HOODOO BLUES

THE ROLE PLAYING GAME

On plantations, slaves cobbled together a powerful system of magic, learning to gain luck, manipulate minds and even to kill using common objects.

On lonely country crossroads, desperate people made bargains with the Devil for wealth, talent and power.

On the shores of Louisiana Bayous, under overhangs of spanish moss, free Blacks met to practice an ancient and secret religion, calling powerful beings into their bodies.

In isolated cabins and shacks, bitter outcasts waited until night and travelled forth in another form to prey on the communities that had rejected them.

Under "hanging-trees," in graveyards and on old battlefields, the spirits of those who had been murdered returned to terrorize the living.

Deep in ancient mountain-side forests, ancient and terrible beasts stalked, preying upon first the native people and then the Scots-Irish settlers that came after them.

And today, on the city streets, on the lonely country roads, in the swamps and mountain forests of the South, these powerful humans, spirits and creatures still seek to settle old scores, satisfy their various hungers or find redemption for their sins.

The South is haunted by its past, in more ways than one.

- A complete game: no other products needed to play.
- Flexible, yet realistic, character creation system.
- Play as the ageless, people who have seen decades or centuries of Southern history.
- A complete and accurate guide to the supernatural beliefs of the South.
- A detailed description of Southern history and geography.
- Rules for Flashback Play allow for adventuring in any era of Southern history.
- Includes Hoodoo Blues-L, a light character creation and rule system suitable for light or live-action play.
- Fan Rewards: Get free stuff just for playing at www.VajraEnterprises.com.

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Organic Rule Components

HOODOO BLUES

VAJ 006

ISBN 9780971309562
53295 >
9 780971 309562
VAJ006 $32.95

Vajra Enterprises

Hoodoo Blues the Role Playing Game
is published by Vajra Enterprises, Portland, Oregon

ISBN 0-9713095-6-6

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Dedicated to Dan Kivel, who died while trying to help victims of Hurricane Katrina.

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The Game In Brief

Style- Hoodoo Blues is steeped in the ambience of America's deep South, with the unique feel of its places and people. The PCs aren't just people living the South, they are living embodiments of Southern history and culture.

The South is a place haunted by its tragic past, where some wounds run too deep to truly heal. Like the story of the South itself, the stories of Hoodoo Blues characters are not stories of triumph after triumph and good versus evil. They're stories of mistakes made, of battles lost, of having done evil and trying, perhaps in vain, to make amends.

And finally, out of the entire nation, the South is the true home of the scary story. Every corner of the South is peppered with stories of monsters living deep in the swamps, vengeful ghosts that haunt old houses, of lone eccentrics who wield frightening and dangerous powers. All these stories, in Hoodoo Blues, are true.

Hoodoo & Voodoo- The most important belief systems at work in the Hoodoo Blues cosmology are those of Hoodoo and Voodoo. Both are syncretisms, admixtures of African, Native American and European beliefs. Both were invented by African slaves in the New World, although it is by no means only Black people who believe in and practice them.

Voodoo (which is influenced by, but distinct from, the Haitian religion of Vodoun) is how African beliefs survived (and mixed with other beliefs) in Catholic society in the South. African spirits became "saints" and are still worshiped and called upon for aid.

Hoodoo is the survival and mixture of beliefs in a Protestant society in the South. Protestants did not allow the worship of saints, so African slaves lost their spirits and had to utilize the magical properties of everyday items and the power of the human will.

Player Characters- PCs are ageless Southerners, who have seen and participated in up to two centuries of Southern history. In addition to agelessness, all PCs have powerful supernatural abilities. A PC's character class defines the source of the PC's abilities:

Crossroaders gained power as part of a deal with the Devil.

Hags were gifted/cursed with power but must continually consume the vigor of youth.

Hoodoo Doctors are powerful practitioners of Hoodoo.

Loups Garoux were gifted/cursed with the ability to turn into an animal, but hunger for human flesh.

Medicine Workers are powerful Native American supernatural specialists.

Voodoos are powerful practitioners of Voodoo.

It is assumed that each PC has done horrible things in his or her past (including, for many, aligning themselves with or indebting themselves to the Devil) but each is also assumed to be searching for redemption. In fact, it is this search for redemption, more than anything else, that has kept most of them going over the decades and centuries.

Flashbacks- Most of game play takes place in the present, yet it is possible to play during "flashbacks" of the characters' shared past. Players may, then, find themselves adventuring during the era of slavery, during the Civil War, during the era of jim crow and lynching, during the battle to desegregate the South, or even during the disastrous days of Hurricane Katrina.

Dangers- Some of the hazards PCs face are: evil ageless, diabolists (humans who gain power by serving the Devil), those who want to reveal the PC's supernatural natures to the world, ghosts, racist hate groups and a variety of inhuman monsters that inhabit the deep swamps and forests of the South.

Much of the action in Hoodoo Blues is not physical violence or running away from monsters, but a more subtle (though no less harrowing) form of magical duel. Each opponent attempts to destroy the other with a variety of hands (curses) while simultaneously trying to find and remove the hands placed on them before they, themselves, are destroyed.

Character Creation- Players choose a character class, which sets skill costs to buy supernatural and mundane skills. Players then decide how old the PC is (measured by decades that have passed since the PC reached adulthood) and describe, briefly, what the PC was doing for each of those decades. Decades can help make the PC more powerful (giving skills, willpower, wealth, allies) but also make the PC more world-weary. The player must then choose motivations: unrequited passions or unfinished business that are capable of piercing the veil of world-weariness. Next, players buy equipment for PCs, then use advantages and disadvantages to round out the character. Experience points, earned during game play, can be used to increase attributes and skills.

Game Mechanics- All mechanics are based on a simple system: The sum of attribute + skill or other factor + 1d20 must be equal to or higher than the difficulty of the proposed action. Conjuring (magic) is done using the skill system. Just as repairing a car might require skill, parts and time, conjure might require skill, components and time to perform a ritual. Both mundane and magical skills have a GM-assigned difficulty depending on the arduousness of what the PC is trying to achieve. Opposed rolls are made when two actions are in conflict with each other: each party tries to get more above their difficulty than the other party. Fighting is made up of opposed actions and reactions with different difficulties and effects. In combat, for each round each character gets one action to make against an enemy and one reaction if someone else does something to them.

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Introduction

Listen child. Imagine one day you wake up and you're in a totally different country. Nobody around you speaks your language and when you learn their language they tell you they own you and they gonna' own you 'till you die.

Maybe you used to have gods you would call on for help, but they tell you that you can't worship them gods no more, you can only worship Jesus. And maybe you used to have powerful plants you knew how to use, but most all the plants that you see growing around you are strangers to you.

And the people who say they own you, they a cruel folk. They beat you, separate you from your loved ones, even mutilate you, just because they feel like it. The more you'd try to stand up to them, the meaner they'd get. Try to rebel and they'd send in armies.

But maybe you remembered a few little things from the old country, little tricks to ward off evil or give someone bad luck. And maybe your fellow slaves remembered some too. And you'd trade, and you'd experiment. If something worked, you'd keep on doing it. It used to be you'd ask the spirits to help lend strength to these little tricks, but now you had forgotten all them spirits. But if being a slave ain't taught you nothing else, it's taught you that when things is tough the will of the people will rise up to meet the challenge. You hear what I'm saying? You learn to use the power of yourself instead of the power of any spirits.

And sometimes you'd get to learn a thing or two from the people who lived here before White folk overran the place. They'd teach you about the plants that growed here and what all their powers was. And sometimes we'd learn that the White folks themselves, leastwise the ones who weren't all educated and uppity, had their own little bits of magic. Maybe you even learned to read, despite it being illegal, and found White folks had whole books full of magical formulas.

But don't be misunderstanding me here. This wasn't power. The men with the whips, chains, guns and dogs had the power. You and your kin was like drowning folk grabbing for anything you could reach. And even at your most powerful you couldn't make things right. All you could do was make things more bearable. It was like a constant battle against an overwhelming force. Every day you was fighting this secret war against your masters. A hand here to make them want to beat you a little less. A hand there to make it so you could steal some milk without getting caught. Another hand to help you run a little faster when you decided to try runnin' away. And if things got real bad, you might try to make the master get sick and die, and pray the next master wouldn't be so bad.

So don't you go around sayin' ill about Hoodoo child. Yeah, maybe after slavery days Black folk started bringing it into their little squabbles, using it against each other. But during slavery days, during them desperate, horrible days, it was all that we had.

Some Race & Ethnicity Words

African-American- This term came into use in the 1960s and is likely to reign for some time as the least-likely-to offend term. This term is designed to acknowledge both ethnic heritage and current status as American. It also treats everyone by the same naming standard (e.g. Chinese-American, Italian-American). The only problem with it is that some people dislike using such complicated terms, thinking of them as the speech of "I'm better than you because I'm educated" types. *Current Status: Most Acceptable.*

Black- This term has been used for quite a while, but became more popular as the term "negro" became less acceptable. Today it is the de facto standard in the South. Only a few (mostly the highly educated) take offense to it. For the majority, however, it is a term that carries no more insult than the term White. In this book we have elected to use "Black" because it is one of the least insulting and one of the most authentically Southern terms. *Current Status: Mostly Acceptable.*

Caucasian- This term was first used in the 19th century by craniologists (those who sought to classify humans by measuring their skulls) and it reflected the theory that the light-skinned peoples of Europe originally came from the Caucasus Mountains (on the borders of Russia, Turkey and Iran). Although it has fallen out of favor elsewhere, it is still commonly used in the US, where it is considered a neutral (although somewhat stiff) term for anyone of European descent. *Current Status: Most Acceptable.*

Colored- This term first became popular in colonial era America. Originally it referred to people whose ancestry was partially White and partially African or Native American. Today it is used to describe anyone considered "not White." Some people of African descent still use the term proudly, while others find it offensive. It is least offensive when used in the form "of color" (e.g. "women of color"). *Current Status: Mixed Acceptability.*

Cracker- There are many theories of the origin of this word. It has been seen, with varying meanings but almost always insulting ones, since Shakespeare. Unlike most terms referring to people of European descent, this one has enjoyed some success as a hurtful pejorative, mostly because it has classist and not just racist overtones. It refers not just to White people, but to poor and uneducated White people. *Current Status: Insulting.*

Honky- There are many tales about the origin of this word, but most scholars believe that it came from Bohunk and Hunky (pejoratives for people of Bohemian, Hungarian and Polish descent), terms which were picked up by Black laborers in Chicago and grew to be used to refer to all people of European descent. It was popularized by members of Black militant groups who wanted a pejorative equivalent to "nigger." However, without the weight of oppression and discrimination behind it, a pejorative for those of European descent was not as effective. Some of European descent find the term insulting but many more find it funny, quaint or even endearing. *Current Status: Mildly Insulting*

Indian- When Christopher Columbus first made his way to the Americas, he believed that he had discovered the East Indies and thus called the people he met "Indians." The term stuck and is used commonly throughout North America today to refer to natives of the Americas. In Europe, "Red Indians" is commonly used to distinguish Native Americans from the peoples of India. "Injun" is a Southernized pronunciation of Indian and is often considered more offensive than just "Indian." *Current Status: Somewhat Insulting.*

Negro- This word originally came to English from Spanish and Portuguese speaking slave traders and slaveholders. Negro is the word for the color black in Spanish and Portuguese. For most of its history it was not considered a pejorative. However, after the civil rights victories of the 1960s, the term began to remind people of the Jim Crow South and many began to find it offensive. It was a term chosen by Whites, and even though it was not meant as an insult, many felt that a word chosen by people of African descent themselves would be preferable. The term "negro" also suffers because any term that sounds anything like nigger (including the ethnological term "negroid") can be hurtful. Today, many find it offensive, although a few are old enough that they think of it as a non-pejorative (it being a term they have always used to describe themselves) or young enough that they don't have bad memories of its use. An alternate feminine form "negress" is considered especially offensive, as it is considered both racist and sexist. *Current Status: Insulting*

Nigger- When the first African slaves were brought to the US, this was one of the terms used to describe them. About a century later, people of African descent were asking Whites to not use this word, saying it was degrading and insulting. This feeling has not generally changed since then. This is not to say that it is always used as a pejorative. Mark Twain, for instance, used this word often, not out of an attempt to hurt or denigrate Blacks, but to give an accurate portrayal of how people spoke.

Of all the terms discussed here, no word has been used to insult and denigrate for as long or as consistently as "nigger" has, and so it carries with it the most amount of unpleasant baggage in the memories of those it has been used against. For some, using this word is as insulting as a slap in the face. As with other pejoratives, there have been some attempts by the people it is used against to "own" the word or change its meaning by referring to themselves proudly as "niggers," yet this usage has never become standard. Others have tried to turn "nigger" into an insult that does not apply to all Black people, e.g. "some Black people are niggers and some aren't."

Current Status: Most Insulting

White- Historically, this is a fairly recent term. In Europe, people thought of themselves as British, Irish, German, etc., not "White." It was only in the melting pot of America that the idea of White was used to create solidarity among a majority (those of European descent) who could then suppress and discriminate against the minority (everyone else). It is commonly used today and not considered insulting (although 'whitey' is a mild pejorative). *Current Status: Acceptable.*

I'm on the war path now, I'm mean and evil I vow,
Some woman stole my man. To get even I've a plan

Gonna sprinkle ding 'em dust all around her door
Gonna sprinkle ding 'em dust all around her door
Put a spider in her dumplin', make her crawl all over the floor

Goin' 'neath her window, gonna lay a black cat bone
Goin' 'neath her window, gonna lay a black cat bone
Burn a candle on her picture, she won't let my good man alone

Got myself some gris-gris, tote it up in a sack
Got myself some gris-gris, tote it up in a sack
Gonna keep on wearin' it till I get my good man back

I was born 'way down in Algiers, I wear conjure in my shoes
Born 'way down in Algiers, I wear conjure in my shoes
Gonna fix that woman, make her sing them hoodoo blues

-Hoodoo Blues by Bessie Brown

Authors' Note: Accuracy

As much as possible, everything in this volume has been based on the real beliefs of the historical inhabitants of the South. We have made every attempt to provide an accurate, unbiased view of Southern supernatural beliefs. This was done both out of respect for those people (it seems rude to 'fictionalize' other people's cultures) and out of the conviction that the real beliefs of real people are far more compelling than anything writers can come up with. The only major deviation from Southern beliefs was to exaggerate tales of longevity among magical practitioners. We did this to make it possible that ageless Southerners of several different traditions might coexist in the modern world.

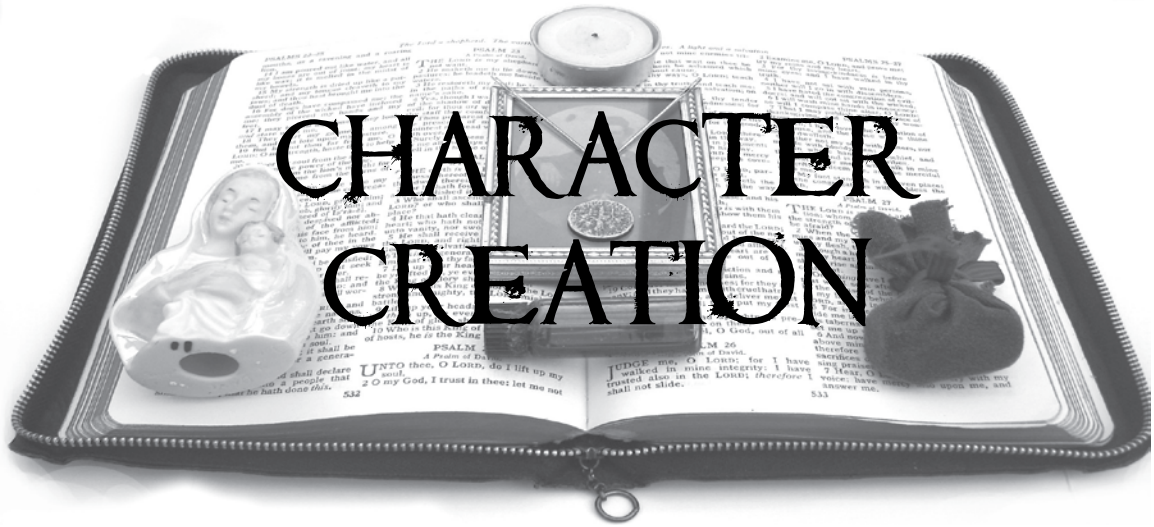
Authors' Note: Sensitivity

This game deals with subjects like race and discrimination which, if handled insensitively, might cause offence to some. We, the authors, would hate to have you, the reader, lose a friend over this game.

We are not experts in how not to offend. There is nobody in the world who knows what to do and say so as not to offend anyone. For instance, some players might be offended if you use the word "nigger" even in a historically appropriate context. Others might be offended if you avoid using the word when historically appropriate, feeling that you are sterilizing history or treating them as fragile.

The important thing is not that you don't offend, but that you let it be known that you are making an effort not to offend. One good way to do this is to tell your players (you can tell all your players this, you don't have to single out a few) that they should let you know if you use terms or explore themes that they don't like.

Another way to avoid offense (and to make for better storytelling) is to avoid stereotyped characters. If you find creating a character, even a little used NPC, to be easy then perhaps you are relying too much on stereotypes. There are too many stereotypes to list here, but suffice it to say that if a character can be described in a few words (e.g. "gangsta thug," "racist redneck," "militant Black," "good-ole-boy") it is probably a stereotype and likely to offend someone.



CHARACTER CREATION

Character Creation in Brief

Step 1: Character Concept- Your idea of the character: name, appearance, religion, etc.

Step 2: Musical Tastes- Choose one primary and two secondary favorite musical styles.

Step 3: Attributes- Split 80 points between 8 attributes (min 1, max 20). Choose optional sub-attributes (costs or gives 1 bonus point). Split 12 health attribute pts. between BLD, BDY and INCY (min. 1, max. 6).

Step 4: Character Class- Choose class. This sets access to skills and special abilities.

Step 5: Skills- Split 100 Skill Points between supernatural and mundane skills. Skill costs set by Character Class. Can buy 1 to 5 levels of any skill.

Step 6: Decades & Motivations- Determine decades since adulthood, max 20. PC suffers -1 or -2 to all rolls for each decade, half that when following a Motivation. Describe 5 Motivations for the PC.

Step 7: Money & Equipment- Starting money set by race and decades. Buy things with money. Can't buy illegal things without the Black Market skill.

Step 8: Advantages & Disads- PC starts with neutral balance. Advantages must be balanced out by disadvantages. Max. 30 BP of disads. 1 BP = 1 attribute pt. or 1/3 health attribute pt. or 3 skill pts..

Step 9: Character Advancement- Use XP to buy skills or attributes.

Advanced Character Creation

The order of character creation listed here is recommended for people not yet completely familiar with the character creation system. Advanced players may want to take it in a different order, e.g. start with advantages & disads, then choose character class, then skills and equipment, then attributes. Although not as simple, taking character creation out of order can be more flexible.

Step One: Character Concept

In Brief- Your idea of the character: name, appearance, religion, etc.

First of all, create a character concept. Character concept includes name, gender, appearance, history, personality and motivation. The GM may ask you the following questions to get a better sense of who your character is. Even if he or she doesn't ask these questions, it is a good idea that you know the answers to them.

Family- Does the PC have any surviving family? If so, where are they and what is the PC's relationship with them?

Race- What does the PC's ancestry appear to be (e.g. what can the PC 'pass as')? What is the PC's actual ancestry? This will have a large effect on the PC's history and, to a lesser degree, what resources a PC starts with and how the PC is treated today. The most common options are White, Black, Mulatto (mixed Black and White) and Native American.

Other Colors in the South

People from all over the world have come to the South, one at a time or in larger numbers, and have had their effects on Southern culture and history. Chinese, Gypsies, Jews, Syrians, Lebanese, Cubans, Mexicans, Irish Travellers and more have made a mark on the South. It would not be impossible to find an Ageless Southerner from one of these groups, with his or her own unique view of the supernatural due to his or her background. The focus on Blacks, Whites and Native Americans is not meant to discount the important role that these other groups had in history.

Yet when forced to condense Southern History, it is most easily told as the tale of three groups: Native Americans, European conquerors/settlers and African slaves and how these three groups affected and were affected by each other. That's why Hoodoo Blues will speak almost exclusively about these three groups.

Gender/Sex- What is the PC's gender and sexual preference? Is the PC still interested in sex and/or romance? What does the PC find attractive in a man/woman?

Religion- What does the PC believe is the higher power governing the universe? Does the PC call his or her beliefs Southern-Protestant, Catholic, Voodoo, Yoruba, Native American, or does the PC hold a personal set of beliefs that doesn't match any major religious doctrine?

Why Ageless?- When the PC chose to become ageless (if it was a choice), why did he or she do it? Was it vanity? Fear of death? An exercise in supernatural power? Needing 'just a little longer' to finish a project? Dislike of the discomforts of old age?

Appearance & Style- What does the PC look like and how does the PC tend to dress? What message, if any, does the PC try to send with his or her personal style? What age does the PC appear to be?

Opinions on History- It's unlikely that someone could live through Southern history and not have strong opinions about it, and it is just as unlikely that when you get a group of ageless Southerners together that their opinions won't cause some sort of conflict. The player should know the PC's opinions on the following questions:

-Why did the Native Americans of the South lose their wars against White encroachment?

-Why did White society accept slavery? Was it ignorance, evil or apathy?

-What was the Civil War really fought over?

-Why did the South lose the Civil War?

-Who should have won the Civil War?

-Did the North treat the South fairly in the aftermath of the Civil War?

-Why did it take so many years for segregation to end in the South?

-Has "Southern Pride" helped a beaten people regain their dignity, or has it helped keep racism alive?

Relationships With Other PCs

In most roleplaying games, it is assumed that PCs start play not knowing each other. Yet the age of the PCs and the small circles PCs travel in make it unlikely that the PCs will have never met. In fact, flashback play (p.140) often depends on PCs having met.

Players should feel free to work together to create a shared past. It certainly makes things more interesting if, for example, the PCs were once lovers, or once enemies or if one PC once owned the other. Yet if players don't have a chance to create a shared past, the best thing to do is to assume that the PCs have met, but that the intervening decades have made some of the details unclear. Since their names, clothing and appearance can change drastically over the years PCs may not even recognize each other. They may start play with only a vague suspicion that they've met before.

Even if they haven't met, it is almost certain that the PCs have heard of each other. Since the names PCs go by change, a PC may know stories about a fellow's actions under one name and know completely different stories about the PC under another name.

Keep in mind that someone's behavior in past decades or centuries is not the best way to judge them today. Just because PCs fought or were on different sides of a conflict when last they met doesn't mean that the PCs will automatically start fighting as soon as they meet in the present. If they are wise enough, both should recognize that intervening changes and years make those conflicts obsolete.

"So you're Big Al, huh. I've heard a lot about you over the years. I heard you single-handedly brought down a regiment of Nazis in the war. Put 'er there pal. Wait… your face looks awful familiar. Ain't you that god-damn overseer that used to whip the hell out of us on the plantation? I ought to kill you, you bastard!"

Walking the Line

Almost all the ageless have periods in their lives where they try to be good and periods where they let their darker desires and feelings rule them. In other words, periods of sin and of seeking redemption.

The reason is simple: people who always do the right thing don't fear death and don't seek out agelessness (see Living Saints, p.210). On the other hand, those who never have any interest in doing the right thing tend to die quite early. Sometimes it is because they treat their own bodies badly (they kill themselves with liquor or drugs). Sometimes it is because they go around making enemies until one kills them. Other times it is because, as much as they fear death and the afterlife, a lifetime lived without purpose becomes boring and tedious. Weariness comes quickly and, without principles, there are no strong motivations to help them overcome that weariness.

Much like the South, the moral histories of the ageless are in a grey area. They have done some terrible things and some great things and, most importantly, they are still trying to figure out whether, after their tale is all told, it will be the tale of a hero or a villain.

Sample Character Creation – Step One

For our sample character, we imagine a handsome young Black man named Sam Reed. We imagine him wearing a grey suit and a matching fedora, smoking a cigarette and with a saxophone case slung over one shoulder. In personality we imagine him to be a carefree partier, but with an edge of cynicism about human nature. He's a guy who will spend all night drinking and joking with you at the club, but won't turn his back on you.

Step Two: Musical Tastes

In Brief- Choose one primary and two secondary favorite musical styles.

Decide which music has spoken most strongly to the PC's soul through the many years of the PC's life. Choose one primary and two secondary musical styles. This will help describe the PC's outlook on the universe for the GM and other players. Some sample styles that are popular in the South, and what they probably mean about the PC's outlook on the universe, follow:

African Drums- Music and dance, the spirits, human sexuality, all are types of power. Power can bring one to the heights of ecstasy, but never forget that power is dangerous.

Blues- Life is hard and there's no easy road, you can't ignore that, all you can do is express the pain.

Classical Music- Some of the greatest things in life are subtle and sophisticated, the result of years of study and discipline.

Field Songs- Life is about getting through the day, and a good song can raise the soul above the trials of the physical body. Music isn't about listening, it's about singing and being.

Folk Ballads- No matter the country or the era, the stories are always the same: joy and tragedy, love found and love lost. No matter how many times the story is told it never gets boring.

Gospel- There's one thing in life that's always a cause for joy, and that's the fact that God loves us.

Honky Tonk- A hard working person only has a few hours to unwind, and one can't be expected to stop drinking, joking and flirting just to listen some music, so pound them piano keys hard.

Jazz- The word "jazz" comes from a Black slang word for sexual fluids. The best things in life are partying, dressing in your best clothes, dancing and having sex.

Modern Country- People should be proud to be themselves, not ashamed because they don't have whatever qualities are being pushed as the qualities to aspire to.

Nashville Country- That old-timey stuff is great, but anything can be made better with some sophistication, some polish and some dressing up for extra pizzazz.

Old Time Country- Them Hillbillies had it right. You don't need riches or power or education to enjoy life, just a porch, your friends and family gathered around you, and a few instruments.

Old-School Rap- Everyone's got something important to say, but having a clever rhyme or some samples nobody else has can help get you heard.

Outlaw Country- The person in the black hat may not be as beloved and may not come to a happy ending, but his or her life is a hell of a lot more interesting.

Punk- Everyone tries to tell you what you should want in life, and sometimes you just have to say 'fuck you, I don't want your stupid, boring, unjust lives.'

Rock & Roll- White music, Black music, where it comes from don't matter. The kids just want something they can dance to.

Zydeco- A good song, a good gumbo, a good life, each should have a lot of different ingredients and a good bit of spice.

For more on Southern music, see p.176.

Sample Character Creation – Step Two

We definitely imagine jazz as fitting in best with what we imagine as Sam Reed's personality. We imagine his heyday being dancing, drinking, playing music and flirting with girls in the smoky jazz clubs of the 30s and 40s We choose Honky Tonk and Blues as his secondary music styles.

Step Three: Attributes

In Brief: Split 80 points between 8 attributes (min 1, max 20). Choose optional sub-attributes (costs or gives 1 bonus point). Split 12 health attribute pts. between BLD, BDY and INCY (min. 1, max. 6).

Characters have 10 points per attribute (80 points, total) to distribute between the eight attributes listed below.

1 represents as low as the attribute can get without the person being actually disabled.

10 represents the average for a healthy young adult.

20 represents the highest a person can achieve without extraordinary training or supernatural abilities.

You must spend at least 1 point on each attribute and can spend a maximum of 20 attribute points on each attribute. Later character creation options can subsequently increase an attribute to more than 20 or reduce it to less than 1. For instance: if a character buys 20 Strength with attribute points and then takes an advantage which gives her +5 Strength, she will have 25 Strength. GMs must define the effects of negative attributes (for instance, -5 Strength may mean that the character cannot move or even breathe unaided).

Agility (AGY)- This represents limberness, coordination, balance and speed of physical reactions. Agility is used when a character needs to move silently, keep his or her balance, scale a wall or get through a small space.

Awareness (AWR)- This represents the ability to notice things. This is not the acuity of one's senses, but the ability to be aware of important details. Awareness is used whenever characters need to notice a clue, avoid an ambush or sense attempts at mental manipulation. Most conjure skills that involve sensing things use this attribute.

Charm (CHM)- This represents likeability, social presence, persuasiveness and ability to read people. Charm is used when a character needs to put on an act, convince an audience or seduce someone. Just as Intelligence doesn't represent cleverness, Charm doesn't prevent a character from saying something that gets the group in trouble or saying something that saves the day.

Endurance (END)- This represents stamina for intense physical exertion as well as the body's ability to fight disease and resist toxins. Endurance is used when a character needs to hold his or her breath, go on a long hike or survive a serious illness.

Intelligence (INL)- This represents the speed at which the mind reacts, ability with abstract thought, learning, creativity and memory. Intelligence is used when a character wants to perform a knowledge based skill, understand a complicated philosophical text or win at a strategy game. Intelligence is not cleverness or wisdom: any PC can come up with a clever plan or completely miss the obvious no matter what their Intelligence.

Speed (SPD)- This represents the ability to run and leap as well as the blunt damage a character can do with a kick.

Kick Damage

SPD	1-5	6-15	16-19	20-30	31-40	41-50	51+
blunt damage	½	1	1½	2	3	4	5

Strength (STH)- This represents upper body strength as well as the character's strength of grip and back muscles. A character would use strength to yank away someone's weapon, lift a heavy object or do damage with hand-to-hand weapons. Characters with high or low strength get plusses or minuses to damage with blunt weapons. Strength also determines the blunt damage of a punch.

Blunt Weapon Damage Bonus/Penalty

STH	1-5	6-10	11-15	16-25	26-30	31-40	40+
+ to damage	-1	0	+1	+2	+3	+4	+5

Punch Damage

STH	1-5	6-10	11-15	16-25	26-30	31-40	40+
blunt damage	0	½	1	2	3	4	5

Using Bonus Points

PCs start with 0 Bonus Points (BPs). In order to buy something that costs BP the PC must choose some other character creation option that gives BPs. Some of these options that cost or give BPs are particular to character classes and are found in the Bonus Characteristics section of the character class description. Others are available to all characters and are found in character creation step 9 on p.115.

Willpower (WIL)- This represents the ability to resist emotions, discomfort and psychological manipulation. Will would be used to keep one's temper, resist pain, stay conscious or battle against mind control. Most conjure skills that involve making things happen use this attribute. Willpower is modified by Weariness (p.72).

Sub-Attributes

This is an optional way to give even more depth to your character. You can choose to have the PC be very good or very bad at one specific aspect of an attribute. Say, for instance, a PC is not very strong (5 strength) but his profession causes him to use his hands a lot so the player wants the character to have strong hands. For one extra attribute point the PC will have +3 to any Strength roll using hands alone. For an opposed strength roll to keep a hold of something, for instance, the PC would have 8 strength. The PC might also want a bad back (-3 strength) which would give one attribute point but the PC would have only 2 strength for lifting and carrying objects. Available sub-attributes are listed below each attribute.

Sub-Attributes can not be used to raise an attribute to more than 20 or reduce it to less than 1. Sub-Attributes move with the attributes, so if the character in the preceding example works out and increases his Strength by 7 (to 12 STH) he would now have 15 STH with his hands and 9 STH with his back.

AGY:

Good/Poor Balance: ±3 to any save vs. loss of balance.

Good/Poor Precision: ±3 to any roll which involves manipulation of small objects.

Good/Poor Climbing: ±3 to any climbing roll.

Good/Poor Prowling: ±3 to any prowling roll.

AWR:

Good/Poor Introspection: ±3 to any AWR roll to notice anything going on in the character's own head.

Good/Poor People Sense: ±3 to any AWR roll to notice what people are doing, not doing or saying (this does not include sensing people prowling).

Good/Poor Back Watching: ±3 to any AWR roll to notice anything happening behind the character.

Good/Poor Detail Sense: ±3 to any AWR roll to notice small details on/in something the character is observing.

CHM:

Good/Poor Self-Confidence: ±3 to first impression rolls to present himself or herself as self-confident.

Friendly/Unfriendly: The character is ±3 to all first impression rolls to present himself or herself as a friendly or likeable person.

Good/Poor Seduction: ±3 to any seduction roll.

Good/Poor Actor: ±3 to any acting roll.

Good/Poor With Children: ±3 to any CHM roll involving children.

Good/Poor With Animals: ±3 to any CHM roll involving animals.

Good/Poor With Authorities: ±3 to any CHM roll involving people in positions of power.

Good/Poor With Plain Folk: ±3 to any CHM roll involving people who consider themselves simple or average.

Good/Poor With Outcasts: ±3 to any CHM roll involving people who consider themselves to be at the bottom of the social ladder.

END:

Good/Poor With Heat: ±3 to any save vs. heat exhaustion.

Good/Poor With Cold: ±3 to any save vs. hypothermia.

Good/Poor At Disease Contraction: ±3 to any save vs. disease contraction.

Good/Poor At Fighting Off Diseases: ±3 to any save vs. disease progression.

Good/Poor Lung Capacity: ±3 END when the character is holding his/her breath.

INL:

Quick/Slow Thinker: ±3 to any roll based on the speed of mental reaction (not including combat).

Good/Poor Memory: ±3 to any roll to remember or memorize something.

Good/Poor Skepticism: ±3 to any roll to figure out illusion, hallucination, forgery, etc.

SPD:

Good/Poor Jumping: ±3 to any jumping roll.

Good/Poor Kicking: The character does kick damage as if they had ±3 SPD.

Good/Poor Long-Distance Running: ±3 to SPD when the PC is running long distances.

Good/Poor Sprinting: ±3 to SPD when the PC is sprinting.

STH:

Good/Poor Back: ±3 to any STH rolls to lift heavy objects.

Good/Poor Hands: ±3 to any STH rolls using only the character's grip.

Good/Poor Bulk: ±3 to any STH roll using the whole weight of the character's body (e.g. a football tackle, knocking down a door, etc.)

Good/Poor Punching: The character does punch damage as if he or she had ±3 STH.

WIL:

Good/Poor With Addiction: ±3 to any WIL roll to resist psychological addiction or drug cravings.

Good/Poor With Drug Effects: ±3 to any WIL roll to save vs. drug effects.

Weak/Strong Stomach: ±3 to any save vs. Vomiting.

Good/Poor With Distracting Pain: ±3 to save vs. distracting pain (see p.122).

Good/Poor With Shocking Pain: ±3 to any save vs. shocking pain (see p.122).

Good/Poor Temper: ±3 to any save vs. anger.

Good/Poor Sense of Self: ±3 to any opposed WIL vs. WIL roll.

Health Attributes

Characters also have 12 points to divide up between three additional attributes: Body, Blood and Incapacity (minimum 1, maximum 6).

Body Points (BDY) represents the amount of blunt damage a character can take before he or she starts losing Blood Points (when all BDY is gone, blunt weapons do double their normal damage to BLD).

Blood Points (BLD) represents the amount of damage characters can take to their vital systems (heart, blood supply, etc.) before they are mortally wounded. When all BLD is gone, damage is done to INCY.

Incapacity (INCY) represents the character's ability to act even after taking fatal injuries. After a mortal injury, damage is done to INCY (END is also lost). When a character's INCY reaches 0, he or she becomes incapacitated: unable to fight or perform any other useful action. See the section on Using Health Attributes (p.123) for more information.

Sample Character Creation – Step Three

First we start with the regular attributes. Dividing the 80 points evenly between the 8 attributes gives us 10 points each, so we write 10 next to each attribute. We want him to be smarter than he is strong, so we take 4 points from Strength (STH), leaving 6, and give those 4 points to Intelligence (INL), giving him 14. After more giving and taking of points like this we are left with this: AGY 9, AWR 11, CHM 13, END 9, INL 14, SPD 6, STH 6, WIL 12. Overall he is a fairly average guy, a bit smarter, more charming, better at noticing things and with a touch greater willpower than an average healthy young person. Consulting the entries on SPD and STH we see he has a 1 blunt damage kick, a ½ blunt damage punch and has no bonus or penalty to blunt weapons. We note this on his character sheet.

Step Four: Character Class

In Brief- Choose class. This sets access to skills and special abilities.

Choose the character class your character will begin the game as. This will decide the origin of the PC's supernatural abilities and agelessness.

Character class may suggest, but does not control, a PC's personality, worldview and ambitions.

Some character classes have special advantages and disadvantages that are only available to members of that character class. Some of these special advantages and disadvantages are mandatory, others are optional (PCs can spend points or get points by choosing to take them).

Character Classes in Brief

Crossroader- One who has made a deal with the Devil, gaining agelessness and other powers.

Hag- Suck the vigor from sleeping people to stave off old age.

Hoodoo Doctor- Practitioner of Hoodoo, specializing in hands and jacks.

Loup Garou- Given the ability to turn into a powerful animal, but plagued by a hunger for human flesh.

Medicine Worker- Experts in healing people and controlling spirits. Their "medicine" comes from Native American rituals, spirit helpers, medicine bags and strength of will.

Voodoo- Specialist in religious worship of 'saints' and conjure aided by these entities.

Sample Character Creation – Step Four

We choose Crossroader as Sam Reed's character class, meaning that at some point he gained agelessness and supernatural powers as part of a deal with the Devil.

Looking at the Crossroader character class, we note down the Crossroader skill costs on the character sheet. Being a Crossroader also gives a free skill level in Crossroads Contact, so we note that on the sheet. Some character classes provide optional advantages and disadvantages, but this one doesn't. The only mandatory advantage is The Deal, where the PC's diabolical contract is configured. See p.15 for a sample deal creation for Sam.

Crossroader

In Brief- One who has made a deal with the Devil, gaining agelessness and other powers.

Other Names- Soul Seller, Fiddler, Faust, Jack.

Stereotypes- Selfish, shallow, arrogant, power or fame hungry, myopic, impulsive, non-religious.

Becoming- European and African-American folk stories teach many ways to summon the Devil. In the 1800s and before, summoning the Devil was something young people would dare themselves to do but would rarely have the nerve to follow through with (much like kids today dare each other to say 'Bloody Mary' in the mirror three times). One way to summon the Devil is to put a shirt on backward and look in a well. Another way is to go out at night with closely trimmed fingernails, a black cat bone (see p.44) and a guitar or fiddle. If the Devil likes the music one plays, he will appear. The easiest way is to go to crossroads at midnight and wait (saying a Bible verse backwards can help).

A few take Devil summoning as more than just a means to entertain and frighten young people. Perhaps they are inspired by tales of folk heroes who have outwitted the Devil and think they can do the same. Perhaps they simply want power and worldly success so much that they don't care about the later consequences of their actions. Most Crossroaders set out on their own to make a deal with the Devil without ever having spoken to or learned from another Crossroader.

Summoning the Devil is frightening and most who attempt it don't follow through. Many are so unnerved by the Devil's terrifying appearance and presence that they run away. Only the bravest actually speak with the Devil, and many do so while avoiding looking at Old Scratch.

Those who make it this far now face the most perilous part: negotiating a deal with the Devil. Old Scratch is a wily and willful haggler, although his arrogance sometimes leads him to take risks he shouldn't.

The Devil can offer all manner of wonderful things: talent, wealth, beauty, luck, even supernatural abilities. In return, the Devil asks for the Crossroader's soul. Some Crossroaders agree and sell their soul outright. Others are able to talk the Devil into including a clause in the agreement that allows the Crossroader to earn his or her soul back by completing some difficult challenge. The Devil is gambling that the Crossroader will fail, the Crossroader that he or she will win.

A few manage to talk the Devil into granting gifts with no promise of a soul but with promise of doing the Devil's work: committing crimes, spreading godlessness or leading other souls to damnation. Even these Crossroaders may have it in their minds that they will cheat the Devil. For instance, those who promise to commit murder may plan on becoming vigilantes, murdering the world's wickedest people (including the Devil's own Hags and Loup Garou) and thus doing the Devil a disservice.

Personal Histories- Most Crossroaders were poor Blacks or Whites with high ambition. They wanted more out of life than they thought they could get by any honest means. Many were born with clenched fists (see p.109) and knew already that they would not or could not lead an honest life. Most were impulsive, impetuous young people, full to the brim with that delusion of the young that they could get away with anything.

After the deal usually came a period of careless enjoyment of their gifts. They reveled in their abilities and filled their days with sex, drinking and gambling. This freedom was, after all, what they had taken such a terrible risk for. If they were people who buckled down and dealt with their problems first in order to have fun later then they probably wouldn't have had to resort to a deal with the Devil.

The lifestyle Crossroaders adopted usually depended on the nature of their 'gifts.' Those with invisibility usually lived as thieves. Those with gambling luck became traveling professional gamblers. Those gifted with riches become rich layabouts. Those gifted with musical talent usually became traveling musicians.

Eventually, perhaps decades later, their carefree lives began to lose the excitement and the Crossroaders began to think seriously about the debt they had to pay or the peril their soul was in. At last they became serious about their predicament, although few completely shed their carefree and hedonistic ways.

Source of Agelessness- Agelessness is a common request from Crossroaders. They ask for agelessness hoping to have more time to complete their challenge or to enjoy their gifts before having to go to hell. The Devil would never grant true immortality (how would he get his promised souls?) but he is willing to grant agelessness. He is patient enough that, to him, having to wait two hundred years for a soul is no different than having to wait two years. Note: If the PC's agelessness is part of his or her deal, it does not cost Deal Points (see The Deal, below).

Those who weren't wise enough to demand agelessness as part of their bargain quickly discover that a single lifetime isn't long enough to do everything the Crossroader needs to get done, and so these Crossroaders often go off in search of the means to agelessness (often by commissioning an agelessness hand from a powerful Hoodoo).

Methods- A Crossroader depends on whatever their particular gifts are to help them out of scrapes. Occasionally a Crossroader will get in such a jam that they will call on the Devil again and try to make another deal. However, the Devil isn't likely to give good terms, especially if he already has a stake in the Crossroader's soul.

Those trying to complete some task to get their souls back find that it takes a lot of hard work and luck. Many have spent lifetimes trying over and over again to complete their task, failing each time because of a tiny mistake or bit of bad luck.

Others find that, to complete their tasks, they must become schemers as patient as the Devil: pulling the strings in dozens of century-long plots that will, under the right manipulations, come together to achieve amazing ends.

For those who have sold their soul unreservedly to the Devil and who have come to regret it, their only chance is to find something they can offer the Devil that he wants more than their soul. To find such a thing the Crossroader may be forced to travel the world and to move in the most obscure occult and conjuring circles.

Relations- Crossroaders, who have taken the shortest route possible to power, are usually the polar opposites of Hoodoos, many of whom spent years in self-deprivation to achieve their powers. Even though many come from the same communities, they have little in common.

Crossroaders are often lumped in with Hags and Loups Garoux as servants of the Devil. Crossroaders, especially those who think they are 'pulling one over' on the Devil, try to resist this association. In general, Crossroaders think Hags and Loups Garoux are stupid for not making their own terms with the Devil. Hags and Loups Garoux think Crossroaders are stupid for thinking they can outsmart the Devil.

Skills

Free Skills: Crossroads Contact (1)

Conjure Skill Costs: Diabolical: 10, Fortune: 12, Hands: 12, Native: 12, Protection: 12, Resolve: 14, Saints: 12

Mundane Skill Costs: Arts: 3, Booklearning: 4, Folk: 5, Labor: 4, Martial: 5, Modern: 6, Troublemaking: 4

I sold my soul, sold it to the Devil and my heart done turned to stone

I sold my soul, sold it to the Devil, he won't let me alone

Said I'm hateful and I'm evil, I carries a Gatling gun

I drink carbolic acid, be darned if I will run

But I sold it, I sold it

Sold it to the Devil and my heart done turned to stone.

-Sold It To The Devil by Black Spider Dumpling

Advantages & Disads

The Deal (Mandatory Disadvantage)- To represent the PC's own unique deal with the Devil, choose a Payment (see below) to gain Deal Points, then spend those deal points to buy Powers (see below).

Crossroader Payments

(choose only one):

Unreserved Soul Sale (20 DP)- The Devil owns the PC's soul entirely, with no reservations and no escape clause. The only hope the PC has is if the PC can find the leverage to make a new deal with the Devil. Yet because the Devil already has the PC's soul, there's not much the PC can offer that will make the Devil want to reconsider.

The Favor (15 DP)- The PC must do one task at some unnamed point in the future, whenever the Devil asks it of the PC, within 7 days of the Devil's request. If the PC refuses or fails, the PC lives and keeps his or her powers, but the Devil owns the PC's soul unreservedly. If the PC successfully completes the favor, the PC lives and keeps his or her powers and the PC's soul is free and clear. The Devil cannot ask the PC to do something the Devil knows the PC cannot do (e.g. fly to the moon, eat an automobile). The PC can put restrictions on the favor (e.g. "I won't kill people") but each restriction costs 5 DP.

Service for Powers (10 DP)- The PC has not made any promises about his or her soul. Power is contingent only upon regular "service" to the Devil. If the PC lapses at any point, his or her powers go away instantly and the PC must renegotiate a new deal with the Devil to get them back. The PC must either (choose one): commit one murder per month; deflower one virgin or lead one person to have an extramarital affair per week; steal or con people out of $1000 per week; burn down one house per week; kill one livestock animal (not owned by the PC) per day; maim or cripple one person per week.

continued next page

Crossroader Payments (*continued)*

Soul in Hock (15 DP)- The PC has made a deal with the Devil: the Devil gets the PC's soul unless, before the PC's death, the PC accomplishes some pre-determined task. If the PC can successfully complete the task, the PC's soul is free and clear and the PC retains his or her powers. Choose one of the following tasks:

-**The Impossible Task**: This is a task of near impossible difficulty or hardship for the PC. E.g. go 7 years without cleaning oneself, go 7 years without touching metal, become president of the United States, defeat the best dueler in every state of the union. The GM must agree that a given task is so difficult that even a powerful ageless Crossroader will have difficulty achieving it in his or her life. If the PC fails at the impossible task, he or she is free to try again. The Devil cannot purposefully try to make the task harder for the PC.

-**Two Souls**: The PC can gain back his or her soul if the PC can get two people to willingly, unreservedly pledge their souls to the Devil. It is not enough to simply lead a person to sin (the Devil can claim that person's soul would have been his anyway, or that the person repented at the last minute and was saved from hell), the person must give their soul to the Devil in a binding contract, and the victims must believe in what they are doing (a PC can't just get two die-hard atheists to sign away their souls, because those atheists wouldn't believe their agreement meant anything).

Contest (20 DP)- This is like Soul in Hock: Impossible Task, in that if the PC wins he or she gets to keep both soul and powers, and if the PC loses the Devil gains unreserved ownership of the PC's soul. Unlike the Impossible Task, though, the Devil is allowed to bring to bear any force under his command to try to prevent the PC from winning. Commonly, the contest is over the fate of a person (the Devil trying to damn the person, the PC trying to save him or her), a city, a family or even a nation (some believe the Civil War was caused by a contest with the Devil to see whether the union could be torn asunder). The contest must be something that has an approximately equal chance of going either way, that is subject to a number of factors (thus giving the Devil multiple avenues for manipulation) and which can take decades, even centuries, to resolve.

Crossroader Powers

Note: In addition to the powers listed below, a PC can also spend Deal Points to gain advantages (p.105), with each DP equal to 1 BP.

Escape Ability (5 DP)- The PC can escape instantly from any kind of cell, trap or bondage. Locks open, cuffs fall off, ropes loosen, etc.

Gambling Luck (5 DP)- The PC gets +20 on all gambling skill rolls. For each decade spent Sinning (see p.71), instead of deciding between halving money and gaining one enemy, the PC can decide between money staying the same or money doubling and gaining one enemy.

Conjure Skill (5 DP)- The Devil has placed knowledge of Hoodoo directly into the mind of the PC. The PC gets 5 skill levels chosen from among Diabolical, Hands, Fortune or Protection skill(s).

Riches (10 DP)- The PC starts with 64 times the PC's normal starting money (see p.70).

Invisibility (10 DP)- The PC can become invisible at will. People with the Sight can see the PC, and the PC can be seen in mirrors and video cameras. Anything on the PC (e.g. clothes, mud, a splash of paint) will become invisible, but the PC will leave a visible displacement in water, smoke, heavy rain, etc. While invisible, people are at -15 to actions/reactions vs. the PC.

Partial Invulnerability (5 DP)- Choose one type of injurious thing. E.g. bullets, bladed weapons, fire, disease, poisons, falls. The chosen thing can't damage the PC in any way. Can be purchased multiple times for multiple invulnerabilities.

Physical Supremacy (5 DP)- The PC's STH, SPD and END are always at least one point higher than the highest STH, SPD or END of anyone the PC can see or hear.

Unearthly Talent (5 DP)- The PC starts with 6 levels in one of the following skills: Music, Performance, Painting/Drawing or Writing. In addition, on a Legendary (40 difficulty) skill roll, the PC can play music, dance, create art or write a poem or story so powerful that people who see/hear/read it must make an opposed moderate (20 difficulty) WIL roll not to become transfixed. Those who are transfixed are unaware of anything going on around them until the dance or song ends, until the poem or story is finished, until 5 minutes of looking at a piece of art passes, or until something causes physical pain to the victim.

Unearthly Beauty (5 DP)- The PC is +10 to all seduction rolls (including passive ones). If the PC succeeds at a seduction roll, the victim must make an opposed moderate (20 difficulty) WIL save to avoid acting in some way on his or her lust.

Silver Tongue (5 DP)- The PC is immune to any forms of lie detection, whether supernatural, technological or based on human observation. The PC also gets +10 to all CHM based rolls to affect others via speech (except for Seduction rolls).

Lucy, a Black teen in a private school uniform, surveyed the floor of the warehouse, looking at the skinheads sprawled out on the concrete floor, most of them lying in bloody smears. It looked like they were still breathing.

"Are you too stupid to know when to leave?" demanded a gruff voice from behind her left shoulder. She looked back at the elderly Black man with the green sweater and the cane.

"How did you do that?" she asked, awed.

"Mind your own damn business. Do you have wax in your ears or did you not hear me tell you to scram?" He turned and started limping towards the door of the warehouse. She walked after him.

"I can't believe it. You saved me. They were going to…"

"I'm not blind, you idiot, I know what they were going to do."

"Why are you mad at me?" she begged, tagging along beside him as he hobbled out of the warehouse and into the balmy Atlanta night.

"Don't be so thin-skinned. Leave me in peace before I put you over my knee and give you a good whoopin'."

"But…" she stammered, "you saved me. I have to thank you. I just don't understand why you're being so mean to me." Tears started to fill her eyes.

He stopped suddenly and turned to face her. Startled, she took a step backwards. "Since you can't seem to mind your own business, I'll tell you. I have a contest going with an old gentleman who has something of mine that is very important to me. When I am able to go seven years without saying a single nice thing to anyone, I can get that piece of property back."

She stared at him. "Really?"

"Don't ask stupid questions. Now get!" he turned and started hobbling away from her.

After a moment she sprinted after him. She grabbed his wrist, stopping him, then stood up on her tip-toes and gave him a kiss on the cheek. "Thank you," she whispered to him.

"You're welcome," he mumbled back. Then he stopped, grimacing. From some unidentifiable source, the faint sound of laughter could be heard. He closed his eyes, slapped the palm of his hand to his forehead and said "Oh God, not again."

Robert Johnson, Blues Man

Suggested Skills- Diabolical: Crossroads Contact, Resolve: Oath Administration, Arts: Fashion and Beauty, Arts: Music, Booklearning: Law, Martial: Fencing, Martial: Pistol. Troublemaking: Gambling, Troublemaking: Seduction.

Suggested Equipment- Lifestyle: Wardrobe: Clothing Collection, Vehicles: Car (Sports), Weapons: Firearms: Pistol (Automatic), Weapons: Traditional: Sword (Fencing).

Suggested Reading- Southern Cosmology: Souls (p.195), The Devil (p.197), Human Supernatural Dangers: Diabolists (p.248).

Sample Character Creation – The Deal

We decide our sample character, Sam Reed, is going to be a Crossroader, so we need to give him a Deal. First, we choose what he gave to the Devil. We decide that Sam has sold his soul all-out to the Devil, giving him 20 Deal Points. As a fan of jazz clubs, we think Sam would want to be a great musician, so we choose Unearthly Talent for 5 DP and we specify Music as his talent. This gives him 6 free levels in Music, which we mark on his character sheet. We also choose Escape Ability, which seems to go well with Sam's carefree attitude, costing another 5 DP. That leaves 10 Deal Points left. We choose Partial Invulnerability for 5 DP, and choose to make him invulnerable to Bullets. Finally, with our last 5 DP, we choose Conjure Ability, which lets us have 5 levels of skills from the Diabolical, Hands, Fortune and Protection categories. We decide to give him 2 levels of Goopher Dust (a Hands skill), 2 levels of Gambling Mojo (another Hands skill) and 1 level of Miscreant Protection (a Protection skill).

Hag

In Brief- Suck the vigor from sleeping people to stave off old age.

Other Names- Witches, Boo Hags (Sea Islands)

Stereotype- Ugly, mean-spirited, cruel, uncaring, wise.

Becoming- Since time immemorial there have been Hags. They've stalked the jungles of Africa, the medieval hamlets of Europe and the forests and bayous of pre-conquest America. The majority of Hags are female, although there are a significant number of male Hags. Some, especially Native Americans, claim that some people are born to be Hags. Christians, however, believe that to become a Hag one must give oneself over as a servant of the Devil. Typically there is some ritual involved, e.g. going up to a hilltop at midnight and pledging one's body, life and soul to the Devil. Others pledge themselves to the Devil by their evil thoughts and acts against others. The Devil grants a Hag with a gift that (in true diabolical fashion) is also a curse. To non-Christians, it is not the Devil but the evil in the human heart that gives Hags their powers.

Many who became Hags did so after their communities made them outcasts. They might have been cast out because they were deformed, engaged in adultery, were of mixed blood, had husbands who died under suspicious circumstances, or any number of reasons. Bitterness and desperation to find a way to survive drove many to give themselves over to the Devil. In some cases, the false belief that someone was a Hag became a self-fulfilling prophecy when it drove someone out of a community and into the hands of the Devil.

It is only in the fullness of time that the true nature of a Hag's curse becomes clear. The primary "gift" that Hags have is the ability crawl atop sleeping people and "ride" them. People can be literally ridden, transformed by magic into something that looks human but can carry a Hag on all fours as fast as a steed. They can also be ridden in their beds, thus transferring their health and strength to the Hag. This health and strength temporarily undoes some of the effects of old age.

Thus, as decades pass, a Hag appears to grow older but, so long as they continue to ride people, they retain the strength and vitality of youth. Riding becomes an addiction, one that, if allowed to lag, will mean infirmity or death to the Hag. This is where the Devil's curse blooms: with age often comes wisdom, and with wisdom the Hag realizes that the wages of a lifetime serving the Devil will be paid in full in the afterlife. Fearing the fires of hell, Hags are forced to keep their eternal lives going, which means stealing human vitality and thus causing more and more suffering in this world for the Devil.

Some Hags just keep on sinning, fearful of the afterlife but confident they can escape it a little longer by preying on more mortals. Others sincerely want to repent and do right, but their need to steal human vitality constantly stymies them.

Personal Histories- Although many Hags can take the form of a younger person, this is only temporary. Most of the time, a Hag must live in a body that appears very old. This limits what Hags can do with their lives. While other ageless PCs were fighting in wars, attending royal balls in Europe, leading mountain climbing expeditions, etc. most Hags were living in tumbledown shacks on the edge of town, hated and feared by most of their neighbors, only occasionally, if ever, putting on a younger face and living it up as a "just passing through" stranger at the local juke joint. It is only in recent decades that it has become normal to see the elderly touring the world in air-conditioned busses or attending large social events.

Methods- Most Hags leave their bodies at night and travel the world as spirits. As spirits they can ride humans and cause all manner of mischief. Yet their skins remain behind, thus making them vulnerable. To mitigate this vulnerability, Hags stay anonymous whenever possible. They rarely hire themselves out, instead preferring to use their powers to settle personal grudges. They tend to live out in the middle of nowhere so that even those who come to suspect them have trouble finding them. They also purchase or learn to make Hoodoo hands to protect their dwellings and their empty skins while they're out (e.g. Miscreant Protection). In recent times, some Hags have traded the anonymity of living out in the middle of nowhere for the anonymity of living in a teeming city.

At night, Hags literally shed the lifestyle of an aged loner. They travel swiftly as spirits and even more swiftly on the back of a ridden human. They travel from house to house, peeking in on the sleeping bodies of those who gave them dirty looks or slighted them in waking life and sucking out their energy. They can also suck the energy out of horses. They also use their ghostly forms to commit a lot of burglaries (this is often their only source of income). Male Hags have been known to use their abilities to sneak into the beds of married women.

Many Hags travel to meetings of Hags, where Hags do what they can't do in the guise of the elderly: sing, play instruments, have wild dances, race the humans they rode to the meeting, even have sexual congress. In some Hag gatherings the Hags worship the Devil. The greatest of these meetings takes place in a place called "Witches' Dance" near Tupelo, Mississippi. One can tell where Hags dance because the grass turns brown and dies while it is green and fresh nearby.

Native Hags

Even before Whites showed up, Native Americans were preyed-upon by Native Hags. Native Hags could leave their bodies as balls of fire. Rather than having sold their her souls to the Devil, Native Hags were usually born destined to become Hags. The Hag's body is infested with many tiny creatures of the lower world (see p.196) which appear as small reptiles, amphibians and fish. These creatures do not hurt the Hag and provide the Hag with his or her special abilities.

Relations- Traditionally, Hags count Loups Garoux and Crossroaders as their allies, since all are considered to have received powers from the Devil. Hoodoo Doctors and Voodoos, on the other hand, were typically hired to help fight off Hags and there is a rivalry. Hags know that they are very vulnerable in spirit form, especially to Hoodoo Doctors, and they often have a 'kill them before they kill me' attitude to Hoodoo Doctors.

Skills

Free Skills: Ride Humans (2)

Conjure Skill Costs: Diabolical: 6, Fortune: 11, Hands: 8, Native: 9, Protection: 10, Resolve: 11, Saints: 10.

Mundane Skill Costs: Arts: 4, Booklearning: 4, Folk: 4, Labor: 3, Martial: 6, Modern: 7, Troublemaking: 7

Special Skills: The PC can buy the special skill Young Face for 10 skill points per level.

Young Face (WIL)- Prerequisite: Leave Skin (1). The PC can leave his or her skin and temporarily travel the world as a younger version of himself or herself. The PC appears as he or she did in his or her late teens or early 20s. The PCs physical and mental stats remain the same. If the skin is destroyed, the PC is killed. The PC must return to his or her skin by sunrise.

Moderate (20): Leave one's skin as a young person.

Advantages & Disads

Ravages of Time (Mandatory Disadvantage)- For each decade since the PC became a Hag (see Decades and Motivations, p.70), the PC starts with the following minuses to base attributes: -2 STH, -2 END, -2 AGY, -½ BLD and -½ BDY, as well as -4 to seduction rolls from the cosmetic effects of age. If any of these attributes are zero or in the negative it means that in his or her natural state the Hag is unable to carry his or her own weight (0 STH), exert himself or herself (0 END), physically manipulate objects (0 AGY), or be alive (0 BLD). However, the PC starts play with a current STH, END and AGY at 10 and BLD at 6 because of energy gained through the use of the Ride Humans skill before play started. The PC must continue to Ride Humans in-game to keep up this pool of artificially inflated attributes or will become physically incapacitated or even dead.

Counting (Mandatory Disadvantage)- The Hag is vulnerable to the Protection Ritual: Scattering Small Objects. If someone with knowledge of that ritual scatters objects where the PC notices them the PC must make a WIL +1d20 vs. 30 roll not to spend around an hour counting them. The PC can stop counting if a friend cleans up the scattered objects or if the PC finds his or her life in imminent danger. A hag gets +10 to save vs. counting if he or she carries both silver and gold (this means traveling in physical form).

Can't-Cross-A-Broom (Mandatory Disadvantage)- A Hag can't willingly step over a broom that is lying on the ground (a Hag can be pushed over by someone else) or move that broom out of the way.

Nightmare Steed (Optional Advantage, Costs 4 BP)- At some point the PC captured and trained a Nightmare (p.258). The Nightmare is the Hag's loyal steed and the PC can ride it any time the Hag is traveling as an intangible spirit.

Familiar (Optional Advantage, Costs 3 BP)- When the PC became a Hag, the Devil killed the wickedest mortal in the PC's community and put that person's soul in a small animal to act as a servant of the Hag. Choose from a frog, rat, cat or beetle. The familiar has the intelligence of a small child, can understand human speech but not communicate. When the Devil gave the Hag the familiar the Devil bit the Hag on the shoulder, creating a "witch mark," a wound that will never fully close and from which the familiar can suck blood. This blood is the only food the familiar can eat, and the blood keeps the familiar ageless. It is this dependence on the Hag that keeps the familiar loyal to the PC despite the familiar's cruel and spiteful personality.

Witchball (Optional Advantage, Costs 5 BP)- The PC was, at one point, given a special gift from the Devil for meritorious service: a witchball, a very powerful hand. The witchball looks like a small black ball of tar, about as big as a ping-ping-ball. When a witchball is thrown by a Hag it turns invisible and intangible and flies through the air until it lodges itself in a victim. (Treat as a projectile weapon with FR 10 ft. and no MR). The victim feels a slight pain when the Witchball enters him or her and then the PC loses 4 END, 4 STH and 1 BLD every day until dead. The damage can be treated with Light Roots. It can be removed from the victim via Cleansing or Christian Exorcism. The Witchball will leave the body of its victim and return to its owner upon the Hag's spoken command. The Witchball can be used again and again, and can only be destroyed by fire.

Native Hag (Optional Advantage, Costs 4 BP)- The PC is a Native American Hag. When the PC does a Leave Skin roll the PC has the option, on a Moderate or better roll, of leaving his or her skin as a ball of fire (capable of doing 4 burn damage per round to anyone by touching them). The PC is more or less intangible, but can be harmed or killed by anything that would douse a fire.

Suggested Skills- Diabolical: Leave Skin, Diabolical: Ride Humans, Protection: Miscreant Protection, Resolve: Bloody Bones, Folk: Animal Training, Folk: Horse Riding, Troublemaking: Black Market, Troublemaking: Wrestling

Suggested Equipment- Animals: Dog (Guard), Conjure Components: Bridle, Conjure Components: Pelts.

Suggested Reading- Southern Cultures: Mountain Folk (p.189), The Devil (p.197), Spirits: H'aints (p.264).

Reverend Jim awoke with a start to find a beautiful young Black woman, in a flattering although somewhat out-of-fashion green dress, sitting at the foot of his bed. Her hair was short, in tight ringlets, and she had a look on her face like someone who had just asked a question and was awaiting an answer.

A smile crept across Reverend Jim's face as he came to believe he was at the beginning of a very pleasant dream. As he sat up in bed, though, he recognized something in her eyes, and realized with a start that this was the much younger version of someone he knew quite well.

"Lucille?" he asked in a shocked voice. Then his shock turned to anger. "I knew it. I god damned knew this was going to happen. You've come to ride me, haven't you, you old demon? I never, never should have believed you when you said you were trying to find salvation. You're still suckling at the Devil's teat, ain't ya? How long you've been riding me, huh? Is that why I've been so tired lately?"

She shook her head sadly, "They say there ain't no fool like an old fool, and you're living proof of that, ain'tcha?"

He frowned at her.

"I'm not here to ride you," she said, exasperated, "and if you're tired all the time it's because you spend all day and all night meddling in other people's business."

"Then what you here for?" he asked, a bit of his previous smile involuntarily returning as a thought occurred to him.

She laughed, her mouth opening wide enough to show perfect white teeth. "Not for what you're thinking, sure enough. I've got a dozen men, and a few women truth-be-told, hoping I'll come visit them tonight, any of which would put you to shame in bed."

"So you come to insult me?"

"No, I insulted you because you insulted me. After all these years you still think I'd show up in your room in the middle of the night to ride you?"

"You got to ride somebody, you told me that yourself. Said you'd shrivel up to a stick and die if you didn't."

continued next page

"I ride people who spend their days causing trouble and the world is a better place if they wake up too tired to get out of bed, and most of the time I don't include you in that list, Jim. Now shut your mouth and listen to what I've got to tell you. When I'm out at night I usually travel as an invisible spirit, and when I go in a house sometimes there are people awake in that house, and sometimes I hear them talking. You see where I'm going with this? I heard some men over on Decatur talking about how they got hired to come over to your house and kill you." She handed him a piece of paper. "That's their address. They're still jawing about it, trying to work up a plan, but they don't have half-a-brain between them, so it's not going too quick. I doubt they'll get it figured out tonight."

He straightened his shoulders. "Well Lucille" he started in a conciliatory tone.

She put her index finger to his lips. "Don't thank me now, old man. Next time I show up at the foot of your bed you best remember that we've all sinned, you included, and maybe you'll judge me by what I've done lately."

Her physical form faded away, and the Reverend could barely make out what looked like a faint wisp of smoke heading out the open bedroom window. Revered Jim looked out the window. In his side-yard was a muscular White man, in white tanktop and boxer shorts, standing on all fours staring dumbly into space. There was a bridle in his mouth and leather reigns hanging on the back of his neck. The man's head was shaved and his arms, neck and torso were covered with thick black tattoos, including a swastika. As Reverend Jim watched the man's back bowed slightly under an invisible weight. Invisible hands picked up the reigns, pulling the man's head back, and then the man leapt up and over the fence and was gone.

Hoodoo Doctor

In Brief- Practitioner of Hoodoo, specializing in hands and jacks.

Other Names- Conjure Man, Hoodoo Lady, Hoodoo, Trick Doctor, Conjurer, Cunjurer, Backwards Walking Woman, Double Head, Goopher Doctor, High Man or High Woman (Virginia & Maryland), Cunning Doctor (Virginia & Maryland), Noodoo (Missouri), Wangateur (male, French), Wangateus (female, French), Traiteur (French Louisiana), Pellar (Appalachian), Witchdoctor (Appalachian), White Witch (Appalachian).

Stereotype- Willful, devious, greedy, egotistical, preachy, braggarts.

Becoming- Before 1865, most who would become ageless Hoodoo Doctors were slaves, stuck on Southern plantations. They compiled and practiced all the little "tricks" known by the elders on their plantations, hoping to become the one person everyone on the plantation came to for supernatural help. Every significantly large plantation has at least one such conjurer (and a few aspiring hopefuls). Yet without the ability to travel and meet with other Hoodoo practitioners in other areas, there was a limit to how much the PC could learn.

A Hoodoo may have bought his freedom, may have run away (fleeing to the North, or to a Southern maroon or Native American community) or the freedom may have been granted by the Emancipation Proclamation. Either way, it now left the PC free to seek out great Hoodoo teachers, and to refine his or her craft.

Most Hoodoos learned to read in order to study books of spells, books of dream interpretation and even the Bible (which many considered the greatest Hoodoo spell book).

The study of the Bible led many aspiring Hoodoos to take on a double career: as both a Christian preacher and a dispenser of tricks and hands. Hoodoo Doctors never saw any hypocrisy in this: church and prayer was there to save people's souls, hoodoo was there to help people deal with day-to-day problems like debts, enemies and legal problems. Like a gun, conjure could be used to murder an innocent, but it could also be used to defend an innocent.

Hoodoo Doctors quickly learned that being a powerful Hoodoo meant not just having a wide knowledge of different tricks, but the force of will to make those tricks work. Those who would go on to become powerful Hoodoo Doctors spent time alone developing their willpower. Willpower is most easily strengthened by a period of solitary asceticism. They might eat barely enough to survive, bathe in cold streams, sleep as little as possible or sleep on cold hard ground. After emancipation, some Hoodoos created "Hoodoo Schools" in major Southern cities. For a fee they would train young Hoodoos, not just telling them how to do tricks, but assigning them to arduous or frightening tasks to build their willpower. For instance, in one famous school in New Orleans, students had to make their way through various terrible rooms, filled with blood, gore and frightening animals.

With strong enough willpower, some Hoodoos found they were able to do things without the need for rituals and spell components: they could fix a person just by staring at them.

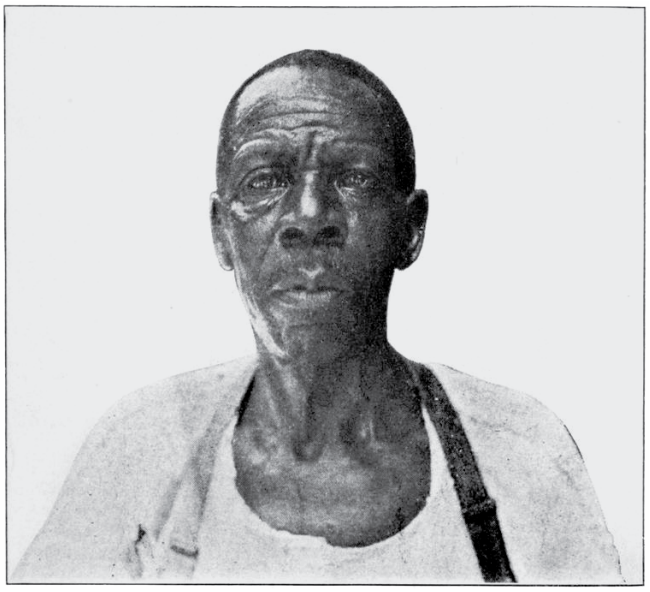
Personal Histories- As a plantation slave, being a Hoodoo meant being a respected person in the community, and getting a slightly larger share of the meager resources allotted to slaves. As a free person, being a Hoodoo gave one economic independence (as compared to free Blacks who got caught in the sharecropping system and were in constant debt).

Hoodoos typically had an income level that would have been comparable to that of a middle class White person of the time. Some Hoodoos (to the dismay of Whites) could make as much as a White medical doctor. This meant they could afford nice clothes, a house, perhaps even a car. They were minor celebrities among Southern Blacks: people would travel from all over the South to seek their aid. They could go nearly anyplace in the South (and heavily Black areas of New York and Chicago) and have people recognize them by name as a famous Hoodoo Doctor. Yet they remained unknown to the White world.

Minor fame and middle class income was the most any person of color living in the South could hope to achieve. Those who wanted more had to leave the South and even give up their profession as Hoodoo Doctor.

In the early 20th century, Hoodoo became urbanized and commercialized. Practitioners would advertise in papers (especially Black papers), making outrageous claims (or as outrageous as local laws would allow) and granting themselves titles like "doctor," "professor," "reverend," or (quite commonly) all three. In this era, business went to those who made the biggest claims and who practiced whatever philosophy was most popular at the time (e.g. spiritualism, oriental mysticism, theosophy, palmistry, etc.). This rule by the best advertisers often favored charlatans over those with true power, and many ageless Hoodoos saw their incomes and influence going down in this era.

The popularity of all Hoodoo practitioners, real or charlatan, slowly declined throughout the 20th century, as more and more Southern Blacks decided they no longer believed in "backwards superstitions" from slave times. Thus, ageless Hoodoos have been forced to seek other careers, or deal with a subsistence income.



Hoodoo Doctor, 1926

Non-Black Hoodoo Doctors

The vast majority of those who gained prominence (and agelessness) via study of Hoodoo were either wholly Black or were Mulatto. However, there have been a few Whites and Native Americans who have become powerful Hoodoo Doctors. The Native Americans were mostly from communities where Blacks (often runaway slaves) lived together with Native Americans. Of the Whites, these are almost always people who grew up in close proximity to Blacks and saw Hoodoo working first hand. Some were the children of poor farmers or laborers who ignored segregation and ended up spending their time with Black children. Others grew up as children of plantation owners, raised mostly by Black "mammies" who told them conjure stories. When they got older they would sneak down to the slave quarters to study Hoodoo. A few, as adults, even bought slaves that they knew could teach them Hoodoo.

"James."

"Yes, massa?"

"I want you to tell me what you know about conjure."

"Oh, I don't believe in that stuff, sir. I be a good Christian."

"You've just treated me as a fool, James, as if I don't know what goes on at my own plantation. Do so again at your own risk. Now, I'm ordering you to tell me about conjure."

Source of Agelessness- A good Hoodoo can live to be 100 or 120 just by being too willful to let old age drag him or her down. However, truly ageless Hoodoos are usually ageless because of a special conjure bag created specifically for that purpose and worn around their necks. The recipe for such bags is not common, yet neither is it a great secret. The ingredients, though rare, do not take more than a few years to collect. What is uncommon is the power to create the bag and the desire to buck God's will by resisting the natural process of aging.

If the PC loses his or her conjure bag, the lost years do not immediately come back. Rather, the slow process of aging starts in again and the PC ages at a normal rate until the PC can put together anther bag (takes, on average, five years).

Methods- People will come to a known Hoodoo Doctor asking for help with some sort of problem they are having. Sometimes the solution is simple enough that the doctor can prescribe a simple ritual for the client to do at home and send the client on his or her way. More involved problems, however, require the doctor to create a jack or hand for the client.

Once Doctors know the desired outcome, they can determine what kind of jack or hand would best solve the problem. Next comes gathering the appropriate ingredients. A good Hoodoo Doctor will always keep the most

common ingredients, like sulfur, graveyard dust, salt and whiskey on hand, but anything beyond a basic jack will likely require some special ingredient be sought out. Then comes the ritual creation of the jack (usually something that can be accomplished at home in an hour or less). If the Hoodoo is aiding or protecting that client, then the result is usually a small mojo bag that the client is instructed to put in his or her shoes or wear around his or her neck. If solving the problem means hurting someone, then the hand (usually a powder, sometimes a bag) will need to be 'aimed' at the victim. The Hoodoo might also produce oil to be put on hands, washing powders, bath oils, etc.

Sometimes a job is too important to leave to the client and the Hoodoo Doctor goes to do the work himself or herself. This might mean burying a jack in someone's yard, tricking them into accepting a fixed object, breaking into their home and putting powder in their shoes or under their covers, or even just walking up to a victim and blowing powder in his or her face.

Relations- There is no clear dividing line between Hoodoos and Voodoos. The first relies more on willpower, the second on saints, but many of their methods are the same and they mostly think of each other as colleagues. The only exceptions are those Hoodoos who are strict believers in Protestant philosophy who consider the use of Saints to be idolatry and thus a sin.

Hoodoo Doctors typically think of themselves as protectors of their communities, with one of their duties being to battle Hags and Loups Garoux. Thus, Hoodoo Doctors have a hard time seeing a Hag or Loup Garou as anything other than 'the enemy.'

Hoodoo Doctors are very familiar with Crossroaders, since many Crossroaders and Hoodoo Doctors came from the same communities in the same eras. Hoodoo Doctors typically have little respect for Crossroaders, seeing them as having taken the 'easy road' to gaining supernatural power.

Skills

Conjure Skill Costs: Depends on specialty (see sidebar)

Mundane Skill Costs: Arts: 4, Booklearning: 4, Folk: 4, Labor: 3, Martial: 6, Modern: 6, Troublemaking: 5.

Suggested Skills- Fortune: Reading, Hands: Come To Me Hand, Hands: Go Away Hands, Hands: Goofer Dust, Protection: Light Roots, Resolve: Faith Healing, Resolve: Word of Control, Book Learning: Oratory, Book Learning: Religion, Troublemaking: Prowling.

Specialization

Choose one of the following specialties for the PC:

Two-Head Doctor: The PC most likely believes that he or she was gifted by God with the power to heal via Hoodoo. The PC specializes in herbal preparations, hands to counteract disease-causing supernatural forces, and Christian faith-healing.

Supernatural Skill Costs: Diabolical: 12, Fortune: 7, Hands: 8, Native: 7, Protection: 6, Resolve: 8, Saints: 10.

Free Skills: Light Roots (1), Faith Healing (1).

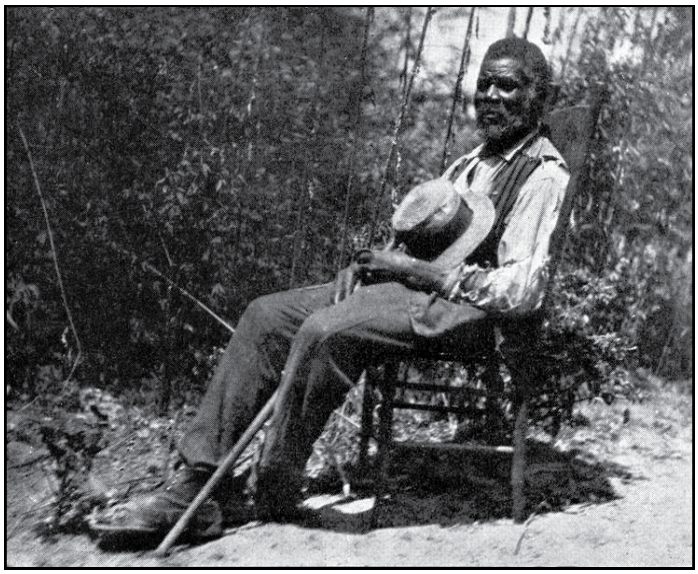
Conjurer: The PC specializes in the manipulation of people and events via hands. The PC is often called on to intervene in people's personal conflicts by crafting harmful hands. The PC most likely considers himself or herself to be doing good work, just as a gun-shop owner may consider arming people for self-protection to be a good deed.

Supernatural Skill Costs: Diabolical: 11, Fortune: 8, Hands: 6, Native: 8, Protection: 8, Resolve: 8, Saints: 10.

Fortune Teller: The PC has been born with a gift (some would say a God-given gift) for telling the future. The PC is consulted not just about the future but about how to change the future, about the present (e.g. the location of water, treasure, missing people, etc.) and the past (e.g. who committed a crime). The PC might also be called on to discover the location of a hand that is currently affecting a client so it can be destroyed.

Supernatural Skill Costs: Diabolical: 11, Fortune: 6, Hands: 8, Native: 8, Protection: 8, Resolve: 8, Saints: 10.

Free Skills: Choose one of the following: Omens (3), Jack Consultation (3) or Reading (3).



Mississippi Hoodoo Doctor, 1926

Hoodoo Feuds

Throughout the history of Hoodoo, the use of hands often escalates into a prolonged feud. In many cases, such feuds started with two women fighting over a man (when it was two men fighting over a women, the men were more likely to start with physical violence rather than hoodoo). One party would put a hand on the enemy, or hire someone to do so, and then the other party would find out about and remove the hand, then respond in turn. This might go back and forth for years. In more recent times some feuds have been fought with "drive by fixing" where fixed liquids are thrown out of speeding cars at the houses of enemies. Many innocent people have been caught in the crossfire of these feuds. If opponents found that their offensive and defensive capabilities (harmful tricks and protection hands) were equally matched, one party often got frustrated enough to physically attack the other, and thus many Hoodoo feuds have ended with a murder by knife, axe, razor or high-heeled shoe.

The Hoodoo Racket

As often as not, hoodoo is just a means to get people to give their money to the "doctor." The hoodoo doctor acts as mean as possible and everyone in the community gives him or her gifts and protection money to keep from being fixed. Some Hoodoos even encourage the false belief that they are in league with the Devil (or are the Devil) to make people scared or more likely to give. Some who engage in this racket have legitimate conjuring skill, others are just fakers.

Similarly, a mysterious hand is often just a trick to get someone to pay for hoodoo services. Often an innocent person will find some frightening looking hand on his or her doorstep, and the local hoodoo doctor will charge a pretty penny to remove its ill effects and turn it back on the sender, but in truth it was the local hoodoo doctor himself or herself who planted the hand and the "hand" had no special power to it whatsoever. There are countless variations on this con. Often innocent people are blamed for conjuring they didn't do and real maladies go untreated because sufferers were convinced that the problem was a hand.

Voodoo-Centrism

In recent decades, Voodoo has become very popular. It seems anyone who can throw together a book of voodoo spells can sell a million copies. Voodoo shops in New Orleans are major tourist attractions. In comparison, very little attention has been paid to Hoodoo. The major reason is that Voodoo is exotic. Its music and symbolism more clearly show the African influences. And Voodoo's American home, New Orleans, is exotic as well: it's a city that seems more European than American and has unique cultures and languages. Hoodoo is just some superstitions and rituals that plain-old American Black folk perform, and American Black folk are considered boring.

So, most of the popular discourse about Voodoo and Hoodoo is written from the point of view of real or wanna-be students of the Voodoo tradition. They tend to take a rather dim view of Hoodoo, saying that Hoodoo is just a pale imitation of Voodoo, that it is Voodoo robbed of the saints (and the African spirits those saints represented), nothing more than the dregs of African supernatural knowledge. Some scholarly books even say that Hoodoo is just another term for Voodoo, denying the existence of Hoodoo as its own unique entity.

To say that Hoodoo is just a pale imitation of Voodoo is like saying that Protestantism is just half of Catholicism. Hoodoo has its own separate history from Voodoo. And although it is less of a religion than Voodoo, as a magical tradition it is just as rich and unique. Ageless Voodoo practitioners have learned to respect and fear their Hoodoo counterparts, knowing that even while the Voodoo practitioners are more facile with calling on saints and spirits for help, Hoodoos are much more accomplished in the development of personal power as a means to affect reality.

Disdain For Modern Hoodoo

Most ageless Hoodoos have complete disdain for those modern young people who claim to be Hoodoos. Here's a list of common complaints:

-Modern Hoodoos rely on inaccurate books (or, just as bad, the internet), not on learning from an elder. (*"The lucky-policy-number books you could buy at the Dixie Drug Store in my day have more truth in 'em than this modern bull-crap.*")

-Modern Hoodoos tend to 'forget about' any of the unpleasant aspects of a ritual. (*"An 'herbal substitute' for the heart of a live bat? Heaven's sake!*").

-Modern Hoodoos buy their trick components from disreputable occult companies that don't provide what they claim to. (*"In my day if you tried to sell five-finger-grass as five-finger-root you'd be run out of town on a rail."*)

-Modern Hoodoos don't realize how important strength of will is to successful rootwork, or, worse, believe they have strong wills when they really don't. (*"You can't expect young people today to understand real willpower any more than you can expect White people to understand the blues."*)

-Modern Hoodoos dilute their beliefs with a variety of other belief systems, picking and choosing from each only the parts they find palatable. (*"Ya' can't hardly meet a young Hoodoo today who doesn't also claim to be a 'shamen' and a 'wicca' and some kinda Chinese whatsit."*)

Suggested Equipment- Conjure Components: Frizzled Chicken, Conjure Components: Glass Bottle, Conjure Components: Herbal Medicine Collection, Conjure Components: Hoyt's Cologne, Conjure Components: St. John The Conqueror Root, Conjure Components: Trick Components Collection, Conjure Components: Whiskey (Cheap).

Suggested Reading- Narrative History of Hoodoo (p.3), Southern History: Life of a Slave (p.148), Southern History: Hoodoo & Voodoo Timeline (p.170), Southern Cosmology: Conjure and Power (p.196).

Hoodoo Style

Throughout the centuries, Hoodoo Doctors have adopted various affectations to set themselves apart from their fellows. In African American lore, different is powerful. Those not born with a physical deformity or unique characteristic (e.g. eyes of different colors) must prove they are different by acting or dressing differently. Hoodoos also try to inspire confidence in their clients by dressing and behaving in a manner that shows they are sophisticated, proud, educated and world-wise. Common Hoodoo affectations have included:

-Long hair on men.

-Men's clothing worn by women or vice versa.

-African memorabilia or African style clothing.

-Priestly garments (even among those Hoodoos who have never been ordained by any church).

-Very colorful or multicolored clothing.

-Chains.

-Tinted glasses.

-Expensive, fashionable clothing.

-Snake skin worn around neck.

The casino floor was virtually indistinguishable from something in Vegas, but once Lettie was led out of the casino area, the bare light bulbs, metal walls and floor, omnipresent handrails and utilitarian grey paint betrayed the true nature of the place: the guts of a large ship.

The security guard on her right put a hand on her back to hurry her along. "You get your damn hands off me," she snapped ferociously. The hand jerked away as if burned. She stopped her forwards shuffle and turned to look up at the young White man in the black uniform. "Did I give you permission to lay your hands on me? Did I?"

It took him a second to find words. "Just move along ma'am. The sooner we get this over with the better."

The room they led her to was designed to be intimidating. It was claustrophobically small and lit by harsh lights. There was a metal table, small enough for someone to lean across it and get in your face. There were uncomfortable, metal folding chairs. The video camera, rather than being hidden behind a mirrored glass bulb, was sitting on a tripod in the corner staring at her.

First they took her picture from the front and then again from the side. They sat her down in one of the chairs and then sat down across from her. "We're going to have to look in your purse," said the young Black guard, plopping her large brown leather purse onto the table.

"I would advise against doing that," she said grimly as he undid the buckles. Nonetheless he opened the large leather flap and dumped the contents out on the table. She glowered at him as he pawed through her things. He came upon a small clear-glass bottle with a cork stopper. He unstopped it and sniffed it. "What's this?" he demanded.

"Lucky-money oil," she said, "my own recipe."

"Is this what you were putting on your hands? To mark the cards with?"

Before she could answer the White security guard interrupted. "Look, we don't want to press charges, and we won't if you just make a confession of how you did it and who you were working with."

She chuckled. "I ain't been working with no-one. As far as how I did it..."

The White guard had picked up a small red flannel bag tied with a strip of leather. He was trying to get the knot undone. "Young man," Lettie said, "You really don't want to open that."

He opened it and saw grey powder inside. He dug into it with his pinky and pulled out a tiny pile of it on the end of his finger. He gave it a tentative sniff. "What is this?"

"You ever hear of goopher dust?"

"Like heroin?"

"No, it's hoodoo."

The Black guard looked away from Lettie in disgust. The White guard looked uncomprehending.

"Hoodoo?" she prodded, "Rootwork? Conjure? You may have heard it called 'the stuff crazy old niggers believe in'? This ain't ringing any bells for you?"

"Don't bullshit with us," the Black guard said, "We would take it as a sign of your cooperation if you were to just come clean and tell us how you did it."

"Since you asked so politely I'll tell you. I had mojo, your dealer didn't. I bathed in herbs, anointed my hands with lucky oils, dreamed up my lucky numbers, and wrote 'come back to me' on all my money before I gave it to the cashier. I wasn't doin' no cheating whatsoever, unless you count doin' rituals as cheating, in which case," she leaned forward and whispered, as if imparting some secret, "you're going to have to arrest every old lady in this place."

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The White guard said "Do you know we have cameras all over that casino? We have video of you from five different angles from the second you stepped into the casino? You are in very serious trouble. If you don't cooperate with us we will press charges, we will have you put in jail. We can make things very very bad for you. How do you think any old lady like you will get by in prison, huh?"

"Don't you threaten me," she snapped, "I've had White men a lot bigger and a lot meaner than you threaten to string me up from the nearest tree, and unlike you they weren't bluffing, so don't you think for one second that you can put on this little show of dragging me down to this little room and threaten to put a legal case on me. Do you think you can just bully me around because I'm a little old Black lady? I ought to put you across my knee and give you the whoopin' your mama should have, learn you to respect you elders. Now quit wastin' my time, I got to go home and put my feet up, so why don't you just clean up that mess you made," she motioned to the pile of objects spread across the table, "pay out my winnings and I'll be out of your hair."

"You don't seriously believe that we're going to give you that money, do you?" asked the Black guard.

"I don't seriously believe that you got any choice in the matter. I'm a Christian woman and I try to do good in this world, but if you owe me money then I'm going to make sure that you don't have no peace, no happiness, no prosperity, not a moment's rest or respite until you give me what you owe me."

After deliberating in the other room, they told her they would be letting her go but would most likely be pressing charges.

"What about my money?" she demanded.

"Take us to court," the White guard laughed.

"You know, us people of color never found much justice in the American court system, that's why we had to develop alternate ways of putting things right." She grinned, showing only a couple of teeth.

The next day the casino lost over a million dollars. The casino managers tried desperately to discover the cause, but as far as they could tell it was just bad luck. Half the casino staff had called in sick. There was also a bad fire in the employee kitchen that was only barely contained.

The day after that a leak sprung and the entire lower deck flooded. The White security guard who had opened the red flannel pouch had a nervous breakdown. He went into the men's bathroom, broke a mirror, cut his hand open with it, and wrote 'pay me what you owe me' on the walls. The management of the casino also got a letter saying they were being audited by the IRS.

The day after that, a short, elderly Black woman, wrapped in a shawl, with a hat with a feather in it and a big brown purse, marched up to the cashier, identified herself as Lettie, and demanded her money. After some consultations with the owner they gave her everything they owed her and begged that she never come back.

Loup Garou

In Brief- Given the ability to turn into a powerful animal, but plagued by a hunger for human flesh.

Other Names- Rougarou, Shapeshifter, Lycanthrope, Werewolf.

Stereotypes- Murderous, Savage, Greedy, Sinful.

Loup Garou Linguistics

Loup Garou, a French term, is pronounced "Loo Ga-roo"

The plural is Loups Garoux, pronounced 'Loops Ga-row" (as in row-your-boat).

Becoming- Most Loups Garoux were born as Cajun or Creole people who lived in or near the wilderness areas of Louisiana or Mississippi. There are several ways a person may become a Loup Garou:

-A person may sell his or her soul to the Devil to gain the powers of a Loup Garou.

-A person who is attacked and mauled by a Loup Garou and survives will gain the curse.

-A person may be cursed by a Hoodoo, Voodoo or Medicine Worker and become a Loup Garou.

-A person may be given the curse by the Devil if that person lives a sinful life (e.g. a Catholic who regularly ignores the proscriptions of lent).

Of those who are cursed by the Devil because of their sinful lives, the Devil prefers those who are cruel, anti-social, who talk to themselves, who swear, lose their tempers and generally show little self-control.

A newly cursed Loup Garou can escape their curse: if they can survive 101 days without telling anyone, the curse will go away. Those who would become ageless Loup Garou never made it the 101 days, either because they could not resist the temptation to talk, didn't know about this loophole, or because they revealed their secret on purpose to prolong the curse. Those who tell their secret are stuck as Loup Garou, and gain the gift of agelessness.

Personal Histories- Most try to carry on with their lives, hiding their curse from those around them. Yet it is difficult, and most Loup Garou can only keep it up for a few years. After that, most are forced to leave their home communities. Some become vagabonds, wandering from town to town as itinerant laborers. Others become hermits, living deep in the swamps.

At some point, many have discovered that it is easier to hunt and kill in large cities, where a disappearance now-and-then is unlikely to cause an uproar.

Some Loup Garou eventually decide to try to redeem themselves. Yet the hunger for human flesh never subsides, and though some may go weeks, months or even years without eating a human, they all eventually falter. Some try to do less harm by hunting only evil people. These try to be protectors of communities.

Source of Agelessness- The curse of being a Loup Garou prevents aging.

Methods- Loups Garoux can change into an animal at will. Most change into wolves, yet they can also change into dogs, cats and owls. In animal form, they have incredible strength, speed and agility (much more than a mundane animal of that type) and can eat tremendous amounts (even in the form of a large housecat a Loup Garou can consume all the flesh from a human's bones). Loups Garoux usually change into animals at night, and then prowl swamps and forests looking for humans to kill. Although some may wish to claim otherwise, a Loup Garou remains just as intelligent and aware of what he or she is doing in animal form as in human form.

Loups Garoux are driven by a hunger for human flesh, a hunger that cannot be fully sated by any other food, and which grows stronger the longer it has been since a Loup Garou has tasted human flesh. A Loup Garou must typically attack a human about twice a month, although some hunt more often for the pure pleasure of it. They often seek out, as a victim, someone they encountered while in their human shape. This unfortunate person may have been rude or cruel to them, or, more frighteningly, the Loup Garou might have found them attractive. Loups Garoux prefer to attack people traveling alone, in the wilderness, at night. Loups Garoux also hunt and consume livestock, which only partially sates their hunger.

Every June 23rd (St. John's Eve) most Loups Garoux meet at Bayou Goula for a huge party. Bayou Goula is on the Mississippi between New Orleans and Baton Rouge. It was once home to the earliest French settlement in New Orleans. Now it is a ghost town, with a cemetery, old sugar plantation and a few old houses. Loups Garoux here dance, feast and exchange news and tales. The gathering is mostly for Loups Garoux who are still doing the Devil's work (killing innocents) but those who are trying to redeem themselves are allowed to attend so long as they don't make trouble. Anyone in attendance who is discovered to be a non-Loup Garou is immediately set upon and devoured.

Dead Loups Garoux

Those Loups Garoux who die unredeemed (which is most of them) and go to hell, become slaves of the Devil, transformed into Hellhounds. Unlike most souls in hell, Loups Garoux can be sent to this world in physical form to do the Devil's bidding. They are stuck in animal form and are chained up. Unlike living Loups Garoux (who generally do the Devil's work but retain free will) the dead Loups Garoux must do whatever the Devil has ordered them to. As souls they are immortal, yet if damage is done to them that would kill a living Loup Garou (or force it to return to human form) they will dissolve from this world and return to hell. For a profile of Hellhounds, see p.199.

Relations- Loups Garoux have the most in common with Hags, and historically they have worked together often. Crossroaders may be of interest to those Loups Garoux who are trying to outwit the Devil by redeeming themselves. Voodoos, Medicine Workers and Hoodoos traditionally protected their communities from attacks by Loups Garoux and are skeptical (with good reason) of any Loup Garou who claims to be reformed.

Advantages & Disads

The Hunger (Mandatory Disadvantage)- Every week, or any time the PC smells blood, the PC must make a 30 difficulty WIL roll to avoid acting on a craving for human flesh. A failure means that the PC must immediately seek out and eat a human victim. If the PC doesn't choose a victim, the GM will choose the closest human to the PC as victim. The PC doesn't have to be the one who killed the human, but the human does need to be freshly killed (still warm). At lesser difficulty (-10) the PC can put off eating for another hour (after an hour, the PC must roll again) or can choose to kill and eat a large animal instead of a human (the PC does not have to roll again until the next day). Once a PC starts eating, the PC must make a Hard (30 difficulty) WIL roll to stop for any reason. A victim can be consumed within 5 minutes.

Save vs. Hunger Rolls

Deny Hunger

Difficulty: 30

On Success: PC doesn't have to eat anything or anyone, doesn't have to roll again for a week.

On Failure: PC must seek out and eat a human immediately.

Delay Hunger

Difficulty: 20

On Success: PC can avoid eating anything or anyone, must roll again in one hour.

On Failure: PC must seek out and eat a human immediately.

Eat Animal

Difficulty: 20

On Success: The PC must seek out and eat a large animal, does not need to roll again for a week.

On Failure: PC must seek out and eat a human immediately.

Salt Weakness (Mandatory Disadvantage)- When in animal form, the touch of salt causes pain to the PC. Any time the PC touches salt the PC must make a 20 difficulty save vs. shocking pain.

Pointed Stick Weakness (Mandatory Disadvantage)- While the PC is in animal form, if anyone can draw the PCs blood (do bladed damage) with a pointed stick or other piece of wood, the PC will revert to human form and cannot transform to animal form again for 24 hours.

Iron/Silver Weakness (Mandatory Disadvantage)- Weapons made of iron or silver do full damage to a PC in animal form, as opposed to all other attacks, which do half (see Animal Forms below).

Iron vs. Other Metals

Only pure iron hurts Loup Garou. Steel is an alloy, meaning that it is basically iron that has had other substances added to it, like carbon and chromium. Iron is relatively easy to find (unless you suddenly find yourself being pursued by a Loup Garou…)

Iron	Not Iron
Horseshoes	Knives
Wrought iron fence (found surrounding cemeteries and graves throughout the South; occasionally used to make bed frames and as bars on windows)	Swords
	Axes
	Shovels
Fireplace pokers and tongs	Hammers and picks
Rebar (found on construction sites)	Most chains
Branding irons	Most nails
Some chains	Modern bullets
Some nails	
Musket balls	

Contagion (Mandatory Disadvantage)- If the PC bites any mundane human (doing 4 or more bladed damage) and the person lives, that person will, within 24 hours, become a Loup Garou with a Loup Garou's weaknesses and abilities. If the victim can avoid telling anyone about his or her condition for 101 days, it will go away, otherwise it becomes permanent. Ageless Hags, Crossroaders, Hoodoos, Voodoos and Medicine Workers, and all non-humans, are immune to contagion.

Frog Weakness (Optional Disadvantage, Gives 1 BP)- When in animal form, the croak of a frog sounds terrifying to the PC. Any time the PC hears a frog croak, the PC must make a 20 difficulty save vs. fear to approach the area containing the frog or, if the frog is nearby, to avoid fleeing the area.

Claustrophobia (Optional Disadvantage, Gives 2 BP)- In Animal Form, the PC must make a moderate (20) difficulty save vs. fear to enter or stay in any enclosed space (surrounded by walls and a roof on all sides) with no open doors or windows.

Giant Bat (Optional Advantage, Costs 4 BP)- The Devil, at some point, gifted the PC with a giant bat. The bat lives deep in the woods or swamp and is adept at keeping hidden from mundane humans. The PC can only travel on the bat when he or she is in animal form. The bat knows when the PC wants to ride it and will come get the PC. It will fly anywhere at any time, so long as it can avoid being seen. The bat will not provide any services other than transporting the PC (it won't, for instance, fetch something for the PC or attack an enemy of the PC).

Counting Weakness (Optional Disadvantage, Gives 2 BP)- Some Loups Garoux seem to share some of their "supernatural DNA" with Hags and have the compulsion to count things that Hags do. The PC is vulnerable to the Protection Ritual "Scattering Small Objects" (p.51).

Giant Bat

Appearance- A black bat with a 20 foot wingspan, weighing about 200 lbs. Red eyes that glow slightly.

Attributes- AGY 10, AWR 20, CHM 0, END 40, INL 1, SPD 50, STH 40, WIL 20, BLD 10, BDY 6, INCY 10.

Behavior- The giant bat is uncommunicative. It shows no feelings for its master or its duties. It doesn't seem to need to eat, drink or defecate. It has a natural instinct to stay hidden. Although it tries not to be seen, it is possible for someone adept at prowling or hiding to see it. When not being used it will hang in thick trees deep in the wilderness. When flying it will automatically try to stay hidden (flying high in the sky or down deep ravines). Since most animal forms cannot easily ride on the bat's back, it usually holds on to its master with its feet. If attacked it will try to flee and will only fight if cornered.

Special Abilities- Can carry up to 200 lbs. Can use echolocation to "see" in total darkness. Can know instantly if its master desires a ride and where the master wants to go.

Typical Action- Knockaway with wings at 1d20 +10 vs. 0 (does 1 blunt damage and knocks the victim backwards if successful).

Typical Reaction- Block with wings at 1d20 +10 vs. 0 (wings have a PR of 3 bladed or 4 blunt).

Why Aren't There More Loups Garoux?

Given that one Loup Garou can create other Loups Garoux, and that they are ageless, one might think the world would be crawling with Loup Garou. Instead there are fairly few. The reasons are:

-To become a Loup Garou, a victim must be severely mauled but survive the attack. It is very difficult for a Loup Garou to stop eating, and even if he or she can it is unlikely that the victim will survive.

-Many Loups Garoux can't live with their constant desire to kill people and they commit suicide.

-Some Loups Garoux feel guilty about what they've created and end up killing their progeny.

-A few Loups Garoux manage to not tell anyone about their curse for 101 days and the curse is lifted.

-Many Loups Garoux are killed by the Medicine Workers, Hoodoo Doctors and Voodoos that protect the communities the Loups Garoux prey on.

Skills

Conjure Skill Costs: Diabolical: 8, Fortune: 11, Hands: 10, Native: 10, Protection: 12, Resolve: 12, Saints: 11

Mundane Skill Costs: Arts: 4, Booklearning: 4, Folk: 4, Labor: 3, Martial: 5, Modern: 6, Troublemaking: 5.

Free Skills: Animal Form (3)

Skill Costs: The special skill Animal Form (see text box) costs 10 skill points per level.

Animal Form (WIL)- Choose one preferred form for the PC (wolf, owl, cat or dog). The PC can transform into a supernaturally strong, fast and agile animal. The change takes about 10 seconds and appears to viewers as if an animal skin appeared from nowhere, surrounded the PC and constricted down to animal size. The PC retains all knowledge, intelligence and self-control that he or she had in human form. While in animal form all attacks do half damage (rounded down to the nearest half-point) except for those done by silver or iron weapons. The PC can change back to human form at will. Gives +10 to the Animal Form roll if the PC has a pelt of that animal to put on.

Easy (10): Transform into the PC's preferred form.

Moderate (20): Transform into an animal form other than the PC's favored form.

Hard (30): Transform into an animal form that is separate from the PC's physical body (PC's body appears asleep). The advantage of this is that if the animal form is hurt (but not killed) the damage will go away when the PC returns to his or her human body. The disadvantage is that the human body is vulnerable to attack, and the PC must return to the body to be able to regain human form.

Legendary (40): Transform into an animal form that has all the attributes and abilities of an animal form, but can also speak human language and has something that resembles human hands (either on front legs, if a quadruped, or feet if owl) enough to let the PC do things like type, pick locks, perform surgery, etc.

Animal Forms

Wolf- +10 STH, +5 AGY, +10 END, +15 SPD, +2 BLD, +2 BDY, +2 INCY, 3 bladed damage (hard (-4) strike, easy (+4) vital strike) bite, +10 to smell based AWR rolls, +10 to hearing based AWR rolls, halve darkness penalties.

Owl- +10 AGY, +10 END, +25 SPD, +1 BLD, +1 BDY, +1 INCY, 2 bladed damage talon-attack, +10 to sight based AWR rolls, +5 to hearing based AWR rolls, no darkness penalties except in absolute darkness.

Cat- +15 AGY, +10 END, +15 SPD, +1 BLD, +1 BDY, +1 INCY, 2 bladed damage bite (hard strike), 1 bladed damage scratch (very easy (+4) pain/stun), +5 to smell based AWR rolls, +5 to hearing based AWR rolls, halve darkness penalties, +10 to Climbing rolls, +5 to Prowling rolls.

Dog- +5 STH, +5 AGY, +10 END, +10 SPD, +2 BLD, +1 BDY, +1 INCY, 2½ bladed damage (hard strike, easy vital strike) bite, +15 to smell based AWR rolls, +10 to hearing based AWR rolls, halve darkness penalties.

Suggested Skills- Special: Animal Form, Folk: Swimming, Folk: Tracking, Folk: Wilderness Survival, Troublemaking: Prowling, Troublemaking: Scrapping.

Suggested Equipment- Conjure Components: Pelt.

Suggested Reading- The Devil (p.197), Southern States & Ecology: Critters (p.212).

Danielle knocked on the stained wood door. "Come in," came Ms. Sinclair's voice from inside, each syllable pronounced clearly and smoothly.

When Danielle entered she noticed the room was dimmer than she was used to. Only a single table lamp was on. Ms. Sinclair was sitting in her usual high-backed leather chair. She wore a cream colored blouse with pearl buttons, a knee-length grey wool skirt, hose and black-leather shoes. Her light-brown hair was in a french-braid and she wore stylish glasses. Her posture, as always, was impeccable, sitting straight upright with her knees crossed daintily. "Danielle," she said, with as much warmth as could be fit into her careful diction, "come in, please, and close the door behind you." Danielle did as she was asked. "Sit, please," Ms. Sinclair continued, motioning towards another chair that faced her. The room was only marginally larger than the dorm rooms, just down the hall, that the girls lived in, yet Ms. Sinclair had managed to pack the room with enough furniture that it seemed like a Victorian drawing room.

When Danielle had sat, careful to echo Ms. Sinclair's posture lest she be chided for being unladylike, Ms. Sinclair offered her tea. She poured a steaming cup in a fine teacup and, after Danielle nodded yes, added sugar and cream. She handed the cup to Danielle and they both sipped in silence.

"Danielle," Ms. Sinclair said, "You know that I take a very strong interest in the lives and relationships of you girls. I've always encouraged you to come to me if you ever have any problems. I know that you are all strong modern young-ladies, perfectly capable of taking care of yourselves, but on the other hand you are here so you can reach your full potential and the least I can do is help you with any problems that could distract you from that." She leaned forward just a touch. "It's hard enough to be a young woman today, with all that is expected of you, and the last thing you need is to have someone in your life who is dangerous to you. Do you understand what I am saying?"

Danielle nodded yes.

"I don't like to talk about it, but I have my ways of convincing people who shouldn't be in your life to leave you alone and not bother you anymore. It's nothing weird, the silly rumors you girls like to spread notwithstanding. I just make a convincing case to them. Surely you've heard that some of your peers have benefitted in this way, yes?"

Danielle nodded again.

"We've had a lot of talks, you and I, and I've always felt you were completely open and honest. Yet I've also felt that there's something you've avoided telling me."

Danielle's face was clouded with confusion. "I don't know what you mean Ms. Sinclair."

"I get the feeling that there's someone in your past, someone who has hurt you. And I've heard a few things from some of the other girls, that maybe you've given them hints about this as well."

"I... I've never been abused or..." she couldn't look in Ms. Sinclair's eyes as she said the word so she looked down at the carpet "...molested, or anything like that, if that's what you're asking."

"Danielle, I want to assure you that anything you tell me here will be kept in the strictest confidence. Nothing you say will be repeated to anyone without your approval, understand?"

"Yes, but... nothing like that has ever happened to me. Never."

Ms. Sinclair leaned forward again, a touch closer to Danielle. "Maybe it's something you try not to think about. The human mind is skilled at avoiding painful thoughts and memories." There was a hint of desperation in Ms. Sinclair's voice, a sort of tremor that surprised Danielle and scared her a little.

"No Ms. Sinclair, I swear, nothing like that has ever happened to me."

Ms. Sinclair put one hand, gently, on Danielle's wrist. Danielle resisted the urge to pull her hand back. "Danielle," Ms. Sinclair said, staring hard into Danielle's eyes, "you fit the profile, psychologically, of someone who has been abused. You have absolutely nothing to fear from telling me the truth, I promise."

"But I've never been abused," Danielle pleaded. She realized she had started a sentence with a conjunction, but if Ms. Sinclair noticed it she was too distracted to issue her usual correction.

"What you've got to understand, Danielle, is that I've got this... mean streak. I used to, long ago, let it get the better of me. I let it make me do things I regretted to people who didn't deserve it. I've since made a resolution to myself that I wouldn't loose my mean streak on anyone who didn't deserve it. And you girls... there are so many people that don't need to be in your lives. It's the perfect arrangement, you see." She placed her other hand, gently, on Danielle's other wrist. "Surely there's someone who has hurt you, who doesn't need to be in your life anymore. All I need is a name. Just tell me a name and I'll do the rest. You don't even have to think about it again. A name, Danielle."

Danielle took a deep breath and said "Ms. Sinclair, you're scaring me."

Ms. Sinclair removed her hands and sat back in the chair. She smiled a warm smile so transparent that Danielle easily visualize the grimace it was meant to cover. "Danielle, my dear, I'm so sorry. I never meant to push you or make you uncomfortable. My overzealous love for you girls sometimes gets the better of me. If you would be so kind as to forget that this conversation ever happened, I would be forever in your debt."

Sensing that she was being dismissed Danielle got up. "Yeah, okay, we can do that. Thanks for the tea Ms. Sinclair."

Danielle left, closing the door behind her. Ms. Sinclair gripped the arms of her leather chair, digging her fingernails into them. She clenched her teeth and she started hard off into space. It was going to be a rough night.

Medicine Worker

In Brief- Experts in healing people and controlling spirits. Their "medicine" comes from Native American rituals, spirit helpers, medicine bags and strength of will.

Other Names- Shamans, Indian Witches, Indian Doctors, Medicine Men, Medicine Women.

Stereotypes- Moralistic, nonviolent, anxious to avoid the appearance of impropriety, know a lot, very powerful but afraid to get their hands dirty, unfriendly, rude.

Becoming- Most Native Americans of the Southeast believe that human lives are predestined, so a Medicine Worker is born to be a Medicine Worker and may show signs at an early age: strange dreams, erratic behavior, prophetic pronouncements, seemingly miraculous recovery from illness. A Medicine Worker might be a male or female. The calling was something everyone in the tribe took very seriously because a Medicine Worker was a tribe's healer and protector and helped keep the world from destruction by ritually aligning this world with the upper and lower worlds.

For many, the position of Medicine Worker is hereditary (yet they still had to be tested to make sure they were destined to follow the family line). Some Cherokee initiates start their training at a young age when they were kidnapped by Little Forest People (see p.257), taught medicine skills and sent back.

Next comes an apprenticeship to an elder Medicine Worker that can last as long as 7 years. In some tribes, each Medicine Worker will only ever take one apprentice, so they are chosen carefully. The Worker-to-be is taught rituals, trained in herbs and taught long native-language songs to be sung during ceremonials. Memorizing these songs is an incredible feat of memory.

A would-be Medicine Worker had to take on a stringent routine of spiritual purification: sweating, fasting, smudging (wafting herb smoke over oneself), drinking black drink (see text box) and going to water (ritual submersion, typically 7 times). From a young age the Medicine Worker would be discouraged from playing with other children and watched carefully to make sure he or she didn't do anything taboo that might compromise his or her spiritual purity.

The Medicine Worker must make alliances with, and be given supernatural power by, supernatural entities, mostly animal spirits. Some initiates enter a trance and their souls travel to the upper and lower spirit worlds where they are ritually killed and reborn, gaining spirit helpers in the process. A Creek Medicine Worker may be literally buried (surviving by breathing through a tube) as part of his or her initiation.

If the PC was initiated after the 1830s, when Southeast Native Americans started seriously pretending to be Christian, the PC would have been initiated in secret. If anyone asked what the initiator and initiate were doing, they might have been told the initiate was just being taught 'card tricks.'

