are often compelled to jump and dance across the land in a grisly demonstration of death's hastening. Why the followers of the tradition make them

do this is not clear, but the passing of the grim procession serves as a reminder to others that life is unpleasant and short, and encourages them to end their suffering on earth by taking their own lives. Many who see them are inspired to join their dance and soon die of exhaustion, and those who do not are left broken shells of their former selves, ripe for abuse and initiation into the tradition. Their ranks may also include ritual flagellators, who whip themselves into unconsciousness in a frenzy of corporeal passion, and mad peasants, who wander about in a daze, pillaging and burning and making wild demands of the nobility.

These Infernal processions are rare in the 13th century, though as of 1220 there have been two notable instances in recent memory, both times at large fairs held in central Germany. According to accounts, the disturbing show was seen by many as a form of pious asceticism, and onlookers admired the passionless fortitude possessed by these apparently fanatical figures. It may be that the unfortunates forced to perform the *danse* do manage to avoid despairing of their condition and somehow endure the torture of their possession without losing faith, so escaping eternal damnation by the grace of God. However, the Dread Host believes that most people subjected to such horrors instead come to accept them and even perpetuate them, or seize any opportunity to end their miserable lives, and so become either willing infernalists for the cause or ghostly grist for their unholy mill.

Infernal Tradition: The Mulhidun

Favored Abilities: Ablating, Binding, Commanding, Summoning

To the north of the Persian city of Mosul, and in the lands occupied by the Seljuks to the east of the Byzantine Empire, there is a widespread group of devil-worshippers greatly feared by the followers of Islam. According to legend, they worship a *shaitan* (demon) who has deceived them into believing that he is

The Real Mulhidun

The Yezidi or Yazidi are Kurdish members of a small Middle-eastern religion that blends elements of Zoroastrianism, Manicheism, and Islam with local pre-Islamic beliefs and a smattering of other religions. They call themselves the Dasin; the name Yezidi is derived from the Pahlavi word *yazd*, meaning "angel." Most Yezidis live in Iraq, but there are other communities in Syria, Turkey, Iran, Georgia, and Armenia.

In all regions, the Yezidis have been oppressed as devil-worshippers, for they teach that Malak Ta'us, the Peacock Angel, rebelled against God and destroyed his Creation. However, they also believe that the Peacock Angel repented of his sins and recreated the world that he had destroyed. His tears were used to quench the fires of Hell.

The Yezidis are exclusive, and do not intermarry, even with other Kurds,

nor do they accept any converts to their religion. They forbid the wearing of dark blue, and the eating of lettuce and beans. Their sacred texts are the Book of Revelation and the Black Book, unique to their own religion. Wednesday is the holy day of the Yezidis, but Saturday is the day of rest. The strongest punishment leveled by Yezidi communities is expulsion, and this is also excommunication, for the transgressor is divorced from the soul of his people.

In 1162, Sheikh Adii ibn Mustafa radically reformed the religion, and he is considered a saint to those of the faith. The Mulhidun represented here might have developed from a heretical sect from before the reform, but are not intended to depict the adherents of the Yezidi faith.

the true ruler of the world. They do not deny that God made the world, however, they consider him to be merely a craftsman, just as a blacksmith who makes a sword cannot be considered a warrior.

The Mulhidun (singular Mulhid) revere Enais, the Peacock Angel, as the salvation of mankind. Enais extinguished the fires of Hell and freed mankind from its slavery. However, in this task he also released the demons of Hell, and it is the duty of the Mulhidun to exert control over these spirits, forcing them to labor as servants of man to prevent them from working evil. Through the power of the Peacock Angel and his seven subsidiary deities (one for each planet), the Mulhidun summon and control demons, and put them to work.