The initiate must put together a medicine bag, more powerful than those carried by their non-Medicine Worker kin. There is no formula for what should go in a medicine bag. The initiate must fill it with items that speak to them, personally, of having power. A good medicine bag can take years to assemble.

Personal Histories- In the 1830s, most Medicine Workers were forced to move to Oklahoma. The separation from their ancestral lands was painful, a pain made lonely as a new generation grew up thinking of Oklahoma as their home.

Starting in 1800 and lasting until 1978 (when the American Indian Religious Freedom Act was passed), Medicine Workers also had to deal with the illegality of their own religious practices and progressive adoption by their people of White European values.

As native people adopted European ideas about gender roles, female Medicine Workers saw their status in the tribe degraded from respected leader to inferior.

At first natives only intended to convert to Christianity in name to make the White men happy. Ancient rituals were still practiced in secret. Many Medicine Workers even became Christian preachers. By day they preached the White man's Bible, at night they called on spirits to heal and protect. Most did not see it as hypocrisy to call on both native spirits and the White man's god.

Non-Native Medicine Workers

From the 1830s to 1869, many African slaves escaped to remote areas where they lived alongside Native Americans. Much was shared between these peoples and some Blacks (or the offspring of Native Americans and Blacks), were initiated and trained as Medicine Workers.

Another group that commonly intermarried with and shared traditions with Native Americans were crypto-Jews. These were White Europeans who had been keeping their Jewish faith secret since the time of the Inquisition. They could no longer read Hebrew and so, like the Native Americans, their faith was based on oral traditions.

Black Drink

This is a tea made from the roasted leaves of a particular type of holly (known to Whites by the scientific name Ilex Vomitoria). Its primary active chemical is caffeine. Southeast Native Americans, especially the Cherokee, drank Black Drink in a ritual setting for purposes of purification. Black Drink would cause sweating and stimulation of the nervous system. Medicine Workers would occasionally drink large amounts to help them achieve an ecstatic state. Early White explorers, working with faulty information, came to believe that Black Drink was an emetic (thus the name Vomitoria), although normal Black Drink is no more an emetic than coffee is. The game effects of Black Drink, when it is not being used as part of a supernatural ritual, are the same as those of caffeine (p.90).

Yet in the generations that followed, more and more Native Americans would truly convert and would turn their backs on the Medicine Workers. Those who continued to practice were often shunned (at least in public).

In the 1960s, native rights campaigns built up momentum. Pride was seen as a weapon against racism, and a renaissance of native spiritual beliefs began. Those Medicine Workers who wanted to were able to regain respected positions within native communities.

Yet by the 1990s, recognized tribes had achieved monetary success (mostly due to casinos) and had to start being pickier about who they recognized as members of their tribes (see, for instance, Native American Freedmen, p.167). Since few ageless Medicine Workers could prove their heritage, most faced the indignity of being cast out of their own tribes.

These many indignities, as well as periods of stifling poverty on reservations, have forced most ageless Medicine Workers, at some point, to leave the company of their tribes and travel to other parts of the country or even to travel the world. Some returned to the forests and swamps of their ancient homelands. Others took up residence, as so many other natives have, in the White man's cities, taking up a thoroughly modern and urban lifestyle.

Source of Agelessness- An ordinary Medicine Worker can easily live to be 100 years old. "Ageless" Medicine Workers are those who achieved an extraordinary level of power and spiritual purity, enough to nearly halt the aging process. They are not completely ageless: their hair goes grey, they get wrinkles and age spots, but their powerful medicine spares them from the debilitating effects of age on the mind and body. A 100-year-old powerful Medicine Worker might look like a fifty-year-old and move like a thirty-year-old. A 200-year-old might look like a ninety year old and move like a fifty-year-old.

Methods- The source of a Medicine Worker's power is multifold: from maintaining strict spiritual purity, from knowledge of rituals, from spirit helpers, from a medicine bundle and from the development of personal strength of willpower.

To retain spiritual purity, Medicine Workers live a spartan lifestyle of daily purification: rising early in the morning, watching what they eat, regular sweats and bathing in ice cold water and occasional fasting and exhaustive dancing. These practices cleanse the Medicine Workers of pollution and realign them with the rest of the cosmos. When a Medicine Worker is in the proper relationship with the spirits of this world and with the upper and lower worlds, power flows through the Medicine Worker, power that the Medicine Worker can use to heal.

Under normal circumstances Medicine Workers avoid anything with any association with death. Graveyard dirt or the ravellings of a hangman's noose, common ingredients in Hoodoo magic, would be seen as a contaminant to a Medicine Worker and would require exhaustive cleansing.

Some Medicine Workers secretly engage in sorcery: the use of poisonous plants, malevolent spirit helpers, ritual components associated with death and disease and rituals designed to do harm. Medicine Workers practicing sorcery very carefully gather components that are associated with death, do rituals to release that contamination upon an enemy, and then carefully cleanse themselves. Traditional Southeast natives all know that many Medicine Workers practice occasional sorcery, but they like to think their Medicine Worker is the exception.

One of the primary duties of a traditional Medicine Worker is to heal. This is done with a combination of herbs, purification and compelling malevolent spirits to leave. A Medicine Worker uses fasting, music, dance and black drink to put himself or herself in the right state of consciousness to use these abilities, although a powerful Medicine Worker can often skip these steps.

There are many sacred places where such ceremonies are especially efficacious. Unfortunately, very few of these spaces are under the control of natives. Some are private property, some are government-owned parks.

Medicine Workers pay close attention to their dreams or waking visions, as they can give clues about the past, present or future. Dreams about the future are especially important because they provide a guidebook for how to ensure that a good event will happen or prevent a bad event. Ancestors can also appear in the dreams of Medicine Workers with messages from the spirit world. Visions can show the Medicine Worker invisible entities.

Many Medicine Workers learn to send their soul out of their body as an intangible spirit. Some especially powerful Medicine Workers learn the art of shape shifting into animal forms. Owls are the most common for Medicine Workers.

In personality, most Medicine Workers have trouble getting along with others. Although there are exceptions, Medicine Workers tend to be grumpy, eccentric and thick-skinned. Traditionally, Medicine Workers would live at the edge of the village and had signs that would let them inform the tribe when they didn't want to be bothered. Today, the anonymity of city living often fulfills the same purpose.

Tattoos

Especially old Medicine Workers can be distinguished by their tattoos. Tattooing was common among pre-contact Native Americans but mostly disappeared by 1810. Common tattoos were of geometric shapes and patterns, flowers, animals (especially snakes) and celestial symbols (stars, the sun, a crescent moon). Tattoos could be found all over the body in both sexes, and men were especially likely to have facial tattoos. Among men it was also common to have the sun tattooed in the center of the chest. Most tattoos were red, black or navy-blue, although over the centuries most have faded to grey.

Relations- Medicine Workers see Hoodoos and Voodoos as their Native African-descended counterparts. They have a long history of sharing conjure techniques and knowledge with them. Yet they are wary of Hoodoos' and Voodoos' propensity to use harmful and polluting magic (what Medicine Workers would call witchcraft or sorcery). Medicine Workers often find the cosmology of Voodoos closest to their own. Medicine Workers and Voodoos who compare notes may even come to believe that the 'spirits' or 'loas' they call on for help may be the same entities.

Native Forms of Hags and Loups Garoux preyed upon native people before contact and were the traditional enemies of Medicine Workers.

Crossroaders are an alien concept to Medicine Workers. If anything, Medicine Workers will believe that a Crossroader must be a fool, because the Devil is a White man's spirit and everyone knows White men don't honor their compacts.

Skills

Free Skills: Light Roots (1), Cleansing (1), Compel Spirits (1).

Conjure Skill Costs: Diabolical: 12, Fortune: 7, Hands: 9, Native: 5, Protection: 7, Resolve: 11, Saints: 11.

Mundane Skill Costs: Arts: 4, Booklearning: 4, Folk: 3, Labor: 3, Martial: 5, Modern: 6, Troublemaking: 5.

Special Costs: Can buy Leave Skin (p.41) for only 8 points per level and Animal Form (p.27) for 15 points pet level.

Advantages & Disads

Medicine Bag Dependent (Mandatory Disadvantage): The PC's power depends on a small pouch filled with holy or powerful items. It has been put together over the course of years with items that speak personally to the PC and thus cannot be easily replaced. Without a medicine bag the PC is at -20 to all conjure rolls. As a Medicine Worker rebuilds a medicine bag from scratch the penalty is halved (round up) with each month of intensive search.

Partial Aging (Mandatory Disadvantage): The PC is not completely immune to the effects of aging. For each decade after 60, the PC gets -1 to seduction rolls (due to the cosmetic effects of aging) and -1 to either STH, AGY, SPD or END. For example, a 140 year old PC (8 decades older than 60) might have -8 to seduction and -3 STH, -1 AGY, -2 SPD and -2 END (-8 total).

Pollution Sensitivity (Mandatory Disadvantage): The PC's powers are dependent on the PC being free from spiritual pollution. Spiritual pollution disrupts the relationship with the upper and lower worlds that is the source of a Medicine Worker's power. The PC stays polluted until cleansed (see the Cleansing skill, p.49). While polluted the PC is -10 to all conjure rolls. A PC can become polluted by doing any of the following:

-Touching anything to do with death (a corpse, graveyard dust, a hangman's noose, etc.) .

-Having a friend or family member die.

-Being in the vicinity of someone dying.

-Eating food in which different types of animals (e.g. birds and fish) were prepared simultaneously in the same pot.

-Eating birds of prey or nocturnal birds.

-Sex with a member of one's own clan.

-Touching lightning-struck wood with one's hands.

-Saying the name of a person within 1 year of their death.

-Burning evergreen wood.

-(for women) Touching a man about to go to or just coming back from war or a big hunt.

-(for men) Touching a woman about to or having just given birth.

-(for men) Touching a menstruating woman or eating food prepared by one.

Haunted for Vengeance (Optional Disadvantage, Gives 5 BP): A member of the PC's family was once killed and was never avenged. The ghost is angry and is haunting the PC until the PC enacts revenge. Revenge can mean killing an ageless person that once belonged to the group responsible for the murder or ruining a family descended from that group. For instance, if the loved one was killed by a member of the Oklafalaya clan of the Choctaw, the PC can satisfy the blood debt by killing an ageless Choctaw from that clan or ruining the lives of a family that descends from that clan.

The ghost will not try to kill the PC, but will cause minor injuries (bruises, scratches, pulling out tufts of hair), will break or hide the PC's belongings, will push the PC down or knock things out of the PC's hand (especially when the PC is trying to eat) and will keep the PC awake at night with angry yelling. Treat the spirit as a 30 PWR H'aint (see p.264).

They slept, touching each other, on the clean satin sheets of the hotel room bed. Thunder was on his stomach with his arm draped over her. She was on her side, snuggled up against his warmth. The sheets were on the floor. They had been too hot and tired to pull the sheets over themselves before they passed out. They were both naked, except that Thunder had a little leather bundle pressed between his chest and the mattress, connected to his neck by a leather thong. An open bottle of Viagra was on the nightstand next to the bed.

Those who had seen them together in the casinos and the clubs assumed from their appearance that Thunder was either a john or a sugar-daddy. He appeared to be a Native American in his 80s. She appeared to be a Black woman half his age. She wore a tank-top and jeans that showed off her curviness. He has a tailored suit and thick money-roll. There were few other conclusions anyone could reach.

Fingernails scraped his skin savagely. Thunder let out a cry of pain and surprise, but it was not loud enough to wake the woman next to him. Thunder scrambled out of bed and stumbled to the bathroom as fingers pulled on his shoulder-length grey hair and a thumb poked into his eye.

Thunder got into the bathroom, turned on the lights and the loud fan and locked the door. Then he commanded, in his native tongue, "stop."

"Avenge me," hissed an angry voice, coming from the air in front of him, also speaking in his native tongue.

There was no other visage in the room to look at, so Thunder stared at his own ancient-looking face in the mirror.

"Avenge me," the voice hissed again. "You are my kin, you are honor-bound to avenge me. She is a member of the Owl clan, you must kill her, not have sex with her. You should be castrated!"

Thunder sighed. "She's not a member of the Owl clan. Most of her ancestors were African. She's barely even aware that she has our people in her blood. She has absolutely nothing to do with the people who killed you."

"I can't rest until my death is avenged, and I won't let you have a moment's peace."

Thunder punched the mirror and it cracked. "I've done terrible things," he growled. "The things I've done… to the White man, to the Black man, to my own people. I've done things so terrible you would never have dreamed of them when you were alive. So many souls would love to drag me to the world below. And you are what haunts me? A cousin I can barely even remember? This is a fucking joke."

Unseen hands pushed him forward, his head banging into the mirror, and held him there. Thunder could feel the spirit trembling with rage. The room turned icy cold and frost started to form on the window. "With all the things you've done," the voice hissed, "it should be easy for you. Kill her, or I will, and I'll make it a lot more painful."

"Go ahead," Thunder hissed back. "You won't gain vengeance by killing her yourself. And I may never find another Owl clan descendant, so you'll never have peace. You want peace, you'll need to have some fucking patience."

The hands on his head and neck squeezed hard. The light bulbs above the mirror grew brighter and some burned themselves out with a flash and a "zap" noise. Something snapped inside the shower and water started spraying against the vinyl curtain. Then the pressure faded, the remaining lights returned to normal, and Thunder was alone.

Permanent Puzzlement (Optional Disadvantage, Gives 7 BP): The PC was once attacked by one of the Little Forest Dwellers (p.257) who cursed the PC with permanent puzzlement. Any time the PC meets a person the PC must make a moderate (20 difficulty) INL roll to not mistake him or her for some random other person. Any time the PC travels anywhere unaccompanied, the PC must make a moderate INL roll not to get lost.

Youngest Twin (Optional Advantage, Costs 2 BP): The PC is the youngest of a set of twins and thus is born with a special affinity for divination. The PC gets +10 to all divination rolls.

Young Body (Optional Advantage, Costs 4 BP)- Unlike most Medicine Workers, the PC has found some other means of agelessness that prevented or reversed the slow effects of aging (probably some sort of Hoodoo hand or gift from a Voodoo saint). The PC looks to be a young adult and does not take any penalties to attributes from age.

Suggested Skills- Native: Cleansing, Native: Compel Spirits, Native: Prophecy & Visions, Protection: Haunt & Hag Protection, Protection: Light Roots, Arts: Storytelling, Folk: Horse Riding, Folk: Tracking, Folk: Traditional Crafts, Folk: Wilderness Survival, Martial: Archery.

Suggested Equipment- Animals: Horse (Pack), Conjure Components: Black Drink, Conjure Components: Cedar Smudge Stick, Conjure Components: Herbal Medicine Collection, Psychoactives: Jimsonweed, Weapons: Traditional: Bow (Compound).

Suggested Reading- Southern History: Native American History (p.164), Southern Cultures: Native Americans (p.194), Southern Cosmology: Other Worlds (p.195), Southern States & Ecology: Climate & Ecology (p.210), Southern States & Ecology: Critters (p.212), Monsters (p.252).

In Brief- Specialist in religious worship of 'saints' and conjure aided by these entities.

Other Names- Houngan (priest), Mambo (priestess), Snake Worshipper, Night Dancer, Voodoo Priest, Voodoo Priestess, Voodoo Doctor, Worker, New Orleans Hoodoo, Noodoo (Missouri).

Stereotypes- Licentious, arrogant, self-righteous, manipulative, two-faced.

Becoming- A PC who would become a Voodoo was most likely born in the French-culture area of the South (all of Louisiana, some of Mississippi and small parts of Missouri), either as a free or enslaved Black or a Mulatto. New Orleans is the greatest population center for Voodoos and many were born there. As a young person the PC was aware that his or her family and friends called on "saints" to help them solve all manner of worldly problems. There were even secret nighttime rituals that involved dancing, nudity, sacrifice and possession by the "saints." The PC was most likely also a practicing Catholic, and knew from an early age that the way the Catholic church dealt with saints was quite different from the way one's family dealt with them in private.

The first indication that the PC was a person of power was probably early and frequent possession by saints during Voodoo ceremonies. The PC was most likely groomed to become a priest or priestess (see Ranks of Voodoo Priesthood). The PC also apprenticed to various skilled Voodoos to learn various useful "gris gris": spells (usually involving a call to the saints for help) capable of solving most any worldly problem.

Source of Agelessness- For some, the gift of agelessness is requested from and granted by one of the saints as a reward for years of faithful worship. Other Voodoos gain agelessness by a more nefarious means: they find and prepare a weak-willed person to be a "successor." Upon their death, instead of letting their soul go to whatever comes next, they ride (possess) their successor, permanently displacing that person's mind and soul and taking permanent control of the body (see Riding Another, p.36).

Voodoo: Myth vs. Reality

A fire-lit clearing in a secluded swamp. The sounds of drums, chanting, singing, the sight of sweating bodies writhing in a primitive dance that decays into a frenzied orgy around an altar where a helpless, terrified victim awaits a horrible fate…

Voodoo has been villainized in White cultures for nearly two centuries as a Satanic religion of human sacrifice, grave-robbing, cannibalism and black magic. Today, Voodoo struggles to escape stereotypes propagated by popular media and establish an image as a legitimate religion that helps with practical issues of day-to-day, earthly living. Yet the stereotypes have a basis in reality: the dancing and singing, the 'batterie' or ritual clapping of hands, drum beating and shaking of the Asson (the holy rattle of the Voodoo Priest) and animal sacrifice, are real. The writhing madness that comes when one becomes a 'cheval' (horse) and is 'ridden' (possessed) by a Loa/Saint is also real.

And then there's the stereotype of the voodoo doll, and the voodoo practitioner as a dealer in deadly spells, from which the means to kill by remote can be purchased. To fight this stereotype, modern Voodoos try to emphasize their roles as leaders, healers, protectors and advisors. Their Societe is not just a group of followers, it is a community they serve. Yet the stereotype of Voodoo as killer is grounded in reality as well. Voodoos have always kept knowledge of how to hurt people. To some, this knowledge is only to be used to protect the innocent from evil, yet there have been more than a few willing to use their powers to settle personal grudges or aid anyone who can pay them.

Personal Histories- Throughout the 1800s and early 1900s, Mambos and Houngans had to lead their Societes largely in secret. Sometimes they disguised ceremonies as simple social dances. Some of the less sacred dances were held publicly in New Orleans' Congo Square.

A powerful New Orleans Voodoo was likely to become not just a respected figure among the community of believers, but also an important part of the New Orleans underworld. Many powerful Voodoos helped rich White men hook up with Black or Mulatto mistresses. Some Voodoo dances had nothing to do with saints or religion, they were just an excuse for White men and women to seek out semi-secret relationships with people of color. Many Voodoos collected information on the city's rich and powerful from those people's slaves and servants for use in blackmail. A powerful Voodoo in the late 19th century wielded the same sort of power as a Mafia don might have elsewhere.

In the early 20th century, the number of practitioners of Voodoo declined as people sought out more modern systems (e.g. spiritualist churches) or tried to deny belief in magic or spirits altogether. A Voodoo priest or priestess may have seen his or her congregation decline, perhaps even disappear entirely. Then in the 1930s, movies were made depicting Voodoo as evil and Satanic. The religion drew the curious, but it was almost never a good curiosity. Communities of practitioners were forced to move even farther underground. This trend was reversed in the 1970s, as new religious tolerance and the African Pride movement led people to see Voodoo in a new light. The tiny communities that had nearly disappeared were now inundated with requests for initiation (see Voodoo and New Agers, p.36).

Many tried to celebrate the African origins of Voodoo by adopting names and rituals directly from African Loa worship (or Caribbean and Latin American religions, which more closely resembled those of Africa). This seeking of roots, as well as mixing in with recent immigrants from Haiti and elsewhere, has muddied the differences between Vodoun as practiced in Haiti and Voodoo as it was once practiced in New Orleans.

In recent times Voodoo has spread around the country, with large Societes in Oakland and Los Angeles, CA, Savannah, GA, Miami, FL, and of course, New Orleans. In Brooklyn, NY, a large Haitian population has led to the rise of several Voudou churches.

Methods- Voodoos rely on the aid of Saints. Saints are very good for healing (healing the Voodoo, a member of his or her Societe, or a client) and divining the future (see the skills Monter la Tete, p.55, and Ariolatio, p.54).

Voodoos employ hands, potions and other gris-gris in a manner similar to Hoodoos, but with the addition of a call to a saint to aid the work or to carry it to its target.

There are many options for modern Houngans and Mambos to make a living. Most use one or more of the following:

-Lead a Voodoo Societe, living off of member's dues and donations.

-Run a brick-and-mortar store, selling potions, dolls, candles, spells and other gris-gris and advice to the public.

-Operate an internet store.

-Run a Voodoo or Traditional African Dance company, performing non-sacred rituals for schools, parades and other groups and special events.

-Hold regular, open invitation, non-sacred rituals and ceremonies for tourists, charging admission.

Some ageless Voodoos still use the old, fear-invoking titles of Queen, Doctor, Bishop, Deacon, Papa, or Madame, and embellish them with cryptic words (Papa Dread, Bishop of the Bayou, Madame Cypress) that played up the mystique of Voodoo. The majority of ageless Voodoos prefer simpler titles now (Mambo, Houngan, Priest or Priestess) to blend more easily into the backdrop of modern Voodoo culture (see Church of the Bayou, p.200 for an exception to this rule).

Non-Black Voodoos

Just as some non-Blacks learned Hoodoo (see p.20), some were initiated into Voodoo. Some were Whites who grew up in households with Voodoo-practicing Black slaves. Some were Native Americans who consorted with and traded conjure with Blacks in the markets of post-Civil War New Orleans. During the reign of Marie Laveau, wealthy Whites were often invited to "Voodoo dances." Although these resembled real Voodoo religious services, they were no more than a means for wealthy Whites to hook up with Black and Mulatto concubines. Yet a few of the Whites were intrigued by the mystery of Voodoo and talked their way into real Voodoo ceremonies.

Until very recently, Voodoo was a religion of Black people for Black people, and there was no desire to bring Whites into the fold. On the other hand, many traditional Voodoo practitioners were Mulatto with a wide range of features and skin color. It was possible for a White Voodoo practitioner to pass himself or herself off as a light-skinned Mulatto and gain acceptance in a Voodoo community.

Nañingo

The Voodoo of Louisiana is not the only African-Catholic syncretism to develop in the US. Another similar religion was Nañingo, which developed in Florida from Cuban Santeria with influences from Haiti and the Bahamas. Nañingo did not survive as well as Voodoo, with the last non-ageless practitioners in the Florida Keys dying out in the 1930s.

An ageless Nañingo practitioner should be created using the Voodoo character class, only the PC is from a different culture, knows saint by different names and calls them using slightly different rituals.

Ranks of Voodoo Priesthood

To become a Voodoo priest or priestess, one must go far beyond the normal level of involvement of a mere member of a Voodoo societe. Prospective priests and priestesses must first become Hounsi, entry-level clergy who have endured a stringent initiation ritual and received a Collier, a necklace symbolizing the beginning of their journey to learn to fully serve the Loa. Hounsi are given mundane duties, like physical maintenance of the Hounfour, the site where ceremonies and rituals are held. Enduring the Canzo ritual transforms the Hounsi into Hounsi Canzo, an initiate now capable of serving the Loa and aiding the Houngan or Mambo in setting up rituals and ceremonies. Once a Hounsi Canzo has spent years in service, he or she may be promoted to Houngenikon, the last step before becoming a full Houngan or Mambo. The Houngenikon are fully trained to assist the Houngan or Mambo in conducting all Voodoo rituals, both public and private. Upon becoming a Houngan or Mambo, the PC receives the sacred Asson, the rattle that symbolizes his or her power.

Non-Priestly Voodoos

Most ageless Voodoos, at some point in their lives, rose through the levels of a Voodoo church to become a Houngan or Mambo, yet some were never ordained. Some weren't even a devoted member of any Voodoo church. It was still possible for them to pick up skills and tricks from Voodoo practitioners, learn how to call on saints and build up a repertoire of skills strong enough to defeat even age.

To compare with mainstream Christianity, it would be like a person who never attended a seminary nor was ever ordained by any church, but who reads the Bible and attends church services and develops a saintly level of faith.

Priestly Voodoos tend to look down on those who were never ordained, likening them to Hoodoos, but the fact that is that they can be as powerful as any priestly Voodoo.

Relations- Voodoos tend to view Hoodoos as their ignorant country cousins. They are often condescending towards them. Some have been known to lecture Hoodoo Doctors about not using tricks and hands to do harm. However, the two are more similar than dissimilar. Trading of information and alliances between the two happen as often as not.

Voodoos generally view Hags and Loup Garou as evil, and a danger to the members of their Societe. Crossroaders are often seen as those who made foolish deals with Eshu (who is always happy to let fools get themselves into trouble) under the false impression they were dealing with "the Devil."

Voodoos feel a close bond towards Medicine Workers, as they see them as priests and priestesses like themselves, protecting and guiding their flock. They often actively seek out Medicine Workers for their knowledge of herbs, and will almost always come to their aid when asked.

St. John's Eve

The evening of June 23rd is the eve before the birthday of St. John the Baptist. Traditionally this is a day that French Catholics would light bonfires (which young people would jump over for luck) and visit holy springs. St. John's Eve is the holiest day for Voodoos and any call to Saints for aid is at +10.

Skills

Conjure Skill Costs: Diabolical: 12, Fortune: 8, Hands: 8, Native: 7, Protection: 7, Resolve: 11, Saints: 5.

Mundane Skill Costs: Arts: 3, Booklearning: 3, Folk: 4, Labor: 3, Martial: 6, Modern: 6, Troublemaking: 6.

Free Skills: Monter la Tete (2).

Advantages & Disads

Societe- Choose one of the following to represent the PC's standing in the Voodoo community:

No Societe (Gives 5 BP)- There are no living, non-ageless Voodoo believers that know anything about the PC's qualifications as a Voodoo Priest. Most likely this is because the PC has had to adopt a new identity and give up associations with his or her Societe.

Societe Member (Gives 2 BP)- The PC is a member of a small group of Voodoo worshipers, yet the PC has not done anything to distinguish himself or herself and generally acts as just one of the flock.

Hounsi (Costs 0 BP)- The PC is entry-level clergy within a small group of Voodoo worshipers. The PC is given more respect than an ordinary member of the church, but is mostly just a helper.

Houngan/Mambo (Costs 3 BP)- The PC is a fully ordained priest, most likely the leader of his or her circle of Voodoo worshipers. The PC is respected and looked on to initiate and train lesser members.

Large Following (Costs 6 BP)- The PC is not only a recognized Houngan or Mambo, but is also the leader of a very large community of Voodoo followers. The PC's flock includes about 100 people, including a few non-ageless priests and priestesses who have appreciable levels of Saints Skills (2-3).

Voodoo and New Agers

The term New Age typically refers to any Westerners who go outside Christianity in their search for some meaning in life. Typically this means borrowing from the mystical traditions of other cultures (past, present, and sometimes fictional) to inform their own spiritual journeys. The vast majority of New Agers are White.

This movement has been strong in the US since the 1970s. Although the name New Age itself has gained a stigma, and few use it to refer to themselves, the movement itself is still very strong. With the internet making Voodoo so accessible to the public, many New Agers have sought to learn its secrets and add them to their eclectic personal belief systems. This has been a boon for Voodoos who sell gris-gris and services to the public, and many treat these New Agers with kindness and respect, and seriously seek to aid them with their problems or initiate them into the real religion of Voodoo.

However, some Voodoos believe that only people of African heritage should practice Voodoo, and will refuse to aid or divulge information to New Agers. Worse, some actively try to deceive the White New Agers who approach them, selling them tricks and gris-gris that don't work, or charging them ridiculous sums of money for phony initiation rituals, some even 'promoting' them to Mambo or Houngan. These Whites are often blissfully unaware of this, but some who publicly claim their 'Voodoo training' are quickly attacked and debunked by real Houngans or Mambos.

Hoodoo vs. New Orleans Voodoo

As previously stated, Hoodoo is the survival of African beliefs (with the addition of bits from Native American and European folk magic) within a Protestant society. New Orleans Voodoo is the same but within a Catholic society. Another difference is that Hoodoo tends to be more closely related to Congolese beliefs and practices while New Orleans Voodoo is more West African.

In Voodoo, the Catholic belief in saints allowed Africans to keep their gods, hidden in the form of saints, and the magic and rituals that went with them: altars, sacrifices, prayers and possession. In Hoodoo, the stark simplicity of Protestant cosmology only left three forces to invest power in: God, the Devil and the human soul. The Devil merged with the African god of crossroads, bargains and trickery, yet most African Americans were unwilling to try to deal with this dangerous being. So, for the most part, Hoodoo became a catalogue of magic rituals that did not depend on the intervention of any higher being but depended on the strength of the practitioner's will. While New Orleans Voodoo tended to organize itself in churches, Hoodoo was made up of lone practitioners whose status was based on demonstrations of power.

Some mistakenly assume that Hoodoo is only a pared down version of Voodoo. This is not true. Without "saints" to call on to intervene on their behalf, Hoodoo practitioners created a rich set of beliefs and practices.

Offended Saint (Optional Disadvantage, Gives 2 BP)- The PC has done something to offend one of the Saints, and that Saint is still mad at the PC and will not offer any form of help. Choose one of the major saints from the Loa and Saints text box (p.37). The PC may someday be able to mend this damaged relationship, but it will take extraordinary acts of devotion. This disad can be taken multiple times for multiple offended saints.

Riding Another (Optional Disadvantage, Gives 3 BP)- The PC has achieved agelessness by displacing the mind of a younger person and taking over his or her body. The problems with this method of escaping death are 3-fold:

-This is widely considered evil, and the PC might get in trouble if others find out.

-The submerged consciousness of the body's owner may become semi-conscious when the PC is sleeping or heavily drugged (this will often seem like sleep-walking or sleep-talking).

-The PC's current body is not immune to age and may one day be forced to chose between dying of old age or stealing yet another person's life.

Suggested Skills- Hands: Animal Powder, Resolve: Faith Healing, Saints: Ariolatio, Saints: Ghost Payoff, Saints: Monter la Tete, Arts: Music, Arts: Performance, Booklearning: Mythology, Troublemaking: Capoeira.

Suggested Equipment- Conjure Components: Colored Candle, Conjure Components: Powdered Meal, Conjure Components: Whiskey (Good), Sword Cane.

Suggested Reading- Southern History: Hoodoo & Voodoo Timeline (p.170), Southern Religion: Catholicism (p.175), Southern Cultures: Creoles (p.192), Southern Cosmology: Other Worlds (p.195), Southern Cosmology: Conjure and Power (p.196), NPC Groups: The Church of the Bayou (p.200), Ancients: Marie Laveau (p.209), Southern States & Ecology: New Orleans (p.226).

Major Loa/Saints

Loa are powerful spirits that embody one or more aspects of the divine being, Mahu, and act as representatives of these aspects, channeling Mahu's power down into a form that can be dealt with on an earthly level. While Voodoo practitioners recognize that Mahu exists, they would never be so bold as to call on him directly for the mundane matters they need help with, but rather call on the Loa that represents the aspect of Mahu that they need help from.

In the late 1700s and early 1800s, African slaves who were not allowed to practice their religion openly attempted to disguise it as Catholicism. They quickly recognized that many Catholic saints represented aspects of the Christian God, as Loa are aspects of Mahu, and further saw that many of these Saints were similar in aspect to certain Loa. They adopted these Saints into their rituals and ceremonies, so that they could fool their White masters into thinking they were Christian.

Over the decades, the Saints and Loa became interchangeable. Some New Orleans Voodoos even forgot the African names of the saints (although they would be reminded, in more recent decades, by African and Caribbean immigrants). Today, they are invoked by either name. When they ride followers in Monter la Tete they most closely resemble the wild African spirit (rather than Christian holy person) side of their personas. There are a few Voodoo saints who don't have a Loa counterpart and vice versa. Below are listed seven frequently invoked major Loa and their attributes, food and drink offerings that appease them or 'pay them off' after work has been done, colors they prefer, etc.

Legba aka Eshu

Corresponding Saint: St. Peter, a fisherman from Galilee who became the first of Jesus' twelve Apostles, Patron Saint of Fishermen and Guardian of the Gates of Heaven

Colors: White and red.

Pay Off: White rum, tobacco, the bones of sacrificial animals, grilled meat.

Duties/Powers: Guardian, protector, gate-keeper, watches over the crossroads, a trickster, a teacher who teaches by letting people make their own mistakes.

Invoked for: Permission to contact Loa, protection from harm, strength to defend oneself from enemies, clear communication in resolving conflicts.

During Monter la Tete: The ridden moves like a hunched old man, possibly using a cane and often smoking a pipe; he wears white cotton and may carry a cross or a set of keys. He is always evoked first in any ceremony, as he is the guardian of the gate to the other world. He often speaks in several languages.

Damballah

Also called Blanc Dani or Grand Zombi in Louisiana, Grandfather Rattlesnake in Missouri

Corresponding Saint: St. Patrick, an Englishman captured by Irish raiders in the late fourth or early fifth century who escaped and later returned as a missionary; credited with ridding Ireland of serpents, and teaching the Irish about the Holy Trinity using the three leafed shamrock; Patron Saint of Ireland and of Engineers. Also sometimes associated with St. Michael.

Colors: White.

Pay Off: Flour, eggs, milk.

Duties/Powers: Guardian of wisdom and ancestral knowledge, the oldest of the Loa, the Great Serpent, husband of Ayida.

Invoked For: Aid in divination, learning and understanding; attaining agelessness.

During Monter la Tete: The ridden does not speak, but will hiss like a snake; often dances with a snake.

Ayida

Corresponding Saint: Mother Mary, mother of Jesus by immaculate conception.

Colors: White and blue.

Pay Off: Flowers, perfume, olive oil, fruit.

Duties/Powers: Rules over rainbows and the sky, wife of Damballah.

Invoked For: Fertility, healing, protection, goodwill.

During Monter la Tete: The ridden, male or female, acts feminine and graceful, and wears beautiful, flowing garments.

Ogun

Corresponding Saint: St. Michael, Patron Saint of Warriors (today called upon by many soldiers and police officers), an archangel who leads the armies of God into battle. Also sometimes associated with St. Anthony.

Colors: Black and red.

Pay Off: Red roosters, rice and red beans, cigars

Duties/Powers: Spirit of war and blood, capable of protection or destruction, strength and male power.

Invoked For: Success in battle, protection from enemies, healing from battle wounds, success in gambling.

During Monter la Tete: Wild and sometimes violent; the ridden often carries a sword or a machete, and may poke themselves with it, or plant the handle in the ground and rest themselves on the point without damaging themselves. May also wash their hands in flaming rum. Wears a red scarf and smokes cigars. He often complains about his testicles being cold.

continued next page

Major Loa/Saints (continued)

Oshun

Corresponding Saint: St. Mary Magdalene, Patron Saint of Reformed Sinners and Apothecaries, a reformed prostitute and disciple of Jesus, went through an exorcism where seven demons were driven from her, was first person to see the resurrected Jesus.

Colors: Pink, yellow and green.

Pay Off: Honey, cinnamon, oranges, pumpkins and pastry.

Duties/Powers: Rules over the river, healing waters.

Invoked For: Matters of love and the erotic, a general aide to women.

During Monter la Tete: The ridden will seek water (most Hounfours have a tub or pool of some kind for this purpose, called a Bassin) and will writhe in it, sucking up copious amounts and spraying it on the assembled members of the Societe.

Baron Samedi

Corresponding Saint: St. Expedite, Patron Saint of those in emergency situations, a Roman soldier executed in 303AD for converting to Christianity. St. Expedite is said to have crushed Satan when Satan took the form of a crow and tried to convince St. Expedite to delay converting to Christianity.

Colors: Black and white.

Pay Off: Black roosters, black goats, peppered rum, the 'goat without horns.'

Duties/Powers: Guardian of the cemetery; ruler of the Gede: the spirits of the dead; Loa of resurrection.

Invoked For: Invoked before contacting the dead; paid off before entering a cemetery to collect trick components or do a job of work; protection from dark conjure; aid in any conjure using components of the dead or done in a cemetery; aid in casting harmful conjure; aid in sexual prowess.

During Monter la Tete: Those ridden wear a black top hat, white gloves, dark sunglasses, and smoke a cigar. The Baron often speaks with much profanity and in a humorously obscene way, greeting women with the question "And how is your clitoris, today?"

Simbi Makaya

Corresponding Saint: Moses, sometimes referred to by conjurers as 'the Big Hoodoo Man of the Bible' because of acts like parting the Red Sea, turning his staff into a serpent, causing or curing leprosy, changing water into blood, turning bitter water sweet, petitioning God to make food fall from the sky, striking a rock in the desert to make water appear; a prophet and leader who often received direct instructions from God; a lawgiver.

Colors: Black and grey.

Pay Off: White goats, pigs, speckled roosters, yams, mangos, rainwater.

Duties/Powers: Messenger of the Loa; protector of conjurers; ruler over rains and river currents; keeper of secrets; deliverer of souls to the land of the dead.

Invoked For: Aid in conjure; safe travel on rivers; cleansing.

During Monter la Tete: Talkative, funny and gregarious.

Minor Loa/Saints

St. Martin- Patron saint of charities, called on by voodoos for luck in gambling and receiving money.

Saint Maron- Patron Saint of Voodoos (formerly patron Saint of runaway slaves; who were occasionally called marons or maroons); invoked for assistance in escape when one's life or freedom is on the line; invoked to aid in conjure.

Dan-yi- A Loa devoted totally to good; invoked to aid in any conjure used to help, heal or protect; often depicted as a pure-white serpent; paid off with any white food: rice, milk, white cakes, meringues, etc.

Onzancaire- An older, now little known but powerful, all-purpose Loa; mostly invoked for aid in conjure by the Ageless.

Oya- Ruler of winds and hurricanes, Queen of the Marketplace; invoked for bringing about sudden and/or drastic change in one's life.

Yemaya- Ruler over the oceans, representing nurturing maternal energy; invoked for spreading peace and tranquility in the home, fertility, healing, and protection from illness.

Black Hawk- The spirit of a Native American tribal leader who fought against Whites in the 1830s, winning many important victories. Legends are that he mutilated his victims and he was greatly feared by Whites. Black Hawk appeared in Voodoo around the time it adopted some practices of Spiritualism (the 1920s). He is now a Voodoo Saint charged with watching over Southern Voodoos. He is invoked for protection from enemies (specifically ones using conjure) and for aid in any conjure work. He prefers to be paid off in red beans and rice, coffee and tobacco.

White Hawk- Northern counterpart of Black Hawk.

Cal had taken an immediate dislike to the new member of the Societe the first time he met him. It was the man's carefully "correct" pronunciation of everyday words and his overweening pride at being there, as if joining a Voodoo Societe was what every self-respecting Black man would do if only he took the time to think about it.

And then, later that evening, Cal was forced to sit and grit his teeth and hold a cutting reply as the young man smugly explained "What you call St. Michael is really the African god Ogun."

And then, when Madame Shirley passed away, this new member of the Societe had somehow taken over as the new high priest. He immediately started changing the Societe's rituals and worship space to try to make it more "African." He even brought in a boom box and started playing CDs of African music during the dances.

One night, Cal couldn't take it any more. As members of the Societe danced, played drums and shook the Asson along with the CD, Cal pulled his new Houngan aside, away from the warm candlelight and into the shadows.

"Listen," Cal said, "I've held my tongue out of respect for Madame Shirley, but I've had about all I can stand. This is our religion, not some African-pride contest. St. Michael is St. Michael, that's the name he's gone by for centuries and he don't need to be called by any other name. You can't just piece together a religion from all the things you'd like to believe. That ain't faith, it's fucking arrogance. Those of us with actual pride in our actual heritage don't pick and choose, we're proud of the bits we brought over from Africa, we're proud of the bits we stole form the Indians and we're even proud of the bits imposed on us by the White man. We don't need to dress our religion up as something it ain't or censor the bits that aren't currently politically correct."

Cal continued "This dance is a farce. No Saints are gonna visit us while you're leading us, and anyone who acts like they're being ridden will be just pretending. You're as bad as those damn New Agers always coming around here with their crystals and their Yoga, trying to add bits of our religion into their play-religion. You, sir, are a god-damn Oreo cookie with a New Age middle."

Cal glowered, waiting for the young man to come up with a sufficiently smarmy answer. Cal was a little surprised when the young man lay two warm hands on Cal's shoulders. The hands squeezed Cal's shoulders so hard that Cal winced. When the young man spoke it was in a deep, gruff voice, nothing like the young man's regular voice. "I done told you Cal, last time you offended me, that I was gonna make sure you learned some humility. Now when this here boy yells you what to do, or what to say, or what his version of 'the truth' is, you're gonna say 'yes sir' to him. You got me, Cal?"

All Cal could do was nod yes and let out a weak "yes, sir."

Step Five: Skills

In Brief: Split 100 Skill Points between supernatural and mundane skills. Skill costs set by Character Class. Can buy 1 to 5 levels of any skill.

Every character begins with 100 skill points to buy skills with. Each Character Class has a list of skill costs for each category of skills. This is the cost in skill points to buy one level in any skill from that category. The costs reflect how easily characters of that class have access to teachers of those skills or can teach themselves. Skills are typically bought in levels from 1 to 5, with 1 representing a hobby level and 5 near-mastership of the skill. PCs can not buy level 6 (the highest possible) without special permission from the GM. Each level above the first gives +4 to skill rolls using that skill.

A few skills have prerequisites. One or more levels of another skill must be taken before any levels of this skill can be taken. Prerequisites are listed at the beginning of each skill.

Each skill lists the attribute which is typically used with that skill. Combat skills list only "combat" since the attributes used depend on the fighting maneuver the PC attempts (see p.130).

For example: *a Loup Garou, who can buy Troublemaking skills for 5 points each, buys 3 levels of Lock Picking. Buying 3 levels of Lock Picking will cost 15 skill points (3x5) and gives the PC a skill level of 3, meaning he will have +8 on all rolls using this skill. Since Lock Picking typically uses AGY, the PC will typically roll his AGY +8 +1d20 vs. the difficulty. If his AGY is 10, his "AV" (action value) could be recorded on the character sheet as 18 (10+8), meaning he will roll 18 +1d20 for Lock Picking.*

See the section on using skills (p.129) for more information.

Sample Character Creation – Step Four

Now we take 100 skill points and use them to buy Sam Reed's initial set of skills. Keep in mind that he already has several skills: his level of Crossroads Contact from being a Crossroader, his 6 levels of Music from his Unearthly Talent deal and his levels of Hands and Protection skills as part of his Conjure Skill deal.

His skill costs, set by his character class, are: Diabolical: 10, Fortune: 12, Hands: 12, Native: 12, Protection: 12, Resolve: 14, Saints: 12, Arts: 3, Booklearning: 4, Folk: 5, Labor: 4, Martial: 5, Modern: 6, Troublemaking: 4. This means that for what it would cost him to buy one level of a Hands skill he could buy 4 levels of an Arts skill. Since supernatural skills are so expensive, and since Sam already has several, we only select two supernatural skills we want for Sam:

Fugitive Hand, a Hand skill. One level will cost 12 skill points.

Ghost Payoff, a Saints skill. One level will cost 12 skill points.

Together, buying those two levels uses 24 of Sam's 100 skill points, leaving 76 points for mundane skills. We make a list of all the mundane skills we want him to have, and figure the cost of having one level in each.

From Arts, which costs him 3 points each, we want him to have Fashion & Beauty. One level means 3 points total.

From Folk, which costs him 5, we want him to have Lipreading.

From Labor, which costs him 4, we want him to have one level of Driving, costing 4 points.

From Troublemaking, which costs him 4, we want him to have Black Market, Drug Resistance, Gambling, Offensive Driving, Seduction and Straight Razor Fighting. One level of each would cost 24 skill points.

Altogether, one level of each of those mundane skills would cost 36 points. We mark one level of each on the character sheet and now we have 40 skill points remaining. We want him to have one more level of Fashion & Beauty, which costs another 3 points, and then we want to spend the rest (37) on Troublemaking skills. We can buy 9 levels of Troublemaking skills for 36 points, leaving one point remaining. We do that, adding 1 level to Black Market, 2 levels to Drug Resistance, 1 level to Offensive Driving, 2 levels to Seduction and 3 levels to Straight Razor Fighting.

So in the end we have the following: Music (6), Goopher Dust (2), Gambling Mojo (2), Miscreant Protection (1), Fugitive Hand (1), Ghost Payoff (1), Fashion & Beauty (2), Lipreading (1), Driving (1), Black Market (2), Drug Resistance (3), Gambling (1), Offensive Driving (2), Seduction (3), Straight Razor Fighting (4).

Once we have these all listed on the character sheet we can compute the Action Value (AV). AV is the typical attribute for that skill plus any plusses from the number of levels of the skill. In most cases, when asked to make a skill roll, we will roll 1d20 and add the result to AV. For instance, the AV of Music would be Sam's AWR (since the skill description lists AWR as the default attribute) which is 11, plus 20 (+4 for each skill level after the first). So we list the AV for music as 31.

Seduction, on the other hand, is one of those skills listed on p.58 that amplifies an ability everyone normally has, so the AV is computed as +4 per level including the first level. So his AV for Seduction would be 13 (his charm) +12 (3 levels multiplied by 4), or 25.

Combat skills are another thing entirely. We don't list an AV or normal attribute for combat skills, but instead go to the combat sheet for this character and list out every bonus the skill gives, with an extra +4 for each level above the first. Sam's Straight Razor Fighting (3), would give him +16 to Vital Strike (Bladed), +12 to Slash and +12 to Dodge when using a razor.

Conjure Skills

Diabolical
Crossroads Contact (INL)
Leave Skin (WIL)
Ride Humans (WIL)

Fortune
Divining Rod (AWR)
Jack Consultation (WIL)
Omens (AWR)
Reading (AWR)

Hands
Animal Powder (WIL)
Black Cat Bone (INL)
Bring & Hold Hands (WIL)
Burying Gris-Gris (WIL)
Come To Me Hand (WIL)
Fugitive's Hand (WIL)
Gambling Mojo (WIL)
Go Away Hands (WIL)
Go-Crazy Hand (WIL)
Goofer Dust (WIL)
Hush Water (WIL)
Poisons (INL)
Po' Man's Lawyer (WIL)
Quarrelling Hand (WIL)
Sexual Mojo (WIL)

Native
Cleansing (WIL)
Compel Spirits (WIL)
Crystal Divination (AWR)
Fire Spy (AWR)
Prophecy & Visions (AWR)
Storm Dancing (WIL)

Protection
Haunt & Hag Protection (INL)
Light Roots (INL)
Miscreant Protection (WIL)
Silver Dime (WIL)
Spirit Capture (INL)
Trick Turning (WIL)

Resolve
Bloody Bones (WIL)
Faith Healing (WIL)
Judas Eye (WIL)*
Lock Whistling (WIL)
Oath Administration (WIL)
Word of Control (WIL)

Saints
Ariolatio (AWR)
Christian Exorcism (WIL)
Empower Justice (WIL)*
Ghost Payoff (WIL)
Monter la Tete (WIL)

*Has a prerequisite

Diabolical

Crossroads Contact (INL)- The PC knows rituals that can be performed at crossroads that put the PC in contact with an entity (some would call him the Devil, others would call him Eshu, the god of gateways, trickery and compacts, see p.199 for more) who is willing to make deals with the PC or engage the PC in contests.

Easy (10): At a lonely country crossroads at midnight during a full moon.

Moderate (20): At any crossroads where there are no people around (and nobody likely to come by any time soon) at any time during the night.

Hard (30): In a private place, at any time during the night, with a 'crossroads' made from mojo powder (roll once on the Trick Components Table).

Leave Skin (WIL)- The PC can force his or her soul to leave the body and travel around the world as a spirit (or, at higher difficulty, in animal form). What is left behind appears to be an empty human skin. If traveling in animal form, any damage done to that form will translate into damage to the PC's human form (e.g. if half the PC's BLD as a frog is removed, half the PC's BLD in human form will be gone). If the PC is killed as an animal the PC dies. Silver bullets hurt PCs whether in human or intangible spirit form. If the skin is destroyed, the PC cannot return to human form. If some irritant or poison is put in the skin (e.g. red pepper) it will cause severe pain to the PC upon re-entering it. A PC in intangible form can see and interact with other intangible spirits. +10 to the roll if the PC first anoints himself or herself with grease made by cooking human fat. +10 to turn into an animal if the PC wears the pelt of that animal.

Moderate (20): Travel around the world as an intangible spirit. The PC cannot communicate and cannot affect the physical world except with supernatural abilities that do not require physical actions or components. The PC can fly at 20 SPD.

Hard (30): Travel around as a frog, snake or screech-owl (can move at SPD 25).

Legendary (40): Travel as a dog, wolf or cat (can move at SPD 30). -or- Go between intangible spirit form and the PC's own tangible human form (e.g. turn into a spirit to enter a house, and then turn into a human to burglarize the house). Note that even when taking tangible human form the PC's real skin is still left behind.

About Rituals

Rituals are simple magical procedures that are not based on one specific skill. Most supernatural skill categories have rituals, and anyone with at least one level in any skill in that category can do any of the rituals in that category. A roll is typically not necessary (if PCs can complete the ritual, success is assumed). PCs without skills in a category can also try a ritual, but must make a Hard (30) difficulty WIL roll for the ritual to work.

Example: *Red Hawk has several skill levels in Native skills. He can do the Turkey Scratching ritual (p.50) without needing to roll.*

Animal Forms

Frog- STH 1, AGY 15, END 10, SPD 15, BLD 1, BDY 1, INCY 1, no darkness penalties.

Snake- STH 2, AGY 15, END 3, SPD 3, BLD 1, BDY 1, INCY 2, +20 to smell based AWR rolls, no darkness penalties, bite does negligible bladed damage but within 10 minutes: 1d4 BLD damage from internal bleeding, dizziness (-10 to saves vs. loss of balance), Vomiting (20). Symptoms last 1 day.

Screech-Owl- STH 1, AGY 12, END 20, SPD 50, BDY 1, BLD 4, INCY 4, +15 to sight based AWR rolls, talons do 0.5 bladed damage.

Cat- STH 1, AGY 23, END 5, SPD 13, BDY 1, BLD 3, INCY 3, no darkness penalty, +5 to smell based AWR rolls, +5 to hearing based AWR rolls, claws do negligible damage but can be used for Pain/Stun and Blinding Strikes.

Dog- STH 4, AGY 10, END 10, SPD 15, BDY 2, BLD 2, INCY 3, +7 to smell based AWR rolls, +5 to hearing based AWR rolls, bite does 2 bladed damage (hard (-4) strike).

Wolf- STH 10, AGY 15, END 10, SPD 25, BLD 2, BDY 4, INCY 3, bite does 2 bladed damage (hard (-4) strike, easy (+4) vital strike), +5 to smell based AWR rolls, +5 to hearing based AWR rolls, halve darkness penalties.

Ride Humans (WIL)- With this skill a PC, either in intangible form (see Leave Skin) or in bodily form, can climb atop a sleeping human and 'ride' him or her. The PC must place a bridle in the victim's mouth or twist the victim's hair into reigns (or take a -10 penalty). Sometimes the ridden person never leaves his or her bed and, by "riding," the PC robs the person of his or her strength and health. Sometimes the ridden person actually runs along on all-fours at great speed, providing transportation for the PC. Either way, victims are never fully conscious of what's happening (though it may affect their dreams) and the act of being ridden will never awaken them. The riding must end before the time the person would normally wake, though, or the victim will wake up and regain control of his or her body. Upon waking, whether the victim was ridden in place or moved around, the victim will be completely exhausted (down to 1 END, takes 24 hours rest to gain back full END).

Moderate (20): Remove 1 END per minute from a sleeping person. Each point of END can be used to temporarily raise a PC's END, STH, SPD or BLD by 1 point (normal human maximums apply) but these plusses will disappear in 24 hours.

Hard (30): Ride a human around as if the human were a horse. The ridden has the equivalent stats of a horse (40 SPD, 30 END, enough STH to hold 1 large or 2 small riders) and can jump long distances (+20 to jump rolls). The ridden human will act like a well-trained horse (e.g. will know not to ride off a cliff, but if left hitched to a post will make no attempt to untie the rope).

Riding Actual Horses

The PC can also ride (steal vitality from) an actual horse, and this is just as exhausting for a horse as for a human, but the Hag only gains 1 END per hour of riding a horse

Turning the Tables on a Rider

If a victim happens to be awake when a person with the Ride Humans skill is trying to ride him or her (perhaps the victim awoke, perhaps the victim was only feigning sleep) and can wrestle away the bridle and put it in the rider's mouth, the potential rider will turn, physically, into a horse under the control of the intended victim and stay that way until the bridle (and any horseshoes that were subsequently added) are removed.

Diabolical Ritual: Graveyard Snake

If the PC can catch or buy a graveyard snake the PC can butcher it and make all sort of useful conjure components out of the parts of its body. See p.252 for the profile of a Graveyard Snake. The parts of the snake do the following:

-The skin of the snake, tied around one's waist, will give +5 to any opposed roll vs. an enemy.

-The grease of the snake, put on one's hands, will give +20 to sleight of hand or AGY rolls to steal without being noticed.

-The rattle, when shaken in a private place, will summon the Devil.

-The meat, if eaten, allows the Devil to possess the eater (see p.198).

-The oil of the snake, added to the components of any hand meant to hurt someone, adds +20 to the skill roll.

-The grease, added to flour, formed into a human shape and baked on an open fire, will allow the PC to cause moderate (20) difficulty distracting pain by remote (by sticking pins in the doll) to whoever the doll is made to represent. Distracting pain lasts only so long as the PC is actively poking the doll with pins.

Fortune

Divining Rod (AWR)- The PC can use a forked branch to find things.

Easy (10): Find water.

Moderate (20): Find a hidden hand.

Hard (30): Find buried treasure.

Jack Consultation (WIL)- The PC can prepare a "jack-ball," a hand made of several magical components (roll 3 times on the Trick Component Table). The jack ball is used as a pendulum and can answer yes or no to questions (e.g. 'can I trust this person' 'will I have luck in gambling', etc.) by making minor changes in the direction of its swing.

Easy (10): Answer questions about things currently happening in the world.

Moderate (20): Answer questions about what is most likely to happen in the future.

Hard (30): Answer questions about what's going on in the minds of others.

Omens (AWR)- The PC knows all the chance occurrences and dreams that predict future events, e.g. the screeching of a hoot owl means a death will happen. Some omens can be disrupted, automatically canceling the fated event (e.g. shooing away the hoot owl). A few other omens pertain to things currently happening (e.g. when someone's right eye twitches that means that someone else is talking bad about that person).

Moderate (20): Read an omen pertinent to the PC or the PC's allies or clients.

To dream of muddy water,
trouble is knocking at your door

To dream of muddy water,
trouble is knocking at your door

Your man is sure to leave you
and never return no more

-Fogyism by Ida Cox

Omens vs. Destiny

All humans are born with a destiny that is nearly impossible to avoid. A person born to drown (p.108) may, by being careful, put off this fate for decades, or even centuries, but the only way to escape this fate is to choose an early death (being fated to drown doesn't mean you won't die if you get shot). A destiny may be put off, but so long as that person is living it never goes away. When a reader tells a person's future by examining their physical features, they are reading that person's destiny.

Omens, on the other hand, are limited-time-offers. There is a window where a thing is likely to happen (and will happen without intervention by a PC) but if that thing is avoided then that threat is gone.

Reading (AWR)- The PC can tell about a person's personality and destiny by looking at their bodies. Palms are the easiest to examine, but skilled readers can read people just by looking at their faces.

Easy (10): Tell if a person is cruel or kind, how old a person is by reading a palm.

Moderate (20): Tell that a person has the personality of a murderer by looking at his face, or that person is fated to die in a fire by reading her palm.

Hard (30): Tell that a person's 150th year is fated to be one in which she betrays her friends by looking at her scalp while braiding her hair.

Fortune Ritual: Dog Tears

Poke a dog in the eye and then touch that finger to one's own eye. For five minutes the person can see spirits and other invisible entities.

Hands

Hand Rolling

Many hands are secreted on a victim's property, e.g. buried in their yard, hidden under their doorstep, hidden in their house, etc. They are hidden because the hand will continue to have effect until the hand is found and destroyed. However, sometimes Hoodoos don't have the patience for this kind of subtlety, they just walk or drive past and roll the jack right up the person's front lawn towards their house. The effect is the same, but only lasts until the person next leaves their house, notices the jack, and destroys it.

Throwing Powders

In combat, many with Hands skills will find themselves wanting to throw powder at their opponents.

If the powder must be thrown in the eyes, do this as a Blinding Strike (p.134) at INL+AGY+1d20 vs. 30. The opponent can make a very easy Dodge (one they get +8 to) by closing their eyes, and must typically use an action to remove the powder from their eyes before reopening them.

A powder that only has to touch the body of an enemy should be thrown as a Strike: Projectile (p.136) with FR 1 ft. and MR 5 ft.

If a PC wants to broadcast a powder over a large area to hit multiple people, do this as an Area Attack (p.134) based on the number of attacks worth of powder the character has (INL + # of attacks + 1d20 vs. 10 + size of area in feet (or +3/m.)). A normal sized fist typically can't hold more than 5 attacks worth of powder. So, for instance, Clem has 5 attacks worth of Animal Powder in a bag. He can choose to use them all at once, covering an area of 10 ft. at INL + 5 (amount of powder) +1d20 vs. 10 + 10 (area), or INL +1d20 vs. 15.

Powders typically cannot be thrown more than 5 ft. (1.5 m.).

Hands Ritual: Stopping Up Excretion

An easy way to kill someone is to get some of their urine or feces, put it in a glass bottle, stop it up tightly, and hide the bottle in a tree. While the bottle remains intact that person will be unable to urinate or defecate (depending on which was put in the bottle). Surgery can temporarily relieve the condition, but will not cure it. Without surgery the victim will die (very painfully) within 1 week.

Hands Ritual: Keep a Person Asleep

Burn 2 candles, a pink and a green, in a sleeping person's room. While they are burning any people sleeping in the room will not wake up of their own accord and are -20 to AWR rolls to be awoken by things going on in the room. Traditionally this was used by wives who wanted to go run around at night without their husbands waking up and noticing they were gone. Burglars occasionally use this method as well.

Hands Ritual: Feeding a Charm

Give some whiskey or a woman's urine to any charm in order to keep it "fresh." Each time a charm is fed it will extend the useful life of the charm for 24 hours.

Animal Powder (WIL)- The PC can prepare a powder that, when applied to a victim, will turn into live animals that crawl around inside of the victim, causing pain and eventually death. The powder can also be thrown into a person's eyes to make tiny animals grow inside the victim's eyes, blinding him or her. Similarly, if the powder is put in someone's hat band, and sweat from that hat band runs down into the person's eyes, the person will be blinded. Medical doctors cannot see or remove the animals, they can only be removed via White Roots, Faith Healing or Cleansing.

Components: The dried or ground body of a snake, salamander, worm or snail, plus one item from the Random Trick Component table.

Ritual: Powder and mix all components, say a prayer (~15 minutes).

Application: Depends on difficulty (see below).

Takes Effect: Within 1 hour.

Lasts: Until victim dies or the animals are removed.

Effects: Blindness (-15 to all actions/reactions) if thrown in eyes -or- distracting pain (30) and 1 BLD damage per day until death if applied internally or via skin.

> **Easy (10):** Make a powder that must be put in a target's food.
>
> **Moderate (20):** Powder must be sprinkled inside a target's house -or- thrown directly in the target's face.
>
> **Hard (30):** Powder must be sprinkled anywhere that the target will walk on it.
>
> **Legendary (40):** Scatter the powder in a wind that is blowing in the direction of the target.

Black Cat Bone (INL)

Components: 1 Random Trick Component, black cat, boiling water.

Ritual: Kill and skin a black cat, boil all the meat off, then say some magic words to find "the" bone (~12 hours).

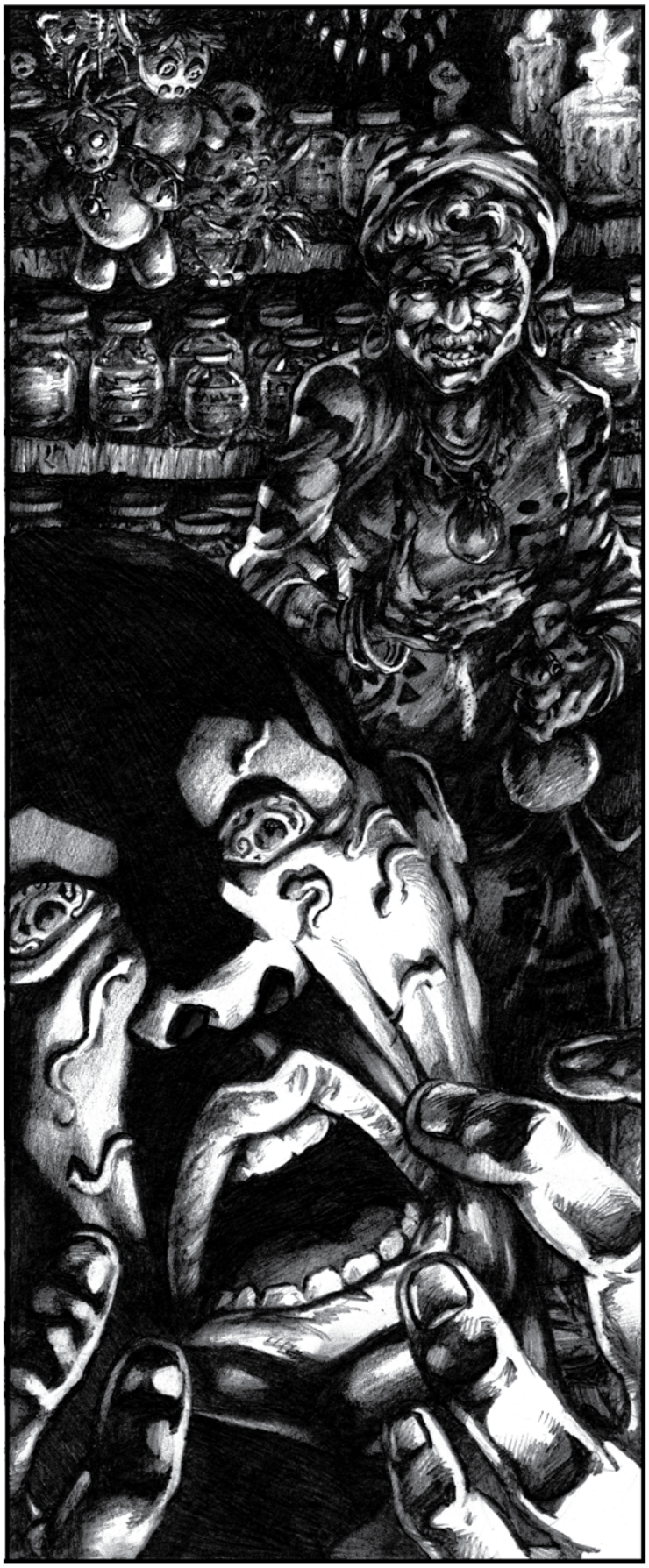
Application: Wear on person or put in mouth.

Takes Effect: Immediately.

Lasts: Bone will be potent for about one week.

Effects: Anyone carrying the bone on his or her person gets +5 STH, +5 to save vs. conjure effects and a +5 to all rolls (from "luck"). Anyone who puts the bone in his or her mouth will be invisible (-15 to hit).

> **Moderate (20):** Find black cat bone.



Hands Ritual: Black Snake Blood

If you drink the blood of a black snake while it is still warm, with whiskey, you can out-work anyone else (PC will beat any other person at END rolls for physical labor for the next 24 hours).

Hands Ritual: Leg-Breaking Cross

Draw a brown chalk cross on the ground. Anyone who steps on it must make a save vs. loss of balance (AGY + 1d20 vs. 30) to avoid falling. If they fall, their ankle will be broken or badly sprained (as per Crippling Strike, p.134). Depending on the lighting and how fast the PCs are moving, a brown chalk cross might take a 10 to 30 difficulty AWR roll to notice in time to avoid.

Hands Ritual: Eat a Rat Brain, Snake Brain or Live Frog

Eat the raw brain of a rat or snake, or a live frog, and gain +4 to all supernatural skill rolls for the next 4 hours. Since the PC is eating raw meat the PC should make a moderate (20) difficulty save vs. disease contraction to avoid catching some illness (most likely a parasite).

Hands Ritual: Stopping a Drinker

Put a few drops of catfish blood in a person's alcoholic drink and they will never want to drink that kind of drink again.

Bring & Hold Hands (WIL)- These hands can cause a person who has left town to come back or prevent a person from being able to leave town. The hands operate via coincidence: a person gets a job offer in town, a relative falls sick and needs to be visited, a car breaks down, etc. A person trying to resist a Bring & Hold Hand will have terrible luck (-10 to any roll made in furtherance of not coming or of going). These spells are also used to keep those who have committed crimes from leaving town or to make them show up so they can be identified.

Components: 1 white candle, 1 random trick component and one of the following: a tintype of the target, the target's full name on a piece of paper or something the target touched in the commission of a crime.

Ritual: Burn the candle, place tintype/paper/thing person touched on or in random component, say prayer (~30 minutes).

Application: Remote.

Takes Effect: Immediately.

Lasts: 1 week.

Effects: Coincidence will force a person to either come back to town or be unable to leave town.

Moderate (20): Make person come to town or be unable to leave town.

Hard (30): Make person come directly to the house where the ritual is being performed or be unable to leave a neighborhood.

Burying Gris-Gris (WIL)

Components: 5 Random Trick Components plus one of the following: hair, skin, blood, fingernail clippings, toenail clippings or recently-worn clothing of the victim.

Ritual: Put components in a bottle, bury it in a graveyard.

Application: Remote.

Takes Effect: Within 24 hours.

Lasts: Until bottle is removed from graveyard or until victim dies.

Effects: Victim loses ½ point of BLD per day. While the hand is intact the victim does not heal any of this BLD naturally and lost BLD cannot be restored by modern medicine (only conjure).

Moderate (20): Create a burying gris-gris.

Come To Me Hand (WIL)- The PC can create a jack that the client wears on his or her person that draws generous people and makes anyone the client encounters be more generous. Note that sex gained by a Come To Me Hand is different from that gained by a Sexual Mojo Hand. The former just makes people more likely to concede to requests for sex, the latter causes infatuation and lust.

Components: 3 random trick components.

Ritual: Put components in a bag while saying a prayer (~10 minutes).

Application: Wear jack on person.

Takes Effect: Immediately.

Lasts: Jack lasts 1 week.

Effects: The PC must specify what kind of generosity the jack will draw: sex, money loans, gifts, job offers, tenants (if the client is a landlord), rooms-to-let (if the client is seeking a home), customers/congregation (if the client has a business or church) or the return of objects stolen from the PC.

Easy (10): +10 to CHM rolls when asking for the intended type of favor.

Moderate (20): +20 to CHM rolls

Hard (30): +30 to CHM rolls

Fugitive's Hand (WIL)- These are spells that help a person escape from pursuers. Since speed is of the essence, they are among the quickest and easiest Hoodoo spells to perform. They involve the manipulation of small twigs or one's own footprint dust. This skill can also be used to oppose Bring & Hold Hands skill rolls directed at the PC.

Components: One's own footprint in the dirt or tiny twigs from near the road.

Ritual: Make a mark in the dust of one's footprint -or- throw the dust from one's footprint in running water -or- assemble small twigs in a special pattern at a crossroad.

Takes Effect: Immediately.

Lasts: Until footprint mark is wiped out or twigs are moved or, if thrown in water, 12 hours.

Effects: Anyone pursuing the PC will get a minus to any tracking, AWR, climbing, sprinting, driving rolls, etc. to follow or catch up to the PC (if footprint dust is used) or will believe the PC has gone down a different path than he or she has (if twigs at a crossroad are used).

Easy (10): Pursuers are at -10 to catch the PC -or- if forced to guess which path the PC has gone down the pursuer will guess incorrectly.

Moderate (20): Pursuers are at -20 to catch the PC -or- pursuer will go down the wrong path despite clues pointing to the other path (e.g. the pursuer knows the PC has friends in the town that path leads to).

Hard (30): Pursuers are at -30 to catch the PC -or- pursuer will go down the wrong path, ignoring obvious proof that the PC has gone down the other path (e.g. the pursuer just saw the PC running that way).

Gambling Mojo (WIL)- This is the production of a mojo bag or oil to be put on hands which will give a gambler an edge over other gamblers. A different mojo bag must be created for each type of game a person wants to play. See the Gambling skill, p.68 for more.

Components: 5 finger root, 2 random trick components.

Ritual: Place items in bag (~1 minute), or powder items, put in oil, strain out pure oil and bottle it (~30 minutes).

Application: Wear bag on person or anoint hands with oil.

Takes Effect: Immediately.

Lasts: Bag lasts 1 week, oils last 24 hours.

Effects: Depends on difficulty (see below).

Easy (10): Bag/oil gives +10 to gambling rolls.

Moderate (20): +20 to gambling rolls.

Hard (30): +30 to gambling rolls.

Why Aren't Hoodoo Users Rich?

If people can buy jacks, oils and powders that give real help in gambling, then it would seem that all Hoodoo users (or those who buy hands from practitioners) should be rich and powerful, using their magic to get millions from the country's casinos.

One reason why they aren't all rich is that casinos make a practice of watching their patrons and when one has a statistically improbable winning streak they are accused of cheating and blacklisted from the casino. Casinos share their blacklists, so someone kicked out of one casino will have trouble getting into any casino.

The most important reason that people don't get rich via hands is this: gamblers are stupid. By their very nature, they don't know when to stop. No matter how good a jack is it only reduces the chances of losing, it can't eliminate the possibility altogether. Someone with a powerful gambling hand might win 10 times in a row, but when they lose on the 11th time they will lose it all. The greed that causes a gambler to seek Hoodoo is also his or her undoing. The only successful hoodoo gamblers are those who can say "well, I could probably double my money, but I don't need to, so I'll quit" and that is a very rare breed.

Go Away Hands (WIL)- These cause coincidence to conspire against someone, forcing them to leave town (much the same way Bring and Hold hands draw a person or keep a person in a town). Go Away Hands were a common way of dealing with enemies among Southern Hoodoo believers (because it was a nonviolent, and thus non-sinful, way to rid oneself of someone).

Components: Something that has touched the target's feet (a sock, shoe, toenail clippings, footprint dust), 1 random trick component, a bottle and running water.

Ritual: Put the components in the bottle, throw the bottle in the water, say a prayer (~10 minutes).

Application: Remote.

Takes Effect: Depends on difficulty.

Lasts: Effects last 1 week or until bottle is broken.

Easy (10): Make someone leave town within a month.

Moderate (20): Make someone leave town within a week.

Hard (30): Make someone leave town within 24 hours.

Go-Crazy Hand (WIL)- The PC can make a person go insane using a piece of the victim's hair.

Components: Hair of victim, live catfish or live tree.

Ritual: Tie hair through gills of catfish and set it free or cut into the living part of a tree and place the hair inside (~10 minutes).

Application: Remote.

Takes Effect: Within 24 hours.

Lasts: Until the hair is removed or until the catfish or tree dies and withers away completely.

Effects: Victim suffers from hallucinations, delusions, panic and rage. The difficulty to save against these problems increases: 10

Moderate (20): Make someone go crazy.

She put that thing on you,

She puts it on you right,

You can't eat when you get hungry, partner,

And you can't sleep at night

-Don't Put That Thing On Me
by Clifford Gibson

Goofer Dust (WIL)

Components: Dirt from a graveyard plus one random trick component.

Ritual: Powder the trick component, mix with graveyard dirt, say some magic words (~15 minutes).

Application: The means of effective application depend on the difficulty (see below).

Takes Effect: Within 4 rounds (if thrown at victim) or within 24 hours (indirect application).

Lasts: 24 hours (if thrown at victim) or 1 week (indirect application).

Effects: When creating the dust, the PC must decide which effect the dust will have when applied:

-Unconsciousness (victim must make 30 difficulty save vs. unconsciousness to stay awake)

-Crippling (victim becomes completely unable to walk, can crawl at 1 SPD)

-Blindness (victim cannot see and is -15 to all actions/reactions)

-Death (victim takes 1d6 damage to BLD)

Moderate (20): Dust must be thrown in a person's face -or- put on something a person's skin will touch for long periods (inside clothes, on a mattress, inside shoes).

Hard (30): Dust can be sprinkled around the inside of a victim's house (or anywhere else the victim spends lots of time) -or- a clod of the dust (hardened with something sticky) can be thrown at a victim -or- the PC can put dust on his or her own hands and then shake hands with the victim.

Legendary (40): Dust can be mixed with a person's footprint dust, put in a bottle and hidden -or- thrown in the wind when the wind is blowing in the same general direction as the victim.

Guess I'm gettin' sick and tired the way you do,
Kind mama, gonna poison you;
Sprinkle goofer dust around your bed,
Wake some mornin', find your own self dead.

-I Don't Know
by Cripple Clarence Lofton

Hush Water (WIL)- The PC can make tricked water that looks and tastes like regular water, but anyone who drinks it becomes quiet and obedient.

Components: Water, 2 random trick components.

Ritual: Dunk the components in the water while reading a certain Bible passage.

Application: The victim must drink the water.

Takes Effect: Within 5 minutes.

Lasts: The water stays good for about a month.

Effects: For the next 24 hours the victim must make a moderate (20) difficulty WIL roll to avoid obeying any command given to him or her. The victim becomes unusually quiet. The victim also gets +20 to save vs. anger. Hush Water can help people deal with unpleasant situations and many enslaved Hoodoos drank it and became addicted to it. Hush Water has an Addiction Difficulty of 5, a Craving Difficulty of 20 and cravings triggered by being forced to put up with unpleasant circumstances or people.

Moderate (20): Prepare Hush Water.

Poisons (INL)- Traditional conjurers don't consider there to be any difference between poisoning and tricking. Poisons are just hands that reach their target via ingestion. That Western doctors recognize some of these hands as "real" is inconsequential. Old South conjurers could find poisonous plants anywhere in the South and could even prepare animal parts that are not normally poisonous in a way that makes them poisonous (this is one aspect of conjure poisoning that scientists would call impossible). A poison prepared with this skill will incapacitate within 5 minutes and kill the ingestor within 15 minutes (PCs can choose poisons that take longer to work if they want to have time to leave town) unless the ingestor is given top-notch medical care or an opposed Light Roots, Faith Healing or Cleansing skill roll is made.

Easy (10): Make poison from plants in a forest or swamp.

Moderate (20): Make poison from plants growing around a farm.

Hard (30): Make poison from plants growing in a city or in the body of a wild predatory animal.

Legendary (40): Prepare poison from the body of any animal.

Po' Man's Lawyer (WIL)- These are various tricks and mojo bags, kept on one's person or in one's home, that prevent "the law" (law enforcement) from coming after the person, or that help the person win a legal case. Any law enforcement officer or lawyer is at a minus to any roll where success would mean investigating, arresting or carrying on a legal case against a PC.

Components: High John the Conqueror Root, 2 random trick components.

Ritual: Say the 23rd Psalm while putting components in a bag -or- while powdering components (~15 minutes).

Application: Put mojo bag over your doorsill to protect your household -or- sprinkle dust at 4 corners of a courtroom to affect the outcome of a court action.

Takes Effect: Immediately.

Lasts: Mojo-bag lasts 1 week. Powder lasts until court action is over.

Effects: If placed over the door, the police are -20 to all rolls to try to "get" those in the house while they are in the house (e.g. rolls to remember where the PC lives, rolls to try to find the PC's address, rolls to recognize the PC's face). If placed around a courtroom, the opposing party is -20 to rolls to win a case (e.g. a legal skill roll, a CHM roll to try to convince a judge or jury).

Moderate (20): Make a law hand.

Quarrelling Hand (WIL)- The PC can create a gris-gris bag that will cause targets to fight with each other. Typically it is used to break up relationships.

Components: 3 random trick components.

Ritual: Put components in a bag while saying a prayer (~15 minutes).

Application: Bury it under a victim's front porch or in their yard, or hide it in their house, or put it in their path so that they will step near (within 2 ft. of) it.

Takes Effect: Within 1 minute.

Lasts: Until bag is removed (if hidden) or 24 hours (if put in someone's path).

Effects: If one person is targeted, that person will get into fights with everyone he or she meets.

If a household is targeted, the members of that household will get into fights with each other. Depending on how much the save vs. anger is failed by, victims may just yell and curse, or they may attempt to physically harm those they are angry with.

Easy (10): Victims must make a Moderate (20) save vs. anger to avoid fighting with someone.

Moderate (20): Hard (30) save vs. anger to avoid fighting with someone.

Hard (30): Legendary (40) save vs. anger to avoid fighting with someone.

Sexual Mojo (WIL)- The PC can create a small vial of liquid used to control the love or sexual ability of another. These hands are usually used to gain (or keep) a lover or to stop or punish adultery.

Components: 2 Random Trick Components plus:

-dried ground snail (for Impotence)

-a piece of cloth the victim used to wipe up after sex (for Caught or Fertility Control)

-dirt from the grave of someone who loved the client or client's urine or menstrual blood (for Infatuation).

Ritual: Powder components, put in liquid, say magic words, strain, put in vial (~15 minutes).

Application: Depends on difficulty (see below).

Takes Effect: Immediately.

Lasts: 1 week if fed to or put on something that touches the victim or as long as the vial is intact if vial is buried (see below).

Effects: Choose from one of the following Effects:

-Impotence (target or target's lover(s) become unable to maintain an erection or ejaculate).

-Caught (target and target's lover will get stuck together next time they try to have intercourse and cannot separate themselves without the help of a third party).

-Infatuation (victim must make a Hard (30) WIL save to avoid trying to have sex with the client or to stay away from the client for any significant length of time).

-Fertility Control (victim can be made completely infertile or made extremely fertile).

Easy (10): Create a liquid that must be fed to the victim. Effects last 1 week.

Moderate (20): Create a liquid that an item of the victim's clothes must be washed in. Effects last 1 week.

Hard (30): Create a vial of liquid in which a bit of the victim's hair is put and the vial is buried somewhere. Effects last as long as the vial is intact.

Native

Cleansing (WIL)- The PC can cleanse himself or herself, or another person, of harmful spiritual pollution. A successful roll will remove all effects from any kind of curse or suck out a poisonous animal from a person's body (see Animal Powder, p.44). If a spirit or a hand is causing damage to a person, a cleansing roll can temporarily remove the effects but those effects will come back within 24 hours so long as the hand or spirit is still around.

Easy (10): Cleanse with 24 hours of fasting, a long sweatbath, smudging with cedar incense, drinking Black Drink, and immersion in running, natural water.

Moderate (20): Cleanse with only a sweat bath and smudging, or with only immersion in running natural water.

Hard (30): Cleanse with only smudging.

Compel Spirits (WIL)- After doing a sacred dance and shaking a rattle, the PC can speak to spirits. The PC can't actually force spirits to follow a command, but most spirits are stupid (or easily confused) and the PC can usually convince the spirit to do anything the PC wants. For instance, if a PC is trying to convince a disease-causing spirit to leave a person's body, he or she can try to make it think that it is weak and helpless and that the Medicine Worker is powerful and dangerous and so it should just leave.

Easy (10): Give a message to a spirit.

Moderate (20): Convince a spirit of something that might or might not be true.

Hard (30): Convince a spirit of something that is obviously not true.

Crystal Divination (AWR)- This was the most common form of divination among Cherokee Medicine Workers. First, the PC has to find a quartz crystal with divination power (of the average crystals one might find in a rock shop, about 1 in 10 have divination power). Then the PC stares into it until he or she sees a vision relating to the question the PC has in mind. Visions are typically of the past (e.g. if the PC is thinking "what is the cause of this person's illness?"), a glimpse of the possible future (e.g. if the PC is asking "what will be the outcome of this fight?") or the present location of a missing person or thing. The amount of time it takes to see a vision depends on the amount of success: barely succeeding might mean the PC has to stare for hours, while a success of 10 or more means an almost instant vision. The PC gets +10 to his or her roll from taking Black Drink (p.82).

Easy (10): See a random other place or time.

Moderate (20): See a place in the past or present that answers a question (e.g. "Where is Joe?").

Hard (30): See the possible future to find the outcome of a situation.

Fire Spy (AWR)- By chanting and staring into a flame, the PC can look and hear out of any other fire. If PCs do not know the specific location of the fire they want to look through, they can switch from fire to fire until they find the correct one. No sign of the character's presence is visible within the flame, but those who can see spirits (e.g. the caul born) will "see" a pair of eyes in the fire.

Easy (10): Spy on fires in a 10 mile radius.

Moderate (20): Spy on fires in a 50 mile radius.

Hard (30): Spy on fires in a 100 mile radius.

Legendary (40): Spy on fires anywhere on the planet.

Prophecy & Visions (AWR)- The PC can receive messages from the spirit world or catch glimpses of a possible future. Dreams of the future often show the precursors to possible events, allowing a PC to try to prevent the event by disrupting the precursors or to try to ensure that the possible future will happen by making sure the precursors happen.

Moderate (20): Receive a dream message from a dead relative, have a dream about a possible future.

Hard (30): Have a waking vision about a possible future or a vision that reveals the presence of an invisible entity.

Storm Dancing (WIL)- By chanting and dancing, the PC can bring a storm to the area (thunder storm in the summer, snow in the winter, hail in spring and fall). Typically requires at least 1 hour of dancing, although can be done in less time with additional difficulty. This skill can also be used to predict the (natural) weather by meditating and observing the behavior of birds.

Easy (10): A gentle rain or light snow -or- predict the weather for the next 24 hours.

Moderate (20): A heavy rain or snow or light hail -or- predict the weather for the next 2 days.

Hard (30): A storm with lightning and enough rain to flood streets or enough snow to make roads impassible -or- predict the weather for the next 10 days.

Legendary (40): A storm capable of flooding buildings, blowing down power poles, collapsing roofs, etc. which will paralyze the area and kill many -or- predict the weather for the next month.

Native Ritual: Lightning-Struck Wood

Lightning-struck wood is powerful and dangerous, and should usually be avoided, but there is a ritual that can transfer the power of lightning to a person. A blackened stick from a lightning-struck tree is used to draw patterns on a person's body. However, the drawer should be careful not to touch the stick with bare hands. The person who is drawn on gains +8 SPD, +4 AGY and +4 END for 24 hours. This was typically done to aid players in Native American ball-games.

Native Ritual: Turkey Scratching

By scratching a person all over his or her body with the cock-spur of a turkey's foot, a Medicine Worker can give the person a temporary +4 STH and +4 END. The procedure takes about 15 minutes. However, if the person being scratched has any choice in the matter, he or she must make a moderate (20 difficulty) save vs. pain to put up with the ritual until the end.

Native Ritual: Gift Medicine Bag

The PC collects small items that have a bit of power in them and assembles them into a medicine bag. This typically takes a week of walking around in the wilderness every day. If the PC gives this bag to another person who does not yet have a medicine bag, that person will enjoy good luck (+4 to all rolls) for 1 month.

Protection

Haunt & Hag Protection (INL)- The character has learned the various rituals which will protect people or homes from haunts (spirits), hags and other being that travels in invisible, intangible form. Requires a horse-shoe and one item from the Random Trick Component table.

Easy (10): Stop a haunt or hag from entering one's home. -or- Put a nail in a hag's footprint, forcing her to backtrack and pull the nail out.

Moderate (20): Stop a haunt or hag from approaching a person. -or- Place something under a chair which will trap any hag that sits in the chair.

Hard (30): Drive off a haunt or Hag.

Light Roots (INL)- This is the use of herbs (mostly roots) as well as minerals, incense and other substances to cure natural and supernatural illnesses. Note that even if the effects of a hand are cured, those effects will come back in 24 hours if the hand is still active and intact.

Easy (10): Cure a minor disease.

Moderate (20): Cure a serious disease -or- treat the symptoms of a supernatural illness.

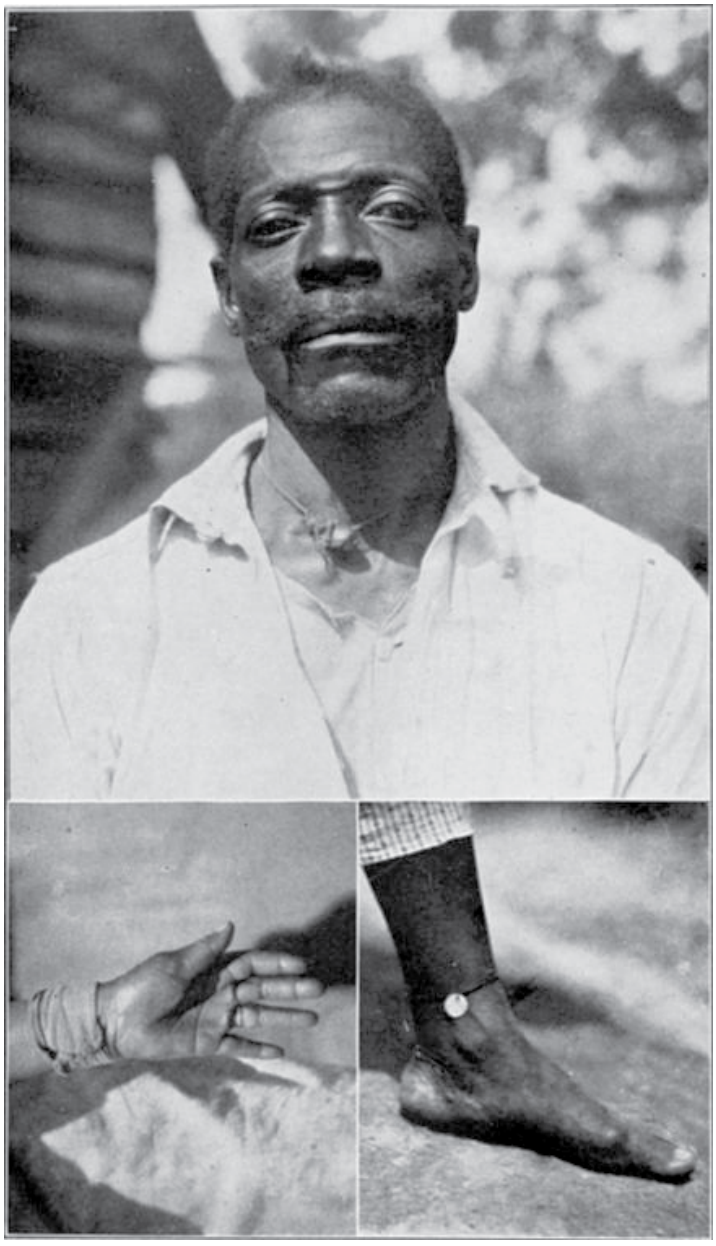
Hard (30): Cure a supernatural illness.

Miscreant Protection (WIL)- These are various rituals that can protect one's home and property from humans trying to steal from or do harm to the residents via non-magical means. Roll twice on the Random Components Table, put those ingredients in a bottle and bury them under the front step or in the front yard of a home.

Moderate (20): People meaning to kill, rob or seriously harm the residents cannot enter the property of their own accord.

Protection Ritual: Burying a Hand

If you find a hand that has been placed on you, and you bury it in a busy thoroughfare where a lot of people will cross over it, the effect of the hand will be distributed amongst all those people and do only minimal harm to each of them. This is a safe way to dispose of a hand.



Nutmeg, Red Flannel and Silver Dime Hands

Protection Ritual: Scattering Small Objects

Scatter a number of small identical objects (e.g. grains of rice) where a Hag or Loup Garou is likely to notice them. All Hags and some Loups Garoux will feel a compulsion (WIL +1d20 vs. 30) to stop and count the objects, which will probably take around an hour. Note that a Hag or Loup Garou can stop counting if his or her life is in imminent danger (e.g. if being attacked).

Protection Ritual: Floor Wash

Mix regular washing powder or liquid with salt or brick dust and wash the floor, porch and front steps of one's home to remove any trick applied by sprinkling powder on a person's home/steps/porch.

Silver Dime (WIL)- The PC can use a dime to help detect the presence of and to avoid harmful magic or harmful spiritual entities. The PC can put a dime under a person's tongue and it will turn black if the person has been tricked. If the PC walks around with a dime, it will turn black if the PC comes near harmful magic and may even jump when it is near something especially powerful. If the PC puts a silver dime around someone's leg, that person will feel a tugging at their leg that (if obeyed) will stop him or her from stepping on or over anything that would cause harm via conjure. Similarly, if one eats with a silver dime in one's mouth a movement of the dime will give the PC advanced notice before putting any tricked food in his or her mouth.

Moderate (20): Use a silver dime to detect or protect from harmful tricks.

Spirit Capture (INL)- Any spirit can be captured in an adequately prepared container: a haunt, the soul of a conjurer who has left his or her body, even a Loa. Pots (iron and ceramic) and bottles (glass and ceramic) are the most commonly used containers. A prayer is said over the vessel (~1 minute). The spirit must be tricked into entering the container and cannot thereafter escape without someone opening the container to release it.

Easy (10): Create a container capable of capturing a spirit.

Moderate (20): Create a container capable of capturing a human soul.

Hard (30): Create a container capable of capturing a Loa.

Protection Ritual: Snapping Fingers

Snapping one's fingers within 100 ft. of a voodoo will give the voodoo -10 to any roll to call on spirits or saints for help (e.g. any Saints skill or ritual). The snapping must be done as the voodoo is in the process of calling on those entities.

Protection Ritual: Burn Salt

Burn salt to make the Devil go away.

Protection Ritual: Drawing Blood From a Hag

Cut a Hag who has conjured you deep enough that he or she bleeds. The effects of any conjure that Hag cast on you will instantly disappear. Exhaustion from being ridden, however, does not go away any faster than normal.

Trick Turning (WIL)- The PC can bury a hand under an enemy's doorstep that will stop tricks that enemy has cast from hurting their original target and will, instead, make those tricks affect the tricker in equal measure. If successful, treat tricks as if they were originally cast on the tricker, not the intended victim. Roll 2 times on the random component table, put the results in a bag and bury it under the tricker's doorstep or in the tricker's yard.

Moderate (20): Turn one specific trick.

Hard (30): Turn all tricks.

Protection Ritual: Burning a Hag's Victim

If you burn the victim of Hag riding with hot iron, within 24 hours of that person having been ridden, the Hag who rode the person will suffer from exactly the same burns (same burn damage and saves vs. pain).

Resolve

Bloody Bones (WIL)- The PC can call to the freshly butchered bones of a human or animal and make them assemble themselves and come to life as a servant. Animated bones generally stand on two legs like a human, and can speak in a human voice. They are of limited intelligence (can follow commands, answer questions about what they've seen, but they aren't capable of creativity, problem solving, deduction, empathy or emotion). They don't have BLD or INCY, only BDY, thus they only take damage from blunt weapons. When their BDY is gone they turn into a pile of inanimate bones again. Bloody bones stay animated for 1 hour per point of success. In combat they make strikes and simultaneous strikes at no minuses.

Easy (10): Raise a rat, lizard, snake (2 STH, 4 SPD, 1 BDY, 0.5 bladed damage bite, range 0, at 1d20 vs. 10).

Moderate (20): Raise a cat, small dog (4 STH, 8 SPD, 2 BDY, 1 bladed damage bite, range 0, at 1d20 vs. 5.)

Hard (30): Raise a large dog, pig, horse, human (8 STH, 10 SPD, 3 BDY, 2 bladed claw swipe, range 1-2, at 1d20 vs. 5).

Legendary (40): Raise a pile of assorted carcasses into a bear-sized monster (20 STH, 10 SPD, 10 BDY, 4 bladed damage claw swipe, range 2-3, at 1d20 vs. 0).

Faith Healing (WIL)- The PC can heal illness and injury just by laying his or her hands on a patient and asking a higher power for help (e.g. God, Jesus, a native spirit, a Saint). This skill cannot work where the patient does

not believe in the possibility of faith healing.

Easy (10): Instantly restore 1 BLD or BDY point, cure the common cold.

Moderate (20): Instantly restore 2 BLD or BDY points, cure the flu.

Hard (30): Instantly restore all damage from a serious injury, cure chronic diseases like diabetes

Legendary (40): Restore sight to a blind person, restore the ability to walk to a cripple, cure systemic cancer.

Judas Eye (WIL)- Prerequisite: Word of Control (1). The PC can cause harm to people just by looking them in the eye. The victim must be looking directly into the PC's eyes.

Moderate (20): Weaken (halve STH, SPD and END for 1 hour).

Hard (30): Cripple (STH and END reduced to 1, victim cannot stand, for 5 days)

Legendary (40): Kill (STH and END reduced to 1, victim cannot stand, lose 1 BLD per day until dead).

Lock Whistling (WIL)- The PC can open a lock by whistling into the keyhole.

Easy (10): Open a 50 year old mechanical lock.

Moderate (20): Open any modern mechanical lock.

Hard (30): Open an electronic lock that doesn't have a keyhole.

Oath Administration (WIL)- The target must stand on a chalk cross and swear to some oath before the PC. The victim can be coerced into taking the oath, but cannot be the victim of mind control (e.g. possession, Word of Control). Any being with free will (e.g. a H'aint) that the PC can communicate with can be bound. If the victim breaks the oath they will die within 24 hours.

Moderate (20): Administer oath.

Word of Control (WIL)- The PC can use his or her willpower to command the will of others. The PC must speak a command while looking in the eye of the victim. The skill will not work if the victim is too shy, frightened or distracted to look in the PC's eye or knows not to. The victim gets a moderate difficulty opposed WIL roll. Commands must be concrete physical actions (not things with mental or subjective components, like "forget you saw me," "you love me," "tell me the truth," "give me the thing you prize most") and the victim is only compelled while the PC is present. If a PC tells someone "lie down and stay there" the victim will be able to get up again as soon as the PC leaves the room.

Moderate (20): Inconsequential command (e.g. "touch your nose").

Hard (30): Significant command (e.g. "give me a hundred dollars").

Legendary (40): Life threatening command (e.g. "run out on to the freeway").

Resolve Ritual: Dog Finger

Every person has a dog finger, yet few know which is their dog finger. People with access to this ritual know which finger is their dog finger (it is usually the pointer or index finger of the right hand). Touch the finger to a wound (a targeted wing or strike if done as a combat action) and the wound is made much worse: any damage to BLD or BDY is instantly doubled and the wound becomes infected (1 BLD damage from fever every 24 hours, 20 progression difficulty).

Fighting Hands With Hands

Generally speaking, there are two types of hands that can hurt people: ephemeral and permanent. Permanent hands have a physical object (a small pouch or jar filled with components, hair sewn into a tree or the gills of a living catfish) that is the source of the effect. Ephemeral hands rely on sprinkling or blowing powder or having a victim touch or consume a conjured substance.

The main difference between the two is that to stop the effects of a permanent hand, the hand must be sought out and destroyed. Compare Goopher Dust (ephemeral: the powder is blown at the victim) and Burying Gris Gris (permanent, a bottle is buried in a graveyard). A PC with Light Roots may be able to treat the symptoms of both Goopher Dust and a Burying Gris Gris, but the difference is that after Goopher Dust symptoms are treated they don't come back, while Burying Gris Gris symptoms will come back so long as the jar remains buried.

If a permanent hand is found and destroyed, the effects will wear off quickly (although physical damage will heal at a normal rate). Ephemeral hands, like a mundane poison, cannot be so easily cancelled: they will run their course unless conjure is used to cleanse the victim or treat the symptoms.

The following are the skills that can be used to treat, redirect or cancel the effects of harmful hands:

Cleansing: Can remove deleterious influences of conjure. However, those influences will come back so long as a permanent hand remains.

Trick Turning: Can redirect a permanent hand so that it affects the original caster and stops affecting the intended victim.

Light Roots: Can cure physical ailments caused by hands, but can't stop the effects of a permanent hand from returning.

Faith Healing: Can cure physical ailments caused by hands, but can't stop the effects of a permanent hand from returning.

Monter La Tete: A saint can cleanse or heal, but permanent hands still must be removed lest their effects return.

Saints

Ariolatio (AWR)- This is divination by means of an altar. The PC goes to an altar to a Saint or spirit and asks it a question. If the skill roll is successful, an answer is received by the movements (shaking, rocking, sliding) or absence of movement of the altar.

Easy (10): Discover if a certain Saint or spirit is present by asking it to move the altar.

Moderate (20): Ask a yes or no question, get an answer.

Hard (30): Get clues to what a spirit wants to say by observing movements at the altar (e.g. the bottle of brandy falls over, pointing at the PC, then the altar moves in a figure 8, indicating that the PC must leave town or be in danger from an old enemy).

Christian Exorcism (WIL)- The PC can banish a spirit or demon by using holy water, a crucifix and reading holy texts. The entity being exorcised can make an opposed WIL roll.

Moderate (20): Drive a spirit or demon out of a person or an area (house, cemetery, etc.).

Hard (30): Drive a spirit or demon back to hell or the spirit world.

Legendary (40): Completely destroy a spirit or demon.

Empower Justice (WIL)- Prerequisite: Ghost Payoff (1). The PC can take the body of a recently murdered person and put something in the corpse's hand (roll once on Component Table) which will compel the spirit to seek out justice against the murderer. Create the spirit as a 15 Power H'aint (p.259) or if the victim was a Hoodoo, Voodoo, Hag or Medicine Worker as a 20 Power H'aint.

Ghost Payoff (WIL)- The PC can go to a grave of someone the PC knows, move the headstone and call the deceased's name 3 times to wake the deceased. Then the PC can make some request of the ghost and pay the ghost with a pint of good whiskey and either 3 pennies or a plate of the person's favorite food during life. The difficulty for this skill is based on how well the deceased liked the PC during life, and how arduous the task is. Create the ghost as a 10 Power H'aint (see p.259).

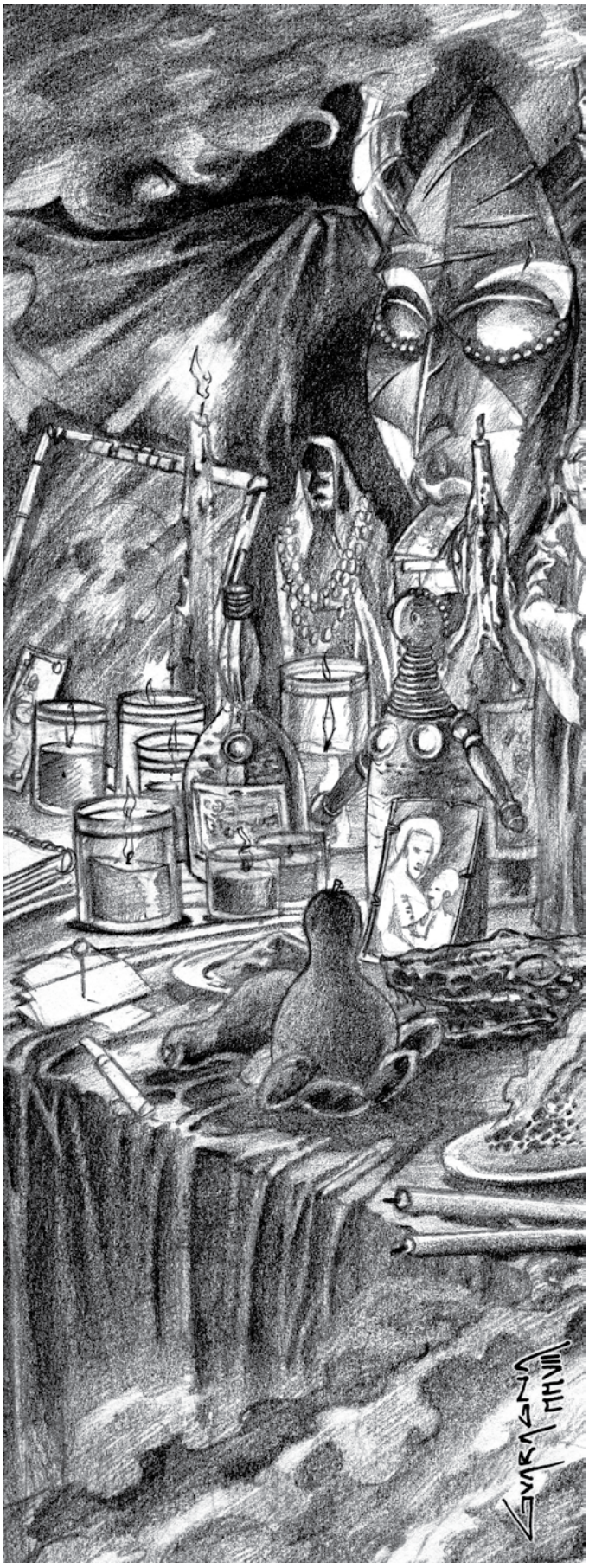
Easy (10): Pay one's best friend to go scare someone.

Moderate (20): Pay an old friend to guard a dwelling for a day.

Hard (30): Pay an old acquaintance to do battle against another spirit.

Ritual: Burn a Candle

Before attempting any endeavor, choose the saint who is responsible for that type of endeavor and burn a candle of that saint's favorite color while saying a short prayer to the saint. If the saint likes what the PC is trying to accomplish the candle will burn brightly and the PC will get +4 to all rolls directly related to completing that endeavor for the next 24 hours. If it sputters it means the saint doesn't want the PC to succeed, or doesn't care, or doesn't feel like helping, or is mad at the PC for some reason, and so won't help.



Monter la Tete (WIL)- Literally translated: "to ride the head." This is the ability to call a Saint to possess a worshipper in order to converse with and receive help from that Saint. A successful skill roll calls the Saint, but the Saint may possess any person present (sometimes even tourists or other casual observers).

The PC must first draw a vever (a symbol that represents a specific Saint) on the ground with an appropriate powder (most commonly cornmeal and wheatmeal). Multiple Loa may be summoned for a single ceremony via multiple rolls. Then the participants must dance to rhythmic rattling or clapping.

The person being ridden loses consciousness and control over his or her actions. The person acts in a way consistent with the known qualities of the saint (see p.37) and will display miraculous abilities consistent with the Saint's sphere of influence (e.g. a Loa associated with fire may wallow in flames without being burned). If a Saint comes but does not find the objects it is used to finding (e.g. a fire, a bottle of brandy, a cane, a "basin" of water to bathe in) the Saint may leave out of anger.

A Saint can also be called simply to worship it, which helps maintain good relations with that Saint or helps mend bad or strained relations.

A Saint, although summoned, doesn't have to do anything it doesn't want to do. If the worshippers ask nicely, and if it is something within the Saint's area of expertise, the Saint will usually oblige. A Saint will typically do only one favor per dance.

Example: *A Voodoo approaches the Houngan of her Societe and asks for help recovering from a malady caused by conjure. At the next scheduled meeting, the Houngan draws out the vever for Dan-yi (see p.38). During that night's ritual, Dan-yi possesses a member of the group and lays hands on the sick member, causing her to go into a wild fit. When it's over, the member is free from the illness the conjurer inflicted upon her. Alternately, Dan-yi could have possessed the sick member directly and healed her from the inside out.*

Moderate (20): Call a Saint during a voodoo dance with a dozen devoted voodoo worshippers.

Hard (30): Call a Saint during a voodoo dance with 5 wannabes and non-believers.

Legendary (40): Call a Saint during a voodoo dance in which the PC is the only participant.

Ritual: Paying Off a Saint

The PC leaves a bit of a saint's favorite food or drink (or other small gifts such as flowers, money, etc.) in front of an altar to that saint, either an alter the PC maintains, an altar maintained by another PC, or before a statue of that saint in a mainstream Catholic church. This acts as a way of saying "thank you" for any services a saint has provided, as well as saying "sorry, please forgive me" if the PC has done anything to offend one of the saints. See p.37 for a list of payoffs

Saint Abilities

Acting through a possessed person (a horse), a Saint can easily:

-Completely heal an earthly illness or injury.

-Completely heal a supernatural or conjure related illness or injury.

-Exorcise an evil spirit.

-Bring good luck (+10 to all rolls) in an upcoming endeavor.

-Grant protection from enemies (enemies are -10 to any rolls to any action, conjure or mundane, meant to hurt the PC).

-Grant advice or predictions about the future.

Random Trick Components Table

Roll 1d1000	trick meant to help	trick meant to harm
Adam & Eve Root	0-22	0-7
Aligator Part	23-29	8-27
Ammonia	30-47	28-42
Ball of Tar	48-56	43-72
Beef Heart	57-65	73-92
Brimstone	66-74	93-137
Coffin Nails	75-83	138-142
Devil's Shoe String Plant	84-101	143-149
Devil's Snuff (p.82)	102-111	150-164
Dime	112-138	165-179
Dirt Dauber Nest	139-151	180-189
Dove Blood	152-164	190-204
Dragon's Blood	165-191	205-211
Eel Skin	192-203	212-226
Five Finger Grass	204-230	227-231
Frog Bones	231-237	232-313
Gold-Eye Needle	238-244	314-322
Graveyard Dust (aka Goopher Dust)	245-249	323-332
Hangman's Rope Ravelling	250-254	333-360
Heart of a Bat	255-261	361-366
Hoyt's Cologne	262-283	367-372
Human Bone Fragments	284-287	373-378
Human Ear	288-291	379-384
Human Eye	292-295	385-390
Human Finger	296-300	391-396
Human Toe	301-305	397-408
Human Tongue	306-310	409-416
Lightning Struck Wood	311-321	417-424
Lodestone	322-349	425-461
Magnetic Sand.	350-377	462-470
Menstrual Blood	378-383	471-494
Metal Dust	384-405	495-503
Molasses	406-420	504-506
Needles	421-442	507-524
Nutmeg With Mercury Inside	443-452	525-537
Paper With An Inscription From Psalms On It	453-489	538-568
Piece of a Razor	490-504	569-599
Pine Sap	505-519	600-669
Pins	520-539	670-691
Red Flannel	540-608	692-719
Red Pepper	609-638	720-732
Rotten Egg	639-646	733-736
Salt	647-701	737-763
Shark's Tooth	702-711	764-790
Shiny Silver Dime	712-756	791-817
Snail	757-763	818-821
Snake Blood	764-770	822-830
Snake Skin	771-777	831-836
St. John the Conqueror Root	778-814	837-858
Stolen Red Onion	815-819	859-880
Straw from a Broom	820-839	881-930
Sugar	840-866	931-940
Sulfur	867-893	941-950
Tobacco Snuff	894-920	951-970
Water from a Hollow Stump	921-930	971-980
Whiskey	931-1000	981-1000

You got a Black Cat Bone and a Buzzard Feather,
A John the Conquer Root and they're all tied together
-Conjured by Wynnonie Harris

Conjure Shopping List

The physical components needed for most tricks cannot be planned out ahead of time (because they vary depending on the particular circumstances of the trick) or are things that cannot normally be bought at a store (e.g. menstrual blood, a full grown live oak). The best a PC can do is to buy a trick component collection (see p.83) and hope the particular components needed for any given situation are in the collection. However, some conjure skills do have parts that can be procured ahead of time:

Diabiolical	
Leave Skin	Pelts, Human Fat
Ride Humans	Bridle
Fortune	
Divining Rod	Forked Branch
Hands	
Animal Powder	Dried Snake, Salamander, Worm or Snail
Black Cat Bone	Black Cat
Bring & Hold Hands	White Candle
Burying Gris-Gris	Bottle
Come to Me Hand	Bag
Gambling Mojo	Five Finger Root, Bag
Go Away Hands	Bottle
Po' Man's Lawyer	High John the Conqueror Root
Quarelling Hand	Bag
Sexual Mojo	Dried Snail
Native	
Cleansing	Black Drink, Cedar Smudge Stick
Crystal Divination	Divination Crystal, Black Drink
Protection	
Haunt & Hag Protection	Horse Shoe
Light Roots	Herbal Medicine Collection
Miscreant Protection	Bottle
Silver Dime	Silver Dime
Spirit Capture	Pot or Bottle
Saints	
Christian Exorcism	Crucifix
Ghost Payoff	Whiskey (Good)
Monter la Tete	Powered Meal

Conjuring Modifiers

-10	**Non-Believer** (the target of a conjuring truly doesn't believe in or fear the supernatural in any form. In the South a true non-believer is remarkably rare.)
+5	**Dark** (conjure is performed any place where it is too dark to read)
+5	Conjuring during a **storm**
-5/ea.	A required **component substituted** for something similar (e.g. Hoyt's Cologne substituted for Lilly of the West Cologne).
-10/ea.	A required **component is absent** altogether.
-10/ea.	A required ceremony **step is absent** (e.g. the prayer is not spoken).

Outdated Levels

In Brief- Buy outdated level of mundane INL based skills for half cost, rounded up. Any modern use of the skill is at -20.

For half the cost (rounded up to the nearest skill point) that the PC would normally pay for a level in a skill, the PC can buy any mundane, INL based skill at "outdated" level. This means that the PC once had at least one level in the skill, but has not kept up with developments in that area (or has been trained by someone whose knowledge is equally outdated). An outdated level in a skill can be notated by filling in no bubbles on a character sheet or as Skill Name (Outdated).

A PC with an Outdated level in a skill can do archaic uses of the skill as if he or she had one level, but is at -20 for any modern use of the skill.

Example 1: *Benjamin gets Booklearning skills for 5 points per level. Benjamin buys Medicine: First Aid (Outdated) for 3 points (half of 5 is 2.5, rounded up is 3). If asked to treat the victim of a car accident using the contents of an ambulance, he will be at a -20. He doesn't know the dosages of the drugs (or even what many of them do) and can't use most of the equipment. However, if he is at home and someone pulls his 90-year-old medical bag out of the attic, he can administer ether and sew up injuries with no minuses.*

Example 2: *Carla has Computers (Outdated). She is at no minuses if asked to write a program using punch cards, but she is at -20 if asked to connect to the internet and look up a train schedule online.*

Mundane Skills

Arts
Fashion and Beauty (CHM)
Filmmaking (INL)
Music (AWR)
Painting/Drawing (AWR)
Performance (CHM)
Photography (INL)
Sculpture (AWR)
Storytelling (CHM)
Writing (INL)

Booklearning
Autopsy (INL)
Business (INL)
Government (INL)
Language (INL)
Math (INL)
Oratory (CHM)
Psychotherapy (CHM)
Law (INL)
Medicine: Diagnosis (INL)
Medicine: First Aid (INL)
Medicine: Pharmacology (INL)
Medicine: Surgery (INL)
Mythology (INL)
Philosophy (INL)
Physics (INL)*
Religion (INL)
Research: Academic (INL)
Science: Biology (INL)
Science: Chemistry (INL)
Science: Earth Sciences (INL)
World History (INL)

Folk
Acrobatics (AGY)
Animal Training (CHM)
Climbing (AGY)
Horse Riding (AGY)
Hypnosis (CHM)
Light Sleep (AWR)
Lipreading (AWR)
Running (SPD)
Sleight of Hand (AGY)
Spiritual Codes (INL)
Sports (AGY)
Swimming (END)
Tracking (AWR)
Traditional Crafts (INL)
Wilderness Survival (INL)

Labor
Blacksmithing (INL)
Carpentry (INL)
Cleaning (AWR)
Cooking (AWR)
Demolitions (INL)
Driving (AGY)
Farming (INL)
Heavy Machinery (AGY)
Mechanics (INL)
Plumbing (INL)
Sailing (AGY)

Martial
Airplane Pilot (AGY)
Archery (Combat)
Automatic Weapons (Combat)
Bayonet (Combat)
Bodyguard (Combat)
Boxing (Combat)
Black Powder Small Arms (AGY/Combat)
Black Powder Artillery (INL/Combat)
Fencing (Combat)
Gun Repair (INL)
Helicopter (INL)
Immobilization (Combat)
Interrogation (CHM)
Military Tactics (INL)
Ordinance (Combat)
Pistol (Combat)
Rifle/Shotgun (Combat)
Self-Defense Weapons (Combat)
Sniper (Combat)
Specific Weapon Training (Combat)

Modern
Aikido (Combat)
Alarm Systems (AWR or INL)
Computers (INL)
Crime Scene Forensics (INL)
Electronics (INL)
Research: Internet (INL)*
Tae Kwon Do (Combat)

Troublemaking
Black Market (CHM)
Capoeira (Combat)
Club (Combat)
Disguise (INL)
Drug Resistance (WIL)
Escape Artistry (AGY)*
Forgery (INL)
Gambling (INL)
Impersonation (CHM)
Knife Fighting (Combat)
Knife Throwing (Combat)
Lock Picking (AGY)
Moonshining (INL)
Motorcycle (AGY)
Offensive Driving (AGY)
Pocket Picking (AGY)
Prowling (AGY)
Scrapping (Combat)
Seduction (CHM)
Shoe Fighting (Combat)
Straight Razor Fighting (Combat)
Street Drugs (AWR or INL)
Torture (INL)
Wrestling (Combat)

**Has a Prerequisite*

Arts

Fashion and Beauty (CHM)- Put together an outfit, makeup, jewelry and hair style that accentuates positive features and sends a certain impression.

Easy (10): Put together an attractive outfit (+4 to seduction) for $500.

Moderate (20): Put together a very attractive outfit (+8 to seduction) for $100.

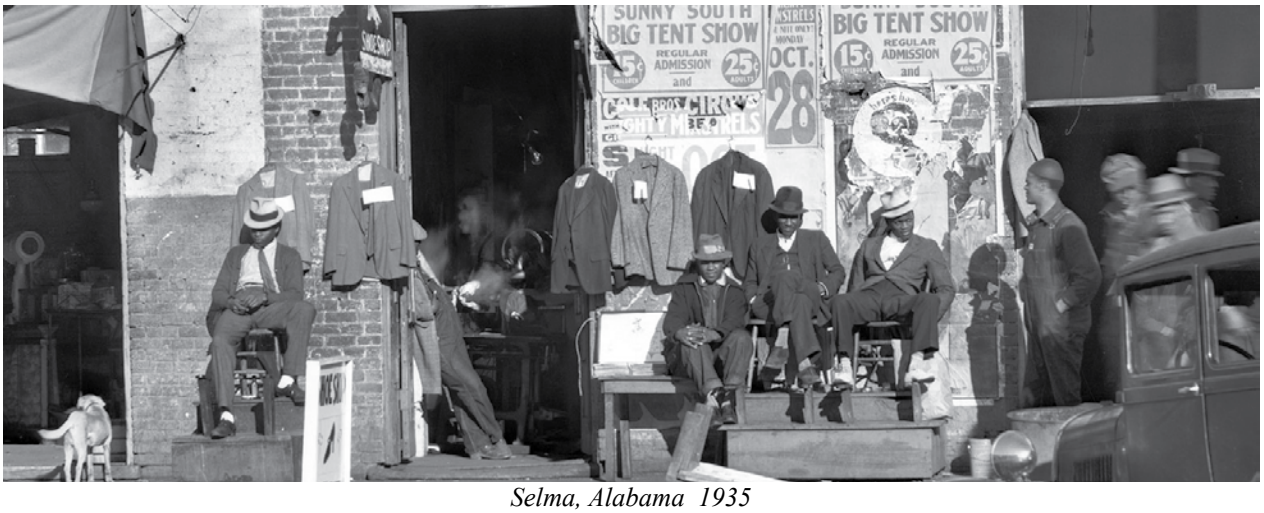
Hard (30): Put together an outfit that makes someone look attractive and intelligent (+8 to seduction and CHM rolls to come off as smart) for $20.

Filmmaking (INL)- This is knowledge of the costs, equipment, techniques and art of capturing moving images.

Easy (10): Create an indie movie on Super 8 worthy of play at a minor festival.

Moderate (20): Create a professional quality 30-second commercial.

Hard (30): Create a pro-quality feature length movie with special effects.



Selma, Alabama 1935

Music (AWR)- This is knowledge of composing, reading, writing, playing and improvising music. Choose one instrument (including voice) that the PC specializes in playing. The PC is -10 when using any other instrument.

Moderate (20): Make up an entertaining song in a few hours.

Hard (30): Make up an entertaining song while jamming.

Legendary (40): Compose songs worthy of an album.

Painting/Drawing (AWR)- This is training in how to create beautiful or compelling images on paper, cloth, canvas or computer screens. Choose one specialty (e.g. oil painting), the PC is -10 when doing any other kind of art.

Easy (10): Create a recognizable sketch of someone.

Moderate (20): Create a painting that someone would accept as a gift and put up proudly.

Hard (30): Create a painting that could sell for $1,000 if placed in the right gallery.

Performance (CHM)- This is training in entertaining an audience via a public performance. Choose one of the following specialties: dance, acting or comedy. The PC is -10 when doing any other sort of performance. The skill can be purchased multiple times for different specialties.

Easy (10): Passable performance.

Moderate (20): Entertaining performance.

Hard (30): Award-winning performance.

+4 per level skills

For most skills, the first level of the skill merely allows the PC to attempt the skill, each subsequent level gives the PC +4 to the attempt. There are a handful of skills, however, which are things anyone can attempt and that each level, including the first, gives a +4 bonus. These skills are as follows:

Booklearning
- Oratory

Folk
- Acrobatics
- Climbing
- Cooking
- Light Sleep
- Running
- Sports
- Swimming

Troublemaking
- Drug Resistance
- Gambling
- Prowling
- Seduction

University Singers of New Orleans, 1880s

Photography (INL)- Training in utilizing photographic, developing and printing technology to capture a scene exactly as the photographer wants it captured.

Easy (10): Use studio lighting to photograph someone looking very nice.

Moderate (20): Capture the beauty of a dark alley.

Hard (30): Make a portrait using tintype technology.

Sculpture (AWR)- This is training in carving beautiful or useful things from rock or wood or forming them from clay.

Easy (10): Make a wooden doorstop.

Moderate (20): Make a clay pot.

Hard (30): Carve a stone statue that is a perfect likeness of someone.

Storytelling (CHM)- This is the ability to tell entertaining and engaging stories.

Easy (10): Entertain small children.

Moderate (20): Entertain young adults.

Hard (30): Entertain battle-weary veterans.

Writing (INL)- The PC knows how to describe things in writing in a way that is informative, understandable, technically correct, conforms to a given style and is even pleasant to read. The PC can use this skill to write journalism, academic papers, fiction, technical manuals or even advertising copy.

Easy (10): Write a memo that clearly and concisely describes an incident.

Moderate (20): Write a newspaper article about a tenement that captures the feel of the place.

Hard (30): Write an entertaining technical manual.

Booklearning

Autopsy (INL)- The PC can examine and dissect a corpse to discover clues as to the person's life and death.

Easy (10): Determine what caused a person's death.

Moderate (20): Determine if a person has been a heavy user of any drug.

Hard (30): Determine how many seconds it took for a person to bleed to death from a stab wound.

Business (INL)- This is knowledge of the world of business, from single proprietorships to multinational corporations. The PC is familiar with business bookkeeping, taxes, investment, labor practices, sales, distribution, manufacturing and warehousing.

Easy (10): Write a business plan.

Moderate (20): Incorporate.

Hard (30): Borrow money to buy a shipment of 100,000 pens from China then sell them to an American company at a 100% markup.

Government (INL)- This is knowledge of the structure and procedures of government, from city councils to federal agencies.

Easy (10): Make a statement before the city council.

Moderate (20): Get a funding grant from a federal agency.

Hard (30): Get a state water management board to rescind its annual report to the state assembly because it failed to make a draft available for public comment for 30 days.

Language (INL)- Purchase separate levels of this skill for each language (beyond the PC's native language) the PC knows. Note that some languages are so similar that one language skill may be used to substitute for another at increased difficulty (e.g. substitute Language: Latin for Language: Italian at -20).

Easy (10): Read and write text in the given language.

Moderate (20): Speak slowly about common things.

Hard (30): Have a normal-paced conversation.

Legendary (40): Speak with perfect, no-accent fluency.

Math (INL)- This is knowledge of all branches of mathematics, statistics and cryptography.

Easy (10): Calculate the compound interest on a loan.

Moderate (20): Find a complex mathematical proof.

Hard (30): Create complex models to predict the movement of storm clouds.

Oratory (CHM)- This is training in speaking before an audience, making the most persuasive arguments for different types of audiences and using cues from the audience to gauge which persuasive tactics are working and which aren't. Gives +4 per level to Persuasion rolls when trying to persuade a group.

Psychotherapy (CHM)- This is training in helping people overcome psychological problems and traumas using various forms of therapy (*talk therapy* encourages people to discover their own feelings and mental processes; *cognitive therapy* teaches people to avoid illogical or harmful thoughts; *role-playing therapy* helps people prepare to deal with real-life situations; *exposure therapy* helps people deal with fears by slow exposure to the source of the fears).

Easy (10): Help a patient overcome a mild phobia.

Moderate (20): Help a patient deal with the psychological effects of a recent severe trauma.

Hard (30): Help a patient overcome an ego-dystonic sexual fetish.

Legendary (40): Help a patient discover that he or she is paranoid and delusional.

Law (INL)- This is knowledge of legal principles and procedures.

Easy (10): File an amicus curiae (friend of the court) brief.

Moderate (20): File an ethics complaint against a lawyer with the state bar -or- defend an accused shoplifter.

Hard (30): Litigate a class action lawsuit -or- defend an accused murderer with an insanity defense.

Medicine: Diagnosis (INL)- This is the ability to examine a patient and determine what disease the patient has and the severity/progression of that disease. A full examination includes: observing physiology, getting a medical history, asking the patient to describe what he or she is experiencing and doing laboratory tests.

Easy (10): Diagnose a disease by doing a full examination (see above).

Moderate (20): Diagnose without doing any tests (just talking to the patient).

Hard (30): Diagnose without tests, a history or communicating with a patient (just by observing).

Medicine: First Aid (INL)- This is training in keeping patients alive long enough to get them to a hospital.

Easy (10): Clean and dress wounds (prevent additional bleeding and reduce chance of infection).

Moderate (20): Intubate a patient to make sure that air can continue to flow into the lungs -or- Sew up injuries, give drugs and plasma, to return 1 BLD lost to injuries.

Hard (30): Do emergency surgery to reduce intracranial swelling -or- Use drugs and CPR to keep a patient at 0 INCY and 0 END alive until other treatments can take effect.

Medicine: Pharmacology (INL)- This is knowledge of the use of pharmacological treatments (drugs) for various illnesses, as well as the side effects and possible interactions of pharmaceuticals. Keep in mind that an accurate diagnosis (see Medicine: Diagnosis, above) is the prerequisite for any pharmacological treatment.

Easy (10): Prescribe a treatment for pain.

Moderate (20): Prescribe a treatment for late stage AIDS.

Hard (30): Prescribe a treatment for a serious drug interaction.

Medicine: Surgery (INL)- Keep in mind that an accurate diagnosis (see Medicine: Diagnosis, above) is the prerequisite for any surgical treatment.

Easy (10): Remove a bullet from a thigh without causing additional bleeding.

Moderate (20): Open the chest and repair lacerations to the heart caused by a stab wound.

Hard (30): Replace a defective heart with a donor heart.

Legendary (40): Change someone's appearance with plastic surgery.

Mythology (INL)- This is knowledge of the stories of gods, spirits, monsters, magic and ancestors from around the world and through history.

Easy (10): Name the Roman god of time.

Moderate (20): Tell the Navajo story of the origin of this world.

Hard (30): Tell a particular New Guinea tribe's name for a wild human-eating jungle spirit.

Philosophy (INL)- This is knowledge of academically esteemed theories of ethics, logic and reality.

Easy (10): Identify the logical fallacy in an argument.

Moderate (20): Outline and critique Descartes' argument for the existence of God.

Hard (30): Identify the major principles of morality taught in West African legends.

Physics (INL)- Prerequisite: Math (2). This is knowledge of the theories and mathematical formulae that explain everything from falling objects to aerodynamics to the birth of the universe.

Easy (10): Calculate the speed and acceleration of an object sliding down a smooth incline.

Moderate (20): Calculate the amount of x-rays that would escape from the event horizon of a black hole.

Hard (30): Understand a string-theory equation.

Religion (INL)- This is the study of the history, beliefs and organization of all the world's religions.

Easy (10): Tell the difference between a Shiite and Sunni Muslim.

Moderate (20): Name the 7th Roman Catholic Pope.

Hard (30): Tell the name of the thunder god of a small Papa New Guinea tribe.

Research: Academic (INL)- This is skill in finding out information by searching through libraries, research databases, newspaper archives, private collections of historical documents, etc.

Easy (10): Find a paper describing the effects of Ritalin on pregnant rats.

Moderate (20): Find the winner of a local beauty pageant in 1923.

Hard (30): Find the letters home from British soldiers who had been in a certain battle in the Crimean War.

Science: Biology (INL)- Includes knowledge of genetics, botany, zoology and pathology.

Easy (10): Classify plants by phylum -or- run a human paternity test -or- describe the disease vectors of influenza.

Moderate (20): Identify North American edible plants -or- describe the effects on the liver of hepatitis.

Hard (30): Distinguish poisonous from edible wild mushrooms -or- list the onset symptoms of a rare South American parasite.

Science: Chemistry (INL)- This is knowledge of the composition and interactions of chemicals as well as of practical methods of analyzing, synthesizing and isolating chemicals.

Easy (10): Draw a diagram of the composition of monosodium glutamate and describe how it might interact with other chemicals.

Moderate (20): Test for the presence of MSG in a food sample (requires Chemical Analysis Equipment, see p.95).

Hard (30): Synthesize MSG from soy beans (requires a small chemistry lab).

Science: Earth Sciences (INL)- Includes knowledge of geology, paleontology, meteorology and ecology.

Easy (10): Identify a type of rock.

Moderate (20): Predict the next day's weather. -or- Describe the role of mulch beetles in an ecosystem.

Hard (30): Identify the approximate age of a fossil by seeing what strata it was found in.

World History (INL)- Includes knowledge of history in times and places that the PC didn't personally witness.

Easy (10): Describe the major players in WWII.

Moderate (20): Name the major Chinese dynasties and say what made each one special.

Hard (30): Name the winner of any given battle in the crusades.

Folk

Acrobatics (AGY)- This is training in physical tricks involving swinging, jumping, rolling, balancing, etc. STH may be used instead of or in addition to AGY for some stunts. Acrobatics adds +4 per level to jumping rolls and saves vs. loss of balance.

Easy (10): Do cartwheels.

Moderate (20): Swing off of a fire escape, somersault in midair and land on one's feet.

Hard (30): Backflip off a building and land on a fire escape.

Animal Training (CHM)- This is the feeding, care, breeding and training of animals. The difficulty is based on the complexity of the task and the natural 'trainability' of the animal.

Easy (10): Keep a dog alive and keep it from going feral. -or- Groom a horse and clean a stable.

Moderate (20): Train a dog to fetch thrown objects. -or- Give a horse the right food and exercise to keep it in top condition.

Hard (30): Train a dog to stop at "don't walk" lights. -or- Breed horses.

Climbing (AGY)- This is training in climbing with or without climbing tools. Climbing adds +4 per level to climbing rolls.

Easy (10): Climb a tree.

Moderate (20): Climb a cliff face using climbing tools.

Hard (30): Climb a cliff face using no tools.

Horse Riding (AGY)- Each level gives a +2 bonus to combat actions/reactions while riding. The skill can be used at +10 difficulty to ride other animals (e.g. cows).

Easy (10): Ride a horse at an easy pace.

Moderate (20): Ride a horse at full gallop.

Hard (30): Jump a horse -or- ride a galloping horse bareback.

Hypnosis (CHM)- This is the ability to put willing people into an altered state of consciousness where they are highly open to suggestion. There are many things hypnosis can not do: memories can not be made more accurate (although they may be made to seem more accurate), people can not be forced to do something they truly don't want to do and attributes can not be increased (e.g. a person can not be made more agile). Hypnosis can sometimes reveal blocked memories, but it can also cause the hypnotized person to make up completely fictional memories.

Easy (10): Help someone fall asleep.

Moderate (20): Give someone +4 to save vs. drug cravings.

Hard (30): Uncover blocked memories.

Legendary (40): Temporarily give someone second sight (as per Caul Born, p.105).

Light Sleep (AWR)- Gives +4 per level to AWR rolls to wake up at some sign of danger.

Lipreading (AWR)- The PC can reconstruct what people are saying by watching their lips move. Difficulty increases when the PC does not have a good view of the person's lips or if the person is speaking abnormally (e.g. screaming in anger).

Moderate (20): Read lips at 5 ft. (1.5 m.) in a well-lit room with the person speaking normally.

Hard (30): Read lips at 12 ft. (4 m.) in a dimly lit room.

Legendary (40): Read lips at 15 ft. (5 m.) in a dimly lit room with that person screaming.

Running (SPD)- This is training in maintaining an efficient stride and knowing how much energy to spend to maintain maximum speed throughout different length runs. Gives +4 to SPD per level while sprinting -or- +4 per level to END for use with long distance running.

Sleight of Hand (AGY)- This is training in manipulating small objects quickly, while misdirecting an audience's attention, so that the manipulation goes unnoticed.

Easy (10): Make a penny "disappear" by palming it and dropping it into a pocket.

Moderate (20): Replace one playing card with another (from a sleeve) while tapping the deck.

Hard (30): Make 10 lit cigarettes disappear by waving one's hand over them.

Spiritual Codes (INL)- This is knowledge of the secret codes that Black slaves used to send messages via seemingly innocuous word choices in the spirituals they sang. Two people with this skill can communicate but to anyone else it sounds like they're just singing an old-fashioned spiritual. With a few modifications the code can be inserted into any other kind of song that has lyrics.

Easy (10): Communicate "tonight we escape."

Moderate (20): Communicate "meet me by the bend in the river at sunset."

Hard (30): Communicate "follow the river North for about 50 miles and look for a house with a light on in the topmost window."

Sports (AGY)- This is training in all the popular physical sports, including basketball, soccer, football, handball and tennis. Choose one sport the PC has specialized in.

The PC is -10 to all other sports. To determine the outcome of the game, each player must make either a Sports skill roll (easy difficulty) or an AGY roll (moderate difficulty). The opposed winner wins the game.

Swimming (END)- This is training at swimming for speed, distance and agility. The PC also knows how to use SCUBA gear for diving. Gives +4 per level to SPD for fast swimming (people can typically swim at ¼ their normal SPD) or +4 per level to END for use with long-distance swimming.

Tracking (AWR)- This is the ability to follow the signs that show that an animal or human has passed. This skill is most useful in wilderness areas where the ground can show tracks. Tracks grow significantly harder to follow the older they get (generally +1 difficulty per hour after they were made). Tracking can also be used to determine information about the people or animals being tracked: how fast were they going, did they have a limp, did they stop often, etc. A tracking roll can also be made to try to avoid leaving tracks.

Easy (10): Track a large man who ran through muddy ground while bleeding.

Moderate (20): Track a child who was exploring an abandoned building (by looking at disturbed dust).

Hard (30): Follow tracks along the bed of a flowing stream.

Traditional Crafts (INL)- The PC knows how to make simple things using low-tech tools and materials.

Easy (10): Make a deerskin cap.

Moderate (20): Make a bow and arrows from wood, flint, sinew and feathers.

Hard (30): Make a water-tight basket.

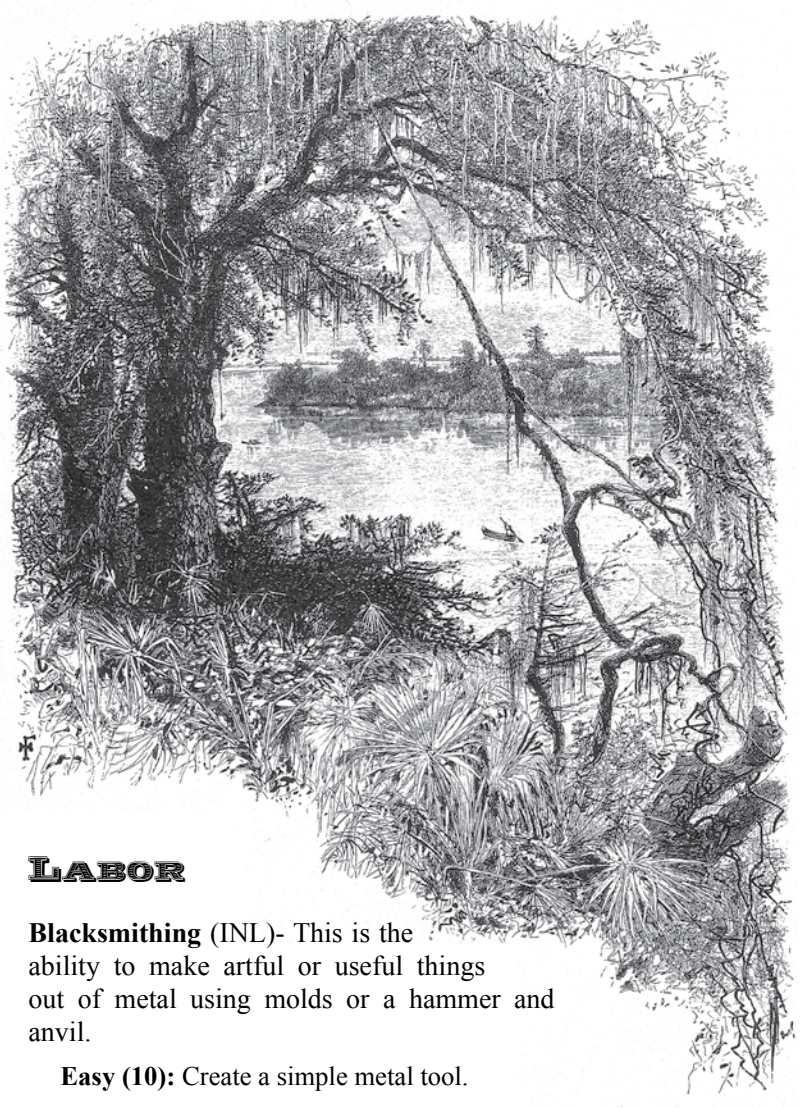
Wilderness Survival (INL)- This is training in finding food, clean water and shelter in wilderness environments. The PC must roll for each day in the environment. Difficulty is based on how harsh that environment is.

Easy (10): Survive in a forest during summer.

Moderate (20): Survive in grasslands during winter or in a swamp during the rainy season.

Hard (30): Survive in the desert.

Savannah River



Labor

Blacksmithing (INL)- This is the ability to make artful or useful things out of metal using molds or a hammer and anvil.

Easy (10): Create a simple metal tool.

Moderate (20): Create a tool or weapon.

Hard (30): Create machinery parts.

Carpentry (INL)- This is the ability to build and modify buildings and other large structures.

Easy (10): Build a small temporary shelter that can withstand a storm.

Moderate (20): Build a modern house.

Hard (30): Build a sea-worthy sailing ship.

Cleaning (AWR)- The PC can do a professional level of cleaning of anything in a modern home, including clothing, furniture, carpets, drapes, and more. This skill can also be used to notice imperfections in the cleaning of a place (e.g. a cigarette butt kicked in the corner).

Easy (10): Make a small apartment significantly cleaner in 8 hours.

Moderate (20): Make a small house significantly cleaner in 8 hours.

Hard (30): Clean everything in a house with nothing but some rags, a broom, hot water and detergent.

Cooking (AWR)- Gives +4 per level above the first to making delicious meals.

Demolitions (INL)- This is knowledge of manufacturing, wiring and placing explosives.

Easy (10): Place a charge to destroy the hinges on a tank door.

Moderate (20): Make a pipe bomb.

Hard (30): Bring down a large building (without harming surrounding buildings) using dynamite and radio detonators.

Legendary (40): Disarm a bomb.

Driving (AGY)- This is training in driving automobiles, trucks and busses.

Easy (10): Make a turn at an intersection while going 40 MPH.

Moderate (20): Swerve to avoid being hit by another vehicle -or- swerve to hit a pedestrian.

Hard (30): Make a tight, skidding turn.

Farming (INL)

Easy (10): Explain crop-rotation.

Moderate (20): Determine which crop is most profitable for a certain farm.

Hard (30): Plant, grow, protect, harvest and sell a small crop.

Heavy Machinery (AGY)- The PC can operate large industrial machines and vehicles such as cranes, bulldozers, steamrollers, forklifts, etc.

Easy (10): Make a turn at an intersection while going 20 MPH.

Moderate (20): Swerve to avoid being hit by another vehicle -or- swerve to hit a pedestrian.

Hard (30): Hit or grab humans or vehicles with the machine's scoop, arm, claw, fork, etc.

Mechanics (INL)- This is the ability to analyze, maintain, repair and create mechanical systems.

Easy (10): Sabotage a garage door opener by sticking something in a gear.

Moderate (20): Repair an old fashioned pocket watch or an automobile transmission.

Hard (30): Engineer and build a mechanical device that makes a preserved corpse look like it's doing a little dance.

Plumbing (INL)- This is the ability to repair, maintain and install plumbing.

Easy (10): Clean out a clogged pipe.

Moderate (20): Bring water in from a street line

Sailing (AGY)- This is the ability to navigate and pilot all types of multiple-passenger water vessels. The PC gets the following maneuvers:

Easy (10): Make a sailboat go.

Moderate (20): Make a tight turn to avoid hitting a rock.

Hard (30): Turn into a large wave to avoid being capsized.

Combat Skills In Brief

Each combat skill lists bonuses to combat actions and reactions (described on p.134) with a certain set of weapons. At level 1 in the skill, the PC only gets the plusses listed. Ignore any plusses that give +0 or a penalty. For every additional level of the skill, add +4 to each one of these plusses (meaning that the zeroes and negatives will eventually become plusses).

For instance, at level 1 a skill might give +4 to Strike, +0 to Parry and -4 to Vital Strike with a weapon. At level 1, the only plus that counts is the +4 to strike. At level 2 the PC will get +8 to strike, +4 to Parry and +0 to Vital Strike (now only the Vital Strike does nothing). At level 3: +12 to Strike, +8 to Parry, +4 to Vital Strike.

Plusses from different combat skills do not stack. For instance, if a PC has both Rifle/Shotgun and Sniper and the PC is fighting with a sniper rifle, the PC must decide which skill's plusses to use.

When a skill provides a double aim or removes a penalty (e.g. for using paired weapons) that doesn't gain any additional plusses for multiple weapons.

Martial

Airplane Pilot (AGY)- This is training in navigating and flying all types of airplanes (does not include helicopters).

Easy (10): Take off and land on a runway.

Moderate (20): Make a sharp turn to avoid colliding with another aircraft.

Hard (30): Make an emergency landing on a mountain road.

Archery (Combat)- Gives the following maneuvers with bows and crossbows:

+4 to Simultaneous Draw and Strike (excluding crossbows)

+0 to Strike (Projectile)

+4 to Vital Strike

No penalty for targeted strikes.

Double Aim (takes 2 actions, +10 to next action)

Automatic Weapons (Combat)- Gives the following actions with machine guns, submachine guns, automatic rifles and automatic pistols.

+4 to Area Attack

+0 to Vital Strike (Bladed)

+4 to Split Reaction: Dodge and Simultaneous Strike

+4 to Split Reaction: Drop and Simultaneous Strike

Bayonet (Combat)- Gives the following plusses with bayonets:

+8 to split Move (into range) and Strike

+12 to split Move (into range) and Vital Strike

+4 to Parry

+8 to Simultaneous Vital Strike

Bodyguard (Combat)- This is training in protecting others in the middle of combat. PCs with this skill can use their reaction when an attack is directed towards another person.

+2 per level to initiative

+4 to Grab

+4 to Tackle

+0 to special action Parry Another (STH + AGY + 1d20 vs. 30, if successful the PC parries a blow directed towards another).

+0 to special reaction: Body Block (SPD + AGY + 1d20 vs. 20, if successful the PC put himself or herself between a strike and the intended target).

Boxing (Combat)- This is training in fighting with bare or gloved fists.

+4 to Parry with forearms

+0 to Strike with fists

+4 to Blinding Strike with fists

+0 to Knockout Strike with fists

+4 to Pain/Stun Strike with fists

Black Powder Small Arms (AGY/Combat)- This is training in the loading, use and care of small arms (rifles, pistols and shotguns) that use black powder and are loaded through the muzzle ("muzzleloaders"). These weapons were used during and prior to the Civil War. Note that a failure on a roll to load the weapon will cause a misfire (failure by 1-9 points causes no damage, failure by 10+ points means the weapon explodes and does 1 bladed damage to the shooter).

Easy (10): Load a black powder weapon in 30 seconds -or- clean a black powder weapon.

Moderate (20): Load a black powder weapon in 15 seconds -or- Safely unload a black powder weapon that has misfired.

Hard (30): Load a black powder weapon in 7 seconds.

The skill also gives the following plusses with black powder small-arms only:

+4 to strike

+4 to Simultaneous Strike

Double Aim (takes 2 actions, gives +8)

Black Powder Artillery (INL/Combat)- This is training in the transportation, loading, care and use of cannon and mortars from the Civil War and antebellum eras. The PC can also organize, train and command an artillery team. Note that a failure on a roll to load the weapon will cause a misfire (failure by 1-9 points causes no damage, failure by 10+ points means the weapon explodes and does 1d6 bladed damage to anyone within 5 feet).

Easy (10): Fire a piece of artillery once every 4 minutes as a lone individual, or once every minute with a team of 2-4 people.

Moderate (20): Fire a piece of artillery once every 3 minutes as a lone individual, or once every 45 seconds with a team of 2-4 people. Break down a piece of artillery for transport and reassemble it.

Hard (30): Fire a piece of artillery once every 2 minutes as a lone individual, or once every 30 seconds with a team of 2-4 people.

The skill also gives the following plusses (+4 per level above the first) with black powder artillery:

+4 to Strike

+4 to Simultaneous Strike

Double Aim (takes 2 actions, gives +8 to next action)

Fencing (Combat)- This is training in competitive fencing. Gives the following plusses with fencing swords (or with other swords at -8):

+8 to Parry

+0 to Strike

+0 to Vital Strike

+4 to Jump

Gun Repair (INL)- This is knowledge of how to assemble, clean, maintain and repair modern (post-black powder) firearms.

Easy (10): Clean a pistol.

Moderate (20): Manufacture bullets.

Hard (30): Recalibrate the sights of a sniper rifle.

Helicopter (INL)- This is the ability to fly a helicopter or similar vehicle.

Easy (10): Take off and land on a landing pad.

Moderate (20): Fly between the pylons of a bridge.

Hard (30): Land on a rocky ledge

Immobilization (Combat)- This martial art is usually taught to police officers and security guards. It entails taking down and immobilizing opponents without doing permanent damage. Gives the following:

+8 to Grab (Pain)

+4 to Grab (Wrestling)

+0 to Grab

+0 to Knockdown

-4 to Crippling Attack

-4 to Disarm

Interrogation (CHM)- This is training in the detection of lies and in the use of psychological pressure to keep someone from collecting their thoughts enough to lie well. This skill also includes training in the use of polygraph (lie detector) equipment. Use of a lie detector adds +7 to a skill roll. Roll this skill as an opposed action versus the interrogated's INL or CHM rolls to lie.

Military Tactics (INL)- This is knowledge of military strategy and maneuvers, both in theory and in practice.

Easy (10): Draw up a battle plan and explain it to a group of soldiers.

Moderate (20): Assess the military capabilities of a group of fighters by observing them with binoculars.

Hard (30): Using satellite surveillance, direct a group of soldiers in a surprise attack on an enemy compound.

Ordinance (Combat)- Gives the following when using grenades, molotov cocktails, anti-tank weapons and grenade launchers:

+4 to Strike (Projectile)

+4 to Jump

Double Aim (takes 2 rounds, gives +8 to the next action).

Pistol (Combat)- The PC has trained at close quarters combat using pistols. Gives the following plusses:

+2 per level to initiative with pistols

+4 to Vital Strike (Bladed)

+4 to Strike (Projectile)

+4 to Split Reaction: Dodge and Strike

+4 to Split Reaction: Drop and Strike

No penalty for using paired pistols

Rifle/Shotgun (Combat)- The PC has trained with the use of all modern rifles (including assault rifles and sniper rifles) and shotguns (including sawed-off shotguns). Gives the following actions with those weapons only:

+4 to Vital Strike (Bladed)

+4 to Simultaneous Strike

+0 to Strike

Self-Defense Weapons (Combat)- Gives the following plusses with pepper spray and tasers.

+4 to Pain/Stun Attack

+4 to Blinding Strike

+4 to Simultaneous Pain/Stun Attack

Sniper (Combat)- Gives the following with sniper rifles. Other types of rifles with scopes can be used at -8.

Double Aim (Takes 2 rounds, gives +8 to the next action).

+4 to Vital Strike (Bladed)

No penalty for targeted strikes.

Specific Weapon Training (Combat)- This is training in some non-projectile weapon that is not covered by any other skill (including blowpipe, fire axe, pickaxe, sledgehammer and whip). Gives the following:

+4 to Strike

+4 to Vital Strike -or- +4 to Pain/Stun Attack (choose one)

+4 to Parry -or- +2 per level to initiative (choose one)

Modern

Aikido (Combat)- This 20th century martial art was designed for non-violent self-defense. Gives the following moves with bare hands and feet only:

+4 to Disarm

+4 to Grab (Pain)

+0 to Knockdown

+4 to Dodge

+4 to Flip

+0 to Parry

Alarm Systems (AWR or INL)- This is knowledge of the various electronic alarm systems that protect buildings from intruders. The skill can be used to recognize alarm systems (AWR) and determine how to bypass or disable them (INL). Sometimes AGY rolls are also required to disable or bypass the alarms without setting them off.

Easy (10): Recognize a motion detector -or- Bypass infrared beams.

Moderate (20): Recognize a door sensor -or- Move very slowly past a motion detector.

Hard (30): Recognize pressure sensitive floor plates -or- Dress up in a ice-pack-filled-suit to bypass a heat sensor.

Computers (INL)- This is knowledge of how to use computers and common programs. At higher levels this skill can be used to write computer programs or hack into other computers.

Easy (10): Find and play solitaire.

Moderate (20): Create a budget spreadsheet.

Hard (30): Write a word processor program.

Legendary (40): Hack into a corporation's servers.

Crime Scene Forensics (INL)- This is knowledge of how to use scientific techniques to analyze evidence left at a crime scene, including DNA, blood-spatter, fiber, ballistics, footprint, tire track and fingerprint evidence.

Easy (10): Pull a fingerprint off of a doorknob.

Moderate (20): Determine the force of and angle of a blow by examining blood spatters.

Hard (30): Find a fiber on a windowsill and match it to a suspect's sweater.

Electronics (INL)- This is fluency in the electrical components and wiring in everything from an office building to a pocket watch. With the right replacement parts the PC can fix any non-computer electronic device. PCs with both Electronics and Computers can fix computer hardware.

Easy (10): Repair a clock radio.

Moderate (20): Wire a house.

Hard (30): Create a voice-modulation circuit.

Research: Internet (INL)- Prerequisite: Computers (1). This is knowledge of how to find anything on the web quickly, efficiently and cheaply. The PC knows what kind of info is available and how trustworthy it is. Please note that this skill only includes finding publicly available resources, it does not include anything that would require hacking or piracy to get.

Easy (10): Find a recipe for Anise-White Chocolate Sauce.

Moderate (20): Find a list of past bishops of a local Catholic church.

Hard (30): Find a live webcam showing a nearby major intersection.

Tae Kwon Do (Combat)- One of the most popular martial arts in the world, nearly synonymous with Karate. Focuses on dropping opponents swiftly and efficiently using only hands and feet. Gives the following plusses while unarmed only:

+2 per level to initiative

+4 to Strike with fists or feet

+4 to Pain/Stun Attack

+0 to Split Action Jump and Strike (kick)

+0 to Parry (with the back of the hand)

Troublemaking

Black Market (CHM)- This is knowledge of how to bribe people and where and how to purchase, sell or estimate the value of illegal goods and services. The PC is at -10 in any other than the PC's home area and -20 in other countries. This skill allows the PC to start play with illegal items (see p.81).

Easy (10): Buy an infraction level item (e.g. a dime bag of marijuana) or pay for sex.

Moderate (20): Buy a misdemeanor level item (e.g. a switchblade) or bribe a cop to forget about a speeding ticket.

Hard (30): Buy a felony level item (e.g. a machine gun) or hire an assassin.

Legendary (40): Buy a capital level item (e.g. weapons-grade plutonium) or hire mercenaries to overthrow a government.

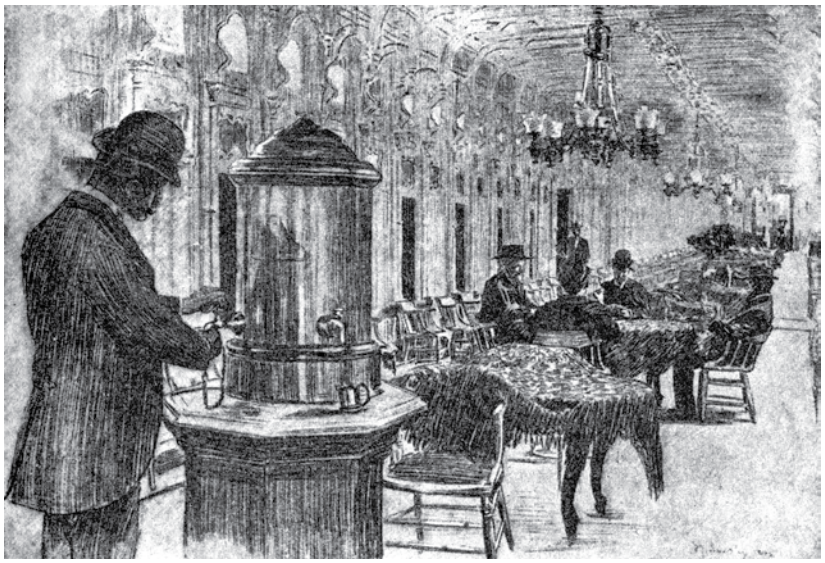
Capoeira (Combat)- This martial art was created by African slaves in Brazil in the 16th to 19th centuries. Because slaves were not allowed to practice fighting it was disguised as dance. Modern breakdancing takes many of its moves from Capoeira. Capoeira relies mostly on kicks, primarily because it was designed for fighting while wearing handcuffs or manacles. Gives the following plusses:

+4 to split action: move (into range) and Strike (kick)

+4 to Knockdown with feet

+4 to Jump (PC rolls backwards from an attack)

Special Action: Feinted Strike (INL + AGY +1d20 vs. 30, the PC makes it look as if he or she is striking from one direction, but really strikes (with a kick) from the other. Victim gets an opposed Moderate (20) difficulty AWR roll to recognize which direction the strike is actually coming from, and if the victim fails the strike cannot be reacted to).



Steamboat Interior

Club (Combat)- This is training with all club-like weapons, including baseball bats, nightsticks, pipes, telescoping batons, etc. Gives the following plusses with club weapons only:

+4 to Parry

+4 to Vital Strike (Blunt)

+0 to Wing

+0 to Strike

Disguise (INL)- This is training in the use of physical devices to change someone's appearance: clothing, make-up, wigs, latex masks, platform shoes, etc.

Easy (10): Make a young male unrecognizable, even to close friends.

Moderate (20): Make a young male look like an old male or a young female.

Hard (30): Make a thin young White male look like an old fat Black female.

Drug Resistance (WIL)- This is experience with many types of drugs (including alcohol) and practice acting normally while under the influence. Gives +4 per level to save vs. drug effects and can help the PC regain attributes that have been temporarily reduced by drugs as follows:

Easy (10): +1 to lost attributes.

Moderate (20): +2 to lost attributes.

Hard (30): +3 to lost attributes.

Escape Artistry (AGY)- Prerequisite: Lock Picking (2). This is training in the various techniques that stage magicians use to escape from enclosures. Most uses of this skill require a lock-pick to be hidden on one's person, then contortion to be used to retrieve it and gain access to the lock so it can be picked.

Easy (10): Escape from a pair of handcuffs.

Moderate (20): Escape from a straight-jacket.

Hard (30): Escape from a steamer-trunk wrapped in a chain with a padlock.

Forgery (INL)- This is training in forging signatures, ID cards and other paper based documents. Most attempts at forgery require an investment in equipment (ink, printers, lamination, etc.) which can range from a few bucks (for a cheap ID) to several thousand (for counterfeiting money).

Easy (10): Copy a signature ($1 investment).

Moderate (20): Create a photo ID ($20 investment).

Hard (30): Create Georgia Driver's License (with hologram) ($500 investment).

Legendary (40): Counterfeit money ($5,000 investment).

Gambling (INL)- This is training in various popular games of chance (mainly dice or card games). Gives +4 per level to opposed rolls (those without the skill roll INL +1d20).

Impersonation (CHM)- This is training in adopting the mannerisms, posture, accent and voice of one particular person (or, at lesser difficulty, a generic member of a group, e.g. upper class British person). The following examples assume a successful Disguise skill roll has also been made to look like the person being impersonated.

Easy (10): Wave hello to an acquaintance from across a street.

Moderate (20): Say a few words to coworkers while hurrying through an office.

Hard (30): Speak a few sentences with a friend in an elevator.

Knife Fighting (Combat)- Gives the following actions with knives and daggers:

+8 to Vital Strike (Bladed)

+4 to Jump

+4 to Split action: Move (into range) and Strike

+0 to Dodge

Knife Throwing (Combat)- The PC has trained in throwing knives, daggers and other thrown, bladed weapons. Gives the following actions when throwing only:

+2 per level to initiative

+4 to Strike

+0 to Vital Strike

-4 to Blinding Strike

No penalty for targeted strikes.

Lock Picking (AGY)- This is training in opening locks, typically by putting tension on the lock and raking each pin in the lock with a pick until they stick in the proper position. This skill can be used in combination with the Electronics skill to bypass electronic locks.

Easy (10): Pick the lock on a cheap filing cabinet.

Moderate (20): Pick the lock on the door to someone's apartment or on a pair of handcuffs.

Hard (30): Pick the lock on the change box of a payphone.

Moonshining (INL)- This is knowledge of creating a fermented mash and distilling the alcohol from it with a homemade still. A failed skill roll means that the moonshine contains toxins such as methanol and lead that can cripple, blind or kill.

Easy (10): Make a decent tasting batch of moonshine

Moderate (20): Make an excellent batch of moonshine

Hard (30): Make a high octane fuel for a car -or- test the purity of a batch of moonshine by burning a small amount and examining the flame.

Motorcycle (AGY)- Gives the following maneuvers.

Easy (10): Make a quick swerve to avoid being hit by another vehicle.

Moderate (20): Make a tight turn by skidding the rear wheels.

Hard (30): Jump over a hole -or- Go down a flight of stairs.

Offensive Driving (AGY)- This is training in driving motor vehicles in combat or chase situations.

Easy (10): Run down a pedestrian.

Moderate (20): Ram another vehicle -or- swerve to avoid being hit by another vehicle.

Hard (30): Try to push another vehicle off the road.

Pocket Picking (AGY)- The victim gets an opposed (moderate) AWR roll to sense the theft. Victims can also use common sense (e.g. knowing to check their pockets after someone has bumped into them).

Easy (10): Grab the wallet from the external pocket of an overcoat on a drunk person in a crowd at a rock concert.

Moderate (20): Bump into someone while walking past and pull something out of a pants pocket.

Hard (30): Rob a fellow bus passenger by slitting a pants pocket with a razor blade.

Prowling (AGY)- This is practice in sneaking up on people, moving silently, quickly finding hiding places, crawling through shadows and blending in with the environment. Gives +4 per level to prowling rolls (p.119).

Scrapping (Combat)- Gives the following plusses with hands and feet only:

+4 to Pain/Stun Attack

+4 to Crippling Attack

+4 to Blinding Strike

+0 to Knockdown

+0 to Stomp

Seduction (CHM)- Gives +4 per level to Seduction rolls (p.119).

Shoe Fighting (Combat)- In many parts of history, the best weapon a woman was likely to find on short notice was a high-heeled shoe from her feet. In the 1940s in New Orleans it was a common sight to see two women take off their shoes and go to battle with each other. Gives the following plusses with high-heeled shoes only:

+4 to Vital Strike (Blunt)

+4 to Pain/Stun

+4 to Blinding Strike

+0 to Knockout Strike

Straight Razor Fighting (Combat)- Much as a high-heeled shoe was the most dangerous weapon Black women had access to during certain decades, a straight razor was often the best weapon a Black man had access to, and some became quite adept at their use. Before switchblades, a straight razor was the easiest to conceal weapon and was often kept in a boot. Gives the following with straight razors (or with other small bladed weapons, like knives, at -10):

+8 to Vital Strike (Bladed)

+4 to Slash

+4 to Dodge

Street Drugs (AWR or INL)- This is an overall familiarity with common street drugs: how much they cost, what their effects are, what people act like when they are on them, etc. INL is used for remembering facts, AWR is used for recognizing drugs or drug effects. The skill also includes knowledge of how to manufacture street drugs.

Easy (10): Name the going price for good heroin (INL) -or- Feel and recognize the effects of bennies (AWR).

Moderate (20): Describe heroin withdrawal (INL) -or- Determine how pure cocaine is by looking at and tasting it (AWR).

Hard (30): Create a meth lab (INL) -or- Determine what drug a person is on just by how they look and act (AWR).

Torture (INL)- This is training in applying extreme amounts of pain to an individual without killing, knocking-out or permanently injuring him or her. Victim gets an opposed WIL roll to resist the torture.

Easy (10): Force victim to do or say something when victim has no real reason not to.

Moderate (20): Force victim to betray victim's country or friends.

Hard (30): Force victim to do or say something that will cause victim's death.

Wrestling (Combat)- Gives the following plusses:

+0 to Grab

+8 to Grab (Wrestling)

+4 to Knockdown

+4 to Tackle

+0 to Flip

Step Six: Decades & Motivations

In Brief- Determine decades since adulthood, max 20. PC suffers -1 or -2 to WIL for each decade, half that when following a Motivation. Describe 5 Motivations for the PC.

Starting Wealth

The PC's starting wealth depends on the PC's race:

White: $800

Native American: $400

Black, Mulatto or Other: $200

Money & Inflation

The amounts given are in modern day dollars. The actual amount the PCs may have will vary across the decades. E.g. $200 in modern dollars might be $10 in 1870 dollars, but the relative value remains the same.

Determine Age

Determine how old your character is, measured by the number of decades that have been completed since the PC has reached adulthood. For instance, a PC who was born in the 1900s and reached adulthood in the 1920s would have 9 decades (20s, 30s, 40s, 50s, 60s, 70s, 80, 90s, 00s).

You can choose as many as 20 decades, but you cannot have so many decades that the PC's current WIL (after weariness is applied) goes below 1. The benefit to being older is that the PC is more experienced (has more skills) and has gained more resources. The drawback is that the PC is more weary of life and can muster less willpower, except in certain circumstances when a special motivation is involved.

Describe Decades

For each decade, decide what the PC was doing. Refer to p.75-80 for some examples. Decide which of the following broad categories the PC's actions that decade fall in:

Fightin'- The PC was at war. This could have been the kind of war with armies and generals or it could have been the more personal kind: life as an escaped slave fighting dogs and slave hunters, life sailing the Caribbean as a pirate, life in the 60s trying to desegregate the south, etc. For each decade spent fightin' the PC gets:

Increase weariness penalty by 2.

3 free levels of one or more Martial skill(s).

Helpin'- The decade was spent doing good and helping people. Maybe the PC was a doctor sawing off limbs of Civil War soldiers, or a preacher bringing people the good word of God or a Hoodoo Doctor using conjure to help people solve their problems. For each decade spent helpin' the PC gets:

Increase weariness penalty by 1.

1 Ally (equivalent to Ally: Family or Ally: Ageless, see p.105).

Colored Regiment in the Battle of Petersburg

Louisiana Sharecropper, 1939

Learnin'- The PC spent time learning things. This could be time spent in a university, in self-directed study, apprenticed to a master of some craft (natural or supernatural) or even just traveling the world seeing new things and meeting different types of people. For each decade spent learnin' the PC gets:

Increase weariness penalty by 1.

5 free levels of one or more Arts and/or Booklearning and/or Folk skills -or- 2 free levels of one or more Conjure Skills

Sinnin'- The PC spent time being bad. The PC could have been gambling, drinking, robbing people, killing people, laying with prostitutes, etc. For each decade spent sinnin' the PC gets:

Increase weariness penalty by 1.

6 free levels of Troublemaking skills.

Choose one: Halve (divide by 2) wealth -or- 1 Enemy (equivalent of Enemy: Family, Enemy: Ageless or Enemy: Scorned Lover, see p.111)

Recent Allies & Enemies

If a PC gains Allies though Helpin' or enemies through Sinnin' in the two most recent decades, the PC can choose to gain two mortal allies (equivalent of Ally: Wealthy, Ally: Professional or Ally: Criminal) or two mortal enemies (equivalent of Enemy: Revealer) instead of one ageless or family ally/enemy.

Sufferin'- The PC spent time enduring hardships. The hardships may have been self-imposed (e.g. time spent in isolation to develop hoodoo abilities) or against the PC's will (e.g. time as a slave, time on a chain gang, time spent in a mental institution, etc.) For each decade spent sufferin' the PC gets:

Increase weariness penalty by 2.

+2 WIL (WIL gained this way can bring the PC above the 20 maximum cap for WIL)

Workin'- The PC spent time building his or her wealth. This could be time spent farming, laboring in a factory, war profiteering, carpet bagging, bounty hunting, investing in the stock market, etc. For each decade spent workin' the PC gets:

Increase weariness penalty by 1.

2 free levels in one or more Labor skill(s) -or- 2 free levels in Business (a Booklearning skill).

Quadruple (x4) wealth (or, if the PC has more than one million dollars, add another million)

Ex-Slave, 1915

Passing

It is not uncommon for ageless PCs to have spent a decade or more passing as something they are not. Southern history is rife with examples of light skinned Black men and women passing for Whites and of women passing for men. A surprising number of Civil War soldiers were women dressed as men, mostly trying to earn money for their starving families. Anyone trying to pass faced stiff consequences (prison, incarceration in an insane asylum, sometimes even death) if they were caught, but the potential rewards were high enough that history record numerous examples (and there are doubtless many more history never recorded).

One example, widely celebrated at the time, was Ellen and William Craft. They were two Black slaves who fell in love and decided to flee to the North. William was too dark to pass for White, and although Ellen was light enough she knew she could not pass as a White woman if she was traveling with just a Black man. So Ellen passed herself off as a White man traveling with his Slave. She faked an injury so that she would not be asked to write anything (she was illiterate). Together they managed to travel North and eventually to England.

Weariness

After all decades have been computed, you should have a total Weariness penalty. Subtract the weariness penalty from WIL and record this on the character sheet in the "full weariness" section. Next, divide the weariness penalty in half and round down to the nearest one. Apply this penalty to WIL and record it under the "half weariness" section of the character sheet. WIL minus full penalty is the PC's default WIL for any WIL roll. WIL minus half penalty is the PC's WIL when a PC is trying to achieve one of his or her motivations (see next).

Motivations

Next, come up with 5 motivations for the PC. These are things that still drive the PC, most likely something unresolved from the PC's past, that gives the PC something to get up for in the morning.

A motivation can go away if a PC repeatedly fails to make progress towards it, but can also go away if a PC achieves it. For instance, Anger: Racism could go away if a PC

Out of Commission

A PC may also spend decades Out of Commission, where nothing is gained nor lost and no weariness is added. If these decades happen in earlier decades, with intervening decades before modern times when the PC was not out of commission, the PC does not pay nor receive any points. If the decades spent Out of Commission run up until the present, however, the PC gains BP for the disadvantage of being unfamiliar with the modern world. For instance, if Sally was in a mental hospital in the 1840s, and then in a Conjure-induced coma from the 1970s to present day, she does not gain BP for the decade in the 1840s, but does for the 1970s through today. See the Out of Commission disadvantage, p.113, for more.

repeatedly fails to decrease the amount of racism in the world, and Duty: Avenge My Brother's Murder can go away if the PC finally achieves vengeance on all culpable parties. A motivation also goes away if it becomes impossible, e.g. if the PC with Duty: Avenge My Brother's Murder finds out that all culpable parties are already dead. If a PC loses all his or her motivations the PC ceases to be a playable character. See p.123 for more.

Here are some general categories that most motivations fall under. Using these categories is a good easy-to-understand shorthand (e.g. Anger: KKK, Duty: Protect my Descendents, Joy: Sex are fairly self-explanatory).

Anger: There are people, organizations, types of injustice or types of suffering that the PC has a grudge against. Examples: the Devil, the KKK, the Federal government, con artists, rape, cancer.

Curiosity: These are mysteries that the PC has yet to solve or questions that the PC has yet to answer to his or her satisfaction. Examples: who murdered my husband, why is there evil, why did the south lose the Civil War, is there a way to make a faster car, what are the limits to the power a Hoodoo can achieve?

Duty: These are duties, obligations or promises that the PC feels he or she must fulfill. Examples: look after my descendents, protect the state of Georgia, repay my life-debt to the Garrison family, defend the honor of my late wife.

Joy: These are pleasures in life that the PC has not yet explored to his or her satisfaction. A Joy motivation goes away when the PC has achieved every possible peak in his or her enjoyment of the thing. Examples: a perfect game of poker, company of the opposite sex, exotic new places, expressing feelings in song, dueling.

Guilt: These are things the PC has done that the PC feels bad about and is looking for a way to repay. Sometimes the person, family or organization the PC harmed still exists and the PC wants to try to undo the damage done and seek forgiveness. Sometimes the person(s) harmed are long gone and the only thing the PC can do is keep trying to do good until the PC feels ready to forgive himself or herself or ask a higher power for forgiveness. Examples: owned the ancestors of the Washington family, killed the true love of a hoodoo named Old Joe, cheated honest people out of money, killed five in a robbery, helped the Devil gain souls.

Fear of Damnation: This is one of the most common motivations. Simply put, the PC wants to secure a good place for himself or herself in the afterlife before dying.

Continuing a Battle Against Slavery

None of us are free.
None of us are free.
None of us are free if one of us is chained.
None of us are free.

-None of Us Are Free by Solomon Burke

One common theme in the life histories of many ageless has been a fight against slavery. Unfortunately, a motivation to battle slavery is not one that can be considered resolved today. Slavery is no longer legal, done openly or sanctioned by society. Yet there are still enough people trapped in terrible situations, where they enjoy no freedoms, that a crusader against slavery still has something to battle against.

The most common type of slavery in the US happens to immigrants. For instance, many workers come from Mexico to work as laborers on American farms. Here they are charged outrageous charges for their room and board. They are charged so much that their (sub-minimum-wage) wages can't possibly cover them, thus they are in never-ending debt to their employers. They are kept in remote agricultural areas, in workers' compounds that are surrounded by barbed wire fences and armed guards. They are routinely beaten and some are raped.

Other immigrants, from countries around the world, are flown here with the promise of a good job. Once here they are kept isolated, in debt, and told that they are here illegally and if caught will go to prison. Some work as domestic servants, some in sweatshops, some as prostitutes. They usually don't speak English and have been told that if they try to get help they will end up in prison. They live lives of desperate isolation, not allowed to communicate with anybody but their captors.

Even major retail chains have been accused of enslaving immigrants: refusing to pay them minimum wage, forcing them to work unpaid overtime and locking them in stores overnight.

Some sex workers, both American and foreign born, are kept in a state of slavery by their pimps. The pimps take all the income the prostitutes make and give back only enough for food (and sometimes to satisfy their drug habits). The prostitutes are discouraged from learning simple things that would allow them to take care of themselves (e.g. learning how to get a bank account). Successful pimps are experts at using physical and emotional abuse to keep girls feeling worthless and unable to care for themselves.

Many children are also kept in conditions that would count as slavery. Many parents, foster parents or other guardians use their kids as unpaid laborers, as punching bags or as sex toys. Most are kept from seeking help through threats of physical violence. A disturbing new trend is for abusive parents and guardians to use technology (e.g. webcams) to keep track of abused children 24 hours a day.

Finally, some ageless (particularly those on the political left) believe that the modern prison system is a form of slavery. They site the disproportionate number of people-of-color that end up in prisons (see p.181), the steadily increasing prison population (the US now has the world's largest per-capita prison population) and the use of workers to create commercial products in prison shops. For more on the history and current state of Southern prisons, see p.186.

Ageless Grudges

Southern history is such that it is almost a miracle to find an ageless Southerner who doesn't hold some kind of a grudge. Many grudges are a product of the PC's race:

For Native Americans, their people were weakened by disease, given false promises that they could retain autonomy if they westernized themselves, used as pawns in wars between colonial powers, forced to go to Oklahoma, then had the land promised them in Oklahoma taken away.

For Whites, the economic and political autonomy they had once been promised when the union formed was revoked by the North. The South faced a humiliating defeat in the Civil War, then had to endure Northerners occupying the South and telling Southern Whites how to modernize. This paternalism did not end with Reconstruction. The North has continued to stereotype the South as backwards and needing to be told how and when to change. Southerners have even been told that pride in their culture and heritage is racist and needs to be stamped out.

For Blacks, the horrors of slavery have been followed by a series of disappointments and broken promises. During the Civil War they were asked to fight for the Union and were told they would be given equality. General Sherman ordered many freed slaves to be given 40 acres of land (and, according to some accounts, a mule) which never came. During Reconstruction, many freed slaves were given land grants, and Civil Rights gave Blacks unprecedented rights. Yet as Reconstruction ended, the land and rights were mostly taken away, and Blacks spent nearly a century poor, segregated and terrorized by lynch mobs. Even after Blacks fought for legal equality in the 60s, they found that legal desegregation did not make it any easier to claw their way out of the pit of poverty, and that racism has not gone away, it has only hidden itself behind smiling faces.

Sample Decades

Here are some sample things that PCs might have been doing during their decades:

1800s

Enslaved Blacks- Working a plantation planting, tending and picking cotton; working the fields side by side with a small farmer; trading tricks and hands with fellow slaves; working on the docks in a port city like New Orleans or Savannah

Free Blacks- Working as a laborer in the city; owning and operating a small fruit stand on the street; working as a hairdresser; selling baked goods on the streets

Poor Whites- Working as a tenant farmer for a large landowner; working as a logger or miner; scraping out a bare existence on a few acres of exhausted soil

Small Farmers- Tending a self-sufficient family farm ~100 acres; tending ~250 acre farm, using family and a handful of slaves as labor; trying to rise to the planter class via emulation, education and/or good marriage

Gentry- Operating a plantation of 600+ acres, using over 70 slaves to work it

Native Americans- Getting driven off your small farm and pushed west by encroaching White settlers; raiding White settlements for food and supplies and living on the run

1810s

Enslaved Blacks- Working on a farm in New Jersey; fleeing North on the Underground Railroad (see p.150); working on a crew clearing and draining swamp land to make more fields for crops

Free Blacks- Working as a craftsman's apprentice; working as a seamstress

Poor Whites- Migrating west in search of more fertile soil and squatting on government or private lands; entering into a blood feud with your neighbors over the death of a kinsman

Small Farmers- Hunting and fishing for recreation; holding quilting bees; attending church every Sunday

Gentry- Bettering yourself through education and the pursuit of the arts; mastering the dueling pistol and the small sword

Native Americans- Joining Tecumseh in the Red Stick War against the Whites and attempting to restore the 'old ways'; drowning your sorrows with the White Man's whiskey

1820s

Enslaved Blacks- Getting sold to a new master in another state and never seeing old friends and loved ones again; learning to box and fighting other slaves for master's amusement

Free Blacks- Becoming a skilled craftsman; learning to read; living in a small but fancy house in the city as a wealthy planter's mistress

Poor Whites- Taking to poaching and stealing food to survive; stabbing a Planter to death after he struck you for being rude and fleeing out West; working as a prostitute

Small Farmers- Discussing the State's Rights issue with neighbors and at town meetings

Gentry- Using political pull to aid Missouri's addition to the Union as a slave state; going to Paris to further your education

Native Americans- Helping fugitive slaves escape into the Everglades

1830s

Enslaved Blacks- Laboring long days in the cotton fields; acting as 'mammy' to the planter's children

Free Blacks- Opening a blacksmith's shop; selling tricks, gris-gris and advice and conducting Voodoo dances

Poor Whites- Robbing travelers on lonely roads to make ends meet; going on the road as a professional gambler; working as a midwife; working as a washerwoman

Small Farmers- Supporting the movement by Baptist and Methodist churches to ban drinking, horse racing, card-playing, and other activities

Gentry- Drinking, racing horses, and gambling excessively; going to finishing school to learn to be a proper lady and entering into an arranged marriage

continued next page

Sample Decades *(continued)*

Seminole Warrior, 1830s

Native Americans- Walking the Trail of Tears and getting 'resettled' on 'Native American Lands' (modern Oklahoma); living on the outskirts of New Orleans picking herbs and selling them at the market

1840s

Enslaved Blacks- Fleeing to Canada and then migrating to the free West African country of Liberia; trading charms and hands to fellow slaves in exchange for food and other creature comforts

Free Blacks- Joining the abolitionist movement; finally saving up enough money to buy the woman you love

Poor Whites- Joining the California Gold Rush; robbing banks out West; fighting as a soldier in the Mexican-American war

Small Farmers- Joining the army and fighting in the Mexican-American War; tending to the farm and overseeing children and slaves as your husband is off at war

Gentry- Enrolling in a military academy, becoming an officer, fighting in the Mexican-American War; holding and attending gala social events as a planter's wife

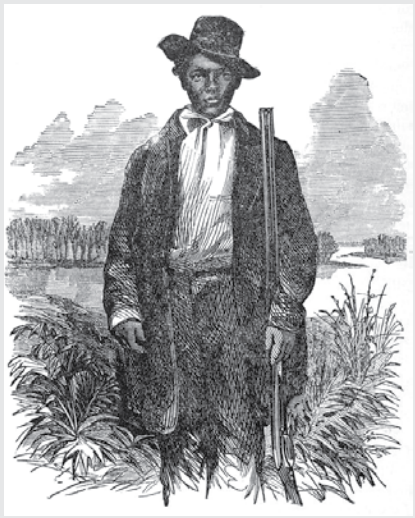
Native Americans- Heading to California on the Cherokee Trail to search for new settlement lands; living on the outskirts of New Orleans picking herbs and selling them at the market

1850s

Enslaved Blacks- Getting taught to read by a conductor on the Underground Railroad; teaching other slaves how to break or lose tools to slow down pace of field work

Free Blacks- Becoming a station master on the Underground Railroad

Mississippi Plantation



Union Scout, Civil War

Poor Whites- Hiring on with a gang of bounty hunters that kidnap free Blacks in the North and sell them as slaves down South; getting captured and tortured by Native Americans while searching for gold out West then escaping and seeking revenge; working riverboats as a professional gambler; joining the Pike's Peak gold rush

Small Farmers- Joining a local militia; leading a women's prayer group in praying for peace

Gentry- Lobbying hard to secede from the Union and helping train and lead a local militia unit; selling off many slaves to pay husband's gambling debts

Native Americans- Joining the Pike's Peak gold rush

1860s

Enslaved Blacks- Following a Confederate Unit to do the camp chores for the soldiers; fleeing north; joining the Union Army and fighting against the Confederacy in the Civil War; joining the Confederate Army with a promise of freedom for you and your family when the war is over and still being in training when Lee surrenders; squatting on abandoned Confederate lands and growing your own food until war ends

Free Blacks- Joining the Union Army to fight against the Confederacy; handing out abolitionist pamphlets

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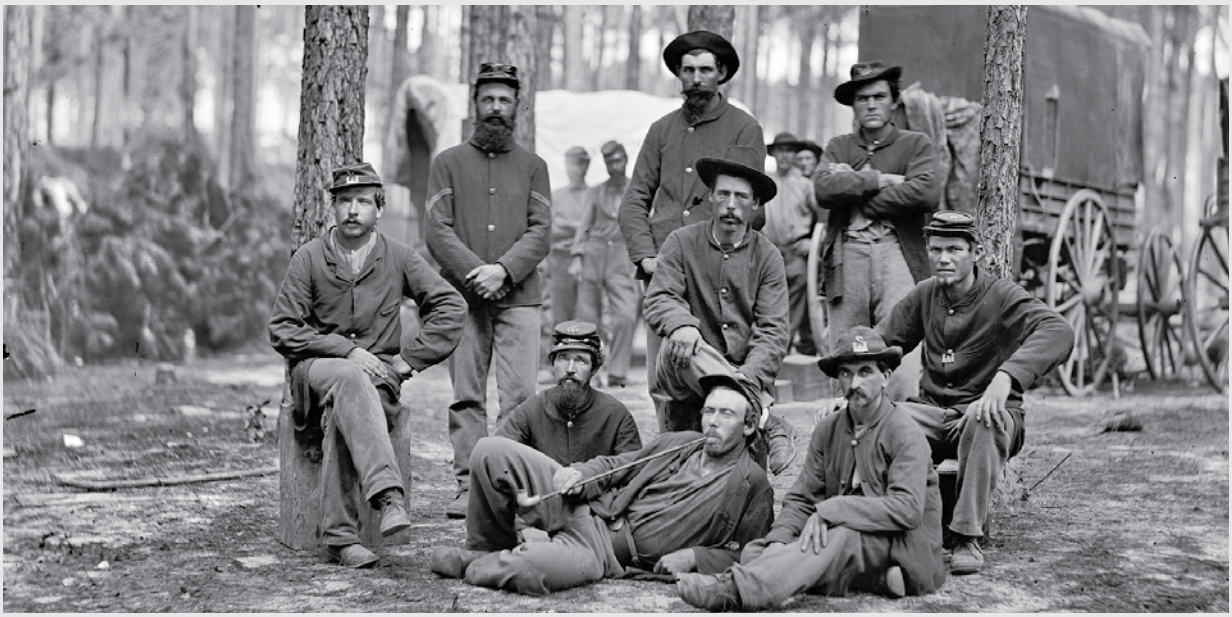
Sample Decades *(continued)*



Poor Whites- Looting battlefields and the ruins of cities and plantations; joining the Confederate Army to stop the invading Yankees in the 'War of Northern Aggression'; prowling the ocean as a privateer (pirate) licensed by the Confederacy; deserting the Confederate Army and fleeing to the mountains; accepting charity as your husband is off fighting the war

Small Farmers- Joining the Confederate Army to fight the North; tending to the tens of thousands of wounded as a volunteer nurse

Gentry- Becoming officer in the Confederate Army and fighting the North; struggling to keep plantation going and hiding from bandits, marauders and Yankees while your husband is off at war

Native Americans- Enlisting on either side of the Civil War; taking advantage of the confusion of war to become a bandit

1870s

Free Blacks- Living in a tent city on the outskirts of an urban area while waiting to find honest work; getting job contracts with the help of the Freedmen's Bureau; working as a Reconstruction government employee or elected official; joining in

Civil War Refugees

Looking for Work, 1874

Sample Decades *(continued)*

"The Coming Woman," Atlanta Exposition, 1895

on bi-racial strikes with the Greenback-Labor party; doing labor on one of the new chain gangs

Poor Whites- Working on a rural farm you own; building railroads for carpetbaggers; using the skills you learned as a Confederate guerilla to be a traveling outlaw; coming to the South as a fresh European immigrant to work in labor jobs once held by slaves; living in the Appalachians on subsistence farming/hunting/odd-jobs; traveling small towns in the South as part of a traveling show; becoming addicted to laudanum or morphine to cope with the pain of war wounds; doing labor on one of the new chain gangs; joining in on bi-racial strikes with the Greenback-Labor party; barely scraping by (mostly by charity) as a war widow and head of a household

Rich Whites- Turning Scalawag and working in the Reconstruction government; trying to keep your plantation running despite collapse of the credit system and having to negotiate with former slaves; terrorizing scalawags and carpetbaggers as a member of the KKK; treating yellow fever outbreaks throughout the South as a doctor or nurse

Native Americans- Living in Oklahoma, constantly losing land to railroad land grants; living in the South by subsistence farming on a tiny, isolated reservation; doing labor in one of the new chain gangs

Urban Freedmen

1880s

Free Blacks- Finding yourself forced out of your occupation in the city because of Jim Crow laws; entering into a sharecropping agreement with a White landowner; doing labor on a chain gang or convict lease

Poor Whites- Working on a small farm you own or as a sharecropper or tenant farmer; leaving sharecropping to work at a textile mill or tobacco factory; working in a coal mine; traveling the South as a revivalist preacher; working in a traveling show; living in the Appalachians; doing labor on a chain gang or convict lease

Wealthy Whites- Being a politician in the new Redeemer faction of the Democratic party; running a plantation with Black and White sharecroppers or tenant farmers; owning and running a textile mill

Native Americans- Living in Oklahoma and losing your remaining land through corrupt legal proceedings in which you are declared 'incompetent'; living in the South by subsistence farming

1890s

Free Blacks- Working as a laborer, domestic or laundress in a city; working as a dock laborer (using cocaine to survive the long hours of labor); chain gang or convict lease; going deep into debt as a sharecropper

Poor Whites- Going to fight in Cuba, Puerto Rico and the Philippines in the Spanish-American war; working at a textile mill or tobacco factory; working on a small family farm and joining the Populist Party to fight for farmer's rights and against increasing poverty; working in a traveling show; living in the Appalachians; doing labor on a chain gang or convict lease; keeping Blacks in line as part of a lynch mob

Wealthy Whites- Keeping Blacks in line as part of a lynch mob; traveling to the Appalachians to try to educate, preach to or study the 'mountain folk'; running a plantation with Black and White sharecropper or tenant farmers; owning and running a textile mill; becoming a community leader as part of an evangelical Women's Mission Society

Sample Decades *(continued)*

South Carolina Family, 1908

Native Americans- Living in the South and having your land taken away and being forced to become a sharecropper; living in Oklahoma and having your native courts and government abolished by the Federal government; chain gang or convict lease

1900s

Blacks- Owning and farming a small plot of land; working as a sharecropper; chain gang or convict lease

Poor Whites- Leaving your Appalachian family farm to work in mountain logging or mining; working in a traveling show; working long hours as a poor textile worker; working on a small struggling farm; working as a sharecropper or tenant farmer; chain gang or convict lease; lynch mob

Wealthy Whites- Moving to one of the new "street-car suburbs" on the outskirts of the city; running a plantation; owning and running a textile mill

Native Americans- Living poor and isolated in Oklahoma; living poor and isolated on a small patch of land in the South

1910s

Blacks- Working yourself to exhaustion just to survive as a sharecropper; chain gang or convict lease; working as a laborer on the supply lines of WWI

Poor Whites- Working long, degrading hours in a mill town as a "linthead"; fighting in the trenches of WWI; struggling to survive on a small farm; joining the new KKK; chain gang or convict lease

Wealthy Whites- Joining the new KKK; being an officer in WWI; running a plantation; owning and running a textile mill; campaigning for alcohol prohibition as part of a women's temperance group

Native Americans- Living in Oklahoma; living poor and isolated in the South

1920s

Blacks- Playing night clubs and juke joints as a traveling blues-man or woman; smuggling illegal liquor from Caribbean or Appalachian moonshine stills; working as a strike breaker and being targeted for violence by White workers; working as a 'mammy' (servant/maid/nanny) in a middle class White household; working as a sharecropper; chain gang or convict lease

Barbershop, Vicksburg, Mississippi, 1936

Sample Decades *(continued)*

Poor Whites- Working as a "linthead"; struggling on a small farm; joining the new KKK; chain gang or convict lease; smuggling illegal liquor from Caribbean or Appalachian moonshine stills

Middle Class Whites- Fighting corruption and for worker's rights as a Progressive; trying to expose the evils of robber-barons as a muckraker; traveling to mill towns as a union organizer; cutting your hair short, wearing tight dresses and attending jazz clubs as a flapper

Wealthy Whites- Running a plantation; owning a textile mill

Native Americans- Living in Oklahoma; poor and isolated in the South

1930s

Blacks- Traveling blues-man or woman; being displaced from a sharecropping farm by increasing use of mechanization; moving to Memphis, St. Louis or Chicago to work as a recording artist; doing labor on a chain gang; working as a strike breaker; working as a 'mammy' in a middle class White household; subsistence farming on a small farm in a Black town; traveling the country as a salesman for a hoodoo goods store

Poor Whites- Striking with a textile worker's union and facing down violent strike-breakers; working as a laborer for the Tennessee Valley Authority or Works Progress Administration; riding the rails as a hobo; riding around the South looking for work with all your belongings tied to an old jalopy; returning to the Appalachians and working a tiny hillside farm; doing labor on a chain gang; stealing from the rich and giving to the poor across the South as an outlaw-hero

Wealthy Whites- Fighting against striking laborers as a mill owner; using government handouts and mechanization to try to keep your plantation in the black

Native Americans- Living in Oklahoma; poor and isolated in the South

1940s

Blacks- Training to be a pilot at the Tuskegee Institute; fighting in WWII in an all-Black unit; coming back from WWII and being unable to accept the return to segregation; moving to a Northern city to escape Jim Crow segregation; working as a 'mammy'; chain gang

Poor Whites- Leaving your sharecropping farm or the Appalachians to work in an industrial plant in the city; being displaced from your family farm as it is flooded to make way for a hydroelectric plant; using your Cajun heritage to work as a French interpreter for the military; fighting on the front in WWII; chain gang

Middle Class Whites- Starting a steelwork or coal-mining job and rising up to middle class; renting out spare rooms (and attics and basements) to workers coming to the city

Wealthy Whites- Being an officer in WWII; getting rich on the profits from war-related industrial plants

Native Americans- Living in Oklahoma; living poor and isolated in the South; leaving the reservation to go get an industrial job in a city; fighting on the front in WWII

1950s

Blacks- Fighting in a segregated unit in Korea; recording a rhythm and blues album; working as a 'mammy'; chain gang

Poor Whites- Working in a factory in a city; barely scraping by on a small farm; fighting in Korea; facing increased poverty in the Appalachians as the local coal mine closes; chain gang

Middle Class Whites- Moving to suburbs and enjoying post-war prosperity

Wealthy Whites- Working in an office, or as a bored housewife, and living in a restored 19th century home

Native Americans- Living in squalor on an Oklahoma reservation; living in the South, on a reservation that (thanks to highways) is rapidly becoming a tourist attraction; being put on a bus to a Western or Northern city as part of a government attempt to end the reservation system

1960s

Blacks- Participating in marching and sit-ins as part of the Civil Rights movement; fighting in an integrated unit in Vietnam

Poor Whites- Fighting in an integrated unit in Vietnam; resisting desegregation as a member of the KKK; working in a factory; working on a small farm

Middle Class Whites- Working in an office or in the service industry; joining the KKK to resist desegregation; joining with Civil Rights workers to aid desegregation; going to college to escape the draft

Wealthy Whites- Working in an office or as a bored housewife; going to Nashville to record country music; joining the KKK to resist desegregation; joining with Civil Rights workers to aid desegregation; going to college to escape the draft

Native Americans- Fighting in an integrated unit in Vietnam; living in a city as a laborer; living on a reservation and trying to organize for political and economic self-sufficiency

1970s

Poor Blacks- Living in poverty as White flight turns your neighborhood into a ghetto and jobs disappear; joining a militant Black power organization

Middle Class Blacks- Owning a small business that flounders as Black areas become economically depressed; joining a militant Black power organization

Poor Whites- Leaving the Appalachians en masse and forming a small enclave in the middle of a big city; working a blue collar job in a city; struggling to get by on a small farm

Middle Class Whites- Fleeing to the suburbs in response to fears of racial violence

Wealthy Whites- Fleeing to the suburbs in response to fears of racial violence

Native Americans- Joining a militant Native American rights organization and getting in violent clashes with the FBI and corrupt tribal leaders; working in a city as a blue collar worker; embezzling money as a corrupt tribal leader

1980s

Poor Blacks- Living on public assistance while trying to find a job

Sample Decades *(continued)*

Middle Class Blacks- Working at a white collar job and being forced to choose between living in a poor Black neighborhood or a predominantly White suburb

Poor Whites- Living on public assistance while trying to find a job; working a blue collar job in a city; struggling to get by on a small farm

Middle Class Whites- Working a White collar job and commuting from the suburbs to the city; working an upscale service industry job in a suburban shopping center

Wealthy Whites- Commuting from the suburbs to work in a new skyscraper office building downtown

Native Americans- Living and working in a small Southern reservation/tourist attraction; living on an Oklahoma reservation and campaigning against corruption and for Native American rights

1990s

Poor Blacks- Fighting in the Persian Gulf; living on public assistance while trying to find a job; joining a gang and selling crack; getting a janitorial or service-industry job in the newly revitalized business districts; recording a rap album and trying to get some radio play

Middle Class Blacks- Coming back to the South from a Northern city to get a White collar job; being forced to choose between a poor Black neighborhood or a White suburb

Poor Whites- Fighting in the Persian Gulf; living on public assistance while trying to find a job; leaving a bankrupt small farm and moving to the city

Middle Class Whites- White collar suburban commuter; service industry job in a suburban shopping center

Wealthy Whites- Commuting from gated community to work in a new skyscraper office building downtown

Native Americans- Fighting in the Persian Gulf; working in a newly opened "Indian casino"; working as a tribal employee, using gaming money to aid the community and preserve traditional culture; going to college with a tribal scholarship to learn business, legal or technical skills with which to aid the tribe; making deals with shady investors to get money to fight for federal recognition

2000s

Poor Blacks- Fighting in Iraq; living on public assistance while trying to find a job; joining a gang and selling crack; being displaced by Katrina and living in a FEMA trailer in the middle of nowhere; recording a rap album and trying to gain fans on MySpace

Middle Class Blacks- Doing volunteer disaster relief for Katrina victims; trying to organize against the destruction of Katrina-damaged Black neighborhoods

Poor Whites- Fighting in Iraq; living on public assistance while trying to find a job; being displaced by Katrina and living in a FEMA trailer in the middle of nowhere

Middle Class Whites- White collar suburban commuter; service industry job in a suburban shopping center; doing volunteer disaster relief for Katrina victims

Wealthy Whites- Commuting from gated community to work in a new skyscraper office building downtown; moving to a condo in a newly gentrified downtown neighborhood

Native Americans- Fighting in Iraq; working in an Indian casino; working as a tribal employee; going to college with a tribal scholarship; waiting for lawyers and judges to decide whether to 'recognize' the existence of your tribe

Sample Character Creation - Step Six

We've already decided that Sam Reed is Black, so he starts with $200. We decide we want him old enough to have seen the heyday of the Jazz age, so we decide he will have come to age in the 1910s. This means we have to enumerate ten decades (10s, 20s, 30s, 40s, 50s, 60s, 70s, 80s, 90s and 00s).

In the 10s we decide he has already sold his soul to the Devil for unearthly music ability and spent the decade living it up as a popular musician in the Jazz clubs of Storyville (New Orleans' red light district). We imagine him spending most of that decade playing music, drinking and having sex. We choose Sinnin' as the category that best fits our conception of that decade. The effects of Sinnin' on a PC is:

Increase weariness penalty by 1.

6 free levels in one or more Troublemaking skills

Choose one: Halve (divide by 2) wealth or 1 Enemy (equivalent of Enemy: Family, Enemy: Ageless or Enemy: Scorned Lover, see p.111)

We choose to halve Sam's wealth. So by the end of the 1910s Sam has taken a weariness penalty of 1, has 6 more levels of Troublemaking (in addition to those we already bought for him) and has gone from having $200 to his name to having $100 to his name. For the 6 levels of Troublemaking skills we decide to give him two more level of Seduction, two more levels of Street Drugs and two levels of Scrapping. On the decades sheet we state the category, describe briefly what the PC did (drinking and jazz in Storyville) and list what the PC gained. Listing what the PC gained in each decade allows us to go back and come up with a picture of the PC in any past decade for Flashback play (see p.140).

We continue for all the other decades, coming up with a general story of Sam's life. We even decide that he spent most of the 1950s in a conjure-induced coma, so we don't choose any of the normal decade categories for that decade. In the end we've determined the following for Sam:

1910s: Sinnin' (+1 Weariness, ½ money, 6 levels Troublemaking), drinking and Jazz in storyville

1920s: Workin' (+1 Weariness, x4 money. 2 levels Business or Labor), Jazz musician in Chicago

1930s: Workin' (+1 Weariness, x4 money. 2 levels Business or Labor) , Jazz musician in Chicago

1940s: Sufferin' (+2 Weariness, +2 WIL), prison

1950s: Out of Commission, coma

1960s: Fightin' (+2 Weariness, 2 levels in Martial), fighting to desegregate South

1970s: Sufferin' (+2 Weariness, +2 WIL), prison

1980s: Learnin' (+1 Weariness, 2 levels in Conjure), studying Voodoo

1990s: Learnin'(+1 Weariness, 2 levels in Conjure), studying Voodoo

2000s: Helpin' (+1 Weariness, 1 Ally), aiding Katrina victims

Altogether his Wealth has increased from $200 to $1,600 (halved in the 1910s is $100, quadrupled in the 1920s is $400, quadrupled in the 1930s is $1,600).

Altogether he has a Weariness penalty of 12, and his WIL has increased by 4 (from his 2 decades of Sufferin') to 16. So under WIL on his character sheet, under Full Penalty, we write 4 (16 minus 12) and under Half Penalty, we write 10 (6 minus 12).

We also have to choose his 4 levels in Business or Labor, 2 levels in Martial, 4 levels in Conjure, and we have to determine Sam's type of Ally.

Finally, we must choose 5 Motivations for Sam. We choose Joy: Playing Music, Joy: Sex, Anger: The Devil, Guilt: Abandoned His Children and, since he has sold his soul and will end up in Hell when he dies, Fear of Damnation. During gameplay he will look for any way that participating in the adventure will help him do something significant for each of these motivations. For example, if the town being preyed upon by a monster contains one of his descendents, then he can say that defeating the monster will help assuage his guilt over abandoning his children.

Step Seven: Money & Equipment

In Brief: Starting money set by race and decades. Buy things with money. Can't buy illegal things without the Black Market skill.

Starting Equipment

Based on the PC's starting money, the PC gets free equipment and services to start:

$200 or less- A few suits of older clothing, some broken-down furniture, a bus pass, a leaky fridge, a rusty oven, a radio, a few old books, plastic dishes and flatware from a fast food place, packages of ramen, a tiny tenement apartment or welfare-hotel room.

$201 to $400- One nice outfit and some grungy outfits, old furniture, a barely-running car, a tiny microwave, a small color TV, a bookshelf full of books, older dishes and flatware, a fridge half-full of food, a small apartment in a bad part of town or a trailer in a trailer park.

$401 to $3,200- A few nice outfits, old furniture, an older used car, a microwave, a small TV and DVD player, a CD player, a small library of DVDs, CDs and paperback books, an old computer, an apartment with air conditioning or a small shotgun house with no air conditioning.

$3,201 to $12,800- Several nice outfits, including a formal suit and a suit for going to nightclubs, cheap new furniture, a new car, an entertainment center, a new computer, a large apartment or small house with an alarm system.

$12,801 to $51,200- An SUV, sports car or luxury car, a large variety of nice outfits, nice furniture, new top-of-the-line appliances, a big-screen TV, a top of the line computer, a condo, house or luxury apartment in a neighborhood with hourly private security patrols.

$51,201 or more- Designer or tailored outfits, luxury furniture, professional quality appliances, two new cars (luxury, sports, RV, SUV or vintage), a boat, a home theater, a top of the line computer, a very large house or multiple luxury apartments, a maid, butler or nanny.

Purchasing Equipment

The starting funds determined in the previous step is the amount the PC has available for discretionary spending after having taken care of necessities like food, rent, utilities, etc. It is assumed that PCs can continue with his or her current lifestyle without having to roleplay making money. For instance, we can assume that a PC can find enough money to pay the rent and fill the fridge with groceries without the PC having to roleplay making money or managing investments. Roleplaying is only necessary if the PC wants to live beyond his or her regular means or to live below his or her means to save up money for a purchase (e.g. go eat at a soup kitchen to save up money for a shotgun).

Equipment can be purchased from the following lists.

Be sure to note which equipment is being stored at home (or hidden somewhere else) and which equipment the PC regularly carries on his or her person. The weight of equipment a PC can carry without penalty is STH times 5 lbs. (or STH times 2 kg.). If the weight is not listed then it is negligible. (See Encumbrance, p.121 for more).

Legality

PCs cannot start with illegal items without the Black Market skill or an appropriate advantage.

If no legality is listed, the item is legal to buy and possess.

Illegal equipment has one of the following legality ratings:

Infraction: If the PC is caught with this item and doesn't have the proper license or permit, the PC can be fined up to $300. The PC must have at least 1 level in the skill Black Market to start play with one of these items.

Misdemeanor: Without a proper license or permit the PC could get up to 1 year in jail and/or up to $1,000 in fines. The PC must have at least 2 levels in the skill Black Market to start play with one of these items.

Felony: Without a proper license or permit, the PC could get several years in prison (average 5). The PC must have at least 3 levels in the skill Black Market to start play with one of these items.

Capital: This includes things like nuclear or biological weapons. Being caught means the PC is whisked away to a federal facility, given a secret trial and may disappear forever. The PC must have 4 levels in Black Market.

Ancient vs. Modern Equipment

The character sheet has a section for modern and for old equipment. Modern equipment is anything that the PC would have purchased recently: a vehicle, a handgun, a cellphone, etc. The old section is for equipment that it is conceivable the PC could have carried through the decades, e.g. a saber, a silver dime, a classic automobile, etc. This makes it easier, when doing flashback adventures, to pick out those items a PC might have had both in the present and the past.

Animals

Dog: Fighting- A dog that has been bred and trained to injure and kill other dogs in illegal fights. It is short and muscular with powerful jaw muscles. It can make Vital Strikes against other dogs at 1d20 vs. 6 and Jump at 1d20 vs. 5. Costs $1,000.

Dog: Guard- A dog that has been trained to guard property. It will bark at any stranger who comes near the area in which it is enclosed and will attack any stranger who enters the area. Costs $500.

Dog: Service- A dog that has been bred and trained to assist people with disabilities, especially the blind. It can fetch, guide visually impaired people around obstacles and even try to get help. Costs $750.

Dog: Tracking- This dog has been specially bred and trained to use its acute sense of smell to aid people. Choose one of the following specialties for the dog: tracking humans, finding drugs, finding injured people & corpses, finding explosives. Costs $2,000.

Dog: Untrained- A healthy young dog who knows no commands. Costs $50.

Homing Pigeon- Trained to return to it's coop upon being released, often with a message attached to it. Costs $200.

Horse: Police- Trained to stop if the rider falls off or drops the reigns and to kick anyone who attacks or grabs the rider. Costs $2,000.

Horse: Pack- Trained to travel on rocky and uneven terrain and to carry heavy baggage. Costs $500.

Horse: Racing- Trained and bred to run at very high speeds (up to 60 SPD) for several minutes, to dodge and weave among traffic. Costs $1,000.

Typical Dog

Attributes: END 10, SPD 15, BDY 2, BLD 2, INCY 3.

Senses: Sight AWR 5, Smell AWR 17, Hearing AWR 15.

Attacks: Bite at 1d20 vs. 6 (2 bladed damage), Vital Strike Bite at 1d20 vs. 12 (4 bladed damage)

Typical Horse

Attributes: END 20, SPD 45, BDY 6, BLD 6, INCY 3.

Abilities: Thick hide has PR 1 bladed 1 blunt.

Senses: Sight AWR 10 (+5 to long-distance vision), Hearing AWR 18, Smell AWR 20.

Attacks: Kick at 1d20 vs. 5 (5 blunt), Bite at 1d20 vs. 10 (1 bladed damage and acts as a pain/stun attack), Trample (if figure is not prone, horse must rear up, using 1 action) at 1d20 vs. 10 (7 blunt damage, 1 in 20 chance the horse will break a leg).

Note: In order to travel on city streets without hurting their hooves, horses must be shod with special rubber shoes.

Horse: Untrained- A horse that is comfortable with humans, and will let a human climb on top of it, but has otherwise not been trained. Costs $400.

Venomous Snakes- Often kept by practitioners of the Snake Handler churches (see p.175). See p.214 for stats on these animals. Costs $40 for a Copperhead, $50 for a Cottonmouth.

See Also: Frizzled Chicken, below.

Conjure Components

Black Drink- The roasted leaves of the ilex vomitoria plant (a type of holly) which are used to make tea. Native people of the South used this tea for cleansing the body and spirit. Helps with the skills Cleansing and Crystal Divination (p.49). See p.29 for more on Black Drink.

Administration: Orally as tea.

Effects: +4 to save vs. unconsciousness, +1 INL for 2 hours, sweating.

Overdose (2x): Same as normal effects, plus Vomiting (20).

Overdose (4x): Same as normal effects, plus Vomiting (30), Euphoria (10).

Costs $5/dose.

Bridle- Leather reigns and a wooden bit, used with the Ride Humans skill. Costs $30.

Cedar Smudge Stick- This is a bundle of dried twigs, leaves and needles, from cedar and other plants, wrapped with a string, designed to burn long and smoke copiously when lit. Used with the Cleansing skill (p.62). Costs $4.

Colored Candle- $1 (normal shape), $5 (special shapes)

Devil's Snuff- This is the powder from a dried puffball mushroom (the Devil's Snuffbox). It is not toxic (although the Devil's Snuffbox can be easily mistaken for more toxic mushrooms and vice versa) and is generally used as a trick component. Costs $50 for enough to make 10 hands.

Divinatory Crystal- This is a large quartz crystal that has been chosen by someone with the Crystal Divination skill as having that special something that allows people to see visions in it. Costs $100.

Frizzled Chicken- This is a rare type of chicken where the feathers curve upward, giving it a shaggy, ragged appearance. Most people consider frizzled chickens extremely ugly. If allowed to roam free in an area, the chicken will dig up any hands that have been buried under the ground there, making them a sort of supernatural guard dog. Costs $20.

Glass Bottle- A small glass bottle with a stopper, ideal for a hand. Costs $4.

Graveyard Snake- This is a living graveyard snake in a small terrarium. See p.252 for the snake's stats. A Diabolical ritual will allow one to make several very useful (and some very dangerous) tricks out of the snake's body parts (see p.42). Costs $5,000.

Hand of Glory- This is the preserved hand of a man who has been hung, coated in wax, with a wick on each of the fingers. The fingers can be burned as candles. Each finger will burn for about half an hour (so about 2½ hours altogether). When lit, everyone except the lighter who is within 100 ft. must make a hard (30 difficulty) save vs. unconsciousness to avoid falling asleep, and anyone who is asleep is at -20 to any AWR roll to awaken. Costs $4,000 ($2,000 for one that is half-burned).

Hell Moonshine- On an isolated Appalachian mountain, the residents harassed a White Witch (an Appalachian Hoodoo) to the point that she broke down and gave her soul to the Devil, becoming a Hag, and then they killed her. Afterwards, the mountain and everyone on it was cursed. Within a few decades everyone had died or moved away and the mountain is now uninhabited, but the moonshine created before it was abandoned is famous for its strange effects and is collected and traded by those with knowledge of the supernatural. Drinking Hell Moonshine has all the regular effects of alcohol (see p.90) but it also gives one the ability to see normally-invisible demons, and even the Devil, at work trying to induce people to sin. Costs $1,000/dose.

Herbal Medicine Collection- A collection of dried herbs and herbal tinctures in bottles. Allows people to use the White Roots skill without having to go out and gather herbs. Small (-15 to rolls) is $40, Medium (-10 to rolls) is $150, Large (-5 to rolls) is $300, Very Large (no penalty) is $1,000.

Horse Shoe- Costs $5.

Hoyt's Cologne- This cologne is a very useful Hoodoo trick component. Since it is no longer being manufactured, it is very rare. It also smells nice (+4 to seduction rolls when worn). Costs $1,000/pint (enough for 20 hands).

Hush Water- This is conjured water that makes a drinker more quiet and docile. Many who take it to deal with unpleasant situations become addicted to it. After taking it, for 24 hours, the victim must make a moderate (20) difficulty WIL roll to avoid obeying any command given to him or her. The victim also gets +20 to save vs. anger. Hush Water has an Addiction Difficulty of 5, a Craving Difficulty of 20 and cravings triggered by being forced to put up with unpleasant circumstances or people. Costs $100 for a one-week supply.

Pelts- Used to help transform into an animal. The pelt of a cat, dog or owl costs $100. The pelt of a wolf costs $200.

Powdered Meal- This is a sack of wheatmeal or cornmeal, used for drawing figures in Monter la Tete ceremonies. Costs $5/sack.

Rattle- A traditional rattle as used by Native Americans of the Southeast. Costs $30.

Shiny Silver Dime- This is an antique from when dimes were made of silver. Costs $10.

Silver Bullets- Available in the caliber for any firearm. Good for doing damage to Loup Garou, Hags in animal form, h'aints and some monsters. Costs $15 each.

St. John The Conqueror Root- When carried by a believer in conjure the root gives +1 on all rolls, +2 to seduction and +4 difficulty to be fixed. When chewed the root gives double these bonuses for 1 hour. Costs $20.

Tintype Photography Set- An antique camera, plates and developing chemicals that can take tintype photos (a kind ideal for use in tricks). Contains enough supplies to take 20 pictures. Requires access to a dark room and at least a 10 difficulty roll on the Photography skill to use. Costs $800 +$100 for 20 pictures worth of supplies.

Trick Components Collection- This is a collection of commonly used trick components. A collection will always have metal dust, lodestones, red pepper, salt, graveyard dust, bottles, bags and red flannel. It also has a chance (rolled on 1d20, see below) of containing any other trick component that might be called for, based on the size. The small collection can be carried in a valise, others are too big to be carried anywhere. Small collection (2 in 20 chance of containing a random component) is $100, medium collection (5 in 20 chance) is $500, large collection (10 in 20 chance) is $2,000, very large collection (15 in 20 chance) is $5,000.

Whiskey (Cheap)- A pint of cheap whiskey, unsuitable for offering to spirits, but good for feeding charms. Costs $15.

Whiskey (Good)- A pint of whiskey of good enough quality not to offend whatever spirit or saint it is being offered to. Costs $30.

Witch Door- This is an old-fashioned wooden door, with planks of wood across the outside that form an X at the bottom and a cross on the top. When placed on a house, Hags in Spirit form cannot go through the keyhole or cracks under or around the door (although they can enter through other openings elsewhere in the house). Costs $150.

See Also: Jimsonweed, p.91.

Exploration & Survival

Backpack- Costs $20.

Bolt Cutters- Heavy, long handled, can cut chain-link fences and most padlocks easily. It can be used as a weapon (1 bladed or 1 blunt damage, very hard Strike (-8), hard Entangle (-8)) and if a weapon can be caught between the blades (an Entangle) the fighter holding the bolt cutters can use an action to snap the weapon. Weighs 10 lbs. (4.5 kg). Costs $50.

Camping Net- This lightweight net can hold up to 750 lbs. and is large enough to be used a hammock. Weighs 0.5 lbs. (.2 kg). Costs $75.

Camping Tent- A canvas bag holding a folded up waterproof, one-person tent. With practice the tent can be setup or taken down in 5 minutes. Weighs 15 lbs. (7 kg). Costs $35.

Climbing Rope- High quality rope that a mountain climber or spelunker might use. Has a burn and cut resistant nylon sheath (takes 2 bladed or 4 burn damage to cut the rope). Can hold 6,000 lbs. (2,700 kg). Weighs 1 lb./20 ft. (3 kg./m.) Costs $1/ft. or $3/m.

Dust Mask- A disposable cloth face mask that protects from larger airborne particulates (not from gasses). Costs $0.25.

Ear Plugs- Costs $2.

Fire Extinguisher- Weighs 5 lbs. Costs $70.

Fishing Kit- A pocket-sized pouch with everything needed to catch fish in an emergency/survival situation (easy Wilderness Survival skill roll). Costs $5.

Fishing Line- A 100 ft. (30 m.) spool of nylon line. Takes hard (30) strength feat to break. Can hold up to 100 lbs. (45 kg.). Weighs 1 lb. (.5 kg). Costs $15.

Flare (Underwater)- Works underwater for 20 minutes. Costs $15.

Flare- Burns with a bright red or green light for 1 hour, illuminating up to 20 ft. (6m.). Can be held in the hand. Does 2 burn damage when used as a weapon. Costs $5.

Flashlight (Emergency)- This durable flashlight is waterproof and shockproof and uses no batteries. Twisting a hand crank for a few seconds will power it for a minute. Can illuminate up to 25 ft. (7 m.). Weighs 2 lbs. (1 kg). Costs $75.

Flashlight (Keychain)- A tiny flashlight with a bright LED. Can illuminate up to 10 ft. (3 m.). Battery lasts 1 hr. Costs $10.

Flashlight (Large)- A heavy, long metal flashlight with a steel casing. Can be used as a blunt weapon (range 0-1, 2 blunt). Batteries last 12 hours. Can illuminate up to 100 ft. (30 m.) Weighs 2 lbs. (1 kg). Costs $25.

Flashlight (Small)- A cheap plastic flashlight. Batteries last 2 hours. Can illuminate up to 50 ft. (15 m.) Costs $2.

Gasmask- Protects from all inhalation based chemical and biological attacks. It does not protect from agents that work via skin contact. Costs $50.

Gilly Suit- A camouflage body suit covered with textured plastic that looks like foliage. Gives +10 to prowling rolls in undergrowth. Costs $150.

GPS- A handheld unit, can determine location, down to a few feet, anywhere in the world. Has street maps for most developed-world locations. Weighs 1 lb. (.5 kg). Costs $150.

Hatchet- A small axe designed for use by campers. Can be used as a 2 bladed damage weapon (range 1). Costs $50.

Headlamp- A waterproof flashlight on a headband, often used by cave explorers. Batteries last 12 hours. Costs $50.

Insect Repellent- Foul smelling cream, lasts 8 hours, one bottle contains 20 applications. Costs $5.

MRE- Meal-Ready-to-Eat, a packaged military ration, designed to fulfill full nutritional requirements, stay edible for years unrefrigerated, and require no preparation. Costs $7.

Parachute- Parachutes can be bought in normal or base-jumping styles. Normal parachutes must open at 2000 ft. (600 m.) to prevent falling damage to the PC. Base-jumping parachutes can be opened as low as 800 ft. (250 m.) but are insufficient for use in higher-altitude jumps. Weight 35 lbs. (16 kg). Costs $1,500.

Protein Bar- Quick energy for situations where it is hard to stop for a meal. Costs $1.

Rock Climbing Kit- A small nylon satchel containing 100 ft. (30 m.) of climbing rope, 6 pitons (1 bladed damage poking weapons), a hammer (2 blunt damage), an ascender, a belay device, a harness, 4 carabineers, 4 cams, a chalk bag and rock shoes. Gives +10 to Climbing skill rolls. Weighs 15 lbs. (7 kg). Costs $200.

Rope and Grapple- 30 ft. (10 m.) of climbing rope on a sturdy metal hook. Gives +8 to Climbing rolls. Costs $75.

Rope Saw- A flexible saw-on-a-chain that rolls up into a tiny package (can easily fit in a pocket). Used mainly by campers. Can be used as a 1 bladed improvised slashing weapon. Costs $25.

Scuba Gear- This is a complete diving outfit with wetsuit, gloves, fins, weight belt, regulator, oxygen tank, knife, etc. With the tank fully charged the diver can stay underwater about 2 hours. Weighs 75 lbs. (34 kg). Costs $1,000.

Scuba Gear (Advanced)- This is the latest and most expensive technology, including onboard computers and sophisticated co^2 scrubbing rebreathers. It can allow a divers to stay underwater for 48 hours. Weighs 150 lbs. (68 kg). Costs $10,000.

Sheet-Metal Snips- Heavy-duty snips can cut things as hard as sheet-metal. Weighs 1 lb. (.5 kg). Costs $30.

Ski Goggles- The thick lenses give a wearer PR 1 blunt 1 bladed from attacks to the eyes. Costs $5.

Steel Toed Boots- Work boots with steel protection for toes. Gives +1 blunt damage to kicks. Costs $50.

Sunscreen- 20 applications of a 50 SPF sunscreen. Costs $5.

Swiss Army Knife- Comes with a blade, corkscrew, can/bottle opener, screwdriver, puncher, scissors, hook, file, tweezers and toothpick. Costs $25.

Trenchcoat- A thick, ankle-length coat, waterproof, with large internal pockets. Costs $35.

Water Purifying Canteen- The lid has a heavy-duty filter in it so that any water squeezed out is filtered. Costs $40.

Wetsuit- Designed to keep people warm in cold water. Heat Factor: +10. AR 7, PR 1 bladed 3 skidding. Costs $100.

Winter Coat- A thick, hooded, waterproof coat that goes down to mid-thigh. Heat factor: +7. Costs $10.

Work Gloves- These gloves protect the hands from up to 2 bladed or 4 burn damage. Useful for climbing and rappelling. Costs $20.

Armor

Weight	Heat Factor	Penalties	AR	PR	Cost
Ballistic Vest- A kevlar vest thin and small enough to be concealed under a uniform or business suit. Can be noticed with a Hard (30) AWR roll.					
	+5.	-2 AGY	5	6 bladed 2 blunt	$500
Hazmat Suit- A rubber suit with a built-in gasmask, designed to provide complete protection from biological and chemical toxins.					
10 lbs. (5 kg)	+20	-4 AGY, -4 AWR	20	1 bladed	$600
Firefighting Suit- A suit with helmet, gloves, boots and gasmask designed to protect firefighters from dangers of smoke and extreme temperatures. Has reflective patches so firefighters can see each other in the dark.					
20 lbs. (9 kg).	+5	-4 AGY, -4 AWR, -2 SPD	2	1 blunt 6 burn	250
Leather Jacket- A knee length, thick leather jacket.					
	+4		5	1 bladed 1 blunt	$75
Motorcycle Outfit- A black leather jacket, chaps, boots and a motorcycle helmet.					
7 lbs. (3 kg).	+7		10 (with helmet) 7 (without)	3 bladed 1 blunt 5 knockout 5 skid 2 fall	$150
Native Armor- A buffalo-hide breast piece and leather armbands. Traditionally worn with a Shield: Native (see p.101). The arm bands can be used for parrying attacks.					
10 lbs. (3 kg)	+4	-1 AGY	4	2 bladed 1 blunt	$500
Riot Armor- Padded armor covering the chest, with arm, leg and crotch guards and a helmet with clear-plastic faceplate. Designed to protect from thrown objects and small caliber weapons.					
20 lbs. (9 kg).	+10	-4 AGY	14	7 bladed 5 blunt	$2,000
SWAT Armor- An armored body-suit and helmet designed to provide all-over protection from even high-powered firearms.					
20 lbs. (9 kg).	+10	-4 AGY, -4 AWR	12	10 bladed 3 blunt	$4,000

Armor in Brief

Heat Factor: This is a simultaneous bonus to save vs. hypothermia and penalty to save vs. heat stroke.

Penalties: The penalty to a certain attribute (e.g. AGY) while wearing this item.

AR: Armor Rating, this is the amount of the body that the armor covers and the amount of success that an enemy must make on a strike to hit some hole in the armor. See p.125 for more.

AR 20: Full body protection with no weak spots.

AR 15: Full body protection with some weak spots.

AR 12: Face completely exposed.

AR 10: Head completely exposed.

AR 7: Head, neck, hands, feet completely exposed.

AR 5: Only body, thighs, upper arms covered.

AR 4: Only torso and hips covered.

AR 3: Only torso covered.

PR: Protection Rating, how much of each type of damage the armor absorbs. If an armor protects from 6 bladed damage, then a strike that does 10 bladed damage that hits the armor would only do 4 bladed damage to the wearer.

High Tech

Computer Hardware

Desktop (Beginner's)- A cheap PC that comes from the store pre-loaded with commonly used software packages and a toll-free support number. This is the kind of PC grandchildren buy grandparents who want to learn to send and receive email. Costs $1,000.

Desktop (Gaming)- A brand new computer with top-of-the-line parts: the fastest processor, biggest hard drive, a huge flat-screen monitor, the newest video card, surround sound and more. Costs $3,000.

Desktop (Used)- An older computer, with a relatively slow processor, small hard drive and a smallish CRT monitor. It's fine for browsing the web, but may have trouble running some of the newest software packages. Costs $300.

Laptop (Military)- A moderately powerful laptop designed to be moisture, shock and dust resistant. Can take up to 1 bladed or 1 blunt damage and still work. Batteries last 8 hours. Weighs 5 lbs. (2 kg). Costs $4,000.

Laptop (New)- A new top of the line laptop computer. It is light (3 lbs. or 1 kg.), has a big screen and a long battery life (12 hours). Costs $3,000.

Laptop (Used)- An older model laptop computer. Compared to the newest models it's heavier (5 lbs. or 2 kg), slower, has a smaller screen and a shorter battery life (2 hours). Costs $400.

Palmtop Computer- A tiny handheld computer with a touch sensitive screen. It can play games, check email, access calendar and address book info, take notes, play music or movies and even browse the web at wireless access points. Costs $250.

Smart Phone- A cellphone that also doubles as a palmtop computer and gives internet access anywhere there is cellphone service. Costs $300.

UPS- Provides up to 15 minutes backup battery power for computers or other appliances. Costs $100.

Software

A/V Production Suite- Programs that allow for the professional editing of music and video, including common special effects. Costs $500.

CAD Suite- Software that allows for Computer Aided Design of everything from buildings to microchips. Costs $600.

Developer's Suite- A set of programs that allow programmers, database administrators and web developers to practice their craft. Costs $400.

Encryption Software Suite- Tools that allow people to encrypt individual messages or files or to encrypt the contents of a hard drive. Costs $75.

Office Application Suite- All the software one would need to create and edit a document, spreadsheet, database or presentation. Costs $100.

Security Package- A suite that includes the latest antivirus, anti-spyware and firewall software, with free updates. Costs $50.

Translation Software Suite- Software that will translate text from one language to another. The translations are far from perfect, but they are usually good enough to convey the meaning of text. Also comes with OCR (optical character recognition) and voice recognition software, but use of these reduces the accuracy of the translation even further. Costs $250.

Visual Arts Suite- All the software one would need to create digital art or illustrations or manipulate a photo. Costs $200.

Communication

Cellphone (Basic)- A cheap cellphone that can't do anything besides make phone calls. Costs $30.

Cellphone (Top of the Line)- This cellphone boasts all the latest features, including the ability to shoot pictures and short movies. Costs $150.

Ear Bud Radios- A tiny ear bud is connected via a thin wire to a radio that can be hidden under a shirt. Maximum range 600 ft. (200 m.). Costs $100/ea.

Encrypted Cellphone- Allows users who share an encryption key to have scrambled conversations over normal cellphone networks. Costs $1,000.

Pager- Costs $25.