Unfortunately, a religion which promotes regular traffic with demons is by definition corrupt, and by following the blasphemy of Enais, the Mulhidun have been corrupted into an Infernal tradition. Instead of destroying demons for the good of all mankind, they use their power over them for selfish purposes. Instead of seeking salvation of the spirit, they seek comfort of the body. They benefit from

Story Hook: The Demon Scholar

The Mulhidun are among the most knowledgeable of demonologists, and have vast information about the Infernal realm, including many grimoires full of demonic True Names. Magi who are desperate to uncover information about a specific demon might be driven to track down a Mulhid expert. However, distinguishing an honest Mulhid from a corrupted one may prove to be a difficult task.

their association with demons, and that makes them evil.

The Mulhidun are the bugbear of the Muslim tribes who dwell in the hills of Persia and Armenia. They are the source of many folk tales about evil sorcerers who torment God-fearing tribes out of sheer malice, and who steal virgins for their unholy rites. The majority of Mulhidun are cultists who venerate the Devil in the form of the Peacock Angel, and in his name they study and practice Infernal Powers that summon and control

demons. Not all Mulhidun use demons for evil, of course, but most use them for selfish purposes. For example, a Mulhid tribe might have enslaved demons tilling their fields, weeding the crops, and performing tasks of manual labor such as fetching water and building houses.

The reason that Hell allows this servitude to continue is twofold. Firstly, by encouraging laziness amongst the Mulhid tribes, they are not prone to seek salvation, and the propensity for self-indulgent sin is increased. Furthermore, the temptation to use demons for acts of revenge becomes very great. Secondly, the Mulhidun prosper in these harsh lands due to demonic support; this only serves to increase the jealousy between the Mulhidun and the Muslims. The result of this jealousy is local instability and crimes of envy and violence. Every few years (often when things are particularly harsh, such as during a famine or drought), the Muslim community decides to rid itself of the Mulhidun menace. These *jibads* are driven more by greed and jealousy than they are by piety, and thus the Muslim tribe falls into the trap of Hell.

The Mulhidun are all considered to be infernalists, though in any given community there may only be a handful of actual sorcerers. Since they are capable of binding demons to unholy charms that at least appear to grant control over the demonic slaves, many outsiders mistakenly think they all have the power to command the demons that serve them.

Hermetic Traditions

The Order of Hermes is not immune to the Devil's wiles, and in fact many examples of magi who practice diabolism and Infernally tainted magic have appeared in the organization throughout the years since the Founding. In general, demons love corrupting wizards, because magi already have enough magical power to make them powerful weapons in support of Hell's goals, and are typically hun-

gry for still more power, so that it is easy to tempt them. Furthermore, magi generally avoid the Divine realm, making them unlikely to seek out repentance, and they are often susceptible to the sin of pride, making them less likely to decide they need to do so. All in all, magi are excellent targets for Infernal corruption.

When a group of magi with similar goals and backgrounds regularly gather to practice their Arts and teach each other magic, it is called a Hermetic *societas*, and the three societates that follow often attract magi and other characters associated with the Order of Hermes who are particularly susceptible to corruption by the Infernal realm. Most Tribunals would probably not consider it a Hermetic crime merely to belong to such a group — whether it is based on an Infernal lineage, an evil Mystery Cult, or an immoral philosophy — but these characters should expect to be treated with suspicion and watched carefully for signs of Infernal activity by their sodales and the Quaesitores if their affiliation becomes widely known.

Infernal Societas: The Damhadh-Duidsan

Favored Abilities: Consumption, Incantation, Malediction, Shapechanging

When Pralix led her crusade into the British Isles to crush Damhan-Allaidh the Spider, she was joined by a Gaelic hedge wizard named Damhadh-Duidas (DAH-vee-doo-ID-as, roughly "malice-writer"), who came from somewhere in the British Isles and descended from the same magical tradition as Damhan-Allaidh. By carving strange runes into trees and stones, or writing these symbols on his face and arms with chalk or ashes, he could curse and steal the life from his enemies, healing himself and inflicting terrible wounds upon them in return.