Satellite Phone/Modem- This is a device with a small satellite dish that allows someone to make phone calls or connect to the internet from virtually anywhere in the world Weighs 5 lbs. (2 kg). Costs $3,000 (+$20/minute for service) or $100/wk. rental.

Walkie Talkies- Maximum range 600 ft. (200 m.). Cost $15/ea.

Walkie Talkies (Advanced)- Water and shock proof. Built-in voice scrambling. Optional hands-free headset. Maximum range 7 miles (11 km.) in open areas or 3 miles (5 km.) in the city. Cost $150/ea.

Lifestyle

Art Collection- $200 for 'okay,' $8,000 for 'impressive,' $50,000 for 'amazing.'

Condoms- Costs $1 for a pack of 6.

Fiction Book Collection- $50 for 'small,' $250 for 'okay,' $1,000 for 'impressive,' $5,000 for 'amazing'

Hip Flask- Flat, therefore easier to conceal. Can hold up to 10 doses of alcohol (see p.90). Costs $25.

Home Entertainment Center- DVD, stereo, big-screen TV, big speakers. Costs $5,000.

Instrument (Acoustic)- A non-electronic instrument, like a guitar, violin, accordion, pair of bongos, sitar, saxophone, etc. Costs $50.

Instrument (Electronic)- An electric guitar, keyboard or other electronic instrument and a small amp suitable for playing a small club. Costs $300.

Instrument (Pocket)- A harmonica or jew's harp. Costs $15.

Lighter (Disposable)- Costs $0.50.

Lighter (Expensive)- Can light a damp cigarette in high winds. $20.

Makeup Kit- Enough makeup to use the Fashion & Style skill without penalties Costs $40.

Movie Collection- Double the cost if the movies are in film format, rather than VHS or DVD. $200 for 'small,' $1,000 for 'okay,' $4,000 for 'impressive,' $10,000 for 'amazing'

Movie Projector- Suitable for watching movies in a small home theatre. Costs $500.

Music Collection- Be sure to specify whether the music is in vinyl, tape, CD or digital format. $100 for 'small,' $500 for 'okay,' $2,000 for 'impressive,' $10,000 for 'amazing.'

Phonograph- Costs $40

Portable CD/Radio- Costs $10

Spray Paint- A normal can of spray paint. Can be used as a blinding weapon. Costs $10.

Wristwatch- Costs $2

Wardrobe

Church Outfit- A nice, but modest, outfit and hat, that any good Christian Southerner would be proud to wear to church on Sunday. Costs $150.

Clothing Collection- A wardrobe large enough for the Fashion & Style skill to be used without any penalties. Includes outfits and shoes appropriate to every type of social function, from business meetings, to church, to a singles bar. Must be purchased twice if the PC will be dressing as either gender. Includes the items Clubwear and Formal Outfit (see below). The cost reflects how close the clothes are to what is currently considered fashionable. Older clothes might look just as good, but be considered a sign that one is poor, eccentric or "not trendy." Costs $3,000 for up-to-date, $2,000 for outdated, $1,000 for archaic.

Clubwear- New, trendy clothing appropriate for a party or going out to a club. Gives +2 to seduction rolls. Costs $150.

Costume- Specially tailored or commissioned outfit, e.g. a stage magician's outfit, a historical re-enactor's Civil War uniform, a superhero costume, etc. Costs $200.

Formal Outfit- A formal outfit that might be appropriate for a business meeting. It is the right size, but not tailored. Costs $200.

Formal Outfit (Tailored)- A formal outfit, incorporating the best materials and latest styles, hand-tailored to fit the wearer perfectly. Gives +2 to seduction rolls and CHM rolls to come off as professional or a leader. Costs $2,000.

Jogging Outfit- Sneakers and grey sweats. Costs $10.

Military Surplus Outfit- A full outfit, including boots and a hat, from military surplus stores. Mostly olive green and cammo. Gives +4 to prowling in greenery. Costs $60.

Raincoat- A thin plastic raincoat, with hood, which can be folded up small enough to fit in a pocket. Costs $7.

Scrubs- Cheap disposable clothing that a doctor or nurse might wear. Includes shoe covers. Costs $10.

Uniform- A uniform purchased from a uniform store. Note that law enforcement uniforms are a Misdemeanor level item (unless the PC is law enforcement).

Costs $20 for service industry.

Costs $50 for private security.

Costs $75 for law enforcement.

Medical

Pharmaceuticals

Drugs & Poisons in Brief

Administered: How the drug is taken. Note that intravenous injections require a skill roll (using the skill Street Drugs or a medical skill).

Effects: What the effects are of one dose of the drug. Effects that can be saved against have the difficulty to save listed after them. E.g. "+7 STH, Vomiting (10), Unconsciousness (20) for 2 hours" means that for two hours the user gets +7 STH, must save vs. vomiting at 10 difficulty and vs. unconsciousness at 20 difficulty every hour. Roll vs. effects once per hour.

Withdrawal Effects: Effects experienced when the chemical starts to exit the user's system (unless stated otherwise, this is when all the Effects cease).

Tolerance: How much more of the chemical a user must use after having taken many doses. Tolerance increases by 10% for each week of regular use. The maximum tolerance for the drug is listed.

Addiction: When there is a possibility that a drug may be psychologically and/or physiologically addictive, the addiction difficulty is listed here. Users must save vs. addiction based on the listed difficulties with +1 difficulty for each consecutive dose. E.g. Addiction Difficulty 15 means that if a PC uses 7 doses in a row he or she must make a roll of WIL + 1d20 vs. 22 or become addicted to the drug. The difficulty to resist drug cravings and any special circumstances which will trigger cravings is listed. See p.127 for the complete rules of addiction.

Long Term Effects: These are the additional effects on a user who uses the drug regularly.

Long Term Withdrawal Effects: These are the additional effects of withdrawal on a user who has been using the drug regularly.

Overdose: Each drug may have several overdose ratings. "Overdose (2x)" may list the effects of taking two doses at once, "Overdose (4x)" may list the effects of four doses. Unless stated otherwise, assume the overdose effects last as long as the normal effects.

Antibiotics

Administered: Orally as pills

Effects: +8 to save vs. disease progression for bacterial infections.

Overdose (2x): Vomiting (20) for 2 hours.

Legality: Misdemeanor without a prescription.

Costs $50 for a full 3 week course.

Anti-Nauseant

Administered: Intramuscular Injection.

Effects: +10 to save vs. Vomiting for 4 hours.

Legality: Misdemeanor without a prescription.

Costs $20/dose.

Anti-Psychotic- A drug that suppresses the parts of the brain involved in psychosis, hallucinations and schizophrenia. Unfortunately, it also suppresses the parts of the brain involved in the experience of pleasure and creativity. It is often over-used in mental hospitals, along with sedatives, to make people docile. It also suppresses supernatural abilities.

Administered: Orally as pills or intra-muscular injection.

Effects: +10 to save vs. hallucinations/delusions, -2 INL, -2 AWR, -2 AGY, Dysphoria (10), -10 to conjure skill rolls. Lasts 24 hours.

Withdrawal: -10 vs. hallucinations/delusions for 24 hours.

Long Term Effects: Because the pills have an anhedonic (loss of ability to feel pleasure) effect, regular users must make weekly WIL rolls (10 difficulty) to continue taking the drug willingly.

Overdose (2x): -7 AWR, -7 INL, -7 AGY, +20 to save vs. hallucinations/delusions, Dysphoria (20), -20 to conjure skill rolls.

Overdose (4x): Tardive Dyskenesia (permanent -4 AGY due to brain damage), Stupor (30).

Legality: Misdemeanor without a prescription.

Costs $4/dose.

Anti-Shock- A drug that helps keep the body from going into shock after a physical trauma or systemic infection.

Administered: Intramuscular injection

Effects: +10 to save vs. trauma or physiological shock for 2 hours.

Legality: Misdemeanor without a prescription.

Costs $10/dose.

Anti-Toxin Kit- A briefcase sized metal case containing ipecac, activated charcoal, and antitoxins and antivenins for common types of poisons. Allows a PC to make Easy (10) and Moderate (20) Pharmacology skill rolls to treat poisoning (versus Hard rolls at a fully stocked hospital pharmacy). Costs $100.

Anxiolytic- Used to treat anxiety, stress and panic disorders.

Administration: Orally as pills.

Effects: +7 to save vs. fear for 24 hours.

Addiction: Psychological Addiction Difficulty 0, Craving Difficulty 15 (cravings triggered by fear or worry).

Tolerance: +50%

Long Term Withdrawal Effects: After 1 month of daily use: -10 to save vs. fear for 2 days.

Overdose (2x): +10 to save vs. fear, -3 AGY, -2 INL, -2 AWR, -5 to save vs. unconsciousness for 24 hours.

Overdose (4x): Unconsciousness (30), Coma (10) for 24 hours.

Legality: Misdemeanor without a prescription.

Costs $2/dose.

Birth Control Pills- Misdemeanor without a prescription. Costs $30/wk.

Ipecac- Causes immediate vomiting when swallowed. Costs $5/dose.

Local Anesthetic- Used for numbing body parts when doing minor surgery.

Administration: Injected into tissues.

Effects: Insensitivity to pain in given area for 1 hour.

Overdose Effects (2x): Dizziness (-10 to save vs. loss of balance), light-headedness (-4 INL), Vomiting (10) for 1 hour.

Legality: Misdemeanor without a prescription.

Costs $10/dose.

Opiate Painkillers- Used as a painkiller and a drug of abuse.

Administration: Orally as pills (can also be snorted or injected).

Effects: +10 to save vs. pain, +5 to save vs. fear, -3 INL, -3 AGY, Euphoria (10) for 6 hours.

Withdrawal Effects: Insomnia (20), -4 to save vs. pain/fear for 12 hours.

Tolerance: +200%

Long Term Effects: After daily use for a month: weakened immune system (-4 to save vs. disease contraction and progression).

Long Term Withdrawal Effects: After daily use for a month: cramps (roll vs. distracting pain, difficulty 20), Insomnia (30), flu-like symptoms, diarrhea for 7 days.

Addiction: Addiction Difficulty 5, Craving Difficulty 20.

Overdose (2x): +16 to save vs. pain, +7 to save vs. fear, -5 INL, -5 AGY, Euphoria (20), Unconsciousness (20).

Overdose (4x): Cardiac Arrest (10), fluid in lungs (-10 END).

Overdose (8x): Cardiac Arrest (30), Pulmonary Arrest (30).

Legality: Felony without a prescription.

Costs $2/dose.

Sedative- Used to treat panic, psychosis and insomnia.

Administration: Intramuscular injection.

Effects: +7 to save vs. fear/anger, +3 to save vs. pain, -7 to save vs. unconsciousness, +7 to save vs. insomnia, +4 to save vs. hallucinations/delusions for 12 hours.

Tolerance: +50%

Addiction: Addiction Difficulty 0, Craving Difficulty 15.

Long Term Withdrawal Effects: After 1 week of daily use: Insomnia (20), Panic (10).

Overdose (2x): Unconsciousness (30), -4 INL, +10 to save vs. fear/anger.

Overdose (4x): Coma (30).

Overdose (8x): Cardiac Arrest (40).

Legality: Misdemeanor without a prescription.

Costs $3/dose.

Medical Equipment

Carry Board- A lightweight board with straps and handles for immobilizing and carrying wounded patients. Weighs 15 lbs. (7 kg). Costs $150.

Field Surgical Kit- A canvas roll with a series of surgical tools and supplies, all sterile in waterproof packaging, that allows someone to make Easy (10) Surgery rolls (as opposed to all rolls in a fully-stocked operating room). Has implements that can be used as 2 bladed damage slashing or poking improvised weapons (p.138). Weighs 5 lbs. (2 kg). Costs $100.

First Aid Kit (EMT)- A large plastic box which opens to reveal many shelves (like a tackle box) containing various tools that a trained Emergency Medical Technician might find of use. Includes everything in First Aid Kit: Semi-professional as well as: industrial scissors (for cutting off clothes), tracheotomy kit, intubation tube, intubation air pump, stomach pump, neck brace, cling film, Anti-Toxin Kit, 4 doses Anti-Shock. Allows a PC to use the Emergency Medicine skill (all difficulties). Weighs 25 lbs. (11 kg). Costs $250.

First Aid Kit (Minor)- A pocket-sized plastic box designed for use by people with no medical training to deal with minor (non life-threatening) injuries. Costs $10.

First Aid Kit (Semiprofessional)- This is a briefcase sized metal box containing bandages, gauze, medical tape, butterfly bandages, disinfectant wipes, disinfectant spray, cold pack, gloves, CPR mouth-guard, eyewash, scissors, tweezers, ipecac and aspirin. The kit has no equipment for surgical procedures. PCs with the Emergency Medicine skill can perform easy (10 difficulty) tasks with this kit. Weighs 10 lbs. (5 kg). Costs $75.

Hearing Aid- Specially tuned to an individual, helps reduce the effects of the Poor Hearing disadvantage (p.114). Costs $80.

Latex Gloves- Cost $1/pair.

Syringe- Requires a skill roll (Street Drugs or any medical skill) to hit a blood vessel. Costs $1/ea. or $10 for 25.

Wheelchair- A non-electronic wheelchair. Can fold up flat. A user can move at a SPD equal to half his or her STH. Costs $100.

Psychoactives

Alcohol- In its purest form alcohol can be burned. It can also be used as a disinfectant.

Administered: Orally as a liquid (can also be snorted or taken as an enema).

Effects: +4 to save vs. fear, +4 to save vs. pain, clumsiness (-4 AGY), slower reactions (-4 to INL rolls based on speed of thought), pleasant buzz for 4 hours.

Withdrawal Effects: The next day, sensitivity to stimuli (-10 to save vs. pain/dose), nausea (10 difficulty/dose), headache (10 difficulty/dose) for 6 hours.

Tolerance: +500% (Note that tolerance disappears when liver damage sets in, see Long Term Effects).

Addiction: Addiction Difficulty 15, Craving Difficulty 20 (cravings triggered by anxiety).

Long Term Effects: For every two years of daily use: brain damage (-1 INL, -1 AWR), permanent Retrograde Amnesia and Anterograde Amnesia (at 2 cumulative difficulty), liver damage (-1 to save vs. drug/poison effects).

***L*ong Term Withdrawal**: After 1 month or more of daily use the user experiences delirium tremens: Hallucinations (30), Delusions (30), Panic (20), confusion (-10 INL), Insomnia (30), fever, sweating, Seizures (10), dizziness (-10 to save vs. loss of balance), Cardiac Arrest (10).

Overdose (2x): Vomiting (20), +10 to save vs. fear, +6 to save vs. pain, clumsiness (-10 AGY), confusion (-10 INL), loss of inhibitions for 5 hours.

Overdose (4x): Vomiting (30), Coma (20), Seizures (20) for 6 hours.

Overdose (8x): Coma (30), Seizures (30) for 6 hours. Liver damage (permanent -4 to save vs. drug/poison effects).

Costs $1/dose for fortified wine or beer (wine or beer with extra alcohol added).

Costs $2/dose for canned beer, beer on tap, or a shot of liquor.

Costs $5/dose for good quality beer, wine or other alcoholic beverage.

Costs $15/dose for very high quality alcoholic beverage.

Caffeine

Administration: Orally

Effects: +4 to save vs. unconsciousness, +1 INL for 2 hours.

Tolerance: +100%

Addiction: Addiction Difficulty 1, Craving Difficulty 10 (cravings triggered by sleep deprivation).

Long Term Withdrawal Effects: -4 to save vs. unconsciousness, Headache (10) for 2 days.

Overdose (2x): +7 to save vs. unconsciousness.

Overdose (4x): Shaking/cramps (-4 AGY).

Costs $2/dose for a large cup of coffee.

Costs $3/dose for an espresso shot.

Costs $0.50/dose for a caffeine pill.

Costs $2/dose for an 'energy drink' containing green tea, ginseng and guarana.

Cigarettes- A pack of 12 cigarettes. Cigarettes contain nicotine which has a mild calming effect and is a weak anti-psychotic (many schizophrenics self-medicate by smoking). Cigarettes can be used in self-defense by burning opponents (hard blinding (-4), hard pain/stun (-4)). Cigarettes have the following drug profile:

Effects: +2 to save vs. fear, +2 to save vs. hallucinations/delusions for 1 hour.

Tolerance: +200%

Addiction: Addiction Difficulty 1, Craving Difficulty 20 (cravings triggered by stress or any activity which was previously always followed by a cigarette).

Long Term Effects: Emphysema (-1 END/2 yrs. Smoking), increased risk of cancer and stroke.

Long Term Withdrawal Effects: -4 to save vs. fear, -4 to save vs. hallucinations/delusions, headache (20), food cravings for 48 hours.

Overdose (2x): Nausea (20) for 1 hour.

Costs $3/12 doses for roll-your-own.

Costs $5/12 doses for generic cigarettes.

Costs $7/12 doses for clove cigarettes.

Cocaine/Crack

Administration: Snorted, smoked or injected

Effects: Excitement, pleasure, +15 to save vs. unconsciousness for 1 hour.

Withdrawal Effects: Dysphoria (10), drowsiness (-10 to save vs. unconsciousness) for 8 hours.

Tolerance: +100%

Addiction: Addiction Difficulty 25, Craving Difficulty 25.

Long Term Effects: After 6 doses in 24 hours: Hallucinations (20 +10/additional dose), Delusions (20 +10/additional dose). After 1 month of daily use: chronically inflamed and runny nose.

Long Term Withdrawal Effects: After 5 doses in 5 days: Dysphoria (20), Drowsiness (-15 to save vs. unconsciousness), increased appetite for 24 hours.

Overdose (2x): Normal effects plus Convulsions (10), Cardiac Arrest (10) for 1 hour.

Overdose (4x): Normal effects plus Convulsions (30), Cardiac Arrest (30), Delusions (20) for 1 hour.

Legality: Felony

Costs $10/dose for cocaine, $5/dose for crack.

Ecstasy- Once used as an 'empathogen' to create empathy during therapy, this drug is now illegal and commonly used in raves.

Administration: Swallowed as pills.

Effects: Euphoria (10), feelings of empathy and openness, -20 to save vs. hallucinations/delusions for 4 hours.

Withdrawal Effects: tiredness (-5 END), dulled senses (-5 AWR), confusion (-2 INL) for 2 days.

Tolerance: +100%

Long Term Effects: After 10 doses in 30 days: Insomnia (10), anxiousness (-7 to save vs. fear), irritability (-7 to save vs. anger), poor memory (-10 to memory based INL rolls) for 6 days.

Long Term Withdrawal: After 4 doses in 4 days: Dysphoria (10), Insomnia (10), -7 to save vs. fear for 2 days.

Addiction: Addiction Difficulty 10, Craving Difficulty 15.

Overdose (2x): Normal effects plus Confusion (-7 INL), Headache (20), -10 to save vs. heat exhaustion, twitching/tremors (-7 AGY), nausea (-10 to save vs. vomiting), Panic (20).

Overdose (4x): Cramping (-10 AGY), Panic (30), Seizures (20), Cardiac Arrest (20), permanent brain damage (-2 INL).

Legality: Felony.

Costs $10/dose.

Jimsonweed- A plant considered poisonous by modern medicine, which can cause delusions and hallucinations if taken at the right dose. At the wrong dose it can cause insanity or death. The plant matter contains varying levels of the active ingredients depending on when, how and where it was harvested, so it takes a Poisons or Light Roots roll to figure out what is an effective dose. Native Americans recognized it as a powerful (yet dangerous) ally for contacting the spirit world. Because its effects were so unpleasant, it was often also used as an ordeal to build the willpower of a potential Medicine Worker. The active ingredient is anticholinergic alkaloids.

Administration: Orally as foul smelling seeds or plant matter.

Effects: Hallucinations (10), Delusions (20), Retrograde Amnesia (10), blurred vision and photophobia (-7 to all actions/reactions, -15 in bright light), +7 to AWR based conjure skill rolls for 7 hours.

Tolerance: +200%

Overdose (2x): Hallucinations (20), Delusions (30), Panic (20), -10 to save vs. Heat Exhaustion, Clumsiness (-10 AGY), blurred vision (-15 to all actions/reactions), Cardiac Arrest (10), Retrograde, Anterograde and Sudden Amnesia (20) and +15 to AWR based conjure skill rolls.

Overdose (3x): Seizures (30), Coma (30), Cardiac Arrest (20), Delusions (40), Retrograde Amnesia (30).

Legality: Legal to possess but a misdemeanor to use. A few counties have even made it illegal to possess because of abuse by teens.

Costs $5/dose.

Hallucinogen- Used by some as a recreational drug, by others as a religious sacrament, a creative aid or even a psychological tool.

Administration: Orally as pill or tab of paper.

Effects: Hallucinations (30), Delusions (10), +4 AWR, +2 INL for 5 hours.

Tolerance: +50%

Long Term Effects: For every wk. of regular use: permanent -1 to save vs. Hallucinations/Delusions.

Overdose (2x): Hallucinations (35), Delusions (20), Panic (10).

Overdose (4x): Hallucinations (40), Delusions (40), Panic (20).

Legality: Felony.

Costs $10/dose

Herbal Sedative/Painkiller- A selection of herbs that are made into a tea (often with peppermint, to hide the foul taste of the herbs). Often includes valerian, poppy, skullcap and chamomile. Gives +4 to save vs. fear/insomnia/pain. Mildly addictive (0 addiction difficulty, 10 craving difficulty). Costs $2/dose.

Herbal Stimulant- A small packet of herbs to be made into tea. The main stimulant chemicals are ephedra (a chemical related to amphetamines, although much weaker) and caffeine. The tea is often taken for symptom relief for flu and colds, to stay awake, to curb appetite or occasionally to combat mild depression. Gives +4 to save vs. unconsciousness/dysphoria and +1 END for 4 hours. Costs $3/dose.

Heroin- This powerful opiate painkiller is a major drug of abuse. It has been losing ground to cocaine and meth, mostly because of easier availability of those drugs.

Administration: Typically injected (can be swallowed or snorted but with lesser effect).

Effects: +20 to save vs. pain, +15 to save vs. fear, -5 INL, -5 AGY, Euphoria (20) for 6 hours.

Withdrawal Effects: Insomnia (20), -4 to save vs. pain/fear for 24 hours..

Tolerance: +200%

Long Term Effects: After daily use for a month: weakened immune system (-4 to save vs. disease contraction and progression) for 1 week.

Long Term Withdrawal Effects: After daily use for a month: cramps (roll vs. distracting pain, difficulty 20), Insomnia (30), flu-like symptoms, diarrhea for 2 days.

Addiction: Addiction Difficulty 20, Craving Difficulty 25.

Overdose (2x): +25 to save vs. pain, +20 to save vs. fear, -7 INL, -7 AGY, Euphoria (30), Coma (20), Pulmonary Arrest (10) for 6 hours.

Overdose (4x): Pulmonary Arrest (30), Coma (40).

Interactions: The pharmaceutical drug Nalaxone can instantly undo the effects of heroin and cause immediate withdrawal.

Legality: Felony.

Costs $5/dose.

Inhalants- This is one of many industrial products, including paints, glues, solvents and fuels that can be bought cheaply and the fumes inhaled for a quick high.

Administration: Inhaled, usually in a plastic bag.

Effects: Euphoria (20), +10 to save vs. pain, -10 AGY/AWR/INL for 5 minutes.

Overdose (2x): Normal effects plus Vomiting (20), Unconsciousness (20), weakness (-10 STH/SPD/END)

Overdose (4x): Normal effects plus Coma (30), Paralysis (30), Delusions (30).

Withdrawal Effects: Headache (20).

Long Term Effects: For each 6-months of daily use permanent -1 INL and -1 AWR.

Addiction: Addiction Difficulty 5, Craving Difficulty 15.

Costs $2/dose.

Marijuana

Administration: Typically smoked (can also be eaten, but with lesser effect).

Effects: Anterograde and Sudden Amnesia (20), -7 INL/AWR, increased appetite, poor time sense, +7 to save vs. pain/fear/anger for 4 hours.

Overdose (2x): Anterograde and Sudden Amnesia (30), -15 INL/AWR, increased appetite, poor time sense, Delusions (20) (paranoid), Panic (20), drowsiness (-15 to save vs. unconsciousness) for 8 hours.

Withdrawal Effects: Red eyes for 8 hours.

Tolerance: +200%

Long Term Effects: After daily use for a month: -7 to memory based INL rolls, lowered libido, -7 to save vs. depression/dysphoria.

Long Term Withdrawal Effects: After daily use for a month: Headache (10), Irritability, insomnia (10) for 2 days.

Addiction: Addiction Difficulty 1, Craving Difficulty 15.

Legality: Misdemeanor without a prescription.

Costs $3/dose.

Meth- Methamphetamine, a more addictive form of amphetamine, is a street drug which has had its use boom in recent years, mainly because it can be made in tiny labs from over-the-counter drugs (rather than cocaine and heroin, which have to be smuggled in from other countries).

Administration: Typically smoked (can also be snorted or injected).

Effects: Excitement, pleasure, loss of appetite, grinding teeth, +10 to save vs. unconsciousness for 5 hours.

Withdrawal Effects: Dysphoria (10), anxiety (-4 to save vs. fear), Insomnia (20) for 24 hours.

Addiction: Addiction Difficulty 20, Craving Difficulty 20.

Long Term Effects: After 4 doses in 24 hours: Hallucinations (20 +10/additional dose), Delusions (20 +10/additional dose). After 1 month of daily use: ulcers, malnutrition (-1 BLD, -1 BDY).

Long Term Withdrawal Effects: After 4 doses in 24 hours: Dysphoria (20), anxiety (-8 to save vs. fear), Insomnia (30), Trembling (-5 AGY) for 24 hours.

Overdose (2x): Normal effects plus Difficulty Breathing/Irregular Heartbeat (-10 END) for 5 hours.

Overdose (4x): Seizures (20), Coma (20) for 5 hours.

Legality: Felony.

Costs $5/dose.

Mickey Finn- Invented by New Orleans Voodoos in the 19th century, but later spread to the criminal underworld in the rest of the country. This concoction is meant to be put in the food or drink of an unsuspecting person to stupefy or knock them out. The primary ingredient is Chloral Hydrate, but other drugs (including small amounts of opium) are also used.

Appearance: Brownish liquid in a small glass bottle. Has a bitter taste (20 difficulty AWR roll to notice in an alcoholic beverage).

Administered: 1x effects within 20 minutes if ingested.

1x Effects: Confusion (-15 INL), clumsiness (-15 AGY), weakness (-15 STH), Unconsciousness (30), Coma (5) for 2 hours.

2x Effects: Coma (30), Respiratory Arrest (20).

Legality: Felony

Treatment: Gastric lavage or induced vomiting.

Costs $30/dose.

Opium- A resin obtained from the seed-pods of the poppy plant.

Administration: Typically smoked

Effects: +7 to save vs. pain/fear, -3 INL, -3 AGY, euphoria (10) for 6 hours.

Withdrawal Effects: Difficulty sleeping, -4 to save vs. pain/fear.

Tolerance: Max +200%

Long Term Withdrawal Effects: After daily use for a month: cramps (roll vs. distracting pain), Insomnia (20), flu-like symptoms, diarrhea for 5 days.

Addiction: Addiction Difficulty 15, Craving Difficulty 20 (cravings triggered by pain or worry).

Overdose (2x): +12 to save vs. pain, +5 to save vs. fear, -5 INL, -5 AGY, Euphoria (20), Unconsciousness (20).

Overdose (4x): Cardiac Arrest (10), fluid in lungs (-10 END).

Legality: Felony

Costs $5/dose

Research

Reference Books- Every skill in the Booklearning skill category, with the exception of Oratory and Research: Academic, has one or more volumes of reference material. Possession of reference books for a skill can give a PC with the skill +4 to using that skill, or can let a PC without the skill act as if he or she had 1 level of the skill. The average skill requires 2 large volumes, 4 lbs. total. Costs $80/ea.

Research Library- The PC has a large collection of nonfiction books. By consulting this library the PC can do academic research (as per the Academic Research skill, p.60) or find books that would contain the same information as any of the Reference Books (see above), although not in so compact of a format. The PC must choose one of the following areas for the library (although may purchase multiple libraries): History/Mythology, Law/Business/Government, Medicine, Religion/Philosophy/Language, Science/Math, Technical. An older research library can be purchased less expensively, but like Outdated skills (see p.56), the library is not useful in researching up-to-date theories or knowledge. Costs $1,000 for up-to-date, $500 for outdated.

Services

Background Check (Credit)- Gives a person's major credit and bank activity. Requires the person's social security number. Costs $10.

Background Check (Criminal)- A private company provides a report on any known criminal records a person has (requires person's full name and either social security number or date of birth). Only gives records from within the country. Costs $75.

Background Check (Full)- A private company which collects personal information will attempt to provide current address, old addresses, date of birth, phone number(s), major financial assets and property, licenses, vehicles, business/bankruptcy filings, liens, aliases, names and addresses of relatives, credit and bank activity and criminal records. Costs $150.

Bank Account (Offshore)- This bank account allows money to be kept and transferred with little ability of the government to track it. Costs $5/wk.

Beauty Treatment- The PC is given a facial wrap and scrub, manicure, pedicure and hairstyling. A PC is also likely to hear neighborhood gossip during the treatment. Gives a temporary (4 hour) +4 to seduction rolls. Costs $100.

This listing is not meant as an all-encompassing list of every thing or service a PC could buy, just the most common ones. For anything not on the list a player should consult his or her GM.

Car Rental- Equivalent to Car (Used), see p.96. Comes with $5,000 liability insurance. Costs $20/day.

Day Care- A child can be left at a licensed drop-in day care center for $10/hr. or 9-5 during workdays for $200/wk.

Legal Research Database Access- This network allows the user to search through case law. Practicing law without access to one of these networks could be considered malpractice. Costs $40/day or $100/wk.

Medical Care (Ambulance)- This is the typical cost if a PC without health coverage must be taken to a hospital in an ambulance. Costs $250

Medical Care (Drug Rehab)- Customer stays in a pleasant facility in the country, attends intensive counseling sessions, is given medications to help endure withdrawals. Gives +15 to saves vs. cravings. Costs $400/wk.

Medical Care (Plastic Surgery)- Each well conceived change can add +2 to seduction rolls (max. +10 bonus, including bonuses from the Physically Attractive advantage). The PC can save money by doing multiple procedures at the same time. Costs $3,000 per feature change +$2,000 per concurrent change.

Medical Care (Psychotherapy)- Therapy from a licensed therapist with Psychotherapy (4). Costs $100/hr.

Personal Assistant- An assistant works with the PC during the day, following the PC on trips and to meetings. The assistant runs errands, keeps track of appointments, takes notes and makes phone calls. The assistant is available by phone 24 hours a day for urgent matters. Costs $600/wk.

Polygraphy- This is a session in a small office with a licensed polygraph operator and a polygraphy machine. The person paying for the service decides what information the polygrapher will try to get from the subject. Costs $500.

Security (Alarm System)- Includes the installation of an alarm system (with motion detectors and 'panic button'). Any time the alarm is triggered or the owner calls for help, two security guards in a car show up in 2d6 minutes. Costs $30/wk.

Stable Care- Care and boarding of horses. Costs $30/wk.

Storage (Locker)- The price to rent a small locker at a bus station or airport. Costs $0.75 for 24 hours.

Storage (Shed)- A 5' by 5' by 8' storage unit. Costs $10/wk.

Thug- A young criminal willing to beat, intimidate or vandalize anyone who looks like they won't fight back. Legality: Felony. Costs $50/hr.

Real Estate

Apartment (Luxury)- A spacious 3-bedroom 2-bathroom apartment in a nice part of town. Costs $500/wk.

Apartment (Moderate)- A moderately large 1 bedroom apartment in a not-bad part of town. Costs $250/wk.

Apartment (Slum)- A tiny apartment, barely able to pass health inspections for human habitation, in a bad part of town. Costs $100/wk.

Home Rental- The cost to rent a full 2-bedroom 1-bathroom house. Costs $350/wk.

Office Rental- One room office in an office building. Costs $125/wk.

Surveillance & Security

Binoculars- Cost $25.

Bug: Audio- A tiny electronic device, about the size and shape of a pen cap, that broadcasts unencrypted audio up to 100 ft. (30 m.). Batteries last 48 hours. Costs $50.

Bug: Camera- This tiny camera, about the size of a thick marker, is designed to be easily hidden. It transmits a low quality black-and-white picture within 50 ft. (15 m.) Batteries last 24 hours. Comes with one small monitor. Costs $120.

Bug: Tracking- About the size and shape of a hockey puck. Comes with a special scanner that can track the position of the device up to 10 miles (16 km.) away. Batteries last 48 hours. Costs $250.

Bug Sweeper- A wand that is swept over people and things. It emits a tone when it is near anything that is emitting radio signals. Weighs 1 lb. (.5 kg). Costs $100.

Camera (Amateur-Digital)- Costs $200.

Camera (Disposable)- 32 color pictures with a weak flash. Costs $5 +$5 for developing and prints.

Camera (Pro-Digital)- Weighs 2 lbs. (1 kg). Costs $1,500.

Camera (Pro-Film)- A professional level camera with removable zoom and wide angle lenses, tripod and flash. Weighs 2 lbs. (1 kg). Costs $2,000.

Handcuffs- 20 difficulty to pick. Takes 50 difficulty STH feat to break. Costs $20.

Nightvision Goggles- 2 hour battery life, monochrome black and green display, blinded by bright lights. Weighs 1 lb. (.5 kg). Costs $200.

Padlock (Cheap)- 20 difficulty to pick, takes 6 bladed or 6 blunt damage to break. Costs $5.

Padlock (Expensive)- 40 difficulty to pick, takes 15 bladed or 15 blunt damage to break. Takes a hard strength feat to open it with a bolt cutter (and will ruin the bolt cutters). Costs $50.

Parabolic Microphone- A high-powered microphone in a parabolic dish attached to an earpiece, allows people to listen to conversations up to 500 ft. (150 m.) away. Weighs 4 lbs. (2 kg). Costs $75.

Ghost Hunting Kit

Although very few ageless practice "ghost hunting" as modern students of the paranormal understand the art, the ageless often find themselves frequenting the same places as ghost hunters and occasionally find that ghost-hunter equipment is a good way for those who are not caul-born to deduce the presence of, and even communicate with, spirits. Some typical ghost hunting equipment is:

Electromagnetic Field Meter- Measures the amount of electromagnetic energy present; stable or regularly pulsing EMF readings usually come from a mechanical source (power lines, a microwave oven, etc.), erratic ones with no discernible source are likely to be from paranormal activity. Costs $100.

Compass- In the presence of paranormal entities a compass needle changes direction erratically or spins wildly. Costs $10.

"Nightvision" Digital Still and Video Cameras- Sensitive to some infrared light, which aids in picking up ghostly images. Costs $200 still, $400 video.

Tape Recorder- Excellent for picking up electronic voice phenomenon, or EVPs (disembodied ghostly voices that may not be audible to the human ear). Many investigators roll tape then ask a question, pausing long enough for an entity to answer. When they replay the tape, voices they couldn't hear may have responded. Costs $60.

Infrared Meter- Can be used to locate masses of invisible energy (as well as humans, animals and other heat sources). Costs $100.

Nightvision Goggles- Allows investigators to see into the infrared spectrum, and may allow them to see things they could not with the naked eye. Costs $300.

White Powder And Black Plastic- Spread the plastic out on the ground and sprinkle the powder on it to capture any ghostly footprints. Costs $10.

Thermometer- 'Cold pockets' are often a sign of a ghostly presence; remote digital thermometers can pinpoint cold pockets up to 100' away. Costs $50.

Flashlight- A lightweight flashlight with a red lens allows one to navigate through dark places without spoiling one's natural night vision. Costs $20.

Total kit cost: $1,250

Plastic Restraints- Thick plastic restraints that can be quickly closed around wrists and ankles, can only be released by cutting them. Takes 40 difficulty STH feat to break. Costs $2/ea. or $20 for 20.

Radio Scanner- A portable radio with the ability to listen to any frequency, including police channels. Weighs 1 lb. (.5 kg). Costs $50.

Security Camera- Comes with a small monitor. Broadcasts wirelessly. Can be set to sweep back and forth. Costs $90.

Sound Recorder- A small handheld device that records digitally or on a small cassette. Can also be hooked to a phone to record conversations. Costs $20.

Videocamera (Cheap)- $100.

Videocamera (Professional)- The sort of camera a TV reporter might carry around. Comes with a built in light. Weighs 10 lbs. (5 kg). Costs $5,000.

Tools

Autopsy Kit- A collection of the surgical tools, scopes, lights and measuring devices needed to perform an autopsy. Includes kits to test for common toxins and drugs. Weighs 15 lbs. (7 kg). Costs $2,000.

Carpentry Tools- Includes tools that can be used as ½ bladed poking or 2 blunt damage weapons (See Improvised Weapons, p.138). Weighs 10 lbs. (5 kg). Costs $50.

Carving Tools- A small pouch of tools used by artists for carving in wood or stone. Has tools that can be used as 1 bladed poking or 1 bladed slashing weapons. Weighs 4 lbs. (2 kg). Costs $40.

Chemical Analysis Equipment- A computerized spectrograph and a selection of chemical reagents allow someone with the Science: Chemistry skill to analyze the chemical composition of a substance. Weighs 100 lbs. (45 kg). Costs $700.

Crowbar- Metal bar for prying things open. Can be used as 2 blunt and 1 bladed weapon (range 1). Weighs 5 lbs. (2 kg). Costs $45.

Duct Tape- 50 ft. (15 m.) roll. Costs $2.

Electronics Repair Kit- Screwdrivers, flashlight, battery-operated soldering iron, voltmeter and other tools for repairing computers or electronics. Has tools which can be used as ½ bladed poking weapons. Weighs 2 lbs. (1 kg). Costs $100.

Forensics Evidence Collection Kit- Includes: sterile containers, bags with labels for storing crime scene evidence, a mini-vacuum, 5 gunshot residue tests (swab-kit that can be used to test if a person has fired a firearm recently), UV light and microscope. Weighs 6 lbs. (3 kg). Costs $250.

Fingerprinting Kit- A kit of dyes, brushes and tape needed to remove copies of fingerprints from objects for later analysis. Weighs 2 lbs. (1 kg.) Costs $50.

Generator- A portable, gasoline powered generator that produces enough AC to power several appliances. Can run 24 hours on a 5 gallon fuel tank. Weighs 75 lbs. (30 kg). Costs $600.

Gun Repair Tools- Portable toolkit for repairing and cleaning guns. Contains tools that can be used as ½ bladed poking weapons. Weighs 1 lb. (.5 kg). Costs $70.

Lock Pick Gun- A handheld device with a selection of picks. The gun is inserted into a lock and the handle squeezed repeatedly. Allows someone without the Lock Picking skill to pick locks at 1d20 (those with the Lock Picking skill are better off using actual picks). Costs $50.

Lock Picks (Homemade)- A short rake and tension bar made from street sweeper bristles and other odd bits of metal. Lets a user perform Lock Picking at -4. Costs $5.

Lock Picks (Professional)- A tiny leather pouch with well crafted tools for picking just about any kind of mechanical lock. Lets a user perform Lock Picking at no minuses. Costs $50.

Metal Detector- Either a wand (for scanning people) or a cup at the end of a pole (for scanning the ground). Weighs 2 lbs. (1 kg). Costs $50.

Pen Torch- A small butane torch about the size and shape of a thick marker. Can melt glass and soft metals. Can be used as a 1 burn damage weapon (hard strike (-4), hard vital strike (-4), easy pain/stun (+4), easy blinding (+4)). Costs $75.

Pickaxe- Typically used for breaking up rocks. 3 bladed damage (pierces as 6), range 2, hard strike (-4). Weighs 6 lbs. (3 kg). Costs $100.

Polygraphy Set- A 'lie detector,' includes devices that monitor physiological reactions and a device that records and prints them out in real time. Allows one to use the Interrogation skill to detect deception. Comes in two briefcase carrying cases. Weighs 20 lbs. (9 kg). Costs $2,000.

Sledgehammer- A huge hammer, designed to provide maximum smashing power. Requires moderate (20 difficulty) STH feat to use as a weapon without penalty (a -1 penalty applies for each point the feat is failed by). It can be raised over the head (one action) and brought down for a double-damage smash attack. Range 2, 4 blunt damage (pierces armor as 6), very hard strike (-8), very hard vital strike (-8), very hard parry (-8). Weighs 14 lbs. (7 kg). Costs $40.

Theatrical Makeup Kit- A large plastic box with a huge selection of makeup, spirit gum, fake beards and mustaches, wigs and pieces of latex. Allows a PC to use the Disguise skill at any difficulty. Weighs 7 lbs. (3 kg). Costs $400.

Torture Kit- A small leather pouch filled with tools designed to intimidate a victim as well as being able to cause pain. Allows a PC to use the Torture skill. Contains tools which can be used as 1 bladed damage slashing weapons. Costs $500.

Vehicle Repair Shop- A garage's worth of tools, machines and commonly used spare parts that allows one to repair and modify vehicles. Costs $10,000.

Vehicle Repair Toolkit- A box of tools and many commonly used spare parts (e.g. fuses, spark plugs). Allows someone to use the Mechanics skill to do Easy (10) or Moderate (20) difficulty repairs. Has tools which can be used as 1 bladed poking or 1 blunt damage weapons. Weighs 15 lbs. (7 kg). Costs $200.

Voice Changer- A small electronic device that disguises one's voice for use with telephones or recording devices. Changing the pitch of the voice can also give +5 to Impersonation rolls. Costs $30.

Vehicles

Vehicle Features

Speed: Lists the vehicle's maximum speed (on the same scale as the attribute SPD).

Acceleration: How much speed a vehicle can pick up in a round. If a vehicle has acceleration 5 and speed 20 then it can reach its maximum speed in 4 rounds.

Maneuverability: The maneuverability rating is added to any AGY rolls or AGY based skill rolls attempted in the vehicle.

Damage Capacity: How much damage a vehicle can take before it stops working.

Air Bags- The front driver and passenger seats are outfitted with front and side airbags. Reduces crash damage done to passengers by 10 points. Costs $400.

Alarm- Costs $200.

Bullet Proofing- The cab of a car is covered with bullet-resistant materials and the windows are replaced with bullet-resistant glass. The cab of the vehicle provides AR 18, PR 7 bladed 5 blunt. Costs $10,000.

Inflatable Raft- A small canvas satchel containing a self-inflating raft that can hold up to 6 people. Costs $75.

Run-Flat Tires- The vehicle has tires specially designed to be able to run with little loss of functionality (only -5 maneuverability) even after being completely punctured. Costs $400.

Tinted Windows- The windows are tinted to the maximum the law allows. People can't casually glance over and see in. Costs $100.

Trailer- A small trailer, designed to be hitched to the back of a car or truck, can sleep two. Reduces vehicle SPD and maneuverability by 5. Costs $400.

Speed	Acceleration	Maneuverability	Damage Capacity	Costs
Bicycle				
Rider's SPD x 2	N/A	+4	4 blunt or 4 bladed	$150
Bus- A used 30 seat school bus, still painted yellow.				
50	5	-10	20 bladed or 20 blunt	$7,000
Car (New)- Four seat, AC, radio, airbags.				
125	25	+7	10 bladed or 15 blunt	$25,000
Car (Used)				
90	15	+4	7 bladed or 8 blunt	$7,000
Car (Junker)- A decades old car that is barely hanging on to life. It is hard to start, spews black exhaust, gets terrible mileage, has mushy brakes and smells musty inside.				
75	10	-5	7 bladed or 8 blunt	$500
Car (Sports)				
200	50	+9	7 bladed or 8 blunt	$50,000
Helicopter- A small, used, 2 seat helicopter.				
20 (up) 60 (forward)	1 (up) 5 (forward)	0	10 bladed or 10 blunt	$20,000
Kayak- A one-person human-powered boat, built for riding in rough waters and quick maneuvering.				
STH / 2 in still water	N/A	+4	6 bladed or 6 blunt	$200
Moped- A small scooter.				
20	7	+10	5 bladed or 5 blunt	$1,000
Motorboat- Holds up to 6 people.				
40	5	+2	8 bladed or 8 blunt	$20,000
Motorcycle (New)- A new top-of-the-line motorcycle.				
150	40	+15	6 bladed or 6 blunt	$10,000
Motorcycle (Used)- An old used motorcycle.				
90	30	+12	5 bladed or 5 blunt	$5,000
RV- With shower, toilet, bunk beds, AC electricity, cooking range and sink.				
80	5	-10	20 bladed or 20 blunt	$70,000
Single Engine Prop- A small used plane with room for 4 people.				
300	50	0	7 bladed or 7 blunt	$10,000
SUV				
100	20	0	15 bladed or 15 blunt	$30,000
Truck (Used)- A used truck, still running well, with a lot of power.				
90	10	0	10 bladed or 10 blunt	$6,000

Weapons

Chemical

Arsenic- This is one of Western history's most commonly used poisons. It was a common ingredient in old-style rat-poisons.

Appearance: A white powder with a slightly sweet taste (not noticeable in strong food).

Administered: 1x effects within 30 minutes if swallowed.

1x Effects: Within 30 minutes: Vomiting (30), diarrhea, pain in the throat and stomach, sweating, cold clammy skin. Within 2 hours: convulsions (-10 AGY), Coma (20), Cardiac Arrest (40).

Treatment: The only hope is for the victim's stomach to be immediately pumped and washed out (a gastric lavage), treatment with the drug dimercaprol and treatment of various symptoms.

Costs $20 for 1 dose.

Chloroform- Once used as a general anesthetic, its use was discontinued because of its many side-effects. It has also been used as a recreational drug. One in 10 people have a genetic vulnerability to chloroform that causes a high fever.

Appearance: A clear, sweet/pungent smelling liquid.

Administered: 1x effects within 1 round if inhaled from a wet cloth, 1x effects within 10 minutes if swallowed.

1x Effects: +10 to save vs. pain, Vomiting (10), confusion (-10 INL, -10 AWR), weakness (-10 STH, -10 SPD), Unconsciousness (20), 1 in 10 chance of high fever (30 difficulty save vs. heat exhaustion) for 15 minutes.

2x Effects: Same as 1x Effects plus Coma (30), Respiratory Arrest (30).

Treatment: Oxygen or activated charcoal.

Costs $80 for a 10 dose bottle.

Digitalis- This heart medication is refined from the plant foxglove (which can be found growing wild in parts of West Virginia). While small doses may strengthen a weak heart, higher doses stop the heart.

Appearance: Small pills.

Administered: 1x effects within 15 minutes if swallowed.

1x Effects: Vomiting (20), diarrhea, confusion (-10 INL), Delusions (10), tiredness (-10 END), Cardiac Arrest (20). Symptoms last 2 days.

2x Effects: As 1x effects but Cardiac Arrest (40).

Treatment: Induced vomiting or gastric lavage, activated charcoal.

Legality: Misdemeanor without a prescription.

Costs $40 for 2 doses.

Parathion- This powerful insecticide has also been used in WWII as a nerve agent.

Appearance: Brownish-yellowish liquid.

Administered: 1x effects within 4 hours if sprayed on the skin, 2x within 1 hour if ingested or inhaled, 2x within 4 rounds if injected.

1x Effects: Headache and abdominal pain (30 difficulty save vs. distracting pain), light sensitivity (-7 to actions/reactions in bright lights), spasms (-10 AGY), nausea (-10 to save vs. vomiting), weakness (-10 STH), diarrhea, Paralysis (10), Pulmonary Arrest (20) for 2 days.

2x Effects: As 1x effects with Cramps and Convulsions (-20 AGY), Paralysis (30), Pulmonary Arrest (40).

Treatment: Large doses of the poison atropine (one of the active ingredients in Jimsonweed, see p.91) is the best treatment.

Legality: Misdemeanor.

Costs $60 for 10 doses.

Poison Ring- This looks like a normal (although large) ring. It has a hidden compartment which can be filled with a powder or liquid poison. When a tiny stopper is removed, the ring only need be tipped over food or drink to drop poison into it (a moderate Sleight of Hand roll). Costs $30.

Cyanide- Formerly best known as Prussic Acid. This is a commonly used historical poison. It has been used as an insect and rat poison and metal polish. Cyanide prevents red blood cells from absorbing oxygen, causing death from oxygen deprivation.

Appearance: White powder that smells and tastes of bitter-almonds.

Administered: 1x effects within 1 minute if ingested.

1x Effects: As per oxygen deprivation but slower (1 END lost every 4 rounds instead of every one).

Treatment: The stomach must be pumped, the victim must be given amyl nitrate and pure oxygen.

Costs $100/dose.

Puffer Fish Poison- This is a powder made from the dried ovaries of the puffer fish, a powerful traditional Haitian poison (and one ingredient in Haitian zombie poison).

Appearance: Light grey powder.

Administered: 1x effects within 30-40 minutes if ingested, 1x effects within 2 rounds if put on something that causes bladed damage.

1x Effects: Vomiting (30), twitching (-7 AGY), weakness (-15 STH, -15 SPD), slow heartbeat, Pulmonary Arrest (20). Effects last 12 hours.

2x Effects: Paralysis (30), Pulmonary Arrest (20), Cardiac Arrest (20).

3x Effects: Paralysis (40), Pulmonary Arrest (30), Cardiac Arrest (30).

Treatment: None.

Costs $50/dose.

Ricin Paste- Made from castor beans. A favorite poison of assassins, since a fatal dose can be injected in to people so quickly they may not notice (use Pocket Picking of Sleight of Hand skill to 'bump' and inject a victim), or a dab of paste that touches skin (e.g. put underneath the door handle of a car) can be enough to kill. There is also no effective treatment.

Appearance: White paste.

Administered: 1x effects within 24 hours if injected or absorbed via the skin.

1x Effects: Vomiting (20), cramps (-10 AGY, 20 difficulty save vs. distracting pain), Cardiac Arrest (40) for 6 days.

Treatment: None.

Legality: Felony

Costs $200/dose.

Strychnine- Commonly found in rat poison, strychnine causes one of the most painful and the most awful looking deaths. Some Snake Handlers drink water dosed with strychnine to show the power of the Holy Spirit (see p.175).

Appearance: Bitter tasting white powder.

Administered: 1x effects if ingested or inhaled.

1x Effects: Within 5 minutes: painful contraction of facial muscles (30 difficulty save vs. distracting pain). Within 10 minutes: spasming spreads to entire body (-15 AGY); any sounds or movements will cause full-body spasms (each spasm uses 1 END, victims can die from exhaustion); Respiratory Arrest (30). Effects last 24 hours.

2x Effects: Same as 1x effects but Respiratory Arrest (40).

Treatment: Induced vomiting, activated charcoal, sedatives and artificial respiration, putting the patient in a quiet, dark room.

Costs $20/dose.

Explosives & Incendiary

Range Increment

Explosives have a range increment. To determine the damage taken by a victim, count the number of range increments away that person is. For each range increment, reduce the damage by half. So, if an explosion does 20 burn damage, has a range increment of 5 ft. and the victim is 15 ft. away, the victim takes 2.5 burn damage (20, divided by 2 at 5 ft., divided by 2 at 10 ft., divided by 2 at 15 ft.).

Black Powder Artillery- A piece of Civil War or antebellum artillery. Requires the Black Powder Artillery skill (see p.64) to load and use effectively. Can be purchased in one of the following types: Field (relatively light, easily handled in rough terrain), Mountain (heavier than field, but easily disassembled for transportation by horse), Siege and Garrison (very heavy, often stationary at camps for long periods, but possible to transport) or Seacoast (usually permanently mounted in forts, difficult to transport). Most can fire either shot (e.g. a cannonball) for destroying structures (does bladed damage) or an explosive charge for killing people (does shrapnel damage: bladed damage with a 2 ft. range increment).

Type	Weighs	Damage	FR	MR	Costs
Field	2000 lbs	7 bladed or 5 explosive	75 ft.	3000 ft.	$2,500 +$25/ shot
Mountain	3000 lbs	10 bladed or 7 explosive	100 ft.	3500 ft.	$5,000 +$50/ shot
Siege & Garrison	4000 lbs	15 bladed or 10 explosive	125 ft.	4000 ft.	$7,000 +$75/ shot
Seacoast	5000 lbs	20 bladed or 15 explosive	150 ft.	5000 ft.	$10,000 +$100/shot

Anti-Tank Weapon- A one-use launcher of an explosive shell, designed to take out tanks or walls. FR 7 ft. (2 m.). MR 1500 ft. (450 m.). Damage: 30 bladed, 10 burn (range increment 5 ft. or 1.5 m.). Weighs 20 lbs. (9 kg). Legality: Felony. Costs $7,500.

Dynamite- A stick of dynamite. It comes with a fuse which can be cut to last anywhere from 1 to 20 seconds. Any shock stands a 1 in 4 chance of causing the dynamite to explode. Does 6 burn damage (range increment 2 ft. or .5 m.). Legality: Felony without a demolitions license. Costs $75.

Flame Thrower- A backpack with two 11-liter tanks, containing a mixture of gasoline and oil. ROF 8. FR 4 ft. (1 m.) MR 200 ft. (60 m.) Easy strike (+4). Damage: 1 burn. Full tanks hold enough for 70 blasts. Weights 75 lbs. (34 kg) (with full tanks). Costs $500.

Gasoline- Anything doused with gasoline and set on fire takes 4 burn damage per round for 4 rounds (or until the fire is put out). Costs $3/gallon.

Grenade (Flash Bang)- This grenade creates a deafening bang and blinding flash of light. Detonates 4 rounds after the pin is pulled. Does 2 burn damage within 2 ft. (.5 m.). Anyone within 50 ft. (15 m.) is at -15 to actions, reactions, sound and sight AWR rolls for 30 minutes. Costs $75.

Grenade (Fragmentation)- Detonates 4 rounds after the pin is pulled and the safety lever is released. Sends sharp pieces of shrapnel flying in every direction. Does 1d20 bladed damage (pierces armor as double), range increment 4 ft. (1 m.). Legality: Felony. Costs $200.

Grenade Launcher- Designed to be attached to the underside of a rifle, this gun fires explosive rounds. Designed for taking out vehicles. ROF 1. FR 5 ft. (1.5 m.) MR 1000 ft. (300 m.). Damage: 12 bladed 5 burn (1 ft. or 1/3 m. range increment). Holds 1 grenade. Legality: Felony. Weighs 6 lbs. (3 kg). Costs $5,000 +$75/grenade.

Land Mine- Does damage mostly to the legs of the victim. Takes a moderate AWR feat to hear the click of the landmine arming. Does 5 bladed, 6 burn damage (range increment 1 ft. or 1/3 m.). Legality: Felony. Costs $200.

Molotov Cocktail- A glass bottle filed with gasoline and oil. It is used as a quick arson tool (light and throw against the building you want to burn) or as an anti-tank weapon (the idea is to engulf the tank in flames and cause it to overheat). It makes a poor hand-to-hand combat weapon since it can bounce off a human victim without shattering. Any object hit with a burning Molotov Cocktail (which shatters) takes 5 burn damage per round for 5 rounds (or until the fire is extinguished). Legality: Felony. Costs $5.

Pipe Bomb- A homemade bomb made from a length of pipe filled with explosive materials. A fuse is cut to the desired time. Metal shards from the pipe do the majority of the damage. Does 1d10 bladed damage (pierces armor as double) and 4 burn damage (range increment 4 ft. or 1 m.). Legality: Felony. Costs $100.

Semtex- A plastic explosive. It is malleable, resistant to accidental detonation, and only small amounts are needed to do a lot of damage. Semtex is 'marked' with a chemical that gives it a distinct odor for easy detection. An order of semtex comes with an electrical detonator which can be set on a timer or detonated within 1 mile (1.6 km.) by a radio controller (included). Each 250 g. does 10 bladed 10 burn damage (range increment 5 ft. or 1.5 m.). Legality: Felony. Costs $1000/250 g., +$5000 for non-scent-marked

Firearms

Gun Laws in the South

The US is among the most permissive of modern industrialized nations when it comes to gun laws, and the Southern states are among the most permissive in the country. In all the old South states it is legal to buy, carry and keep rifles, shotguns and handguns without the need for registration, a license or permit. Exceptions are minors, people convicted of violent crimes or on parole, or people who have been judged mentally ill. A permit is required, in all the old South states, to carry a concealed handgun, and it is typically local law enforcement which grants such permits.

Machine guns, sawed off shotguns and disguised guns (e.g. canes with guns hidden in them) are illegal in South Carolina, Alabama and Georgia. In Louisiana such weapons can be kept with approval of the Department of Public Safety. In Mississippi machine guns can be owned if registered.

"Antique" weapons are typically exempted from most weapons laws.

Armor Piercing Bullets

Most bullets are available as armor piercing rounds. These do less damage (because a sharper bullet cuts through flesh more cleanly) but has a higher Pierces As damage:

Automatic Rifle: 5 damage, pierces as 8. $5/bullet.

Hunting Rifle: 4 damage, pierces as 7. $5/bullet.

Pistol (Automatic): 3 damage, pierces as 6. $3/bullet.

Pistol (Heavy): 4 damage, pierces as 7. Costs $3/bullet.

Pistol (Mini): 2 damage, pierces as 5. $3/bullet.

Pistol (Revolver): 3 bladed, pierces as 6. $3/bullet.

Submachinegun: 6 damage, pierces as 9. $5/bullet.

Black Powder Pistol- A well maintained antique or high-quality replica of a Civil War or antebellum era front-loaded pistol. This was the pistol often used in dueling (see p.183). Requires the Black Powder Small-Arms skill (p.64) to load correctly. Costs $500 +$4 per shot's worth of balls and powder.

Black Powder Musket- A well maintained antique or high-quality replica of a Civil War or antebellum era front-loaded rifle. The inside of the barrel is smooth, making it easier to load but giving it less accuracy at range. Before use the musket must be loaded (requires the Black Powder Small Arms skill, see p.64) with shot (usually a single round ball), powder, wad (a light obstruction to keep the ball from falling out) and primer in the correct proportions. Produces a cloud of smoke when fired (-7 to actions/reactions and sight based AWR rolls within 5 feet). Costs $700 +$4 per shot's worth of supplies.

Black Powder Rifle- Like a musket, but the inside of the barrel is rifled (scored), making it slightly harder (-4) to load, but giving it greater accuracy at range. Produces a cloud of smoke when fired (-7 to actions/reactions and sight based AWR rolls within 5 feet). Costs $800 +$4 per shot's worth of supplies.

Automatic Rifle- Costs $1,000 +$1/bullet, +$100 for extra clip.

Hunting Rifle- Costs $1/bullet, +$100 for extra magazine.

Laser Sight- Attached to the top of a firearm. After adjustment, reduces range penalty by up to 4 points. Costs $75.

Machine Gun- A heavy weapon designed to be used from a tripod or mounted on a vehicle. Legality: Felony. $10,000 +$100 per 1000 bullet belt.

Pistol (Automatic)- Costs $450 +$0.25/bullet, +$100 for extra magazine.

Pistol (Heavy)- Costs $600 +$0.50/bullet, +$100 for extra magazine.

Pistol (Mini)- A small pistol designed to be kept in a purse or under a pillow. Costs $200 +$0.25/bullet

Pistol (Revolver)- Takes 3 actions to reload, unless the PC has a speed-loader device. Costs $350 +$.0.25/bullet +$50 for a speed loader.

Sawed-Off Shotgun- This is a shotgun with the barrel shortened to create a wider spray of shot for close quarters combat. Costs $600 +$1/shell.

Shotgun (Pump)- Costs $300 +$1/shell.

Shotgun (Semi-Automatic)- Costs $700 +$1/shell, +$100 for extra magazine.

Silencer- Attached to the barrel of a pistol or rifle, makes the firearm quieter. Costs $250.

Sniper Rifle- With a scope and attached tripod. Costs $4,000 +$5/bullet, +$100 for extra clip.

Submachinegun- Costs $2,500 +$1/bullet, +$100 for extra clip.

See also Silver Bullets, p.83

Unregistered Firearm

Legality: Felony

Any gun that can be bought legally can also be bought illegally for +$200 with the serial number filed off. Keep in mind that ballistic analysis may link bullets from this gun to crimes committed before the PC came to own it.

Firearm Features

ROF- Rate of Fire. This is the maximum number of times a PC can shoot as one action.

FR- Functional Range unit. Divide the range to the target by this amount, this is the penalty to the shot.

MR- Maximum Range. The firearm cannot do significant damage beyond this range.

Damage- This is the damage from one bullet.

Holds- How many bullets or shells a fully loaded weapon can hold.

Magazine/Clip- This is how many bullets or shells can come in a pre-loaded holder for easy reloading.

	Weight	Damage	ROF	FR	MR	Holds	Legality	Plusses	Cost
Black Powder Pistol	2 lbs. (1 kg)	3 bladed	1	2 ft. (0.5 m.)	75 ft. (20 m.)	1 bullet	Legal		$500 +$4 per shot's worth of balls and powder
Black Powder Musket	7 lbs. (3 kg)	4 bladed	1	6 ft. (2 m.)	250 ft. (75 m)	1 bullet	Legal		$700 +$4 per shot's worth of supplies
Black Powder Rifle	7 lbs. (3 kg)	4 bladed	1	5 ft. (1.5 m.)	400 ft. (120 m.)	1 bullet	Legal		$800 +$4 per shot's worth of supplies
Automatic Rifle	9 lbs. (4 kg)	6 bladed	6	7 ft. (2 m.)	1500 ft. (450 m.)	32 round clip	Misdemeanor without a permit		$1,000 +$1/bullet, +$100 for extra clip
Hunting Rifle	5 lbs. (2 kg)	5 bladed	2	7 ft. (2 m.)	1500 ft. (450 m.)	7 round magazine	Legal		$500 +$1/bullet, +$100 for extra magazine
Machine Gun	90 lbs. (40 kg)	8 bladed	15	5 ft. (1.5 m.)	1,500 ft. (450 m.)	1,000 bullet feed belts	Felony		$10,000 +$100 per 1000 bullet belt
Pistol (Automatic)	Negligible	4 bladed	4	5 ft. (1.5 m.)	175 ft. (50 m.)	9 round magazine	Legal		$450 +$025/bullet, +$100 for extra magazine
Pistol (Heavy)	Negligible	5 bladed	2	5 ft. (1.5 m.)	200 ft. (60 m.)	7 round magazine	Legal		$600 +$050/bullet, +$100 for extra magazine
Pistol (Mini)	Negligible	3 bladed	3	5 ft. (1.5 m.)	150 ft. (45 m.)	6 bullets	Legal		$200 +$025/bullet
Pistol (Revolver)	Negligible	4 bladed	3	5 ft. (1.5 m.)	175 ft. (50 m.)	6 bullets	Legal		$350 +$025/bullet +$50 for a speed loader
Sawed-Off Shotgun	4 lbs. (2 kg)	5 bladed	1	5 ft. (1.5 m.)	40 ft. (12 m.)	7 shot magazine	Felony	Very easy Strike (+8)	$600 +$1/shell
Shotgun (Pump)	6 lbs. (3 kg)	6 bladed	1	6 ft. (2 m.)	200 ft. (60 m.)	7 shot magazine	Legal	Easy Strike (+4)	$300 +$1/shell
Shotgun (Semi-Automatic)	8 lbs. (4 kg)	6 bladed	2	6 ft. (2 m.)	200 ft. (60 m.)	5 shot magazine	Legal	Easy Strike (+4)	$700 +$1/shell, +$100 for extra magazine
Sniper Rifle	10 lbs. (5 kg)	6 bladed (pierces as 9)	5	50 ft. (3 m.) (using scope) or 10 ft. (3 m.) (not using scope)	2,000 ft. (600 m.)	15 round clip	Legal		$4,000 +$5/bullet, +$100 for extra clip
Submachinegun	6 lbs. (3 kg)	7 bladed	10	5 ft. (1.5 m.)	700 ft (200 m.)	40 round clip	Felony		$2,500 +$1/bullet, +$100 for extra clip

Self-Defense

Grenade (Tear Gas)- Goes off in 1 round after being thrown. Lets out a steady stream of vapor (reaches a radius of 75 ft. or 25 m. within 5 rounds). Eye exposure to the vapor causes Moderate (20) distracting pain and partial blindness (-7 to actions/reactions and vision based AWR rolls). Breathing the vapor causes coughing, difficulty breathing (-10 END), Pain (30) and Vomiting (20). Costs $50.

Pepper Spray- A tiny canister which can be kept in a pocket or even put on a keychain. It has a safety lock. When used, it sprays a blast of capsaicin (the chemical which makes peppers hot) which can blind and incapacitate. One canister has enough for 5 attacks. Very Easy Blinding Strike (+8, on a successful blinding strike the victim must also make a hard save vs. pain), Very Easy Pain/Stun Attack (+8). Inhaling pepper spray will cause severe nose and throat pain (30 difficulty save vs. distracting pain), coughing (-10 END) and Vomiting (20). Costs $30.

Personal Sonic Alarm- A small pocket-sized alarm that, when activated, emits a piercing and painful wail (difficulty 10 distracting pain) that can be heard up to a mile away. Costs $20.

Shield (Native)- A traditional wood and leather shield. Gives +5 to parry. PR 3 bladed 2 blunt. Weighs 10 lbs. (4.5 kg.). Costs $300.

Shield (Riot)- This high-tech shield is made of clear polycarbonate. It is 3.5 ft. (1 m.) high and 2 ft. (.6 m.) wide. It is designed mainly to protect from thrown objects and hand-to-hand-attacks, although it will provide some protection from firearms. Gives +10 to parry. PR 7 bladed 5 blunt. Weighs 6 lbs. (3 kg). Costs $200.

Taser (Air)- Pistol shaped, but instead of bullets it shoots out two metal darts on insulated wires. FR 3 ft. (1 m.) MR 20 ft. (6 m.) Damage: 3 electrical. Costs $500.

Taser (Baton)- A club with taser prongs along the end. The device can be used to simultaneously bludgeon and shock someone. Can zap a person up to 2 times per battery. Range 1-2. Damage: 3 blunt, 3 electrical. Costs $50.

Taser (Heavy Duty)- A larger model which delivers a 700,000 volt shock. Can zap 10 times per battery. Range: 0-1. Damage: 5 electrical. Costs $70.

Taser (Mini)- Small handheld device with two pointed metal prongs. Can zap a person up to 5 times per battery. Range: 0-1. Damage: 3 electrical. Costs $30.

Electrical Damage

3 electrical damage means: save vs. paralysis (WIL +1d20 vs. 60) while electricity is running, save vs. unconsciousness (WIL or END +1d20 vs. 30), save vs. heart attack (END +1d20 vs. 15).

5 electrical damage means: save vs. paralysis (WIL +1d20 vs. 100) while electricity is running, save vs. unconsciousness (WIL or END +1d20 vs. 50), save vs. heart attack (END +1d20 vs. 25), burn (1 BLD damage, Pain (10), Shock (5), 5 vs. disease contraction, pain).

Traditional

Baseball Bat- An old wooden or hollow metal bat. Range 1-2. Damage: 3 blunt. Weighs 2 lbs. (1 kg). Costs $50.

Bayonet- A long spiky blade that attaches to the barrel of a rifle for stabbing people with. Range 3. 3 bladed damage, Hard (-4) Strike. Costs $30.

Bear Trap- Spring loaded metal trap with a chain on it. Takes only 10 pounds (5 kg) of pressure to spring the trap. Does 1 bladed damage and traps the leg that set it off. Weighs 35 lbs. (15 kg). Costs $100.

Blowpipe- A long tube for blowing darts with. Takes 1 round to load a dart in the tube. FR 2 ft. (.5 m.) MR 30 ft. (10 m.) Does 0 bladed damage (pierces as 2). Costs $50 +$4/dart.

Bow (Archery)- A cheap wooden bow designed for amateur sport archery. Takes 1 action to draw an arrow. FR 5 ft. (1.5 m.) MR 100 ft. (30 m.) Damage: 2 bladed. Weighs 4 lbs. (2 kg). Costs $50 +$5/arrow.

Bow (Compound)- A complicated hunting bow, using high-tech materials to make it lightweight and powerful. FR 7 ft. (2 m.) MR 250 ft. (75 m.) Damage: 3 bladed. Weighs 4 lbs. (2 kg). Costs $400 +$20/arrow.

Chain- A length of chain of the right size for combat. Can be used for entangling. Range 2-3. Damage: 3 blunt. Hard Strike (-4), Hard Vital Strike (-4). Weighs 10 lbs. (5 kg). Costs $5.

Crate Cutter- A small folded piece of metal contains a utility blade. Designed as a multi-purpose cutting tool. Range: 0. Damage: 1 bladed. Easy (+4) Slash. Costs $5.

Crossbow- Takes 2 actions to load the bow (or 1 action with a Hard strength feat). Requires 2 hands. FR 7 ft. (2 m.) MR 350 ft. (115 m.) Damage: 3 bladed (pierces armor as 5). Weighs 7 lbs. (3 kg). Costs $500 +$30/bolt.

Dagger (Throwing)- A dagger designed and weighted to be thrown. FR 1 ft. (1/3 m.) MR 20 ft. (6 m.) Damage 2 bladed. Costs $20 for a set of 3.

Dagger- A knife designed for stabbing through the rib cage and into the heart. Damage: 2½ bladed. Easy (+4) Vital Strike. Costs $35.

Fire Axe- Range: 1. Damage: 3 bladed (pierces armor as 6). Hard (-4) Strike, Easy (+4) Vital Strike. Weighs 8 lbs. (4 kg). Costs $45.

High Heeled Shoes- Range 0-1, Hard (-4) Strike, Easy (+4) Vital Strike, does 1 blunt damage (pierces armor as 3). Costs $20.

Knife (Combat)- This knife is crafted specially for fighting with. It is best at slashing-type attacks. Range: 0-1. Damage: 2 bladed. Easy (+4) Slash, Easy (+4) Wing. Costs $35.

Knife (Hunting)- A large knife with a serrated back side and a hollow handle (containing matches, sharpening stone, water purification tablets and fishing hook and line). Range 0-1. Damage: 2½ bladed. Costs $30.

Knife (Kitchen)- A large bread knife. Each time it hits an opponent there is a 1 in 20 chance of the blade breaking. Range 0-1. Damage: 2 bladed. Costs $3.

Knife (Switchblade)- A spring loaded knife designed to be concealed in the palm and opened in an instant for surprise attacks. Range: 0. Damage: 1½ bladed. Easy (+4) Slash, Easy (+4) Wing, Easy (+4) Vital Strike. Legality: Misdemeanor. Costs $45.

Machete- A rounded sword-like blade designed for chopping through thick foliage. Range: 1. Damage: 4 bladed. Weighs 5 lbs. (2 kg). Costs $40.

Nightstick- One handed weapon made from plastic or fiberglass. Range: 1. Damage: 3 blunt Very Easy (+8) Parry. Weighs 5 lbs. (2 kg). Costs $40.

Pen Knife- What looks like a fancy metal pen conceals a strong, sharp blade which is just long enough to pierce the rib cage and heart. Range: 0. Damage: 1 bladed. Easy (+4) Slash, Easy (+4) Vital Strike. Costs $45.

Pipe- A section of metal pipe. Range: 1. Damage: 3 blunt. Weighs 7 lbs. (3 kg). Costs $5.

Quarterstaff- A 6 ft. (2 m.) long straight piece of wood. Range 1-3. Damage: 2 blunt. Easy (+4) Parry. Weighs 10 lbs. (5 kg). Costs $40.

Spear- A traditional native spear, made from a long (about 6 ft.) reed with a sharp piece of flint attached to one end. The spear is mainly used for throwing, but in a pinch is can be used as a hand-held weapon.

-When thrown: FR 2 ft (.5 m), MR 40 ft (12 m). 3 bladed damage.

-When handheld: Range 2. 2 blunt damage, 3 bladed damage, Easy (+4) Parry, Easy (+4) Slash.

Weighs 7 lbs (3 kg). Costs $40

Straight Razor- An old style shaving razor. Comes with a strop (piece of leather for sharpening). Range 0-1. 1½ bladed damage, Hard (-4) Strike, Easy (+4) Slash, Easy (+4) Vital Strike. Costs $20.

Sword (Broadsword)- A replica medieval sword. It is very heavy, two-handed and designed to cleave through armor. Takes a moderate (20) STH feat to use without penalty. Range: 1-3. Damage: 5 bladed damage (pierces as 7). Hard (-4) Strike. Weighs 7 lbs. (3 kg). Costs $100.

Sword (Fencing)- A thin, flexible stabbing-sword that is designed to move quickly. Range: 1. Damage: 3 bladed. Easy (+4) Parry, Easy (+4) Vital Strike. Weighs 2 lbs. (1 kg). Costs $60.

Sword (Katana)- A replica of a Japanese samurai sword. Range: 1-2. Damage: 5 bladed. Easy (+4) Vital Strike. Weighs 3 lbs. (1 kg). Costs $100.

Sword (Sabre)- This is the kind of sword a Civil War general would have carried (and almost never used, except perhaps in a duel). It is heavier than a fencing sword, yet light enough to use one-handed. Range 1-2. Damage 4 bladed. Easy (+4) Strike. Weighs 4 lbs. Costs $100.

Sword Cane- Looks like a normal cane, but inside is a thin sword blade. Range 1-2. Damage: 2 bladed. Easy (+4) Parry, Easy (+4) Vital Strike. Weighs 2 lbs. (1 kg). Legality: Misdemeanor. Costs $100.

Telescoping Baton- A metal tube that can fit in a pocket. When it is swung, it telescopes out in to a full sized baton. Range 1-2. Damage: 3 blunt. (2 kg). Easy (+4) Pain/Stun. Weighs 2 lbs. Costs $150.

War Club- A traditional weapon of native southerners. It is a 2 to 2.5 foot piece of wood with a heavy bulbous head. Range 1-2. 3 blunt damage (pierces as 4). Easy (+4) Vital Strike. Weighs 5 lbs (2 kg). Costs $35.

Whip- A black leather whip. Range: 3. Damage: 1 bladed. Easy (+4) Pain/Stun. Costs $35.

Sample Character Creation - Step Seven

From Step Six we know that Sam Reed starts with $1600. Referring to the list of starting equipment we can see that he has what one might expect from a working class person: an older used car, a small apartment, an old computer, etc. The basic necessities of everyday life, e.g. shoes or a toothbrush, are his already and we don't have to spend any of the $1,600 on it.

First we look at his skills and see if there is any equipment he must have to use these skills. For instance, consulting the table on p.56 we see that the Ghost Payoff skill requires whiskey and Miscreant Protection requires a Bottle. We go to the Conjure Components section and buy a Glass Bottle for $4 and Whiskey: Good for $30. Many of the conjure skills also require the PC to roll on the Random Trick Component table, so we go to Conjure Components and look at collections of trick components. We get the best we can afford: the Medium collection which costs $500 and has a 5 in 20 chance of having any given component. So if Sam is using a conjure skill and ends up rolling, for instance, snake blood, he will roll 1d20 and if he rolls a 1, 2, 3, 4 or 5 he will already have snake blood in his collection.

Sam also has significant levels of Straight Razor Fighting, so we go to the Weapons section and buy him a Straight Razor for $20.

We skim through the equipment section looking for anything else we want Sam to have. Since Sam has 2 levels in the skill Black Market he can start play with illegal equipment up to and including the Misdemeanor level. We can, for instance, buy a pistol for him without having a permit.

Altogether we buy Glass Bottle, Whiskey: Good, Trick Components Collection: Medium, Straight Razor, Colored Candle x5, St. John the Conqueror Root, Cellphone (Basic), Hip Flask, Instrument: Acoustic, Lighter: Expensive, Phonograph, Music Collection: Small, Formal Outfit, Pistol: Revolver and 20 bullets at a total cost of $1,399, leaving him with $201 in cash.

Now that we have his equipment we can finish filling in the combat section of the character sheet. Looking at the description of the straight razor we see that is has the following properties: Range 0-1, 1 bladed damage, Hard (-4) Strike, Easy (+4) Slash, Easy (+4) Vital Strike. To compute what it takes for Sam to do a Slash we look at the description of Slash on the combat sheet (INL + AGY +1d20 vs. 25), we add in the plusses from his 3 levels of the Straight Razor Fighting skill (+12) and then the plus from the weapon itself (+4). Altogether it's INL (14) + AGY (9) +12 (skill) +4 (weapon) +1d20 vs. 25. Adding everything up that would be 1d20 +39 vs. 25, or 1d20 +14 vs. 0. Noting this on the combat sheet makes it easy to do a slash.

Step Eight: Advantages & Disads

In Brief: PC starts with neutral balance. Advantages must be balanced out by disadvantages. Max. 30 BP of disads. 1 BP = 1 attribute pt. or 1/3 health attribute pt. or 3 skill pts.

In addition to the advantages and disadvantages listed below, you can gain or spend Bonus Points in the following ways:

Extra or Fewer **Attribute** Points:
1 Bonus Point = 1 Attribute Point

Extra of Fewer **Health Attribute** Points:
3 Bonus Points = 1 Health Attribute Point

Extra or Fewer **Skill** Points:
1 Bonus Point = 3 Skill Points

Example: *A PC starts with only 70 Skill Points (-30 Skill Points = +10 Bonus Points), but starts with 7 Health Attribute Points (+1 Health Attribute Point = -3 BP) and 80 Attribute Points (+7 Attribute Points = -7 BP).*

PCs cannot take more than 30 BP worth of disads without special permissions from the GM. This includes the disads listed here and those optional for the PC's character class. It does not include Mandatory Disadvantages for the character class (which have no point value) or Crossroader deals.

Gaining or Losing Advantages & Disads in Game-Play

A simple rule applies here: character creation is meant to be fair, game play is not.

Advantages and disadvantages can be rewarded or taken away during game-play as part of the adventure with no points being exchanged at all. For instance, a player may give the PC the Ally: Wealthy advantage, only to have that wealthy ally killed during the first five minutes of game-play. That advantage is permanently lost and the points spent are wasted. On the other hand, the PC may save someone's life and gain the equivalent of Ally: Professional within five minutes of game-play. A PC might start with Addiction: Heroin, and declare in the first minutes of game play that she is quitting. Assuming the PC can resist the cravings rolls, she will be rid of that disadvantage.

To reiterate: Anything that the PC does or anything that happens to the PC in-game can remove advantages and disadvantages, or can give special advantages and disadvantages to the PC regardless of the points spent during character creation.

Advantages

Ally: Ageless (Costs 3 BP)
Ally: Ancient (Costs 4 BP)
Ally: Criminal (Costs 2 BP)
Ally: Family (Costs 3 BP)
Ally: Professional (Costs 1 BP/ea.)
Ally: Wealthy (Costs 2 BP)
Barred Attorney (Costs 2 BP)
Basket Name (Costs 1 BP)
Black Eye Blue (Costs 4 BP)
Blue-Gummed (Costs 5 BP)
Born Feet-First (Costs 5 BP)
Caul Born (Costs 4 BP)
Child of Privilege (Costs 5 BP)
Civil War Weapon Cache (Costs 5 BP)
Concealed Weapon Permit (Costs 1 BP)
Drug Resistant (Costs 1 BP)
Frizzly's Key (Costs 1 Bonus Point)
Good Rep (Costs 2 BP)
Hag Horse (Costs 2 BP)
Law Enforcement (Costs 5 BP)
Low Sleep Need (Costs 1 BP)
Medical License (Costs 2 BP)
Multilingual (Costs 1 BP)
Ordained Minister (Costs 1 BP)
Pain Experienced (Costs 1 BP)
Perfect Identity (Costs 1 BP)
Physically Attractive: Major (Costs 4 BP)
Physically Attractive: Minor (Costs 2 BP)
Semi-Letiche (Costs 10 BP)
Sense of Direction (Costs 1 BP)
Snake Handler (Costs 3 BP)
Stone Face (Costs 1 BP)
Two Shadows (Costs 5 BP)
Ulusunti (Costs 4 BP)
Witch Survivor (Costs 1 BP)

Disadvantages

Addiction (BP varies)
Addiction: Hush Water (Gives 5 BP)
AIDS (Gives 20 BP)
Allergy: Deadly (Gives 4 BP)
Allergy: Incapacitating (Gives 2 BP)
Animal Soft-Spot (Gives 2 BP)
Bad Rep (Gives 2 BP)
Bad Temper (Gives 1 BP)
Blind (Gives 20 BP)
Born To Drown (Gives 7 BP)
Born With Clenched Fists (Gives 8 BP)
Caregiver: Child (Gives 10 BP)
Caregiver: Elderly/Physically Disabled (Gives 5 BP)
Caregiver: Family (Gives 3 BP)
Caregiver: Mentally Disabled (Gives 10 BP)
Chronic Pain (Gives 2 BP)
Clumsy (Gives 2 BP)
Colorblind (Gives 1 BP)
Compulsion (Gives 3 BP)
Criminal Record (Gives 1 BP)
Deaf (Gives 7 BP)
Debt: Bank (Gives 3 BP)
Debt: Loan Shark (Gives 1 BP per $5000, max. 5)
Deformed (Gives 1 BP)
Delusion (Gives 3 BP)
Disfigured (Gives 4 BP)
Dissociative Disorder (Gives 2 BP)
Drug Sensitivity (Gives 1 BP)
Enemy: Ageless (Gives 4 BP)
Enemy: Family (Gives 4 BP)
Enemy: Revealer (Gives 2 BP)
Enemy: Scorned Lover (Gives 4 BP)
Epilepsy (Gives 2 BP)
Fugitive (Gives 15 BP)
Gambling Addict (Gives 3 BP)
Hemophilia (Gives 10 BP)
High Sleep Need (Gives 1 BP)
Hoodoo Love (Gives 4 BP)
Hunted: Organized Crime (Gives 10 BP)
Illiterate (Gives 10 BP)
Inexperienced: Urban (Gives 1 BP)
Inexperienced: Rural (Gives 1 BP)
Insomnia (Gives 1 BP)
Long-Term Alcoholic (Gives 18 BP)
Memory Gaps (Gives 1 BP)
Mental Health History (Gives 1 BP)
Missing Arm (Gives 7 BP ea.)
Missing Eye (Gives 3 BP)
Missing Leg (Gives 7 BP ea.)
Mute (Gives 10 BP)
Nightblindness (Gives 3 BP)
No Papers (Gives 3 BP)
Obese (Gives 3 BP)
Old Body (Gives 10 BP per decade after 50)
Out of Commission (Gives 1 BP per decade, max. 5)
Parole (Gives 2 BP)
Phobia (Gives 2 BP)
Physically Unattractive: Major (Gives 2 BP)
Physically Unattractive: Minor (Gives 1 BP)
Poor Hearing (Gives 1 BP)
Poor Vision (Gives 1 BP)
Restraining Order (Gives 1 BP)
Senile (Gives 3 BP)
Sickly (Gives 4 BP)
Stutterer (Gives 3 BP)
Tuberculosis (Gives 4 BP)
Weak Stomach (Gives 1 BP)
Young Body (BP varies)

Advantages

Ally: Ageless (Costs 3 BP)- The PC has made a friend of, or is owed a large debt by, an ageless peer. The peer need not be the same class as the PC (e.g. the ally might be a Hag while the PC is a Hoodoo Doctor) but is of approximately the same power level.

Ally: Ancient (Costs 4 BP)- The PC knows a member of the Southern ageless who is significantly older than the PC, old enough to be so weary as to be nearly incapacitated. The ally is so weary that he or she does little except keep surviving out of habit. The ally can be persuaded to answer questions (yet will go to no pains to make sure that the answer was understood) and there is very little that will motivate him or her to take real action.

Ally: Criminal (Costs 2 BP)- The PC has a non-ageless friend who is part of the South's current criminal underworld. The ally can connect the PC to those willing to sell illegal services or black market goods. The PC can start play with any Felony or Misdemeanor level equipment (see Equipment Legality, p.81).

Ally: Family (Costs 3 BP)- All the members of a certain family have grown up being told of the debt that the family owes to the PC. They may or may not be aware that the PC is ageless (e.g. the PC might show up saying "I'm the grandson of Rufus Howell, who did your grandpappy a favor all them years back" when the PC is, in truth, Rufus Howell). This advantage may be taken to represent a PC's own descendents if a PC's relationship to his or her family is such that the PC can call on them for favors None of the members of the family have conjure abilities. Members of the family occupy a variety of positions within society, including some who have gained significant wealth and worldly power.

Ally: Professional (Costs 1 BP/ea.)- The PC has a non-ageless friend who has considerable skill and authority and will do small favors for the PC. Choose from: doctor, lawyer, law enforcement, politician, reporter, professor/scientist.

Ally: Wealthy (Costs 2 BP)- The PC has a friend who has a lot of money (is, at least, a millionaire) and is not afraid to invest it in an interesting enterprise or give it away to a very good and very desperate cause.

Barred Attorney (Costs 2 BP)- The PC's current identity has been admitted to the bar in the state the PC lives in and can legally practice law in that state. +1 BP to be barred in every Southern state.

Basket Name (Costs 1 BP)- At birth, the PC was given a name that was kept secret from everyone but the PC's immediate family. It is not the name on the PC's birth certificate, yet it is the PC's true given name. Without the basket name the PC cannot be targeted by any trick that requires the target's name be spoken or written.

Black Eye Blue (Costs 4 BP)- The PC was born with one iris blue and the other black (or very dark brown), the sign that the PC was born with the ability to be a powerful conjurer. The PC gets +5 to all conjure skill rolls, +10 if it is a roll meant to kill a person.

Blue-Gummed (Costs 5 BP)- Please Note: This term has been used as a pejorative for Black people and some may find it offensive, so use it with caution. The PC was born with a bluish tinge to his or her gums. According to some, this means one of the PC's ancestors was a horse. The PC is naturally skilled at conjuring (+4 to any Conjuring skill roll). If the PC bites someone (a Very Hard (-8) Strike) that person will die (1 BLD damage per day). The damage can be treated with Light Roots or Faith Healing, but there is no known cure for a blue gum bite. This power does not apply if a PC changes into an animal form.

Born Feet-First (Costs 5 BP)- The PC was a breech birth. The PC can escape from any form of captivity. Given enough time, the PC can struggle out of any ropes, handcuffs or can force open any lock that is locking the PC in.

Caul Born (Costs 4 BP)- The PC was born with a caul (a flap of flesh covering the top of the head). The PC can see invisible spirits. Others can see spirits if they look under the PC's right armpit. For +1 BP, the PC still possesses his or her caul and as long as the PC keeps it the PC can hear and speak to spirits.

Child of Privilege (Costs 5 BP)- The PC was born into a (relatively) wealthy family. Quadruple the money the PC starts his or her decades with (see p.70).

Civil War Weapon Cache (Costs 5 BP)- The PC knows the location of a large cache of hidden Confederate weapons, most likely because the PC helped bury them at the end of the war. The PC has easy access to these weapons (perhaps the PC has moved them from where they were once buried to the PC's garage) and if the PC has the proper skills to maintain them they can be considered to be in working order (if not, the PC will have to get them cleaned and repaired in-game). The PC has 10 Black Powder Pistols (p.100), 20 Black Powder Muskets with Bayonets, 10 Black Powder Rifles and one Field Artillery cannon. The PC may be able to sell these weapons, but finding and negotiating with a buyer is a time consuming process and some of it will have to be dealt with in-game.

Concealed Weapon Permit (Costs 1 BP)- The PC has a permit to carry a concealed weapon in his or her home area, as well as other areas the PC travels to often. Where automatic weapons require a permit to own in the PC's home area (see p.99), the PC has one of these permits as well.

Drug Resistant (Costs 1 BP)- The PC's body chemistry is such that psychoactive drugs have less of an effect on the PC than they do on the average person. Gives +7 to save vs. drug effects. Does not help saves vs. drug addiction and cravings.

Frizzly's Key (Costs 1 Bonus Point)- The PC was lucky enough to come into possession of an old style key which has been filed down to fit into most modern locks. A famous New Orleans Voodoo named Frizzly Rooster manufactured and sold these keys. Frizzly Rooster is gone, and took the knowledge of how to create these keys to the grave, but there are still a number floating around. The key can unlock any lock it can fit in. The key will lose its power permanently if it is ever dropped on the ground.

Good Rep (Costs 2 BP)- The PC has a good reputation in his or her community, and anyone who asks around about the PC will hear good things. Players can decide whether the rep is of someone with powerful mojo, or just of a wise/kind/helpful member of the community.

Hag Horse (Costs 2 BP)- At some point the PC was able to turn the tables on a Hag, grab the bridle and force it into the Hag's mouth, turning the Hag into a horse. The PC now has a horse that is ageless (although it looks as old as the hills) is strong, fast, agile and smart. It won't have a pleasant disposition, yet it can't try to hurt, escape from or disobey a command from the PC. If the horse ever gets unshod and unbridled it will be able to turn back to a Hag and the PC will have a very angry enemy.

Law Enforcement (Costs 5 BP)- The PC has a full-time or part-time job or a volunteer position as a law enforcement officer. Perhaps the PC did a favor for a town sheriff and got deputized. The PC can arrest people, can conduct searches with probable cause, can apply for search warrants, can call on the radio for backup from local law enforcement, can carry a concealed weapon, can do criminal background checks and can put out APBs (all points bulletins) on people. Note that with the law enforcement position comes responsibilities: the PC has a boss and if the PC is caught neglecting his or her duties, abusing his or her powers or using them solely for personal gain, the PC's law enforcement position will be taken away.

Low Sleep Need (Costs 1 BP)- The PC has never needed as much sleep as the average person. The PC is happiest with about 6 hours of sleep per night and can sleep only 4 hours for several nights in a row with no detectable loss of abilities.

Medical License (Costs 2 BP)- The PC is a licensed medical doctor: can legally practice medicine and can prescribe drugs.

Multilingual (Costs 1 BP)- The PC was raised hearing and speaking two languages. Learning new languages is easier for the PC than for someone who grew up monolingual. The PC can choose 2 languages to be completely fluent in (e.g. English and Creole). During or after character creation the PC can buy levels in the Language skill (p.59) at half the normal skill cost (round up).

Ordained Minister (Costs 1 BP)- The PC is an ordained minister of some generally recognized religion. This can get the PC into places that are off-limits to most, including prisons, hospitals and accident scenes.

Pain Experienced (Costs 1 BP)- At some point in his or her past, the PC experienced quite a lot of pain for quite a while. The PC has learned how to handle pain and act normally while in pain. Gives +8 to save vs. pain.

Perfect Identity (Costs 1 BP)- The identity the PC is currently using is flawless. There is a birth certificate, scattered educational, medical and work history records. There is no death certificate, no friends and family to say "that isn't him." No amount of historical research will come up with any concrete proof that the PC isn't who he or she claims to be. Often such identities come from hermits or homeless people who die but whose bodies are never found or never identified.

Physically Attractive: Major (Costs 4 BP)- The PC has physical features which make him or her very attractive to those with an interest in the PC's gender. Gives +8 to seduction rolls.

Physically Attractive: Minor (Costs 2 BP)- The PC has physical features which make him or her more attractive to people who are interested in members of the PC's gender. Gives +4 to seduction rolls.

Louisianan, 1937

Semi-Letiche (Costs 10 BP)- As an infant, the PC was abandoned in a swamp. By some means unknown to modern science, the PC survived and began a transformation to being a half-human half-alligator monster. Fortunately for the PC, however, before the PC could become too inhuman the PC was found, rescued, and raised as a human. The PC is mostly human (a doctor, for instance, would think the PC's physiology was unusual, but would not doubt the PC's humanity), but some significant vestiges of the aborted transformation remain:

-Appearance: the PC has unusually pale skin with a greenish tint and scaly texture, thin hair (and no body hair) and a slightly forward-jutting nose and jaw (-8 to all seduction rolls).

-Natural Weapons: The PC's nails are unusually thick and sharp (½ bladed damage, Hard (-4) Strike, Easy (+4) Slash) and the PC's teeth are unusually large and sharp (1 bladed damage bite, Very Hard (-8) Strike).

-Heightened Attributes: +3 AWR, +3 AGY, +3 STH.

-Natural swimming ability (equivalent of Swimming (4) and PC gets +10 END for holding his or her breath).

-Cold (PC runs an unusually low body temp, -7 to save vs. hypothermia, +7 to save vs. heat exhaustion).

-Strong Instincts (-10 to save vs. anger, fear, pain).

-Hard to Conjure (+10 to save vs. the effects of conjure).

Sense of Direction (Costs 1 BP)- The PC has an inherent ability to sense what direction he or she is facing. Roll this as an AWR feat.

Snake Handler (Costs 3 BP)- The PC is, or has been, part of a Snake Handler church and has learned to make acts of faith such as handling (and occasionally being bitten by) poisonous snakes, drinking poison and passing parts of one's body through fire. The PC can make a WIL +1d20 vs. 20 roll to halve the effects of poison, venom or burns. Note that this ability will go away if the PC ever loses his or her faith in God.

Stone Face (Costs 1 BP)- Although the PC's emotions are just as strong as anyone's, these emotions do not register very strongly in the PC's facial expressions, body language, voice or physiology. +10 difficulty to any attempt to detect lies or emotions in the PC.

Two Shadows (Costs 5 BP)- Limitation: PCs with Native American ancestry only. The character has two shadows, one during the day, and one at night. The daytime shadow acts like any other, but, when the sun goes down, the character's soul can leave his or her body and inhabit the night shadow. The PC can, without needing to roll, accomplish the equivalent of a Moderate difficulty Leave Skin roll (p.41), except with the following differences: the PC is visible as a shadow, can make hooting noises (but otherwise can't communicate), an unconscious and insensate body is left behind (rather than an empty skin) and the PC can only travel at night and returns to the body automatically at sunrise. If the body is destroyed, the PC's soul is trapped in the shadow forever.

Ulusunti (Costs 4 BP)- The PC is one of the few possessors of the rare Ulusunti. This is a clear crystal with a red streak down the center, about the size of a shotgun shell. This is a scale from an Uktena, giant and powerful snake beings from the lower world that only make their way into our world about once a millennia. The Ulusunti must be fed blood every week and the blood of a large animal (e.g. horse, deer, cow, buffalo, human) twice a year. If it is not fed it will turn to fire and consume the PC or a member of the PC's community and then turn back to crystal. A PC with any Native or Divination skill can look into the Ulusunti and see visions of the future (as per the Prophecy & Visions skill). If the owner touches the Ulusunti at least once a day he or she will have +7 to any rolls concerning hunting, love, seduction and rainmaking. The Ulusunti will occasionally "escape" wherever it is being kept and will be found somewhere nearby.

Witch Survivor (Costs 1 BP)- The PC has survived being ridden by a hag. The PC now has the ability to put his or her ear to the ground and hear the 'hoofbeats' of another person being ridden (even if the person being ridden never leaves his or her bed). A Hard AWR roll can tell the PC approximately what direction the riding is taking place in.

Disadvantages

Addiction (BP varies, see table)- The PC is psychologically addicted to a drug. The PC can buy his or her drug during and after character creation, even without the Black Market skill, since the PC has developed contacts from which to get the drug. The PC has been using long enough to have the health effects listed below. See p.127 for addiction rules, p.90-92 for the profiles of the following drugs. Choose from one of the following:

Drug	BP	Craving Difficulty	Avg. Cost to Addicts	Current Effects
Alcohol	10	20	$50/wk.	None
Inhalants	15	15	$24/wk.	-1 INL, -1 AGY
Marijuana	4	15	$40/wk.	-7 to memory based INL rolls, lowered libido and -7 to save vs. depression/ dysphoria
Meth	12	20	$80/wk.	-1 BLD, -1 BDY
Nicotine	4	20	$30/wk.	-1 END, increased risk of cancer and stroke.
Cocaine/ Crack	18	25	$80/wk.	Chronically inflamed and runny nose.
Heroin	18	20	$140/wk.	-4 to save vs. disease contraction and progression
Opium/ Pain Pills	8	20	$60/wk.	-4 to save vs. disease contraction and progression

Addiction: Hush Water (Gives 5 BP)- At some point the PC started drinking Hush Water (tricked water designed to make someone quiet and obedient) to help himself or herself deal with intolerable circumstances (e.g. being a slave). The PC has since become psychologically addicted to the water. Whenever the PC tries to stop taking it her or she finds the circumstances of his or her life to be intolerable and is driven to take more. It costs about $100/week (or the Hush Water skill) to keep up a Hush Water addiction. See p.83 for the profile of Hush Water and p.127 for the rules of addiction.

AIDS (Gives 20 BP)- The PC has contracted and is showing symptoms of AIDS. No drug regimen has yet been able to halt the progress of the disease in the PC. The PC currently suffers from: Low energy (-5 END), weight loss, frequent fevers (-5 to save vs. heat exhaustion), rashes and sores (-5 to seduction rolls), poor memory (-5 to INL memory rolls or saves vs. amnesia) and weakened immune system (-10 to save vs. disease progression and mortality). Drug cocktails will slow the progression of the disease for $200/wk. Without drugs, roll each week on the following table. With drugs roll once per month. All minuses are permanent and cumulative.

01-07: Cough (-10 to prowling rolls)

08-14: Weakness (-5 STH/SPD)

15-21: Clumsiness (-5 AGY)

22-27: Difficulty Swallowing

28-34: Confusion/Forgetfulness (-5 INL)

35-40: Diarrhea (double speed of thirst damage)

41-47: Fever (-5 to save vs. heat exhaustion)

48-52: Vision Loss (-7 to vision based AWR rolls, -7 to actions/reactions)

53-59: Vomiting (10)

60-66: Fatigue (-5 END)

67-74: Weight Loss (-10lbs. or -4.5kg, -½ BDY)

75-81: Headaches (10)

82-85: Coma (10)

86-00: Weakened Immune System (-10 to saves vs. disease progression and mortality)

Allergy: Deadly (Gives 4 BP)- The PC has a serious sensitivity to some common food item (e.g. peanuts, wheat, eggs, milk, soy, shellfish, tomatoes, fish). If the PC ingests even a little he or she will be incapacitated within 10 minutes and will die within 1 hour without medical attention. An intramuscular epinephrine injection ($40) can help stave off death.

Allergy: Incapacitating (Gives 2 BP)- Like the Deadly Allergy, except instead of dying, a reaction such as blinding headaches, convulsive vomiting or asthma more-or-less prevents the PC from doing anything (must make a 30 difficulty WIL or END roll to do anything) but will not kill the PC.

Animal Soft-Spot (Gives 2 BP)- The PC has a soft spot for animals and can't bear to cause them harm. This precludes the PC from being able to perform a lot of powerful acts of magic (e.g. the black cat bone ceremony, animal powder, etc.). The PC can only harm an animal in self-defense, in defense of another human or if starving to death.

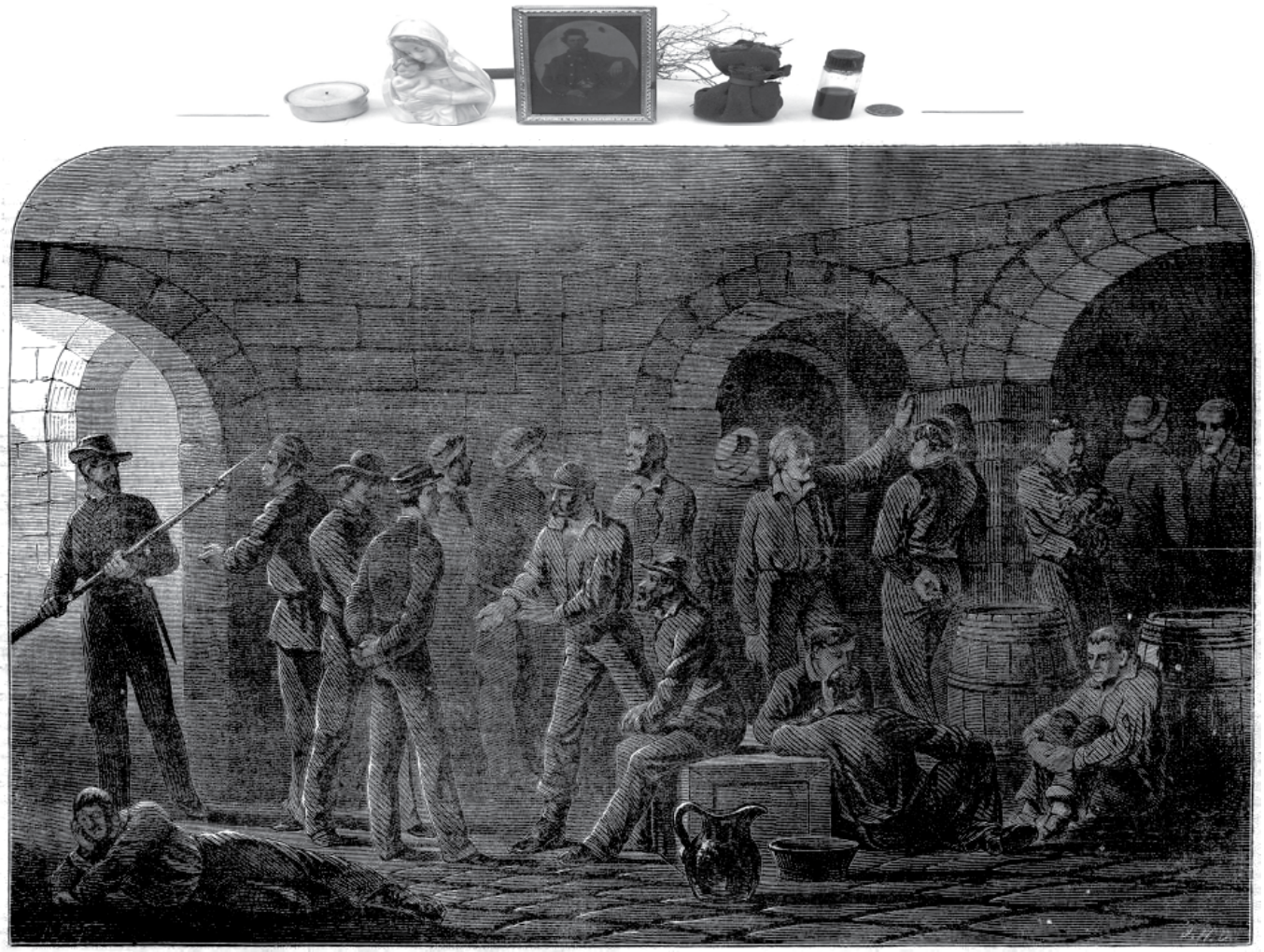
Bad Rep (Gives 2 BP)- Anyone who asks around about the PC in the PC's community will hear something bad. The reputation might be deserved or it might not, but at this point it's too late to change it. Choose one of the following that is said about the PC: Crazy, Stupid, Evil, Liar, A Drunk/An Addict or Pervert.

Bad Temper (Gives 1 BP)- The PC has always had trouble dealing constructively with anger. Any time the PC is angered, annoyed or frustrated the PC must make a save vs. anger to avoid lashing out (either verbally or physically). The PC is -10 to all saves vs. anger.

Blind (Gives 20 BP)- The PC's eyes do not work at all. The PC is -15 to all combat actions/reactions. Supernatural senses (including Caul Born, Fire Spy, Crystal Gazing) are not affected.

Born To Drown (Gives 7 BP)- The PC was born face-down and is fated to drown. Coincidence and luck will always push the PC towards drowning, e.g. an enemy will just hap-

Blind Musician, Arkansas, 1935



Civil War Union Prison

pen to live on a houseboat. The PC is -10 to any roll to avoid drowning (e.g. a save vs. loss of balance while walking along the deck of a ship). The PC is fully aware of his or her fate.

Born With Clenched Fists (Gives 8 BP)- The PC was born with clenched fists and is thus fated to be a thief. The PC gets 4 free levels of Trouble-making skills. However, the PC must make Hard (30) WIL rolls to avoid stealing anything the PC wants or needs, and coincidence will always push the PC to want or need something.

Caregiver: Child (Gives 10 BP)- The PC is the primary caregiver of a very small child that the PC is legally and psychologically attached to. If the child dies, the PC's weariness will increase to the point that the PC is unplayable. The child starts at 3 to 5 years old. Create a mini character sheet for the child (see sidebar).

Child NPC Creation

Step 1 – Name, Age, Gender, Description

Step 2 – Create an NPC with 3 in each attribute except for one attribute which is at 5. The NPC has 2 BLD, 1 BDY and 3 INCY.

Step 3 – Use 100 skill points to buy skills as follows: 40 skill points for one level of any mundane or supernatural skill the PC has, 10 skill points for one level in a "child feat" (this is a CHM, INL, AWR or WIL feat that most adults can do but most children that age can't). Example: a child might start with Beg For Food (1), Find Home (2), Call 911 In An Emergency (1), Give Self Injection (2), Skill: Haunt & Hag Protection (1).

Step 4 – Equip child (use money from PC's starting pool)

Asking acquaintances to baby-sit or paying for childcare (or, if the PC is wealthy enough, a nanny) can work sometimes, but all are likely to fail at inopportune times (friends are all too busy, the nanny calls in sick, the daycare staff starts asking too many questions about what Uncle Charles does for a living, etc.).

As years pass, the child will grow older. For every 100 XP the PC gains, the child will age 1 year, will gain 5 attribute points, half a Health Attribute Point and 50 skill points. The child may even someday join the ranks of the age-less.

Caregiver: Elderly/Physically Disabled (Gives 5 BP)- The PC is the primary caregiver for a loved one (parent, child, sibling, spouse) who cannot take care of himself or herself because of a physical disability or extreme old age. Create the dependent with one physical attribute (AGY, END, SPD or STH) at 0 and the rest at 1, 1 BDY, 3 BLD, 4 INCY, and 10 levels in Arts, Booklearning, Folk or Labor skills.

Union General and Family

Caregiver: Family (Gives 3 BP)- The PC has non-ageless family members and descendents that the PC still keeps track of. The PC considers it his or her duty to look after, protect and aid those family members. E.g. dropping by an envelope of cash every month for a poor widower or helping a teen who owes money to local drug dealers. Members of the family may or may not know that the PC is ageless. If they don't, they might think of the PC as a kind, but mysterious, aunt or uncle or friend of the family.

Caregiver: Mentally Disabled (Gives 10 BP)- The PC is the primary caregiver for a loved one (parent, child, sibling, spouse) who cannot take care of himself or herself because of a mental disability. Assume that all attributes are roughly average, except for INL. For most purposes, assume the NPC's INL is 0. The dependent is physically able, but suffers from one of the following (player's choice):

Severe Mental Retardation: Can speak and understand simple sentences, probably not able to learn an occupation, cannot learn to read but may be able to learn to recognize a few words like "exit" "hospital" or "restroom."

Alzheimer's Disease: Frequent delusions, hallucinations, insomnia and periods of complete confusion.

Disorganized Schizophrenia: Periods of very disorganized speech, thought and behavior with some hallucinations and delusions; other periods of severe apathy, anhedonia and unwillingness to communicate.

Autism: Little language or communication abilities, little desire or need to communicate with others, inflexible and useless rituals or obsessions, withdrawal into an inner world in reaction to stress or overstimulation.

Chronic Pain (Gives 2 BP)- The PC has some old injury that causes near-constant pain. The PC must make Easy (10) saves vs. distracting pain every hour and is at -10 to save vs. psychological addiction to pain-killers.

Clumsy (Gives 2 BP)- When the PC is not paying attention to what he or she is doing the PC drops things, knocks things over, bumps into things, etc. At least once in a game session, while the PC is not trying to be careful, he or she will have a clumsy accident (a hard AGY roll can help the PC recover from or lessen the damage done, e.g. catching the thing the PC knocked over).

Colorblind (Gives 1 BP)- The PC was born with eyes that are unable to distinguish between a broad range of colors. Most likely, the PC can not see a difference between colors containing red and colors containing green.

Compulsion (Gives 3 BP)- The PC has a recurring urge to do something that the PC doesn't actually want to do. The PC must make a hard (30) WIL roll to avoid the compulsion whenever it is possible to engage in the compulsive act. Repeated successes at resisting the compulsion will allow the PC to overcome the compulsion, but because there are still underlying psychological issues that must be dealt with, another compulsion will quickly pop up. Common compulsions include: setting fires, stealing, pulling out hair, cleaning, lying, overeating, counting things.

Criminal Record (Gives 1 BP)- The identity the PC is currently using has been tried and convicted of felonies, and any background check on the PC will show a serious criminal history. The PC can't legally carry a firearm.

Deaf (Gives 7 BP)- The PC does not have any ability to hear. The PC gets Language: American Sign Language (4) free and can buy Lip Reading for 4 skill points each. The PC may be able to get a cochlear implant that gives some ability to hear, but it is a long and expensive process.

Debt: Bank (Gives 3 BP)- The PC is $50,000 in debt to some financial institution. The bank has sent debt collectors after the PC and is preparing to try to foreclose on any property of significant value the PC owns.

Debt: Loan Shark (Gives 1 BP per $5000, max. 5)- The PC owes money to a criminal, most likely a member of an organized crime group. The PC is past due on the loan and the loan shark has sent out thugs to get the money, or equivalent in valuables, by any means necessary.

Deformed (Gives 1 BP)- The PC was born visibly deformed, e.g. has a misshapen head, a shortened/shrunken limb, a "claw" hand (only one finger and thumb), etc. According to old Southern beliefs, anyone born physically deformed has been gifted by God with special conjuring power. Gives the PC -8 to all seduction rolls, -2 to either SPD, STH or AWR (depending on the nature of the deformity) but +8 to any conjure skill rolls.

Delusion (Gives 3 BP)- There is something the PC believes in strongly, despite a lack of evidence or rational reason for the belief. The belief has a powerful effect on how the PC lives his or her life. If someone manages to persuade the PC that the belief is false, the PC will just adopt another false belief (until the underlying psychological issue is dealt with). The most common delusions are of persecution (e.g. "the CIA is after me"), sexual desire (e.g. "all those homos are fighting over who gets me"), sexual jealousy (e.g. "my wife is sleeping with my friends"), grandiosity (e.g. "I am the savior of this millennium") and nihilism (e.g. "I'm dead and my insides are rotting.")

Disfigured (Gives 4 BP)- The PC has severe scarring that cannot be easily hidden. The scarring makes the PC more likely to be noticed, recognized and remembered; and gives the PC -20 to seduction rolls.

Dissociative Disorder (Gives 2 BP)- Any time the PC fails a save vs. fear or psychological shock, the PC is immediately seized by the feeling that the PC is not in control of his or her body and is, in fact, 'somewhere else.' The PC will wander away from danger and will follow commands, but cannot do anything useful or constructive for 1 minute per point of failure.

I don't want no jealous-hearted woman, great God,

Makin' up my bed.

I don't want no jealous-hearted woman, No! Great God

Makin' up my bed.

Man, she put something in your mattress, made you wish you was dead.

-Country Woman Blues by Will Batts

Drug Sensitivity (Gives 1 BP)- The PC's body chemistry and neurology is such that the PC is extremely sensitive to psychoactive drugs of all types (including alcohol). Gives -7 to save vs. drug effects (does not effect addiction and craving saves).

Enemy: Ageless (Gives 4 BP)- The PC has made an enemy of an ageless peer. The peer need not be the same class as the PC (e.g. the enemy might be a Hag while the PC is a Hoodoo Doctor) but is of approximately the same power level.

Enemy: Family (Gives 4 BP)- The PC has found himself or herself on the receiving end of a family vendetta. All the members of a certain family have been raised to regard the PC as an enemy and each will try to hurt the PC (whether by legal or illegal means is up to the personality of each family member). None of the members of the family have conjure abilities. Members of the family occupy a variety of positions within society, including some who have gained significant wealth and worldly power and others with criminal skills and contacts.

Enemy: Revealer (Gives 2 BP)- A modern non-ageless mundane human has discovered the PC's nature as an ageless supernatural being. The revealer probably doesn't know the exact nature of the PC's origins and abilities, but knows that the PC is definitely not normal. The enemy's main goal in life is to reveal the PC's secret to the world. The enemy is not afraid to follow the PC around, snap pictures through windows or even break into buildings to hide recording devices.

Enemy: Scorned Lover (Gives 4 BP)- The PC has an ex-lover who has the same level of conjure abilities as the PC (although need not be the same character class) who thinks the PC done him or her wrong. The ex-lover is full of rage and wants to ruin (not necessarily kill) the PC and knows the intimate details of the PC's history, lifestyle and personality.

Epilepsy (Gives 2 BP)- The PC suffers from occasional seizures. The PC loses consciousness and may make strange sounds or movements. The seizure lasts about 1 minute and the PC will be at half END, AWR, INL and AGY for the next hour. Anti-epileptic medications ($100 for a 1 month supply) can reduce the likelihood of seizures. However, sudden withdrawal from anti-epileptic medication will bring on repeated and severe seizures. Every day the PC has a 1 in 6 chance of having a seizure (un-medicated) or a 1 in 20 chance (medicated).

Fugitive (Gives 15 BP)- The PC's current identity is believed to have committed a serious felony and the PC has no way of proving his or her innocence. The FBI and local police have the PC's description (as well as fingerprints or DNA) and if the PC is caught the PC will be put away for many years.

Gambling Addict (Gives 3 BP)- The PC is psychologically addicted to gambling. Gambling has a craving difficulty of 30. If the PC fails a craving, he or she must gamble as much money as he or she can get a hold of. If the PC has no money, the PC must try to sell personal items to get money. If the PC is gambling and wins, the PC must make a moderate difficulty WIL roll to stop gambling while ahead. The PC starts with the skill Gambling (3) free.

Hemophilia (Gives 10 BP)- The PC's body does not produce clotting factors that let ruptured blood vessels close up. If injured, the PC keeps bleeding (losing half the original damage again every minute) until the PC dies or is treated. At a hospital a PC can be given clotting factors that let the blood clot, but those factors are expensive ($1,000 per serious injury). The PC can also get regular injections of clotting factors as a preventative (extra blood loss only lasts 2 minutes) but this costs $500/wk.

High Sleep Need (Gives 1 BP)- The PC needs more sleep than most people. The PC is most comfortable sleeping 12 hours a night and will suffer sleep deprivation damage if he or she gets any less than 10 hours.

Hoodoo Love (Gives 4 BP)- The PC has a lover who is a competent Hoodoo or Voodoo and who is using powerful hands to make sure the PC stays completely faithful. This includes feeding the PC fixed food (if the lover is female, she puts her menstrual blood in it) and washing the PC's clothes in water adulterated with the lover's urine. These methods ensure that the PC will be obsessed with the lover and will not think of anyone else. The lover holds additional hands that keeps the PC from leaving the vicinity of the lover without the lover's permission and prevents the PC from having sex with anyone but the lover. The lover even has a tintype of the PC to call the PC back should the PC somehow manage to leave town. The PC does not start play knowing that he or she is fixed. If the PC figures it out he or she may want freedom from the fix, but is incapable of trying to cause harm to the lover (the PC is, after all, madly in love).

I believe to my soul,
my woman has black cat bone,

I believe to my soul,
my baby has a black cat bone,

Every time I leave her,
sure that I'll go back home.

I Bleed Through My Soul
by Andrew "Smokey" Hogg

Slave Learning to Read

Hunted: Organized Crime (Gives 10 BP)- A major street gang, mafia family or international drug cartel has put out a contract on the PC. They know the PC's name and will eventually be able to find out where the PC lives, at which point there will be attempts on the PC's life by gang members or hitmen.

Illiterate (Gives 10 BP)- The PC can not write or read any language. During game play the PC can learn to read by spending the XP equivalent to buying 5 levels in a Booklearning skill. While illiterate the PC cannot buy normal Booklearning or Modern skills.

Inexperienced: Urban (Gives 1 BP)- The PC has never lived in a city. The PC isn't used to, among other things, freeways, high crime neighborhoods and neighbors making noise at night. The PC is likely to get lost in any city without a map.

Inexperienced: Rural (Gives 1 BP)- The PC has spent nearly all his or her life in cities and has little experience with rural communities and wildernesses. A PC is likely to get lost in the woods or underestimate the speed at which a "secret" gets spread to everyone in a small town.

Insomnia (Gives 1 BP)- The PC has trouble sleeping. Every night the PC must make a save vs. Insomnia (WIL + 1d20 vs. 20, failure means the PC suffers one night's sleep deprivation damage). Various sedative drugs will give plusses to save vs. insomnia (equal to the penalty to save vs. unconsciousness).

Long-Term Alcoholic (Gives 18 BP)- Whether or not the PC is currently addicted to alcohol (in other words, whether the Addiction: Alcohol disad has been taken) the PC has used alcohol heavily for so many years that it has done permanent damage to the PC's body and brain. The PC suffers from -7 INL, -7 AWR (and max. caps for those attributes lowered by 7), -7 to save vs. poison and drug effects (from liver damage) and a constant 14 difficulty Retrograde and Anterograde Amnesia.

Memory Gaps (Gives 1 BP)- The PC has significant periods from his or her recent decades that can't be remembered at all. Common causes are drug use, head injuries and prolonged traumas. The danger here is that something dangerous from the PC's past might show up and the PC won't recognize it coming.

Mental Health History (Gives 1 BP)- The PC's current identity has been judged mentally incompetent. The PC has probably spent time in a mental hospital. A check of the PC's medical or criminal records will show this. The PC cannot legally own a handgun.

Missing Arm (Gives 7 BP ea.)- The PC is missing most or all of one arm. For STH rolls that normally require both arms the PC's STH is half (round down). For $50 the PC can purchase a hook (can be used as a 1 bladed improvised slashing weapon). For $1,000, the PC can purchase a cosmetic arm which looks real but is completely nonfunctional. For $10,000 the PC can purchase a high-tech prosthetic that senses nerve impulses and can do simple tasks like grasping door handles (at 1 STH).

Missing Eye (Gives 3 BP)- The PC is missing one eye. A realistic looking glass eye can be purchased for $500. With one eye missing the PC is -7 to AWR rolls requiring peripheral vision or precise judgment of distance.

Missing Leg (Gives 7 BP ea.)- The PC can get a solid prosthetic (nothing more than strap-on leg-shaped plastic) for $200, crutches for $25, a wheelchair for $100 (p.89). Walking with a solid prosthetic or crutches reduces PC's SPD to 1.

Mute (Gives 10 BP)- The PC can not speak or make anything other than coughing and gagging noises.

Nightblindness (Gives 3 BP)- The PC sees very poorly in low light. Double all penalties to AWR rolls and actions/reactions from darkness (max. -15 penalty for actions/reactions).

No Papers (Gives 3 BP)- The PC has never managed to get a modern identity. The PC does not have a birth certificate, social security number or driver's license. The PC cannot get an above-board job, cannot buy a house, cannot get on public assistance, cannot receive anything but emergency medical care, and if ever arrested the PC will be held for quite a while as the police try to verify the PC's identity.

Obese (Gives 3 BP)- The PC is so overweight that it impairs his or her abilities and causes health problems. The PC is -10 to all jumping, sprinting, climbing rolls and +10 to rolls where weight is an advantage (tackle, pin, ramming). The PC is -7 to save vs. heat exhaustion and +7 to save vs. hypothermia. Unless the PC has 15+ STH, walking or standing is a tiring activity (uses END).

She went and got a rabbit foot, she buried it wit' a frog

Right in the hollow of an old burnt log.

Right on the road where I had to walk along

Ever since then my head's been wrong.

-I've Been Hoodooed by Jim Towel

"Auntie Peg Leg"

Old Body (Gives 10 BP per decade after 50)- Not available to Hags and Medicine Men. Although the PC is ageless, his or her aging was halted a little too late, leaving the PC in relatively poor physical shape. For each decade after 50 that the PC's body appears to be, the character gets cumulative -2 STH, -2 END, -2 SPD, -1 AGY, -1 BLD and -1 BDY (max caps for these attributes are lowered by an equal amount).

Out of Commission (Gives 1 BP per decade, max. 5)- The PC spent several decades not in the modern world. Perhaps the PC was in a coma, in a prison in a foreign country, lost in the jungle, etc. As gameplay starts, the PC has only just barely returned to the modern world. The PC has no idea about historical events that have transpired in the lost decades, how to use modern technology, etc. For instance, a PC may still walk around looking for the Black drinking fountain, not knowing that segregation is over. The PC cannot start with any Modern skills and Booklearning skills can only be purchased as Outdated (see p.56) unless the GM gives special permission (e.g. the GM may allow Mythology to be purchased at normal levels because academic understanding of Mythology hasn't changed much since the PC was last part of modern society).

Parole (Gives 2 BP)- The PC is out on parole from prison. If the PC is caught breaking the parole conditions the PC will be shipped back to prison for about 6 months. The PC must meet a parole officer weekly and the parole officer may drop by unannounced (1 in 20 chance each evening). The police are allowed to search the PC's car, residence, person or hotel room any time they want. Choose two additional conditions from the following list: steady employment, curfew (in by 8 pm), not allowed in a 'known drug area,' not allowed to associate with criminals or gang members, not allowed within 1,000 ft. of a school or playground, not allowed to take drugs or alcohol (regular urine tests), must complete 100 hours of community service, must complete 100 hours of anger management classes.

Phobia (Gives 2 BP)- Some fairly common thing provokes strong and unwarranted fear in the PC. By making several successive saves vs. fear the PC can overcome fear of that particular thing, but a phobia to something different will soon pop up (there is an underlying psychological problem that needs to be addressed). The PC must make a Hard (30) save vs. fear to approach the subject of a phobia. Common phobias include: bodies of water, crowds, darkness, human & animal corpses, gaining weight, dogs, enclosed spaces, fire, heights, public speaking, rodents, sick people, snakes and spiders.

Physically Unattractive: Major (Gives 2 BP)- The PC has features which tend to make him or her very unattractive to those interested in members of the PC's gender. Gives -8 to seduction rolls.

Physically Unattractive: Minor (Gives 1 BP)- The PC has features which tend to make him or her less attractive to those interested in members of the PC's gender. Gives -4 to seduction rolls.

Poor Hearing (Gives 1 BP)- Without aid, the PC's hearing is very poor (-10 to hearing based AWR rolls).

Poor Vision (Gives 1 BP)- If the PC ever loses his or her glasses, the PC is at -7 to combat actions and reactions and is (choose one):

Near Sighted: -20 to AWR rolls at long distances, -7 within 5 ft.

Far Sighted: -7 at long distances, -20 within 5 ft.

Restraining Order (Gives 1 BP)- The court has ordered that the PC not call, follow or come near the home or workplace of a specific person. Violating the restraining order is typically a misdemeanor. The PC cannot legally buy or possess a firearm while the restraining order exists.

Senile (Gives 3 BP)- Old age (or toxins or prolonged drug use) has damaged the PC's brain, particularly the parts that regulate states of consciousness and memory. The PC is -15 to saves vs. unconsciousness and tends to drift off for short naps whenever nothing interesting is happening. The PC must also make regular 30 difficulty saves vs. sudden amnesia (forgetting where the PC is and what the PC is doing) and anterograde amnesia (not being able to remember the recent past.

Sickly (Gives 4 BP)- The PC was born with a susceptibility to many types of diseases and has spent significant portions of his or her life bedridden. The PC starts with -7 to save vs. disease contraction and progression and -10 to save vs. physiological shock. The PC regains lost END and heals from injuries half as fast as normal.

Stutterer (Gives 3 BP)- Ever since the PC's childhood, the PC has had trouble speaking. The PC tends to repeat the first part of words several times. The problem grows better or worse depending on the circumstances. After game play starts, the PC can spend 5 skill points per level for the No Stuttering skill (sidebar)

Not Stuttering (WIL)

Easy (10): Not stutter while angry, panicked or singing.

Moderate (20): Not stutter in a normal social situation.

Hard (30): Not stutter while under heavy stress.

Tuberculosis (Gives 4 BP)- The PC has Tuberculosis, once known as "consumption," a bacterial lung infection that grows slowly, causing a wasting away disease that progresses over the course of months or years. The PC is currently at 3x level of the disease, is pale and thin, coughs blood, and so far has lost 4 STH, 2 BDY and 6 END. These lost stats will come back (over the course of several months) if the disease is cured. See p.127 for the disease rules and the text box for a profile of TB. +2 BP if the PC has an antibiotic resistant strain.

Tuberculosis Disease Profile

Disease Contraction Rating: 15 from breathing around infected people who are coughing or sneezing, 5 from breathing around infected people who are talking.

Disease Progression Rating: 25

Disease Progression Speed: 1 month

1x Symptoms: Poor appetite, fever, cough, nightsweats.

2x Symptoms: Weight loss (-1 STH, -¼ BDY per month), coughing blood, shortness of breath (-1 END).

3x Symptoms: Progressive shortness of breath (1 END damage per month).

Vaccines: There is a vaccine, but it has only limited effectiveness (+5 to save vs. disease contraction and progression).

Treatment: Treatment is a 6 to 9 month course of antibiotics, costing $1,000 and giving +10 to save vs. disease progression. Unfortunately, because the bacteria grows so slowly, treatments also take effect slowly. There are antibiotic resistant strains of Tuberculosis.

Weak Stomach (Gives 1 BP)- The PC's stomach is especially sensitive to irritants. -10 to save vs. Vomiting. Spicy foods, acidic foods or stress will cause heartburn (10 difficulty save vs. distracting pain).

Young Body (see below)- Limitations: Not available to Hags and Medicine Workers. The PC's aging was halted before the PC gained full physical maturity, and so the PC is cursed with the appearance and physiology of a minor.

Teenage	10 BP	appears 13-16	-5 attribute points	-1 health attributes
Adolescent	20 BP	appears 11-12	-10 attribute points	-2 health attributes
Child	30 BP	appears 7-10	-15 attribute points	-3 health attributes

Sample Character Creation – Step Eight

Sam already has some advantages and disads. From his character class he has The Deal, a disad which he gains no points for. From his decades he also gained an Ally (we choose Ally: Family) which he paid no points for.

We could take disads to gain points, and we could use those points if we wanted to raise his attributes or give him more skills or to buy him advantages. Looking through the advantages we see one that fits well with his character concept: Physically Attractive: Minor, which costs 2 BP. To gain those 2 points we could lower his attributes or skills, but we don't want to do that, so we look at Disads. Enemy: Scorned Lover, which gives 4 BP, fits in well with the concept, as does Criminal Record, which gives 1 BP. We take both those disads, which gives us 5 points. We subtract the 2 BP for Physically Attractive: Minor and we have 3 left. We decide to spend 1 BP to increase his base WIL from 12 to 13, and then spend the other 2 points to give him 6 skill points. We already have 1 point left over from his 100 skill points, so that leaves us with 7. Looking at his skill costs, we see we can buy one level of an Arts skill and one level of a Labor skill for 7 points total, so we buy him Storytelling (1) and Demolitions (1). Since these skills were bought with skill points, not gained via decades, they are skills that Sam has had since his young-adulthood.

Writing in the advantages and disads, and making the changes to his skills and attributes, we now have a complete player character. See p.304 to see what Sam's character sheet would look like.

Step Nine: Character Advancement

In Brief: Use XP to buy skills or attributes.

Gaining XP

Experience allows the PC to grow as a person and improve himself or herself. Experience is measured by Experience Points (XP). XP is awarded at the end of a gaming session, based on the PC's performance in the adventure. Some things player characters can do during a game to gain experience points include:

Adventure Specific- These are XP opportunities specific to each adventure.

Completing Adventure Goals: Whatever the goals of the given adventure are, the PCs should be awarded points to the degree that they completed the goals successfully. (5 to 25 XP)

Staying Alive: In many adventures, the PCs are thrown into dangerous situations and the PCs get XP for surviving. (1 to 5 XP)

Making The World A Better Place: The PC will earn XP any time he or she helps some person or people. This could mean saving a life, providing food to hungry people, teaching someone to read, etc. This can also mean, for instance, eliminating a monster and therefor saving the lives of anyone that monster would have otherwise preyed upon. (1 to 10 XP)

Admirable Play- These award players for notable achievements or for doing things that enhance the gameplay experience of all players.

Clever Plan: Whenever a PC comes up with an idea which is clever and helps save the day, the GM will award XP. (4 XP)

Confronting Disadvantage: Any time a PC's disadvantage threatens to badly hurt or inconvenience the PC and the PC is able to overcome the effects of the disadvantage, the PC should gain XP. (3 XP)

Making Friends: Two PCs develop a friendship or strong working relationship with each other. (5 XP)

Personal Growth: This is awarded when something happens that makes the PC wiser or more mature or when the PC realizes something important about his or her life. Usually this means that the character has overcome (or has decided to overcome) some personal flaw. XP should only be awarded if this is a permanent change, not just a temporary deviation. This is used to award depth and change in PCs. (5 XP)

Morality and Making the World a Better Place

The XP awarded for making the world a better place, and lost for making the world a worse place, are not an attempt to enforce a system of morality on the Hoodoo Blues universe. If PCs truly don't care whether they make the world a better or worse place then it is not appropriate to reward or deny XP based on that.

The XP for making the world a better or worse place is a recognition that improving people's lives is one of the most difficult goals a person, even a powerful ageless person, can set for himself or herself.

Some players may attempt to take advantage of the system by defining "making the world a better place" as something very easy. E.g. a player may say "my character is a pyromaniac and believes the world is a better place when it's on fire, so I should get XP every time I burn down a building." An appropriate response is that XP is awarded based on the difficulty of achieving the desired goal. It is quite easy to burn down buildings, so very little XP should be given for achieving that goal. On the other hand, things such as ending discrimination, saving people's souls or fighting corruption are some of the most difficult things an ageless can do and so PCs who take these on as their goals should be rewarded much more XP when they succeed.

Good Roleplaying- GMs can award experience points to players who show empathy for or commitment to the psychology and worldview of their PCs by doing something that fits very well with that character. This is a good way for GMs to compensate players that hurt their characters for the sake of realism (e.g. not using knowledge that the player has but the character wouldn't). (2 XP)

Discovering Secrets- Whenever a PC finds out a major secret about the game world, he or she will earn XP. (5 XP)

Worked Well as Group- The GM will award XP whenever the PCs show that they can work together well and do things they would be unable to do alone. (4 XP)

Grumpy Old People- These awards help remind players that they're not playing the typical teenage or twenty-something hero, they're playing people who have experienced centuries of life, most of it stupid bullshit, and are correspondingly grumpy.

Correct Pessimism- The PC should get XP any time things go wrong in the way that the PC predicted they would. Predictions made with supernatural help do not count. (1 XP)

Cutting Insult- The PC should gain XP whenever he or she makes a clever and accurate insult that has a pronounced effect on the person being insulted. (1 XP)

Not Taking Bullshit- Any time the PC says exactly what he or she thinks to an NPC, even though doing so hurts the PC (e.g. the PC is pulled over and tells the police officer "you're as stupid as you look, ain't you?"), the PC should gain XP. (1 XP)

Losing XP

Some failures can cause PCs to get less XP than they would have otherwise. XP for an adventure can not drop below zero.

Failing at Adventure Goals- The GM may deduct XP if the PC fails at the goals of the adventure (especially if the goals were very easy or very important). (1 to 5 XP)

Splitting Up Group- If the PC chose to split up the party and it hurt the party to do so, the PC will lose XP. (5 XP)

Making the World a Worse Place- Anything that hurts people or otherwise makes the world worse will cost XP. (1 to 5 XP)

Spending XP

Generally, XP can be spent as soon as it is received. The only exception is when so little time has passed in the game universe between one game session and another that it is ridiculous to think that the PC might have improved in that way. Example: The PCs are in the countryside, on the run from FBI agents and sleeping in barns and cotton fields. When a game session ends, the GM awards 16 XP. One player decides that her character will gain one level in the skill Science: Chemistry. The GM rules that, since the PC has no access to Chemistry study materials or teachers, she must wait until she gets back to civilization to improve the skill.

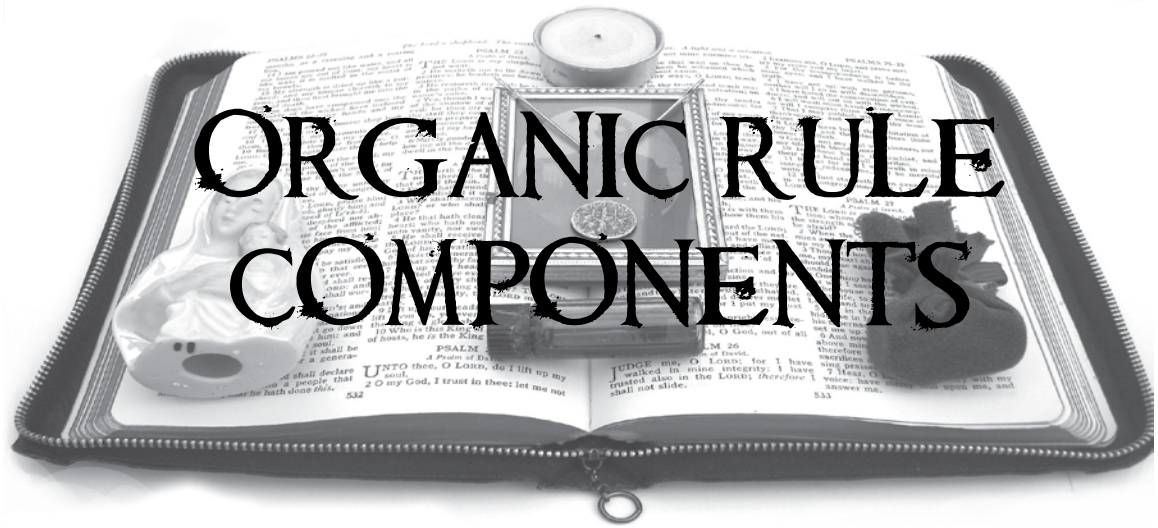
XP can be spent as follows:

Skill Points: 2 XP = 1 Skill Point

Attribute Points: 10 XP = 1 Attribute Point.

Health Attribute Points: 30 XP = 1 Health Attribute Point.

Attributes cannot be raised above their max. cap of 20. Negative sub-attributes can be removed (at a cost of 1 attribute point each) but new positive sub-attributes cannot be purchased. Health Attributes cannot be raised above their max. cap of 6.



Organic Rule Components

When to Use Rules

In traditional (what some would call 'simulationist') role playing, which is what ORC was designed for, players each take the role of a character and the GM takes the role of the rest of the universe. When a player says his or her character does something, the GM decides what the logical result of that action would be. (E.g. "I throw a rock at the window." "The window shatters.")

Thus the first rule of game play is "what happens is what the GM thinks would happen." All the other rules exist only for those rare times where the GM doesn't trust himself or herself to be impartial and realistic. For instance, a PC tries to lift a wounded comrade, can she do it? If the GM is sure one way or the other the GM just says "you can do it" or "you can't" and no rules are needed. It is only when the GM isn't sure that rules and die rolls need to be used. In other words, the rules that follow are designed to be used sparingly and should never override the GM's common sense.

Basic Mechanics

In Brief- Roll attribute + 1d20 vs. difficulty to see if the PC can do something. Compare amounts of success when two PCs are competing. On spur of the moment activities a 1 is automatic failure and a 20 is automatic success.

When a roll needs to be made to find out if a PC can do something or not, the basic form is this:

Applicable attribute + 1d20 (one twenty sided die)

vs. Action Difficulty

For instance: *Sam wishes to climb the side of a building to get to the roof. AGY is the attribute and the GM decides that the difficulty will be 20. Sam has an AGY of 9 and so needs to roll 11 or higher on his d20 in order to succeed. Say, however, that Sam has special gloves that gives him +8 to climbing. Now he would roll AGY (9) +8 (gloves) + 1d20 vs. 20 (now Sam only needs to roll a 3 or better).*

Sometimes the number of points by which the character succeeded by (called "success") or failed by (called "failure") effects what happens. For instance, a character who succeeds at a climbing roll by many points may ascend faster than one who succeeded by only a few.

Sample Difficulties

0- Automatic Success

5- Walk down stairs briskly. (AGY)

10- (Easy) Notice a mosquito on PC's skin. (AWR)

15- Paint ceiling from flimsy ladder. (AGY)

20- (Moderate) Win a game of poker. (INL)

25- Catch paper flying in the wind. (AGY)

30- (Hard) Get burned and not flinch. (WIL)

40- (Legendary) Lift a pony over one's head. (STH)

Opposed Rolls- When characters are competing, both characters roll 1d20 + attribute, both compare their rolls against a difficulty, and if both beat their difficulty then whoever beat their difficulty by more is the winner. Characters may have different difficulties if what they are trying to achieve is different. For instance, a PC trying to hold onto a backpack clutched in his arms might have an easier difficulty than the PC trying to yank the backpack away. Opposed rolls take the following form:

Character 1's Attribute + 1d20 vs. Difficulty 1

opposing

Character 2's Attribute + 1d20 vs. Difficulty 2

The difference between successes is called the "opposed success" (for the winner) or "opposed failure" (for the loser).

Example: *Amanda and Jovonne are playing blackjack. Amanda only wants to win (moderate difficulty: 20). Jovonne wants to win in a way that makes it appear that she won via dumb luck (hard difficulty: 30). Amanda rolls INL + 1d20 vs. 20 and beats 20 by 3 points. Jovonne rolls INL + 1d20 vs. 30 and beats 30 by 7 points. Jovonne wins with an opposed success of 4 (7 success - 3 success) and Amanda loses with an opposed failure of 4.*

Deliberate vs. Chance- GMs decide whether a roll is a "deliberate" or "chance" roll. This depends upon how much chance influences the outcome of the event (as opposed to skill and talent). On a chance roll, a roll of 1 on the 1d20 means automatic failure, a roll of 20 means automatic success. In almost all cases, fighting rolls are chance.

If a roll could not have succeeded except for rolling a 20, the roll should be considered to have succeeded by 1. If a roll could not have failed except for rolling 1, the amount of failure should be considered 1 point. Otherwise, compute success of failure normally.

Chance Actions: This is an action a PC needs to get done immediately, or when an action must either succeed or fail the first time the PC does it. Example: a climbing roll involving leaping from one building and grabbing on to the windowsill of another. No matter the AGY and climbing skills of the PC, the PC might succeed or might fail on a 1 or 20.

Deliberate Actions: The PC is trying to do something, but can stop if he or she is about to fail. These are typically slower actions. Example: PC is at the bottom of a wall and makes a climbing roll to see if he can climb up it. A failure here does not necessarily mean that the PC falls, it might just mean that the PC couldn't find a safe way to get up the wall. There are no automatic successes or failures here.

ORC Changes

These are the new components added to ORC from the last Vajra Enterprises RPG using ORC (KidWorld):

Gaining XP: Grumpy Old People (p.116)

Motivations (p.123)

Flashback Play (p.140)

Character Creation: Decades & Motivations (p.70)

Save vs.	Rolled on
Addiction	WIL
Disease Contraction	END
Disease Progression	END
Fall/Skid Damage	AGY
Fear	WIL
Heat Exhaustion	END
Hypothermia	END
Loss of Balance	AGY
Pain	WIL
Paralysis	WIL
Physiological Drug Effects	END
Physiological Shock	END
Psychological Drug Effects	WIL
Unconsciousness	END or WIL (whichever is lower)
Vomiting	WIL

Current vs. Base Attributes

The character sheet provides two spaces for each attribute: current and base. Current is the attribute adjusted by anything that has happened to the PC recently (e.g. current AGY might be -4 from drinking and then -4 from wearing cumbersome armor). The base attribute is the PC's natural level of that attribute in the absence of other temporary factors. It is what the PC will return to after other factors are removed. Anything in character creation (e.g. a disad) is assumed to affect the base attribute. Anything in-game (e.g. a drug) is assumed to affect the current level of the attribute, unless the effect is specifically listed as "permanent" (e.g. the permanent minus to INL from sniffing glue).

Savings Rolls- Save vs. X rolls are difficulty rolls to keep something from happening that will happen unless the roll succeeds. If a PC is making a save vs. unconsciousness then the PC will become unconscious unless he or she can meet the difficulty. See text box for a basic table of savings throws. See the section on using attributes (below) for more information.

Opposed Savings Rolls- Occasionally, characters will be required to make opposed savings rolls. This means that even if they succeed (meet their difficulty) they will fail if they do not succeed at a level greater to or equal to the level that the opponent succeeded his or her difficulty. Example: *Sam hits Carl with a knockout strike. Carl beat his difficulty by 5. Now Sam not only has to beat a the normal difficulty for a save vs. unconsciousness, he has to beat it by 5 or more to avoid going unconscious.*

Dual Attribute Rolls- Some rolls could just as easily use either of two attributes. Typically a GM will ask a PC to use whichever is higher of two attributes (if the PC's strengths are most important in deciding the outcome) or whichever is lower of two attributes (if the PC's weaknesses are most important). Typically, a savings throw will use whichever is lower.

Using Attributes

Agility (AGY)

Use AGY for athletic type rolls: catching things, throwing things, blocking things (other than strikes), skipping rope, etc.

Balance- Use AGY for rolls to keep one's balance: walking a tightrope, moving on ice covered streets, racing down stairs, etc.

Climbing- Use AGY for climbing. See table for sample difficulties.

Landing- Characters can use AGY to save vs. falling or skidding damage (see Other Types of Damage, p.126). The first point of damage can be saved against at 10 difficulty, the second point at 20 difficulty, the third at 30, etc.

Prowling- AGY is also used for prowling (attempting to move through an area without being noticed). The difficulty is based on several factors: the number of people and their proximity, how distracted or attentive they are, the amount of cover and whether there is darkness or a weather condition obscuring the PC, etc. The person being prowled against should get an opposed awareness roll.

Climbing Difficulties
(with no equipment)

10 (Easy) Tree with low branches.

20 (Moderate) Rocky cliff face.

30 (Hard) Sheer cliff face.

40 (Legendary) Glacial ice.

Prowling Difficulties

10 (Easy) Crawling through a field of tall grass with a wind to cover noises and an unsuspecting person nearby.

20 (Moderate) Sneaking up behind someone who isn't expecting anything.

30 (Difficult) Crawling in a gutter at night with several people searching for you.

40 (Legendary) Avoiding someone who is searching for you by staying directly behind him or her (may also require SPD based rolls).

Awareness (AWR)

Noticing- Use AWR when characters need to notice a detail too small to be included in the GM's description of the surroundings (e.g. the man standing next to you has a small needle mark on his neck) or a subtle sensation (e.g. a tiny scratching noise coming from inside the walls). AWR should not be used for a substitute for directed attention: if a player says "I'm looking carefully at the man next to me," he or she should be given every detail about that person with no AWR roll needed. Opposed AWR rolls are used to save vs. prowling (see above) or to oppose the Sleight or Hand or Disguise skills.

Introspection- An AWR roll is also made to sense when something is happening inside the PC's body or mind. For instance, a PC who has been drugged may make an AWR roll to notice the change to his or her state of consciousness. When a PC has been fixed by a conjure with mental effects (e.g. a Quarrelling Hand roll makes a PC angry at his friends), AWR can be used to sense that this anger is not native to the PC's mind.

Charm (CHM)

Acting- Use CHM whenever a PC needs to put on some sort of act to fool other people. E.g. pretending to cry, pretending to have a British accent.

First Impressions- CHM rolls can also be made to "modify" an NPC's reaction to the PC. The most common usage is to try to make people like the PC. A PC meeting a stranger who beats 20 on a CHM roll could choose to come off as slightly more confident, friendly, intelligent and likeable than he or she would have otherwise. Alternately a PC could try to come off as more tough/mean/scary or as lowly/loser/wimp/nothing-to-be-worried-about. The effect is on "first impressions" only. After the PC has had more interaction with an NPC, the PC's actions and the content of his or her communications become what the PC is judged by.

Persuasion- CHM is used to persuade NPCs to agree with an argument. First, PCs must roleplay arguing their case. Next, the GM decides the difficulty of the persuasion based on the logical strength of the argument. A very reasonable argument which makes a lot of sense might have a difficulty of 10. A very improbable argument that asks the listener to make a lot of assumptions might have a difficulty of 30. As per the When To Use Rules section a roll is only necessary when the outcome is non-obvious.

Seduction- Use CHM for seduction rolls. A successful roll means that the target wants to have sex with the PC. How, and if, the victim will act on those desires is up to the GM or player. The normal difficulty for a sexually healthy adult who has a preference for the PC's gender is 20 (moderate). GMs can also force players to make "passive seduction" rolls to see if a person is attracted to the PC even without the PC trying to seduce the person. Passive seduction rolls typically are 30 (Hard) difficulty.

Endurance (END)

Losing Endurance- Current Endurance is used a measurement of the amount of energy a PC has to expend. See Current vs. Base Attributes (p.118). Any of the following removes 1 point from current END:

Exertion: Any round in which the PC is doing some strenuous physical action, including combat or anything that uses at least half the PC's STH or SPD.

Oxygen Deprivation: Any round in which the PC can't or won't take in oxygen.

Mortal Injuries: Any round in which the PC is mortally wounded (is at 0 BLD, see p.123)

Other miscellaneous things (e.g. toxins) can also remove current END.

When current END reaches 0, the PC is incapacitated. The PC can not stand, can not make fighting actions or reactions and can not initiate any kind of communication. The PC will fail at any roll involving AGY, END, SPD or STH.

Each time a PC reaches 0 END (incapacity) that PC is -1 to current END for the next 24 hours. For example, if a PC reaches 0 END five times, the PC will be at -5 END for a day.

Fatigue- END can also be used more slowly by activities which do not use half or more of the PC's STH or SPD but are tiring nonetheless (e.g. jogging, manual labor, even standing for long period of time). Example: *Juan has a SPD of 10. If he runs at 5 SPD or faster he will lose 1 END per round, so he decides to jog at SPD 4. The GM decides that he will lose 1 current END for every 5 minutes running at this speed.*

Rest- When Current END is lost to strenuous activity, it returns at 1 point per round when the PC is resting. Current END lost to oxygen deprivation returns at 1 point per round when the PC begins receiving oxygen again. Current END lost to fatigue returns at the same rate it was lost (e.g. if Juan loses 4 END by jogging for 20 minutes, he will regain it with 20 minutes of rest).

Endurance Example: *Tim has 9 END. He was just shot (bringing his BLD to 0) and he is in a room filled with poison gas. He is holding his breath and running as fast as he can (he hopes to jump out of the window). Each round he loses 3 END (one from exertion, one from oxygen deprivation, one from mortal injuries), which means he has 3 actions before he becomes incapacitated. After two rounds he gets hit in the head with a rock and must make a save vs. unconsciousness. He rolls 1d20 plus his current END (which, at 3, is the lowest of either his WIL or END).*

Tim manages to stay conscious and throw himself out the window. At this point, though, he has 0 END and is incapacitated (can't do anything). After one round of rest he gains one point back he is no longer at 0 END and is not incapacitated. Since he is both breathing and resting he will gain back 2 END per round, but since he is mortally wounded he still loses 1 per round. So within 3 rounds he gains back 6 (that lost to exertion and oxygen deprivation) but he loses 3 more (he is continuing to lose END to his mortal injury) so he is now at 3 END. Hereafter he will lose 1 END per round for 3 rounds, at which point he is incapacitated again.

After this, he is given medical treatment and survives. Yet he has reached incapacity twice and so is -2 END (-1 for each time he was incapacitated) for the next 24 hours.

Health- END is used to represent the body's general health. It is used to save vs. things like hypothermia, heat exhaustion, cardiac arrest (heart attack), shock and (along with WIL) unconsciousness. See Other Types of Damage (p.126) and Symptoms/Effects (p.125) for more.

Disease- END is also used to save vs. disease contraction and progression. See Disease (p.127) for more.

Attributes in Combat

The following gives a basic idea of how attributes figure into various combat maneuvers:

AGY- Adds to the speed and accuracy of an action/reaction.

AWR- Adds to actions that require noticing and reacting to an attack or a flaw in the enemy's defenses.

INL- Adds to actions that require the use of knowledge (e.g. knowing where to strike to hit a vital organ).

SPD- Adds to actions that involve quick and powerful footwork.

STH- Adds to the damage and pure force of an attack.

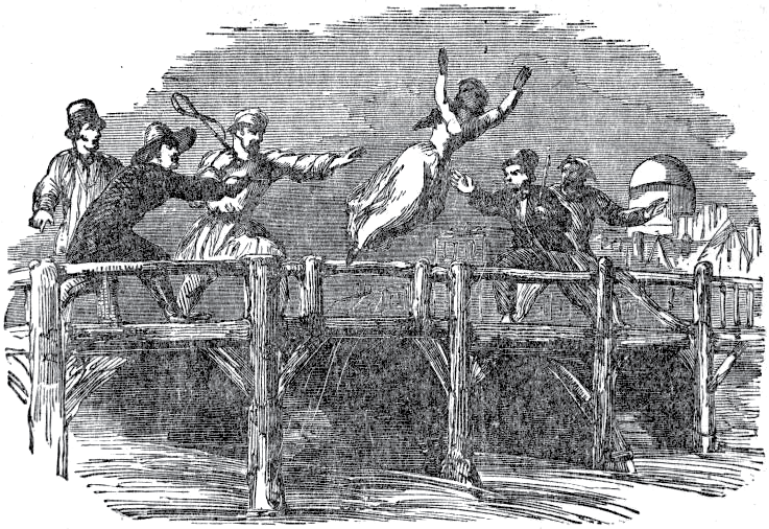
Intelligence (INL)

Speed of Thought- Among other things, INL represents how quickly a PC thinks (as opposed to AWR, which can measure how quickly a PC notices things, or AGY which represents how fast the PC reacts physically). A GM might sometimes ask PCs and NPCs to make opposed INL rolls to find out who figures out something first. INL (along with AWR) is used to determine initiative in combat (see p.131).

Skills- Intelligence is used to perform intellectual skills. See Skills (p.129) for more. In Brief: roll INL +1d20 +4 for each skill level above the first vs. the difficulty for whatever the PC is trying to do.

Speed (SPD)

Leaping- SPD is used for leaping rolls. The difficulty for making a leap is the distance (in ft.) times two (or, 6 difficulty per meter). Example: a ten foot leap would have a 20 difficulty. Height differences, inclines, etc. can increase the difficulty.



Running- SPD also sets the maximum speed the character can run. SPD is approximately equal to MPH. 1 MPH = ~1.5 ft./second. Since one combat round is approximately half a second, that means that a PC running at max SPD can run approximately .75 ft. per combat round per SPD. So a PC with 10 SPD can run 7.5 ft. in one combat round.

In metric, a PC can run 1.5 kmph per SPD, or 0.25 meters per combat round per SPD. So a PC with 10 SPD can run 15 kmph or 2.5 meters in a combat round.

Sprinting- A SPD + 1d20 roll can be made for a momentary (1 combat round) burst of extra SPD. Doing so uses 2 points of END instead of one. When two PCs are running (e.g. one is trying to catch the other) and both sprint, the distance between the two closes or expands by a number of feet equal to the opposed success of the winner.

Strength (STH)

STH is used in opposed strength contests, for instance, if two people are grabbing for an object.

Strength Feats- Strength is also used for lifting heavy objects or any other "feat" of strength. Assuming a character can get a good grip on an object, the difficulty to lift the object should be the weight in lbs. divided by 10, so a 200 lb. object would be 20 difficulty to lift. A poorly graspable object or an object with poor balance would have a higher difficulty. In metric: the difficulty to lift an object is equal to the weight in kg divided by 5.

STH Feat Difficulties

10 (Easy) Prying open a nut.

20 (Moderate) Breaking a wooden door

30 (Difficult) Pushing a horse around.

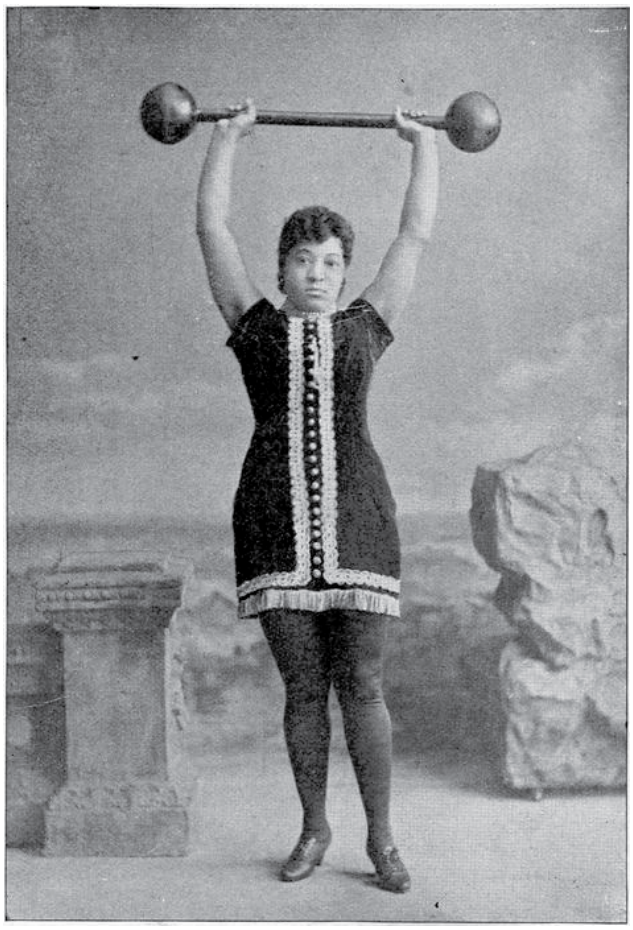
40 (Legendary) Pulling apart a cheap padlock

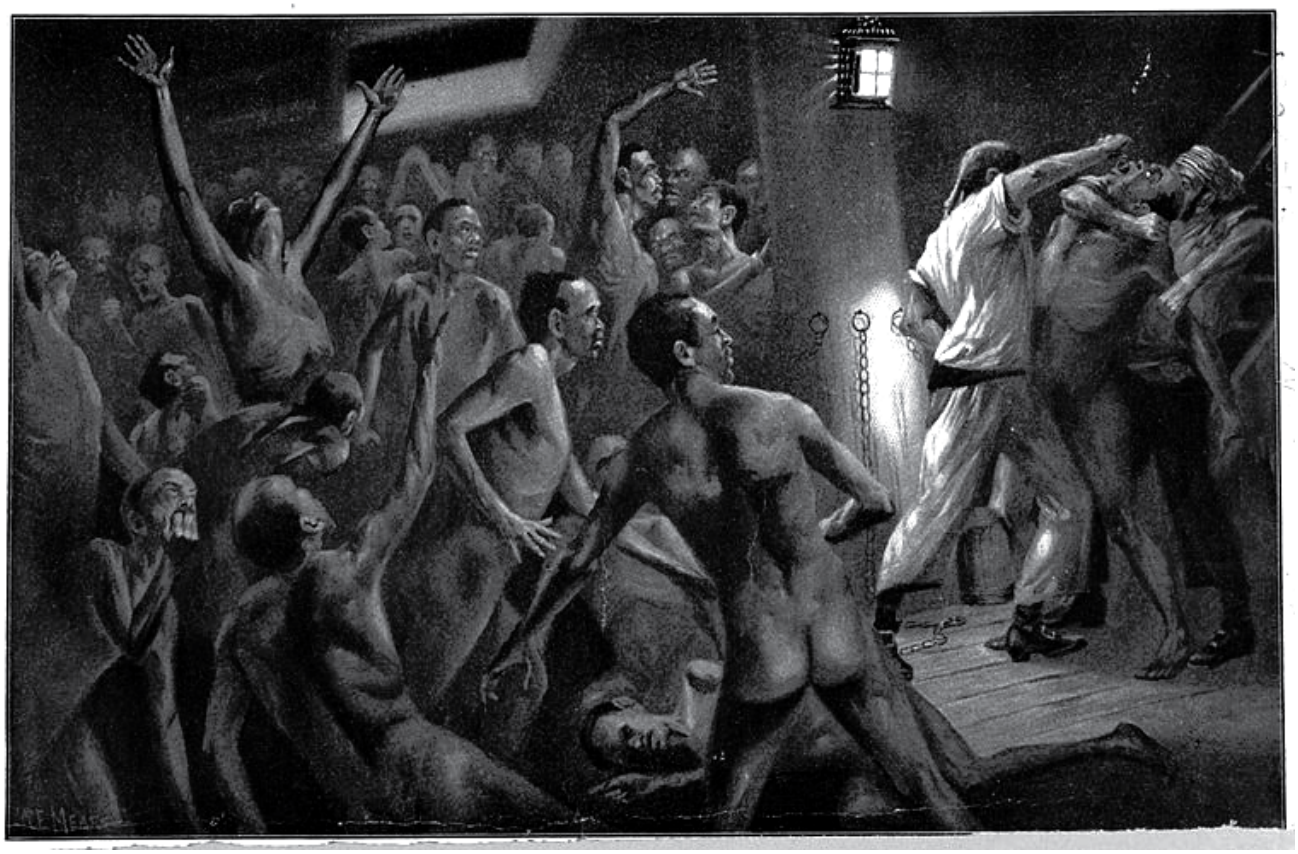
Encumbrance- STH also determines the amount that the PC can carry on his or her person without suffering a detriment to attributes. A PC's "Base Encumbrance" is equal to his or her STH times 5 lbs. (or STH times 2 kg). If the PC is carrying his or her base encumbrance, well distributed over the body, the PC is at:

-1 AGY

-1 SPD

loses 1 Current END per hour





For every 10 lbs. (5 kg) over Base Encumbrance, the PC is at an additional -1 AGY, -1 SPD and loses 1 additional Current END per hour. Example: *Sammy has a STH of 3. His base encumbrance is 3 x 5 lbs. or 15 lbs. If Sammy is carrying 14 lbs., so long as it is packed well, he suffers from no minuses. At 15 lbs. he is at -1 to AGY and SPD and loses 1 Current END every hour. If Sammy is carrying 65 lbs. (15 lbs. plus 50 lbs, or 5x10 lbs. over his Base Encumbrance) he is at -6 to SPD and AGY and loses 6 Current END per hour.*

Willpower (WIL)

Mind Control- Will is used for opposed rolls involving attempts at brainwashing or supernatural means of mind control (1d20 + WIL vs. 20 opposing the skill roll of the attempted controller).

Resistance- Will is used to resist anything that would cause the PC to act (or not act) against his or her will. PCs can make WIL based saves to resist, among other things: pain, nausea, fear, amnesia, hallucinations, delusions, euphoria, etc. See p.125 for a list of drug/disease/poison symptoms and effects and the consequences for failing saves against them.

Pain- One of the most common things PCs will have to resist is pain. Pain comes in two types:

Shocking Pain: This is pain that comes on suddenly (sometimes unexpectedly). It only lasts a second but it is so strong that it can cause the PC to be unable to act. A PC who fails to save by 1-9 loses his or her next action. A PC who fails by 10 or more loses his or her next action and reaction (see A Combat Round, p.131), meaning that the PC not only cannot act, but cannot defend himself or herself for one round.

Distracting Pain: This is pain that comes on more slowly and stays around longer, causing the PC to be distracted from anything he or she tries to do. When a PC fails a save vs. distracting pain, the PC suffers from a penalty equal to the amount he or she failed by. This penalty applies to any roll the PC has conscious control over (e.g. it would apply to an attempt to catch a ball, but would not apply to a save vs. disease contraction). Example: *Logos fails a save vs. distracting pain by 3. Logos now suffers from -3 to skill rolls, actions, reactions and anything else he has conscious control over.*

Drug Cravings- WIL is also used to save vs. drug cravings after becoming addicted. The difficulty is based on the drug. See Drugs (p.127) for more.

Using Motivations

In Brief- If the PC declares belief that the adventure will further a motivation, halve the weariness penalty. Motivations achieved, repeatedly frustrated or found to be impossible go away.

Long life is tiring. No pursuit, no matter the emotion or drive it's based on, can stay meaningful forever. The longer one has lived the more things become boring or tedious. Even the relentless march of progress and change can become boring when one realizes that people are still making the same stupid mistakes they did two hundred years ago.

Hoodoo Blues PCs are at the point where there are only a handful of things that still have meaning for them, that give them the energy to get out of bed in the morning. These are the PC's motivations.

Weariness (gained by taking decades) gives a flat reduction to WIL for most purposes. When a Motivation comes into play, however, the PC only takes half his or her normal Weariness penalty (rounded down). In order to use a motivation in this way, the player must declare that the goals of the adventure (e.g. whatever major pursuit the PCs are currently engaged in) will further one of the PCs motivations. Once a player declares the PC's motivation, it should be noted on the PC's character sheet. Players should generally declare only one motivation per adventure.

Losing Motivations- A motivation can be lost if any of the following things happens: the goal is achieved, is found to be impossible or is repeated frustration.

Achieving the Goal: The PC achieves the goal of the motivation. If the PC's motivation is to find out what killed her husband, and the PC figures it out, then the PC has achieved that motivation and loses it.

Goal Found to Be Impossible: Similarly, if a PC finds that his or her goal is now impossible, remove the motivation. For instance: the PC's motivation is a desire to someday possess the great Black Diamond. If the PC discovers that the great Black Diamond was fictional and doesn't exist, that motivation is lost.

Repeated Frustration: Any time a PC uses a motivation in an adventure but does not do anything significant towards that motivation, put an F (for "frustrated") next to it on the character sheet. If, in a later adventure, the PC does make significant progress or achievement towards that adventure, remove all Fs. If any motivation gains 3 Fs, remove the motivation (the PC has become so frustrated that this fails to motivate him or her).

Health Attributes

In Brief- Blades and bullets remove BLD. Crushing removes BDY (then double BLD). 0 BLD = mortally wounded, but PC can keep going until INCY or Current END = 0.

The three health attributes, BLD, BDY and INCY are used whenever a character takes any kind of damage which moves the PC progressively closer to death. There are many types of damage which may cause pain, cripple or disfigure the PC, but don't move the PC significantly closer to being dead and so they do not remove BLD, BDY and INCY. The two main types of potentially lethal damage are blunt and bladed.

Blunt Damage- Blunt damage comes from anything that does crushing damage to the PC's tissues, like a club or a punch. Things like falling, being crushed or being rammed by a vehicle also do blunt damage. Blunt damage is subtracted from BDY. Once all BDY is gone, blunt damage is removed from BLD but the effect is doubled. So, if a person with 2 BDY is hit with something that does 5 blunt damage, all 2 BDY are taken away and the character suffers 6 damage to BLD (the remaining 3, times 2).

Bladed Damage- Bladed damage comes from anything which cuts, pierces or spills blood, including knives, guns, barbed wire, skidding, etc. Bladed damage goes straight to BLD. Any other type of damage which causes the PC to lose blood, or damages vital systems (e.g. heart and lungs) also does damage to BLD.

0 BLD- When a PC reaches 0 BLD it means he or she has been mortally wounded and, without medical intervention, he or she will eventually die. Even at 0 BLD or below, a PC can still do things, even fight, for a limited period of time, so long as the PC has INCY and END left. END affects how long the PC can continue to act, and INCY (Incapacity) affects how much more damage a PC can take before being immediately incapacitated.

As soon as a PC reaches 0 BLD, he or she loses 1 point of current END every round (in addition to END lost from other activities/circumstances). When END reaches 0, the PC is incapacitated (see Incapacity, below).

When damage reduces a PC's BLD to 0, any further damage is done to INCY. All further damage that would have done damage to BLD instead does damage to INCY. All further blunt damage does double damage to INCY. When a PC reaches 0 INCY it means he or she is incapacitated.

Incapacity- An incapacitated person can not stand, make fighting actions or reactions, or initiate any kind of communication. An incapacitated PC may make moderate (20 difficulty) WIL rolls to be able to do very simple things (e.g. answer a question, crawl away from a fire) but cannot do anything that would normally require a roll (e.g. perform a skill).

After being incapacitated, the PC has his or her base INCY + base END number of rounds before brain death occurs and no known means can revive the PC. If someone with the Medicine: First aid skill (p.59) treats the PC before this happens, death can be put off by means of CPR and lost BLD can be returned by stitching, cauterizing, tourniquetting, etc. so that the PC is no longer at 0 BLD.

Damage and Medical Effects

These are some sample medical effects one might observe in a PC who has taken bladed or blunt damage during combat:

1 blunt: A few ribs broken, a few internal organs bruised.	1 bladed: A large or deep cut which did not pierce internal organs but caused significant blood loss.
3 blunt: Several bones broken, internal organs badly damaged and bleeding heavily.	3 bladed: Internal organs lacerated, heavy blood loss.
6 blunt: Crushed skull or broken spine, massive internal bleeding.	6 bladed: Major arteries severed, internal organs pierced, massive blood loss.
9 blunt: Most bones broken, most internal organs destroyed, tissues pierced by jagged bone fragments.	9 bladed: Vital organs cut in half, blood spurting.

Death by Stabbing

Jim has 4 BLD, 5 BDY, 4 INCY, 10 END. Jim is okay.

Jim is stabbed (3 bladed damage). All 3 damage go to BLD, reducing BLD by 3.

Jim has 1 BLD, 5 BDY, 4 INCY, 10 END. Jim is okay.

Jim is stabbed (3 bladed damage). 1 of the 3 damage goes to BLD, reducing BLD to 0, the rest goes to INCY, reducing INCY by 2.

Jim has 0 BLD, 5 BDY, 2 INCY, 10 END. Because he has 0 BLD, Jim is mortally wounded, and will lose 1 END per round. However, he can still fight as normal.

Jim is stabbed (3 bladed damage). All 3 damage go to INCY, reducing INCY by 3.

Jim has 0 BLD, 5 BDY, -1 INCY, 9 END. Because he has no INCY, Jim is incapacitated: he can't do anything. From here he has 14 rounds (base INCY (4) + base END (10)) before he is brain dead.

Death by Clubbing

Jim has 4 BLD, 5 BDY, 4 INCY, 10 END. Jim is okay.

Jim is hit with a club (3 blunt damage). All 3 damage go to BDY, reducing BDY by 3.

Jim has 4 BLD, 2 BDY, 4 INCY, 10 END. Jim is okay.

Jim is hit with a club (3 blunt damage). 2 points of the damage go to BDY, reducing BDY to 0. The remaining 1 point of damage goes to BLD, but it is doubled, so it reduces BLD by 2.

Jim has 2 BLD, 0 BDY, 4 INCY, 10 END.

Jim is hit with a club (3 blunt damage). 1 point goes to BLD (where it is doubled, reducing BLD by 2). The remaining 2 points of to INCY (where they are doubled, reducing INCY by 4).

Jim has 0 BLD, 0 BDY, 0 INCY, 9 END. Because he has no INCY, Jim is incapacitated: he can't do anything. From here he has 14 rounds (base INCY (4) + base END (10)) before he is brain dead.

Armor

In Brief- AR is how much opposed success a strike needs to bypass armor altogether. PR is subtracted from any strike that hits the armor. Armor piercing attacks cut through armor as if they had additional damage. To do a non-damaging attack (e.g. pain/stun) the attack must have been able to do damage as a normal strike.

A piece of armor has two factors:

Armor Rating (AR) represents how much of the body the armor covers; in other words, how difficult it is to hit an unprotected spot on the PC. To bypass armor, an attack must have an opposed success (beat it's difficulty by more than the defender beat his or her difficulty) greater than the AR.

Protection Rating (PR) represents how much damage of each type the armor can absorb.

Example: *Lake has a leather suit with an AR of 7 and a PR of 2 bladed. A strike (a combat action, see p.136) with an opposed success of 7 or below will hit the armor and 2 bladed damage will be subtracted from the damage the strike would normally do. If the strike was with a weapon that does 4 bladed and 2 blunt damage, it would only do 2 bladed and 2 blunt damage. A strike with a success of 8 and above would hit an unprotected spot and do full damage*

Sample Armor Ratings

AR 20: Full body protection with no weak spots.

AR 15: Full body protection with some weak spots.

AR 12: Face completely exposed.

AR 10: Head completely exposed.

AR 7: Head, neck, hands, feet completely exposed.

AR 5: Only body, thighs, upper arms covered.

AR 4: Only torso and hips covered.

AR 3: Only torso covered.

AR of 20 represents total coverage and no amount of opposed success can bypass the armor.

Multiple Layers- When a PC is wearing multiple layers of armor, each layer acts upon the damage independently. One strike may hit one piece of armor and lose some of its damage, hit another piece of armor and lose more, then bypass a third piece of armor and not lose any more. In order for damage to reach a PC, it must either bypass or cut through every piece of armor the PC is wearing.

Armor Piercing- Some weapons and types of damage cut through armor better than they cut through other things (like people). An armor piercing bullet may be listed as doing: "5 bladed damage (pierces as 10)". When subtracting damage absorbed by the armor, treat the damage as if it is 10. When the damage gets to the PC, however, it can't do any more than 5 (the real damage). Note that poisons on a bladed object do full damage if any bladed damage gets through to the victim.

Non-Damaging Attacks- There are attacks which do not do damage, but do things like cause pain, cripple joints, knock people out, etc. Armor can protect from these attacks too. To determine whether armor protects from such an attack, figure out whether, had this been a normal strike with the same opposed success, any damage would have been done to the target. If no damage would have gotten through, then the non-damaging attack has no effect. Also, some attacks have a minimum damage (e.g. a knockout strike requires an attack that would have done at least 2 blunt damage if it was a normal strike) and if armor reduces the "would be" damage to less than this then the strike doesn't work.

Example: *Inferno is trying to stab Hoshi in the nuts with an ice-pick (a pain/stun strike). Hoshi is wearing a leather motorcycle outfit that has AR 10, PR 3 bladed 1 blunt. Inferno strikes and Hoshi dodges, and Inferno wins (gets more over his difficulty than Hoshi did) but not enough to bypass the armor. Had this been a strike, it would have done 1 bladed damage (pierces as 3), which would not be enough to bypass the PR of the armor (3 bladed), thus the pain/stun has no significant effect on Hoshi.*

Healing

For every 7 day period, the average person regains the following:

1 point of BLD

1/2 point of BDY

Good factors (e.g. medical care, healing roots, plenty of bedrest) can speed this period, while bad factors (poor medical care, unsanitary conditions, little rest) can increase the period.

Drugs, Disease & Poisons

Symptoms/Effects

Some drugs, diseases and poisons do simple damage to BLD, just like being stabbed. The majority, however, have effects or symptoms that hit people with different intensities (depending on how much of the drug or poison they've taken or how bad they have the disease). Symptoms generally fall into the following categories:

-The simply annoying, which can not be saved against (e.g. red puffy skin).

-Symptoms that reduce attributes and can not be saved (e.g. a disease might cause "weakness" and reduce STH and SPD by 5).

-Symptoms that can be saved against (e.g. a poison might cause Vomiting, which can be saved against with a WIL +1d20 save). Failing a save might mean the PC is incapacitated, or it may even kill the PC.

The following lists some common symptoms/effects that an be saved against, what attribute is used for the save, and what happens to a PC who fails such a save:

Anterograde Amnesia (INL): Cannot recall anything about his or her past.

Cardiac Arrest (END): 1 BLD damage per round.

Coma (END): Unconscious and unable to waken. With a failure of 10+ the user suffers cardiac arrest.

Delusions (WIL): Believes without reservation some thought or idea (e.g. I am impervious to bullets). 10+ failure means the PC cannot think of anything else (is oblivious to the world).

Dysphoria (WIL): Overwhelmed by unhappiness/depression and unable to initiate any activity.

Euphoria (WIL): Overwhelmed by pleasure and unable to initiate any activity.

Hallucinations (WIL): Senses things which he or she is unable to distinguish from real sensations. 10+ failure means the PC is unable to see, hear or feel real stimuli because of overwhelming hallucinations.

Headache (WIL): -1 to all actions per point of failure (same as distracting pain, p.122).

Insomnia (WIL): One day's sleep deprivation damage (see sidebar).

Panic (WIL): Victim does anything to escape danger. With failure of 10+ the user makes random counterproductive actions (e.g. runs into a wall, pulls shirt over head).

Paralysis (WIL): Unable to move. With a failure of 10+ user is unable to breathe.

Physiological Shock (END): END = 0, all other attributes halved. 1 BLD damage per minute.

Pulmonary Arrest (END): 1 END damage per round, then 1 BLD damage per round (same as Oxygen Deprivation, see sidebar).

Retrograde Amnesia (INL): Will not later remember anything that happened during the period of the symptom/effect.

Seizures (WIL): Loses consciousness for 1d6 minutes, loses all current END (as per Losing Endurance, p.120). With a failure of 5+ there is 1 BDY damage. With failure of 10+ there is brain damage (-1 INL, AWR or AGY).

Stupor (WIL): Unable to think, remember, concentrate or make decisions (INL = 0, WIL = 0).

Sudden Amnesia (WIL): Forgets where he or she is and what's going on, takes 1d6 rounds to remember/figure it out.

Unconsciousness (END or WIL, whichever is less): Lasts 1 round per point of failure unless specified otherwise.

Vomiting (WIL): -20 to all other actions while vomiting.

Other Types of Damage

Burn: When a person is burned, four effects happen:
-BLD damage (1 pt. per pt. of burn damage).
-Pain (WIL+1d20 vs. 10/pt. of damage).
-Physiological Shock (END+1d20 vs. 5/pt. of damage).
-Increased chance of infection (-5 to save vs. disease contraction/ pt. of damage).

Cold: Make saves vs. hypothermia hourly. 1st failure halves all attributes, each additional failure does 1 BLD damage.

Dropped Objects: Does blunt damage equal to weight (divided by 10 lbs. or 5 kg.) times number of stories. E.g. 20 lb. object dropped 5 stories does 10 blunt damage.

Electricity: When harmful levels of electricity run through a person, four effects happen:
-Paralysis (WIL+1d20 vs. 20/pt. of damage), paralysis only lasts while the electricity is running.
-Unconsciousness (WIL or END+1d20 vs. 10/pt. of damage)
-Cardiac Arrest (END+1d20 vs. 5/pt. of damage).
-Burn Damage: 1 pt. of burn damage for every 4 pts. of electrical damage.

Explosion: Explosions can do one, two or all three of the following:
-Incendiary Damage (same as Burn damage)
-Concussion Damage (same as Blunt damage)
-Shrapnel (same as Bladed damage, the amount is usually expressed as a dice roll and typically pierces armor, e.g. 1d20 bladed, pierces as double)

END Damage: Some toxins do END damage. Every pt. of damage takes away 1 current END. When END is at 0, further damage is done to BLD.

Falling: 2 blunt damage for each story fallen (a story is ~10 ft.). Armor typically cannot protect from this damage. Damage can be saved against (p.119).

Heat: Make saves vs. heat exhaustion hourly. 1st failure halves all attributes, each additional failure does 1 BLD damage.

Hunger: For every day without food: -¼ BLD, -2 END.

Radiation: For every pt. of damage, cumulative 1 BLD damage, Vomiting (10), Headache (10), fatigue (-2 END), confusion (-1 INL, AWR). Effects develop over 24 hours. BLD damage is permanent (unless bone marrow transplants are given). Strong likelihood (25% per pt. of damage) of developing cancer and cataracts within the next year.

Ragged: Like bladed damage, but with an increased chance of infection after the battle (see p.139). For each pt. of ragged damage taken the PC gets -5 to save vs. disease contraction.

Skidding: 1 bladed 1 blunt damage for each 20 SPD the PC is moving at. Less if the ground is very soft, more if it is rocky. Can be saved against (p.119).

Sleep Deprivation: For every 24 hours without sleep: -3 to AWR, CHM, INL and END. Must save vs. hallucinations and delusions at 3 difficulty per 24 hours. Must make saves vs. unconsciousness at 15 difficulty per 24 hours when not doing anything.

Strangulation/Oxygen Deprivation: PC loses 1 current END per round (in addition to current END being lost for other reasons). Resting will not bring back any lost END. When END reaches 0, PC loses 1 BLD per round. When the PC can breathe normally again, lost END and BLD returns 1 per round. See Using END, p.120, for more.

Thirst: ½ BLD damage per day.

Drugs

A drug can have different effects based upon when and how it is used. A drug can have:

Normal Dosage Effects: A normal person taking one dose of the drug.

Overdose Effects: The effects of taking 2 times, 4 times and/or 8 times the normal dose.

Withdrawal Effects: The effects when the drug exits the user's system. Unless stated otherwise, this is when the normal effects cease.

Long Term Effects: The general effects of the drug on a habitual user.

Long Term Withdrawal Effects: The effects of withdrawal after habitual use.

Tolerance: The extra amount an experienced user of the drug must take in order to have the same effect. When a person starts using a drug regularly, tolerance typically increases 10% per week until it reaches the maximum.

Most of these effects will have the duration of the effects listed. If a duration for overdose effects, long term effects, etc. is not listed, assume it is the same duration as the normal effects.

When a drug/poison effect requires a roll, the PC should roll once per hour, minute or day depending upon the unit of measurement used to describe the effects duration. E.g. "Effects: Vomiting (20) for 24 hours" means the PC should save vs. vomiting once every hour for 24 hours.

Saving vs. Addiction- Each addictive drug lists the difficulty to avoid addiction. To this difficulty is added the number of doses the person has taken without a significant break (of at least 24 hours). Saves are thus made as follows:

WIL + 1d20 vs. Addiction Difficulty
+ number of doses taken

Cravings- Cravings first appear within 24 hours after an addicted character tries to stop using. Cravings are saved against on WIL+1d20 vs. 20. On the first successful save, the PC will not have another craving for 1 day. For each subsequent success, the time between cravings doubles. Most drugs do have special "triggers" which can cause a craving at any time, no matter how long it's been since the last craving. Cravings never go away, they just get farther and farther apart.

If a PC fails a craving, he or she must do anything within his or her power to seek out the drug. If the PC gets a hold of the drug, he or she will use it immediately and will be back to a one day period between cravings. If a PC is searching for his or her drug of choice but cannot find it, the PC can make a new save vs. cravings every hour to give up searching.

Example: *After getting her foot caught in the bear trap, Lisa has started using opium to deal with the pain. Opium has an Addiction Difficulty of 15 and a Craving Difficulty of 20. Cravings for opium can also be triggered by pain or anxiety. Lisa ends up taking 10 doses in the course of several days. At the end of that period the GM makes her save vs. Addiction (at WIL + 1d20 vs. 15 +10). She fails at this roll.*

Now she is addicted. When she tries to stop using not only does she experience the withdrawal effects listed for the drug, but within 1 day she must make a save vs. cravings at WIL + 1d20 vs. craving difficulty (20). She succeeds, and so her next craving will not be for two days. Two days later, she saves again and succeeds, it will now be four days until her next craving. Four days later, she saves again and succeeds, and now it will be eight days until her next craving.

Unfortunately, though, before 8 days have passed, her house gets burned down and she doesn't know where she is going to stay, thus creating a great deal of anxiety. This anxiety is a craving trigger for opium, and so she must make a save vs. craving. This time, Lisa fails, and she is now forced to drop whatever she is doing and seek out some opium. She succeeds, getting the opium and smokes it. Now her craving periods are reset and she will experience another craving within 24 hours.

Disease

In Brief- Fail at save vs. contraction and you have the disease at 1x. Every Progression Speed period, roll vs. progression. Each failure adds 1x. 1st success means disease can't get any worse, each successive success subtracts 1x. 0x means you're cured.

Contraction- When a PC is exposed to a disease, the PC must make a save vs. Disease Contraction (END + 1d20 vs. the Disease Contraction Rating of the disease). Diseases can have different contraction ratings depending upon how the PC is exposed. Breathing the same air as an infected person may have a Contraction Rating of 10 while sharing bodily fluids with a person may have a Contraction Rating of 40. If the PC makes the save, he or she does not catch the disease. If the PC fails then the PC has the disease at 1x symptoms.

Natchez, Mississippi 1935

Progression- Once a PC has a disease, the PC must fight to keep the disease from getting worse. Each disease has a Disease Progression Speed, which represents how quickly the disease will get worse. If the disease progression speed is 8 hours, then every 8 hours the PC must save vs. Disease Progression. Each disease also has its own Disease Progression Rating, which is the difficulty to save vs. disease progression. For every consecutive failure to save vs. disease progression, the symptoms increase by 1 level (1x to 2x, 2x to 3x, etc.). However, if the PC succeeds at a save, the disease is "halted": it can no longer progress. From this point onward, a failed save vs. progression has no effect, but a successful save means the symptoms level is reduced (3x to 2x, 2x to 1x). When the symptoms level reaches 0, the PC is cured.

Treatments- Treatments can do two things. Some treatments help the PC fight the disease (give the PC plusses to save vs. disease progression). Other treatments only help reduce the severity of symptoms (most over-the-counter medications work in this way).

Immunity- Once a PC has defeated a disease, the PC has immunity to it, and gets +10 to save vs. disease contraction and progression from the same disease. The PC gets a lesser bonus to save vs. disease contraction and progression from closely related diseases.

Example: *Marcos was exploring a ruined plantation house when the floor collapsed. Marcos fell into a pool of stagnant water which soaked Marcos' bandaged arm. The water had a bacteria with the following profile:*

Disease Contraction Rating of 20 per wound exposure

Disease Progression Rating of 20

Disease Progression Speed of 12 hours

Can be treated by antibiotics.

For each 1x the victim suffers from an aggregate fever (-10 to save vs. heat exhaustion), Vomiting (10), weakness (-5 STH, -5 SPD) and 1 BLD damage for each progression.

12 hours after falling in the water, Marcos makes a save vs. disease contraction at END (7) + 1d20 vs. 20. He fails, he now has 1x symptoms. At 1x he is -10 to save vs. heat exhaustion, has -5 STH, -5 SPD, takes 1 BLD damage and must save vs. Vomiting (at difficulty 10). 12 hours later must make a save vs. disease progression (at END (7) + 1d20 vs. 20). He fails, and now he has 2x symptoms: -20 to save vs. heat exhaustion, -10 STH, -10 SPD, an additional 1 BLD damage and he must save vs. Vomiting at 20 difficulty. Since Marcos only has 8 SPD, he now cannot even stand. Marcos' friends finally get him some antibiotics, which give +8 to save vs. disease progression.

After another 12 hours he saves again at END (7) +8 (antibiotics) +1d20 vs. 20. He succeeds: the disease is halted, but he is still at 2x symptoms. 12 hours later he rolls again and fails, but since the disease is halted nothing happens and he remains at 2x symptoms. 12 hours later he rolls again and succeeds, now his symptoms are reduced to 1x. 12 hours later he rolls again and succeeds again, now the disease is gone.

Skills

Basic Skill Use

There are certain activities that anyone can try to do without being trained: prowling, climbing, jumping, lying, etc. A few skills make people better at things they could have tried anyway, e.g. a climbing skill. The majority of skills, however, let a PC do things the PC would not have known how to do without the skill, e.g. try to calculate the speed and acceleration of an object sliding down a smooth incline.

Most skills are "intellectual" and are rolled using INL. Other skills use the other attributes. Skills are purchased in levels, and are purchased with skill points at a cost per level set by the character class (see p.11). Each skill has six possible levels which can be achieved:

(1) Interest: Characters have studied only the basic levels of the skill. They know enough to try anything, but their chances of succeeding at difficult tasks are very low.

(2) Hobby: Characters keep up on the skill but are far from masters in it.

(3) Pursuit: Characters have spent a large portion of their time practicing the skill or keeping up with the subject. They have a respectable knowledge of the skill.

(4) Study: Characters have spent a significant portion of their lives studying the skill. They know almost everything an average person studying the skill could be expected to learn. Characters have a professional level of knowledge about the skill.

(5) Expertise: This is the equivalent of a Ph.D. in the skill. Characters know subtleties about the skill that few people know exist.

(6) Mastery: This is everything a person could possibly know about the skill. There are only a handful of people on the planet as skilled as the PC. Starting PCs may not have level 6 in any skill without special permission from the GM.

Skills that make people better at things they could have attempted anyway (e.g. Climbing) generally give +4 per level to all rolls of that type. Example: Lucy has Climbing (3), she gets +12 (4x3) to all climbing rolls. See p.58 for a listing of those skills.

Skills that allow people to attempt things they couldn't have attempted without the skill (e.g. solve a physics problem) give +4 per level above the first. In other words, the first level in the skill makes you able to make the roll, each subsequent level gives you +4. Example: *Parminder has Physics (1), he can make an INL +1d20 roll to solve a physics problem. His brother, Gauri, has Physics (3) and can make an INL +8 +1d20 roll to solve a physics problem.*

As in other rolls, the difficulty for a skill roll is set by the GM based on what the PC wants to achieve.

Rerolling Skills

Once a PC has failed a skill roll, he or she cannot reroll until the situation has significantly changed, e.g. the target of the skill is different, the PC is in different working conditions or the PC has been provided new information to jog his or her memory.

Distractions

Anything that distracts the PC (including most failed saves) will give a penalty to skill rolls. If the PC is trying to do two things at once (e.g. answer a question about US history while running) the PC is at -10 to the skill roll.

Skills & Time

When a PC uses a skill, it is assumed that a PC is taking as long as he or she needs to. This might mean one round (e.g. using Science: Chemistry to realize that mixing floor cleaner with pool cleaners is dangerous) or weeks (e.g. using Carpentry to build a house). PCs gain no plusses from taking extra time to complete a skill, but they do take a penalty if they are trying to rush.

Working Together

Two PCs with equal levels in a skill can often work together, giving +4 to the skill roll (one PC makes the roll). PCs with unequal levels in the skill cannot work together (one knows so much more than the other that the other can't do anything to help).

Using Books

Certain reference books (such as those described on p.93) can be used to supplement or substitute for a skill. If a PC does not have the skill, using such a book can allow the PC to make skill rolls as if he or she had 1 level in the skill. If a PC does have the skill, the book can give the PC +4 to a skill. Books are only useful in knowledge-based applications of skills. A book can't tell someone how to give a rousing speech or paint a beautiful picture. Using a book is time consuming, it may take minutes or hours depending on the difficulty of what the PC is trying to do.

Combat Skills

Each combat skill lists fighting actions and/or reactions which are learned as part of the skill. In addition to any plusses listed in the skill, the PC gets +4 for every skill level above the first to each of these actions and reactions. Most combat skills only allow the plusses to work on certain weapons.

If a skill gives +0 to an action to reaction, then at level one of the skill there is no benefit. Benefits to that action/reaction only accrue when the PC gets 2 or more levels of the skill.

Example: Fenn has Knife Throwing (4). The skill lists the following plusses when throwing knives or similar weapons:

+2 per level to initiative

+4 to Strike

+0 to Vital Strike

-4 to Blinding Strike

No penalty for targeted strikes.

Because Fenn has 4 levels in the skill, he gets +12 to all of the listed combat actions and reactions, so Fenn's actual plusses are:

+8 (+2 x4) per level to initiative

+16 (+4 +12) to Strike

+12 (+0 +12) to Vital Strike

+8 (-4 +12) to Blinding Strike

No penalty for targeted strikes.

If a PC has different skills that give plusses on the same action with the same weapon (e.g. Strike with a rifle from both Sniper and Rifle/Shotgun) the PC takes only the highest bonus for each action (the plusses do not combine).

Conjure Skills

Conjure skills are rolled as normal skills: attribute, plus 1d20, plus other modifiers from the situation and special equipment, versus a difficulty determined by the GM based on what the PC is trying to achieve.

If a PC wanted to use a surgery skill to cure someone, the GM would require that the PC have the right equipment (e.g. anesthetics, disinfectants, surgical tools) and the time and opportunity to operate on the patient. The same is true of conjure skills: many require equipment (components) and the time and opportunity to perform a ritual. Each conjure skill lists any required components or rituals. Since many conjure skills require different components depending on the exact situation (e.g. might require lodestone to make someone fall in love with an employee, brimstone to make someone fall in love with a neighbor), many conjure skills require PCs to roll on the random component table for each new use of the skill. Any time the PC wants to do something different with the skill, he or she must roll on the table to determine what components he or she needs this time. Note that a PC can still attempt a conjure skill roll without all the right components, but at higher difficulty (see below).

Conjure skills that affect other people must also be "administered" to those people. Each skill that affects others lists one or more ways that the skill can be administered. Most involve either having something of the target's (e.g. a piece of hair) or putting the product of the ritual where it will touch or be near the victim (e.g. sprinkling powder in a person's shoe, hiding something in his or her house).

The following modifiers can affect the difficulty of a conjure roll:

-10 **Non-Believer** (The target of a conjuring truly doesn't believe in or fear the supernatural. Note that many people don't think they believe in the supernatural, but deep down they are afraid of it.)

+5 **Dark** (Any place where it is too dark to read)

+5 **Storm**

-5/ea. A required **component substituted** for something similar (e.g. Lilly of the West Cologne substituted for Hoyt's Cologne).

-10/ea. A required component or ritual step is **absent** altogether.

Non-Skills

A PC can try anything without using a skill. The PC simply narrates what he or she does.

Example: *Flagg has no demolitions or electronics skills of any kind and he's trying to disarm a bomb. The GM doesn't make him roll a skill roll, doesn't even make him roll INL. The GM simply describes the bomb and asks Flagg what he does. Flagg decides the best thing to do is grab a handful of wires and yank them out all at once. The GM narrates the result…*

Most normal everyday things do not require a skill roll, or typically any kind of roll. PCs are expected to be able to do normal things that any normal adult can do (except where some disadvantage says that they can't). A PC can eat, keep clean, stay afloat in water, use a pistol, read a map, cook a meal, tie a knot, tell a lie, recognize symptoms of serious illness, etc. A PC who doesn't have the Out of Commission disad (p.113) can use an ATM, drive a car, use kitchen appliances, dial a phone, etc.

Fighting

In Brief

Combat begins by determining initiative (who acts first), then proceeds though a number of rounds until combat is finished. Each round, each participant gets one action (used in order of initiative) to use against an opponent and one reaction (used when attacked) to react defensively to something done to him or her. There are many types of combat actions and reactions, each with a different intended result, different difficulty and using different attributes. There are also many factors that can modify the difficulty for an action or reaction, including skills, properties of the weapon and environmental variables.

Initiative

In Brief- Everyone rolls AWR + INL + 1d20 to determine the order of who gets to act.

At the beginning of combat, each participant makes an AWR + INL + 1d20 roll. The fighter with the highest roll will get the first action in the round, the second highest will go next, etc. The next round, initiative is the same. Initiative must be re-rolled every time there is a break in the action (e.g. fighters stop to taunt each other).

Surprise- The fighter who initiates combat should get a bonus to initiative, from +5 to +15, depending upon how much of a surprise the combat was to the other fighters. Also, characters who are completely unaware that they are the victims of an action (e.g. are hit unaware by a sniper) do not get a reaction.

A Combat Round

In Brief- ½ second, everyone gets 1 action and 1 reaction.

A combat round is a period of time, approximately equal to half a second, during which each participant gets one action and one reaction. The character's reaction is made in response to any attack against him or her at any time during the round.

Converting Actions & Reactions- Characters do not have to use their actions and reactions at the designated time; they can do any of the following:

-Wait and use their one action at the end of the round.

-Give up their action for that round in order to gain an extra reaction (no penalty).

-Trade a reaction for an action (must be used when a reaction would be: simultaneous to an attack on the PC, and is at extra difficulty, see Simultaneous Action, p.133).

Actions vs. Reactions

Actions	Reactions
-Each character gets only one per round.	-Each character gets only one per round.
-Characters get to use their actions in an order determined by initiative.	-A character can only use a reaction when he or she is the target of an action.
-Actions can be traded for reactions at no extra difficulty.	-A character can use a reaction as an action at extra difficulty (+20 +WIL).
-Characters can wait until the end of the round to use an action.	-If the character is not acted upon in a round (or chooses not to react), he or she loses that reaction.

Range

In Brief- Must be close enough to opponent to hit them. Weapon range measure in "range units."

Opponents can move closer or farther apart in two ways. The first is by using an action to move (this is a non-combat action so doesn't require a roll, but if one wants to do this at the same time as attacking one suffers a -10 penalty to the attack). The second is by reacting to attack with the reaction Jump, which moves the reactor back out of weapons range if successful.

When opponents are using weapons of equal range and are generally trying to stay in range of each other, it is not necessary to keep track of range. It is only necessary when one fighter is trying to take advantage of range by using a longer weapon (and attacking before they can be attacked) or by constantly backing up (and forcing the opponent to advance each round) as a defensive strategy.

The effective range of handheld weapons is defined by range units. If a sword has a range of 1-2, then at range 0 you are too close to use it and at range 3 you are too far away. Ranges are as follows:

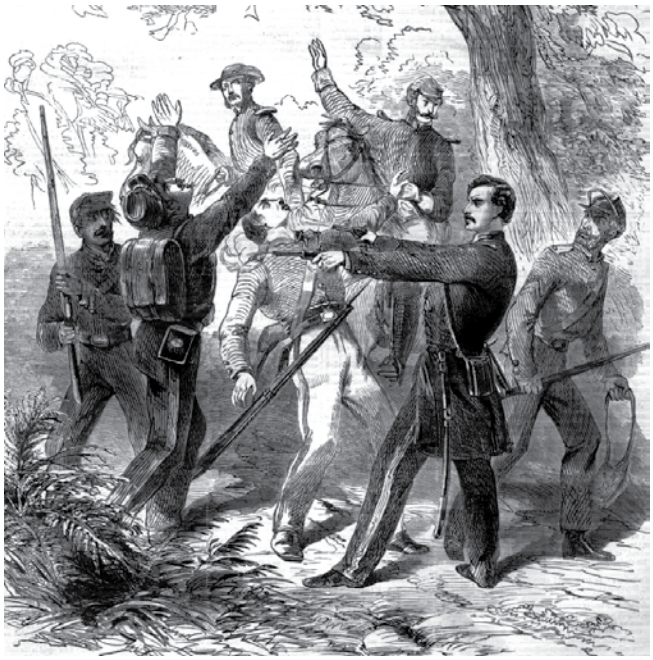
Range 0: Short knives, biting and clawing, minimum range for small pistols.

Range 1: Punches, kicks, knives, short swords.

Range 2: Long swords, chain weapons, minimum range for shotguns & rifles.

Range 3: Pole arms, broadswords, whips.

Range 4: Projectile weapons.



Example: *Aloicious, who has a knife (range 0-1), is trying to attack Martha, who has a machete (range 1-2). They start outside weapons range of each other (range 3). Aloicious does a split Move (into range 0) and Strike. The strike is at -10. Martha reacts with a Jump, moving out to range 2. Martha succeeds and now gets an action from range 2, where she can hit Aloicious but Aloicious can't hit back (even if he uses a Simultaneous Strike).*

Resolving Combat

In Brief- Attacker must succeed on an action by more than opponent succeeds on a reaction.

A combat action follows the same rules a any other opposable action: it succeeds only if the character beats the given difficulty for that action and if the action isn't opposed by someone who beats their opposing action by more than the actor did. In terms of combat: you are trying to hit me and I am trying to stop you. You must not only succeed (do well enough to actually hit me) but succeed by more than I succeeded on my attempt to stop you.

Action/Reaction Example

Attacker's Action:	Defender's Reaction:
Strike (Handheld)	Dodge

The attacker declares the action first: an attack with some handheld weapon. The defender then chooses to use his or her reaction to dodge the blow.

Attacker's attributes:	Defender's Attributes:
STH+AGY = 23	AWR+AGY = 30

Each action or reaction uses specific attributes, a handheld strike uses STH and AGY, a dodge uses AWR and AGY. The combatants add those attributes.

Attacker's 1d20 roll:	Defender's 1d20 roll:
14	5

Combatants add their attributes to the result of their roll on a 20 sided die. If combatants had applicable skills or situational modifiers, those would be added in as well.

Attacker's Total vs. Difficulty:	Defender's Total vs. Difficulty:
Total of 37 vs. difficulty 25	Total 35 vs. difficulty 25

Each combatant's combined attributes plus 1d20 rolls are compared to the difficulty of the given action. Both the attack and dodge have a difficulty of 25. Here, both combatants beat the difficulty for their respective actions.

Attacker's Success:	Defender's Success:
37 – 25 = 12	35 – 25 = 10

Success is the amount by which a player beats the difficulty for the action. Since the strike and dodge are opposed, the person with the most success wins. Here, the attacker's success is more than the defenders (by 2 points, making it an opposed success of 2). The attacker wins and inflicts damage upon the defender (the goal of that particular action).

Noncombat Actions

In Brief- Simple things don't require roll, can't be opposed.

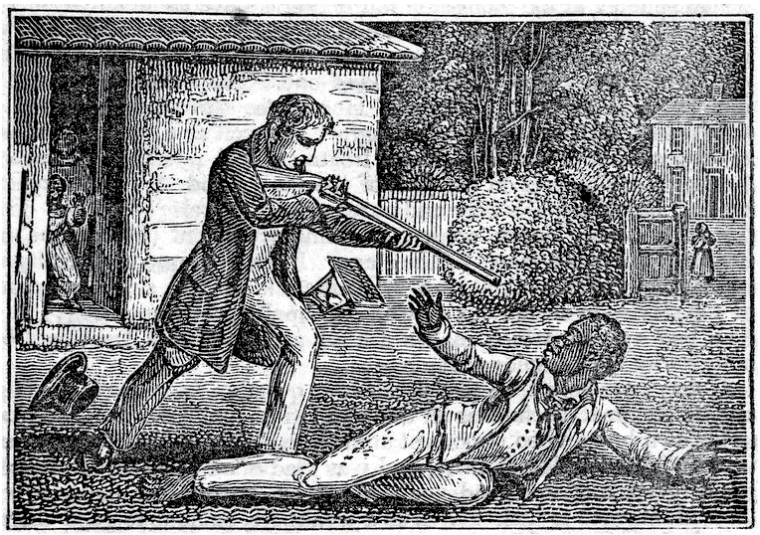
These are actions which are useful during combat but do not directly affect opponents and so the opponents can not react to them. The GM usually won't require a player to make difficulty rolls for these actions.

Draw- Ready a weapon for attack (may take more than one round if the weapon is not readily available).

Aim- Aim a projectile weapon at an enemy and follow any movement the enemy makes. If the character later makes an attack against the enemy with that weapon (without their aim having been interrupted) the character gets +4 to the roll.

Rise- Rise to standing from a prone state.

Move- Move up to 4 range units closer to or farther away from the opponent. See Range (p.131).



Modifiers

In Brief- Many factors make actions/reactions easier or harder.

Any factor can modify the difficulties for actions and reactions in a combat. GMs will determine bonuses and penalties for each situation. Some common modifiers follow:

Aim	+4 to roll	The attacker has just aimed at the target (see Noncombat Actions)
Blinded (Full)	-15 to roll	This is the penalty when a fighter's vision is completely obscured.
Blinded (Partial)	-7 to roll	This is the penalty when a fighter's vision is partially obscured or blurred.
Burst	-4 to roll	The character is firing more than one shot at once (up to the max. Rate Of Fire listed for that weapon). If the action is successful, each shot does damage.
Extended Action	+5 to roll	The character puts his or her whole body into an action (+5) but in doing so sacrifices his or her balance (-10 to next action or reaction). Not possible with projectile weapons.
Improvised Weapon	-8 to most rolls	See Improvised Weapons (p.138) for more.
Leaning	-10 to roll	While leaning over to attack something below the character's knees (e.g. attacking from horseback), an attacker is at -10 to any action or reaction.
Mounted	-4 to roll	This is the penalty for making a combat action from atop a moving vehicle or animal. Note that in order to hit opponents, mounted PCs must typically lean (see above). When the PC is moving he or she is at +4 difficulty to hit.
Paired	-4 to roll	The character is attacking with two weapons simultaneously. If the action succeeds, both weapons do damage.
Prone	-8 to roll	Penalty does not apply to kicks or projectile weapons. Because of their reduced profile, anyone trying to hit a prone PC with a projectile is at -8. See also Stomp (p.136).
Simultaneous Action	-20 +WIL to roll	See below.
Split	-10 to rolls	See below.
Targeted	-4 to roll	The damage done by a successful attack is done to a specific part of the enemy predefined by the attacker (depending upon the part, the attack might do less damage than normal, but never more). To do more damage, see Vital Strike (p.136).
Underwater	-8 to roll	Because water reduces momentum, all attacks do half damage underwater. Characters without any swimming skills can typically move at ¼ their SPD underwater.

Simultaneous Actions

In Brief- Hit someone as they try to hit you, at +20 difficulty but add in WIL.

Here the character makes an action as a reaction: reacting to an action directed towards him or her with another action. Both actions happen simultaneously and neither are opposed. –20 to the roll, but WIL is added in as a third attribute. A WIL higher than 20 will not give a bonus to the action.

Example: *Tara and Marie are having a fistfight. Tara declares her action for the round: a strike against Marie. Now it is time for Marie to declare her reaction. She says she will take the hit and use the opportunity to hit Tara. At this point neither can do anything to avoid being hit, as either strike that succeeds will go through unopposed. However, instead of rolling the normal STH + AGY +1d20 vs. 25 to strike, Marie must roll STH + AGY + WIL +1d20 vs. 45. Marie's WIL is 24, but for purposes of this action she will only add 20.*

Split Actions/Reactions

In Brief- Turn one action or reaction into 2, but at -10 to each.

The character splits one action into two actions or one reaction into two reactions but gets -10 to each.

Split actions can be used simultaneously (e.g. a PC strikes simultaneously with two swords) or at different times (e.g. a strike with a sword, then another one later this combat round). Keep in mind, though, that some reactions (e.g. a jump out of range) are effective against two actions at once.

Split reactions can also be used simultaneously (e.g. parrying two swords simultaneously with two swords) or at different times (e.g. use one reaction now, save the other to deal with another attack later).

Example: *Wilford is facing two opponents. When he faces his first attack of the round he chooses to split his one reaction into two. He uses his first reaction now (to dodge the current attack) and saves the other for later. When he dodges, he must take a -10 penalty because this is a split action.*

When the second opponent, Gary, attacks, Gary declares he is splitting his action to be able to make two actions this round (each at -10). Now

Wilford must decide whether to split his reaction again (and thus be at -20 to each) or put up no defense against one of Gary's actions.

Advanced Combatants

Combatants with extremely high attributes or high levels in combat skills may find it useful to use split actions and reactions as well as simultaneous actions.

For instance, a very skilled attacker may split her action and do two actions at once, e.g. a stomp on the opponent's ankle (a pain/stun attack) and a punch in the ribs (strike). The attacker will be at -10 to each of these actions. The victim cannot defend against both unless he splits his reaction and takes a -10 penalty to each.

Or, a very skilled defender may split a reaction in order to defend and make a simultaneous attack. For instance, the defender may step to the side (a dodge) and simultaneously slash at the attacker's neck (a vital strike). The defender is -10 to the dodge and is -30 and +WIL to the Vital Strike (-10 from the split, -20 +WIL from the simultaneous strike).

Advanced fighters may also split reactions and save them for later in order to react to an unexpected attack (such as a simultaneous Strike).

Combat Actions

These are actions that every person can attempt, even people with no combat training whatsoever. Actions that only people with special training can do can be found in various combat skills in the Skills section (p.129).

Area Attack

Goal- Hit everything in a given area with bullets or other projectiles.

Roll- INL + Number of shots fired + 1d20 vs. 10 + size of area in feet (or +3/m.).

Weapon- Any that can shoot more than once per action

-Each target can react separately to the attack.

-This action doesn't suffer from blindness penalties: the character can fire at an area without seeing it.

-Distance penalties for projectile weapons do apply.

-When declaring, define an area to spray. Roll a separate success roll for each person in the area.

-Each target hit takes damage from one projectile.

Blinding Strike

Goal- Damage target's eyes to blind him or her.

Roll- INL+AGY+1d20 vs. 30

Weapon- Anything that damages eyes or causes bleeding or swelling around the eye or any substance that can obscure vision or makes eyes shut involuntarily.

-Most weapons only partially blind (a nail can only poke out one eye at a time, sand will only partially damage vision).

-Some weapons fully blind (e.g. a caustic chemical spray). See Improvised Weapons: Blinding Substances (p.138) for more.

Crippling Attack

Goal- Damage a limb so as to make it unusable.

Roll- STH+INL+1d20 vs. 30

Weapon- Anything that can cut tendons, break bones or dislocate joints.

-A successful Crippling Attack cripples one limb.

-A person can continue to stand on one leg but is at SPD 1, -7 to all actions and reactions, and is -20 to save vs. loss of balance.

Disarm

Goal- Knock the opponent's weapon from his or her hand.

Roll- STH+AGY+1d20 vs. 30

Weapon- Fists, kicks or anything which can cause a wrist to lose tension.

-Usually a strike to the wrist, though it may be a strike to the weapon itself.

-The target can resist with an opposed STH feat (STH+1d20 vs. 20) as a reaction.

Grab

Goal- Immobilize one limb or one weapon.

Roll- STH+AGY+1d20 vs. 25

Weapon- Hands, or anything which can grab (e.g. a snare).

-Once a limb or weapon is successfully grabbed, the grab remains until it is broken. The grabber can choose to let go, or the target can use an action to make an opposed STH roll against the grabber. Any successful pain/stun attack against the grabber will also cause the hold to be broken.

Grab (Pain)

Goal- Immobilize a limb so that the target can not move without pain.

Roll- STH+INL+1d20 vs. 35

Weapon- Hands

-The target's arm is simultaneously grabbed and twisted so that the target must make a save vs. pain (WIL+1d20 vs. 20) to move in any way.

-The target's free limb is still usable but usually on the opposite side of the body from the grabber.

Grab (Strangle)

Goal- Cut off blood and air flow through the neck.

Roll- STH+AGY+1d20 vs. 25

Weapon- Hands, anything that can be wrapped around the target's neck, or anything hard that can pin the neck against a stable surface.

-Grab can be broken by opposed STH roll or pain/stun attack.

-During the hold, the target loses 1 END per round then 1 BLD per round (as per Oxygen Deprivation, see p.126). If the hold is broken before the target dies, the lost BLD and END return one each per round.

-Both the target's hands are free during the grab.

Grab (Wrestling)

Goal- Use multiple limbs to immobilize the target's limbs.

Roll- STH+INL+1d20 vs. 30

Weapon- Hands

-If successful, the target is in a hold that is easier to maintain than it is to break free from. To break a hold the target must make a Hard (30) STH feat vs. an Easy (10) feat by the holder.

-Takes one limb to immobilize a limb (e.g. to immobilize both the target's arms, attacker must use both his or her arms).

Knockaway

Goal- Do damage and knock the target backwards.

Roll- STH+AGY+1d20 vs. 25

Weapon- Anything capable of inflicting two or more points of blunt damage over a wide area, e.g. a punch by someone with 16+ STH, a kick by someone with 20 SPD, a baseball bat, etc.

-Target takes 1 point of blunt damage and is knocked back one range unit per point of opposed success.

-Even if the damage is absorbed by armor, the target is still pushed backwards.

-Target must make a moderate save vs. loss of balance (AGY+1d20 vs. 20) to avoid falling down.

Knockdown

Goal- Knock the opponent to the floor.

Roll- STH+AGY+1d20 vs. 30

Weapon- Anything capable of hooking legs or pushing the target over through sheer force.

-If successful, the target is knocked down with no save. See p.133 for more on prone fighters.

Knockout

Goal- Knock the target unconscious.

Roll- STH+AGY+1d20 vs. 30

Weapon- Anything capable of doing 1 or more points of blunt damage

-If successful, the target can make an opposed save vs. unconsciousness (whichever is lowest of WIL or END+1d20 vs. 20). If the target can not successfully oppose the knockout, the target is knocked unconscious for one round per point of the attacker's opposed success.

-For every successful knockout, there is a chance of serious damage to the target, whether the attacker desires it or not. If the attacker's opposed success is more than 10, the attack also does 1d6 damage to BLD.

Pain/Stun

Goal- Stun the target by causing him or her pain.

Roll- INL+AGY+1d20 vs. 25

Weapon- Nearly anything capable of blunt, bladed or burn damage as well as things that don't cause enough damage to take away BLD or BDY (e.g. a lit cigarette, a syringe, a key held in a fist).

-If the attack is successful the target must make an opposed save vs. shocking pain (difficulty 20). If the target's opposed failure is less than 10, the target loses his or her next action. If the target's opposed failure is 10 or more, the target loses his or her next action and reaction.

Slash

Goal- Cause damage, distracting pain and disfigurement by an attack on the face or other sensitive area.

Roll- INL+AGY+1d20 vs. 25

Weapon- Anything capable of cutting or tearing long gashes in flesh.

-Does ½ point BLD damage and the target must make an opposed moderate (20 difficulty) save vs. distracting pain. Target suffers a -1 penalty for each point of opposed failure in this save.

Stomp

Goal- Do 2x damage to targets lower than the attacker.

Roll- SPD+STH+1d20 vs. 25

Weapon- Feet.

-The target must be below the knees of the attacker.

-Because this attack uses the full weight of the attacker against the target, it does double the damage of a normal kick.

Strike (Handheld)

Goal- Do damage the target.

Roll- STH+AGY+1d20 vs. 25

Weapon- Fists, feet or any handheld weapon capable of doing damage.

-If successful, it does the normal damage listed for the weapon.

Kick Damage

SPD	1-5	6-15	16-19	20-30	31-40	41-50	51+
blunt damage	½	1	1½	2	3	4	5

Punch Damage

STH	1-5	6-10	11-15	16-25	26-30	31-40	40+
blunt damage	0	½	1	2	3	4	5

Strike (Projectile)

Goal- Damage the target.

Roll- INL+AGY+1d20 -1 per functional range unit vs. 25

Weapon- Any projectile weapon.

-For every one Functional Range (FR) unit away the target is, the character takes a -1 penalty to the roll (see Projectile Weapons, p.137).

Tackle

Goal- Knock both the attacker and the atackee to the ground.

Roll- SPD+STH+1d20 vs. 20

Weapon- Body.

-If the tackle is successfully dodged, the attacker must make a save vs. loss of balance to avoid ending up on the ground.

-A tackle does no damage.

-Target can resist with a STH +1d20 vs. 20 roll as a reaction.

Vital Strike (Bladed)

Goal- Use a bladed weapon to damage vital areas.

Roll- INL+AGY+1d20 vs. 35

Weapon- Any weapon that does bladed damage.

-This is an attack on an area where bladed damage is especially harmful (e.g. neck, heart).

-Bladed damage that penetrates armor is doubled.

-Blunt damage is not doubled.

Vital Strike (Blunt)

Goal- Use a blunt weapon to damage vital areas.

Roll- INL+STH+1d20 vs. 40

Weapon- Any weapon that does blunt damage

-This is an attack on an area where blunt damage is especially harmful (e.g. neck, temples).

-Blunt damage that penetrates armor is doubled.

-Bladed damage is not doubled.

Wing

Goal- Damage easy to hit but non-vital parts.

Roll- INL+AGY+1d20 vs. 20

Weapon- Any weapon capable of doing damage.

-Aimed at exposed yet non-vital body parts (e.g. arms, thighs and ribs).

-Any damage not absorbed by armor is cut in half.

Reactions

Dodge

Goal- Sidestep or duck under the path of the weapon.

Roll- AWR+AGY+1d20 vs. 25

-After a successful dodge, the defender is still in roughly the same place as he or she was before.

Entangle

Goal- Stop and trap the weapon.

Roll- INL+STH+1d20 vs. 30

-Requires something that can stop and trap the weapon (e.g. chain, meat hook, trident, jacket, folding chair).

-If successful, the action is blocked and the attacker must use another action to unentangle the weapon.

Flip

Goal- Dodge attack and knock over attacker.

Roll- AGY+STH+1d20 vs. 35

-This requires that the attacker make a lunge (punch or attack with a handheld weapon) and that the defender must be close enough to use the momentum to flip the attacker over a pivot point (usually the defender's shoulder).

-If successful, the defender takes no damage and attacker is knocked down with no save.

Drop

Goal- Drop below the path of the weapon.

Roll- AWR+AGY+1d20 vs. 20

-Whether successful or unsuccessful, the defender ends up on the floor at the end of the reaction.

Jump

Goal- Jump out of weapon's range.

Roll- SPD+AGY+1d20 vs. 25

-Unlike the Noncombat Action: Move, this is in reaction to a specific attack.

-Determine how many range levels the character needs to move to be out of the range of the weapon.

-+10 difficulty for every range level beyond the first.

-If the defender beats the difficulty but doesn't beat the opposed action, the PC gets hit but ends up out of weapon's range at the end of the reaction.

-Can also be used to jump towards the opponent, e.g. jump towards an opponent to get too close to be hit by a shotgun.

Parry

Goal- Block the attacker's weapon.

Roll- STH+AGY+1d20 vs. 25

-Be sure to declare what you are blocking and with what. Blocking a weapon with bare limbs, even if successful, may mean taking damage or having the limb crippled.

Projectile Weapons

In Brief- -1 to hit for each FR away opponent is. Can't do damage beyond MR.

Range Penalty- When making any action with a projectile weapon, the PC takes a penalty equal to the number of range units away the target is. For example: If a weapon has a FR (Functional Range) of 5 ft. then for every 5 ft. away the opponent is (rounded down) there is a -1 penalty. A target 60 ft. away would be -12 to hit with that weapon. Weapons also have a Maximum Range (MR) beyond which the weapon can not do damage.

Cover- A character who lies flat, facing the enemy (reducing his or her profile) is very hard to hit with projectile weapons (-8 to hit). Any type of cover can make an enemy harder to hit depending upon how much of the character's body is protected. Treat this as armor: standing partially behind a tree might have an AR of 5 (from that one direction) and a PR of 15 bladed/blunt.

Fighting Non-Humans

In Brief- Many actions won't work against non-humans. Small things harder to hit, big things easier.

Machines- Non-Biological opponents do not have BDY, BLD or INCY. Instead, each device has an amount of blunt or bladed damage that, if it takes, will cause it to cease functioning. One machine, for example, may be able to take 4 blunt or 9 bladed damage before it stops working.

Size- Animals and machines which are bigger or smaller than humans are easier or harder to hit (see table). Also, very small opponents can only take limited blunt damage unless they are crushed against some other surface (e.g. kicking a rat does little damage to the rat, but stomping on it does full damage).

Special Attacks- Sense should be used in fighting non-humans. For instance, a blinding strike would be silly against a monster that does not depend upon its eyes, a rhinoceros would not be very susceptible to a knockdown attack by a human, etc. Without some knowledge of mechanics, a vital strike against a machine would be impossible. Vital and pain stun strikes on alien creatures depends upon the attacker successfully guessing what areas to hit to cause pain or do vital damage.

Size	to hit
bee	-20
rat	-10
cat	-5
human	0
horse	+5
elephant	+10
house	+20

Swarms- A swarm is a group of small animals attacking the character that are so numerous we treat them as one entity. A swarm can not be parried or dodged, only run from.

Armor can help the character: any portion of the character's body which is covered by armor cannot be attacked. The amount of the character's body which is protected is the ratio of the AR to 20. So, a character with AR 10 could only be attacked by half the swarm at once. A character with an AR of 5 could only be attacked by three-fourths of the swarm.

Most swarms do not dodge and instead make simultaneous strikes at no minuses (for convenience's sake, assume that all swarm animals that can attack make a successful strike). Characters, on the other hand, usually can't kill more than a few swarm animals with each strike, except with certain weapons like poison sprays or flame throwers.

Weapon Specific Difficulties

In Brief- Some actions/reactions are easier or harder with some weapons.

The difficulties listed for the various actions and reactions represent the difficulty with the "typical" weapon someone might use to do that action or reaction with. Some weapons are designed so that some actions/reactions are easier, while others are much harder. For instance, a pickaxe is somewhat unwieldy and hard to strike with. On the other hand, a whip is designed for pain/stun attacks and so such an attack would be easier. In weapon profiles, special actions and reactions are listed as:

Very Easy (+8 to roll)

Easy (+4 to roll)

Hard (-4 to roll)

Very Hard (-8 to roll)

Improvised Weapons

In Brief- Non weapons generally -8 to all but a few actions.

Normal objects can be used as weapons but since they are not designed as weapons they have higher difficulties to use. Also, many will break after the first attack.

Slashing Weapons- Any object with a cutting edge strong enough to cut flesh does 1 bladed damage. The PC is at -8 to any actions with this weapon except pain/stun, blinding and slash.

Poking Weapons- Objects with a point on them strong enough to be driven into flesh do 0.5 bladed damage. The PC is at -8 to any actions with these weapon except blinding strike, pain/stun and vital strike.

Blunt Weapons- Blunt objects with a good handle can do between 1 and 3 blunt damage. The PC is at -8 to any actions with these weapons except strike and pain/stun.

Thrown Objects- Any heavy object without a handle can be thrown at an enemy. If a character attacks someone with a huge rock at point blank range,

we can simply say that is was a throw at 0 ft. Very heavy objects require STH feats to use effectively. Thrown objects have normal difficulties but the following ranges:

Weight	Functional Range	Dmg	STH Feat Difficulty
1-2 lbs. or 0.5-0.9kg.	3 ft. or 1 m.	½	none
3-5 lbs. or 1-2.5 kg.	3 ft. or 1 m.	1	none
6-10 lbs. or 2.5-4.5kg.	2 ft. or ½ m.	2	none
11-20 lbs. or 4.6-9kg.	1 ft. or 1/3 m.	3	20
21-99 lbs. or 10-45kg.	½ ft. or 1/8 m.	4	25
100+ lbs. or 45+ kg.	½ ft. or 1/8 m.	1 dmg/ 20lbs. or 10 kg	30

Blinding Substances- These are substances which can be thrown in the eyes. PCs can make a Blinding Strike with these substances at no minuses. They can be thrown only within a range of 5 ft. (1.5 m.). Most of these substances can be avoided by closing one's eyes (a Very Easy Dodge). A successful attack, though, will partially blind (-7 to all actions or reactions) or fully blind (-15 to all actions/reactions) the opponent, depending upon the causticity of the substance. Extremely caustic substances (like acid) will not only blind but act as a pain/stun strike on a successful Blinding Strike.

After Combat

In Brief- Further bleeding, infection and pain can happen without proper medical treatment.

After combat is finished, PCs who have taken injuries should seek out medical attention. The best case scenario is that someone with the Medicine: First Aid skill and proper medical equipment can immediately treat wounded PCs. Immediate and proper medical care will eliminate the following post-combat complications:

Bleeding- For each point of bladed damage a PC has taken, that PC will lose another ½ point of BLD over the next 15 minutes unless the wound is cared for (tourniquetted, cauterized, stitched up).

Pain- When the endorphins the body produces in an emergency wear off the PC will feel pain for every bit of damage done. The PC must save vs. distracting pain with a difficulty of 5 for each point of damage done.

Infection- Unless a wound is cleaned and disinfected, the victim risks a serious infection. A PC must make a save vs. disease contraction with a difficulty of 10 per point of bladed damage (max. 30). Note that burns and ragged damage (see Other Types of Damage, p.126) increase the chances of infection and are very difficult to clean and disinfect. If the PC fails the save vs. contraction, he or she suffers from a disease with the following profile (see p.127 for more on fighting diseases):

Disease Progression Rating: 20.

Disease Progression Speed: 12 hours.

Treatments: Antibiotics.

Symptoms: For each 1x the victim suffers from an aggregate fever (-10 to save vs. heat exhaustion), Vomiting (10), weakness (-5 STH, -5 SPD). 1 BLD damage per disease progression.