Many think that Damhadh-Duidas joined the Ordo Miscellany intending to betray them as an agent of Damhan-Allaidh. If that is the case, he never had the opportunity, perhaps because Pralix did not trust him and watched him carefully, forcing him to prove his loyalty

Ogam Writing

Ogam (pronounced OH-yam) is a form of arcane writing practiced by the Damhadh-Duidsan and other wizards descended from Gaelic traditions, characterized by short strokes across a long vertical line, each letter represented by one to five strokes drawn very close to each other. Those who scribe with it often carve the runes into short sticks, or draw them upon the ground or their own bodies. Ogam writing has a mystical reputation, as the common people have usually seen it only on tombstones or curse-tablets, and its origins are unknown. Some think it is native to the British Isles, while others believe it is based on the Roman alphabet or some other form of writing from even further afield.

All Damhadh-Duidsan learn to inscribe incantations using this system of writing, and no special Abilities are needed to represent this knowledge, apart from a Language score of at least 2 that may be used to sound out the letters. This is not very complicated writing, since the Damhadh-Duidsan usually just inscribe simple names and dates, thus the Ability score requirements are less strict than they would be for writing books.

when it counted. They won two battles decisively because of his efforts, but he did not participate in the final offensive against Damhan-Allaidh (many think this was because Pralix held him in reserve and he had no chance to do anything against her), so his treachery never came to pass.

Despite his questionable allegiance, Damhadh-Duidas's actions gained him the respect of his allies, and he joined the Order of Hermes as part of the new House Ex Miscellanea. He swore the Oath with the others and returned to Britain. There he taught two apprentices, continuing his magical tradition as an esoteric lineage within the Order, teaching them his secrets without revealing their Infernal nature. He always harbored a deep grudge against Pralix, however, and many believe he was ultimately responsible for her death.

Story Hook: The Spider's Web

A character who belongs to the line of Damhadh-Duidas begins to experience powerful visions of anger and contempt, along with the image of a great spider trapped within a block of ice. As he watches, the ice begins to melt, and soon the creature is freed, rising up on a great flood of water that crashes towards him. It speaks words directly into his mind: "I am the Spider, and you know me. You have two choices: to join me and atone for the betrayal committed by your ancestor, or to be among the first to fall when I rise from my prison and regain my power. I am coming for you, deceiver, of this you can be sure, for we are bound by bonds that are stronger than blood and tighter than death." A series of images follow, including a black stone with what

looks like an Ogam rune engraved on its face, and a great fanged serpent burrowing through the center of the earth.

Investigation of these troubling visions leads only to the realization that every Damhadh-Duidsan has been experiencing them periodically. Other hedge wizards who originally come from the British Isles might also receive them, especially any magi Hermetically descended from original members of the Ordo Miscellany. The Spider is obviously Damhan-Allaidh, who — it appears — was not vanquished entirely, and to stop the visions the character must try to discover what became of him after the battle of 814. Perhaps the images of the stone and the serpent are clues leading to his last resting place?

Those few in the societas who still practice their ancestor's diabolism do so in secret, as it is not generally known that Damhadh-Duidas was an infernalist. Characters who belong to the tradition are probably aware that they come from a tainted bloodline, but Ex Miscellanea

magi often have a bad reputation anyway, and they may not know for sure which of their brothers and sisters are infernalists and which are not. Many of the magi who come from this lineage have no desire to associate with the diabolical members of their Hermetic

family; they do not study the favored Abilities that are part of the maleficia and try very hard to put the trappings of their Infernal past behind them.

Giant Blood is very common in the tradition — both Damhan-Allaidh and Damhadh-Duidas were descended from the giants, according to legend, and although Damhadh-Duidas did not manifest this Virtue, many of his followers come from the same racial stock. There are also said to be other non-Hermetic wizards still living in the lands further north — in Scotland, Scandinavia, and Iceland — who descend from a similar magical tradition, and who also have the blood of giants.

To design a magus from the Damhadh-Duidsan tradition, use the Ex Miscellanea character template, taking Puissant Corpus, Necessary Condition (runes), and either Shapechanging, Giant Blood, or Incantation for your free Virtues and Flaws. For a character without The Gift who descends from the same race of people, you might design a companion with one or more of the tradition's Favored Abilities, or even a Mythic Companion using the Diabolist template (see Chapter 10: The Maleficia).



Infernal Societas: The Ordo Vagorum

Favored Abilities: Consumption, Corruption, Debauchery, Psychomachia

The Church faces a major social and disciplinary problem in the 13th century caused by burgeoning intellectualism and the rise of universities. These institutions have produced a veritable army of tonsured clerks who have been spoiled for manual labor by too much education, but who, after being discharged from school and failing to find a benefice instead of returning to the peasant class take to the degrading life of strolling players and jongleurs while still claiming the alms and privileges of canon law that are due to the clergy.

Of course this is sinful behavior; it is pardonable, but still wrong, yet the *vagantes* ("vagabonds") who do it rarely seek forgiveness. Criticized by the religious hierarchy for their un-Christian ways, many of these student-beggars have formed their own religious order, the Ordo Vagorum ("the Order of Vagrants"), with their own rules, councils, canons, and creed, everything in mockery of the regular clergy. Most of these *vagantes* are harmless buffoons, rascals, and satirists who delight in making fun of the organization that thinks so little of them, and publish songs and poems that lampoon the liturgy in burlesque to entertain the common folk. This sort of entry-level infernalist easily takes to hedonism and pleasures of the flesh, and answers to the term "Goliard," a title whose origin is already muddled by myth, but is generally believed to refer to a tenth-century hedonist known as Bishop Goliard.

Their secret society is structured similarly to the newly emerging mendicant orders, with a bishop or "archprimate" who oversees all the transient vagabonds within a large area, and who is responsible for what little organization their order requires. These senior infernalists are the ones who teach the maleficia to those initiated into their conventus. They use these Powers to improve themselves, to set a "good" example for others, and to make their ways seem more attractive. They also do their best to make the

Story Hook: A House of Ill Repute

If it is true, as is often said among the Mercere, that Goliard was a Redcap who lived with the infernalists at Fudarus, it may be too late to prevent the House from becoming corrupted. If these infernalist Redcaps are a localized phenomenon, the senior Redcaps might be willing to out them and see them Marched, but if they have spread throughout the Order it may be in the best interests of the House to keep them secret and deal with them internally, since their discovery by the other Houses would throw their organization into turmoil. They have seen how magi treat others accused of such crimes, such as the Tytalus diabolists and especially the Diedne, and they might believe that this scandal would lead to their disgrace, disbandment, and possibly even execution. They cannot allow this to happen,

so instead they might begin to distance themselves from the Goliards, perhaps quietly suggesting that they be allowed to join House Jerbiton instead.

Suppose that local members of House Mercere are aware of the problem and have already begun to deal with it, when the characters inadvertently stumble into the middle of everything. They somehow discover that a Redcap who visits their covenant is an infernalist — perhaps while he performs a bawdy song, a character who is sensitive to the Infernal feels the presence of evil powers. Assuming this realization leads to them telling someone in House Mercere's organization, how will they react when the other Redcaps in the area approach them and beg them to ignore their wayward sibling's crimes for the good of the Order?

Church look foolish and dull, carrying the message that religion is restrictive, boring, and intolerant. They then demonstrate that infernalism is fun and friendly, and that all sorts of things that the priests say are wrong are actually quite good for you. Gambling, drinking, sex, and song are all delightful pastimes and should be enjoyed more often, they say. Relax, let down your hair, and let the Devil give you a show.

The Ordo Vagorum is extremely modern in Mythic Europe, having only become a recognizable organization in the last 50 years or so. In 1220, there are essentially three "chapters": the central order in Paris, which has spread through most of northern France; a lesser group called the Vagi Scholares ("wandering scholars") centered in Austria and the eastern marches of the Alps; and a clan of *vagantes* from northern Italy that is sometimes called the Eberhardini. However, all of these infernalists are extremely mobile, and often travel where whimsy takes them, singly or even as groups of traveling players.