Simple Combat Example

Rusty and Juanita are in a fight:

Rusty: 12 AWR, 8 AGY, 10 INL, 6 SPD, 14 STH, 7 WIL, 3 BLD, 5 BDY, 4 INCY. No combat skills. Has a hunting knife (range 0-1, damage: 2½ bladed). No armor.

Juanita: 8 AWR, 10 AGY, 13 INL, 16 SPD, 4 STH, 8 WIL, 4 BLD, 4 BDY, 4 INCY. Kickboxing (2) (gives +8 to wing, +8 parry, +8 to knockaway, +4 to strike with her feet). No weapons. Her kicks do 1½ blunt damage. No armor.

GM- *Roll initiative.*

Rusty- *(rolls INL (10) + AWR (12) +1d20) 28*

Juanita- *(rolls INL (13) + AWR (8) +1d20) 23*

GM- *Rusty, you get the first action. What do you do?*

Rusty- *I'm doing a split action, I'm moving into range 1 and doing a strike at Juanita with my knife.*

GM- *Juanita, are you reacting?*

Juanita- *I'm going to dodge.*

GM- *Okay, roll. Remember, Rusty, since you split your action you're -10 to each action. The move into range will succeed automatically, but you're -10 to hit.*

Rusty- *(rolls STH (14) + AGY (8) -10 (split action) +1d20 vs. 25) I got 27, that's 2 success.*

Juanita- *(rolls AWR (8) + AGY (10) + 1d20 vs. 25) I got 26. Only one success.*

GM- *Okay, the knife hits you Juanita, and does 2½ damage to your BLD. You're down to 1½ BLD, so you're not mortally wounded yet. Juanita, now it's your action.*

Juanita- *I'm going to make a strike with my feet.*

Rusty- *I'll block with my arm.*

GM- *Okay, roll.*

Juanita- *(rolls STH (4) + AGY (10) +4 (skill) + 1d20 vs. 25) I succeeded by 8.*

Rusty- *(rolls STH (14) + AGY (8) + 1d20 vs. 25) I succeed by 12.*

GM- *Okay, Rusty parries the kick. Next round. Rusty, your action. What do you do?*

Rusty- *I'm going to make a strike against Juanita with my knife.*

GM- *Okay, Juanita, your reaction?*

Juanita- *Um… I'll parry with my leg.*

GM- *Are you parrying the knife blade?*

Juanita- *Hell no. I'm going to parry his arm. I'm close enough to do that, right?*

GM- *You're in range 1, so I'm going to say yes.*

Juanita- *Well that's what I'm doing.*

GM- *Okay, roll.*

Rusty- *(rolls STH (14) + AGY (8) +1d20 vs. 25) I got 3 success.*

Juanita- *(rolls STH (4) + AGY (10) + 8 (skill) + 1d20 vs. 25) I got 30. Five success.*

GM- *Okay, you kick the blade out of the way. Juanita, it's your action.*

Juanita- *I'll do a knockdown, with my feet.*

Rusty- *I'll let her kick me and do a simultaneous strike.*

GM- *Okay, roll.*

Juanita- *(rolls STH (4) + AGY (10) + 1d20 vs. 30). Two success.*

Rusty- *(rolls STH (14) + AGY (8) +WIL (7) +1d20 vs. 45). Five success.*

GM- *Okay. Juanita, you take another 2½ damage to your BLD. Rusty, you're knocked on the ground.*

Juanita- *My BLD is zero now, and I'm down to 3 INCY.*

GM- *Well, you've just been mortally wounded. From now on you'll be losing a point of current END every round. Rusty, it's your action.*

Rusty- *I'll use my action to get up.*

Juanita- *While he's doing that, I'm going to run away.*

Tips for GMs: Keeping Combat Quick

1. Never let the PCs get into a fair fight. Either the PCs should be ambushed, or the PCs should be doing the ambushing, or the PCs should be vastly superior to the people or creatures they are fighting, or the PCs should be vastly inferior to their opponents.

2. Enemies run away, surrender or play dead when they realize they are getting their asses kicked.

3. Figure out the NPC fighter's typical action and typical reaction ahead of time and calculate it (e.g. this opponent strikes at 1d20 vs. 3, dodges at 1d20 +4 vs. 0).

4. NPC fighters only make simple actions (e.g. strike and dodge, no extended simultaneous split actions).

5. Don't bother keeping track of END if the battle is only going to last a few rounds.

6. Give opponents weapons with the same range as that of the PCs. This makes for a lot less jumping around during battle.

7. Start PCs and opponents in weapons' range of each other.

8. Give each player only a limited amount of time to declare an action or reaction. This also makes combat more realistic, as real fighters don't have time to plan ideal strategies.

Flashback Play

In Brief- Compute a PC's prior character options to play scenes in the PCs' shared past.

Flashback Play assumes that the PCs start the game already knowing each other and having had adventures in the past together (although not necessarily starting play as friends). A flashback adventure takes place in the PCs' pasts, at a time when they all happened to come together to solve some common problem or face some common threat.

Flashback adventures take place any time during the PCs' decades of agelessness. Or in other words, during any point in which all the PCs were ageless.

Computing Past PCs- When playing a flashback, the player should figure what the PC's attributes, weariness penalty, skills and equipment were at that time. It may be useful to write up a character sheet that reflects the PC at that point.

Attributes will be the same as modern attributes but minus any attributes that have been added as the result of decades. Example: *Sam has a WIL of 26. He bought 20 WIL with attribute points and added the other 3 choosing 'suffering' during the 1860s, 1870s and 1920s. If a flashback takes place in 1878 then he will only have 23 WIL because only the 1860s have been completed.*

Similarly, skills can be computed as the modern PC's skills minus those that were added with skill points earned in decades that have not been completed yet. Also, ignore any skills that are anachronistic for the time period (e.g. for computers, automatic weapons, motor vehicles).

Equipment is determined by figuring the PC's money for the decade and consulting the table on p.142-144. Any 'ancient' items the PC starts play with (e.g. a Civil War rifle) can be counted as in the PC's possession. This equipment may not be readily available to the PC. For instance, if the PC spent that decade on a chain gang then the PC's equipment would most likely be buried somewhere or with friends and family.

Dealing With Historical Changes- Having the PC participate in the adventure might mean temporarily freeing the PC from the confines of what he or she was doing that decade. If the PC was a slave on a plantation, and the adventure does not take place on that plantation, then perhaps the PC had escaped temporarily (although was later recaptured) or was taken along as a hand servant while the lady of the house went to visit relatives in another state. If the PC spent a decade in an insane asylum, maybe the doctors had let the PC out for a trial period (a trial that would later end badly). A PC who escaped to the North on the Underground Railroad might have come back briefly, with the forged papers of a freedman, to purchase the freedom of a loved one.

Flashback adventures might mean trying to get PCs to work together who are natural enemies, e.g. a slave and slave owner, a confederate soldier and a union solider, Loup Garou who preys on innocents and a Medicine Worker sworn to protect innocents, etc.

It may be necessary to find very strong motivators capable of getting PCs to forget their differences and work together. One such motivator would be a shared threat of immediate death at the hands of some supernatural being that none of the PCs are capable of defeating on their own.

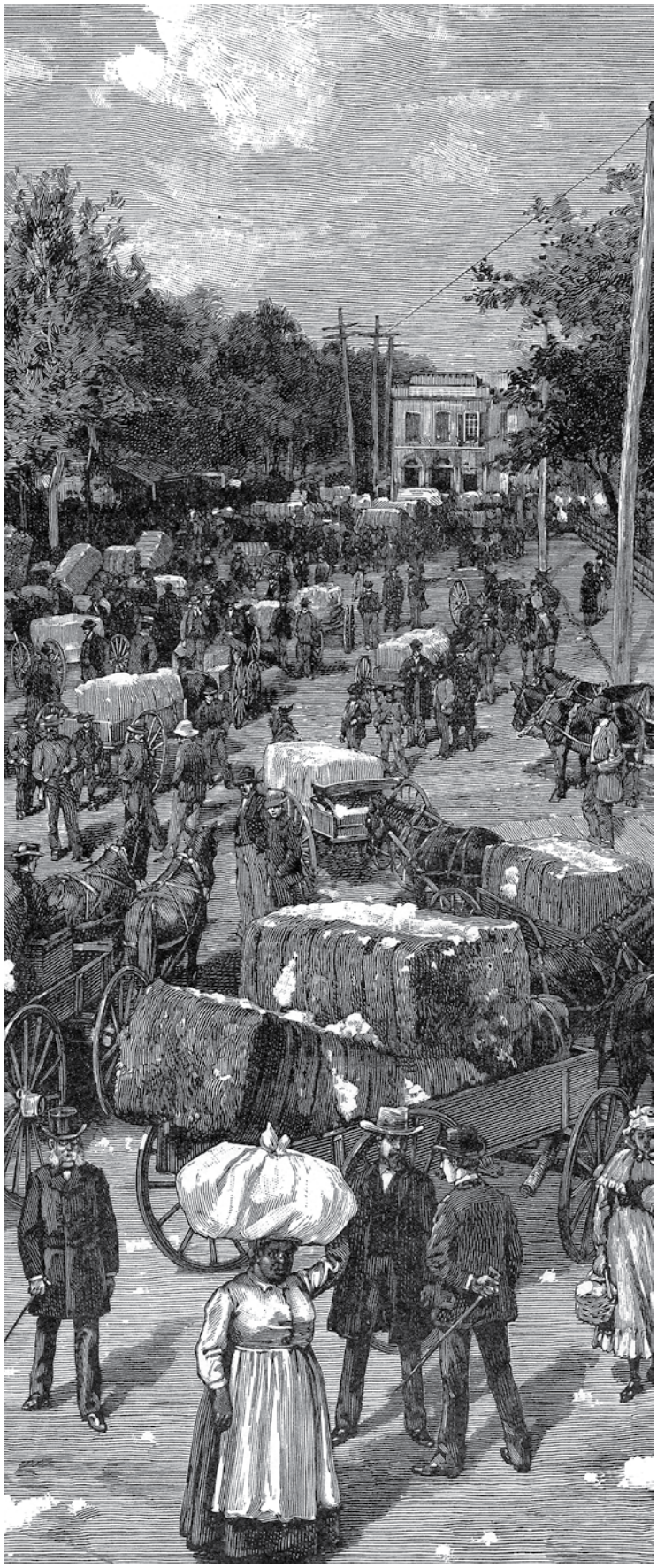
A lot of what happens in an adventure can be explained away as something that was undone by the shifting sands of history. If a PC finds a chest full of gold, but history has that PC being poor in this and subsequent decades, then it can be explained that the gold was later lost or stolen. A lost arm can be healed via a faith healer (or restored by the Devil as a gift). A precious item that is lost or destroyed can later be refound or replaced. If a PC is arrested for murder at the end of an adventure, the PC might later be acquitted due to a technicality or pardoned for heroic behavior during a yellow fever outbreak in the prison.

The one thing that can't be allowed to happen is the death of a PC. If something happens to a PC in a flashback that should ordinarily have killed the PC, the GM should just say that the PC was seriously injured and incapacitated, but managed to pull through. A sword strike that should have shopped a PC's head off will instead, by GM fiat, merely carve a deep gouge into the PC's shoulder.

Modern Consequences- The GM should discourage the players from thinking that they can act with impunity because the future is already set. Bad things that happen to PCs in flashback play should have consequences that affect them in the modern day. For instance, if the PC walked up to someone and killed them in front of witnesses, then in order to rewrite history the GM and player might determine that the PC later faked his own death in prison. Yet in the modern day perhaps some elderly retired prison guard recognizes the PC or, if this was long ago, a crime historian recognized the PC from old daguerreotypes. If the PC suffered what should have been a fatal injury but was turned into a non-fatal one by GM fiat, then the PC should be left with an old scar that 'acts up' sometimes, forcing the PC to save vs. distracting pain at inopportune moments. In other words, if some bad consequence of an adventure was undone by the GM to preserve the PC's established history, then some new disadvantage should 'pop up' in modern times. Or, alternately, dock XP as a consequence.

Similarly, XP from flashback adventures can't be spent in the past and can only be spent to improve the modern-day PC. If players feel a need to explain why they suddenly gain new skills or heightened attributes, one could say that remembering this moment of triumph inspired them to get out and do something (e.g. take a class, join a gym, etc.).

Physical rewards of the adventure (e.g. treasure) can come back to the PC in the modern day. Perhaps the PC buried the treasure before going off to war and only just remembered where it was, or perhaps the PC ended up giving it to a friend and this friend recently passed away and left the item to the PC.



Flashback Equipment by Decade and Wealth

Note that the following is meant as a starting point, so that players don't have to purchase a whole new set of equipment for each flashback. Players can say that they don't want a certain item (e.g. "my player wouldn't have a shotgun") and instead haggle for something of similar value (e.g. a bow and arrow).

	$100	$200	$400	$800	$1,600	$3,200	$6,400	$12,800	$25,600+
1800s-1850s	Outfit (dress/shawl or pants/shirt/jacket/suspenders) with hat & shoes, knapsack. $1 in cash. Homeless.	Outfit x3 with 1 set belt/hat/shoes, banjo, dog, fishing rod, hatchet, kerosene lantern, knapsack. knife, mule. $2 in cash. Small shack	Outfit (complete) x6, dog, fishing rod, guitar or harmonica, hatchet, horse, knife, pipe, selection of toiletries, shotgun (black powder), straight razor, suitcase. trick components collection (small). $4 in cash. Small shotgun house.	Large wardrobe, collection of patent medicines & tonics, dog, fishing rod, guitar, harmonica, hatchet, horse, knife, locking travel trunk, pipe, pocket watch, selection of toiletries, shotgun (black powder) x2, toolbox with assorted tools, trick components collection (small). $8 in cash. Medium shotgun house.	Large wardrobe (including fine tailored suits or dresses), bottle fine spirits x5, collection of patent medicines & tonics, dog x2, guitar, harmonica, horse, pipe, pistol (black powder), pocket watch, shotgun (black powder) x2, sword, toiletries, toolbox, travel trunk, trick components collection (medium). $16 in cash. House.	Large wardrobe (including fine tailored suits or dresses), bottle fine spirits x10, carriage and 2 horses, collection of patent medicines & tonics, dog x2, piano, pipe, pistol (black powder), pocket watch, research library (1 subject), shotgun (black powder) x2, slave or servant, sword, toiletries, toolbox, travel trunk, trick components collection (medium). $32 in cash. House.	Large wardrobe, bottle fine spirits x15, carriage and 2 horses, collection of patent medicines & tonics, dog x2, piano, pipe, pistol (black powder), pocket watch, research library (2 subjects), shotgun (black powder) x2, slave x2 or servant x2, sword cane, sword, toiletries, toolbox, travel trunk x2, trick components collection (large). $30 in cash, $30 in the bank. Large house.	Large wardrobe, carriage and 4 horses, collection of patent medicines & tonics, dog x4, full bar, piano, pipe, pistol (black powder) x2, pocket watch, research library (4 subjects), rifle (black powder), shotgun (black powder) x4, slave x4 or servant x4, sword, toiletries, toolbox, travel trunk x3, trick components collection (large). $40 in cash, $80 in the bank. Large house.	Large wardrobe, carriage and 4 horses, collection of patent medicines & tonics, dog x6, full bar, piano, pipe, pistol (black powder) x4, pocket watch, purebred racing horse, research library (5 subjects), rifle (black powder) x2, safe, shotgun (black powder) x6, slave x6 or servant x6, sword, toiletries, travel trunks x4, yacht, trick components collection (very large). $60 in cash, $90 in the bank. Mansion.
1850s-1880s	Outfit (dress/shawl or shirt/trousers/jacket/suspenders) with hat & shoes, knapsack, matches, pocket knife. $3 in cash. Homeless.	Outfit x3 with 1 set belt/hat/shoes, banjo, dog, fishing rod, hatchet, kerosene lantern, knapsack. knife, mule, straight razor. $6 in cash. Small shack or shared tenement apartment.	Outfit (complete) x10, dog, fishing rod, guitar or harmonica, hatchet, knife, pipe, shotgun (black powder), straight razor, trick components collection (small), suitcase. $12 in cash. Small shotgun house or large apartment.	Large wardrobe, bottle fine spirits, dog, fishing rod, guitar, harmonica, hatchet, horse, knife, pipe, pocket watch, shotgun (black powder) x2, straight razor, trick components collection (small)$24 in cash. Medium shotgun house.	Large wardrobe, bottle fine spirits x5, collection of patent medicines & tonics, dog, guitar, harmonica, hatchet, horse, knife, pipe, pistol (black powder), shotgun (black powder) x2, straight razor, sword, trick components collection (medium). $50 in cash. House.	Large wardrobe, 2 dogs, bottle fine spirits x10, carriage and 2 horses, collection of patent medicines & tonics, knife, piano, pipe, pistol (black powder) x2, research library (1 subject), rifle (black powder), shotgun (black powder), straight razor, trick components collection (medium). $60 in cash, $40 in the bank. House.	Large wardrobe, bottle fine spirits x15, carriage and 2 horses, collection of patent medicines & tonics, dog x2, knife, photography kit, piano, pistol (black powder) x3, research library (3 subjects), rifle (black powder), shotgun (black powder), slave or servant, sword, trick components collection (large). $70 in cash, $130 in the bank. Large house.	Large wardrobe, carriage and 4 horses, collection of patent medicines & tonics, dog x3, full bar, photography kit, piano, pistol (black powder) x3, research library (4 subjects), rifle (black powder, rifled), safe, shotgun (black powder), slave x2 or servant x2, sword, travel trunk x2, velocipede, trick components collection (large). $100 in cash, $300 in the bank. Large house.	Large wardrobe, carriage and 4 horses, collection of patent medicines & tonics, dog x4, full bar, photography kit, piano, pistol (black powder) x4, pocket watch, purebred racing horse, research library (5 subjects), rifle (black powder), safe, shotgun (black powder), slave x4 or servant x4, sword, travel trunk x4, velocipede, yacht, trick components collection (very large). $200 in cash, $600 in the bank. Large house.
1900s-1920s	Outfit (dress/shawl or shirt/trousers/jacket/suspenders) with hat & shoes, knapsack, matches, pocket knife. $5 in cash. Homeless.	Outfit x4 with 1 set belt/hat/shoes, dog, fishing rod, harmonica or guitar, hatchet, kerosene lantern, knapsack, pipe, shotgun (pump), straight razor. $10 in cash. Small shack or small apartment.	Outfit (complete) x15, dog, fishing rod, guitar or saxophone, hatchet, kerosene lantern, knife, pipe, pocket watch, shotgun (pump), straight razor, suitcase, trick components collection (small). $20 in cash. Small shotgun house or large apartment.	Large wardrobe, dog, guitar or saxophone, hatchet, horse, kerosene lantern, phonograph, pipe, pistol (revolver), pocketwatch, shotgun (pump), straight razor, suitcase, trick components collection (small). $40 in cash. Medium shotgun house.	Large wardrobe, bottle liquor, camera, dog, electric flashlight, guitar or saxophone, horse, phonograph, pipe, pistol (revolver), pocketwatch, radio, shotgun (pump), straight razor, suitcase, trick components collection (medium). $80 in cash. Medium shotgun house.	Large wardrobe, bottle liquor x5, dog x2, electric flashlight, horse, pocketwatch, phonograph, piano, pipe, pistol (revolver) x2, research library (1 subject), shotgun (pump), trick components collection (medium). $60 in cash, $100 in bank. House.	Large wardrobe, automobile, bottle liquor x10, camera, dog x2, electric flashlight, horse, phonograph, piano, pipe, pistol (revolver) x2, pocketwatch, radio, research library (2 subjects), rifle (hunting), safe, shotgun (pump), travel trunk, trick components collection (large). $100 in cash, $250 in bank. House.	Large wardrobe, automobile, bottle liquor x15, camera, dog x2, electric flashlight, horse, phonograph, piano, pistol (revolver) x3, pocketwatch, radio, research library (3 subjects), rifle (hunting) x2, safe, telephone, trick components collection (large). $150 in cash, $600 in bank. Large house.	Large wardrobe, automobile, camera, dog x4, electric flashlight, full bar, horse, parlor organ, phonograph, pistol (revolver) x4, radio, research library (4 subjects), rifle (hunting) x2, safe, servant, telephone, wristwatch, trick components collection (very large). $200 in cash, $1000 in bank. Large house.

1930s-1940s	Outfit (dress or shirt/trousers/ belt) with hat/ jacket/shoes, knapsack, harmonica, pair of dice, matches, pocket knife. $7 in cash. Homeless.	Outfit x4 with 1 set belt/hat/ shoes/jacket, dog, guitar, hatchet, kerosene lantern, knapsack, pair of dice, pipe, pocket knife, straight razor or high heeled shoes. $14 in cash. Small apartment.	Outfit (complete) x15, dog, guitar, harmonica, hatchet, kerosene lamp, pipe, pistol (revolver), pocket knife, pocketwatch, radio, straight razor or high heeled shoes, suitcase, trick components collection (small). $28 in cash. Medium apartment.	Large wardrobe, bottle fine liquor x2,dog, electric flashlight, guitar, harmonica, hatchet, phonograph, pipe, pistol (revolver), pocket knife, pocketwatch, radio, straight razor or high heeled shoes, suitcase, trick components collection (small). $60 in cash. Large apartment or small shotgun house.	Large wardrobe, bottle fine liquor x4, camera with flash, electric flashlight, electric guitar, old jalopy, phonograph, pipe, pistol (revolver) x2, pocket knife, pocketwatch, radio, straight razor or high heeled shoes, suitcase x2, trick components collection (medium). $120 in cash. Small house.	Large wardrobe, automobile, bottle fine liquor x10, camera with flash, electric flashlight, electric guitar, phonograph, pipe, pistol (revolver) x2, pocket knife, radio, rifle (hunting), straight razor or high heeled shoes, suitcase x2, telephone, wristwatch, trick components collection (medium). $150 in cash, $100 hidden. Medium house.	Large wardrobe, automobile, black and white TV, camera with flash, electric flashlight, full bar, phonograph, piano, pipe, pistol (revolver) x2, pocket knife, radio, research library (1 subject), rifle (hunting), safe, straight razor or high heeled shoes, suitcase x2, wristwatch, trick components collection (large). $200 in cash, $300 hidden. Medium house.	Large wardrobe, automobile, B&W TV, camera with flash, electric flashlight, full bar, phonograph, piano, pipe, pistol (revolver) x3, pocket knife, radio, research library (2 subjects), rifle (hunting), safe, suitcase x4, wristwatch, trick components collection (large). $250 in cash, $500 hidden. Medium house.	Large wardrobe, automobile x2, B&W TV, camera with flash, electric flashlight, full bar, phonograph, piano, pistol (revolver) x4, radio, rifle (hunting) x2, research library (3 subjects), safe, suitcase x6, wristwatch, trick components collection (very large). $400 in cash, $1000 hidden. Large house.
1950s	Outfit (dress or shirt/trousers) with hat/jacket/ shoes, duffel bag, matches, harmonica, pair of dice, pocket knife. $15 in cash. Homeless.	Outfit x4 with 1 set belt/hat/ shoes/jacket, duffel bag, flashlight, guitar, lighter, pocket knife, radio, straight razor or high heeled shoes. $30 in cash. Small apartment.	Outfit (complete) x15, flashlight, guitar, harmonica, lighter, phonograph, pistol (revolver), pocket knife, radio, suitcase, wristwatch, trick components collection (small). $50 in cash, $10 in bank. Small apartment.	Large wardrobe, bottle fine liquor x2, camera, electric guitar, flashlight, junker automobile, lighter, phonograph, pistol (revolver), pocket knife, radio, suitcase, wristwatch, trick components collection (small). $60 in cash, $60 in bank. Medium apartment.	Large wardrobe, automobile, bottle fine liquor x6, camera, electric guitar, flashlight, lighter, phonograph, pistol (revolver), pocket knife, radio, telephone, wristwatch, trick components collection (medium), suitcase. $80 in cash, $160 in bank. Large apartment.	Large wardrobe, automobile, B&W TV, bottle fine liquor x12, camera, electric guitar, flashlight, lighter, phonograph, pipe, pistol (revolver), pocket knife, radio, suitcase, telephone, wristwatch, trick components collection (medium). $100 in cash, $400 in bank. Small house.	Large wardrobe, automobile, B&W TV, camera, flashlight, full bar, lighter, phonograph, piano, pipe, pistol (revolver) x2, radio, research library (1 subject), safe, suitcase, telephone, wristwatch, trick components collection (large). $200 in cash, $800 in bank. Medium house.	Large wardrobe, automobile, B&W TV, camera, flashlight, full bar, lighter, phonograph, piano, pipe, pistol (revolver) x2, radio, research library (2 points), rifle (hunting), safe, suitcase x2, telephone, wristwatch, trick components collection (large). $300 in cash, $1700 in bank. Medium house.	Large wardrobe, B&W TV, dragster automobile, flashlight, full bar, lighter, phonograph, piano, pipe, pistol (revolver) x3, radio, research library (3 points), rifle (hunting), safe, suitcase x2, telephone, wristwatch, trick components collection (very large). $400 in cash, $3600 in bank. Large house.
1960s	Outfit (jacket/ hat/ shirt/pants/ shoes), duffel bag, matches, pocket knife, harmonica, pair of dice. $20 in cash. Homeless.	Outfit (bargain bin) x4 with 1 set belt/hat/ shoes/jacket, duffel bag, flashlight, guitar, lighter, pocket knife, radio. $40 in cash. Cheap hotel room or slum apartment.	Outfit (moderately priced) x10, flashlight, guitar, harmonica, lighter, phonograph, pocket knife, radio, suitcase, wristwatch, trick components collection (small). $50 in cash, $30 in bank. Small apartment.	Outfit (moderately priced) x15, bottle fine liquor x2, color camera with flash, flashlight, junker automobile, phonograph, pistol (revolver), pocket knife, radio, suitcase, telephone, trick components collection (small). $60 in cash, $100 in bank. Medium apartment.	Large wardrobe, automobile, B&W TV, bottle fine liquor x6, color camera with flash, electric guitar, flashlight, phonograph, pistol (revolver), radio, swiss army knife, telephone, wristwatch, trick components collection (medium). $80 in cash, $240 in bank. Large apartment.	Large wardrobe, B&W TV, bottle fine liquor x12, color camera with flash, electric guitar, first aid kit, flashlight, phonograph, pistol (revolver), radio, suitcase, swiss army knife, telephone, wristwatch, trick components collection (medium). $120 in cash, $520 in bank. Small house.	Large wardrobe, radio, automobile, color camera with flash, color TV, electric guitar, first aid kit, full bar, phonograph, piano, pipe, pistol (revolver), radio, research library (1 subject), suitcase, swiss army knife, telephone, wristwatch, trick components collection (large). $200 in cash, $1000 in bank. Medium house.	Large wardrobe, automobile, color camera with flash, color TV, electric guitar, first aid kit, full bar, phonograph, piano, pipe, pistol (revolver) x2, radio, research library (2 subjects), safe, swiss army knife, telephone, wristwatch, trick components collection (large). $300 in cash, $2500 in bank. Medium house.	Large wardrobe, color camera with flash, color TV, electric guitar, first aid kit, full bar, home movie camera, phonograph, piano, pipe, pistol (revolver) x2, radio, research library (3 subjects), rifle (hunting), safe, sports car, swiss army knife, telephone, wristwatch, trick components collection (very large). $400 in cash, $5000 in bank. Large house.
1970s	Outfit (jacket/ jeans/ shirt/ sneakers), backpack, matches, guitar, pocket knife. $25 in cash. Homeless.	Outfit (bargain bin) x4, backpack, flashlight, guitar, lighter, pocket knife, transistor radio. $50 in cash. Cheap hotel room or slum apartment.	Outfit (moderately priced) x10, flashlight, guitar, harmonica, lighter, pocket knife, Polaroid color camera, record player, suitcase, telephone, trick components collection (small). $70 in cash, $30 in bank. Small apartment.	Outfit (moderately priced) x10, 8 track cassette player, automobile (junker), b&w TV, bottle fine liquor x4, first aid kit, flashlight, guitar, harmonica, lighter, pistol (revolver), polaroid color camera, suitcase, swiss army knife, telephone, trick components collection (small). $100 in cash, $100 in bank. Medium apartment.	Large wardrobe, 8 track cassette player, automobile (small import), color TV, electric guitar, first aid kit, flashlight, full bar, lighter, pistol (revolver), Polaroid color camera, record player, suitcase, swiss army knife, telephone, trick components collection (medium). $150 in cash, $250 in bank. Medium apartment.	Large wardrobe, 8 track cassette player, automobile, color TV, electric guitar, first aid kit, flashlight, full bar, lighter, pistol (revolver), Polaroid color camera, record player, suitcase, swiss army knife, telephone, trick components collection (medium). $200 in cash, $600 in bank, $1000 credit card. Large apartment.	Large wardrobe, 8 track cassette player, automobile, color TV, electric guitar, first aid kit, flashlight, full bar, lighter, pistol (automatic), Polaroid color camera, record player, research library (1 subject), suitcase, swiss army knife, telephone, trick components collection (large). $300 in cash, $1300 in bank, $2000 credit card. Small house.	Large wardrobe, 8 track cassette player, automobile, color TV, first aid kit, flashlight, full bar, home movie camera, lighter, pistol (automatic) x2, Polaroid color camera, record player, research library (2 subjects), suitcase, swiss army knife, telephone, VCR, trick components collection (large). $400 in cash, $2800 in bank, $3500 credit card. Medium house.	Large wardrobe, 8 track cassette player, car phone, first aid kit, flashlight, full bar, home movie camera, lighter, music synthesizer, pistol (automatic) x2, Polaroid color camera, record player, research library (3 subjects), rifle (hunting), safe, sports car, suitcase x2, swiss army knife, telephone, telephone, VCR, trick components collection (very large). $600 in cash, $5800 in bank, $5000 credit card. Medium house.

1980s	Outfit (jacket/ jeans/shirt/ old sneakers), backpack, transistor radio, guitar, lighter, pocket knife. $25 in cash. Homeless.	Outfit (thrift store) x4, backpack, bus pass, digital watch, flashlight, guitar, lighter, swiss army knife, walkman. $50 in cash. Cheap hotel room or slum apartment.	Outfit (off the rack) x10, B&W TV, backpack, bus pass, digital watch, first aid kit, flashlight, guitar, record player, swiss army knife, telephone, walkman, trick components collection (small). $70 in cash, $30 in bank. Small apartment.	Outfit (off the rack) x15, automobile (junker), B&W TV, bottle fine liquor x4, digital watch, electric guitar, first aid kit, flashlight, pistol (revolver), polaroid camera, record player, suitcase, swiss army knife, telephone, walkman, trick components collection (small). $100 in cash, $100 in bank. Small apartment.	Large wardrobe, automobile (small import), bottle fine liquor x8, color TV, digital watch, electric guitar, first aid kit, flashlight, pistol (revolver), polaroid camera, record player, suitcase, swiss army knife, telephone, walkman, trick components collection (medium). $125 in cash, $275 in bank, $1000 credit. Medium apartment.	Large wardrobe, automobile, color TV, electric guitar, first aid kit, flashlight, full bar, pager, pistol (automatic), polaroid camera, record player, suitcase, swiss army knife, telephone, VCR, walkman, wristwatch, trick components collection (medium). $150 in cash, $650 in bank, $2000 credit. Large apartment.	Large wardrobe, color TV, electric guitar, first aid kit, flashlight, full bar, pager, pistol (automatic), polaroid camera, record player, suitcase, swiss army knife, telephone, VCR, video camera, walkman, wristwatch, trick components collection (large). $200 in cash, $1400 in bank, $4000 credit. Small house.	Large wardrobe, color TV, electric guitar, first aid kit, flashlight, full bar, music synthesizer, pager, personal computer, pistol (automatic), polaroid camera, record player, research library (1 subject), suitcase, swiss army knife, telephone, VCR, walkman, wristwatch, trick components collection (large). $300 in cash, $2900 in bank, $8000 credit. Medium house.	Large wardrobe, ballistic vest, car phone, color TV, electric guitar, first aid kit, flashlight, full bar, music synthesizer, pager, personal computer, pistol (automatic) x2, polaroid camera, record player, research library (2 subject), Rolex wristwatch, safe, submachinegun, suitcase x2, swiss army knife, telephone, VCR, walkman, trick components collection (very large). $400 in cash, $6000 in bank, $15000 credit. Medium house.
1990s	Jacket, jeans shirt, old sneakers, backpack, flashlight, lighter, walkman, guitar, pocket knife, wristwatch. $30 in cash. Homeless.	4 cheap outfits, backpack, bus pass, cheap camera, digital watch, flashlight, guitar, lighter, swiss army knife, telephone. $60 in cash. Cheap hotel room or slum apartment.	10 modestly priced outfits, backpack, bus pass, cheap camera, color TV, digital watch, first aid kit, guitar, portable radio/CD player, swiss army knife, telephone, trick components collection (small). $120 in cash. Small apartment.	15 moderately priced outfits, automobile (junker), camera, color TV, digital watch, electric guitar, first aid kit, leatherman multitool, pistol (automatic), portable radio/CD player, suitcase, telephone, trick components collection (small). $100 in cash, $140 in bank, $750 credit. Small apartment.	Full wardrobe, 4 bottles fine liquor, automobile (junker). color TV, cordless telephone, digital watch, electric guitar, first aid kit, leatherman, pistol (automatic), portable radio/CD player, suitcase, VCR, trick components collection (medium). $140 in cash, $340 in bank, $1500 credit. Medium apartment.	Full wardrobe including tailored suits, 8 bottles fine liquor, automobile (small import), camcorder, color TV, cordless telephone, electric guitar, first aid kit, leatherman, portable radio/CD player, suitcase, synthesizer keyboard, VCR, trick components collection (medium). $180 in cash, $780 in bank, $2500 credit. Large apartment.	Full wardrobe, 12 bottles fine liquor, box imported cigars, camcorder, color TV, DVD player, electric guitar, first aid kit, leatherman, personal computer with modem, portable radio/CD player, suitcase, SUV, synthesizer keyboard, taser or pepper spray, trick components collection (large). $200 in cash, $1800 in bank, $5000 credit. Small house.	Full wardrobe, ballistic vest, box imported cigars, camcorder, cellular phone, color TV, DVD Player, electric guitar, first aid kit, full bar, leatherman, personal computer with modem, portable radio/CD player, research library (1 subject), submachinegun, suitcase, SUV, synthesizer keyboard, taser or pepper spray, trick components collection (large). $250 in cash, $4000 in bank, $7500 in credit. Medium house.	Full wardrobe (including expensive designer outfits), ballistic vest, big screen TV, box imported cigars, camcorder, cellular phone, digital camera, DVD Player, electric guitar, first aid kit, full bar, laptop computer, leatherman, portable radio/CD player, research library (2 subjects), safe, sports car, submachinegun, suitcase x2, SUV, synthesizer keyboard, taser or pepper spray, trick components collection (very large). $300 in cash, $8000 in bank, $10000 credit. Medium house.
2000s	Jacket, jeans shirt, old sneakers, backpack, flashlight, lighter, walkman, guitar, pocket knife, wristwatch. $40 in cash. Homeless.	4 cheap outfits, backpack, bus pass, cheap camera, digital watch, flashlight, guitar, lighter, swiss army knife, telephone. $80 in cash, $500 credit. Cheap hotel room or slum apartment.	10 modestly priced outfits, backpack, bus pass, cheap camera, color TV, digital watch, first aid kit, guitar, portable radio/CD player, swiss army knife, telephone, trick components collection (small). $100 in cash, $1,000 credit. Small apartment.	15 moderately priced outfits, automobile (junker), camera, cellphone, color TV, digital watch, electric guitar, first aid kit, leatherman multitool, pistol (automatic), personal computer with dialup, portable radio/CD player, suitcase, telephone, trick components collection (small). $150 in cash, $250 in bank, $2,000 credit. Small apartment.	Full wardrobe, 4 bottles fine liquor, automobile (junker). cellphone, color TV, cordless telephone, digital camera, digital watch, electric guitar, first aid kit, ipod, leatherman, pistol (automatic), personal computer with dialup, suitcase, VCR, trick components collection (medium). $175 in cash, $400 in bank, $3,000 credit. Medium apartment.	Full wardrobe including tailored suits, 8 bottles fine liquor, automobile (small import), camcorder, cellphone, color TV, cordless telephone, digital camera, electric guitar, first aid kit, game console, ipod, leatherman, personal computer with broadband, suitcase, VCR, trick components collection (medium). $250 in cash, $800 in bank, $5,000 credit. Large apartment.	Full wardrobe, 12 bottles fine liquor, box imported cigars, camcorder, cellphone, color TV, digital camera, DVD player, electric guitar, first aid kit, game console, ipod, leatherman, personal computer with broadband, suitcase, SUV, taser or pepper spray, trick components collection (large). $350 in cash, $2,000 in bank, $7,000 credit. Small house.	Full wardrobe, ballistic vest, box imported cigars, camcorder, color TV, DVD Player, electric guitar, first aid kit, full bar, game console, leatherman, laptop with broadband, research library (1 subject), portable video player, professional digital camera, smart phone, submachinegun, suitcase, SUV, taser or pepper spray, trick components collection (large). $400 in cash, $5,000 in bank, $10,000 in credit. Medium house.	Full wardrobe (including expensive designer outfits), ballistic vest, big screen TV, box imported cigars, camcorder, digital camera, DVD Player, electric guitar, first aid kit, full bar, game console, hybrid electric car, laptop with wimax, leatherman, portable video player, professional digital camera, research library (2 subjects), safe, smart phone, sports car, submachinegun, suitcase x2, SUV, taser or pepper spray, trick components collection (very large). $500 in cash, $10,000 in bank, $20,000 credit. Medium house.
	$100	**$200**	**$400**	**$800**	**$1,600**	**$3,200**	**$6,400**	**$12,800**	**$25,600+**

Southern History

"Oh, I wish I was in the land of cotton,
Old times there are not forgotten,
Look away, look away, look away Dixie Land"

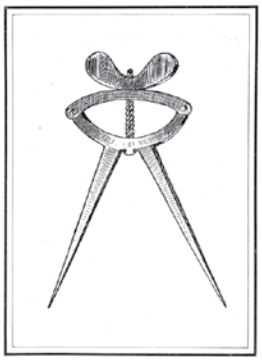
-From 'Dixie' by Daniel Decatur Emmett, 1859

The Colonial Period (1600s to 1812)

In Brief- Early 1600s to early 1800s, agriculture grew rapidly with labor by White indentured servants and Black slaves. Cotton became most important crop.

The first European explorers in the South were Spanish and French, passing through the region and setting up temporary forts and settlements as early as the 1540s. The first serious settlers came to the South (to Virginia) from Britain at the beginning of the 17th Century. The sons of nobility ran things and the indentured servants were used as laborers. The terrific agricultural potential of the South was quickly realized and immediately taken advantage of.

Rice, tobacco, sugar and indigo were the initial cash crops. Vast plantations were formed with indentured labor, making the Planters and their families incredibly wealthy.



Vice for Forcefeeding Slaves on Slave Ships

Living and working conditions were brutal for indentured servants. There were few opportunities for indentured servants after being released (outside of renewing their 'contracts' with their masters). Civil unrest between the rich and those who served them peaked with Bacon's Rebellion in the 1676, when Nathaniel Bacon led a band of former and escaped servants on a rampage. They burned plantations, killed planters and their families and burned Jamestown, Virginia, to the ground. Bacon was killed, but his rebellion eventually led to severance packages for former servants that included land and money.

The first enslaved Africans were brought to the South around 1619, and gradually the labor force switched from White European indentured servants to Black African slaves. Slaves brought to English colonies were primarily from the Congo. Slaves brought to French colonies were primarily the Fon, Ewe and Yoruba people. The differences in culture between these groups will still be seen, centuries later, in differences between African-American conjuring traditions.

By the early 1700s, there was a new class of small farmers in the South, and the brutal manual labor and harsh working conditions of the fields were left to the African slaves. By the end of the 18th century, with the invention of the cotton gin by Eli Whitney in 1793, rice was replaced by cotton as the major cash crop of the South. The cotton gin greatly increased the amount of saleable cotton that could be produced by a plantation in a given period of time, and the demand for slave labor increased proportionately.

From 1775 to 1783, a Southerner and slave owner, George Washington of Virginia, led the Continental Army in the war for independence from British rule. After defeating the British, Washington served two terms as the first President of the United States, from 1789-1797.

The Antebellum Period (1812 to 1860)

In Brief- A near-paradise for white plantation-owners.

Antebellum is Latin for 'before the war', and it refers to that period in Southern history from roughly 1812 to 1860 ("the Old South" is also used to describe this time period, as well as the geographic region that flourished then). It is a time highly romanticized by many Southerners today. Cotton was king, and the Planters and their families were the nobility. Southern chivalry was at its peak, In the minds of those that ran things, the belles were seen as princesses and damsels in distress, the gentlemen as knights in shining armor, the Blacks as child-like and subservient, like well-cared for pets, and lesser Whites as peasants, respectful of their betters. A few believed the South was literally the promised land, God's reward to good Christians.

But this paradise, this Camelot, was threatened by yankees. The dour, stern-faced denizens of the North, who valued work over play, who spoke directly, without flowery embellishment or proper manners, who pinched pennies until they screamed (when any member of the Southern Gentry realized that money was for spending). These yankees were threatening to destroy the entire Southern way of life. Many Southerners felt that something had to be done.

A French History of the United States

After the discovery of the Americas by Europeans, France was one of many nations that tried to carve a colonial empire out of the continent. At one point French influence in North America stretched from Nova Scotia on the East coast of what would become Canada all the way down to the gulf coast in what would be Louisiana. In addition to colonies on continental North America, the French maintained colonies in the Caribbean, such as Saint-Domingue (later Haiti).

The French colonies were based primarily on trade for goods like furs, rather than agricultural settlements. As trading partners the French became adept at making alliances with Native American tribes. These alliances became important when the French came into conflict with other colonial powers.

In the mid 18th Century France and Britain fought wars with each other all over the world, including in the Americas. The French had allies among Native Americans, but Britain had superior numbers of colonists. In North America these conflicts were called the French-Indian Wars. During this conflict, many refugees from French Nova Scotia came to Louisiana, forming the Cajun ethnic group. France lost much of its American territories. Louisiana was given to Spain in payment for debts. Only the area around New Orleans was retained by France.

continued next page

The Road to War (1820 to 1861)

A French History of the United States
(continued)

The debt incurred by the British during the French Indian Wars forced them to significantly increase taxes on the American colonies, which was one of the major causes of the American Revolution.

In the late 18th Century, in part to avenge the loss of its American colonies, the French aided American colonials in their revolution against Britain. At first France helped aid the revolutionaries with it's navy, and then with soldiers on the land.

At the beginning of the 19th century, slaves revolted in Saint-Domingue, driving the French out and forming the republic of Haiti. Many of the French landowners fled Haiti and came to New Orleans, bringing some of their Haitian slaves with them.

Relations between the US and France cooled after the Revolutionary War, especially because the US held some peace negotiations with Britain without inviting France. Yet in the War of 1812 the United States declared war against Britain as an ally of France.

Mid-1800s French experiments with Communism scared America's rich elite, and the French's open attitudes towards sex offended the new middle-class cultural conservatives (anything pornographic or sexually adventurous was called "French.") Yet the relationship between the countries stayed so strong that in 1886 the people of France gave the Statue of Liberty to the US as a gift commemorating the US' centennial.

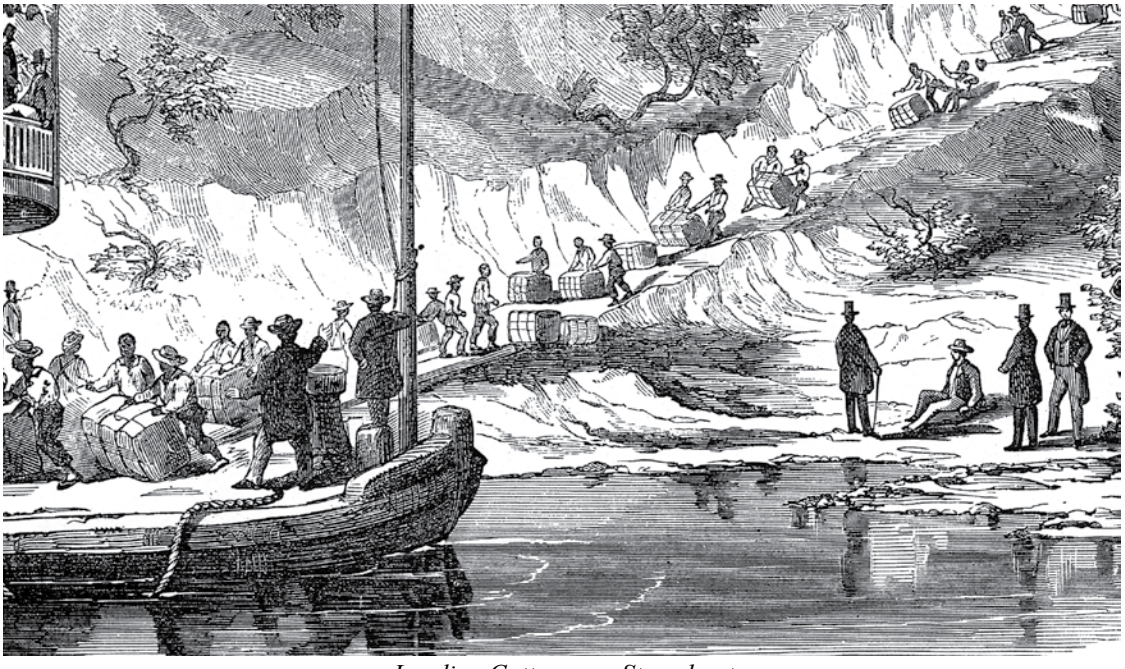
In World War I, the United States came to France's aid. Many Americans saw this as repayment for France's aid in the Revolutionary War. And then in World War II France was captured by the Nazis and America aided the French Resistance and then helped to liberate France.

In Brief- Economic issues revolving around slavery caused tension between Northern and Southern states.

Issues over states' rights, social and economic differences, industrial vs. plantation culture, the goals of modernization vs. keeping the past alive, all were causes of the American Civil War, and all were inexorably intertwined with the issue of slavery.

The beginnings of conflict started with arguments over slavery in the new territories. Generally, Northerners wanted slavery limited to the states it already existed in, Southerners wanted to expand it across the country. Northerners complained that slaves would be unfair competition for free laborers, and Southerners complained that the federal government had no right to tell them where they could bring their property. The Missouri Compromise of 1820 eased this tension by striking a balance; Missouri was added as a slave state, and Maine was added as a free state.

The harmony was short lived, however, as conflicts erupted over more new territories taken from Mexico in the Mexican-American War (1846-1848), and finally led to open violence in Kansas in the 1850s, where pro-slavery 'border ruffians' from neighboring slave states fought against Northern immigrants who favored the abolition of slavery. Among these immigrants was a Northern abolitionist (anti-slavery advocate) named John Brown. After playing a role in the violence in "Bleeding Kansas," Brown decided the only way to end slavery was to incite a slave uprising (a possibility that had terrified slave owners since the first slaves were brought to the US). Brown led a band of men who seized an arsenal in Harper's Ferry, with the intent of distributing the thousands of weapons it contained to the revolting slaves. Not a single slave revolted, however, and Brown was quickly captured and hung for treason. Shortly before being executed, Brown said: "The crimes of this guilty land, will never be purged away, but with blood." A truer prophecy was never spoken.



Loading Cotton on a Steamboat

Life Of A Slave

Labor- The average slave in the Antebellum Deep South was a rural laborer, a field hand on a cotton or sugar plantation who spent his or her days planting, tending and harvesting crops. The work day lasted from first light until full dark in all weather (hot and humid days being the worst), and the pace of work was set by a White overseer who was paid by how much he produced, not by how well he treated his crew of slaves. Slaves who stopped to rest or lagged behind were whipped. Planting was risky: planting usually involved going into debt. There might be vast profits if a harvest went well or bankruptcy if it went poorly. It was often "cheaper to buy than to breed," meaning it was more financially viable to drive slaves past human limits, killing them and replacing them, than to work them less and allow them to live longer and produce more slaves. They were poorly housed, fed and cared for. Anything but the bare minimum to sustain them was considered a waste of money. Even simple things like land allotted for a private garden was not allowed on many Deep South plantations, as every spot of usable land was planted with cash crops. The average lifespan of a slave in many deep South states was as little as seven years from date of purchase to death. In the upper South, disobedient slaves were often threatened with being 'sold South' (or having loved ones sold South) to states like Mississippi and Louisiana.

Other jobs slaves were used for included things like clearing forests, draining swamps, the construction of buildings, dikes, dams and roads. They often worked in uncharted areas, and faced the dangers of disease and hostile natives.

Although slaves were more common in rural than urban areas, there were some urban slaves who were used as labor in factories, coal mines, sugar mills and iron works or who did labor in small shops (e.g. a furniture shop).

Slaves, particularly lighter skinned women, girls and older men, were used as house servants. They would cook, serve food and drinks, clean, watch the children, act as 'body servants' (taking care of their master's every need) and handle any other household labor.

The Slave Codes- Slaves typically had Sundays off, and often worked only into the afternoon on Saturdays. In their free time they would do their washing and gardening, go to church, fish, hunt, dance and wrestle. They could go socializing off plantation (this was also an excellent time to attend Voodoo dances or other rites under the guise of going to an innocent social gathering) as long as they had a written pass giving them permission, and generally had to be home before dark.

The lives of slaves were governed not only by the whims of their masters, but also by the Slave Codes, state laws regulating slave behavior. The codes varied, but generally slaves were not allowed to read or write, could not attend church without a White person present, could not testify in court against a White, and needed a written pass when off the plantation. The codes were enforced to varying degrees; generally, they were strictly enforced in the deep South, and more leniently enforced in the upper South. The rules about reading, writing and Whites being present at Black services were largely ignored in the Upper South.

Local militia groups, called 'pattyrollers' by the slaves, patrolled roads and villages, particularly after dark, stopping and questioning any Blacks they encountered. Slaves caught without passes were often whipped or beaten then returned to their masters, who forced further punishments on them, like confiscating crops from their personal gardens, locking them in a small 'jail' at the plantation, cutting their food rations in half, making them work in chains, making them work on Sundays, and refusing to give them further

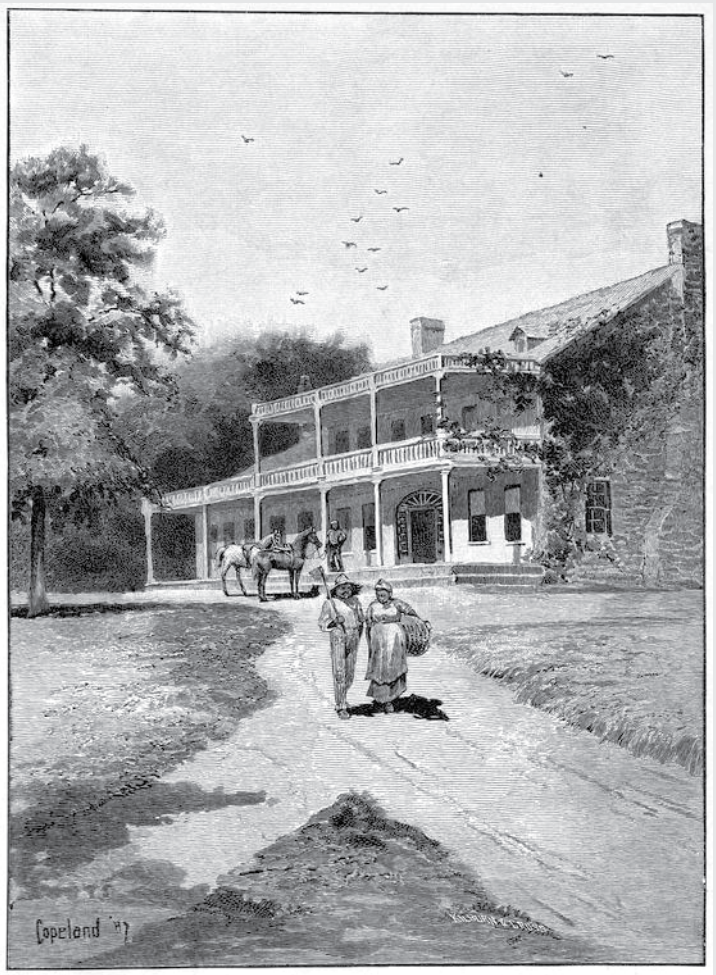
passes. Free Blacks caught by pattyrollers were often harassed and beaten or 'roughed up' to 'help them remember their place.' During the Civil War, pattyrollers often severely beat or killed Blacks they caught off plantation, as the fear of a slave rebellion was greater than usual at the time. Many contemporary historians consider pattyrollers to be the predecessors of groups like the Ku Klux Klan (see p.249).

Indian Slaves- Native Americans owned slaves too, although not nearly in as many numbers as Whites. Black slaves owned by Native Americans had much more freedom to live their lives as they wanted, and practice religion as they wanted to. Whipping and other harsh punishments were much less likely to happen to slaves owned by Native Americans. For more on the fate of slaves owned by Native Americans and their descendents, see Native American Freedmen, p.167.

Handling Master- Slaves used many strategies to attempt to make their lives a bit more bearable, often playing on the misconceptions, prejudices and stereotypes of Whites. Slaves might pretend a swamp they were to drain was haunted, and an entire crew of slaves would weep and cry in terror and refuse to go in, even when beaten. Although most slaves did believe in, and has a healthy caution of, h'aints, the fears the master heard about were a trick, taking advantage of the stereotype that they were childishly superstitious.

Slave conditions were so poor that disease outbreaks were common. Slave work crews would take advantage of this fact by feigning illness on particularly hot and humid days and not getting better until the weather improved.

Slaves claimed to be afraid of the dark so they would get let off work early. Tools were frequently lost or broken, livestock and work animals mysteriously escaped. Overseers knew they were frequently being tricked, but dared not push too hard; what if the whole work crew really was sick? Their employers would not be pleased if they killed an entire crew of slaves in a week and only cleared two acres of land. And what if that swamp really was haunted? Despite their scoffing, many Whites shared some of the same beliefs as their slaves. And finally, Whites trapped themselves with their own prejudice: if Blacks were so stupid and inferior, no White man could be outsmarted or manipulated by one and thus the slaves must be telling the truth about being sick, or scared, or losing a tool.



Slaves also used conjure to handle master. Hands were used to make master more lenient or generous, to allow slaves to steal or escape without getting caught, or to make master "decide" to transfer a slave from one plantation to another. If master was very bad, the slaves might use hands to make the master sick, or to kill the master and hope he would be replaced by a better master. Hands that injured master were a dangerous gamble, as Whites were paranoid about being poisoned by slaves (poison had been a part of early slave rebellion plots) and if slaves were suspected of poisoning master they might be slaughtered.

Slaves taught their children how to 'handle master' in a distinctly African style. They passed down folktales, usually with funny animals as the characters, with valuable survival lessons hidden in them. The Gullah tales about Brer Rabbit are an excellent example. Brer rabbit is smaller and weaker than all the other animals in the forest, and most of them are bullies. He can't fight them, so he must outsmart them if he wants to prosper.

The Underground Railroad

"Seldom a week passed without our receiving passengers by the mysterious road."

-Levi Coffin, Underground Railroad Stationmaster who aided in the escape of over 3,000 fugitives

The Underground Railroad was a loosely organized network of people who aided slaves in escaping to the Northern states and to Canada. Its origins are unclear, but many historians speculate that the Underground Railroad was started in the late 1700s by a religious group known as the Quakers. Eventually they came to use railroad terminology and other code phrases to enable them to discuss their activities and pass on instructions without fear of betraying themselves. Some common code words and phrases were:

Passengers, baggage, parcel, load of potatoes, bundles of wood, freight: Fugitives.

Station or depot: A safe-house where slaves could hide, get supplies, money and food; often someone's actual house, but occasionally a building like a barn or shed.

Stationmaster: Owner/operator of a safe-house.

Conductor: A guide who would help slaves get from one safe-house to the next, often accompanying them on long stretches of their journey. Like all in the Underground Railroad, conductors often knew only a portion of a route, and the location of a handful of safe-houses, so that they could not be of much help to the law if captured.

Agent: A person who helped slaves get in touch with the Underground Railroad, and possibly helped them plan a route of escape.

Stockholder: A person who donated money and supplies to the Underground Railroad.

The Drinking Gourd: The Big Dipper.

Freedom Train or Gospel Train: The Underground Railroad.

Heaven or the Promised Land: Canada.

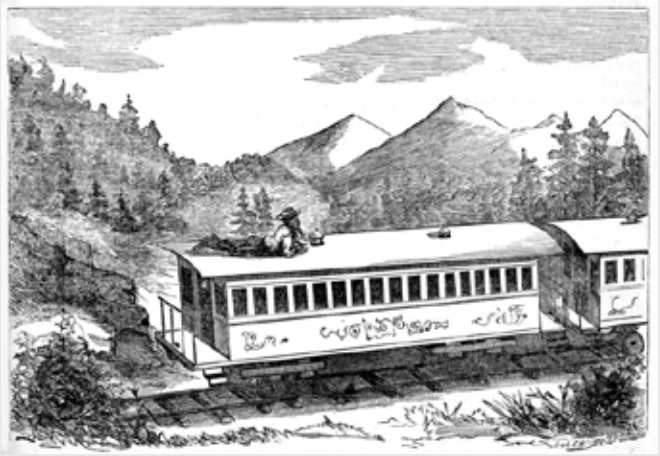
'The wind blows from the south today': Bounty hunters are nearby.

'A friend with friends': Signals a conductor with a group of fugitives is coming.

'A friend of a friend': Phrase a lone slave would use to indicate they had been sent by an Agent of the Underground Railroad.

From the Revolutionary War to the Civil War, it is estimated that the Underground Railroad had helped between 50,000 and 100,000 Blacks escape the bonds of slavery. An estimated 30,000 escaped slaves settled in Canada. By 1850, the Underground Railroad had around 3,000 workers.

Slaves were considered property by law, and owners were within their legal rights to hunt them down and capture them if they escaped. They often employed 'bounty hunters' for this purpose, professional man-catchers who would track down fugitives, which they referred to as 'maroons.' In 1850, to further increase the chances of a slave's return to their masters, and to discourage abolitionists and the activities of the Underground Railroad, the Fugitive Slave Act was passed. The act decreed that any federal marshal not immediately arresting a Black suspected of being a fugitive slave could be fined $1,000. All that was required was the word of a White person stating that



the Black was a fugitive. The marshals were paid a commission on each 'fugitive' they captured, and corruption ran wild, with many free Blacks being taken South against their wills and forced into a life of slavery. Anyone caught aiding a fugitive slave in any way was subject to a $1,000 fine and up to 6 months in jail.

Follow the Drinking Gourd

Fugitives traveled on the Underground Railroad via boats, trains, carts and wagons, either 'disguised' in clean new clothes as free Blacks, or hidden in false compartments or cargo holds. For most of the trip to freedom, however, escaped slaves walked, typically covering between 10 and 20 miles a day through forests and fields, using an indirect route to throw off pursuit.

To help fugitives find their way, conductors would often go South and teach slaves a song with travel instructions hidden in the lyrics. Black conductors might actually go onto a plantation posing as a slave, like Harriet Tubman, who made 19 trips along the railroad and helped over 300 slaves gain their freedom. White conductors, like Peg Leg Joe, might work as a carpenter, going from plantation to plantation teaching a song.

Unlike the famous Harriet Tubman, almost nothing is known about Peg Leg Joe, except that he was known for teaching the song Follow the Drinking Gourd, which described an escape route from Alabama and Mississippi. Part of the song is:

"When the sun comes back and the first quail calls,
Follow the drinking gourd.
For the old man is waiting for to carry you to freedom,
If you follow the drinking gourd."

'When the sun comes back' referred to winter and on into spring, when the sun is higher in the sky at noon each day. 'And the first quail calls' refers again to winter, when quail migrate to the South.

'Follow the drinking gourd' meant to use the constellation the Big Dipper, to find Polaris, the North Star, and to use that as a guide at night to be sure you were heading north.

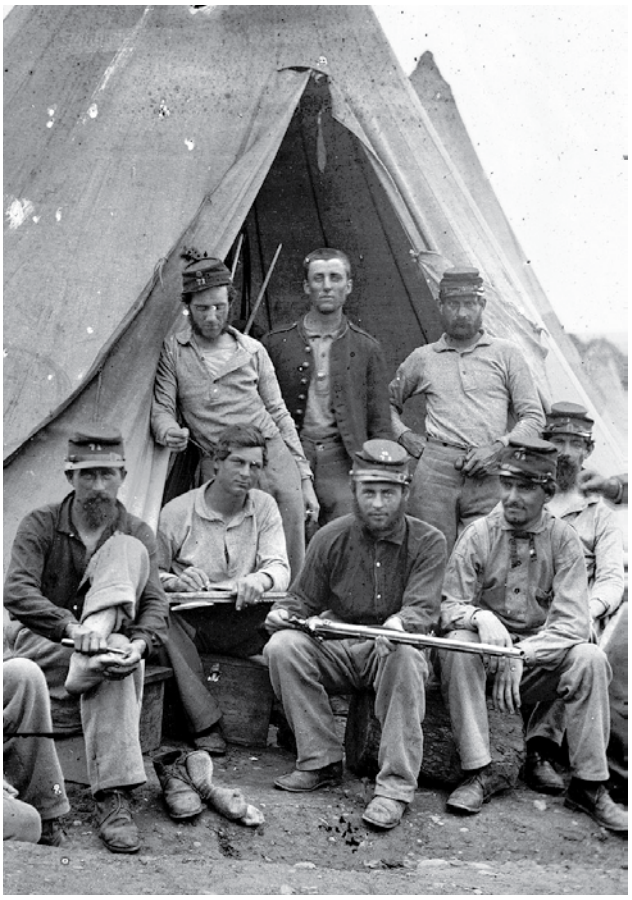
'For the old man is coming for to carry you to freedom if you follow the drinking gourd' meant that a guide, possibly Peg Leg Joe himself, would meet escapees at some point and aid/escort them.

Secession (1861)

In Brief- In 1861 Southern States announced secession, formed CSA. Lincoln refused to recognize secession.

By February 1861, seven Southern states had seceded from the union: South Carolina, Mississippi, Florida, Alabama, Georgia, Louisiana and Texas. Their claim was that their rights were being unfairly oppressed by a tyrannical federal government that had become too powerful and centralized. That same month they formed the Confederate States of America, with Jefferson Davis as their President, and took control of almost all federal forts and other properties in the South with virtually no resistance. United States President Buchanan did little to stop them, as his term ended on March 3rd of that same year.

President Abraham Lincoln took office on March 4th, 1861, and immediately called upon the Southern states to restore the Union. The Confederate States of America sent delegates to Washington with the intent to purchase federal lands from the US and to negotiate a peace treaty, but Lincoln refused to see them on the grounds that negotiating a peace treaty with them was the same as recognizing them as a sovereign nation, a thing which he refused to do. Lincoln sought the restoration of the Union above all things, and was willing to compromise on the issue of slavery, but not on secession. Jefferson Davis was not willing to give up the freedom of the newly formed Confederacy for vague promises about the continuation of the Southern way of life. Lincoln vowed to maintain the Union at any cost, Jefferson refused to back down. Conflict was imminent.



New York Union Volunteers, 1861

The Opening Shot (1861)

In Brief- Civil War started in 1861 with Confederates firing on Fort Sumter in South Carolina.

Fort Sumter

Fort Sumter, in Charleston, South Carolina, was one of three federal forts that had not been captured by the Confederates. President Lincoln wanted to keep it, President Jefferson wanted to take it. On April 12th, 1861, Confederate forces under the command of General Pierre Beauregard fired artillery barrages on Fort Sumter, forcing its surrender.

Northerners immediately rallied behind Lincoln, who called for the mobilization of 74,000 troops (many states had been discreetly building and training militias for months). In the South, four states signed on that

Runaway Slaves, 1862, Virginia

had previously declined invitations to join the Confederacy: Tennessee, Arkansas, North Carolina and Virginia. The Confederate capitol was set up in Richmond, Virginia. The war had begun.

1861-1863

In Brief- The Union surrounded the South, cutting it off, but had few victories within the South. Gen. Lee twice pushed to capture Washington D.C., was narrowly defeated.

Winfield Scott, Commanding General of the US Army, devised a strategy of blockading Confederate ports that he called "The Anaconda Plan." The plan ended virtually all traffic of goods to and from the South, including Southern port-to-port trade and the crucial export of cotton to Europe, effectively crippling the Southern economy. Few naval battles were fought, and naval casualties were very low.

West of the Mississippi River, the Union forces dominated the Confederates, and nearly succeeded in gaining complete control of the river itself, shutting off vital Confederate supply lines.

East of the Mississippi was a different story. Control of Union forces was passed from one incompetent or overcautious general to another, each one being beaten in turn by the commander of the Confederate troops, General Robert E. Lee of Virginia. Lee and his officers soundly beat the Union forces in one bloody battle after another. Lee's successes drove him to invade Maryland in 1862 with the hopes of capturing Washington D.C., but he was stopped on September 17th at the Battle of Antietam, the single bloodiest day in US military history, with roughly 6,000 men killed and 17,000 wounded. Overcautious Union General McClellan, despite ample reinforcements, did not pursue Lee's army back into Virginia, losing an opportunity to inflict great damage to the Confederacy.

Battle of Belmont

Life Of A Civil War Soldier

Marching and eating, or, as was more and more likely as the war progressed and supplies became short, marching and not eating, were the activities that most occupied the Civil War soldier. His life consisted of long stretches of monotony punctuated by brief periods of terror and adrenaline. Often he could spend six months at a time in camp or on the move and never even fire a shot, then suddenly find himself in a grim and desperate struggle for his life on one bloody afternoon.

In Camp

In a typical camp (once the war was in full swing, circa 1862) men would be quartered in low bivy shelters, two men to a shelter, open on two sides to allow ventilation. A bivy also allowed insects, dust, rain and snow to blow directly in upon the sleeping soldiers. The bed typically consisted of a rubber 'blanket' laid out on the ground, and one wool blanket to cover two men. They would awake at dawn to the sound of a bugle or cannon and the rough voices of their sergeants. An average day might go like this:

Morning Gun: Quickly get up and dressed, your uniform still damp with sweat from yesterday's drilling.

Roll Call: Assemble on the parade ground and sound off when your name is called; officers note who is sick and who has deserted.

Morning Toilet: Relive yourself, then go to a nearby spring or pond and wash your face, shave, etc.

Morning Drill: Practice basic rifle positions, turning and formations.

Breakfast: A piece of boiled meat, a boiled potato, a cup of coffee and a chunk of bread; any milk or butter desired had to be purchased.

Parade Drill: Roughly three hours of practicing marching and formations.

Lunch: Same as breakfast, but the meat and potatoes are boiled together instead of separately and called 'stew'.

Free Time: Get a pass for an hour to go into town or visit a nearby camp, play baseball, race anything that moves (cockroaches, men in wheelbarrows, hogs, etc.).

Drill: Target practice, bayonet practice, skirmishing drills and drills for new recruits.

Supper: Bread and a cup of coffee with a spoonful of brown sugar in it.

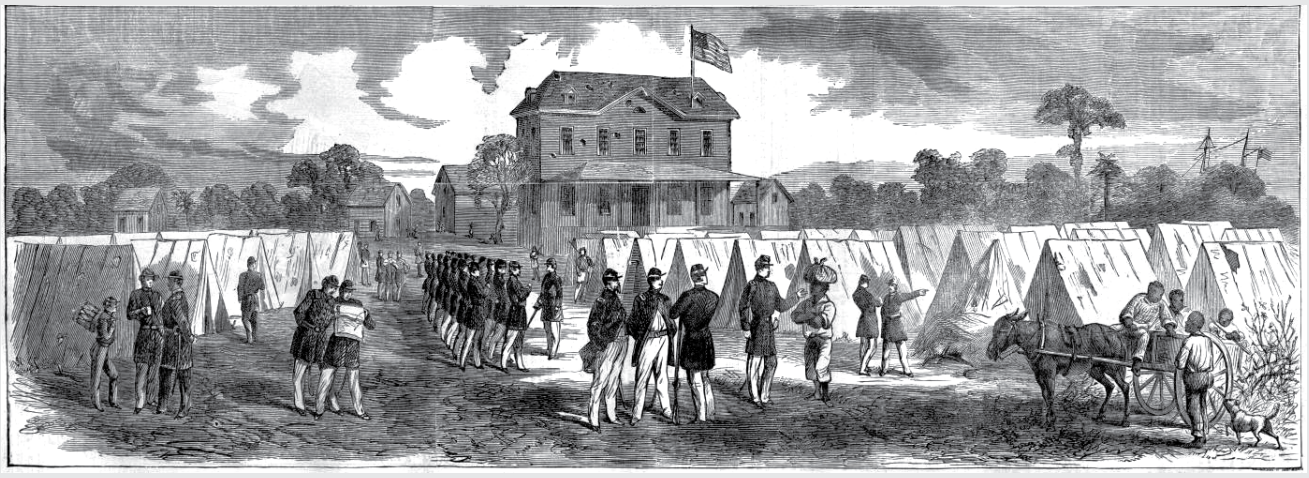
Evening Parade Drill: Locals and commanding officers come to watch, try hard to look your best to impress any ladies that might be present.

Free Time: Write letters home, read the Bible or a newspaper, swap stories and gossip, sing and play instruments, whittle, smoke your pipe.

Taps: Crawl into your bivy, lights out by half past ten. Don't make the sergeant tell you twice.

On The March

There were sixteen-mile day marches with a sixty pound pack on dusty roads under the August sun, eyes, ears, nose and mouth filled with grit that the last two swallows of warm metallic-tasting water from the canteen did little for. Feet were swollen and blistered, boots worn through. There were fourteen-mile night marches in the spring, mud so deep soldiers must occasionally stop to pull comrades out. Soldiers could see their breath fog in the frosty air. Soldiers dropped with exhaustion any time 'halt' was called, fell immediately asleep only to be awakened two minutes later by a kick from the sergeant ordering them back up and forward. Sickness and extreme fatigue laid many soldiers by the wayside, claiming more lives by the war's end than muzzleloaders and cannon.



A soldier almost never knew where he was going on the march. He may have a vague idea from rumors flying up and down the lines that he was moving towards danger, but officers were not disposed to share their plans with every pie-eater in the infantry. Often a unit would backtrack miles in an attempt to confuse the enemy, frustrating and confusing the soldiers even more. Gossiping, swapping stories, singing and whistling in a chorus all passed the time as their feet pounded relentlessly towards the unknown.

Supplies were often either feast or famine on the march. It was not uncommon to go without rations for two or three days, eating only what berries and fruits could be foraged along the trail, or to receive three days worth of rations at once and gobble them all down so as not to have to carry them. The only food available for three weeks might be flat-pressed sheets of desiccated vegetables that tasted like dried grass, then the brick-hard crackers known as hardtack for the next two weeks. Raw bacon stuffed in one's pocket served as a good snack while on the move. It wasn't uncommon that all three meals in a day consisted of coffee.

New recruits often heavily overburdened themselves, carrying extra blankets, spare shoes and underwear, heavy overcoats, pistols, tents, cooking gear and personal items, making long marches agonizing for them. They would typically drop the extra items on the road as they went, often unknowingly supplying some needy soldier farther back in the line who had long been marching barefoot, or who hadn't had clean clothes in four months.

Lice, fleas and other vermin were a soldier's constant companions on the march. The opportunity to bathe was rare, and since clothes had to be boiled for some time to rid them of infestation, a soldier simply had to live with the parasites.

In Battle

"...a confused mass of quivering limbs which presently lay still."

-Allen C. Redwood, Confederate Soldier, describing a man hit with an artillery shell

Face and hands smeared black with powder and streaked with sweat. Ears ringing from the cacophony of artillery, bugle calls, musket-fire and screaming men and horses. Eyes burning from the grey smoke and clouds of dust and debris hanging in the air. Battle was hot and tiring work that no amount of training could ever rightly prepare a man for.

Surgeons

There were many false starts and long periods of anticipation leading up to a battle. Often, when men were fully prepared for the enemy and in position, they were ordered to pack up their gear and get on the march without firing a shot; or, after ten hours of marching, with nothing in mind but the desire for food and rest, they would suddenly be ordered to drop their packs and take cover or form up into ranks.

Fighting occurred in heavy woodlands where a man could be close enough to his enemies to hear them curse but still not see them, or in open fields where he could see his wounded comrade in desperate need of help but could do nothing for him. Battles took place in towns and villages, in cemeteries and orchards, on mountains

and in swamps, each terrain presenting challenges and advantages to the soldier. Often men had to fight as they retreated, dragging the butts of their muskets on the ground to reload as they walked, or endure the harassing attacks of enemy cavalry or artillery as they marched, watching in frustration as their friends were shot down, unable to do anything but keep moving forward.

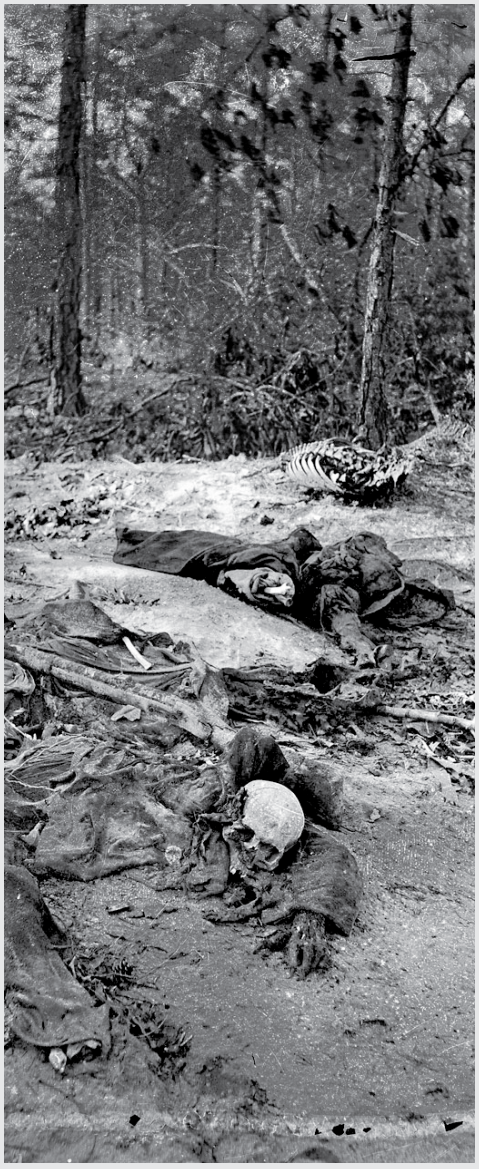
The two weapons that claimed the most lives in the war were the muzzleloader and the cannon. The most common muzzleloader was a .69 caliber rifle that fired a half-inch bullet called a Minnie ball. Its effective killing range was roughly half a mile (as opposed to old smooth-bore muskets, which only had a killing range of about 100 yards).

The most common cannon used in the war was the Napoleon; so named because it was developed during the Napoleonic Wars in Europe. It was relatively light and easily maneuverable, and fired either a 12 pound solid shot or a canister shot (a bundle of small round shot that would break apart and spread out as it left the barrel; used to cut down infantry), and it's effective range was roughly a mile, but it was most accurate at 250 yards or less.

A Minnie ball or canister could shatter skulls or tear off limbs on impact, and create horrible gaping wounds. An injured limb was not always salvageable, and amputation was common in field hospitals. Infection and rot in minor wounds left untreated also often led to amputation, and claimed the lives of many injured soldiers who might have lived had there been better hospital conditions.

There were swords, pikes, knives and other hand-to-hand weapons present on the battlefield, but only the bayonet and the saber show up as regularly delivering wounds (about 1 in 250 of total injuries, many received in personal disputes as opposed to in battle).

An average private in the Confederate Army made $18 a month, a corporal $20 a month, a sergeant $24 a month, and a colonel $194 a month. Pay was slow and irregular, often taking up to eight months or more to be delivered to the men. Confederate soldiers often prided themselves on how long they had gone without pay, disdaining their Yankee enemies with their warmer clothes and fuller bellies as men who needed to be paid to muster the courage to fight.



Battle of Lexington

It was a slim victory for the North, but it merited enough of a celebration for Lincoln to give his Emancipation Proclamation, which officially made freeing the slaves a goal of the war (the slaves were not legally freed until the ratification of the 13th Amendment on December 6th, 1865).

The Union suffered a series of defeats in the east throughout the rest of 1862 and into the spring of 1863. In late June, Lee decided to invade the North and pressure Washington once again. He was defeated by Union General George Meade in the bloodiest battle in American history, Gettysburg. During the first three days of July, 1863, roughly 8,000 men were killed and 27,000 were wounded at Gettysburg, Pennsylvania. Another 10,000 were reported missing or captured. Considered the turning point of the war, the Confederate Army was now on the run. In November, 1863, President Lincoln dedicated the Gettysburg National Cemetery, and delivered the Gettysburg Address, a speech honoring the Union dead and redefining the purpose of the war as a quest not just to restore the nation, but to bring equality to all its citizens (all the males anyway, as women wouldn't win the vote until 1920).

1864-1865

In Brief- Union Gen. Grant pursued Lee while union Gen. Sherman adopted scorched earth policy. Lee surrendered in 1865.

Lincoln, angry with General Meade for not cutting off Lee's retreat after Gettysburg, made General Ulysses S. Grant commander of the Union forces in the eastern theater in early 1864. Grant had been the most successful General west of the Mississippi, leading the Union to several key victories, and he now doggedly pressed Lee's army, suffering tremendous losses (at one point suffering 66,000 casualties in 6 weeks) in several battles but always pushing Lee back.

While Grant engaged Lee, union General William Tecumseh Sherman had captured the city of Atlanta, Georgia, and burned it to the ground. He then implemented a scorched earth policy in a campaign that became known as Sherman's March to the Sea. Thinking that the only way to defeat the South was to take away their will and ability to fight, Sherman intended to demoralize them by destroying crops and livestock (he razed about one fifth of the farms in Georgia), and burning down civilian homes and municipal buildings to destroy their infrastructure. He met little resistance along the way, and his army was followed by thousands of freed slaves. When he hit Savannah he turned North, pressuring Lee's Confederates who were locked in a stalemate with General Grant.

Lee, realizing that continued fighting would lead to the obliteration of his army and not to a Confederate victory, surrendered at the Appomattox Court House in Virginia on April 9th, 1865. Grant, as a show of his great respect for Lee as a tactician and strategist, allowed the General to keep his saber and his horse.

Pockets of Confederate resistance continued for months after this, but Robert E. Lee's surrender essentially ended the American Civil War. The total number of deaths resulting from the estimated 10,000 military engagements of the war were roughly 970,000, with approximately 620,000 of those being soldiers. It is estimated that two-thirds of those soldiers were killed by disease.

Charleston, South Carolina After Bombing, 1865

Reconstruction (1865-1877)

In Brief- A beleaguered and economically depressed South was ruled by carpetbaggers (Northerners), scalawags (Southern Democrats turned Republican) and free Blacks. The KKK formed to harass these new powers.

After their humiliating loss in the Civil War, Southern Whites underwent an equally humiliating period of reconstruction.

Lincoln, and his successor Andrew Jackson, wanted a moderate reconstruction. However, in 1866 radicals in the Republican party gained control of congress and enacted a radical reconstruction. They re-conquered the South with soldiers, gave freed Black men the vote and took voting rights away from former Confederate leaders.

"Carpetbaggers" was a derogatory name given to the many Northerners who poured into the South. Many came to take over vacated government positions. Others bought plantations and ran them using freedmen laborers. Carpetbaggers also took over the Southern railroads. Most carpetbaggers were well-educated middle class Whites who were leaders in their Northern communities. Some came intending to help the South, others came solely to exploit Southerners. They were named after the cheap luggage, made from carpet, that many came to the South with.

Many Southern planters and business owners were financially ruined by the war and carpetbaggers took advantage of this state to remove as much money from the South as possible. Economic exploitation of the South kept the Southern economy from bouncing back after the war.

Another new power in the south were "Scalawags," former Democrats who converted to the Republican party. Many were closet abolitionists before and during the Civil War. Others were former slave-owners who, perhaps because of the fact that they experienced the evils of slavery first hand, now supported equal rights. Scalawags were often accused of corruption.

The carpetbaggers, the scalawags and freed Black men formed a coalition that made up the new reconstruction governments that ruled the South. In 1865 these new Southern governments officially repealed the Southern secession and ratified the 13th Amendment (outlawing slavery). The former Confederate states were, one by one, readmitted to the union: first Tennessee in 1866 and finally Georgia in 1870.

Confederate Flags: Racism or Pride?

Southerners have strong feelings about the Confederate X and stars flag. Many Southerners fly it with pride and put it on their vehicles and clothes, even tattoo it on their skin. Others want to see the flag banned. The roots of this conflict lie in questions about who was in the right in the Civil War.

To some, the Civil War was a war to end slavery by destroying the government that supported this evil institution. To these people, the Confederate flag is a symbol of racism, of yearning for a time when Whites reigned supreme.

To others, the Civil War was never about slavery, it was about freedom. The Confederacy was fighting for the right to manage its own affairs and make social progress of its own accord. To these people the flag is a symbol of rightly deserved pride in Southern history, culture and spirit.

These strong and conflicting feelings are the rule, not the exception, when it comes to Southern history. And if the great grandchildren of slaves and Confederate soldiers feel this strongly, those ageless who were once slaves and Confederate soldiers feel it with much more intensity. This is why meetings between the ageless sometimes end in the shooting of pistols or throwing of hands.

Richmond, Virginia After Bombing, 1865

An important agency during Reconstruction was the Freedmen's Bureau, staffed mostly by Northern abolitionists who wanted to help freed Blacks. The Freedmen's Bureau acted as an employment agency, getting job contracts for freed Blacks. It also built many schools for Blacks.

Although many civil rights laws were passed to help freed Blacks, not everything went in the direction of equity. For example, plantations were returned to their original White owners (much to the anger of those whose unpaid labor had helped build them).

The first incarnation of the Ku Klux Klan was born during Reconstruction. It was founded by Confederate veterans and originally was founded primarily to intimidate carpetbaggers and scalawags. The KKK drew ire from their fellow Southerners, who thought that the KKK's violence just gave the North an excuse for continued military rule of the South. The first Ku Klux Klan was destroyed by the Civil Rights Act of 1871.

Evangelical religion, among both Blacks and Whites, gained prominence during this period. As Northern religion became dominated by liberal reformers, Southern religion became increasingly conservative and used to help enforce Southern social codes.

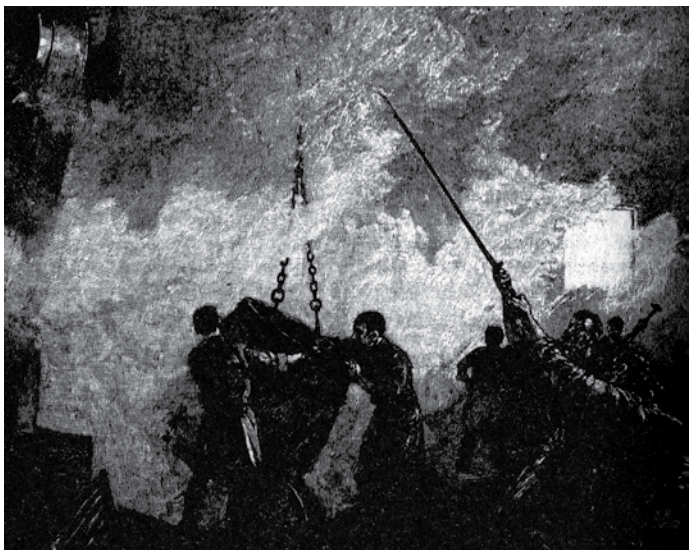
In 1877, Reconstruction was ended as part of a backroom deal in Washington. Democrats agreed to allow a Republican in the Whitehouse, and the Republicans agreed to end Reconstruction.

Industrialization & Jim Crow (1877-1929)

In Brief- South turned to industry (mostly textiles) to revitalize economy, yet this created a new, badly-exploited poor-White underclass. Labor vs. industrialist clashes, usually with the industrialists winning by any means necessary. Lynching, chain gangs, sharecropping and legal segregation kept Blacks in their place as the lowest Southern caste.

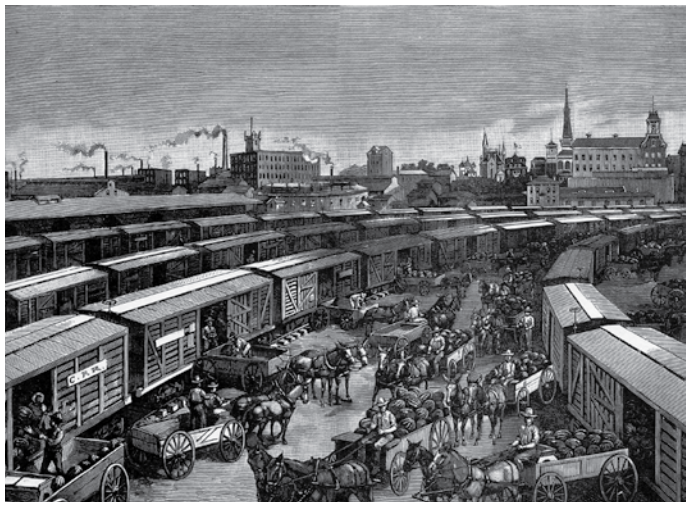
After the end of Reconstruction, the Redeemers, a new liberal faction of the Democratic party, took control of the South. Many Scalawags joined the Redeemers.

Starting in the 1870s there was a great optimism for business and industrialization as the savior of the wounded South. Carpetbaggers and Southern entrepreneurs alike invested in the new industrial South. Extensive new railroads were built. Where railroads came, cotton plantations, textile mills and tobacco factories followed.



Sugar Mixing Room

Mill Workers, Birmingham, Alabama, 1910



Georgia Railyards

Cotton Mill, Mississippi, 1911

Young Lintheads, North Carolina, 1908

A few Blacks were employed in the most dirty and dangerous of factory positions, but for the most part the new factories were the providence of poor Whites. Poor Whites working in textile mills became known as "lintheads," recognizable by the bits of lint always covering their clothing. Many lintheads died from complications related to inhaling cotton dust. Most textile mills were "company towns" where the mill owners owned the towns' housing and stores. Everything cost so much that wages paid to workers all came back to the owners. Men, women and children lintheads worked long hours in dangerous conditions. In the caste system of the new industrial South, lintheads were one step above Blacks. In some parts of the South, the stores had one day reserved for Blacks to shop and another for lintheads so that upper-class Whites wouldn't have to be in a store at the same time as either.

For the remainder of the 19th century, Southern courts undid most of the Reconstruction civil rights laws. Extensive "Jim Crow" laws were passed to legally mandate segregation of Blacks from Whites in almost every aspect of life.

Most Blacks found their position in the new South almost as bad as during slavery. The majority of Blacks were sharecroppers: they worked land owned by White landowners and had to pay for seeds and farming equipment at prices that usually put them into inescapable debt to the landowners. Since Blacks were no longer a property investment, but were instead a replaceable workforce, White landowners took even less care for their health and well-being. Black sharecroppers worked themselves into exhaustion just to keep their heads above water, had poor health and no time for education.

As if legal segregation and crushing poverty were not enough, the practice of lynching hit new extremes after Reconstruction ended. Lynching was to keep Blacks too terrified to try to advocate for legal or economic equity. Lynching peaked in 1890.

Preventing Blacks From Voting

Colored Entrance to Movie Theater, 1939

Whites also used a number of means to keep Blacks from voting, including grandfather-clauses, residency requirements, literacy or constitutional-knowledge tests. The most successful and long-lasting of these was the poll tax, a charge for being able to vote that kept poor Blacks (as well as poor Whites and Native Americans) from voting.

Chain gangs also helped keep the spirit of slavery alive. Originally started to help support a cash-starved prison system, chain gangs became a source of cheap labor, both Black and White, for Southern industrialists.

In the 1890s a new political movement began: populism. It started with Midwestern farmers who were tired of the lack of government support during economic downturns. In the South, Populists joined forces with Southern Democrats and won many congressional seats.

There were many clashes between labor and the factory owners of the new industrial South, clashes which often ended violently. The "robber barons" who owned factories were in bed with corrupt politicians and together they sabotaged any attempts by workers to gain more rights. Throughout the South, "Progressives" fought corruption, advocated for labor laws (especially child labor laws) and wanted the government to enforce anti-trust laws. Aiding the progressives were "Muckrakers": journalists, writers and photographers who sought to expose the injustices of Southern industry.

In 1915, the movie Birth of a Nation (one of the first major movies to come out of Hollywood) romanticized the role of the Ku Klux Klan in protecting White society after emancipation. This movie helped spawn a new incarnation of the Ku Klux Klan. The new KKK became a nationwide organization, peaking in the 1920s with some 4 to 5 million members.

George Washington Carver

George was born into slavery in 1864 in what is now Diamond, Missouri. He, his sister and his mother were kidnapped by Confederate night raiders and sold in Arkansas. He was recovered, near dead from whooping cough, his mother and sister already dead. He was disabled by the whooping cough and was unable to work, so instead he studied plants. After slaves were emancipated, George's former owner raised George as his own child. When he went to college, George had to travel to many schools to find one that would accept him. He graduated and became a professor. In 1896 he became the head of the Tuskegee Institute's Agricultural Department, where he would work until his death in 1943. He taught and did research there. The main focus of his research was finding ways to help poor Southern farmers, whose soil had been ruined from years of exclusive cotton growing. He urged crop rotation and he worked hard to find new uses for products that could be grown in Southern soil. His industrial research lab discovered many new uses for crops, both culinary and industrial, especially sweet potatoes and peanuts. He is often credited with inventing peanut butter. He didn't patent most of his inventions, although he could have made significant money had he done so. George was an eccentric. He claimed that God gave him his ideas and he hardly ever wrote anything down, preferring to keep most of his formulas in his head. Even today many of his inventions cannot be replicated because there are no records of them.

The Great Depression (1929-1941)

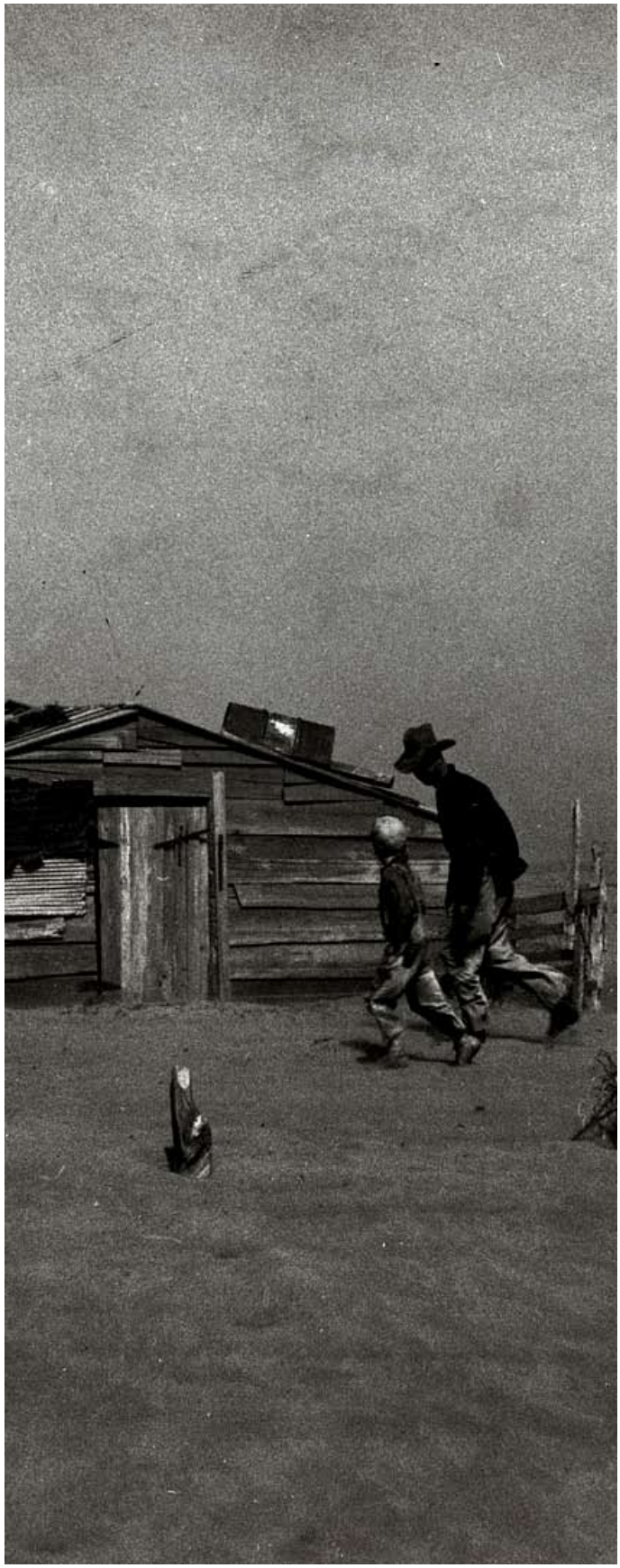
In Brief- Cotton-destroying pests, a stock market crash and loss of top soil devastated the Southern economy. Federal projects helped the worst hit areas. Violent labor vs. industrialists crashes helped kill company towns.

Before the Civil War the South was one of the five richest societies in the world. The Civil War caused a bad economic depression. In 1892 the boll weevil, a cotton-eating pest, entered the US and by the 1920s it had infested all of the South. The South tried to diversify it's economy, especially with the help of agricultural scientist George Washington Carver (see p.160), but it was too little too late. Then, in 1929, the stock market crashed and the entire country plunged into a depression. In 1931 the dust bowl (dust storms, caused by over-farming and drought, causing a massive loss of topsoil) began. Oklahoma, Arkansas and Texas were the worst hit by the dust bowl, although many parts of the old South were also affected.

The rural South was the hardest hit by the Depression. People did whatever they could, legal or illegal, to survive. In the Appalachians, mountain folk combined farming, hunting, labor and selling moonshine to make ends meet.

In 1933, President Franklin D. Roosevelt started the New Deal, a series of ambitious projects designed to help bring the US out of its depression. The biggest project in the South was the Tennessee Valley Authority, a government-run hydroelectric company. By building power plants in the Tennessee Valley, the TVA brought employment to one of the most economically depressed areas in the US. The TVA also helped educate local farmers about using crop rotation and modern fertilizers. Another major employer in the South was the Works Progress Administration, which built many roads and public buildings.

South Carolina Sharecroppers, 1939



Oklahomans Fleeing Dust Storm, 1936

Ex-Sharecropper Turned Hobo, 1939

Civil rights fell by the wayside under the New Deal government and little or no progress was made during this period.

Economic depression meant that conditions grew even worse for the South's industrial workers. Despite violent resistance to unions, textile workers began to unionize en masse during the depression. In 1934, more than 10,000 textile workers across the South went on strike. The strike lasted 3 weeks and approximately 20 workers died in violent clashes between strikers and mill owners. The strike helped eliminate the "company towns" that had held lintheads in virtual enslavement.

The Tuskegee Syphilis Study

Starting in 1932, 399 poor (and mostly illiterate) Black sharecroppers from around Tuskegee, Alabama were deliberately infected with syphilis by a government research team without their informed consent. Instead of being told they were being given syphilis, they were told they had 'bad blood' and were lucky to qualify for a program of free treatment and a daily hot meal. When penicillin was discovered as an effective treatment for syphilis, the patients in the study were not given it: the scientists wanted to watch syphilis' progress untreated. The study was ended in 1972, and then only because of a press leak. By the end of the study, 174 of the patients had died from syphilis. 40 of the men's wives had been infected with syphilis and 19 children had been born with congenital syphilis.

WWII (1941-1945)

In Brief- WWII brought manufacturing, urbanization, lifted many out of poverty. Many Blacks moved to Northern cities to escape segregation.

The Second World War finally helped raise the South out of the economic slump it had been in since the Civil War. The South became a center for military manufacturing. People streamed to Southern cities from all over the South, and from other parts of the country, to work in manufacturing. Southern cities had to scramble to create enough housing for all these workers. Many poor Blacks and Whites from around the South joined the military and were given education and vocational training they wouldn't have otherwise been able to afford.

Lexington, Kentucky, 1939

The Tuskegee Airmen

In 1941, Congress told the War Department to form a unit of Black pilots. The military created a program for training Black airmen at Booker T. Washington's Tuskegee Institute. The War Department decided to make the qualifications for this program extremely difficult, so much so that they thought nobody would be able to get in. They were surprised by the large numbers who applied and who met the qualifications. 991 pilots were trained in Tuskegee from 1940 to 1946. One Tuskegee unit was the only unit in WWII to never lose a bomber to enemy fighters. Many White pilots, who would request escorts from Tuskegee units without knowing it was a Black unit, were later humbled out of their racism to learn the race of the pilots they so admired.

With increased manufacturing, the need for power rose sharply, and the Tennessee Valley Authority began work on an unprecedented number of power plant projects. Unfortunately, building the hydroelectric dams meant that many Southern towns were flooded and more than 15,000 people were displaced.

Beginning in WWI, many Blacks started moving to Northern cities (especially Chicago, Baltimore and New York) to escape Jim Crow segregation and gain new economic opportunities. The economic boom of WWII only gave Blacks more funds to use to escape the South and the Black exodus peaked. In these Northern cities Blacks created communities that kept Southern Black culture alive. Southern Black institutions such as professional Root Workers (Hoodoos) could now be found in Northern cities.

The popularity of the KKK declined in WWII when it became known that the KKK leadership had sympathies with Hitler.

Greyhound Station, Kentucky, 1943

Civil Rights (1945-1969)

In Brief- The Supreme Court decided that separate was not equal and Civil Rights activity gained serious momentum, peaking in 1963 with many violent clashes. By the end of the 60s, legal and institutional segregation was almost all gone.

After the end of WWII, the South adopted Northern investment capitalism. Southern cities began to resemble northern cities, as tall office buildings began to dominate the skyline. Yet even as the South's economy came to resemble the rest of the country, racial segregation kept Southern culture fundamentally different.

During WWII, Black soldiers proved themselves as capable as any Whites, especially the Tuskegee Airmen (p.163). Shortly after WWII, president Truman ordered the armed forced to integrate.

Since 1896's Plessy vs. Ferguson, the Supreme Court had held that it was okay to keep Blacks "separate but equal." In 1954, the court reserved itself with Brown vs. Board of Education. They held that separate could not be equal and they ordered the segregation of public education facilities.

The South resisted the order to desegregate schools. It came to a head in 1957 when the governor of Arkansas used the state National Guard to stop nine Black students from entering Little Rock Central High School. President Eisenhower ordered members of the 101st Airborne Division to escort the students past the angry White mob.

In 1954, Rosa Parks refused to give up her seat on a bus to a White man, thus starting the Montgomery Bus Boycott. Black leaders from throughout the country came to help organize the boycott. The boycott lasted more than a year, ending when Montgomery repealed bus segregation.

The Civil Rights movement, which has been going on since before the US was founded, gained significant momentum in the 60s after the victories in Little Rock and Montgomery. Northern Whites (including many Jews) and Blacks came South to help Southern protesters fight segregation. Many Black Civil Rights leaders rose to prominence, Martin Luther King Jr. most popular among them. Civil Rights workers rode on busses (in violation of Jim Crow segregation laws) staged sit-ins at segregated churches and lunch counters and conducted marches. They all risked being jailed, beaten or murdered. Several organizations that had taken on the name of the KKK were on the forefront of resisting desegregation. They conducted assassinations and bombing. They also attacked Native Americans who stepped outside the traditional bounds of segregation.

Native American History

General

Most Southern Native Americans had first contact with Whites in the 1500s with Spanish conquistadors, and this contact usually saw natives as victims of violence.

Southern tribes suffered from European epidemics, especially smallpox. Often, White men's diseases preceded them. These plagues reduced native populations by as much as 85%.

Contact with Whites was sporadic until the 1700s when the various Colonial powers (Britain, France, Spain) were trying to gain control of various pieces of the South. Southern Native Americans were induced to trade deerhides and native slaves with Whites for White goods. The Native Americans became progressively dependent on the White goods and thus were pulled into wars between these territorial powers. The Colonial powers used the traditional enmities between Native American groups to their advantage, recruiting Native Americans to fight other Native Americans.

In the early 1800s, the Colonial battle over America ceased with the United States as the winner. Southern Native Americans now had only a single entity to deal with. Settlers set their sights on the rich agricultural land controlled by the South's Native Americans. Andrew Jackson fought a series of battles against Southern Native Americans, pushing them back to make way for settlers. When Jackson was elected president in 1829, the nation decided that it was time to remove the Native Americans from the South. Even when Native Americans won victories in the Supreme Court, Jackson refused to enforce these decisions. In 1830 the Indian Removal Act was signed, which would remove Native Americans from their traditional homes in the South and put them in less valuable land in "Indian Territory" (what would later become Oklahoma). Although Oklahoma is considered the South today, then it was considered the remote frontier. Although the various tribes used diplomacy and court battles to put off this removal, within a decade all but a few stragglers were removed to Indian Territory. Some were removed via merciless and deadly forced marches.

In Oklahoma, the Native Americans had to deal with problems like alcoholism, poverty and corrupt governments. Eventually, White settlers decided to move in on Oklahoma, and what was once meant to be a territory solely for Native Americans was whittled away and Native Americans were soon made a minority.

The Civil War was a brutal experience for the Southern Native Americans. Those who did not choose sides immediately were forced to. Many tribes suffered from internal divisions, and the classic story of "brother against brother" was as true (or more so) for the Native Americans as it was for Whites.

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Native American History *(continued)*

Whether they had sided with the winning or losing side, at the end of the Civil War all Native Americans were punished with the invalidation of previous treaties and being forced to give up large amounts of land.

In 1887 the General Allotment Act took tribal land, divided it up into small parcels, and gave parcels to each registered Native American in Indian Territory. That (majority) which was "left over" was given to Whites. Native Americans quickly lost their allotted land to various swindles.

The early 20th century saw, in preparation for Oklahoma's statehood, efforts by the US government to slowly dissolve all remaining tribal sovereignty. One by one, Native American governments were destroyed, leaving Native Americans just a poor minority. The idea was to take care of the Native American problem once and for all by destroying their special status. Native Americans lost their governments in time for the worst economic and agricultural disasters of the century: the dust bowl and great depression.

This trend began to be reversed in 1934 with the Indian Reorganization Act, which ended allotment and gave Native Americans the opportunity to reconstruct lost Tribal governments. In some cases it took the poor and beleaguered tribes decades to reconstitute their governments. Tribal sovereignty was increased again with the 1975 Indian Self-Determination and Education Act. By the 1970s, native tribes were consistently able to improve the lifestyles of their people. Sovereignty meant that many Native Americans could sell duty-free tobacco and open casinos. The standard of living and political power of the Southern tribes has been steadily increasing.

Freedom to practice native religions coincided with new-age Whites coming around trying to appropriate native rituals. Rituals that were only supposed to be used by properly initiated Medicine Workers were being recorded and used by Whites. Many saw this as a final insult: after having everything else taken from them, their private rituals were published for the amusement of arrogant Whites.

Cherokee

The Cherokee met the Spanish in the 16th century. Whites continually broke their treaties and encroached on Cherokee land. In the 18th century there were several instances of the Cherokee fighting with the British over land encroachment, or fighting with neighboring tribes to try to take land in order to compensate for what they had lost to the Whites.

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Cherokee Cabin

The violent clashes over desegregation peaked in 1963. In Birmingham dogs and fire hoses were used on protesters (including local teenagers) and TV cameras were there to broadcast these scenes of violence to an aghast nation. Alabama governor George Wallace stood in front of a schoolhouse door to try to stop two Black students from entering. President Kennedy committed himself to civil rights in a national speech. NAACP (National Association for the Advancement of Colored People) worker Medgar Evars was assassinated. Martin Luther King Jr. made his famous "I have a dream" speech in a march on Washington. The KKK bombed a Black church in Birmingham, killing four young girls. Kennedy was assassinated but his successor, President Lyndon Johnson, pledged to pursue Kennedy's civil rights legislation.

From 1964 to 1965, civil rights laws were passed that eliminated all remaining Jim Crow laws. Civil rights workers continued to fight against segregation and continued to face violence through the rest of the decade. By the end of the decade, institutional segregation in the South was almost completely destroyed. It was the ability of Blacks to vote, more than anything else, that revolutionized the South. Blacks soon held positions of power, from mayor to congressperson to sheriff, across the South.

In 1964 the FBI started making serious efforts to investigate and even infiltrate the Ku Klux Klan. The FBI were not able to destroy the Klan, but they did disrupt many of its activities and greatly reduced its power.

In 1969 the Indian Civil Rights Act gave Native Americans all the rights non-Natives had and gave reservations more legal autonomy from state governments.

The Modern South (1970-present)

In Brief- Legal segregation replaced with suburbanism as "White flight" turned inner cities into ghettos. Yet post-industrial jobs have made South attractive and brought many Blacks back.

After the victories of the Civil Rights movements, Blacks and Native Americans in the South found that legal equality did not necessarily create economic equality. Many Native Americans were stuck in economically depressed reservations. The majority of Blacks remained poor, undereducated, in communities plagued by crime and drug problems. Blacks became increasingly frustrated with the lack of progress and in the late 60s there were riots in poor Black neighborhoods throughout the US, including Atlanta. There was more rioting after the assassination of Martin Luther King Jr. in 1968. The late 60s also saw the birth of the Black power movement. Centered mostly on urban Blacks, the Black power movement focused on empowerment and self defense against White supremacists by any means necessary.

The end of institutional segregation and race riots caused "White flight," a mass exodus of Whites from cities to suburbs. During the 1970s, White flight decimated the populations and economies of inner cities. By removing the highest incomes from the tax base, White flight left less tax money to fund health, safety and welfare programs and only made the problems of inner cities worse.

The modern era has seen the end of the one-party rule of the Democrats in the South. Conservative Southerners (especially White ones) increasingly found that the Republican party was the only party capable of representing their values.

Despite the economic disruption of White flight, the Southern economy continued to modernize. High technology, research and medicine jobs came to Southern cities and suburban Whites were forced to commute to urban areas. The children of Blacks who fled to Northern and Western cities during the era of Jim Crow have been coming back to the South en masse to enjoy the new post-industrial prosperity. The worldwide popularity of the hip hop movement made Black culture a valuable commodity and Southern cities became an epicenter for trends that would sweep the whole nation.

Native American History *(continued)*

Sequoyah

The Cherokee adopted many aspects of White culture long before other tribes. By the 1830s the Cherokee had a government, a written language, a newspaper, a written constitution, courts and schools. Nearly the whole nation was literate. The language was the invention of Sequoyah, a Cherokee silversmith. Their standard of living was often better than that of their White neighbors. The Cherokee even owned a few thousand Black slaves.

In 1813 the Cherokee helped the US fight the Creek. Yet when the US won the war, Andrew Jackson demanded both the Cherokee and the Creek to cede lands as part of the treaty ending the war. In 1828, Jackson was elected president and gold was discovered in Cherokee territory. Cherokee treaties were ignored, Cherokee lands were given to Whites and Whites were given the legal right to kill any Cherokee found on these lands. The Cherokee went to court to stop this, and won victory in the Supreme Court, but Jackson defied the supreme court, saying: "Justice Marshall has made his decision. Let him enforce it."

Terrorized with murder, arson and imprisonment, Cherokee representatives signed a treaty that gave up their homeland and agreed to be removed to Oklahoma within two years. The Cherokee fought the decision for those two years, but when their time was up soldiers came to remove them to Indian Territory (what would later become Oklahoma).

What followed would become known as "the trail of tears." Cherokee were forced to leave behind most of their belongings. They were put in overcrowded and unsanitary stockades where disease ravaged them. Then they were marched mercilessly, without adequate food. About 4,000 Cherokee died on the trail of tears. The Cherokee were not allowed to stop and bury their fallen loved ones. Instead, they sang Amazing Grace for their dead (this song is still very important to Cherokee people).

Not every Cherokee person was removed. A small number had gained citizenship in North Carolina. Others fled and hid in the mountains.

In Oklahoma, previously separate Cherokee groups were forced to live together and internal divisions quickly led to violence among the Cherokee and suppression of some Cherokee groups by others. The Civil War bitterly divided the Cherokee. Nearly every able-bodied Cherokee man fought on one side or the other of the Civil War. The Cherokee were often partnered with or asked to fight against other Southern natives.

In the end, as punishment for aiding the South, the Cherokee lost much of their land. Impoverished Cherokee were forced to lease their little remaining land to White settlers, and they were soon outnumbered by Whites. In the 1890s, a roll was taken of Cherokees for allotment (these rolls would later determine tribal membership for their descendents). Much of the allotted land was lost to land swindlers. By the beginning of the 20th century, the Cherokee had less than one percent of the land once promised to them.

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Native American History *(continued)*

Choctaw

In 1540, Choctaw chief Tuscaloosa, who had heard of the cruelty of Spanish conquistadors before ever meeting them, set up an ambush for the conquistador DeSoto. His ambush ended DeSoto's Southern campaign and the Choctaw didn't have to endure further White contact for more than a century.

At the end of the 17th century and the beginning of the 18th, the Chickasaw, who had guns, captured hundreds of Choctaw and sold them to the British as slaves. The enslaved Choctaw were then sent to work on Caribbean plantations. The Choctaw continued to war off-and-on with the Chickasaw for more than half a century afterwards.

During the American Revolution, many Choctaw fought alongside the Americans. They maintained fairly good relations with the Americans after that, and adopted many elements of American culture.

Yet at the beginning of the 19th century, Whites wanted Choctaw lands. An 1830 treaty led to the forced removal of the Choctaw to Indian Territory. The Choctaw experienced their own trail of tears, eight years before the famous Cherokee trail of tears. Many Choctaw died on this forced march. More Choctaw trickled in over the next quarter century. A few Choctaw remained in Alabama, Louisiana and Mississippi.

In 1847, still recovering from the trail of tears, the Choctaw contributed $170 (a large amount for the time) to aid victims of the potato famine in Ireland.

The Choctaw's early removal to Indian Territory had its advantages. When the Choctaw's old enemies, the Chickasaw, were sent to Indian Territory the Choctaw were made their landlords.

Two Choctaw, 1858

Choctaw Ball Players, 1850

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Native American Freedmen

When the Civil War ended, there were many people of African ancestry living with Southern native tribes, either as full members of the tribes or as recently emancipated slaves once owned by tribe members. Many tribes signed peace treaties, as part of their surrender to the Union, with a provision saying that they had to adopt their emancipated slaves as part of their tribes.

During the 1890s, as part of the allotment process, whereby lands held in common by the tribes were divided up among members, the federal government's Dawes Commission created "rolls" of every known tribe member. Anyone with African blood was listed as a "freedman," even if they also had Native American blood and were considered part of the tribe.

Today, many of these "freedmen" have had their tribal membership removed, and are fighting in court to regain it. Those who have removed them claim that they aren't a real part of the tribe and just want membership to get a piece of the tribes' economic success. The "freedmen" say that they do, and have always, considered themselves parts of the tribe, that they celebrate their native heritage and that they have only been removed because of the greed of those who want their economic success to be distributed among a smaller group.

Native American History *(continued)*

The Choctaw sided with the South during the Civil War. Their defeat was followed by progressive loss of land and sovereignty. By the beginning of the 20th century, in preparation for Oklahoma's statehood, the Choctaw were stripped of virtually all tribal sovereignty and government.

During the first World War, the Choctaw acted as code talkers for secure communications, long before the more famous Navajo code talkers.

Starting with the Indian reorganization act of 1934, the Choctaw were able to slowly reform their tribal government and regain sovereignty. In the 1950s, however, there was a renewed attempt to terminate tribal status, and the Choctaw Termination Act was passed, which would have destroyed Choctaw sovereignty by 1970. Nixon repealed the act at the last minute. Almost losing their government caused a resurgence of interest in civic participation among the Choctaw. In 1971 the Choctaw opened an industrial park. In 1994 they opened a casino.

Seminole

Most of the native inhabitants of Florida were killed by disease during the Spanish conquest. During the early 18th century, several groups fled to Florida and mixed with the few remaining natives. These included Creeks (who were suffering under internal warfare between upper and lower Creek), escaped African American slaves, a few Whites and members of other various native tribes who were fleeing war or suppression. This admixture of people formed a new tribe, called "simanoli" ("wild men" or "runaways" in a Creek dialect).

A Seminole

Florida was returned to the Spanish in 1784, but Spain was declining as a colonial power and had little ability to control Florida. Thus the Seminole were able to live autonomously.

In response to Seminole raids on Georgia, and to try to recapture runaway slaves, Andrew Jackson led several raids into Spanish Florida. These raids, from 1817-1818 would become known as the First Seminole War.

In 1821 the US gained control of Florida from Spain. Andrew Jackson was named military governor of Florida. In 1832, some Seminole agreed to leave Florida in exchange for lands west of the Mississippi. The remaining Seminole were attacked by Andrew Jackson in the Second Seminole War. The Seminole were greatly outnumbered, but using guerilla warfare tactics they were able to hold off the US forces. When the leader of the Seminole came to negotiate for a truce, he was imprisoned and died in jail. The Seminole continued their guerilla resistance until 1842. The Second Seminole War was a long, bloody and costly war for the US. Some Seminole were captured and forced to move to Creek lands in Indian Territory. A number fled to the Everglades and the US government eventually gave up on trying to track down and capture them. The Seminole never officially surrendered in the Second Seminole War.

In the 1950s and 60s the Seminole signed agreements regaining tribal sovereignty. In 1979 they opened their first casino. Since then they have taken money from tourism, gaming and sales of duty-free tobacco and made several clever and ambitious investments. Their purchases include the Hard Rock Café chain.

Creek

The Creek, who call themselves Muskogee, were probably descendents of the people who built the large mounds in Tennessee and Alabama. They were the dominant Native American group in what is now Georgia and Alabama. Some Creeks sided with the British during the Revolutionary War, others remained neutral. After the war, the British ceded Creek lands to America, and the Creek sought arms from the Spanish in Florida to help defend their lands.

In 1793 the Creek signed a treaty with the US, giving up some of their land in exchange for sovereignty. Whites ignored the treaty and continued to encroach on Creek land. In the 1810s, a Northern faction of the Creeks, known as the Red Sticks, wanted to aggressively defend their lands. Andrew Jackson, then a militia general, joined with Cherokee and Lower Creek allies and defeated the Red Sticks. Upon surrendering, both the upper and lower Creek were forced to cede large portions of Creek land to the US. Many of the defeated Creeks fled to Florida where they joined with the Seminoles.

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Native American History *(continued)*

The Creek passed a law making it an offense punishable by death to sign a treaty ceding more land. Yet in 1825 a Creek leader signed a treaty giving up most of the remaining Creek land in Georgia (he was later assassinated). The Creeks protested that the treaty was fraudulent and got it rescinded, but the governor of Georgia ignored this and continued to encroach on Creek land. President Adams decided not to intervene on the Native American's behalf, fearing a Civil War with Georgia might result.

Most of the Creek were forced to Indian Territory (in what would become Oklahoma). The Creek in Indian Territory enjoyed relative prosperity until the Civil War. Many Creek tried to remain neutral, but were attacked by Confederate soldiers. Forced to join the war, some Creek fought on the side of the Union, others the Confederacy. At the end of the war, the Creek were forced to give up much of their land.

In 1867 the Creek adopted a constitutional representative government. In 1890 the US dissolved the Creek government, divided up Creek lands and gave them to individual Creeks. Despite the supposed dismantling of their government, the Creek continued to recognize a chief. It wasn't until the 1970s that the Creek were able to draft a new constitution, and won battles in the Supreme Court to recognize that government's sovereignty. In 1984 the government recognized them as a distinct tribe.

Chickasaw

The Chickasaw had a reputation as fierce and easily provoked warriors. When a Spanish expedition forced the Chickasaw to host them, the Chickasaw mounted a surprise attack on the Spanish camp, chasing them out and nearly destroying them.

The Chickasaw traded Native American slaves to the British in exchange for firearms. The British didn't mind arming the Chickasaw because they knew the Chickasaw's closest White neighbors were the French. The Chickasaw had firearms long before any of their neighbors, and they used them primarily to capture and sell the Choctaw. As a result of this activity, the Chickasaw found themselves surrounded by enemies.

In 1801 the Chickasaw signed a treaty to allow the Americans to build a road (the Natchez Trace) through their territory. Mixed blood Chickasaw were sent to deal with the Whites, and many of them went into business for themselves, becoming relatively wealthy plantation and slave owners. The Chickasaw maintained good relations with the US, even aiding Andrew Jackson in the destruction of the Creek Red Sticks (a militant faction of the Creek).

In 1818 the Chickasaw's lands in Mississippi, Kentucky and Tennessee were threatened. Forced to choose, the Chickasaw government (then under control of plantation-owning Mississippi Chickasaw) gave up the Kentucky and Tennessee lands. As compensation, the Chickasaw were given a higher federal annuity payment. With larger payments came an influx of whiskey into Chickasaw lands. However, Protestant missionaries soon moved in, preaching abstinence and slowing the spread of alcoholism.

When Jackson was elected president in 1828, Mississippi started allowing Whites to terrorize the Chickasaw and encroach on their land. The Indian Removal act of 1830 forced the Chickasaw to give up their lands. Unlike other tribes, the Chickasaw got only money in return for their land, not a promise of land in Indian Territory. This money made their move easier than that of other Native Americans (while Cherokee were dying on forced marches on the trail of tears, many Chickasaw were traveling by steamboat). Yet in Indian Territory their old enemies, the Choctaw, refused to sell them land and instead leased it to them, becoming their landlords. The federal government decided that this cohabitation meant that the two tribes had merged, and for a long time considered them one.

The Chickasaw found themselves close neighbors to many old enemies. They had little land of their own and the federal government reneged on money and supplies it owed the Chickasaw. Many Chickasaw survived by raiding Texans and other Native Americans.

When the Civil War began, the Confederacy agreed to honor all US debts to the Chickasaw. The tribe, then ruled by mixed-blood slave holders, eagerly joined the war. A few Chickasaw (mostly full-blood non-slave-owners) joined the Union.

The Chickasaw were the last Confederates to surrender. This was the first major military loss they had suffered in their recorded history. As part of their surrender to the Union, the Chickasaw had to give up much of their land and accept their freed former-slaves as members of their tribe.

The Chickasaw resisted allotment until 1901. In allotment, much of their land went to the former slaves that had become tribal members. The Chickasaw government was dissolved in 1906 and was not reconstituted until 1963.

Hoodoo & Voodoo Timeline

1640- Although there had been African slaves in the Americas for more than a century, this is the beginning of the large-scale Atlantic slave trade. In the next two centuries, more than 10 million slaves would arrive in the Americas from Africa (and about 2 million would die in transit). The slaves would begin a battle to preserve as much of their culture and religion as possible. How their religious and magical ideas survived depended on the religion of the slave owners. In Catholic communities, the African pantheon could be disguised as Saints. In Protestant communities, who denied the trappings of saints and elaborate ritual, African ideas could only survive in a much more austere (but no less powerful) form.

1690s- Witch Trials in Salem and around America will be the last such trials in the Western world. From this point on, mainstream White America will come to believe, more and more, that there is no such thing as magic.

1724- Major slave raiding of west-African coast tribes (most notably the Ewe and Dahomey people) begins. These enslaved Africans were taken to work on the sugar plantations of the West Indies.

1730s- Religious gatherings designed by Whites to convert their slaves over to Christianity are perfect opportunities for those slaves to secretly practice their own religions. The beliefs of the snake-worshipping Ewe and the Dahomey's complex system of gods, ancestors and other spirits begin to blend with Christian practices, and a new religion, Vodoun, emerges.

1730s-1780s- The Vodoun religion spreads rapidly among the slaves in the West Indies. Also during this time, there is much movement back and forth of slaves and their owners between the islands and Louisiana. Slave revolts and uprisings in the West Indies make Louisiana slave owners fearful. They ban dances and religious gatherings. Punishments include branding and bayou work camps. Many slaves are not allowed to practice religion at all, as it is thought that they have no souls.

1763-1803- The Spanish rule Louisiana and institute very liberal (for the time) laws allowing Black slaves to earn their freedom. As a result Louisiana will, when it becomes a state of the US, have the largest population of free Blacks. The intermingling of free Blacks, many of whom were educated, and Blacks straight from Africa created a unique culture in urban New Orleans.

1782- Governor Galvez of Louisiana bans the import of slaves from Martinique and Saint Dominique, fearing their rebellious natures and the growing power of their new religion.

1800s- In Louisiana the Vodoun religion from the islands changes under the strong influences of Catholicism, European superstition, Native American lore, magic and herb work, and capitalism. Voudou becomes Voodoo, a more loosely organized, more business-minded religion, but a religion all the same. Slaves are allowed to congregate for nighttime church services called 'sings'; allowing them to practice their religion right under the noses of their masters. With no mundane means to redress wrongs (real or imagined), the slaves turn to the magical aspects of Voodoo to strike at their enemies. Many slaves profit by this, selling gris-gris and conjos to their peers.

Voodoo remains a growing, ever-changing religion, adding many elements from European witchcraft, Catholicism, Native American herb lore, and eventually Spiritualism, to their core of African beliefs. Although they strictly adhere to the traditional rituals, ceremonies, and clerical hierarchy of the religion side of Voodoo, Mambos and Houngans are as open as Hoodoos to using whatever works when 'doing a job of work' for themselves or a client.

1803- Napoleon Bonaparte sells the Louisiana Territory to the United States. American laws concerning slaves replace French ones.

1807- The US bans the importation of slaves. Without the steady flow of Africans, many parts of African culture are forgotten. Yet until 1848 there will still be African slaves coming to the Americas (especially the Caribbean) and those African slaves will continue to trickle into the US.

1809-12- Thousands of Vodoun-practicing slaves are moved from the West Indies to Louisiana, flooding the area with their religion.

1817- The New Orleans City Council, in an effort to keep an eye on slave activities, sets aside a small city park known as Congo Square for them to hold their sings.

1820- The first English edition of "Pow-Wows or Long Lost Friend," a book of German folk magic spells is published. This book will become very popular among both White and Black magical practitioners in the US and several of the spells will find their way into Voodoo and Hoodoo.

1830s- Marie Laveau reigns as Voodoo queen. An excellent businesswoman, she opens up less sacred rituals to the public and charges admission. When not leading ceremonies and rituals, she spends her time selling gris-gris and fixes to the public, Black and White. With her business sense and charisma, Marie causes a huge surge in popularity of Voodoo and all its trappings.

1862- In an early battle of the Civil War, Union forces capture and occupy New Orleans. While administering the city, they persecute Voodoo practitioners. After the war ends, New Orleans police will continue this persecution.

1863- The Emancipation Proclamation. Although now free, Blacks will find they are almost as powerless as before under the new systems of sharecropping, segregation and racial terrorism and will still need to resort to Hoodoo and Voodoo. One change, however, is increased freedom of movement which means that supernatural knowledge from previously isolated Black communities will be shared. Hoodoo will adopt elements of Voodoo and vice versa. Freedom of movement will also allow powerful Voodoo and Hoodoo practitioners to become famous outside their own home towns. Some Blacks will travel long distances to seek the help of a famous practitioner. Other practitioners will tour the South providing supernatural aid, knowing that their reputations will have preceded them.

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Hoodoo & Voodoo Timeline *(continued)*

1869- The first Marie Laveau retires, although a younger "Marie Laveau" (her daughter, most believe) takes over her position.

1870-1900- The Blues emerges as a popular music style among post-emancipation Blacks. Blues musicians make a living as itinerant travelers, criss-crossing the South and singing songs of hoodoo and deals with the Devil.

1881- The first Marie Laveau dies, but by this time the second Marie is reigning as queen, and will do so until about 1920.

1891- First recorded use of the term "Hoodoo" to describe what slaves in Protestant areas have been practicing for more than a century.

Early 1900s- Shops begin to sell products marketed specifically to Blacks, including mass-produced magical items and components.

1920s- After WWI, spiritualism comes (back) to the states from England to influence Southern supernatural practices. Mail-order conjure materials businesses start to become popular. These companies advertise in newspapers, also sell cosmetics and even send out traveling salespeople.

1921- A woman calling herself Mother Leafy Anderson comes to New Orleans, opening several spiritualist churches and adding Black Hawk to the ranks of Voodoo saints.

1920s- Voodoo begins to decline. One reason is the death of Marie Laveau. Another is that new opportunities are opening up for Black people to gain prestige and financial success, providing other options besides conjos and fixes. As a commercial enterprise, Voodoo practitioners compete with Hoodoo practitioners from other parts of the South. The intermixing of Voodoo and Hoodoo rituals and beliefs continues.

1930s- Prominence of mail-order hoodoo supply companies that sell pre-mixed hands (e.g. Find Love Oil, Big Money Powder). Most are located in Chicago but sell to Black communities around the US.

1936- Henry Middleton Hyatt, a White minister, sets out on a tour of 12 states, interviewing 1,600 Black people about their beliefs. Transcripts of his recordings fill 5 volumes and remain the most comprehensive written record of Black supernatural beliefs. Hyatt finds that, despite much mixing. Hoodoo and Voodoo are still distinct belief systems.

1960s- In Oakland, California (which has a large population of Blacks originally from the South) Hoodoos fight wars with drive-by fixing: throwing jars of fixed water from moving cars.

1970s- Just as people had begun to believe that Voodoo had been wiped out by more than a century of persecution and was now a dead religion, the African pride movement leads many Blacks to rediscover Voodoo (and to a lesser extent, Hoodoo).

Today- Organized Voodoo churches are still popular, and, although they've lost some of the power and grandeur of Marie Laveau's time, they operate throughout the Old South. Hoodoo doctors can be found in remote rural areas, suburbs and cities. Gris-gris and conjos are available by mail order and over the internet, from shops and from private residences. Police still find dead bodies with conjos and hands near them. Medical doctors still stand by helplessly and watch people die from being fixed. People still burn candles to solve their problems. H'aints still torment the living. Hags still dance. And the old and powerful ageless from throughout the centuries still walk the old South.

Southern Culture

Southern Manners

In Brief- Hospitality, politeness, honor and putting women on a pedestal very important to Southerners.

In the South, good manners are considered an essential part of daily life, and are never to be taken lightly. They are typically taught to Southern children as soon as they are old enough to speak. Good manners cost you nothing, but bad manners can cost you your reputation, family name and personal honor. Southern manners are designed to make life more pleasant and refined, and to avoid misunderstandings that might otherwise escalate into violence. Throughout the country, the South is often renowned for its warm hospitality while for Southerners the term Yankee is synonymous with bad manners, selfishness and rudeness.

The following courtesies are extended to everyone, regardless of where they come from, who their friends are, the color of their skin, or whether or not you know them:

Follow The Golden Rule: Always treat others as you would like to be treated. Go out of your way to be kind and helpful.

'After you': defer to the needs of others, always putting them before yourself; never act selfish or arrogant; be humble.

Mind Yourself: Never be coarse, loud, harsh or cause a commotion in public.

Southern Smile: Always be as friendly and sociable as possible, doing your best to make others feel at ease.

Requests: Say please and thank you, no matter how seemingly inconsequential the request. Request and never demand. Really show you mean it with a 'thank you kindly' or a 'thank you much.'

Respect For Elders: Address your elders as ma'am and sir, your mother as mutha, momma or Mrs. ____ (but never addresses her by her first name).

Trustworthiness: Honor your word.

Treat Ladies as Ladies: A gentleman always holds the door for a lady, orders for himself and his date when at a restaurant, stands when a lady leaves or enters a room, walks on the street side of the sidewalk when with a lady and refers to members of the fairer sex as Ladies regardless of their station in life ('woman' is reserved for those females known to be of poor character, e.g. "that Jones woman").

Southern Belles

In Brief- Women in wealthy old families have strict codes of behavior.

Southern Belles were the wives and daughters of the Gentry (powerful businessmen, bankers, lawyers and other upper class men of the Antebellum South). Known for their grace and beauty, their excellent manners and taste, and their flirtatious behavior and charm, the Belles were the hub of social life in the South. They sought to epitomize femininity as though they were beautiful flowers, delicate and fragile. They were a perfect counter-balance to the chivalrous and often overly masculine men of the time, and the standards of behavior and etiquette they set are still adhered to by many Southern women today.

Despite their soft veneer, Belles were often just as tough and competitive as their men, continually striving to best their peers with their manners, hospitality, and the quality of their parties, all while ruling their household affairs, servants and children with an iron hand.

It is said that a Belle would rather commit a sin than a faux pas. The following are some guidelines on how a proper lady should act:

-Never be rude to anyone or speak badly of them, especially if they are beneath you.

-Never cheat anyone.

-Never fight, raise your voice, or use coarse words.

-Never brag or be sarcastic.

-Never eat on the street (or in public at all, if it can be helped).

-Never curse.

-Always use proper grammar.

-Never express boldness or forwardness.

-Only express an opinion loud enough for your immediate companions to hear.

-Your door must always be open to welcome strangers, and your purse must always be open to help those in need.

-Strive against selfishness, ill-temper and indolence.

Southern Accents

All Southern accents, and to a greater degree those of upper-class Southerners, have a slower, more measured tone than Northern accents. This is because leisure time was an important element of the Southern class structure: to speak quickly was to imply that you were in a hurry, which implied you were of low class. Rather than punctuating important words with higher volume (as is done in the North) an important word is punctuated by being drawn out.

Some Southern accents have a nasal "twang." This is more likely to be found among poor rural Southerners.

Often statements of fact are given a rising tone at the end, as if a question. This is an unconscious extension of the Southern tendency to avoid offense by never making blatant declarations.

The Southern accent is spoken mostly from the back of the mouth. It's a very "relaxed mouth" accent. Anything that would be spoken from the front of the mouth, and especially anything that would cause one to have to "make a face" (e.g. the "oo" in "fool" or the "I" in "grin" or the "ear" in "learn") is replaced with a back-of-the-mouth, sighing vowel (e.g. "aw" as in law or "ay" as in hay). A good Southern accent can be spoken with very little movement of the lips and sounds much like a long musical sigh.

Soul becomes *Sauhl*

Fight becomes *Faht (as in father)*.

Clip becomes *Clep (like met)*

One vowel sound is often turned into two or three vowel sounds, usually with an "ay" or "uh" sound added. This makes the Southern drawl sound almost like singing.

Glass becomes *Glayess*

Hurt becomes *Hawurt*

Sorry becomes *Sawry*

The first syllable of a noun is often stressed.

Television becomes *TELE-vesion*

Hotel becomes *HO-tel*

Multiple constanants at the end of words are often simplified into one.

Host becomes *Hos'*

The "z" sound, as in "wasn't," becomes a d sound or is left out altogether.

Wasn't becomes *wuhdn't* or *wuh'nt*.

The "ing" at the end of words is usually turned in to an "n."

Working becomes *Workin'*

Cajun- The Cajun accent has French-Canadian roots and sounds significantly French.

The second or last syllable in a word is often specially emphasized (as opposed to the first in most English accents),

Elected becomes *Elec-TID*

H's, especially at the beginnings of words, are not pronounced.

Happy becomes *'appy*

Th's are replaced with "t" or "d" sounds

Thanks becomes *Tanks*

They becomes *Dey*

Whereas most Southern accents lengthen vowels and add new sounds, the Cajun accent does the opposite, shortening and simplifying he vowel sound.

Tape (which has both an "eh" and "E" sound) becomes *Tehp*

New Orleans- A New Orleans accent is sort of an urbane Cajun. It has some resemblance to a New York city accent.

The th sound in words becomes a t or d.

With becomes *Wid'* or *Wit'*

An "ed" ending on a word is pronounced id.

Hated becomes *Hatid*

An "ow" ending of a word is pronounced with an uh as in love.

Know becomes *Knuh*

An "ur" sound, as in fur, becomes "oy".

Burst becomes *Boyst*

An "oy" sound becomes an "aw" sound.

Destroy becomes *Destraw*

Gulf- Accents in the deep gulf, including Alabama, Mississippi and Louisiana typically drop the r before a constonant in a word.

Bird becomes *Buhd*

Art becomes *Aht*

Appalachian- Appalachian accents are rhotic, which means that the R before a consonant is pronounced, e.g. start. This is in opposition to some other Southern accents where it isn't.

The nasal twang found in some Southern accents is especially strong in the Appalachians.

Double-negatives are used for emphasis, e.g. "He just don't know no better."

The "ed" ending is used for all verbs, even those that are conjugated differently in normal English, e.g. the past tense of see is "seed" rather than "saw."

Adjective with an "un" at the end makes a noun, e.g. "young-uns" are young people (young ones).

Add "r" sounds before "sh."

Washington becomes *Warshington*

The "z" sound of a contraction is pronounced as a "d."

Isn't becomes *Idn't*

An "h" is added before words that start with a vowel

It becomes *Hit*

Ow at the end of the word becomes "er."

Jello becomes *Jeller*

Long I sounds in the middle of words become "ah."

Wire becomes *War*

Southern Gentry- There is no nasal twang. Emphasize the slow, musical Southern drawl. Pronounce more of the sounds in a word, although the "ng" at the end of a word still becomes "n."

Black- The accents of Black Southerners is usually indistinguishable from that of White Southerners of the same background (e.g. rural Black sounds like rural White speech). Modern Black speech in the South is coming to more resemble modern urban Black speech from the rest of the country, but Ageless Blacks are likely to resist this change. A few ageless Blacks may retain the habit of ending words with a "ah" sound (as in "massa" rather than "master") but most have trained themselves not to do this so as not to resemble the "Blackface" parody of slavery-era-Blacks.

Gullah- Gullah accents typically drop the ends of words, or simplify multiple consonants at the end of words.

Southern Religion

In Brief- Informal, charismatic Protestantism in most of South.

Early Influences

In Brief- Puritanical and evangelical movements brought ideas of sinful nature of humans, holiness of simple living, conversion via a personal crisis and dramatic signs of contact with God.

In 1546, Martin Luther nailed a list of grievances with the Catholic Church to a church door, and Protestantism was born. Protestantism said that the rituals, priesthood, the church hierarchy and church laws were of limited importance. What was important was the individual's relationship with God. Different Protestant groups developed with different levels of radicalism. Some presented something like a modestly-reformed version of the Catholic Church, others went so far as to eliminate the priesthood altogether. Some of the more radical Protestants (Puritans) fled England and other European nations, fearing persecution by more moderate Protestants, and were among the US' early colonists.

Early Protestant groups that had influence over Southern religion include:

Calvinists: Believed that humans are inherently selfish and sinful, that anything they do (even charity) is from non-Godly motives. Humans are so thoroughly corrupt that they do not have the power to save themselves, and can only be saved if God chooses to save them. Human free will is thus very limited or non-existent.

Restorationist Movements: These sought to restore Christians to an imagined primitive pre-church Christianity. Most powerful in frontier areas and remote Appalachian areas that didn't have modern amenities.

Baptist and Methodist Evangelical Revivalism: In the late 1700s, these movements made Baptism and Methodism the primary religion of the White South and also converted Blacks to Christianity in large numbers. The thrust of revivalism is to "revive" religious faith via charismatic speeches that force people into spiritual crises where they choose God over sin.

Pentecostalism: From the beginning of the 20th century. Pentecostals believed that people were "baptized" by the Holy Spirit taking a hold of them and that this was evidenced by speaking in tongues.

Many Whites in early plantation culture thought that their prosperity was evidence that they had found God's promised land, given peace and prosperity because they were such good Christians. Much of the South's battle to control the South (before, during and after the Civil War) took on the character of a holy war for Southerners because of this belief in the South as their God-given paradise.

Southern Protestantism

In Brief- Traditional Southern Protestantism is informal, Bible and baptism centered, focuses on each individual's need to save himself or herself (rather than save society).

What makes Southern Protestantism unique is its emphasis on an informal style of worship (no long, boring, incomprehensible rituals), direct access to the Lord for all people (the preacher is not an intermediate between the parishioner and God, just someone who makes introductions) and acknowledgement of the Bible (not church law) as the primary authority for all teachings. For most Southern Protestants, "if it isn't in the Bible it isn't Christianity."

Baptism is a very important rite for Southern Protestants and is typically performed in the most dramatic way possible: full immersion in a river (rather than being sprinkled with water from a basin). Baptism is done during adulthood and only for people who specifically choose it. To a Southern Protestant, the idea that a Catholic priest can "save" an infant by baptizing it is ridiculous.

The Holy Spirit makes itself felt, thus allowing one to not merely believe in God but to feel his presence. Southern Protestantism is about constantly rededicating yourself to God and being rewarded with the joy of the Holy Spirit for doing so.

In Southern Protestantism, only two beings in the universe matter: you and God. Nobody else can damn you (although they can tempt you) or save you (although they can help you see that you need saving). Moral uprightness is of primary importance. Rituals and converting others are secondary. Social concerns are the least important. The duty of a Southern Protestant is to save themselves, not to save society. This is why Protestantism fit in so well with a slaveholding society: there was no major drive to try to make society just, except by converting one sinner at a time.

In more recent times, however, Southern Protestants are becoming more involved in social advocacy. It is due to the political activity of churches that gambling and alcohol are illegal (or heavily restricted) in many parts of the modern South. Black Protestants were instrumental in desegregation. The "Moral Majority" is a powerful group of White Protestants, founded in 1975, advocating socially conservative politics.

The largest and most powerful Protestant group is the Southern Baptist Convention. Although member churches are mostly autonomous, each sends a delegate to the convention. The convention decides matters of policy and advocacy. It is the largest Protestant group in the world, and after the Roman Catholic Church it is the largest religious group in the country.

Black Protestantism

In Brief- Believed Blacks destined for freedom. Church services very celebratory. Coexists with but distinct from Hoodoo.

Most Blacks were converted to Baptism and Methodism in the late 1700s. By the 1780s there were Black preachers. Some slave Christian services were forbidden by their masters and held in secret. Just as the slave owners had a version of Christianity that supported slavery, Blacks developed a version that decried it as wrong and said it would soon come to an end. Just as the Jews escaped from bondage in Exodus, so would the Blacks. Biblical prophecy has thus always had a strong place in Black Protestantism.

The idea that Blacks were destined to find freedom and equality made Black Protestantism a major force in the civil rights movement. A shining example of this influence was Martin Luther King Jr. He used all the skills that a Protestant preacher would use preaching salvation to preach freedom and equality.

Black Prayer Service, 1874

Black Protestantism has outdone even White Protestantism in the celebratory nature of church services. The call-and-response singing makes parishioners greater participants in the service. Black Protestant church services are like a weekly community party where everyone can celebrate and forget their troubles at the end of a hard week.

Black Protestantism has coexisted peacefully with Hoodoo. Many preachers were also Hoodoo Doctors (mostly because they were the literate Blacks in their communities, so had access to both biblical and hoodoo texts) and many consider the Bible to be a book of Hoodoo tales (Moses is sometimes called the greatest Hoodoo of all time). Yet though they coexist they have always remained separate and distinct: Christianity is for finding salvation in the afterlife. Hoodoo is for dealing with this world's problems.

Appalachian Protestantism

In Brief- Religious services in homes, speaking in tongues, snake handling, drinking strychnine.

In their isolation, people in the Southern Appalachians formed their own unique form of Protestantism, mostly inspired by Pentecostal Holiness movements. Dramatic signs of faith and conversion are popular: "walking the aisle" (coming forward to relate personal experiences), speaking in tongues, faith healing, etc. Communion ("lord's supper") is commonly done with grape juice and crackers.

The scattered population in the Appalachians means that few have access to a church. Thus in-home religious meetings and worship are popular and important.

The most unique of Appalachian Protestants are the Snake Handlers. These are several independent churches in the Pentecostal Holiness movement who take literally Mark 16:18: "They shall take up serpents." They gather in parishioner's homes (usually two or more nights a week) to play loud religious music and handle poisonous snakes. They drape snakes across their bodies, toss them to each other, sometimes even step on them. Bites are surprisingly infrequent and even when bitten Snake Handlers typically refuse medical treatment. The survival rate of Snake Handlers who are bitten is amazingly high, but deaths do occur. Some Snake Handlers also drink strychnine as an act of devotion (and have a similarly amazing survival rate).

Catholicism

In Brief- Significant minority. Mostly descendents of French and Spanish settlers. More ritualistic, church hierarchy and laws are important, believe in saints as intermediaries with heaven.

Catholics are a minority in the South. 90 percent of Southerners are Protestant. Even in Louisiana, the seat of Southern Catholicism, Protestants make up approximately half the population.

Southern Protestantism vs. Catholicism

Protestantism	Catholicism
Demands casual, informal worship.	Uses ancient rituals.
Churches are autonomous.	All Catholic churches are part of a large hierarchy with the Pope on top.
Nothing stands between a human and God.	The church and its rituals are necessary intermediaries.
Someone can only be saved by choosing God after a personal crisis.	Even a baby can be saved by doing the correct rituals under the authority of the church.
Cosmos is fairly bare (you, God and the Devil, with angels and demons showing up only rarely).	A panoply of saints that can be called on to intervene in Earthly matters, each with their own specialty.

New Orleans and the surrounding gulf coast are the primary home to Southern Catholicism. The primary historical source was French Catholics who settled in Louisiana when it was a French colony. The French brought a comparatively liberal form of Catholicism. There are also Catholics from the Spanish occupation of the area and more recent Hispanic, Irish, German and Italian immigrants.

Spiritualist Churches

In Brief- Believe in contacting dead through séances. Adopted elements from Hoodoo and Catholicism, became a more modern way for Blacks to express supernatural beliefs.

Spiritualism began in 1848 with two sisters from upstate New York who claimed to be able to contact spirits from the afterlife in séances. Although it was a major fad throughout the Western world in the 19th century, Spiritualism became important in the early 20th century as an expression of Black supernaturalism. Storefront Spiritualist churches first sprung up in New Orleans and then in every large Black community in the country. Blacks, who were being pressured into denying Hoodoo as a primitive belief, found in Spiritualism an outlet for their supernatural beliefs that had the veneer of respectability of a modern organized religion.

Spiritualist churches gave parishioners amulets for luck, protection and healing. They did faith healing and private séances. They denied their own very clear Hoodoo influences, saying Hoodoo was ungodly. Spiritualist churches also borrowed a lot of the outward practices of Catholicism: elaborate vestments for priests, altars with candles, etc.

Today Spiritualism is no longer a major Southern religion, but its presence is still felt among modern Black believers in the supernatural. Of those modern professional dealers in the supernatural, about half claim they are "Spiritualist workers."

Southern Food

In Brief- Lots of fried food, pork, comfort food.

The South had many more pigs than cows, so pork is a major part of Southern food. Pig fat was used to make thick gravies and for frying. Fried food is common. "Southern fried" typically refers to meat that is breaded and fried.

The staples of Native America (corn, beans, squash, potatoes) are prominent in Southern food.

Southern food is thought of, throughout the country, as comfort food (probably because the high levels of fats and carbohydrates have a sedating effect). Southern food, as it has become popular throughout the country, could be typified by a meal of fried chicken, mashed potatoes, biscuits, gravy, corn on the cob, pork and beans, cornbread and peach cobbler.

Slaves usually had to eat the parts of butchered animals that White people didn't want, so they became adept at cooking what is elsewhere considered trash. Chitterlings, for example, are fried pig intestines. Pigs feet are also eaten. Leafy greens are often cooked with fatty pieces of pork. In other parts of the country, the cooking styles that evolved from slavery are known as "soul food," yet in the South it has become a part of normal Southern cooking for all races.

Hunting for food is common throughout the South and many animals that are not normally eaten (rabbits, opossums, alligators) are part of Southern cuisine.

Food on the gulf coast is known for spiciness and heavy use of seafood.

For information on Cajun and Creole cuisine in New Orleans, see p.231.

Southern Music

In Brief- The convergence of cultures from three continents and the interplay of urban and rural people has spawned most of the world's most popular music styles, including Jazz, Blues, Rock & Roll and Country.

The South has been the birthplace of more new styles of music than any place in the world. The same mixing of cultures from Africa, Europe and the Americas that make Southern supernatural practitioners so powerful has spawned new music. Another factor is the mix of rural cultures, where ancient folk music is preserved, and modern cities ready to capitalize on this music and sell it to the world.

For the ageless of the South, music is a powerful and important thing. It is rare to find a Southern ageless whose life hasn't been changed at some point by music. Although many may consider newer forms of music (e.g. punk and rap) to be degenerate, the respect for music and musicians is almost universal.

Music was also the way that many Whites learned to respect Black culture and spirit. Jazz, blues, R&B and rap each found their way into mainstream White consciousness and prompted new levels of respect for Black people and Black culture among their fans.

Tennessee Musicians, 1935

No Southern music is "pure." None of the great, world-shaking innovations of Southern music would have been possible without borrowing. Blacks borrowed from Whites and vice versa. Church music borrowed from secular music and vice versa. Professional urban musicians borrowed from rural folk musicians and vice versa. Rock borrowed from country, country from rock. Europe borrowed from America and then America borrowed back from Europe. In some cases, such as Southern rock, a musical style developed in the South leaves the South, to become a musical style of the world, only to come back to the South and be once again reinvented as a distinctly Southern form.

Ancient Roots

In Brief- African music had compelling beats, European music has complex melodies. Africans and Native Americans used music to communicate with spirit world. Slaves used music for secret communication.

In Africa, where there was no native written language, poems and songs were how priests passed along holy stories. Some African priests memorized collections of songs that contain more words than the Christian Bible. Africans also used music and dance to induce the altered states of consciousness that would allow them to be possessed by spirits.

It was this close relationship between music and paganism that caused many Christian communities to outlaw dance and rhythmic music, leaving many parts of Europe and Colonial America bereft of any sort of rhythm (a void that would later be filled by African-American musical influences). In lieu of a good beat, complexity and subtlety of music were developed.

In native America, songs were an important part of magical rituals. For a ritual to work the Medicine Workers had to sing long sacred songs from memory without a mistake.

In slavery days, Black slaves sung songs while they worked. The words of these work songs were used to convey secret messages without the White masters knowing about it. When the Underground Railroad began, songs were spread that contained secret instructions on how to travel this railroad to freedom.

Spirituals and Gospel

In Brief- Passionate & ecstatic Black church music became popular throughout the US in the 1870s and again during great depression.

Blacks were denied almost every form of self-expression except music. African American church music inherited the soul-stirring, ecstatic properties present in African music and was an important component of religious worship.

The nation's first major exposure to Black music was minstrelsy: White figures in black-face copying the songs of slaves, parodying them as happy simpletons. Yet Black performers edged their way into minstrelsy, and the country's appreciation for the genre created a market for Black music. In 1870s Black spirituals, such as "Swing Low Sweet Chariot" became popular throughout the country. The powerful vocals had a passion that White church music lacked.

During the great depression, gospel (church music with influences from blues and ragtime) became nationally popular. People suffering during the great depression wanted to forget their troubles in a frenzy of religious celebration and gospel allowed them to do that.

HOODOO BLUES

Jazz

In Brief- From New Orleans in 1910s. By 20s it was young America's favorite dance music. Jazz musicians were regarded as shady characters.

The roots of jazz are in ragtime, a fast piano music with march-like qualities that came mostly from the Mississippi Valley. Ragtime became popular in the 1890s, disseminated through the country by mass-produced sheet music and piano rolls.

Jazz was originally a slang term for sexual intercourse or sexual fluids. Jazz, like the blues, was created around the 1910s, primarily by the first generation of Blacks who grew up having never experienced slavery first hand.

Jazz was primarily created in New Orleans from the interaction of two cultures: the culture of Black and Mulatto freedmen, many of whom were educated in classical styles of music, and the culture of the only-recently-freed Blacks who still held onto highly-African folk music styles. Like ragtime it had a fast, march-like beat, but unlike ragtime there was a heavy focus on improvisation.

Many early jazz players got their start playing in clubs in Storyville, the Red Light district of New Orleans. Yet early Jazz was not solely a product of Blacks and Mulattos. People of every ethnicity played jazz, and it was the White Jazz musicians who first gained nationwide popularity.

By the 1920s, Jazz had become the popular dance music of young America. It was the music of dancing and clubs. During prohibition it became an integral part of the counterculture of speakeasies. The term "jazz man" brought to mind, for most Americans, the image of a potentially violent, sexually voracious underworld figure.

Blues

In Brief- From rural Black South, music for laborers in small clubs. Blues talked openly about sex, alcohol, gambling, Hoodoo.

While jazz was created in Southern cities, Blues was created deep in the rural South, primarily in communities that were mostly or completely Black. Blues evolved from work songs, the "hollers" that plantation workers would sing out as they worked in the field, often singing about whatever they were thinking about or feeling at the moment.

When Black laborers (sharecroppers, miners, loggers, railroad workers) went to a club to try to drown their weariness in alcohol and music, Blues was the music they sang or listened to. Blues players were young Black men and women who sought to escape the tedium of being a laborer by becoming an itinerant musician, playing clubs in small towns and work camps.

Blues was, in part, a rebellion against the culture of pious Black religion. Rather than focusing on the hereafter, the blues focused on worldly trials and worldly pleasures, especially alcohol, sex and gambling. Blues also made many references to an important part of Black life at the time: Hoodoo. Singing about conjure was as risqué as was singing about drink and women. Blues lyrics are rife with references to Hoodoo, and scholarly study of Hoodoo might not exist today if it wasn't for curiosity amongst music scholars about these strange references.

Aunt Caroline Dye
she told me,

"Son, you don't have
to live so rough

"I'm going to fix you
up a mojo,"

Oh Lord,

"So you can strut
your stuff"

-Aunt Caroline Dye
Blues by The
Memphis Jug Band

The term "mojo" took on special meaning with blues singers. At first it simply meant magic, but blues singers quickly adopted it as a euphemism for sexual power, especially the sexual power of women. Like the mojo of Hoodoo, female sexuality was conceived of as mysterious, dangerous and powerful.

Blues, like Jazz, first gained popularity with adventurous Whites who went "slumming" at Black clubs. Blues gained nationwide popularity in the 1920s with the creation of 'race records': records marketed primarily to urban Blacks. Yet Blues never became as popular as Jazz. Most Blues performers who became famous were women who toured with Jazz bands as singers.

Country and Western

In Brief- Hillbilly music became an expression of nation's desire for the simplicity of rural life. Yet among the working class more intense and distinctly non-innocent forms developed.

What we think of as "country" music is mostly rooted in the "hillbilly" music of the South. This was the folk music of rural White folk. Its roots are mostly in British folk music but there are a few African influences. Country music became the answer to American fears of growing urbanism. Country performers were encouraged to act rural and innocent, even when they were anything but. Country music has often been the country's expression of a sentimental desire for an idealized rural home and life.

Country music has gone through many permutations through the decades. In the 1930s and through WWII, Western Swing, a mixture of country and big band music, became popular in large dance clubs that were best suited to the music of orchestras. At the same time, honky-tonk music was born in small beer joints. Just as traveling blues men and women played the tiny clubs where Black laborers spent their off hours, "hillbilly" musicians playing in White laborers' clubs created the honky-tonk sound. It had a powerful beat, meant to be heard over the din of a raucous club, and electric instruments were adopted as soon as they became available. Honky-tonk music shed the fake innocence of country music, instead talking unabashedly about the concerns and tragedies of urban working class people. The honky-tonk style eventually became the standard style of country music and stayed that way until the birth of rock and roll.

Amid the plethora of country and western styles, the recording industry in Nashville created the "Nashville sound" as the pop music of country. Another permutation, beginning with Johnny Cash, was "Outlaw Country," which took advantage of the South's post-Civil War love affair with outlaws.

Bluegrass

In Brief- From 40s & 50s, another infusion of Appalachian folk music into popular music.

Even as "hillbilly" music prompted the many styles of country music, the "hillbillies" in the Appalachians were continuing to perform their unique, raw form of music. This music continued to evolve as new instruments became available. Appalachian music was rediscovered by the American public with Bill Monroe and the Blue Grass Boys in the 1940s and 50s. Bluegrass used acoustic instruments, vocal duos and trios, a fast pace, and the use of fiddles and banjos (by then rare in mainstream country music). This infusion of a raw folk sound revived some of what had been lost in the studio music system.

Related to bluegrass is "square dancing," a Southern Appalachian form with roots in English folk dancing. A caller chants out instructions to the dancers. Keeping up with the dance is a significant test of endurance.

Cajun and Zydeco

In Brief- Cajun & Creole folk music, broke out in 20s.

The folk music of the Cajun and Creole peoples gained nationwide popularity in the 1920s. Cajun music had roots in French folk music and made heavy use of fiddles and the accordion. Zydeco was the dance music of Black Creoles. It was faster and more bluesy than Cajun music and borrowed the rhythmic complexity of afro-Carribean music. Metal rubbing boards played with spoons were an important part of the Zydeco sound.

Musicians, Louisiana, 1938

Rock and Roll

In Brief- Country, Blues and electric instruments mixed to become the most popular youth music of the 50s & 60s.

"Rock and Roll" was born as an admixture of country music and rhythm and blues (blues music with a stronger beat that took advantage of electric instruments). Elvis Presley was the vanguard of this style. Rock and roll became the most popular form of teen dance music in the 50s and 60s. Memphis Tennessee, where Elvis recorded, became a major Rock and Roll recording center. Rock and Roll would inspire the world and come back to the US as "rock" during the British invasion.

Southern Rock

In Brief- Rock with "southern pride," popular in 1970s.

Self-consciously "Southern" rock was born in the 1970s with the Allman brothers. Southern rock had lyrics that focused on masculinity, ruralism and individualism. "Southern pride" became popular throughout the nation as a counterpoint to insecurity about America's moral high-ground among nations. If Southern Whites, who had been mocked and patronized since their defeat in the Civil War, told that their culture was built on evil, could be proud of being themselves, then any American could.

Southern Rap

In Brief- Faster, more raw, with hoarse repetitive chants.

The latest new musical style to emerge from the South is a subtype of rap known as Southern Rap or Dirty South. It was originally popularized by those who made and traded mix tapes and reached national popularity in the 1990s. Southern rap is music designed for dancing in clubs, with a much faster beat than typical East Coast or West Coast rap. One recent popular subset of Southern Rap is Crunk (originally a contraction of "crazy drunk"). Crunk songs are lyrically and musically simpler, with hoarse, repetitive chants rather than complex wordplay. Crunk is most popular today in Memphis and Atlanta.

Race Relations

In Brief- South no longer a land of race hatred and Blacks living in fear. To some, the South is better than the rest of the country. Yet non-Whites still face considerable hardships.

The history of the South is the history of Southern racial relations. There is almost no event of historical importance in the South that didn't involve race. Yet the state of race relations in the South today is unclear, with different people holding very different opinions.

If one thing is sure, it's that Southern race relations do not conform to the stereotype popular with the rest of the country. This is a stereotype formed primarily during desegregation in the 60s, and it is of the South as a place where violent racism is common and the Black population lives in fear.

The South has made great strides, eliminating first slavery, then public segregation. Hate groups still exist in the South (see p.249) but they no longer represent the viewpoint of the majority of Southerners. The South is no longer the country's capitol for racism. More hate-based crimes are committed in California every year than in all of the deep South.

To some, race relations in the South are better than in the rest of the country. There is now a large influx of Blacks into the South, seeking prosperity in the South's growing urban economies. Many are the children or grandchildren of those who, decades earlier, fled the South to escape discrimination.

One of the things the South has going for it is the country's highest proportion of Black residents. The South has many cities and towns with Black majorities. This means the South is a place Blacks go where they can find Black churches, Black business owners, Black politicians, Black sheriffs, etc. Every White Southerner must interact with Blacks and many Blacks prefer the spotty tolerance of Whites who actually live alongside Blacks to the hypothetical tolerance of those who don't.

Hidden Racism

In Brief- Many are secretly racist.

Only a very small percentage of Southerners are willing to openly admit to being racist. Yet there are many more who are privately racist. Most of these private racists are Whites who still believe, as their ancestors did, that Blacks are naturally stupid, lazy, disorganized and prone to committing violence and rape. These private racists don't hire Blacks, don't want to eat at restaurants or to go to country clubs where there are Blacks (except in service positions) and don't want their kids having romantic relationships with Blacks. They work, although subtly, to try to keep unspoken laws of segregation in place. And when they think they are alone with similar racists they tell racist jokes and use the word "nigger" liberally. They may use the term "Canadian" as code for "nigger" in case anyone else in earshot doesn't share their prejudices.

The effect of these secret racists on Black psychology should not be underestimated. To know that people might smile and be nice while you are around, but secretly hate you, especially when those people include bosses, doctors, judges and police officers, can cause a very reasonable paranoia. Some elder Blacks have even said they preferred the open racism of bygone days to not knowing who is discriminating against them.

Unconscious Stereotypes

In Brief- People's perceptions unknowingly affected by race stereotypes.

A few are openly racist, some are secretly racist, and there are some who don't mean to be racist but believe untrue stereotypes about people based on race, e.g. that Blacks are overwhelmingly violent criminals who like to target White people. The media is both affected by and, in turns, reinforces these stereotypes. For instance, sociologists have found that when a crime has a Black perpetrator and white Victim, TV news programs are more likely to show pictures of the people involved than if the perpetrator is White or the victim is not. This is just one of countless examples. Unconscious stereotypes significantly affect Black people's prospects in court, when encountering a police officer or security guard, in the job market, even in a hospital.

Legal & Economic Injustice

In Brief- Blacks have fewer economic opportunities, are dealt with more harshly for committing the same crimes as Whites.

There are two areas where Southern progress towards equality has faltered. First, the justice system is unequally harsher to Blacks than Whites who have committed the same crimes. A Black man or woman who commits the same crime as a White person is more likely to be prosecuted, more likely to be convicted, given a longer average sentence and more likely to receive the death penalty. Black children and adolescents who commit crimes are more likely to be tried as adults. For more on race in the justice system, see p.187.

There is also a wide economic disparity between Whites and Blacks. Black neighborhoods are, almost invariably, poorer neighborhoods. The South's richest and most powerful people are almost exclusively White. Although there are exceptions, Blacks are, on average, poorer than Whites. Most Blacks are poor today because their ancestors were. When slavery ended, Blacks were left penni-

"I Don't See Race"

Southern Blacks don't all have the same beliefs and feelings about race relations, yet what almost all of them can agree on is that the problem is not yet solved. There is still work to be done and thus a need for a dialogue in America on race. That's why it's so annoying when people (almost always White people) effectively refuse to engage in such a dialogue by claiming they are "colorblind," as if they've found some switch for racial consciousness in their own minds and flipped it to the off position, thus permanently exempting them from responsibility for the state of racism today.

The victims of racism know, and psychologists agree, that racism is not something people choose to do, it's something people will do unless they make a conscious effort not to (and even then they may occasionally fail). Any attempt to ignore racism is, thus, just a recipe for stumbling blindly into racism.

Concerns About the War on Racism

Some Whites are beginning to ask if the costs of the war on racism are becoming too high. Some suggest that new injustices (what some call "reverse discrimination") are being created. One major point of contention is affirmative action. Some see racial quotas or preferences in schools and jobs as unfair, denying opportunities to Whites that may be just as deserving.

Some Whites worry that a double standard for behavior is being created. Society allows Blacks to say "nigger" and make racist jokes, but not Whites. Blacks can join Black social organizations and can celebrate Black pride, yet Whites are stigmatized if they try to do the same thing.

As anti-racism activists try to battle hidden and subconscious racism, many Whites have become afraid that they will fall prey to accusations of racism that they can't prove wrong.

The Death of Mulatto

In the 19th century South, especially in New Orleans with its tradition of rich White men taking free Black mistresses, there was a strong concept of the Mulatto, someone who had both Black and White ancestry (and often Native American as well) and who was considered neither White nor Black. Then, after emancipation, Jim Crow laws forced people into one of two categories: White or colored. There was no longer an in-between. Those with just a little Black heritage were forced to hide it, while those whose White heritage was too small forgot that heritage as it gave no advantage.

It is only today, now that interracial relationships are legally and culturally accepted, that race is coming to be thought of as a spectrum again and not as a binary option.

Southern Pride

"Southern man, better keep your head. Don't forget what your good book said." -Neil Young, Southern Man

"Well, I hope Neil Young will remember, a Southern man don't need him around anyhow" –Lynyrd Skynyrd, Sweet Home Alabama

Should White Southerners feel pride in their heritage, history and culture?

There are many who would say no. They equate "southern pride" with barely veiled racism. Everything that the South achieved was achieved by enslaving human beings. The South kept slaves, fought a war to avoid losing their slaves, and then spent more than 100 years trying to keep Blacks a non-voting underclass deprived of basic human rights. To some, saying "the South will rise again" or "the war of Northern Aggression" or wearing a confederate flag belt buckle is nostalgia for the South built on slavery. It's just a slightly more polite way of saying "it's too bad we can't keep niggers as slaves any more."

There are others that say that he or she whose ancestors are without sin should throw the first stone. They point out that the entire country was built with the help of slaves and on the dead bodies of Native Americans. Native Americans and African Americans have, themselves, owned slaves. If having had one's ancestors do evil things means you shouldn't have pride in your culture then nobody should have any pride.

Those in support of Southern pride say that it's important to acknowledge what one has done wrong (history not remembered is repeated and all that) but it is equally important to remember all the things a society has done right. The South has a unique culture, one that enchants every visitor to the South, and an indomitable spirit that has helped America survive through its very worst times. The South has survived a lost Civil War, a crippling economic depression and years of racial discord and yet today has become a place with a healthy economy and with a race relations record so good that many people of color are leaving Northern cities to come there. The South, they say, has a lot to be proud of.

less, forced into the sharecropping system. Jim Crow segregation helped keep them poor. Even today, hidden and unconscious racism makes economic progress harder for Blacks than Whites. Yet even if racism was eliminated today, it would take generations for Blacks and Whites to become economically equal, because it is always difficult for the children of poor people to be anything but poor.

White flight in the 70s and 80s has made things even harder for Blacks seeking upwards economic mobility. As the wealthiest members of communities fled to suburbs, the economies and government budgets of inner cities fell drastically, turning inner cities into blighted ghettos. Those growing up in these ghettos have very few economic or educational opportunities.

Southern Politics

In Brief- Traditionally conservative-Democratic, the South has turned Republican. Personality and populism are important and corruption is often tolerated.

Until recently, the South has been an eccentric force in American politics, always doing things a bit differently than in the rest of the Country. After the Civil War the South was almost completely Democratic, showing loyalty to the party that had sided with the Confederacy, not the party of Lincoln. Yet the South was a fairly conservative place, leading to the paradoxically conservative Southern Democrat, a force that helped the Democratic Party stay politically centered. The idea of "party loyalty" carries significant weight in the South and helped keep the South Democratic even as the Democratic party grew more and more liberal.

In the South, a strong, likeable personality is more important than a good resume and spotless record. Southern voters would rather vote for someone they feel kinship to and who they think understands them than someone who is abstractly 'in the right.' This love of the person rather than the policies has led to the South being more tolerant of political corruption than the rest of the country. The South has had some of the most spectacularly corrupt politicians in recent American history, all beloved by their constituents. Corruption can still be found today, at every level of Southern government and among both White and Black politicians.

Populism, and specifically the idea that the government should be protecting poor rural people from economic downturns, has always had a powerful draw in the South and has led to the success of third-party politicians.

Yet for all its eccentricities, in recent decades the South has fallen into the same "red vs. blue" division that grips the rest of the country. The blue are Democrats, who are Blacks, poor urban Whites, recent immigrants and educated urbanites. The red are Republicans, who are White evangelical Christians, wealthy Whites and the rural poor. While there are interesting exceptions, for the most part if you know someone's race, religion, income and where they live you can figure out how they will vote.

The majority of voters in each Southern state vote Republican for most elections, but in a town-by-town or neighborhood-by-neighborhood view the South is a hodgepodge of red and blue.

Crime & Justice

Vigilante Justice

In Brief- Taking justice into one's own hands became ingrained in Southern culture during frontier times, and Southerners still tolerate it today. Shows up in lynch mobs, dueling, blood feuds.

When the South was a frontier there was little official law enforcement and outlaws ran wild. To protect themselves, early settlers formed vigilante squads to hunt down outlaws, give them mock trials and then hang them. One of the most influential vigilante killers was Colonel Charles Lynch, from whom the terms "lynch law" and "lynching" were coined. Lynch Law spread westwards with the frontier.

Even when it was no longer a frontier, Southern slave owners were responsible for disciplining their own slaves, which meant each slave owner had to be an investigator, judge, torturer, jailor and sometimes even executioner.

The culture of personal prosecution of justice also kept the tradition of dueling alive, even after it was considered barbaric and outlawed in the North. In Southern Culture, every male was responsible for defending himself and his family, and that included defense of honor by challenging someone to a duel. Although only rich Southerners engaged in ritualized and rule-bound dueling, Southerners of every class and color were known to fight to the death to avenge slights to their honor. After the Civil War, dueling mostly disappeared from the South, but violence in defense of honor did not.

The concept of honor also helped perpetuate the vigilante attitude: the state can not return your honor, only you can do that, so the state is largely irrelevant.

Even after the South had modern courts and law enforcement, Southerners trusted in vigilante mobs more than courts. If someone committed a crime that Southerners found egregious, a lynch mob would form to try to catch and string up the criminal. Often mobs would break into jails to pull out criminals and execute them. Often the town sheriff was the only person standing between an accused criminal and a tree with a noose hanging from it. Abolitionists also faced death at the hands of lynch mobs for their unpopular views.

After the emancipation of slaves, lynch law became a way for Southerners to create a shadow law enforcement system that denied Blacks the freedom they had been granted under federal law. The KKK was the leader in lynching as a form of controlling Blacks, but the

Dueling

A duel is single combat, a one-on-one fight designed to settle a conflict. In the 1600s and into the early 1700s, dueling in the South took the form of "boxing." These duels would begin like a stand-up prizefight, but would quickly deteriorate into grappling and ground-fighting, where eye-gouging, testicle squeezing, and biting off lips, noses and ears were common tactics. Since "Broughton's Rules" (the code of conduct for prize-fighting in England) were completely disregarded, the name "boxing" was soon replaced with more appropriate terms, like "rough and tumble," "no holds barred," or simply "gouging." Gouging became the most common name for this form of combat, since the removal of an opponent's eye with one's fingers was often the quickest way to end a fight. So many Southerners sported this injury that in New England an empty eye socket was often referred to as a "Virginia Brand." Gouging eventually evolved, and by the 1840s many "common duels" fought by the lower classes were settled with bowie knives.

Dueling (in all its forms, including gouging) was always something engaged in by equals. For example, a planter would never duel with a poor White or a small farmer. If one was insulted by an inferior then a whipping or a caning, usually on the spot and without warning, would be enough to bring satisfaction. By the mid-1700s, the Planters, wanting to further distinguish themselves from those they considered their lessers, had developed a more private, more formalized style of dueling that involved strict rules and the use of weapons. A weapon allowed a gentleman to prove that he could kill or maim as calmly as he could drink a cup of tea, and eliminated the need for the indignity of rolling around on the ground, scratching and biting like a commoner. Formalized duels were private matters, strictly invitation only. Duels were often held at dawn in remote places to ensure few distractions and no casual observers.

The challenged was typically allowed to choose the weapons used. Swords were the most common choice for duelists into the early 1800s, when pistols started to become more popular (except in New Orleans, which remained a sword town).

Duels could be cancelled if the combatant's seconds (close friends who acted as witnesses to the duel, and stand-ins if necessary) deemed that a battle was too mismatched. Legend has it that Abraham Lincoln was once challenged to a duel by an accomplished marksman. It is said that the 6' 4" Lincoln, noting that his opponent was considerably smaller than he, chose broadswords as his weapon of choice. As Lincoln warmed up for the fight by chopping off tree limbs considerably higher than his opponent's head, the man's second hastily stepped in and declared that his man's honor was satisfied.

Duels could be fought to first blood, until one duelist was unable to continue, or until one duelist was dead. If the weapon of choice was pistols, after one exchange of shots the duel could be ended if the challenger was satisfied, whether or not either duelist was hit.

continued next page

Dueling *(continued)*

Any slight to a man's honor, real or imagined, had to be avenged. The foundation of the extreme politeness and rituals of hospitality observed by the Gentry in part stems from this deadly touchiness to insults. Something as simple as a comment about a man's horse or the quality of his crops, or even the flavor of the mint juleps served by his staff could be enough for the man to demand satisfaction from his detractor on the field of honor. An apology would remedy the situation. Modern sociologists have compared the Gentry with modern gang members, who are willing to fight and even kill in reciprocation for something as little as a disrespectful stare.

By the end of the 1800s, dueling had stopped in the US, with a few exceptions. College fraternity members, particularly in the South, occasionally settle disputes between brothers by going to a private place (accompanied by seconds) and fist-fighting until one yields or can no longer do battle. And many Ageless, their memories stretching beyond the boundaries of modern thinking and laws, still demand satisfaction by combat when their honor has been tread upon, using anything from sabers to Hands to gain it.

Dueling Procedure

One: You are insulted in a way that defames your character or detracts from your personal or family honor. It is bad manners to respond in kind on the spot. Insults delivered by one under the influence of alcohol or other intoxicants are still insults, but may be addressed more leniently.

Two: Select a friend to be your second (if a friend is not available, you may ask a reliable looking stranger). You are to have no contact with your detractor, except through your second.

Three: Compose a polite note, stating your grievance, and demand an apology or satisfaction on the field of honor. Have your second deliver it in person to the one who insulted you.

Four: Await their reply via their second. If they apologize, all is well. If not, you have no choice but to demand satisfaction. Your second shall handle the details of time, place, rules of engagement and weapons, subject to your and your opponent's approval.

Five: Meet your opponent on the field. Those present should be the two of you and your seconds, one doctor (or person with satisfactory medical training to attend to combat wounds) for each of you, and any other witnesses who have been invited and approved by both parties.

Six: Engage your opponent under the prescribed rules of engagement. Conduct yourself with honor and courage. If you are badly outmatched but still unsatisfied, it is up to your second to fight in your place.

Seven: If you are satisfied (and conscious), announce it, then cordially thank all people involved before tending to any wounds you may have received. Even if you lose the duel, your honor is satisfied because you have proven that you are willing to risk your life to defend your honor.

majority of lynchings were not done by any organization, just by groups of angry Whites. It was mostly Blacks that were lynched, mostly for trying to vote or trying to compete with Whites for jobs. Lynch law was used for many decades to keep Blacks an underclass even when the legitimate law said they should be given equal rights.

In addition to Blacks, immigrants, radicals and union organizers were lynched. When a crime did not warrant execution, flogging and tar-and-feathering were often used. These lesser punishments were often lethal: flogging caused blood loss and infection, hot tar caused serious burns.

In the Appalachians, vigilante law mixed with fierce family and clan loyalties and the ready availability of moonshine to create bloody family feuds. The most famous was the Hatfield-McCoy feud in the 1880s and 1890s.

Up through the modern day, the Southern legal system has been notoriously tolerant of those who take the law into their own hands. Southern judges are famous for choosing to ignore crimes of vigilante violence.

Gambling

In Brief- Gambling has long been big in Southern culture. Often leads to violence. Gambling today on boats and at truck stops.

Legal or not, gambling has always been a major part of Southern culture. Early planter culture was more permissive than that of New England Puritans and generally didn't see gambling as a sin. Gambling was popular among the Southern gentry because, like war and dueling, it was a way to show bravery and thus gain honor.

Before the Civil War, horse racing, cock fighting and card games on riverboats and in bars were very popular all over the South.

Gambling brought crime and violence. Many duels and fights arose over accusations of cheating. As early as 1835 there were professional gamblers who made their living tricking people out of their money. They risked being lynched if caught.

After the Civil War, the South was in economic crisis and turned to lotteries to raise money for charities and social services. Some of these lotteries were popular in other parts of the country. Gamblers in New York, for instance, played the New Orleans lottery via telegraph.

"You can make it illegal, but you can't make it unpopular."
-New Orleans Mayor Martin Behrman speaking about prostitution.

New Orleans quickly established itself as the gambling capitol of the country. It was the Las Vegas of the time, offering not only gambling but copious drink and prostitution. Louisiana today still has the most permissive gambling laws of any of the deep South states.

After emancipation, numbers games (a lottery where players guess which numbers will be drawn) became very popular among urban Southern Blacks (and communities of Southern Blacks living in Northern cities). Southern Blacks looked to Hoodoo, especially in the form of dream interpretation books, to give them lucky numbers.

In the 1880s, revivalist religious movements swept through the South and in their wake gambling was outlawed in most of the South. This did not stop gambling, though, only sent it underground.

Today gambling (besides state run lotteries) is illegal in most parts of the South. Through a curious loophole, gambling is often legal on cruises and riverboats. The legality of these floating casinos are constantly being challenged. Another loophole in Louisiana law allows truck stops to have up to 50 video poker machines, turning them into mini-casinos.

Prisons & Chain Gangs

In Brief- Chain gangs and convict lease helped fill in need for slave labor after emancipation. Modern Southern prisons notoriously cruel and inhumane, are increasingly being privatized with poor results.

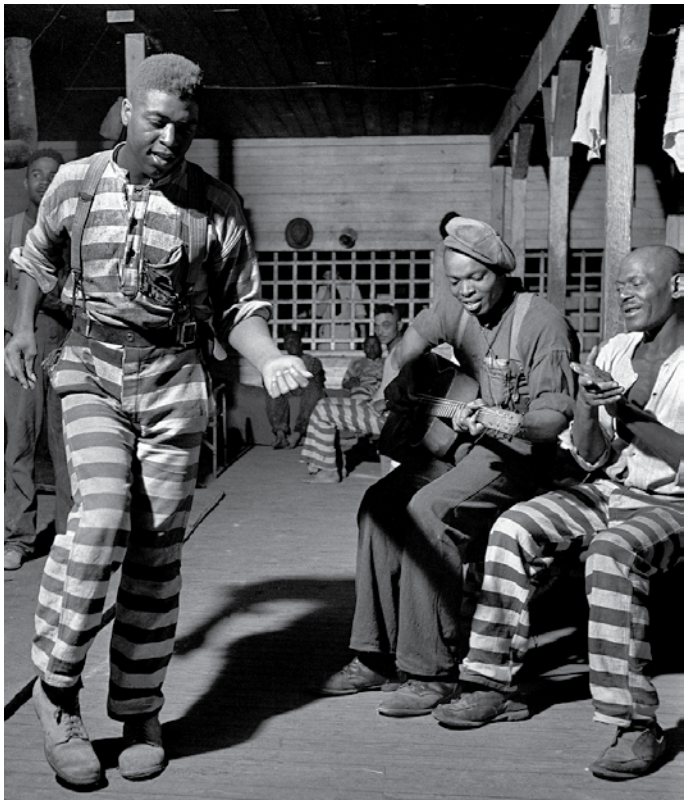
After the Civil War, nearly every Southern prison was damaged and there was no money to rebuild. The state also found itself responsible for incarcerating Black criminals for the first time (rather than letting their owners deal with them), meaning the states had to deal with a much larger prison population. The South turned to the convict lease system. Prisoners would be rented out to industrialists to use as labor. The industrialists would be responsible for feeding and securing these prisoners.

The convict lease system helped replace slavery by providing a cheap, captive workforce. The rich didn't seem to mind that their new slaves were both Black and White (and also children). Since industrialists rented, rather than owned, the convicts, there was even less incentive to keep them healthy. Conditions were horrible and in some places up to 45 percent of convict workers died.

Yet free workers grew increasingly hostile to competition from unpaid convicts. They lobbied to have the convict lease system phased out. By the 1930s convict lease has given way to the chain gang. Rather than leasing out criminals, the state used them to do roadwork or simply put them out in the middle of nowhere to break rocks.

Chain gangs fell under pressure when novels and movies told tales of the terrible and inhumane treatment. Chain gangs were mostly phased out by the 1960s, with Georgia the last state to get rid of them. Yet with the popularity of "tough on crime" as a ploy by politicians to get votes, chain gangs have been recently revived, albeit on a much smaller scale, in the modern South.

Chain Gang, North Carolina, 1910



Convict Camp, Georgia, 1941

When prisons took over from chain gangs, the legacy of cruel and inhumane treatment did not end. Southern prisons and jails are overcrowded and understaffed. Prison administrators and politicians often pledge to treat prisoners as harshly and inhumanely as the law will allow. Many Southern prison guards go above and beyond the state sanctioned cruelty: cases of illegal beatings, torture and even sexual assaults of prisoners by guards are common.

The South is leading the country in the privatization of prisons. Prisons owned by private companies are much less accountable for how they treat prisoners, and tend to cut corners in every conceivable way. Privatized prisons pay guards much less than public ones and so are more likely to attract guards who are no better than the people they are guarding.

Outlaw Heroes

In Brief- After Civil War, many ex-soldiers fought Northern exploitation by becoming outlaw heroes. Outlaw heroes still beloved in the South.

After the Civil War, Southerners found themselves subject to laws not of their choosing. White Southerners were ruled over by Northern reconstructionists and Blacks were ruled over by the KKK and White lynch mobs. It was in this era that the outlaw became a beloved and heroic figure, and would remain so in the minds of Southerners up through the modern day.

Although regular Confederate soldiers were offered amnesty after the Civil War, Confederate guerillas (who did not fight by the standard "rules of war") were not. Some were imprisoned, others merely denied the right to vote. Many of these young men, denied a part in the new South, used their guerilla skills to become outlaws. Mostly they robbed from banks, railroads and other Northern-run institutions that were funneling money out of the South and into the pockets of rich Northerners. This alone might have won them the hearts of most Southerners, but they were also known to give money to the poor and to defend White Southern women and children from slights to their honor. The most famous of these ex-guerilla outlaw heroes were Jesse and Frank James.

Southern Blacks also had their own outlaw heroes, from pre-war abolitionists like Harriet Tubman, who helped slaves escape, to post-war robbers like "Railroad Bill" who robbed railroad cars and gave money to the poor and who had a reputation for having supernatural abilities (see p.209).

Southerners like their outlaws to be people who buck authority at every turn, but who are also culturally conservative. The archetypical outlaw hero always remains loyal to his (or occasionally her) religion, family and home town.

Moonshining

Southerners have brewed and distilled their own liquor since the early 1900s. Moonshine, sold "under the counter," was not taxed and thus could be sold cheaper and for a higher profit (the federal government once got a large portion of it's tax revenues from liquor taxes). It became even bigger business during prohibition, spawning a whole industry, especially in the Appalachians.

Moonshine, also known as rot gut, white lightning, mountain dew, and many other names, is hard liquor made by the yeast fermentation of sugar (either crystalline or from a plant source like corn). The fermentation mixture, called mash, is then distilled in a homemade contraption called a still. A bad batch of moonshine can taste terrible, but can also contain toxins like methanol, and dangerous substances from the still itself, like lead. Drinking from a bad batch can cause serious illness, blindness, and even death.

Popular Southern culture portrays moonshiners as romantic outlaws that sometimes use their product as a super fuel in their cars to escape police and revenuers. There are rumors, based in truth, that moonshiners racing each other with their super-fueled cars, and outrunning law enforcement on country back roads, was the birth of modern stock car racing.

Organized Crime

In Brief- Voodoo queens were once a sort of mafia. The Italian Mafia came to New Orleans in 1930s, spread to all of South. Still exist, although secretively, today.

In the late 19th and early 20th century, New Orleans voodoo queens took on important roles as underworld figures. They ran extortion schemes and controlled much of New Orleans prostitution (mostly Mulatto prostitutes and mistresses catering to White males). In many ways, Marie Laveau resembled a mafia don more than she did a high priestess.

Before the 1930s, many Italian-Americans in Southern cities were accused of being Mafioso, but these accusations were false. The first major real mafia presence in the South were New York mobsters who came to New Orleans in the 1930s to bring in slot machines. They made deals with the notoriously corrupt senator Huey P. Long to allow slot machines. Once they had a foothold in the South, mafia operations expanded, both geographically (spreading out to all of Louisiana and then the neighboring states) and in criminal scope (from gambling to political graft, extortion, robbery and prostitution).

The mafia still exists in the South today. They have managed to remain very secretive. Few outside the criminal underworld know they exist and even law enforcement knows very little about their organization.

Urban Violence

In Brief- Racial violence and rioting was part of desegregation. Later, White flight created blighted, crime ridden ghettos. Crack filled these ghettos with drug-dealing gangs.

As the Civil Rights movement came to a head in the 1960s, violence against Blacks was ramped up. Lynchings by secret societies like the KKK increased dramatically. Black churches and other meeting places were bombed (Birmingham suffered enough bombings to gain the nickname Bombingham) and unnecessary violence such as fire hoses, dogs and guns were used on Black protesters.

In some cases, urban Black communities responded with riots. Unlike those who attacked them, however, Black rioters were more likely to destroy property than to try to kill Whites.

The breakdown of segregation caused "White flight" in the 1970s and 80s, leaving inner cities with bankrupt governments and mostly Black populations. In the 1980s, crack came to the inner cities of the South, and with it the modern drug-dealing street gangs. Although by no means a uniquely Southern phenomenon, they have become an important problem in the South's growing inner cities.

Trials & Executions Today

In Brief- South executes many. Justice system biased against Blacks. Courts don't care as much about letter of law.

Although lynchings are almost extinct in the South, Southern governments have taken up the task of killing criminals. The South, led by Georgia, has the country's highest numbers of executions.

Black people tend to fare worse in trials than White people accused of the same crimes, especially when the victim is White. This includes capitol trials, where Black people are significantly more likely to be executed.

Southern courts are more casual than other American courts. Judges are more likely to do what they want or what they think is right rather than what the letter of the law says they should. Sometimes this is good for criminal defendants: a judge who truly cares about fairness can cut through the bullshit and give someone a break they might not have gotten otherwise. Yet it is just as likely, perhaps more so, that this disregard can be used in a prejudiced way. A judge might decide to just disallow a pesky piece of exculpatory evidence or to hear evidence based on an illegal search when the defendant is Black.

Southern Architecture

In Brief- Porches, greek columns, balconies, grand staircases, ornate iron.

There is not one single style of architecture that can be called Southern, but a group of styles and their characteristic features give the homes and buildings in the South a particular look. Greek Revival, American Federal and French Creole are the main influences in Southern architecture. Some structural features common in the South are:

-Greek pillars and columns (some supportive, some purely decorative)

-Balconies

-Porches running full-building width, with full-building height ceilings

-Evenly spaced windows

-Gabled roofs (sloped roofs meeting at a point)

-Hipped roofs (roofs that resemble a pyramid)

-Central entryways

-Grand staircases

-Flying staircases (spiral staircases that are not connected to a wall)

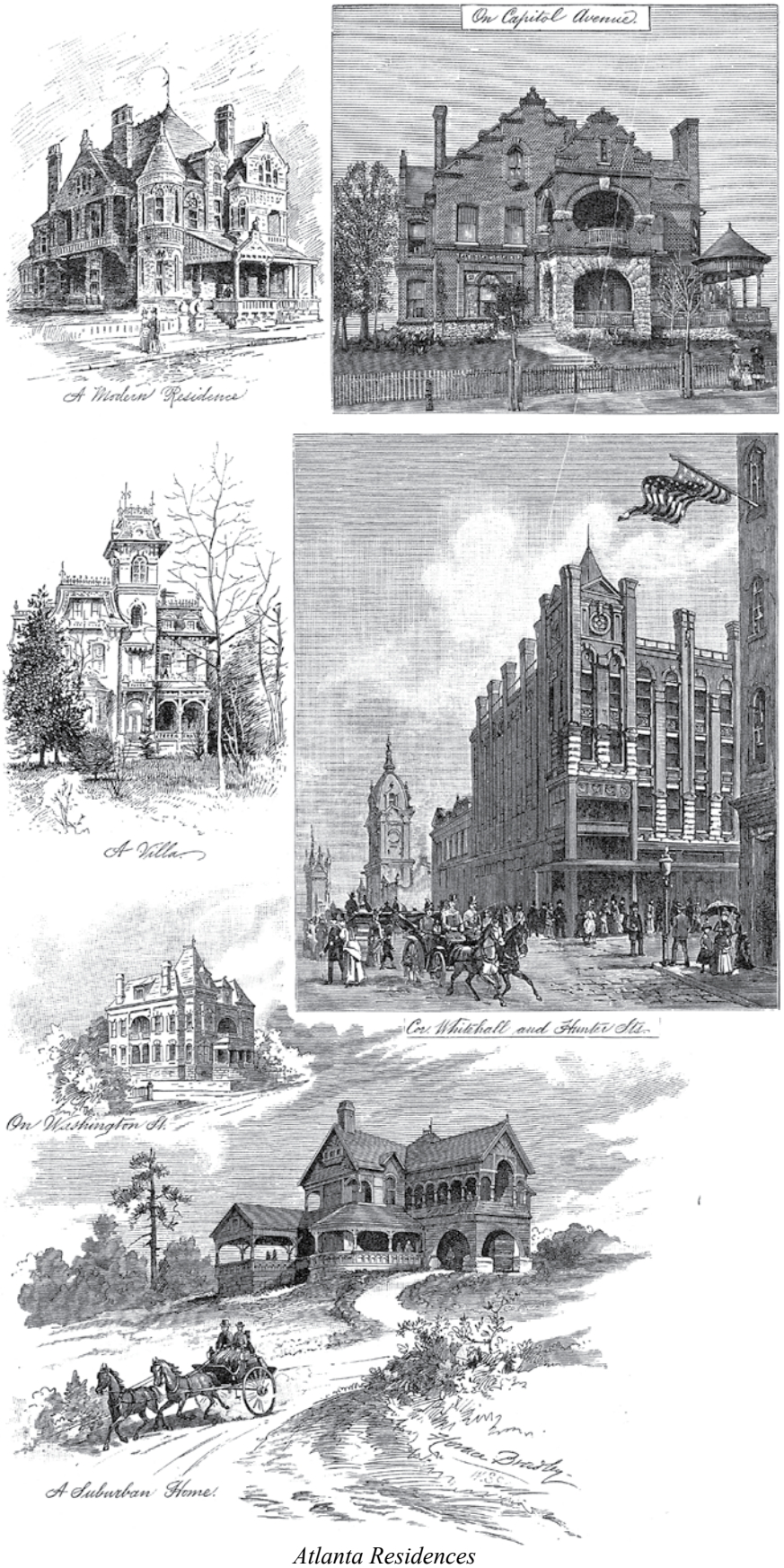
-Formal ballrooms

-Friezes (elaborate decorative bands running above doors and windows)

In cities, many homes and building were built completely above ground to avoid flooding and dampness, and have front doors that can only be accessed via curved or straight staircases. Cast iron fences, gates, and window cages are also very popular in cities; much of this cast iron work originally adorned mausoleums and was stolen as cities expanded over old rural cemeteries. After the Civil War, few could afford to build new houses or remodel old ones, so much antebellum architecture remained in the South long after it has disappeared in the North. Beautiful old buildings eventually became a point of pride for Southerners. Today many of these structures have been purchased by trusts, historical societies and private investors and restored to their old grandeur. Many have become tourist attractions, while others serve as private homes. The South has more Greek Revival style homes than any other part of the country, with the greatest concentration in Natchez, Mississippi (see p.237).

Front, and often back, porches are important parts of any Southern house, rich or poor, because it is often too hot (sans air conditioning) to want to spend time anywhere but on a porch.

One unique Southern style of house is the Shotgun House. This began in New Orleans but spread throughout the South. The house is thin and deep, with the rooms arranged like the cars of a train. By opening every door in the house, a breeze will go from the front door to the back (or vice versa), cooling nearly very room. This wind-based cooling was essential in the days before air conditioning.



Atlanta Residences

South Carolina Mansion

Southern Peoples

Mountain Folk

In Brief- From isolated Appalachian mountains and valleys.

History- Scotch-Irish immigrants coming to the South in the early 1700s with the hopes of finding a place to practice Protestantism undisturbed found the mist-shrouded mountain valleys in northern Georgia, Alabama, South Carolina and Mississippi reminiscent of their native Highlands. Along with a smattering of German immigrants, they settled in the isolated region, known today as Southern Appalachia or the Upland South.

The early mountain folk were clannish and highly independent, surviving primarily by hunting, fishing, growing corn, black-eyed peas and potatoes, and foraging for mushrooms. They fiercely defended their territory from all invaders, which included the British, the Cherokee and other native groups, and eventually the Confederate Army (see below). They kept dogs for hunting and as guards, and the quality of one's dogs remains a source of great pride to mountain folk to this day.

Immigration of new families into the mountains slowed to a trickle in the 1800s, and many families began to intermarry. Soil depletion forced the mountain folk out of the lower valleys and higher up onto the rocky slopes and steep hillsides overlooking the narrow, high-mountain creeks and streams. The mountain folk had never used slaves and when the Civil War broke out they were unsympathetic to the Confederate cause. This earned them the wrath of the Confederate Army, who would take any opportunity when traveling through the mountains to harass them, stealing their goods and livestock, assaulting them, vandalizing their homes and occasionally taking prisoners. As the war progressed, mountain folk would place their children on the highest peaks so they could spot Confederate troops coming and give warning to the community.

After the war, the mountain folk hated the Confederates for their trespasses against them, and resented the Union, who they felt should have come to their aid. This drove them to become true isolationists, completely turning their backs on the outside world. Originally friendly and helpful to any strangers, they became fearful and suspicious of all but other mountain folk, often trusting only people from their own clan.

In the early 1900s the mountain folk were 'discovered' by the logging and mining industries, who were shocked at the conditions they lived in. Social workers and volunteer nurses headed into the mountains and found families with 10 to 12 children living in one room shacks with little or no sanitation. Many mountain folk were shoeless and dressed only in rags, and were suffering from malnutrition from insufficient food and genetic diseases from inbreeding. Almost all were illiterate, and few had knowledge of things as basic as personal hygiene. Many regarded the medicines and vaccines brought by the nurses as 'black magic'.

The logging and mining industries brought roads into the mountains, many of which eventually blossomed into highways. Newspapers, magazines, books, radio and eventually television found their way into mountain communities. Young people left their communities to search for work in the lowlands and cities, or sought jobs as miners and lumberjacks, and many mountain communities simply dried up and disappeared.

Lifestyle- Today, third world living conditions are still present in many mountain communities, but most have regular contact with the outside world, either through social workers or tourists. They have maintained many aspects of their culture. Hunting and fishing are still popular with the men, quilting (using traditional mountain patterns like the 'double wedding ring' and the 'dove in the window') with the women, and traditional mountain music is popular with locals and tourists alike. Mountain music utilizes the banjo, the fiddle, the dulcimer (like a long, thin violin played in the lap), and the limberjack (a wooden doll fixed to a board with a pole; its feet bang on the board for percussion). The

most common song is the ballad, reflecting the strong oral tradition of the mountains.

Suspicion of strangers, clannishness and independence are still common traits in mountain folk.

Language- Mountain folk use many unique, and often ancient, slang terms, including:

A Whoop and a Holler: A long distance

Acorn-fed Critters: poor people

Afeared: Afraid

Ain't: Isn't

Bonny: Good

Butter-Mouthed: Flattering

Chancy: Unlikely

Clean: Completed, e.g. "he killed him clean dead."

Fixin': Planning to, e.g. "he's fixin' to run away."

Hussy: Whore.

Jairy: Nervous

Nary: None, e.g. "there weren't nary a soul around."

Piece: A distance, e.g. "We's goin' up the road a piece."

Pile Up With Trash: Associate with people with low moral standards and bad behavior

Reckon: Suppose

Touched: Mentally ill

Yonder: That-way

Supernatural Traditions- Mountain folk are highly superstitious. Their greatest fear is Hags. In addition to riding people, Appalachian Hags are quite adept at casting harmful hands on people. Just as the front steps or front porch are a classic place to hide hands in other parts of the South, the rough-stone fireplaces of Appalachian cabins, with their hundreds of nooks and crannies, are often used to hide hands.

To help deal with these threats they call on the women (and occasionally men) who have learned conjure lore. These "granny women," "white witches," "witchdoctors" or "pellars" are the Appalachian equivalent of Hoodoo Doctors. The White Witches of the Appalachians are regarded with less suspicion than Hoodoo Doctors in Black communities. This is because it is a lot easier to believe that a practitioner uses their powers only for good when they are fighting Hags than when they are mostly fighting their peers.

White Witches are also consulted to treat illnesses and to aid those haunted by spirits. Mountain Folk believe in three types of spirits: benevolent ones that aid the living, vengeful ones that return to harm the living or right some wrong, and poltergeists (see p.261).

There is a strong belief in miracles and faith healing especially among the Snake Handlers (see p.175 for more).

Melungeons

In early colonial America a Mulatto group formed from the intermarriage of freed African slaves, White indentured servants (some possibly crypto-Jews or Muslims) and a smaller amount of Native Americans. These Mulattos eventually moved to the Tennessee Appalachians. Although they later spread into the Carolinas, some remained in the Appalachians and became a part of Appalachian culture.

In the Appalachians they intermarried mostly with Whites and grew mostly Caucasian in appearance, although they retained dark hair and eyes and a slightly olive skin tone. In the racial tensions leading up to and following the Civil War, Melungeons started having to explain their dark complexion. They mostly claimed to be of Cherokee or Portuguese heritage because in those times those were preferable to having African ancestry. The term Melungeon was first used in the early 1800s and quickly became a pejorative. Melungeon stayed a pejorative until only very recently.

The Melungeons have long had a reputation in the Appalachians for being in league with the Devil and for being powerful Hags. The majority of this belief is the product of pure xenophobia: prejudice against a group that was slightly different. A small part of the reputation is because early Melungeons knew conjure inherited from African and Native American sources that were unknown to White Witches. To a degree the belief that Melungeons were evil became a self-fulfilling prophecy: discriminated against and denied opportunities to make their living in honest ways, many Melungeons turned to crime, fixing people and even becoming Hags. Most Melungeons were, and still are, good Baptists, but a significant number did become Hags.

See Also

For information on Appalachian music and its influence on the world, see p.179.

For Information on Appalachian religion, see p.175.

Cajuns

In Brief- Displaced French-Canadians who settled in West Louisiana.

History- During the French and Indian War (1755-1763), the British expelled a group of French from the Acadian region of Canada (what is known today as Nova Scotia, New Brunswick and Prince Edward Island). Many of these Acadians took refuge in the far southern part of the Louisiana territory, with the bulk of them settling in an area just west of modern New Orleans. Their name became anglicized from Acadians to Cajuns, and there is now a region in Louisiana known as Acadiana, consisting of 22 parishes, where most Cajuns in the state live.

Modern Cajuns are descended not only from the original Acadians, but also from the ethnic groups they intermarried with, including Spanish, German and French Creole settlers, and people who migrated from Quebec or directly from France.

Cajuns lived mainly in small rural communities until the early 1900s, when they were brought into the mainstream culture as they entered the labor force. Instead of being assimilated, Cajuns added a great deal to Louisiana culture.

Food- It is often said that Cajuns live to eat. Cajun food is well seasoned and typically very spicy. It tends to be hearty, and much of it originally focused on local wild game and vegetables.

Music- Cajun music has its origins in the French-speaking Catholic regions of Canada, and now has its own distinct sound, featuring the fiddle and the accordion as the two primary instruments. Cajun 'La-La' music had a heavy influence on Creole Zydeco music, and both are often featured at Cajun festivals.

Language- It has been speculated that at one time there were as many as seven distinct dialects of French being spoken in Acadiana, but these have now all coalesced into a single dialect known as Cajun French. Cajun French is spoken as a first language by most older residents of Acadiana, and as a second language by younger ones. Cajun English, a heavily French-influenced version of English, is a second language to older Cajuns, and a first language to younger ones.

Some Cajun terms include:

Au Revoir: Goodbye

Beaucoup: Very much

Bon Ami: Good friend

Bon Jour: Good morning

Bon Temps: Good times

Boo: Sweetheart

Ca C'est Bon: It's very good

Cher': My love, or my sweet

Defan (m) or Defante (f): Dearly departed, sainted. E.g. "Defante Mama."

Excuse-Moi: Excuse me

Fais Do-Do: Night-time dance party

Faux Pas: An error

Fini: Done

Joie de Vivre: Love of life

Lagniappe: A little something extra, a free bonus.

Merci Beaucoup: Thank you very much

Mo Chagren: I'm sorry

My Eye!: Statement of disbelief

Oui: Yes

Petit: Small

Pralines: Pecan and brown sugar candy

Voila: Look here

Yeah You Right: You are very correct

Lifestyle and Celebrations- Cajuns are known for their 'joie de vivre,' or 'hearty enjoyment of life,' a philosophy in which all of life, from hard work to leisure time, is appreciated and lived to the fullest. 'Laissez les bons temps rouler,' or, 'let the good times roll,' is another phrase that defines Cajun culture. Nearly every Cajun community has a yearly festival that celebrates some important part of their local economy, and any sizeable Cajun community has its own Mardi Gras celebration (see Mardi Gras, p.230), although these are usually quite different from the parades and drunken revels of New Orleans.

Supernatural Traditions- The Cajuns have their own healers, called Traiteurs, who heal primarily using their bare hands, and they have the Rougarou, a version of the Loup Garou, said to hunt down and kill any Catholics that don't follow the restrictions of Lent.

Population- As of a 1990 census, there were roughly 600,000 Cajuns living in the U.S., with 430,000 living in Louisiana, 56,000 living in eastern Texas, and roughly 90,000 spread out in other states including Rhode Island, New York and Maine. The vast majority of Cajuns are Catholics, but there are some Protestants and Evangelical Christians.

Creoles

In Brief- The descendants of French colonists in Louisiana and their slaves.

History- "Creole" traditionally (circa early 1700s) meant any French person born in the Louisiana Colony, as opposed to in France. Eventually it came to distinguish French speakers of any race born in Louisiana. After the Civil War, former free people of color tried to distinguish themselves from recently emancipated slaves by calling themselves Creole and many upper-class Whites stopped referring to themselves as Creole, which lead to the popular misconception that only French-speaking Blacks and Mulattos were Creoles. Now, Louisiana Creoles are defined as a broad cultural group of people with French, Spanish, African, or Native American ancestry, or any mixture thereof, that live in or have family ties to Louisiana. In American pop culture, Creole is casually defined as anyone living in or anything having to do with New Orleans.

This odd blending of Western European, West African and Native American lifestyles came to be its own culture, and dominated the cultural, social, political and economic realms of Louisiana well into the 1900s, until "American" culture came to dominate the area and Creole culture was subjugated, for the most part, to the role of "local flavor."

Lifestyle and Culture- The Creole people's carefree attitude and enjoyment of good food and music are what give Louisiana (and New Orleans in particular) its air of being an exotic, foreign land on U.S. soil.

Language- Creoles generally speak English, French and Louisiana Creole French. Unlike Cajun French, which is simply a French dialect, Louisiana Creole French uses a French lexicon with a grammar and syntax system that more closely resembles Haitian Creole than French.

Music- Zydeco is a form of Creole music that originated in the early 1900s. It has blues-like lyrics and vocals, and mainly uses the button accordion and washboard as instruments, but also incorporates the guitar, bass guitar, drums and fiddle.

"Creole Night" at the Opera, New Orleans

Gullah

In Brief- Descendents of African slaves from coastal and sea-island plantations.

"Ef oona ent know weh oona da gwine,
oona should kno eh oona come from"

-Gullah expression meaning *"if you don't know where you're going, you should know where you came from"*

History- The Gullah (also called 'Geechee', particularly in Georgia) are a group of African American people who are credited with preserving more of their African cultural and linguistic heritage than any other group in the U.S. Descended from tribes on West Africa's "rice coast," they were originally enslaved on coastal plantations running from South Carolina to northern Florida, and their agricultural skills quickly made rice one of the most successful industries in the colonies. After the Revolutionary War, rice was replaced by cotton, but the plantations were no less successful.

One of the major factors contributing to the perseverance of Gullah culture is their location. The coastal lowlands of South Carolina and Georgia were ideal for growing rice, but were also excellent breeding grounds for malaria and yellow fever during the wet months in spring and summer. Because of the risk of disease, White plantation owners and their families left the area during the wet periods, and the plantations were run by trusted Blacks known as "rice drivers." With the White/European influence removed for nearly half the year, the Gullah were better able to hold on to their own language, culture and community life.

Lifestyle and Culture- The modern Gullah community stretches from the Sea Islands of South Carolina to the low coastal regions of Georgia. Since the 1960s, the Gullah have had to deal with encroaching non-Gullah, especially those trying to turn their homelands into resorts for rich White people. Yet in the face of this, they have retained their language (the Gullah speak a unique mixture of English and African words, and some African grammar and syntax), their culture and their lands. The Gullah have a strong tradition of oral history and storytelling, and have kept alive many African tales. Their most famous folktales are the ones about Brer Rabbit.

Sea Island Hut, 1878

Supernatural Traditions- Gullahs are notorious throughout Georgia and South Carolina for their root work. Some conjurers consider Gullah hoodoo to be more potent than the work of other hoodoos, because of its strong ties to African folk magic. Gullah Hoodoo Doctors are recognized by their animal nicknames, e.g. Doctor Buzzard (see p.208). Hags (called Boo Hags by the Gullah) are prevalent in Gullah communities, and are greatly feared and respected.

Southern Gentry

In Brief- Modifying the English class system to the new world, they became the aristocracy of the South. They live lives based on manners, propriety and honor.

Definition- Gentry, or "those of gentle birth," is a term used in the U.S. to define people from "good families," or families with a history of affluence stretching back for generations. In the South, Gentry traditionally refers to the modern descendants of Planters (plantation owners), the social elite in Southern society up until industrialization after the Civil War.

The Gentry are not merely wealthy Southerners with wealthy ancestors, they are wealthy Southerners who adhere to a particular Southern culture. They must exhibit the right manners, send their children to the right schools, belong to the right clubs, etc., or else they are not really part of the Gentry, despite their wealth and ancestry.

History- Gentry ruled the South, starting with the first settlers of Virginia in 1607, the second and third sons of English aristocrats with no inheritance to look forward to. These men and their families brought a European class system with them to the New World: they were the ruling class, and the indentured servants they brought with them to labor in the fields were the lower class. The English system was adopted and modified by the generations of Southern planters that followed, creating a New World aristocracy, and a layered class system (see Text Box).

Early 19th Century Class Hierarchy

Planters

Urban Professionals (lawyers, doctors, bankers, powerful merchants)

Rural Artisans (potters, furniture makers, wagon makers)

Small Farmers

Poor Whites

Free Blacks

Slaves

Code of Conduct- The Gentry had (and to some degree still have) a paternalistic attitude towards the lower classes: that they should direct and care for those lower classes and that in exchange the lower classes should love and respect them.

The Gentry value personal and family honor above all things. At its most basic, honor is upheld by keeping one's word and doing one's duty to family, friends and community. But honor was so woven into the daily life of the Gentry that everything they did affected it. One increased one's family's honor by wearing the latest and most expensive fashions, driving the most expensive carriage, having the biggest house, the loveliest wife, the politest children, throwing the best parties, being the most hospitable, etc. This need to be the best at any cost bred a spirit of competition and aggressive self-assertion, particularly among the male Gentry. These men would go to any lengths to prove their superiority and courage, from daring horse races through woods and fields, to bold gambling bets (it was not uncommon for a man to rashly bet half a year's profits on a card game with a rival), to the ultimate expression of a man's honor: the duel (p.183).

The Gentry greatly valued martial skills, partly because many of their English and European ancestors won their upper-class status on the battlefield, and partly because a man had to be able to make a good show of himself on the field of honor, but also because they lived in constant fear of slave uprisings. Many Planters and their sons would organize and lead local militia groups (made up of small farmers and lower class Whites), and, among other things, would lead random night patrols to ensure that local slaves were where they were supposed to be.

Gentry society specifically and Southern society in general is one based on shame: worrying about what peers and other people think, and getting their approval, was what motivated people to do good, not abstract ethics. "Ain't you shamed?" was a common phrase scornfully hissed at Southern children by their nannies.

Gentry society was (and still is) a highly social one. Historically, in any given Southern state, all the Gentry, typically anywhere from two to five thousand families, would know each other, attend each other's parties, help each other in times of trouble (typically financial) and intermarry. Attending and holding balls, dinner parties and other events was a required part of Gentry life, and the spirit of competitiveness often lead the Gentry to overspend on these lavish events. Some said that to be Gentry was to be in debt. This great emphasis on social life and parties was a reflection of the love of leisure by the Gentry (and Southerners in general). Free time was considered the reward of wealth and success, labor was something to be done by slaves and other inferior people. This mindset was one thing that clearly separated them from Northerners, whose Puritanical roots caused them to view work and productivity as good, leisure time and relaxation as bad, if not downright sinful.

Gentry Today- Many of the wealthy industrialists, bankers, lawyers and other upper class citizens of the modern South have blended in with the old families descended from the Planters and adopted the ways and values of the Gentry, with country clubs and golf games replacing hunting clubs and duels.

Cherokee Warrior Chief

Native Americans

In Brief- Native identity still strong even though many have lost native languages and religions.

History- During the 1830s, most of the surviving native peoples of the deep South were removed to Oklahoma. A few managed to remain in the deep South, mostly in small, remote towns. In both Oklahoma and the old South, native groups were poor and isolated from each other and the outside world in general. Yet during and after WWII an urban economic boom led many to move to cities.

For more on native history, see p.166.

Autonomy & Economy- Many Southern tribes find their fate determined by their status as "recognized" or "unrecognized." Those lucky enough to be recognized as a distinct tribe by the American government have rights to autonomy and self-government, rights they can parlay into economic growth (mostly via casinos, bingo halls, tax free cigarette sales and wise investments). Those who are not recognized by the Federal government get nothing and are often stuck in poverty and obscurity.

Culture & Identity- By many counts, Southern natives have fared poorly in the battle to retain their culture. Few speak their native languages. The Cherokee fare best on this count (they even have a native language newspaper). Few practice their native religions. Most are Christian, and even those who want to learn about their native religion have trouble finding teachers.

Native crafts, music and dance have fared better. In powwows, often held in community centers and in college gyms, natives of various tribes to come together. Here they play music and dance wearing elaborate costumes (hoping to win cash prizes). They also have booths from which frybread and native crafts are sold.

What hasn't flagged among Southern natives is a sense of identity. Even those natives living in cities, knowing only a few other members of their tribes, have a strong sense of belonging to their particular tribe and to the class of "native peoples" in general.

And although modern natives are as knowledgeable about mainstream American culture as any other American, they remain skeptical about many of its beliefs and values.

Southern Cosmology

Good vs. Evil

In Brief- Most Southerners believe every human must choose every day between good and evil, salvation and damnation.

To most Southerners, there is one absolute good (God) and one absolute evil (the Devil). Every other soul must choose, every day, between good and evil. Everyone teeters on a knife's edge between salvation and damnation. No person is so good that they cannot be led into temptation and sin. No person is so evil that they can't be saved.

Southerners take it for granted that people will sin. This often leads to a certain amount of permissiveness that surprises people expecting "up-tight" religious conservatives. Any Southern sheriff knows that if you shut down the whorehouse another one's just going to open up, so why even bother.

Most Southerners believe that sinning inevitably leads to suffering, not just in the next life but in this one. Having sinned and having suffered for it is considered an essential part of truly being saved. As the Southern saying goes "One cannot truly be saved until one has dangled over hell on a spider web." It's hard for one to truly choose goodness if one doesn't know what the alternative is like.

Every human soul has free will to choose good or evil. A soul can be influenced, but in the end every soul makes its own decisions. Even Hags, Loups Garoux, Diabolists and those who gamble with the Devil have the theoretical ability to stop sinning, find God and be saved. The only people who can't be saved are those who, by their own free will, sold their souls to the Devil. Even then, the Devil's greediness and pride makes him willing to renegotiate compacts and so there is still some hope of redemption.

Yet not every Southerner views good and evil in such black and white terms. To Southern Catholics (and to those whose religions are an admixture of Catholicism and something else) the pure evil of the Devil and the pure goodness of God are too rarefied for most humans to have direct contact with. Instead, Catholics believe in a series of intermediaries: demons, angels and saints, none of whom are perfect or unconquerable. The clergy is another intermediary: while a Protestant needs only God to be saved, a Catholic needs the ritual sacraments of the Church. Catholics also believe in purgatory, for those who die not sinful enough to be damned yet not truly saved. For Catholics, then, there are a number of buffers between true salvation and damnation.

And for those whose beliefs lie closer to the true aboriginal religions of Africa or America, there is even greater skepticism about the division of the universe between pure good and evil. Most believe in a higher being who is good, but that the beings that humans generally have contact with are, like people, capable of good or evil depending on the circumstances. Some entities even have two aspects: an angry and cruel aspect and a benevolent and kind aspect. Yet even a cruel aspect can sometimes do good things and even a benevolent aspect can sometimes do evil.

Souls

In Brief- Most Southerners believe humans are unique players in a cosmic struggle thanks to their immortal souls.

To those more influenced by Christianity, humans have one immortal soul. The soul is indivisible and inviolable. It can't be hurt or killed, although it can be damned, saved, sold or captured and it can become lost for long periods of time. The soul is what makes humans unique. Only humans have souls. Souls give humans free will and the fact that each soul can be damned or saved makes each human the center of a cosmic drama. All souls are equal and thus all humans, Black or White, poor or rich, criminal or priest, are equal.

Having an immortal soul also means that the pleasures and suffering of this life are relatively unimportant compared to the eternal pleasure or suffering of the hereafter.

Those whose beliefs lie closer to aboriginal African or Native American beliefs usually believe that each person has more than one soul. Often one soul is seen as being the animating power that gives a human life, while the other soul is that which dreams and imagines and travels to other worlds after death. Conscience follows the immortal soul to the afterlife, so what is left behind (a h'aint) can be cruel and violent, even if the person in life was calm and peaceful.

Other Worlds

I*n Brief- Southerners believe in other worlds where non-human beings live, but humans don't see them in this life.*

Most Southerners believe there are other worlds. Those more influenced by Christianity believe in heaven, hell and sometimes purgatory. Many Southerners believe in some sort of mysterious and unknown 'spirit world,' an alien realm where the likes of poltergeists come from. Those more influenced by African and Native American traditions believe in a variety of worlds where the dead go and where the gods live.

Yet mortal humans generally never see these worlds. They are only important to Southerners as a potential destination after death and as the place of origin of inhuman beings who can help or hurt humans.

Heaven- From Heaven come angels and saints. Angels and saints can occasionally show up of their own accord to aid the truly deserving, but this is so rare that even the ageless who live for centuries will only see it happen once or twice. God can also directly intervene in matters of this world, but this is even more rare. For most Southerners, the reason that God doesn't interfere with earthly matters is that humans have everything they need. God might ease the suffering of his children, but only in small ways. This world is not meant to be perfect and free from suffering, it is meant to be the place where people choose to be saved despite the evil and suffering they experience.

Although God is generally considered the source of miraculous faith healing, conjurers know that the faith of the healed and the strength of will of the healer are necessary prerequisites for healing.

Hell- From Hell comes demons and the Devil. Like angels, demons have limited ability to act in this realm. Mostly they must be called by a human in order to exert their influence, yet calling them is an art mostly lost to the South (see Diabolists, p.248). Their other major ability to act is by possessing humans, usually those going through a period of psychological or spiritual weakness. Some would argue that those possessed must allow it of their own free will, if only for a split second.

Spirit World- From the spirit world come all the alien entities that are not of earthly origin and yet aren't clearly aligned with God or the Devil. They are concerned more with their own needs and desires than with the struggle between good and evil. Many Voodoo "saints," especially those whose behavior is neither angelic nor diabolical, are believed to call the spirit world home. Like demons, they have the power to temporarily possess and take control of the bodies of worshippers. These saints are not necessarily natives of the spirit world. Some are the children of or creations of the creator of the universe, given dominion over a part of the universe (e.g. war, love, storms, etc.). Others were humans that were so powerful in life that, after they died, people worshipped their spirits and asked for favors from them. Most ex-human saints were powerful shamans or healers or were great leaders or heroes.

For some, the spirit world is the same as purgatory. It is a place where good heathens and Christians who were neither saved nor damned go. Souls here spend most of their time waiting to be either saved or damned.

Upper and Lower Worlds- For Native Americans, the "upper world" is a world of celestial spirits (the sun and moon) and giant, intelligent animals that are the ancestors of today's animals. Fire comes from and is always connected to the upper world. The "lower world" is populated by ghosts and monsters, including a race of horrible people who wear snakes as jewelry. Most of the aquatic and amphibious monsters that inhabit swamps and waterways of the South came, at some point, from this lower world. Water comes from, and is a connection to, the lower world. Among the invisible spirits Medicine Workers deal with, some are spirits native to this world and others are from the upper and lower worlds. Both the upper and lower worlds are necessary to the functioning of this world. Without the upper world, this world would descend into chaos and madness. Without the lower world, this world would be barren and unchanging, a place where nothing grows. Although entities from the lower world are inherently more dangerous, they are not pure evil, nor are the entities of the upper world pure good.

Conjure and Power

In Brief- Conjure requires components, rituals, belief, willpower and sometimes the help of a Saint.

Of the Southerners who believe in conjure, there is little thought to why or how conjure works, it just does. Most rituals are accepted as wisdom passed down from ancestors. Occasionally someone will accidentally discover a new or better way of conjuring, and it will enter the stream of knowledge, but they don't know why. For those who do think about such things, it is obvious that certain objects and procedures have an inherent power which is utilized by the Conjurer. The source of some power is obvious (e.g. graveyard dust takes its power from the dead) but for other things it is not. For instance, at some time some conjurer must have tried Hoyt's Cologne in a hand and found it worked very well, yet nobody can really say why.

Conjuring is like a recipe: one cake recipe might call for 45 minutes at 300 degrees, while another calls for 40 minutes at 350 degrees, and people might argue over which is better, but both make a cake. Yet you can't just throw together random ingredients and procedures and hope to make anything other than a horrible tasting mess.

Belief is acknowledged to be one major factor in conjure. It's much harder to trick someone who doesn't believe in Hoodoo or Voodoo. A conjure formula, even if all the right components are used, won't work if the person doing the hand doesn't believe it will work.

The final factor is strength of will. It is well known that the weak-willed are entirely incapable of conjuring, that those of moderate will can only do small, simple things, and that it takes a person of great willpower to be a powerful conjurer. Some hoodoo conjure doctors even isolate and deprive themselves in order to develop their willpower.

It is possible to forget a step of the ritual or be missing one component and still make a hand work, if one's faith and will are strong enough, although the more that is missing the harder it will become to make the hand work. A person with an extremely strong will can conjure without any components or rituals, just by exertion of will alone.

It is well known that a powerful hand is a bit like a living thing. A hand will steadily lose power unless "fed." The most powerful hands can actually be spoken to and follow orders. Some believe that this means that hands take advantage of spirits that live in natural things. Others believe it means that the conjurer's will is turned into life force inside the object.

For practitioners of Voodoo conjuring or related types of magic, things are even more complicated. Some spells operate exactly as they do in Hoodoo (components + ritual + belief + willpower), others have an additional factor: Saints (or Gods or Loa or lesser spirits). These entities must be invoked for a spell to work. If the particular entity has been offended by the practitioner, or just doesn't feel like helping, then the spell will fail. Yet just like hoodoo spells, faith and willpower are also prerequisites for the spell working.

The Devil

In Brief- A trickster and gambler who can bargain for souls and grant incredible power and wealth in exchange. He is bound to abide by any agreement. Perhaps he is the enemy of God, perhaps he is just a trickster spirit.

To most Southerners, the Devil is the ultimate evil in the universe. His job is to lure as many souls as possible to hell. To many, his primary motivation is to spite God.

Abilities and Limitations- People have been known to trick the Devil, or beat the Devil in contests, so he is not omnipotent or omniscient or telepathic (unless, perhaps, he has allowed himself to be beat in furtherance of some larger goal). He is prideful and can allow himself to be goaded into unwise actions by a dare or challenge. Yet even when the Devil appears to be bested, it often turns out he really came out ahead. In many tales where a Crossroader beats the Devil and comes away with his or her soul intact, it later turns out that secondary characters in the story were driven mad by the Crossroader's success and committed murder or suicide (therefore giving their souls to the Devil). The story of Bearskin (see p.199) is typical of these stories. The obvious conclusion is that the Devil is a careful gambler, 'hedging his bets' to make sure that, even if he loses one soul, he will most likely gain another. It also means that the Devil is better able to judge the long-term results of an action than any human can.

The Devil is every bit a trickster, yet he doesn't seem capable of going back on a promise or compact. Most Crossroaders insist on some formal gesture (e.g. signing a contract, shaking hands on the deal, saying "it's a deal") to make it official. The Devil can always enforce a deal made freely, even if that means denying a human's otherwise inalienable ability to be saved.

The Devil can make drastic changes to the body of someone who has given him permission to do so, either via a compact or because their evil thoughts and actions have damned them. The Devil can give someone great skill, superhuman abilities, luck, wealth, agelessness, near immortality, the ability to change into an animal, etc. Sometimes these abilities are granted in exchange for something else. Sometimes they are granted (often without being asked for) because the Devil knows the person will be unable to resist using them for evil.

Yet can the Devil hurt a person who has not given the Devil permission and whose soul is not damned? Some say yes. They think most disease, accidents, madness and natural disasters are the work of the Devil (or subservient demons), trying to make life hard for good people so they can be more easily tempted. Yet if the Devil has the power to hurt the innocent, why hasn't he used his powers in retribution against those who have tricked him and bested him and have so obviously enraged him? Perhaps the Devil cannot directly hurt the innocent (although his servants, namely Hags and Loup Garou certainly can). Or maybe he is responsible for most of the world's misfortunes, yet he is unwilling to take credit for these acts out of fear of driving people to God out of spite. See Subtle Devil (p.249) for further discussion on this topic.

Please allow me to introduce myself…

The Devil has also been known in the South as Old Scratch, the Bad Man, Papa La Bas (Creole), Lucifer, Satan and Old Hob.

Forms- The Devil is capable of appearing in many different forms, depending on what best helps him accomplish his goals.

Incognito: This is the form the Devil uses when he wants to trick people into making compacts or bets with him without their being aware they are dealing with the Devil. He appears as a roughly handsome

man, Black or White, in his thirties or forties, wearing clothes appropriate to the environment. Although for the most part he appears as a perfectly normal human he leaves no footprints and casts no shadow.