The vagabond order has very loose ties to the Order of Hermes, through the many Redcaps that have joined the Goliards as a Mercere societas (see *Houses of Hermes: True Lineages*, page 93, for more

details), though neither group knowingly associates with the other. There are a few legends and hints floating among the rabble concerning a secret order of wizards who look after them, but both the Redcaps and the infernalist *vagantes* believe that these clues refer to themselves, and thus see little reason to investigate them further. Still, it is hard to believe that two groups with the same name and the same background could co-exist in the same part of the world without some association with each other, so perhaps there really is more to their relationship than meets the eye.

Both Redcap and non-Redcap *vagantes* should follow the requirements for joining the Goliards, as presented in *Houses of Hermes: True Lineages*. That is, they should take either Clerk or Educated, and have some sort of sinful Compulsion. They should also have a Virtue or Flaw that explains their Infernal background, such as Diabolic Past or Student of the Infernal, and may take any of the Favored Abilities listed above as Virtues during character creation. For a magus *vaganti*, the character should belong to either House Mercere or House Jerbiton, the latter designed with strong ties to the universities.

Infernal Societas: The Witches of Thessaly

Favored Abilities: Chthonic Magic, Commanding, Hex, Summoning

When the first Hermetic magi began to search for exotic wizards to join their new Order of Hermes, their greatest resistance came from Thessaly, in what would become the Tribunal of Thebes.

The original Thessalians were reclusive worshippers of sinister gods of the underworld; they practiced sorcery, necromancy, and could cast potent curses at their enemies. The Hermetic wizards who sought them out could not defeat the spirits that guarded their tomb-like homes, and were eventually forced to abandon the campaign.

They never joined the Order, and a small number of these "wild" Thessalians still survive in the region today, called

the "Daughters of Erictho" by magi who know of them. They dwell in the Cambunian Mountains on the northern border of Thessaly, where they can quickly and easily move between portals that lead to Faerie regiones and their cliffside caves. Their ways are pagan, but these rites are inherently selfish and full of dark mischief, and thus the line separating their practices from demon worship is very fine. Most of them have Infernal Powers, and are thus considered to be infernalists.

When representatives of Ex Miscellanea reached Greece almost a hundred years later, a few of these witches emerged from their caves and agreed to swear the Oath to become part of the newest House. The ravages of war and the march of the Dominion had been steadily eroding their power, and though they had refused to join the Order under the banner of one of the Founders, once they could do so without swearing allegiance to any particular magus, many were more willing to accept the terms.

Other traditions with practices very similar to the witches of Thessaly may also be found throughout Mythic Europe. In the pagan lands of the Novgorod Tribunal, for example, there is a group of primitive shamans known as the Volkhy, and a few of them (the "Koldun") have forsaken their pagan ways and taken up sorcery instead. Modern magi might speculate that the outcast wizards of House Diedne were similarly tainted, and that perhaps their legendary skill with spontaneous casting was because of the chthonic nature of their magic. Trianoma was from Thessaly, and her sister Veia stole some of Bonisagus's secrets and fled, perhaps establishing her own magical lineage elsewhere. And, some Thessalians have sought to distance themselves from their Greek counterparts and spread to other Tribunals and Houses that will have them.

Some Thessalians remain in contact with their sisters who did not join the Order, which usually places them under great suspicion of diabolism. The Quaesitors and Hoplites who know of the Daughters perceive their necromantic history as demonic and evil, and consider them obvious enemies of the Order. Yet



"Wild Erietho... directed her corrupt craft toward new rites. For her it was a crime to put her deathly head under a roof of the city of the protection of household gods. She inhabited abandoned graves and took over tombs after driving out the shades. She was welcome to the gods of Erebus. Neither the gods nor her still-living state forbade her from hearing the assemblies of the silent dead or knowing the Stygian houses and the secrets of buried Dis. The impious woman's visage exhibited a foul and wasted decay. Her horrible face was burdened by a Stygian pallor and uncombed locks. It was unknown to the bright sky. But if a rainstorm and black clouds remove the stars, then the Thessalian emerges from the bare graves and tries to capture the lightnings of the night. She burns up the seeds of a fertile cornfield by treading on them, and by breathing she destroys breezes that were not formerly death-bringing. She does not pray to the gods, she does not call on the aid of any power with a hymn of supplication; she has no knowledge of favorable entrails. She delights in laying funereal fires on altars, together with the incense she has stolen from the lighted pyre. The gods concede to her every criminal prayer at her first asking, and they dread to hear the second spell. She buries in the tomb souls that are still

living and governing their limbs, while death comes, despite itself, upon those to whom the fates still owe years of life. She turns the cortege around and brings the funeral back from the tomb. The corpses escape death. She snatches from the middle of pyres the smoking ashes of the young, together with their burning bones. She collects the very torch that the parents held, the remains of the funereal bier, fluttering about in black smoke, the clothes as they dissolve into cinders, and the ashes that smell of burnt limbs. But when the corpses are preserved in stone coffins, through the action of which their innermost moisture is drained and the bodies dry out, the corruption of the marrow drawn off, then she greedily exercises her cruelty on all the limbs. She plunges her hands into the eyes and delights to have dug out the frozen balls. She gnaws at the pale nails of the dried-out hand. She breaks with her jaws the noose and its harmful knots. She plucks at the hanging corpse and scrapes off crosses. She tears at guts beaten upon by rainstorms and bone marrow roasted in the rays of the sun. She takes the iron nail that pierces the hands, the corrupt black matter that runs over the limbs, and the congealed slime. She hangs off muscles that are resistant to her bite. And, should a body be lying on exposed ground, she takes up

her position beside it before the wild beasts and the carrion birds arrive. She has no wish to harvest the limbs with a knife or her own hands. Rather, she waits for the wolves to bite it so that she can snatch the pieces from their unmoistened jaws. Her hands do not hesitate to slaughter, if living blood is required, of the kind that is the first to burst forth when a throat is opened, and her funereal tables demand entrails still aquiver. Babies are dragged out from a slashed-open belly, not the way nature intended, to be laid upon hot altars. Whenever she needs cruel and brazen shades, she herself manufactures the ghosts. Every human death is of some use to her. She tears the blooming cheek from the body of a young man. She cuts the lock with her left hand from the dying adolescent. Often too, at the funeral of a relation the dreadful Thessalian presses herself upon his limbs, dear to her as they are, and, while fixing kisses upon them, hacks bits off his head. With her teeth she releases the mouth, frozen shut, and, biting the end of the tongue that sticks fast in the dry throat, pours mutterings between the chill lips and sends secret and criminal orders down to the Stygian ghosts.

— Lucan's *Pharsalia* 6:507,
written in 65 A.D.

Drawing Down the Moon

The Thessalians were well known in the ancient world for practicing a form of sorcery known as "drawing down the moon," a kind of sexual magic practiced almost exclusively by the witches. This is typified in the literature by witches dancing naked in the dark and then literally capturing the moon and pulling it to earth, for the purposes of inspiring unnatural erotic attraction. This process turned the moon pale or blood-red, and could even remove it from the sky for a short time. Exactly what it was they were doing has been lost to the obscurity of the ages; some medieval writers suggest that the witches were predicting eclipses, while others believe that they caused them, and others maintain that they affected the moon in a more literal fashion, unbound by magic's inability to penetrate the lunar sphere.

With their Infernal sorcery today, the witches practice a very different version of the "Thessalian crime" (as drawing down the moon is typically known). Instead of manipulating the physical moon, their rite draws down Selene, a succubus named for the Greek goddess that all the Daughters know how to summon. Selene is commanded to use her powers to seduce the man who is the object of the summoning witch's desire. Then, the witch either instructs the demon to change its shape into that of the man and copulate with her as it did with him, satiating her lust and possibly impregnating herself with his seed, or else she commands the demon to return to the sky, leaving behind a foamy substance called *virus lunare* ("moon-juice") that may

be gathered from the earth and plants beneath it. This liquid is treated as an Arcane Connection to the man she seduced, and lasts for one month.



A common use for this unusual harvest is the fashioning of *kolossoi*, dolls or figurines used for vengeful hexes. These dolls are typically made from one of a wide range of materials: wax, wool, and dough are most common, though lead, bronze, and clay are more lasting. If the *virus lunare* is added to the mixture before crafting the doll, it becomes a fixed Arcane Connection, lasting as long as the figurine is intact and recognizable as the target. This process is Magical, not Infernal, though of course the doll can be used for Infernal purposes.

Story Hook: The Bad Seed

A baby is born to one of the Daughters of Erictho nine months after she participates in the rites of drawing down the moon, and it is found to have been blessed with The Gift. She leaves the child with one of her Thessalian sisters, a maga in the Order of Hermes, with the hope that it will be raised as a Hermetic wizard. However, the child's Gift is False, a result of the diabolic machinations that led to the witch's pregnancy, and the child will grow up with a form of unholy magic. The demons hope to manipulate the young apprentice into infernalism over time, and so gain an agent among the local wizards. This background might be combined with the rules for tainted characters (see Chapter 9: Infernal Characters) to create an interesting character concept for a starting magus.

for some Thessalian magi, the rewards of maintaining relations with these witches far outweighs the risks, for as members of the same Infernal tradition they can learn their Supernatural Abilities without penalty. Of course, they adamantly maintain that they do not do this, that all their Powers are associated with either the Magical or Faerie realms, and that they practice no infernalism of any kind.

Thessalians Ex Miscellanea should begin with an Affinity with Vim, Summoning, and Painful Magic as their



free Virtues and Flaws. They might also learn Chthonic Magic during apprenticeship, as should witches who belong to other Houses. The Daughters of Erictho, characters intended either as

companions or Mythic Companions, should be designed like Spirit Masters, above, though they should also take Commanding and Hex during character creation.

The Infernal

Contributors

About the Authors

ERIK DAHL writes code, music, and, of course, *Ars Magica* supplements in the land of Davis, California. There he has a happy home that he shares with his lovely wife, which makes it kind of a stretch for him to write about evil, corruption, pain, misery, and all the fun gaming material contained in this book. So, while reading, please instead pretend that he is a tortured soul chained to a fiery desk, whipped mercilessly by his unfeeling line editor, surrounded by a ring of demons that alternately berate and scorn him for the last book he had anything to do with, every day ruing that he ever signed his name to that Infernal contract.

Dedication: For my brother-in-law Thomas, the most delightfully evil man I know.

TIMOTHY FERGUSON appeared briefly to describe a few demons, and explain the corruption of the young. Then he left, saying something about "serpents" and "cactuses." He'd like to thank the other two authors for letting him meddle with their book.

The True Name of the unfortunate creature known as MARK SHIRLEY is only sought by those foolhardy souls who wish individual-based models of social and epidemic networks. He may be questioned on the biology of meso-predators, Norse literature, graph theory, and British Sign Language, and is also a carver of wooden effigies. When he gets too boring, he may be driven back to whence he came with pop music and beetroot.

Dedication: From LMS, to Azazel, whose pedantry made me evil, and to B.Z. Bub, whose puns forced me to stay evil just to punish him.

About the Illustrators

JASON COLE attended the Academy of Art in San Francisco for two years before accepting a double scholarship to the Center for Creative Studies in Detroit. He is currently enrolled in F.I.T.'s MA in Illustration program.

KELLEY HENSING (www.wickiearts.com) is a graduate of the Rhode Island School of Design. Creating creatures and mythological characters is one of her favorite subjects. Inspirations include myths, fairy tales, and religious texts.

D. MALACHI PENNEY invites you to see more of his work on the world wide web at www.pen-paper.net/artgallery/Malachi/.

BRAD MCDEVITT (www.bradleykmcdevitt.net), a 17-year veteran of gaming art, has done work for everyone from TSR to Pinnacle. He lives in Ohio with his wife Jessica.

GREY THORNBERRY (www.greystudio.com) is a self-diagnosed (and self-medicated) illustrator based in Brooklyn, NY. "About art I'd say there's few things more important than a well-drawn line; about myself, caffeine is the only thing standing between me and the evil person I really am."