Intimidating Form: This is often the form the Devil takes when someone purposefully calls him. This is a form used to intimidate, and thus to gain an edge in negotiations. The Devil is human in shape, but is about seven feet tall, very muscular, with jet black skin and red eyes that glow like burning coals. This form is so intimidating that people in his presence must make a Hard (30 difficulty) save vs. fear. Those who lose take a penalty (equal to the amount they have lost by) to all rolls that call for steadiness or complex thought.

Snake: Sometimes the Devil takes the form of a large black snake, approximately 10 feet in length. If this snake can crawl into a person's mouth, it can get entirely inside the person and possess the person. This is only really possible if a person is incapacitated, perhaps because of illness, injury, drink, drugs, some form of conjure or very deep sleep. Once inside, there is no physical evidence of the snake's presence. However, the Devil can put compulsions into the person's head, and the person must make WIL +1d20 vs. 30 rolls to avoid acting on those compulsions. Only a Christian Exorcism can remove the Devil before he is ready to leave.

Wild Animals: When the Devil wants to intimidate without revealing his true nature the Devil will take the form of a ferocious wild animal, e.g. wild dog, wolf, gator, bear, etc. These animals mainly growl and snap at people, they only seldom do real physical harm. For instance, when a lifelong sinner has started reading the Bible for the first time, the Devil might take the form of a huge bear scratching at the sinner's front door, yet if the sinner ignores the bear it will probably go away.

Whirlwind: Occasionally the Devil will take the form of a fierce whirlwind that will appear out of nowhere and fill the air with dust and debris. In this form the Devil often gives people gifts, things that appear to have been blown at the PC by the wind. The gift could be money, or an instrument, or a photo of a rival in a compromising position, etc. If PCs take these gifts they should be aware that they are playing into the Devil's plan and the results will most likely be bad.

The Devil's Servants- In addition to Hags and Loups Garoux, discussed earlier, the Devil has other servants that can act in this world:

Demons: Demons are typically invisible, but for those who can see them they take the form of small, grotesque monsters. The main job of demons is to tempt people to sin and they spend most of their time around people whispering evil thoughts into their minds. Occasionally a demon will get inside a person and make that person feel terrible emotions

and compulsions (at WIL +1d20 vs. 20 to save against). Whether inside or outside people, Christian Exorcism or Compel Spirits are effective ways to drive off demons. Other than driving people to sin, Demons do little to affect this world.

Hellhounds: These are the souls of dead Loups Garoux, trapped in perpetual canine form. The Hellhounds are used by the Devil as tracking dogs, used most often when someone has something that belongs to the Devil and is trying to abscond with it. For instance, if someone makes a deal with the Devil that he will live 50 years as a king, and then die and go to the Devil, and at the end of the 50 years when the Devil comes to collect the person has run off, Hellhounds are used to track down and incapacitate or kill the victim. Unlike demons, Hellhounds are visible and tangible in our world. They appear as large, mean, heavily scarred, possibly rabid wolves and wild dogs with glowing eyes.

Diabolists: These are human worshippers of the Devil who do his bidding. See p.248 for more.

Devil As Eshu- There is an alternate theory about the Devil. Those who adhere strongly to African traditions say that he is not the prince of Hell and arch-enemy to God. Instead, he is Eshu, the loa of gateways, trickery and compacts. He likes tricking and tempting people, but he likes teaching people as well. His lessons are often hard and painful. He is also a loa of freedom and opportunity, always willing to give those who ask for it enough rope to hang themselves. He is a sportsman, who will bargain with people for the sheer fun of bargaining, trying to trick them as they try to trick him. He bargains for souls because it is something of value (something of value must be at stake, or there is no fun). He does not disabuse people of thinking he is the prince of evil, because that's not how he does things. He doesn't tell people things, he makes them work to find out the answers themselves, and if they don't care about answers then they can just stay ignorant as far as he cares. He can be petty, arrogant and cruel, but he is not the ultimate evil.

Devil Pretenders

Many ageless Hags and Hoodoos have implied, or outright said, that they are the Devil in order to gain the fear and obedience of those around them. Many go so far as to trade for people's souls, not because they have any particular use for them, but because they know that once someone believes their soul belongs to the Hag or Hoodoo, they can talk that person into doing just about anything. For his part, the Devil seems to neither encourage nor discourage this behavior, although if the ageless were to act so incompetently that it gave the Devil a bad name he might have something to say about it.

Typical Hellhound

Attributes- AGY 17, AWR 18, END 50, SPD 40, BLD 10, BDY 10, INCY 10.

Special Abilities- +7 to AWR rolls based on hearing, smell or nightvision. Can track humans by scent and are unaffected by Fugitive Hand rolls.

Typical Attack- Split action move (into range) and Wing at 1d20 vs. 5. Successful wings do 2 bladed damage. As a reaction they Jump at 1d20 vs. 0.

"Now don't be talkin' like the Devil is the end-all and be-all. I've had too many dealings with that crazy bastard to believe he's the source of all evil or nemesis of God. I think he's just a crazy old goat who loves to see stupid people get what's coming to them, and so if you're stupid enough to invite him into your affairs he's happy to cakewalk on down and mess everything in your life up, and then hand you a bill for his services."

For most of those who deal with him, it sometimes doesn't matter whether the Devil is the archnemesis of God or a trickster loa. To them, all that matters is that he is a clever old gentleman of considerable power who likes to make amusing wagers and deals with humans. Whether or not he is evil is inconsequential because he never damns anyone, he only lets people damn themselves. All the evil done is done by humans, he is just a conduit.

I got keep movin'
I've got to keep movin'
blues fallin' down like hail
blues fallin' down like hail
Umm mmm mmm mmm
blues fallin' down like hail
blues fallin' down like hail
And the days keeps on worryin' me
there's a hellhound on my trail
hellhound on my trail
hellhound on my trail

-"Hellhound On My Trail"
by Robert Johnson

The Story of Bearskin

After a great war, a soldier was left with no family, wandering the land possessing only his gun and unable to find a home or job. As he was sitting in a circle of trees lamenting his situation, the Devil appeared to him. The Devil made a bear appear, which the soldier killed. The soldier said he would not give up his soul, so the Devil offered him this challenge:

The soldier must go seven years without washing, combing, cutting his hair or beard, without praying and must always wear a cloak to be provided by the Devil. If he died during the seven years, his soul would go to the Devil. If he lived, and obeyed the rules of the compact, he would never want for money again.

continued next page

The Story of Bearskin *(continued)*

The soldier agreed, and the Devil gave him the bear's skin as a cloak. The soldier found that whenever he reached in his pocket there would be a few coins.

Unable to groom himself, and stuck wearing a bear-skin, he quickly became dirty and smelly. He appeared as a monster and people ran when they first saw him. Yet wherever he went he was generous with his money. The only home he was able to secure for himself was in the outhouse of an inn, and even then only on the promise that he would not let himself be seen. Yet during this exile, he heard a resident of the inn weeping. When he went to the man, and was able to convince him that he was human and not a monster, Bearskin learned that the man had lost all his money, was about to be put in a debtor's prison, and that he was worried his daughters would starve. Bearskin nonchalantly paid off the old man's debts.

The old man was so grateful to Bearskin that he promised Bearskin the hand of one of his beautiful daughters. Yet when Bearskin met the three daughters one fled in fear and another insulted him. Only the youngest daughter was grateful enough, and trusting enough in her father's judgment, that she agreed to marry Bearskin.

Bearskin told the daughter that he could not marry her for another three years, and in the meantime he had to wander the world. He gave her half a ring and promised to come back.

During the next three years Bearskin traveled the land, helping the poor and others in need. The betrothed girl's sisters tried to browbeat her into giving up her engagement, but she resisted them.

When seven years had passed, the Devil appeared, looking angry. Bearskin forced the Devil to remove the bear-skin cloak and to wash and groom him. When the Devil was done, the soldier looked even more handsome than he had seven years ago. With money he had put away he bought the finest horses and clothing, then he went back to the home of his bride-to-be.

Nobody recognized Bearskin, but as a wealthy and powerful military man he was welcomed as an honored guest. The two elder daughters flirted with Bearskin, but the youngest daughter, a pious bride-to-be, did not. When Bearskin asked the old man if he could marry one of his daughters, the eldest daughters competed with each other to be the one. Yet Bearskin revealed his true identity and the youngest daughter was overjoyed.

The eldest daughters were so enraged at their misfortune that one drowned herself in a well, the other hung herself from a tree. Later that night the Devil came to Bearskin's door to brag that, as suicide is a deadly sin, he had received two souls in place of Bearskin's one.

Non-Player Characters

The Church Of The Bayou

In Brief- A powerful voodoo cult, influential with both the common folk and the supernatural underground

General- The Church of the Bayou claims to be a traditional, Haitian-style Voudou church, but this is not accurate; the flavor of the Church is traditional Haitian, spiced liberally with New Orleans Voodoo, and just a hint of back-woods Hoodoo.

The Church is led by a queen, Madame Rochambeau, and her court of Houngans and Mambos (priests and priestesses).

The Church has a small headquarters in New Orleans where it trains its clergy, but, whenever possible, the Sacred and Open ceremonies (see below) are conducted on St. John's Bayou.

History- The Church has been around for over fifty years under various names, and has been known as the Church of the Bayou for the last ten. Its Queen, Madame Rochambeau, is the original founder of the church, and modeled it after the highly successful 'voodoo cult' of her teacher and mentor, Marie Laveau.

Like Marie, Madame Rochambeau is ageless. She learned the lessons Marie taught her well. So well, in fact, that after Marie was declared dead, Madame Rochambeau took over her title as Voodoo Queen and was able to silence any her disputed her taking this title.

After Marie's supposed death (in 1920), Madame Rochambeau spent over thirty years traveling and studying conjure, eventually making her way back to New Orleans. She decided that enough time had passed for most folks who'd recognize her to either have died, forgotten, or moved on, and that she could now safely open the first incarnation of the Church.

Goals and Methods- The Church of the Bayou seeks to be the most powerful organized group of conjurers. They seek out powerful conjurers and attempt to get them to join the Church. If they can't get them to join, then they try to form friendly relations with them so that they can count on them as allies. If the conjurer refuses to join, and refuses to form an alliance, they are warned never to oppose the Church. If they scoff at this warning, they may be destroyed on the spot; otherwise, they are simply regarded as a potential enemy.

The Church of the Bayou also seeks out politicians, judges and police, aiding them with conjure, connections or whatever way they can, in order to make an ally, place the person in their debt, or set them up for blackmail. Currently, they have a wide net of contacts and allies throughout the Old South. This net is strongest in Louisiana and Mississippi, weakening steadily the further it gets from these two states. Madame Rochambeau's stubborn refusal to open up new branches of the Church is the reason for this weakness, and is a frequent point of contention between her and her court. Rochambeau will not yield to their pleas for expansion. The stained Mason jar on her shelf is a constant reminder of what happens when there are two Queens in one Church.

The Clergy- All of the Church's Houngans and Mambos are trained in conjure, and a few are ageless. The four most powerful followers form the Queen's Court. They handle the day to day operation of the Church and gather with the Queen to make important decisions; however, the Queen always has the final say.

Those who walk the "Left-Handed Path" (Crossroaders, Hags and Loups Garoux) are never invited to join the Clergy, the Court, or the Flock. If they approach the Church to join, ally themselves, or for any other purpose, they are typically destroyed immediately, no questions asked.

At any given time, there are 12 to 15 members of the Clergy, including the four that make up the Queen's Court.

The Flock- The Flock are faithful who are not part of the Clergy; they make up the vast majority of the Church's membership. True members of the Flock (as opposed to casual members who attend the occasional Open Ceremony) are faithful Voodoos, feeling the pulse of their religion in their daily lives. They attend Open and Closed Ceremonies to worship with wild abandon. They are utterly loyal to their Queen, loving and fearing her almost as much as the Saints themselves, and most will gladly perform any task she asks of them. For the most trusted and faithful members of the Flock, this may include participating in blackmail, kidnapping, extortion or murder (all for the betterment of the Church, of course). There are between 60 and 80 true believers.

Open Ceremonies- These are ceremonies held not only for the vast membership of the Church, but also for the general public, who are admitted but charged an admission fee. They are typically held bi-weekly, either at Church headquarters, or on an easily accessible stretch of St. John's Bayou. Among other things, activities include singing, the chanting of the Litany of Saints and other prayers, offerings to the Saints, a snake-dance by the Queen, faith healings, and 'possession' of members by spirits. Typical attendance is around 300.

Sacred Ceremonies- These are rites held deep within St. John's Bayou, for Clergy and serious members of the Flock only. They encompass all the elements of the Open Ceremonies, but also include strange manifestations and mass acts of conjure. These are held once a month, but special or emergency Ceremonies are held as necessary. Typical attendance is around 70.

Madame Genevieve Rochambeau, Voodoo Queen

110 year-old Voodoo

Attributes: AGY 13, AWR 12, CHM 17, END 10, INL 16, SPD 7, STH 10, WIL 7 (full weariness) 10 (half weariness), BLD 5, BDY 3, INCY 4

Motivations: Love: Power, Anger: Being Disrespected.

Appearance: A stunning Mulatto woman who stands just over six feet tall. Genevieve is ageless, but appears to be in her early thirties. She wears flamboyant, brightly colored dresses, a red tignon, silk scarves and flashy gold jewelry.

History: As a power hungry young woman, Madame Rochambeau was apprenticed to Voodoo Queen Marie Laveau. When Marie died, Genevieve took over as queen.

Methods: Madame Rochambeau prefers to use subtle techniques like blackmail and extortion to gain power and influence, but will use harsher methods like intimidation, assault and murder (typically through conjure, but more worldly techniques like poison, knives and guns are also used). She has many friends in high places, as well as her fanatical followers, and won't hesitate to call on either group to achieve her goals.

Special Skills: Monter La Tete (5), Spirit Capture (4), Goofer Dust (4).

Typical Action: Throwing a clod of Goofer Dust at an enemy at INL (16) + AGY (13) -1/3 ft. +1d20 vs. 25 (or 1d20 +4 vs. 0). If successful then, within 4 rounds, the victim must save vs. unconsciousness at 1d20 vs. 30.

Typical Reaction: Dodge at AGY (13) + AWR (12) +1d20 vs. 25 (or 1d20 vs. 0).

The Black Cat Club

In Brief- A group of amateur paranormal investigators who are as interested in cheap thrills as they are in researching the supernatural

General- The Black Cat Club is a large, loose network of people scattered throughout the Old South who share a common interest in the supernatural. They communicate, coordinate paranormal investigations and have monthly meetings via the internet. The group was founded by Mojo Man (a screen name), a mysterious figure none of the members have ever seen.

Investigations- Paranormal 'investigations' conducted by the Black Cat Club range from spending the night in haunted houses to attending voodoo ceremonies. The equipment used in the investigations depends on which members of the Club show up. The equipment can inlcude anything from crystals and over the counter grisgris to motion sensors and electromagnetic field meters. Investigations are open to any member who would like to attend. The only requirement is that every member present submits a written report of the investigation to Mojo Man, who summarizes them and posts them on the Club's site.

Every week, club members submit hundreds of potential investigations to Mojo Man. Mojo Man selects which investigations are worth looking into. Mojo Man sends money to the lead investigator when an investigation seems especially interesting. For the most part, investigations are disorganized affairs, with club members running around on their own in the dark, ruining each other's readings and scaring the hell out of each other. Occasionally, an investigation turns up something Mojo Man finds interesting enough to check out personally…

Mojo Man- Renee Laroque is a Loup Garou who uses the Mojo Man persona and the Black Cat Club to keep her finger on the pulse of the pop-supernatural world. The relatively harmless members of the Club and their clumsy investigations make an excellent spy network that she can use to sniff out real conjurers and creatures of darkness. Renee may keep tabs on them, contact them to form alliances, or hunt them down and kill them. The Black Cat Club is merely one thread in Renee's vast web of influence and information gathering tools.

No Club member has ever met Mojo Man; a rumor popular among members (spread by Renee herself) is that Mojo Man is a crippled recluse who loves all things supernatural and lives vicariously through the Club. Many other theories and rumors circulate, but no one comes close to suspecting the truth. She attends the Club's annual Halloween and St. John's Eve parties, and occasionally tags along on investigations, using the name Marie Rusco, and the rumors about Mojo Man provide her with endless amusement,

Renee Laroque, 135 Year-Old Loup Garou

Attributes (human form): AGY 9, AWR 13, CHM 15, END 9, INL 14, SPD 8, STH 8, WIL 6 (full weariness) 9 (half weariness), BLD 4, BDY 4, INCY 4.

Attributes (wolf form): AGY 14, AWR 13, CHM 15, END 19, INL 14, SPD 23, STH 23, WIL 6/9, BLD 6, BDY 6, INCY 6.

Motivations: Love: Outwitting People, Hatred: Mundanes Who Kill Ageless, Curiosity: New Types of Supernatural Phenomena.

Appearance: An attractive Black woman who looks to be in her early twenties. When meeting Black Cat Club members as Marie Rusco she dresses like a new-age, pop-hoodoo wannabe, complete with paisley, flowing clothes and Wiccan and over the counter hoodoo charms around her neck and braided into her hair. Otherwise, she has very expensive, trendy taste, wearing all the latest high-end fashions.

Current Cover: Fashion editor for a popular women's magazine.

History: Renee was born shortly after the Civil War. She actively sought to become a Loup Garou, hungry for the secret power and freedom it would bring her in a time when Black women were allowed neither.

For the first few decades of her agelessness, she moved from place to place, acting as a meek house servant wherever she went, suffering abuse and humiliation as a young woman by day, and striking back with murderous vengeance as an animal at night.

In the early 1900s she allied herself with a Hag who took her under her wing and taught her to conjure, teaching her to be proud and confident, both in human and wolf form. Slowly, Renee learned to use her charm and beauty to get what she wantes, using conjure and her animal form to deal with whoever stood in her way. She and the Hag parted ways, but the Hag remained like a beloved aunt to Renee, someone she visited often and still turned to for advice. When the Hag was discovered and killed by a team of paranormal investigators in 1988, Renee was driven mad with grief. She spent the next twelve years hunting down the members of the group and ruining their lives before killing them. During that time she formed the Black Cat Club as a way to keep an eye on budding investigators, and it grew into the useful information-gathering tool it is today.

Methods: Renee enjoys outwitting her opponents, be they paranormal investigators who pry a little too deep into the mystery of Mojo Man, ageless conjurers who join the Black Cat Club looking for amusement, or anyone else who interferes with one of her many schemes. Ideally, she outwits and then traps an opponent in some confined area (a tangled thicket in the woods, a coffin, her bed). She then shifts into her preferred animal form, a white wolf, and tears them apart.

Special Skills- Animal Form (4).

Typical Attack- In animal form, a Strike with teeth at STH (23) + AGY (14) +1d20 vs. 25 (or 1d20 +12 vs. 0).

Typical Reaction- A jump out of range at STH (23) + AGY (14) +1d20 vs. 25 (+10 per additional range unit), or 1d20 +12 vs. 0.

Typical Investigation- The Club holds one or two investigations a month. Investigations are open to all members, but usually only four to six show up. Work and school commitments and location of the investigation limits the attendance. Most investigations yield nothing substantial (either for Club members or for Renee), but the spooky atmosphere of a rural graveyard at midnight or the thrill of hearing a footstep in a supposedly empty house, is enough to satisfy most members.

Typical Club Member- The Black Cat Club consists mostly of college students and older high school students, with little or no formal training in supernatural lore and investigation. Of course, there are many members who don't fit this mold, but all share an intense interest in the supernatural.

To become a member, one submits a one-page essay on why they are interested in the supernatural to Mojo Man along with a $20 annual membership fee. There are close to 700 members throughout the South (Yankees need not apply). The club has a high turnover rate, as people get bored or move on to other things. It is common for members to go on an investigation with a group of people they've never met before and may never see again. This works well for Renee, giving her more freedom to eliminate Club members if it becomes necessary (or if she sees a particularly tasty looking one).

The Children Of Abaddon

In Brief- An angel-worshipping Christian cult that seeks out the destruction of witches, monsters, sorcerers, and other evil-doers.

General- Abaddon is known as the Destroying Angel, the King of Locusts or the Destroyer. The Children of Abaddon is a cult devoted to this angel and the carrying out of his work, which is the destruction of evil. They are Ariolists: people who perform Ariolatio (see p.54), or divination by means of consulting an altar. They receive instructions directly from Abaddon in this manner. For example, they might ask the altar "is Jean le Blanc an agent of the Adversary?", interpreting the answer based on trembling and other motions of the altar. The altars they use are small and portable (slightly larger than a toaster and weighing in at about 15 pounds), carved of hardwood into the shape of a locust, stained dark, with a shallow depression on top (on the insect's back) used for placing offerings, and candle holders built into the top of the head and the points of the knees.

The Children of Abaddon is a secret organization. Weekly meetings are held on a rotating basis in the homes of its members. The meetings are times for training, discussion, formulation of plans, examination of intelligence and worship of Abaddon.

History- The Reverend Jacob Lester spent over twenty years as a missionary in Nigeria. Failing health caused him to give up his post to younger men. In the early 1980s he flew back to his native Georgia to spend his remaining days helping the urban poor.

Back in Georgia he began to recognize elements of "primitive" superstition in his fellow Americans. He observed that the superstitions often led people to paranoia, strife, fear and vengeance.

A severely pious man, it didn't take the Reverend long to make a connection: the instrument of this strife was conjure ("black magic") and the Adversary was certainly behind it. He fought hard among the poor to get them to reject all their superstitions, but only succeeded in alienating himself from them. Soon, disheartened and angry, he withdrew from his duties and secluded himself for a few weeks of meditation and prayer.

It was during this time that Abaddon spoke to him in a series of visions, identifying himself as The Destroying Angel and offering the Reverend his aid in combating the Agents of the Adversary. Over the next year, with the aid and instructions of the Destroyer, the Children of Abaddon were born.

Philosophy- All the evil in the world is either perpetrated or instigated by the Adversary. The man who beats his wife? The complex chain of sociological and psychological events, environmental conditions culminating in the choice to do violence were set into motion by the Adversary. Poverty? World hunger? Again, all caused by the Adversary through a chain of events and circumstances so cleverly entwined and concealed as to make it impossible for the average person to trace them back and recognize their true source.

Since there are so many unwitting pawns of the Adversary on the planet, targeting all of them would be fruitless. According to the Children of Abaddon, just about everyone has been used by him in some way to perpetrate evil and strike out against good. Therefore, the Children of Abaddon seek out and destroy only people who consciously work with evil and/or those who specifically ask for the aid of the Adversary and his agents in perpetrating their misdeeds. In their opinion, this would include all Hoodoos, Voodoos, Medicine Workers, Hags, Loups Garoux, Crossroaders and Diabolists. Also, any other obvious agents of the Adversary (supernatural horrors, for example) are targeted for destruction as well.

Search and Destroy Tactics- The Children of Abaddon actively gather intelligence on conjurers and other "evil-doers." They use word of mouth, police files in the local newspaper, spying, personal contacts, and any other means available. Once they have discovered what they consider to be an authentic agent of the Adversary, they must confirm this in a chapter meeting (either an emergency meeting or the weekly one) by using Ariolatio to ask Abaddon. If Abaddon confirms that they have indeed discovered a true agent of evil, then the chapter formulates a plan about how to proceed in destroying that agent.

The Children of Abaddon conduct their assassinations as clandestinely as possible, ideally making the death of the victim look like an accident or an act of random violence. Staging muggings or drive-by shootings of conjurers who live in bad neighborhoods is an example of their tactics. Less sure methods like cutting brake lines, gas or electrical related house fires, or car vs. pedestrian hit-and-runs are also used. Whatever the method, the Children of Abaddon strive to remain an invisible enemy to evil. They have a great deal of respect for the power of their opponents, and they know that the success of their group depends on keeping its existence secret.

One of their biggest advantages is the widely varying demographic of their members. A young Black cab driver can drop off a little old White woman in a bad Atlanta neighborhood at the house of a known Hoodoo. Both are Children of Abaddon, and both are gathering intelligence about this particular practitioner. The old woman uses direct personal contact, posing as a client seeking advice in money matters. The cabbie uses word of mouth, going to a nearby diner and striking up a conversation with the waitress about the alleged conjo-man.

The Children of Abaddon don't possess any truly skilled assassins among their ranks, and their stringent and specific combination of membership requirements make it unlikely that they will. However, they have many former military personnel and a few reformed convicts who share what skills and knowledge they have in regards to the elimination of their fellow human beings. The group makes the best of what resources it has. When combined with fanatical dedication, this is often enough to get the job done. Many members would readily sacrifice themselves to see a target destroyed. No member, if caught by the police or the Children's enemies would reveal the true reason for their attack or the existence of the Children of Abaddon.

Spirits and monsters pose a different problem for the group. Referred to collectively by the Children of Abaddon as "hellspawn," the fact that these entities are agents of the Adversary is basically a given. Eliminating them, however, is more difficult. The Children of Abaddon refuse to use any supernaturla tools against such creatures other than holy water, Bibles and crosses. They will use normal weapons when they apply. The gris-gris that conjurers use to battle these entities is clearly effective but off limits. The Children of Abaddon thus fight the hellspawn with faith as their primary weapon, locking horns with the creatures in the savage battle of wills that is exorcism (see p.54). Only more experienced members (typically the Wise, but occasionally senior Shepherds, see hierarchy section below) are allowed to attempt this. Exorcism is only used against hellspawn that they are sure can be banished in this fashion, some cannot.

Due to their limited numbers and resources, the Children of Abaddon focus their attentions on the most powerful and most evil known agents of the Adversary. They keep an eye on lesser offenders, but cannot attack them all. Also, due to limited resources, and the fact that it is much harder to remain incongruous in small communities, the group is often forced to ignore reports of rural activities. Each chapter concentrates on their own city, where the evil is theoretically polluting a much larger population.

Members of the Children of Abaddon consider themselves to be engaged in a holy war. They may retreat from a battle to regroup, but they are relentless attackers. Many would readily fight to the death or sacrifice themselves for their cause in other ways.

The Power of Faith- The fanatical piety of the Children of Abaddon acts as a shield, protecting them from the effects of gris-gris, candle burning, and other supernatural attacks. All supernatural attempts to harm a Child of Abaddon are at +10 difficulty. Rolls by spirits to harm a Child of Abaddon are at +10 difficulty except for direct physical attacks.

What Defines an Agent of the Adversary- Any type of supernatural creature, entity, apparition, etc. is automatically deemed evil and targeted for destruction. Humans suspected of being agents of the adversary must meet at least two of the following criteria to be targeted:

One: Evidence of supernatural powers of any sort.

Two: Possession of the trappings of evil: having in their home, vehicle or place of business any gris-gris or ingredients for creating gris-gris, candles, non-christian altars or any of the other objects used for evil purposes

Three: Asking a supernatural entity for aid: this includes deals with the Devil, calling on the spirits of the dead for help or advice, and being ridden by Loa in a Voodoo ceremony.

If the Children of Abaddon discover that their target is a fraud (i.e. are faking having supernatural abilities), they may still destroy them: first, they've already wasted precious resources investigating them, and second, the target is still clearly doing the work of the Adversary. At the very least, they will warn the person that the forces of good are watching them (without revealing the nature of their group).

Membership- The Children of Abaddon are all devout Christians who attend regular services at their respective churches. They seek out other potential members within their own congregations by looking for two characteristics: great piety and great frustration. Ideally, they want to recruit deeply religious people who are fed up with the moral corruption they think is running rampant through modern society.

Once someone is tested, invited to join and accepts, the final test culminates in standing before the altar of Abaddon for judgment. If the altar trembles, the Initiate becomes a member. If, for some reason, the altar does not tremble, the test proceeds to an abbreviated conclusion with all the members present acting as though the test was passed. On the way home they have a tragic accident/mugging which ends their life and conceals the existence of the Children of Abaddon. Such events are extremely rare, due to the exhaustingly thorough screening of potential members, but each chapter has had it happen at least once.

Organization and Hierarchy- A chapter of the Children of Abaddon exists in every major city of the South and in some of the smaller ones. Their numbers remain quite low. Progression through a chapter is linear and is based on skill, seniority and piety. Each chapter is led by a member referred to as the Locust. Ranks are:

The Locust: 1 member, head of chapter, has final say on all decisions; responsible for meeting with/reporting to the Duke or Duchess of Locusts of his state, leads the chapter in worship.

The Wise: 3-5 members, act as advisors to the Locust, have a say in all major decisions of the chapter, all are able to cover the duties of the Locust if necessary.

The Shepherds: 5-8 senior members, act as guides to newer members, act as lead operatives during search and destroy missions, actively recruit new members.

The Swarm: the rest of the chapter, typically 15-20 members, act as soldiers on search and destroy missions.

Duke/Duchess of Locusts: 1 member, oversees all chapters of a state, reports directly to the Grand Locust.

The Grand Locust: 1 member, supervises all chapters through the Dukes and Duchesses, receives guidance from Abaddon via visions and Ariolatio.

Notable Members

Lucas Archambeau, current Grand Locust: Resides in Natchez, Mississippi. Archambeau is a quiet, thoughtful man in his 70s. He is a deacon at his local church and a retired carpenter. Cautious and deeply pious, he leads the Children of Abaddon as though they were a group of spies in enemy territory. He carefully weighs all options, spends hours in prayer, and finally consults Abaddon through Ariolatio before making a final decision on anything. He is the third Grand Locust and personally knew the Reverend Jacob Lester. He is greatly respected by all the Children of Abaddon, and generally regarded as a kindly father figure. However, some members feel he is now past his prime and that, while his caution and wisdom would make him an invaluable advisor, he should pass on the title of Grand Locust to someone with a little more fire.

Dory French, Locust: Savannah, Georgia chapter. Dory is a tall, slender, 30-something redhead who conceals a keen mind behind the laconic veneer of a Savannah socialite. She was initiated into the Children of Abaddon eight years ago. A combination of charm, intelligence and religious fervor, along with with the Savannah chapter's alarmingly high member-casualty rate, led to her quick rise through the ranks. Unlike a typical member, she conceals her piety when in public. Only the people in her chapter know how devout she is. To the rest of the world she is a classic Savannah socialite; peering at life with a cynical eye over the edge of a cocktail glass, rolling in more money than she could spend in two lifetimes, commenting acidly on the foibles of others with an exaggeratedly lazy southern drawl. Her chapter and the New Orleans chapter have the most experience in search and destroy missions aimed at supernatural entities.

George Brown, Shepherd: Mobile, Alabama chapter. A confident former Marine in his forties, Brown is a skilled marksman and demolitions expert, and leads all the most dangerous or sensitive operations carried out by his chapter. He is a no-nonsense soldier of righteousness, ruthlessly eliminating agents of the Adversary and callously brushing aside anyone who gets in his way.

Francois Chivet, Locust: New Orleans, Louisiana chapter. A calculating strategist and a survivor, Francois and his chapter operate in the city that many members of the Children of Abaddon refer to as "the belly of the Beast." Francois and the members of his chapter are constantly at risk. Their existence is suspected by several powerful Hoodoos (and a few skulking horrors), some of whom have permanently devoted a portion of their resources and attention to hunting the group and destroying it. The New Orleans chapter has an even higher member-casualty rate than Savannah.

Mutual Aid Policy- All chapters will assist other chapters in their state through loans of equipment, members and training/advice to the full extent possible. Assistance will be granted to chapters in other states with the approval of the appropriate Dukes/Duchesses of the involved states.

Codes and Recognition Techniques- Outside of meetings, members avoid speaking openly of their chapters and activities. To convey messages, announce emergency meetings, warn each other of danger, etc., they use a series of simple codes. Some encoded phrases and words are listed in the text box below.

Encoded phrase/word	Meaning
I've lost my Bible.	*I need help.*
Guest	*the target*
Cousin(s)	*Our chapter/Children of Abaddon*
You look/sound tired	*You are in danger*
A walk	*a meeting*

Abaddon- The Destroyer is a little-known entity of great power and is on par with the Voodoo Saints. Many medieval, and some contemporary, demonologists classify Abaddon as a greater demon, chief of the seventh hierarchy of Hell. Other scholars label him not simply as the Destroyer, but as the Destroying Angel from the Apocalypse. This makes his motivation for supporting the Children of Abaddon rather ambiguous. Is he truly an agent of good, bent on combating evil through the merciless destruction of its mortal and paranormal agents, or is he a vengeful enemy of one or more of the Loa, looking to purge the world of Voodoos and Hoodoos? Obviously, his worshippers believe the former, but no one can say for sure. Whatever his motivation may be, his 'Children' are actively seeking out and destroying conjurers.

Ancients

In Brief- Very old, powerful and wise but have no motivation to do anything and are hard to get information from.

Ancients are ageless people of great weariness. Some are more than 200 years old, others are younger but have experienced comparable suffering and pain. There are few ageless and even fewer reach this state. The cumulative psychological effect of this incredible amount of life, and of suffering in particular, has made them incredibly weary. They lack the motivation, hope and curiosity that propels action in other people. Only fear of death, or of damnation, and the inextinguishable instincts to take care of basic biological necessities keeps them alive.

An ancient has seen so many lives begin and end that one human's life seems insignificant. An ancient cares as much about one modern person's life as a modern person cares about the life of some peasant who lived a thousand years ago. To an ancient, birth, joy, suffering, death, war, peace, discovery and ignorance are all inevitable parts of life and human efforts to try to change these basic facts of life are basically useless. They see no reason to get involved in anything.

Ancients generally lead very boring lives: they eat, they sleep, they watch the world go by. Their minds may wander over old memories or they may have learned not to think at all. Most have servants who take care of them. Others are cared for by home-care nurses employed by the state, or live in nursing homes. Some ancients are cared for by younger Ageless, who use them as a resource. A few, especially Native American ancients, don't need food or shelter, they simply live in nature, fed by the power of the universe.

Ancients care little if their surroundings are unpleasant, and so often live in what others would consider extreme squalor. About the only thing they do care about is not being bothered all the time, so they tend to choose to live in places that few will visit (or will use hands to keep random gawkers from wanting to intrude on their privacy).

Ancients are generally extremely powerful. They have incredible willpower and high levels in the same skills younger ageless have access to, but also have access to conjure skills that have been forgotten. Ancients who were from Africa and were brought over on slave ships, for instance, have abilities of both Hoodoos and Voodoos and access to abilities that no American-born Hoodoo or Voodoo ever learned, such as the ability to fly or to turn invisible. The rules of conjure, of what can and can't be done, as perceived by younger Ageless, do not apply to Ancients.

Very few circumstances can overcome an Ancient's lethargy and cause him or her to use these abilities. One circumstance might be if someone was able to cause considerable physical pain to an ancient. Another might be if someone tried to harm one of the Ancient's descendants in front of him or her.

They are also quite wise, with centuries of knowledge of the supernatural and of the secrets of Southern history. Gaining access to this knowledge, however, can be trying. A PC can talk to an ancient but the ancient might not even answer if the question being asked is too uninteresting. Even if they do choose to answer, explaining things in terms that a younger ageless can understand is just too much effort. Instead, the Ancients answer questions in terms that make sense to them, but not necessarily to the PCs, and so end up sounding like riddles. Ancients often have very thick accents or use words unfamiliar to PCs that they are unwilling to translate. Ancients also tend to be very short with their answers. A hundred-word question might be answered with "Reckon so."

An Ancient's memory is very poor. The information is in their heads somewhere, but their heads are so crowded with memories that it is difficult to pull out one particular memory. Often an Ancient won't even make the effort, and will respond with the first memory that pops into their heads, which is probably something related to but not quite what the PC asked for.

None of this is to say that ancients have no personality, nor that they will not act in interesting ways according to their interests, desires or fancy. They can be clever, kind, curious, cruel, etc. They just can't muster enough motivation to do anything difficult.

Ancient Crossroaders- They have often reached some sort of stalemate with the Devil and are unwilling to change any circumstances that might jeopardize the stalemate. For instance, the Crossroader might be safe from harm as long as he stays in his house, and so is unwilling to ever leave. Ancient Crossroaders are likely to be obscenely wealthy, and also to look very young and healthy.

Ancient Hags- An ancient Hag can be a frightening sight. The Hag's physical form has aged so much that the Hag looks like a mummy, no more than dried skin stretched over bones. The Hag seldom has the energy to go out and ride people and so waits patiently for the once every few decades that someone makes the mistake of sleeping in the Hag's domain so that the Hag can ride them without having to travel far. Ancient Hags are often found living in ancient, nearly-ruined cabins deep in impenetrable wildernesses.

Ancient Hoodoo Doctor- Ancient Hoodoos come to rely upon their ability to affect reality by force of will as their main tool. Rather than interacting with the world by speaking or touching things, they simply make things happen with their minds from their beds or rocking-chairs. Ancient Hoodoo Doctors often have a retinue of animals that serve them, usually some animal they feel some kinship to. Rather than using their senses, Ancient Hoodoo Doctors typically use their ability to read omens or to read their own fortunes to tell what is happening around them. People approaching an ancient Hoodoo Doctor with ill-intent are often torn apart by animals before they even get in sight of the Ancient Hoodoo's home.

Ancient Loups Garoux- Ancient Loups Garoux have servants (younger Loups Garoux themselves) who bring them blood and flesh to feed on so they don't have to go out and hunt. They often spend all their time in animal form so they don't have to go to the effort of turning into an animal to feed. An ancient Loup Garou could be a wolf lying on a rock in the middle of a swamp, with moss growing on its back.

Ancient Medicine Worker- Ancient Medicine Workers become such powerful conduits for the energies flowing between the upper and lower worlds and this world that they become more like holy natural objects than people. They lose the need to eat, to sleep, sometimes even to breathe. Most often they set up small shelters in the wilderness, but as their shelters crumble around them weariness prevents them from fixing them, and so they are often found in the wilderness, sitting amid mud and weeds. Some make slow daily pilgrimages, trudging quietly through the woods to a nearby stream for cleansing, others find this too much work and choose to spend all their time sitting in a stream.

Ancient Voodoos- Most Voodoos who are overcome by Weariness simply let themselves die. Having lived a life communicating with and serving spirits means they have no fear of the afterlife and know they can continue to fulfill obligations and seek redemption as spirits. There is little difference between an Ancient Voodoo in a living body and a minor Saint. An ancient Voodoo is as likely to care about, and have a say in, the goings-on of spirits and Saints as with living people. And like a Saint, Ancient Voodoos can feel it when offerings are made and prayers said to them, and if moved by the petitioner's plea they are likely to provide some form of spiritual aide.

The small canoe bumped into a muddy bank. Carl stepped out, his boots sinking several inches into the mud. Before him, on a small lump of island in the middle of the bayou, stood a small cabin, half supported by logs sticking into the muddy bank. Ancient trees, their branches obscured by curtains of spanish moss, surrounded the cabin.

A stair of rough-hewn logs led up to the front door of the cabin. As he slogged over to it, Carl noticed two lumpy forms on either side of the stairs. He jerked in surprise as he recognized them as two alligators. Their black eyes were staring directly at him.

He took a slow, tentative step forwards. The two alligators lifted their heads an inch off the ground in perfect unison. "I come in peace," he said to them, "I just want to give my… um… my respectful greetings to your master and, um… to beg him humbly for some advice."

The alligators lowered their heads. Slowly, expecting a lighting-fast attack at any second, Carl trod up the stairs.

The log cabin was in poor shape. The windows were broken, only small shards of glass remaining in some of the corners. A faded blue tarp covered the widow holes from the inside. The logs were pockmarked, looking bug eaten and soft. The roof was covered in moss, with green shoots of taller plants growing up at odd angles.

Carl knocked on the front door. "Mister Beauchamp, sir? May I have a word with you please?"

Carl heard the tiniest whistling noise, and heard the heavy old lock turn with a rusty, scraping ker-chunk. Carl waited a second, and no other word came, so he took this to be his permission to enter. Carl turned the handle. The door did not open easily. The wood door had swollen into its frame, and Carl had to give it a hard jerk to get it open.

Inside was very dark. With the dim light of day coming in from the door behind him he could see the shapes of tall cabinets, a pot-belly stove and a lone figure sitting in a high-backed chair, facing the door.

Carl stepped in, leaving the door open behind him. The door swung closed and he was in near-total darkness. "Mister Beauchamp?"

"Quoi?" a gravelly voice demanded.

"I'm sorry Mister Beauchamp, do you speak English?"

"Not when I can help it," said the voice in heavily Cajun-accented English. "What you want, you?"

"Mister Beauchamp, there's something down near Bayou Lafourche that has been killing innocent folk. I think it's been around for a long time, but something seems to have driven it into a frenzy. It's been killing nearly every night. I've tried all the protective hands I know but nothing seems to keep it away from people's houses. I'm hoping, sir, that you might have some idea what it is."

"Oui," said the voice from the chair. "C'est un chien."

"A chien?"

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"A dog."

"Sir," Carl said, holding his hands out on a gesture of apology, "I… it's more than a dog."

"Oui. More than a dog. Big chien. Mean chien. Vieux chien. I had ta' kill many dogs in my day. You wanna' put a wanga in man's yard, he gots chien, you poison chien. Put prussic acid in a bit of chaudin."

"Is that how I should kill this thing? Poison?"

"Find one atakapa medicine man, if they any left. He tell you better 'den me."

"I don't know if there are any left sir, and time is running short. The sun is going down, and if I don't act soon, someone else is likely to die tonight."

"People die. C'est la vie"

"They don't have to," Carl pleaded.

The man in the chair let out the tiniest snicker.

"Please sir. Just tell me something that will help me defeat this thing."

"You know how to do the 'rogue des os' wanga?"

"No sir. Can you tell me how?"

The man let out an exasperated sigh. "I ain't yo papa. You don't know no basics, I don't have energy to teach you."

"Well who the fuck can?" Carl demanded.

The man in the chair snapped his fingers, and suddenly every muscle in Carl's body cramped painfully stiff and he stood bolt upright. Carl couldn't move and couldn't breathe.

Carl's eyes had adjusted somewhat to the darkness and he could see the shape of the man in the chair rising slowly to his feet. The shape stalked towards him. "Watch your tongue boy," he said, his voice a mixture of anger and boredom, "Despite you lack of basic knowledge, you is the most interesting visitor I had for some time. But I won't stand for any rudeness."

He stalked closer. He was close enough that Carl could make out the shape of a long beard and long curly hair. A hand, surprisingly warm and soft, grabbed Carl's wrist and yanked it up. The man spit into Carl's palm and closed his fingers around the spittle.

The cramps ended instantly and Carl sank to the floor, every muscle as sore as they had ever been. He drew in quick, deep breaths. When he looked up the figure was back in its chair.

"Now your hand smelling délicieux. That chien gonna come from all over wantin' you hand. If you is holding something très toxique that chien gonna eat you hand an' go dead. D'accord?"

Carl slowly stood. He wiped away tears that were streaming down his cheeks. "Um…" he gasped, "thank… you."

As Carl left the hut the man called "Come again, jeunne homme, if you not dead. Maybe you tell me some news du monde. Au'revoir."

Uncle Monday

Uncle Monday was a medicine man in Africa, a member of the Crocodile clan. He was captured by White slavers and taken to the US and put on a rice plantation. He quickly escaped and went to Florida to live among the Seminoles, a group made up, at the time, of refugee Native Americans and escaped slaves living together (see p.168). When the United States government sent an army after the Seminole, Uncle Monday became a military leader and used his conjure skills to make his warriors powerful. Yet even Uncle Monday's powerful hands were no match against the White man's numbers and guns, and Uncle Monday's warriors were driven to the shores of Lake Maitland. Knowing he would lose the battle, Uncle Monday transformed himself into a huge Crocodile and went into the lake. The other crocodiles in the lake sensed his power and quickly acknowledged him as their king.

Uncle Monday still lives in Lake Maitland, which is now in the Orlando, Florida metropolitan area. Local Hoodoos and Medicine Workers come to the shores of the lake to leave him offerings and acknowledge his power. He spends nearly all the time in Crocodile form, but has been known to turn into human form and walk across the water to meet, and defeat, anyone who has come to challenge his power.

Some say that Uncle Monday is awaiting a time when he can undo his defeat by leading his people's descendents to victory against some enemy.

Doctor Buzzard

Doctor Buzzard is the most famous Gullah Hoodoo Doctor ever. His name has become so synonymous with powerful conjure that many generations of Hoodoo Doctors have taken on the name "Doctor Buzzard" or "Little Doctor Buzzard."

The original Doctor Buzzard was a White man living on the sea islands in Southern Carolina. He learned powerful conjure from the Gullah slaves there. His knowledge of powerful hands was unsurpassed, and even those students of his who learned a small portion of his knowledge were highly regarded Hoodoos. Many of his students, and the students of their students, became ageless.

Doctor Buzzard faked his death at around 1900 and retired to a small, storm-swept island off the coast of South Carolina. Here he lives, attended to by buzzards, who he controls with his will and who bring him his every physical need.

Doctor Buzzard still accepts clients. When someone needs Doctor Buzzard they go to the beach closest his island. If the seeker's need is true a small boat will arrive at the shore and guide the seeker to the island where Doctor Buzzard's small shack is. Anyone else who tries to travel to the island will be attacked by a huge flock of buzzards and will most likely be drowned.

Railroad Bill

Railroad Bill was a Black Loup Garou who, in the 1890s, rode the rails as a vagrant in Georgia. Whenever a railroad guard would try to apprehend him he would run into the woods and change into a fox and escape. Often he would steal from train cars and then sell his booty to poor Black families for very low prices. Railroad Bill became a folk hero of the Black South, likened to Robin Hood. Some who told his tales knew he could turn into an animal, others thought he was simply a clever and brave thief.

Things got ugly when Bill shot a railroad guard who had cornered him. A huge reward was posted and there was a manhunt for him across the South. Two Black men were mistaken for Railroad Bill and shot. After that, and after one of the men was misidentified as Bill, Bill decided that his antics were hurting too many innocent people and he retired from riding the rails and stealing from rail cars.

Bill has been living in the woods of Georgia as a fox. He has dealt with his weariness by letting his animal drives guide him and letting his human mind sleep. He is fortunate that his form makes it difficult for him to kill a human. He has attacked people, mostly hikers in the woods, but most are able to fight him off. About once a year his human mind wakes up. He goes into a small town abutting the woods and sneaks around the houses at night listening in on the conversations of the occupants. He finds the most evil person he can, often a wife-beater, child molester or corrupt cop, and then he waits until the person is alone, turns into human form, attacks the person, then turns into a fox and eats him or her.

Marie Laveau, Voodoo Queen

Rumor has it that Marie Laveau was born in New Orleans in 1783, but she first appears in the city's history in the 1820s as a hairdresser. This was before the time of beauty salons, and if a wealthy White lady wanted to look her best at the opera or a grand ball, she would summon a hairdresser to her home. Hairdressers, like barbers and priests, often hear guilty confessions, and Marie soon learned about a great many skeletons in the closets of the city's rich and powerful.

While Marie was collecting gossip and secrets, she apprenticed herself to Doctor John, the reigning Voodoo King, trading information about the rich and powerful of New Orleans for training in conjure. Both of them profited greatly from the relationship at first, but as time went by it became clear that Doctor John was losing his touch. Some say it was because he was illiterate, and his many children and wives were taking advantage of him, stealing his money and possessions, but others say it was because Marie Laveau was slowly draining away his life and power. Towards the end of his life he could often be seen late at night standing in the street, gazing up at the stars and talking to himself.

By 1830, Doctor John was a memory and Marie Laveau was Queen of the Voodoos. At that time, Voodoo was poorly organized, and many had claimed to be queens, but if any other Voodoo did not acknowledge her superiority she physically or magically assaulted them. Marie had far surpassed her mentor, Doctor John, in both conjure and business sense, and Voodoo suddenly became incredibly profitable and organized.

Marie succeeded in making Voodoo a part of the life of all types of New Orleans residents. Outside of leading the mass Voodoo rituals, Marie ran an extremely profitable business out of her own home, selling gris-gris, fixing and unfixing folks, giving advice and lending her powerful influence to those who could pay for it.

continued next page

Marie Laveau, Voodoo Queen *(continued)*

Marie was a trader in information and influence. She had informants among the Black servants and hairdressers of the city's wealthiest families and she ran a brothel of Mulatto girls that catered exclusively to rich White men. Thus she was able to maintain blackmail material on the city's powerful families. Like a Mafia don, people of all types came to her for help and she would always find a way for them to repay her.

At some point a younger woman took up the identity of Marie. Some were led to believe this was Marie's daughter, others that Marie has achieved a younger form. The young Marie did nothing to clear up this confusion. In the 1860s she began to keep an old woman at her home whom she alternately claimed was her mother, the 'first' Marie, or simply a crone she took pity on, depending on who was calling. Some suspect this was more than just a disguise, but actually a Hag Marie had allied herself with. No one knows for sure.

In the late 1800s and early 1900s, Marie, in the guise of an old woman, took to visiting prisoners on death row, where she appeared to show the condemned great kindness and help them make their peace with God before Judgment by setting up a small Voodoo altar in their cells for them. Some claim that, while she was pretending to aid them, she was actually setting up the conjure to steal their spirits.

She trained many acolytes throughout the decades, including Genevieve Rochambeau, her most trusted follower of this period. One day, seemingly out of nowhere, it was announced that Marie was dead and Genevieve was the new queen of Voodoo in New Orleans.

Living Saints

In Brief- Humble people of faith can do miracles.

Faith has power. There are some people who live such pure and holy lives, their minds completely free from doubt and sin, that it gives them special abilities. Their humility can make them hard to spot because they do not try to distinguish themselves. Most are allied with some sort of church, Voodoo societe, or with the spiritual life of a tribe, but often in the lowest positions (e.g. the person who volunteers to sweep the church after services are over).

Living saints never have enemies. They seem to love everyone and avoid conflict. When someone insists on trying to hurt them, they usually use nonviolent resistance. Living saints have overcome prejudice and tend to have faith that all people, no matter what they've done, have an equal human value and redeemability. They will forgive anyone of anything.

When the need arrives, these living saints have miraculous abilities at their disposal. They never use their powers to help themselves, only to help others. They don't even seem to know the limits of their own powers. Living saints can heal people, can undo any form of conjure, can appear in two places at once, can transmute one object into another (e.g. turn clay into gold), can teleport across great distances, can make weapons disappear, can make demons flee, and more.

Living Saints tend to be very long lived but are not ageless. They often live to be somewhere between 100 and 110 and remain in good health and mentally acute up until the end. It is important to note that living saints never desire agelessness nor immortality: they trust that just rewards await them after they die and they feel no compulsion to interfere with the creator's plan for their lives.

Southern States & Ecology

Climate & Ecology

In Brief- Hot and wet. Swamps, forests, tropical plants.

Temperature and Precipitation- Summer temperatures in the South are in the high 80s and 90s (as opposed to areas out West that frequently see 110 degrees or higher) yet periods of high heat tend to drag on without relief for weeks at a time. High humidity and frequent rain are also common and the South has some of the country's raniest regions. Most of the South gets 50 or more inches of rain each year. May through November tend to be the rainiest months. Weather phenomena like fog and hurricanes are frequent; even tornadoes are not uncommon.

Southern winters are mild, with little or no snow, particularly in the lowlands. Most of the South sees less than seventy days a year with freezing temperatures. Spring and Autumn tend to be hot, but milder than the summer months.

Environmental Regions- The South is comprised mostly of lowlands and coastal plains, with approximately 75% of it below 1000 foot elevation. These low areas are broken up by the Appalachian Mountains, the Ozarks, and the Ouachita Mountains.

Alabama Flood

Mountains: Unlike the towering, craggy Rocky Mountains of the West, the mountains of the South are comparatively low and rounded. Ozark and Ouachita peaks don't exceed 3,000 feet and Appalachian peaks don't exceed 7,000 feet. The mountains have brief ridgelines and isolated peaks separated by stream basins and valleys. Winter snowfall is low, but higher than the lowlands. The mountains are forested.

Bayous: Also called swamps, bayous are wetlands with large bodies of relatively shallow water punctuated by hillocks: humps of dry land often covered in grasses, vines and shrubs. They are partially canopied by trees such as Willow and Cypress. Bayous are often difficult to traverse on foot.

Bayou

Spanish Moss

Spanish Moss is a distinctive feature of the Southern landscape, which contributes greatly to the spooky atmosphere of many bayous and graveyards. Spanish Moss is a whispy, greenish-grey 'air plant' that hangs from the branches of trees (primarily Live Oak and Bald Cypress). It draws nutrients from sunlight and rain.

Technically a flowering plant and not a true moss, Spanish Moss is not parasitic to the trees it lives on. However, it does slow down tree growth by blocking sunlight.

The Legend of Spanish Moss: *It is said that a Spaniard exploring the South came across a beautiful Cherokee maiden. He desired her greatly, and tried to woo her, but she refused his advances. Next he tried to buy her from her father, but the man said no. Finally, in desperation, he hid in the woods near her camp and waited for her to leave camp alone. When she did he pursued her, and the maiden, realizing she could not out-run him, quickly climbed a tree. The Spaniard followed, clumsy in his armor, and cut off the maiden's escape. In desperation, she leapt from the tree into a nearby stream and swam to safety. The Spaniard, in his fury, leapt after her, but his long beard snagged on the branches, and he broke his neck. The Cherokee left him hanging there and moved their camp. It is said that his beard finally tore free from his body. It turned grey with age and it continued to grow, spreading from branch to branch, and eventually covering trees throughout the South.*

Forests: In these areas trees create a canopy over the ground, filtering or even completely blocking out sunlight. Southern forests are dominated by hardwoods such as Live Oak, Hickory, and Magnolia, but thet are still abundant in pines. Shrubs, bushes, ferns and mosses carpet the forest floor.

Savannahs: Often mistakenly thought of as open plains, Savannahs are a tropical forest system with trees that are small enough or widely spaced enough to allow for grasses to grow beneath them.

Coastline: The Southern coast runs along the Gulf of Mexico and Atlantic Ocean, consisting mostly of sandy beaches and stretches of swamp. Palm trees and Mangroves (saltwater trees and shrubs with partially floating roots systems) are common.

Critters

In Brief- Dangerous Southern animals include alligators, poisonous snakes and bears.

Cypress Swamp

American Alligator- Aligators are stealthy predators that rely on ambush tactics to take prey. They eat anything from snails and insects to black bears and other alligators. There are literally millions of these reptiles in the South, ranging from the Carolinas to Louisiana and beyond. They prefer fresh water, but are also found in brackish water. Their skin ranges in color from dark green to nearly black, depending on the color of the water they live in.

Alligator farming for meat and hides is becoming increasingly popular in the South, particularly in Louisiana, Texas and Florida. The meat has a mild flavor (like chicken), and is similar to frog legs in texture (slightly chewy or rubbery).

While they generally avoid humans, full grown males are solitary and highly territorial, and attacks and fatalities are on the rise, mostly due to humans encroaching on their habitat. Smaller alligators often tolerate the presence of other creatures, including their own kind, but will defend themselves if harassed.

They most often attack at dusk and early evening (when they are out hunting). They attack in the water and rarely leave the water to chase a victim. When hunting land animals, they prefer to wait in dark water right near the shore, striking at their prey when it comes to drink. They can make a quick lunge at approximately 30 mph. They are most likely to attack people who are swimming or wading, and are more likely to attack when there is blood in the water (e.g. when people have been cleaning fish).

Alligators attack with a single devastating bite that can deliver up to 3000 psi of pressure. However, the muscles that open their jaws are relatively weak, and can be held closed by a person of average strength. They will bite larger prey and drag it into the water, then give it a "death roll" (turn it over and over or shake it wildly until it drowns). They will often tuck large carcasses under roots, logs, or other underwater obstructions, allowing them to soften and rot slightly before eating them.

Alligators have tough hides, with bone ridges running under the skin of their backs, giving them excellent protection. In addition, they have thick skulls and a brain roughly the size of a walnut, making them difficult to kill.

Appearance- Alligators that attack humans are typically 7 to 13 feet long. Alligators are dark gray or black, with wider snouts than crocodiles. At night, the eyes of small alligators glow green when a light is shown on them. The eyes of a large alligator glow red.

Attributes- AGY 10, AWR 2, END 3, SPD 10 (underwater) 6 (on land), STH 17, BLD 6, BDY 8, INCY 5.

Special Abilities- Natural armor (AR 10 PR 1 bladed 1 blunt). +10 to smell and hearing based AWR rolls. Alligators can go into semi-hibernation and survive for more than a week without moving while waiting for trapped prey (e.g. people who have climbed a tree).

Typical Attack- A split jump-in/bite/grab at 1d20 vs. 10. If successful it does 1 bladed damage and the victim is grabbed. Next action, if the grab is still held, it does a twisting dive ("death roll") which disorients the victim (-4 to all actions), puts the victim's head underwater (oxygen deprivation damage) and breaks bones (does 1 blunt damage).

Cottonmouth- Also known as the water moccasin, this venomous pit viper is found throughout the South. A bold, if not outright aggressive, snake, the cottonmouth will often rear up and open its mouth when startled, displaying the thick white tissue inside that earns it its name. They spend most of their lives in or near the water, and swim with most of their body exposed on the surface, unlike true water snakes that swim with most of their body submerged.

Cottonmouths do not go after humans. Given the opportunity, most will escape from and hide from humans. They attack most often if they are surprised (e.g. stepped on) or if they feel they are cornered.

A cottonmouth's bite is not usually fatal to a healthy, full-grown adult human (especially if medical help is readily available), but it is extremely painful, and necrotic (the flesh immediately around the wound dies and will rot without quick treatment). Gangrene and the loss of fingers or toes if the bite is delivered on a hand or foot are common.

About 1 in 10 venomous snake bites are 'dry-bites' in which the snakes do not inject any venom.

Like all pit vipers, the cottonmouth has heat-sensing pits on the sides of its face that it uses to sense prey, allowing it to hunt in complete darkness.

Copperhead- This common snake is found throughout the South, especially in North Carolina. Copperheads are usually found camouflaged in weeds or leaf debris. The Copperhead bites more Southerners than any other snake, but its venom is also the least likely to cause death. Snake Handlers (p.175) most commonly use Copperheads. The first bite of a Copperhead is usually a dry bite (doesn't contain poison) and venom is only used if the first bite doesn't scare the threat away.

Black Widow and Fiddleback Spiders- Found throughout the South, these two spiders have occasionally delivered fatal bites to humans, mostly children or unhealthy adults. Bites often require brief hospital stays and victims may take years to recover completely.

The Black Widow is a web builder, often preferring to have its web in relatively high areas and, while it is very agile in its web, it is rather slow and cumbersome on the ground; bites on humans mostly occur when a person stumbles into a web.

The Fiddleback is also a web builder, preferring quiet undisturbed areas like garages and the undersides of beds. It leaves its web at night to hunt. Bites on humans mostly occur when a person inadvertently reaches into a web.

Cottonmouth

Appearance- Muddy black, dark brown or olive green, with a series of dark brown to black bands, and a flat head. When they are threatening someone they open their mouths wide, showing a white interior. 3 ft. long.

Attributes- AGY 15, AWR 10, END 3, SPD 3, STH 2, WIL 2, BLD 1, BDY 1, INCY 2.

Special Abilities- Cottonmouths suffer from no darkness penalties.

Typical Attack- A split action Move into range (snakes can spring out 3 range units as a single action) and wing (strike on the hand, leg, etc.). Snakes are not capable of piercing most footwear, nor are they smart enough to aim for bare skin, and so a normal tennis-shoe gives AR 2 from snakes, a hiking boot gives AR 4, and a knee-high boot gives AR 8. A snake bite puncture does negligible bladed damage, but the poison does the following: Within 10 minutes: 1d4 BLD damage from internal bleeding, dizziness (-10 to saves vs. loss of balance), Vomiting (20). Symptoms last 1 day.

Copperhead

Appearance- A pinkish-reddish snake with a copper-colored head and hour-glass shaped black bands on it's back, less than 3 ft. long.

Attributes- AGY 15, AWR 10, END 3, SPD 3, STH 1, WIL 2, BLD 1, BDY 1, INCY 1.

Special Abilities- Copperheads suffer from no darkness penalties.

Typical Attack- A split action Move into range (snakes can spring out 3 range units as a single action) and wing (strike on the hand, leg, etc.). Snakes are not capable of piercing most footwear, nor are they smart enough to aim for bare skin, and so a normal tennis-shoe gives AR 2 from snakes, a hiking boot gives AR 4, and a knee-high boot gives AR 8. A snake bite puncture does negligible bladed damage, but the poison does the following: within 1 hour: 1 BLD damage from internal bleeding, Delusions (10), weakness (-5 STH), Paralysis (10) and Cardiac Arrest (5) for 24 hours and Distracting Pain (40) for 8 days. An antivenin to treat bites is available.

Black Widow

Appearance- A black bulbous body with red markings, sometimes in the shape of an hour glass. About 1.5 inch leg span.

Attributes- STH 0, AGY 5, END 5, SPD 1, BLD ½ , BDY 0, INCY 0.

Typical Attack- Strike at 1d20 vs. 5 (spider must be on the victim to bite). Venom has the following Effects: Distracting Pain (20) at the point of the bite within one minute. Then, within 1 hour, muscle cramps and spasms all over the body (-10 AGY, 30 difficulty Distracting Pain), Vomiting (20), dizziness (-10 to save vs. loss of balance), Unconsciousness (10) and difficulty breathing (-5 END).

Fiddleback

Appearance- The spider is brown or dark yellow with black markings on the back, occasionally in the shape of a violin. The Fiddleback has six eyes (while the majority of spiders have eight). About 1 inch leg-span.

Attributes- STH 0, AGY 5, END 5, SPD 1, BLD ½, BDY 0, INCY 0.

Typical Attack- Strike at 1d20 vs. 5 (spider must be on the victim to bite). Venom has the following Effects: within 4 hours: vomiting (20), fever (-10 to save vs. heat exhaustion), muscle and joint pain (20 difficulty Distracting Pain), rash, necrosis around the wound (1 BLD damage due to tissue death), likelihood of infection (save vs. the disease listed on p.128 at 20 difficulty).

Black Bear- This is a powerful omnivore capable of breaking the neck of an adult elk with a single swipe of its paw. In the South it spends most of its time in forests and mountains, but is not unknown in bayous, savannahs and populated areas. They are often found rifling through dumpsters in towns near wooded areas.

Most bear attacks are because the bears are surprised, when someone is invading their territory and/or when they have cubs nearby. Defensive attacks happen quickly: the bear is surprised and rushes at the person. These kinds of attacks usually cease if the victim curls up in a ball and doesn't fight back. Less common are predatory attacks. These usually happen to small children traveling alone or people carrying food. Predatory attacks are usually preceded by a bear slowly approaching people to see how they will react. Bears who enter human camps at night are usually looking for food, but may try to kill and eat lone humans they find.

Black bears walk on all fours, but are capable of standing on their hind legs. This is usually to get a better look at something, or a better sniff. Their sense of smell is their main tool for locating food, which includes everything from roots and berries to deer, elk and moose.

The largest black bear on record was killed in North Carolina in 1999, and weighed in at 880 pounds.

Other States Index

The states described in detail in this book make up the core of the "Deep South" or "Old South," those states that have been associated for the longest time with Southern culture and society. There is more to the South than just these states. Mentions of what's going on (or what has gone on) in other states is indexed here:

Arkansas: 108, 152, 161, 164, 285

Florida: 34, 151, 168, 192, 208, 212, 265

Kansas: 147, 152

Kentucky: 162, 163, 169, 238

North Carolina: 152, 159, 166, 185, 214, 215

Oklahoma: 29, 74, 75, 161, 164, 166, 169, 194

Tennessee: 152, 157, 161, 168, 169, 177, 180, 190

Virginia: 19, 145, 146, 152, 156, 157, 183, 193, 262, 283, 284

Black Bear

Appearance- The black bear is 3-4 feet high on all fours, 6 to 9 feet when it stands up, with shaggy (usually black) fur, weighing around 300-400 lbs.

Attributes- STH 25, AGY 7, END 14, SPD 25, BLD 4, BDY 6, INCY 6.

Special Abilities- +20 to smell based AWR, 3 damage bite (hard strike, pierces as 5), 2 bladed 1 blunt damage claw swipe.

Typical Attack- First a knockdown/pin attack (if successful, victim is knocked down and pinned) at 1d20 vs. 0. Then, a strike with teeth at 1d20 vs. 7. The strike does 3 bladed damage (pierces as 5). As a reaction the bear does a simultaneous swipe with its claws at 1d20 vs. 10. If successful the swipe does 2 bladed and 1 blunt damage.

Alabama

History- The aboriginal inhabitants of Alabama included the Alabama, Cherokee, Chickasaw, Choctaw, Creek, Koasati and Mobile. Collectively, the Alabama tribes are known as the 'mound builders' because of the large earth mounds that they built here (see text box, next page). The French established Mobile, the first European colony in Alabama, in 1702. Southern Alabama passed hands between the French, British, Spanish and finally to America in 1814. Alabama was admitted to the union as a state in 1819.

The first major wave of White settlement was Scotch-Irish farmers moving south from Tennessee, led by Andrew Jackson, who expelled the Creek and other Native Americans from Alabama's red clay hills. The next major wave of settlement was plantation owners setting up large plantations (mostly cotton) in the state's "black belt" (see Geography).

In the Civil War, Alabama contributed many soldiers to the war, but the state itself saw few large battles. After the war, Alabama's economy stagnated. It remained mostly poor and rural. It still depended on cotton for much of its economy. There were high racial tensions and a social system was set up to keep Blacks poor. Alabama's only relief from economic stagnation was WWII, which brought manufacturing, service jobs and a measure of prosperity to the state (especially to the urban areas).

In 1909 the Boll Weevil entered the state and devastated the cotton crop, severely damaging the state's economy. Yet a few decades later the Boll Weevil would be celebrated by Alabama as the force that caused them to diversify their economy.

In the 1960s, Alabama's governor, George Wallace, violently opposed desegregation. He stood in the door of a schoolhouse to try to prevent Black students from entering. Under his rule fire hoses and police dogs were used on peaceful protesters, civil rights activists were murdered and beaten, and 4 Black girls were killed in a Birmingham church bombing. Yet for all the evil done here, Alabama was also home of Rosa Park's bus boycott and many of Martin Luther King Jr.'s most important writing and marches.

Famous Alabamans include Nat King Cole, Angela Davis, Emmy Lou Harris, Hellen Keller, Martin Luther King III, Carl Lewis, Joe Luis, Rosa Parks, Condoleezza Rice, Coretta Scott King, George Wallace and Hank Williams.

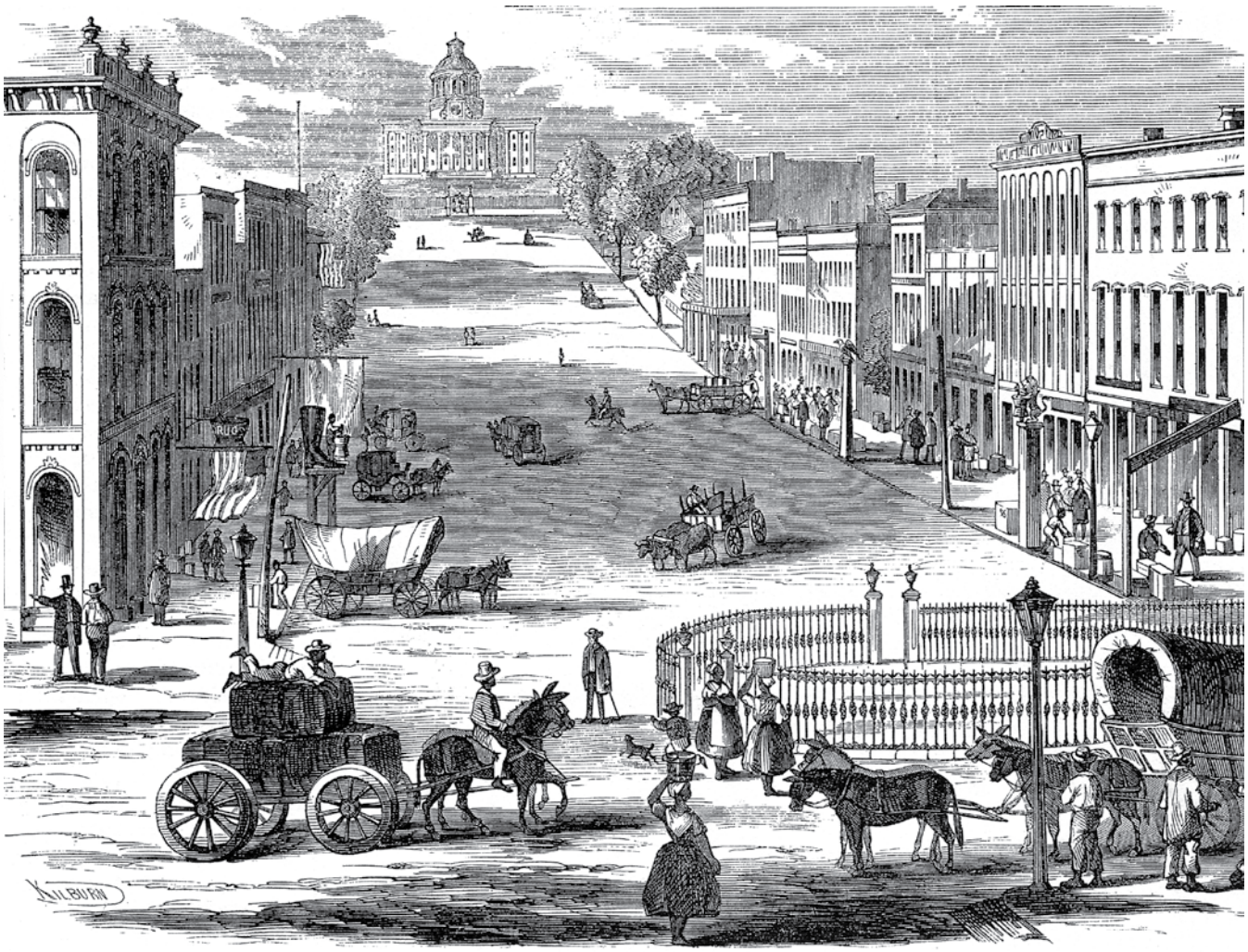
Alabama is often called "the Heart of Dixie."

Indian Mounds

Large earthen mounds, built by natives before White conquest, can be found in Georgia, Alabama and Mississippi. There are two types: smaller ones, which are filled mostly with bones and personal items, and larger ones (40-90 ft. high) which originally had steps along the side. These larger ones were built so that chiefs of villages could live atop them. These mounds are often reported as the site of ghost activity.

Population- Alabama is home to 4.5 million people. 72% are White, 27% are Black, about 1% are Asian and about 1% are Native American. About 79% of the population are Protestant (mostly Baptist) and about 13% are Catholic. Like other "Bible belt" states, Alabama has strong tendencies towards evangelical and fundamentalist Christianity. Alabama has a larger portion of its population living in rural areas than neighboring Georgia or Louisiana. Compared to other states, Alabama is poor (ranks 47th among 50 states, with the average Alabaman making $26,000/year), has low life expectancy (ranks 48th) and has a high murder rate (ranks 5th).

Geography- Alabama has only a small portion of coast line on the Gulf of Mexico. Florida's panhandle takes up much of what would otherwise be Alabama's coastline.



Montgomery, Alabama Street Scene & Capitol Building

Most of Alabama is gentle plains. The North is mountainous, especially in the Northeast where the foot of the Appalachian Mountains can be found. Also in the North, the Tennessee river creates many lakes, streams and creeks.

The "black belt" is a strip, from East to West in the center of the state, of a rich dark soil that was a boon to cotton farmers.

The Talladega National Forest is 275,000 acres at the foot of the Appalachians. The forest is primarily pine. Talladega is not all pristine forest though, it contains huge tracks of clear-cut wastelands.

Alabama has a large number of caves, some of which are significant tourist attractions.

Economy- Although still known as the "cotton state," Alabama is no longer the US' largest cotton producer. Alabama's exports include cattle, eggs, poultry, peanuts, vegetables, milk, soybeans, cotton, iron and steel products, paper, lumber, coal, plastic, motor vehicles and clothing. Mobile is a busy sea port and contributes much to Alabama's economy.

Politics- Alabama has the world's longest constitution, with more than 700 amendments. The constitution gives Alabama's counties very little home rule. They must lobby the state legislature to make local decisions for them. The constitution also strictly limits the ability of local governments to collect tax money from citizens, which means that local governments are chronically poor. The Alabama state government strictly controls the sale of alcohol. Individuals can only buy distilled spirits from state-run stores. Until 1972, Alabama was a one-party conservative democratic ("dixiecratic") state. In 1972, though, the aims of the Democratic party grew too far from Alabama's cultural conservativism and Alabama became a mostly Republican state. Alabama's population has always had an undercurrent of angry populism that often scares the political mainstream.

Supernatural Alabama- Alabama's primary ageless include Medicine Workers, Hoodoos and Hags, with a smaller number of Crossroaders. Mobile, once ruled by the French, still has a strong connection to Catholic folk magic, including candle spells and calling on saints.

Alabama has a number of powerful Hag Ghosts. One of the most famous is in Bankhead Forest, where the ghost of a Hag haunts the ruins of her old house. One can still see the rope hanging from the tree where she would hang trespassers. Alabama has several haunted "hanging trees" (trees people were lynched from and that are haunted by the ghosts of those hanged from them) and "cry baby creeks" (creeks, bridges, rivers and hollows haunted by something that makes sounds like a crying child and will eat any candy left unattended).

The Coosa River in Alabama is reported to have some kind of monster in it. In the towns of Indian Meadows and Shady Grove, which were built on Cherokee burial grounds, something can be seen rushing past windows at night and claw marks are often found on buildings in the morning.

Alabama has a few ghost towns where actual ghost activity has been reported. One is Cahaba, which was once Alabama's first state capitol, and was the site of Castle Morgan Prison during the Civil War. The city died in 1860 from flooding and yellow fever. All that remains are ruins and a cemetery.

The city of Dora has an old section (called "old Dora" by locals) which is now mostly abandoned. It is accessed through a concrete tunnel under the railroad tracks and has many overgrown, haunted ruins.

The city of Gadsden, population 40,000, formerly the site of a large and brutally-run plantation, has several haunted sites, including the memory of a lynching at Crestwood Cemetery and dark shadowy figures that haunt Mountain View Hospital, a psychiatric and chemical dependency hospital.

Cemetery Mountain in Munford has many graveyards, some dating back to the 1890s, and many ghosts. An old church in the woods has a copy of the "Devil's Bible," which can't be removed from the church. Diabolical rituals are performed here.

The small town of Red Level has several haunted sites, with hellhounds, possession, a 60s black Ford truck that chases cars off the road, a ghostly little boy who rolls a ball at people (those who pick up the ball die shortly afterwards) and an abandoned church. When explorers enter the church the doors close and can't be opened from the inside (they must hope someone outside the church will come and let them out).

Major Cities

Birmingham: This city has 233,000 people, making it the biggest in the state. The Greater Birmingham metropolitan area, the largest metropolitan area in the state, taking up an 8 county area in central Alabama, has a population of 1.1 million. Birmingham itself is 73% Black, although it is surrounded by mostly-White suburbs, including the cities of Cullman and Hoover.

Birmingham was founded in 1871 as an industrial enterprise, with real estate promoters selling lots at a railroad crossing. It was named after what was, at the time, the biggest industrial city in England. Many company towns were built nearby. Birmingham became the South's industrial center. The city saw a huge growth around the beginning of the 20th century. The great depression hit Birmingham

hard, but the WWI need for steel products saved the city's economy. Birmingham has a Black middle class that, although significantly large, was vigorously segregated. During the 1960s, Birmingham was a center of racial violence so much that it was often called "Bombingham." Dr. Martin Luther King Jr.'s "Letter From Birmingham Jail" became a major work in the civil rights movement. The end of segregation meant White flight to the suburbs, creating affluent and mostly White suburban cities around a poor, crime ridden and mostly Black central city.

Birmingham is no longer the industrial center it once was, but luckily it has managed to diversify its economy. The University of Alabama at Birmingham is the best hospital in the South and is an epicenter for biotech and medical research. Birmingham today has fairly high salaries, a low cost of living and Birmingham's suburban high schools are rated among the best in the nation.

Birmingham once had the second largest streetcar system in the US. Today the only public transport is an underfunded bus system. Together with sprawling suburbs, this means Birmingham is a city of commuters and has bad air pollution. Birmingham has 3 interstate highways and Birmingham International Airport (the biggest airport in the state). Birmingham and its suburbs are home to the largest malls in Alabama.

Mobile: The city of Mobile has a population of 200,000, about half White and half Black, with about half a million people living in the Mobile metropolitan area. Mobile is named after the Mobile Native Americans. It began as "Fort Lois de la Mobile" in 1702 and was the first capitol of the French colony of Louisiana. In 1723, Mobile was downgraded to a simple frontier town and trading post. In 1763, Mobile was ceded to the British as part of a treaty ending the French-Indian wars. The strict British racial codes, after the lax French ones, sent many of Mobile's Creole population fleeing West to Louisiana. The cotton boom in the early 19th century made Mobile one of the biggest ports of the nation. During the Civil War, the confederacy heavily fortified Mobile, and used fast ships from Mobile's port to evade the North's naval blockade. In 1865, an ammunition depot exploded in Mobile, killing 300 and destroying much of the city. After the harsh times of reconstruction, Mobile never regained its economic and cultural power. During WWII, Mobile's shipyards helped the city grow. There was a huge influx of workers, which caused a bad housing shortage. Many porches, garages, chicken coops, etc. were converted into rooms to lodge workers. The federal government also created large housing projects to house workers, many of which still remain. Today the port is the busiest in the Gulf of Mexico and is still a large part of Alabama's economy.

Huntsville: There are 164,000 people living in the city (65% White, 30% Black, 2% Asian, 2% Hispanic), about half a million in the Huntsville/Decatur metropolitan area. Huntsville is in the Northern part of Alabama in the Tennessee River valley. After the Civil War it was a small quiet town, made up mostly of textile mills. It didn't become a large urban area until WWII. In the 1960s, NASA opened an important center here which developed rockets that would later go to the moon. Aerospace and defense are significant sectors of the economy.

Decatur: There are 54,000 people (about 75% White, 25% Black) in Decatur, which is part of the Huntsville/Decatur metropolitan area. It was originally built around ferry and railway terminuses. In 1864, all but 3 buildings were burned down in the Battle of Decatur. Many homes in modern Decatur were built between 1870 and 1910. Decatur is the busiest port on the Tennessee River.

Montgomery: This is the capitol of Alabama. There are about 200,000 people in Montgomery (making it the second largest city in Alabama) and 400,000 in the Montgomery metropolitan area. Montgomery city is about half Black and half White, with 18% of the population living below the poverty line. It is located in the middle of the state, on the Alabama River. Montgomery was incorporated in 1819 and was the first capitol of the Confederacy. Dr. Martin Luther King Jr. was a pastor at a Baptist church here and Rosa Parks started her bus boycott here.

Tuscaloosa: Population of 80,000. It is about 54% White, 43% Black, 1.5% Asian, with 24% living under the poverty line. It was named after a Choctaw chieftain. It was incorporated on 1819, built on the confluence of Native American trails. The University of Alabama was built here in 1830. Today it is mostly known as a college town. Tuscaloosa is home to Bryce State Mental Hospital, Alabama's oldest (founded in 1861) and largest (564 beds) mental hospital. There are also 2 large malls in the Tuscaloosa area.

Hoover: This city of 68,000 is a wealthy suburb of Birmingham, with only 3.4% below the poverty line. It is home to the Riverchase Galleria, one of the largest malls in the country and Alabama's most visited tourist destination.

Dothan: This city of 58,000 was once the home to a stream head where several Native American trails converged. It was originally Alabama and Creek territory. Now it is a small city that is remote from other Alabama urban areas.

Auburn: This city of 50,000 (78% White, 17% Black, 38% under the poverty line) is the largest city in Eastern Alabama. It shares a metropolitan area with Columbus, Georgia and is often thought of as a part of greater Columbus. It is home to Auburn University, Alabama's largest university. It was originally Creek territory.

Opelika: Opelika is a major suburb of Auburn, with a population of 24,000. Opelika has a wild history. White settlers came here in 1830 and removed the Native Americans by force. After the Civil War, the city had its charter revoked for abetting the Confederacy, yet Lee County still (illegally) made Opelika its county seat. Opelika experienced large growth between 1870 and 1900, gaining a reputation as a wild lawless town. The city charter was restored, but then revoked again when city officials were discovered running a fake railroad bonds scam. After that Opelika was administered as a police district. Downtown Opelika was packed with saloons and there were frequent gun battles. Because of this, railroads would instruct passengers to duck as the train rode through downtown Opelika so they wouldn't get hit by stray bullets. In 1882 the incumbent city government was voted out, but they refused to give up power until the governor sent in the militia to remove them. After that, the town was under military rule until 1899, when its charter was again reinstated. After that Opelika saw growth as part of the new industrial South. Yet economic decline and factory closings between 1975 and 2005 caused a steady loss of population and problems with crime, gangs and bad schools. Today, Opelika is mostly a blue collar suburb of Auburn.

Tuskegee: This city of 12,000 is the county seat of Macon county. Although not a large city, many significant events in Southern history have happened here. It is 96% Black and 36% live below the poverty line. It was home to the Tuskegee Airmen (see p.163) and the Tuskegee Syphilis Study (see p.162), alternately one of the proudest and one of most horrible moments in postbellum Black history. It is also home to the Tuskegee Institute, a historically Black school, opened in 1881 with Booker T. Washington as its dean. George Washington Carver (p.160) taught there. Today it is ranked as a top US university.

Phenix City: This city of 28,000 is a suburb of Columbus, Georgia. It is about 53% White and 45% Black. It was once called 'the wickedest city in the US' and although its crime rate today is not bad it still has a bad reputation. In 1833 it was a lawless frontier town. When the frontier moved, Phenix City remained a pocket of prostitution and gambling, ruled by organized criminals who pulled the strings of corrupt local officials. By the 1940s and 1950s it was notorious nationwide. There were baby mills, a school for safe crackers, illegal lotteries, a loaded dice and marked card factory. One bar owner put tattoos on the inside of the lips of "his" prostitutes, so they would be recognized if they tried to seek work elsewhere. The town preyed upon soldiers on leave from Fort Benning, which was across the Chattahoochee River from Phenix City. Soldiers were induced to get drunk, then robbed of all their money in rigged games, or were given knockout drops and rolled. Some drunk soldiers were induced to marry local girls. These girls were married to several soldiers each and had support checks coming to them from each. If a soldier complained he would (if lucky) be arrested by the corrupt local police or (if unlucky) be beaten up by brass-knuckle wielding gangsters. There were many failed attempts to clean up Phenix City. The government tried to merge it with a nearby town that was more law abiding, but the result was a town with a minority of lawful citizens who were intimidated into silence. Phenix City was only cleaned up when, in 1954, the government declared martial law and sent troops into Phenix City to break up the various rackets.

Prichard: This city of 29,000 people (85% Black, 14% White with 36% below the poverty line) is North of Mobile, part of the Mobile metropolitan area. It evolved from Africatown. As the US attempted to end the slave trade from Africa, a ship full of slaves was abandoned outside Mobile. The would-be slaves created the town of Africatown, and created a community which kept a lot of African language and culture. The last known African from that ship died in 1938 at the age of 114. Prichard grew quickly during and after WWII as a company town. When segregation collapsed, there was massive White flight from the city. Today the city suffers under corrupt city leaders, high poverty, and Alabama's highest continuous per capita crime rate.

Mountain Brook: This city of 21,000 is a rich suburb of Birmingham, the 17th richest city in the US. It is 99% White and only 3% live below the poverty line. Mountain Brook was developed in 1929, with estate-sized lots, winding scenic roads, nature preserves and 3 'village' style commercial centers.

Selma: Near Montgomery, Selma is a city of 21,000 (29% White, 70% Black, 32% living under the poverty line). It was incorporated in 1820 and was one of the South's primary military manufacturing centers during the Civil War, which is why most of the city was destroyed in a bloody siege during the Battle of Selma. Selma was the starting point for 3 major civil right marches, including the infamous "Bloody Sunday" where 600 marchers heading East from Selma were beaten and tear-gassed by state and local lawmen. Despite this violence, the third march had 25,000 people by the time it reached the state capitol. Selma has the state's largest historic district, with over 1,250 historic buildings. It also currently has the highest crime rate of any significantly sized city in Alabama.

Tuskegee Institute

"A Gravestone For Granny," an Alabama Ghost Story

A root woman known as Granny Dollar, who lived in the mountains above De Soto Falls with her old hound, Buster, spent her life helping folks who needed her skills with conjure, particularly if they were sick or were having trouble conceiving. She never charged much for her services, and often worked for barter, but a rumor began to grow, as rumors tend to do, that she had a great stash of money hidden away.

Granny Dollar outlived most of her neighbors, and folks that remembered what a skilled healer and kind-hearted person she was became few and far between, while the folks that had heard the rumor about her wealth, now grown from rumor into legend, were many. These folks saw her as a mad old witch sitting on a pile of gold in her shack in the mountains. Her patients dwindled as social workers and nurses with their modern medicines entered the mountains, and without folks to help, her will to live dwindled as well. Finally, in 1931, at the age of 108, she died.

The few mountain folk that still thought of her as a healer and not a witch knew that all Granny had wanted at the end was a tombstone proclaiming that she was a good, Christian woman, and that she had saved up the money to buy it. When they searched her shack for the money, they discovered that thieves had ransacked the place, and they found her loyal dog, Buster, shot dead on the front steps. Being poor folks themselves, they buried Granny Dollar and Buster together, without a tombstone.

Not long after Granny's death, a group of teenagers came to the pond below De Soto Falls for a picnic. While they were all in the pond taking a swim, one of them noticed a hunched old woman dressed in rags digging through their things. He hopped out of the water and chased the woman as she ran into the woods. The woman ducked behind a tree, and when the young man followed he found she was gone and had been replaced by a snarling dog that chased him all the way back down to the pond.

Granny and Buster harassed visitors to the falls off and on for more than forty years, sometimes digging through their things, sometimes charging at them from the bushes, Granny shrieking 'Thief!' in a cracked old woman's voice. The two were often seen stalking through the woods nearby, in the area where their shack had once been. Finally, in 1973, a woman who had been a little girl in 1931 when Granny had died returned to the area, and remembered the story about Granny, and remembered how her own grandmother had had so much respect for the old woman. She spread the story around and finally convinced the locals to take up a collection to buy Granny a tombstone. Once the stone was placed over where it was thought Granny Dollar was buried, her spirit stopped harassing visitors to the falls. But to this day it is said that anyone who approaches her grave at night will be attacked by a savage, snarling hound.

Georgia

History- By the late 1500s the Spanish were establishing missions on the coast and islands of what would become Georgia. In the Yamasee War, from 1715 to 1716, the Yamasee Native Americans allied with the British in South Carolina and revolted against the Spanish. Later the Yamasee fought against the British colonists and the British-allied tribes (the Cherokee and Creek). Most of the Yamasee were killed and the survivors were assimilated into the Seminole tribe. In 1733, British philanthropists rounded up many of what they considered "the worthy poor" from British debtor's prisons and sent them to settle the Colony of Georgia (named after King George II). Savannah was the first town these settlers built. In 1776, Georgia was one of the 13 colonies that signed the Declaration of Independence. In 1861, Georgia joined the Confederacy. In 1864, large areas of Georgia were destroyed by General Sherman in his "march to the sea." These events would later become the backdrop to the book Gone With the Wind. In 1870, Georgia was readmitted to the Union. Famous Georgians include Jimmy Carter, Ray Charles, Doc Holiday, Dr. Martin Luther King Jr., Eli Whitney and Ted Turner.

Population- There are approximately 9 million people in Georgia's 59,000 square miles. Georgia is about 63% White, 29% Black, 5% Hispanic, 2% Asian and 1% mixed race. Many White Georgians can trace their ancestry back to Scots-Irish who came to Georgia during its early colonial days. Blacks are in the majority in many rural counties and urban areas. About 85% of Georgians are Protestant. The next largest group is Catholics, which make up 8% of the population (and who are mostly Hispanic). The majority of the population lives in urban or suburban areas of the state.

Geography- Georgia has a small bit of coastline between South Carolina and Florida, but most of the state is inland. Northern Georgia is made up mostly of rolling hills, including the foothills of the Blue Ridge Mountains (part of the Appalachians). Southern Georgia is made up mostly of flat plains.

Economy- Georgia's major exports include pecans, cotton, tobacco and products derived from pine trees (turpentine and rosin).

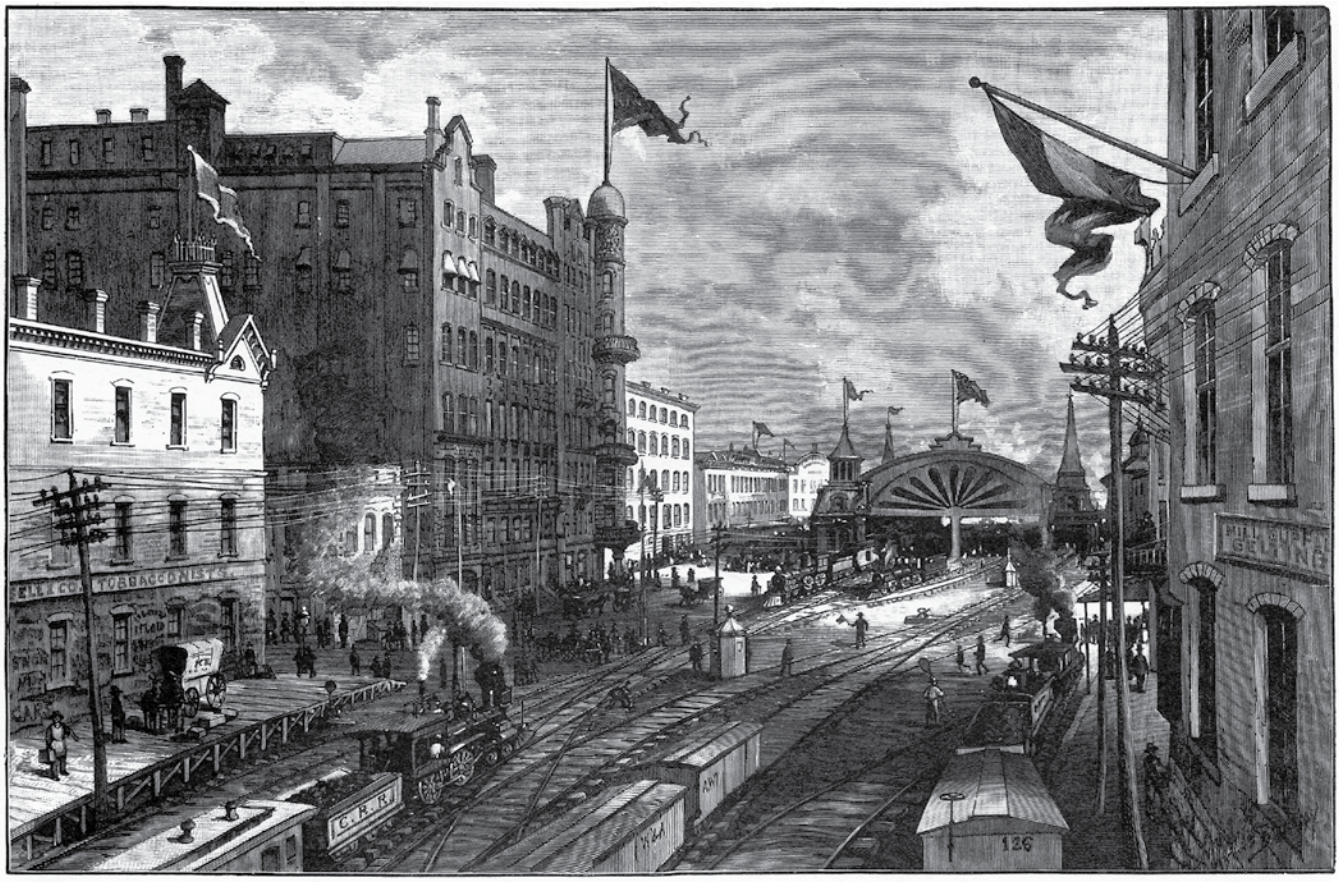
Politics- Until recently, 'Dixiecrats' (Southern conservative Democrats) had a monopoly on Southern politics. In recent years, however, the Republican party has been challenging the monopoly. Georgia's constitution gives its 159 counties more political autonomy than in most other states.

Supernatural Georgia- The majority of Georgia's ageless are Hoodoos, Crossroaders and Hags. Georgia's Hoodoo culture is fairly typical and, being three states over from Louisiana, doesn't show much Catholic/Voodoo influence

(see p.36). Georgia is notable for the number of well known ghosts, especially in the old buildings of Savannah. Georgia has a smattering of ghost towns, some of which contain actual ghosts or other entities who prefer to live apart from the normal human populace. Most of these towns were abandoned when a mill closed, a gold mine dried up or because of damage inflicted in the Civil War. Yet few of these towns are completely abandoned: most have at least a few occupied farmhouses nearby. One major abandoned landmark is Andersonville Prison, where 13,000 Union prisoners died during the Civil War. Prison buildings and stockades remain intact there.

Major Cities

Atlanta: Atlanta is the state capitol of Georgia as well as its largest urban area. The Atlanta metropolitan area is home to about 5 million people (more than half the population of the state). The city is about 61% Black and 33% White. There is a large Jewish population (the 11th largest in the US). 24% of Atlanta's population is below the poverty line. It is typically warm, but in most years storms from Canada bring snow to the city. Atlanta was originally Creek and Cherokee territory. During the Civil War, Southern troops evacuated the city after a long siege, but not before burning all the public buildings and anything else which would be a possible asset to the Union. Then, when the Union's General Sherman took control he ordered all civilians to evacuate the city and he burned it to the ground, leaving only churches and hospitals intact. Atlanta's symbol is the phoenix because, like the phoenix, it rose again from the ashes. Postbellum leaders wanted to make Atlanta the New York or Chicago of the South. Atlanta considers itself the leader of the 'New South' (meaning the industrial-based South). The city had its share of racial tensions, including race riots in 1906 that left 12 dead and the lynching in 1913 of a Jewish man accused of the rape and murder of a Jewish person. Yet in the 1960s, unlike most other Southern cities, the city didn't fully support segregation. Instead, it called itself 'the city too busy to hate,' but this didn't stop Dr. Martin Luther King Jr. from being arrested here in 1968 while leading a lunch counter sit-in. Atlanta was a major organizing center for the Southern desegregation movement, mostly because of the many historically Black colleges here. Because it was so progressive, many Blacks moved there, making them a majority since 1974. However, in the 1970s and 1980s there was White flight out of the urban center, leaving the suburbs mostly White and the urban center mostly Black (yet in recent times urban Atlanta has been reclaiming some of its diversity). Today, urban Atlanta is encompassed by the I285 highway, known as 'the perimeter' which serves to delineate the inner city from the suburbs. It is a major airline hub, with an international airport. As well, it is also home



Atlanta Commercial Center

to the headquarters of several big corporations (including the Coca-Cola Corporation, which bailed out the bankrupt Atlanta city government in the 1930s) and several cable TV stations. The city has many gay and lesbian neighborhoods, mostly in midtown. Although crime has been dropping recently, Atlanta has one of the worst rates of violent crime in North America. Atlanta is big in the modern rap scene. Suburban sprawl and poor mass transit has left it very dependent on cars and with a lot of air pollution. Atlanta has an underground rapid rail system, called MARTA, although it is underfunded and has gained a reputation for being inconvenient and unreliable.

Augusta: The Augusta metropolitan area has about half a million people. The city is about half Black and half White and 20% of the population live below the property line. Augusta is located near the South Carolina border. It was briefly the capitol of Georgia. In 1863, refugees from war-threatened areas flooded the city, causing food and housing shortages. By the beginning of the 20th century, Augusta had gown to be a large cotton producer which prospered even while most of the postbellum south suffered. In the 1970s, flight of middle and upper class Augustans forced the closure of many downtown businesses and left many downtown buildings boarded up. Augusta has been the home to many corrupt political machines, a legacy that continues even into recent times. It is also the birthplace of the Southern Baptist church.

Savannah: The Savannah metropolitan area has about 300,000 people. About 57% are Black, 37% White and 22% live below the poverty line. The city is located near where the Savannah River meets the Atlantic Ocean, near the South Carolina border. It was formed in 1733 by British colonists. Savannah was a major shipping center until 1818, when an outbreak of Yellow Fever caused shipping here to stop. Shippers found other ports and Savannah's status as a shipping center never recovered. Today paper mills are the largest employers in the city. Savannah has a history of geographic segregation, then White flight from urban areas when segregation began to break down. From the 1970s to the 1990s there was court mandated busing: students in poor areas were bused to rich areas and vice versa. This caused many of the wealthy to put their children in private schools, of which Savannah still has a large proportion. Crime rates have recently spiked in the city, mostly due to a police shortage. Savannah is the setting for the book Midnight in the Garden of Good and Evil. The city has one of the country's biggest collection of 18th and 19th century architecture (Savannah was lucky enough to be spared burning at the hands of Union generals). It is perhaps because of these many old buildings that many regard the city as the most haunted city in the US. Savannah prides itself on the quality of its hospitality.

Columbus: The Columbus metropolitan area has about 300,000 people. About half are Black and half are White. 13% of the population is below the poverty line. Columbus is located near the Georgia-Alabama border, by the Chattahoochee river. The Creek lived here until they were removed in 1836. Prior to the Civil War, the main economy of Columbus was cotton, which was shipped from here to New Orleans (from which most of it went to England). During the Civil War, Columbus was one of the South's most important industrial centers, which is why the Union burned down most of its industrial buildings. Yet during reconstruction, the industrialization of the town let Columbus prosper while most other Southern communities suffered under economic depression. Ma Rainey, known as the "Mother of the Blues" was born in here. By the end of the 19th century the city had an admirable streetcar system (discontinued in 1935). Columbus is known as "the Fountain City" for its large collection of early 20th century fountains. In the 1970s and 1980s, urban blight, White flight and prostitution damaged the economy of downtown Columbus and nearby areas. Columbus has been revitalizing its downtown, but has not completely recovered from the damage. Near the city is Fort Benning, a large military basic training camp and home to 100,000 soldiers, their family members, military retirees and civilian contractors. Fort Benning is home to WHINSEC, formerly the School of the Americas, a military training school for Latin American military personnel. The School of Americas has been the site of many protests by those that believe that it is used by the US government to prop up Latin American regimes which are undemocractic and infringe on human rights.

Macon: The Macon metropolitan area has about 200,000 people. About 62% are Black and 35% are White. 22% of the population lives under the poverty line. Macon is nicknamed "the Heart of Georgia" because it lies in approximately the center of the state. Macon was originally Creek territory, then it was home to a fort. The city was formed in 1823 and it was originally envisioned as a city within a park. Even though the city has grown, Macon still enjoys a large amount of parkland. Macon is very humid. Its economy is supported by the Ocmulgee River and by cotton.

Athens: The Athens metropolitan area has about 175,000 people. Athens is primarily known as a college town. As such it is fairly liberal, racially diverse and has an energetic night life. The University of Georgia was built here in 1804, before there was any real town there. Next came cotton mills and a rail line in the mid 1800s. In 1961 the first two Black students entered the University of Georgia. In the 1980s, Athens was home to a vibrant college rock scene from which came artists such as the B52s and REM.

Albany: The Albany metropolitan area has about 150,000 people. About 65% are Black, 33% are White. 27% of the population live below the poverty line. This was originally Creek territory. The early economy was based on cotton, transported via steamboats on the Flint River. The Flint River commonly overflows, flooding Albany. In 1966 Dr. Martin Luther King Jr. and others were arrested here during an attempt to desegregate public buildings.

Valdosta: The Valdosta metropolitan area has about 170,000 people. Valdosta is in the far South of Georgia, near the Florida border. It is the commercial center of Southern Georgia. The city was incorporated in 1860 when a railroad was built there. Most of the population of 1860 Valdosta moved there from nearby Toupville, which is now virtually abandoned. The main economy of Valdosta was based on cotton until 1917 when the Boll Weevil killed the crop and tobacco and pine trees became the primary source of exports.

"Rene Ash," A Georgia Ghost Story

In the early 1800s in Savannah there lived a boy named Rene Ash. Rene suffered from gigantism, and quickly outgrew the neighborhood children. He was painfully shy. This, combined with his freakish size, made him an object of ridicule in town. He was teased mercilessly by his peers.

By the age of 12 he was nearly seven feet tall, and the other children began to fear him. People's pets around the neighborhood began to disappear, and many strays, especially cats, were found in Colonial Park Cemetery with their necks broken, their heads twisted around backwards. It was well known that Rene spent much of his time there among the graves, and any signs of grave robbing or disturbance were attributed to him, but never proven. Rene would sometimes hide up in a tree in the town square in front of his house and wait for someone he disliked (usually a girl) to pass under him. When they did, he would strike them with a dead cat. If he really disliked them, he would let it "season" for a few days first.

When Rene grew to over seven feet tall, the people in the neighborhood began seeing a dark figure peeking in their windows at night, and some claimed to hear their doors rattle as if someone were testing the locks. An angry group of them banded together and confronted Rene's mother (his father had abandoned them when Rene was still a baby) with the intent of driving the boy out of town. His mother begged them not to, and promised she would keep the boy confined to the yard. She built a ten foot tall brick wall topped with broken glass around her yard with a cast-iron gate in it. This placated the locals, and all was quiet for awhile.

A few months later a new family moved into the house next to Rene's. Soon their eight-year old daughter could be seen talking through the gate to Rene. The locals quickly warned the newcomers, but the girl's parents felt sorry for the isolated boy, and thought they were doing him some good by letting their daughter keep him company. A few months after they moved in, the new family awoke one morning to find their daughter missing. A frantic search led to the discovery of her body in the alley next to Rene's house, her head turned completely around on her broken neck.

The locals immediately stormed Rene's house and demanded he be brought out so they could hang him. His mother begged and pleaded in his defense, claiming he had been sick in bed for two days and swearing he had not left his room. The locals relented, but posted a round-the-clock guard on the gate to the yard.

A month passed with no more incidents, then two months. Finally a year passed, and Rene now stood a towering eight feet tall. The guard on Rene's gate grew lax, and when a fire raged through Savannah in 1820, he ran off with the other able-bodied men to help put it out. The next day, the body of a young girl was found with her head twisted around backwards. No amount of pleading on his mother's part could save Rene this time, and an angry mob dragged him from his home and hung him in the square across from his house. Despite his mother's pleadings, they left him hanging for days as a warning to anyone else with plans to hurt the children of Savannah. When he was finally cut down, the people would not let him be buried in any of the local cemeteries, refusing to soil the hallowed ground with his evil. His mother was forced to bury him in her front yard, instead.

A month after Rene was buried, Savannians started to awake late at night to a giant shadow lurking in their yards and peering in their windows. Assuming it was Rene coming back for revenge, they consulted a local witch-woman on how to get rid of the h'aint. She said that h'aints could not cross water, so they dug up Rene and moved his grave across the Savannah River. The ghostly giant stopped appearing in the darkness.

In the 1960s, during construction of a new hotel, an eight-foot tall skeleton was excavated from the banks of the Savannah River. It was taken to a medical museum in Atlanta, and some say a giant shadow can sometimes be seen walking the halls there. Others have seen a great hunched h'aint in the Colonial Park Cemetery, and assume Rene has returned to where he felt the most at home.

Louisiana

"L'Appe' vini, le Grand Zombi,
L'Appe' vini, pou fe gris-gris!"

-Voodoo chant, New Orleans, circa 1800

Nicknames- The Bayou State, The Pelican State, Child of the Mississippi, The Creole State, Sportsman's Paradise, The Sugar State

History- Louisiana leans one lazy elbow on the Gulf of Mexico and the other on the mighty Mississippi, its pulse beating to Caribbean drums, it's tongue singed by Cajun spice and Creole fast-talk. Birthplace of American Voodoo (see Hoodoo & Voodoo Timeline, p.170), it is like a foreign country on U.S. soil, an exotic land with its own legal system and election policies, an easy tolerance for corruption and inefficiency, and a hedonistic love of ease and of the eccentric.

Like Mississippi, Louisiana was first passed through by Spanish explorers in the early 1500s, with the first outposts in the region being built by the French in the 1600s. In 1682 the French explorer Robert Cavelier de la Salle named the vast region claimed by France Louisiana, to honor King Louis the XIV. France and Spain battled back and forth for control of the region until it was made part of the United States through the Louisiana Purchase of 1803. Native American groups originally in the area include the Cherokee, Choctaw, Apache, Caddo, Chittimacha and Tunica.

During a period of Spanish rule, several thousand French-Canadian refugees who had been expelled by the British came to Louisiana and were welcomed with open arms. They were from a region called Acadia, and their descendants, known as Cajuns, are a key ingredient in the spicy cultural gumbo that makes Louisiana what it is today (see Cajun/Creole section, p.191 & 192).

Although Louisiana was a slave state, it had one of the highest antebellum populations of free Blacks in the Union, a thing unheard of in other Southern states. Many free Blacks owned slaves themselves, often having to buy their wives in order to marry them. One noted Voodoo, Doctor John, reportedly had fourteen Black "wives" and one White wife (and over 50 children).

During the Civil War, Louisiana was a Confederate State, but many areas had strong Union sympathies (a large part of that being due to similar commercial interests), and, when invaded by Federal troops, these areas were designated as part of the Union, with their own elected representatives in the U.S. Congress. Post Civil War (specifically from 1882 to 1968), it had the fourth highest number of lynchings of Blacks in the country, at 335. There was violence towards Blacks during the Civil Rights Movement, and non-violent protests by Blacks like sit-ins and bus-boycotts, but not as much as in other Southern states.

Population- Before Katrina the population of Louisiana was slightly more than 4.5 million, with a breakdown of approximately 65% Whites, 33% Blacks, almost 2% Asian, and a handful of other races. Katrina devastated the southern part of the state, and an estimated 2 million people along the Gulf Coast region (encompassing Mississippi, Louisiana and Alabama) were displaced from their homes.

Louisiana Plantation House

There are around 200,000 native French speakers in the state. English speaking Whites dominate northern Louisiana, while Creoles and Cajuns (French speaking, see Cajun/Creole section, p.191) dominate the gulf area. Like most Southerners, Louisianans are predominately Protestant. However, unique among Southern states, there is a large pocket of Catholics in the Gulf area (around 30% of the population are Catholic). While the state has no official language, its legal system recognizes both English and French.

I'm going to Louisiana, to get myself a mojo hand

I'm going to Louisiana, to get myself a mojo hand

'Cause these backbiting women are trying to take my man

-Mojo Hand Blues by Ida Cox

Geography- Louisiana mainly consists of two types of terrain; uplands and alluvial regions. The uplands are mostly prairies, low hills and woodlands, and cover slightly more than half the state. The tallest mountain in the state is Mount Driskill, standing 535 feet tall. The rest of the state, particularly the area flanking the Mississippi river, is dominated by swamps and low coastal regions. Besides the Mississippi, there are over 20 other navigable rivers and streams, making a system of over 4,000 miles of natural waterways, all passable by boat. In addition to these waterways, Louisiana has over 1,000 square miles of bays and roughly 1,700 square miles of lakes. Along the coast there are many salt domes, where salt is harvested and oil deposits are often found. The state is literally a "Child of the Mississippi," with a vast portion of the land area of the state having been built up by silt deposits from the mighty river.

Economy- Agricultural products produced by Louisiana include seafood (particularly Crawfish), cotton, soybeans, cattle, sugarcane, poultry, eggs, dairy products and rice. Industrial products include chemical, oil and petroleum products, food processing and transportation equipment and paper products. Tourism was a major pre-Katrina industry, and is struggling to make a comeback. Before Katrina, it ranked 43rd in per capita income.

Politics- Unique in the U.S., Louisiana elects its local, state and congressional candidates in an open primary; if any one candidate gets more than 50% of the vote, they win. If none gets more than 50%, the highest two have a runoff election against one another (in the rest of America, a single-party primary is followed by a general election using either runoff voting or plurality voting). The state is politically divided both racially and religiously, with Blacks tending to vote Democrat and Whites Republican (although Whites are often split in national elections), and Protestants voting Republican and Catholics tending towards Democrat (with Catholics often divided on major elections).

The Louisiana legal system also differs from the rest of the Union. It is based on the Louisiana Civil Code, which resembles the Napoleonic Code used by France, while the rest of the U.S. uses a Common Law legal system derived from the British model. Louisiana also differs from the rest of the country in its use of Parishes instead of Counties.

Supernatural Louisiana- Voodoo reigns supreme in southern Louisiana, towns and cities along the Mississippi, and in many rural areas. Hoodoos are also common, particularly in rural areas, as are Loups Garoux and Hags. The swamps and waterways are frequented by many monsters, including the Honey Island Swamp Monster, found in other parts of the South but most prevalent in Louisiana.

Major Cities

New Orleans: See p.226 for a special expanded section on New Orleans.

Baton Rouge: The French translation of Baton Rouge is "Red Stick," thought to be a reference to the bloody poles covered with animal and fish heads seen by French explorers in the late 17th and early 18th centuries (the local Native American tribes used the poles as boundary markers between hunting territories). Baton Rouge became the capitol of the state in 1846, due mainly to the fact that many of the local politicians and state officials were Protestant, and disliked the idea of the seat of government (New Orleans) being predominately Catholic. Due to the decimation of New Orleans by Hurricane Katrina, Baton Rouge is currently the largest city in Louisiana, with a population of roughly 225,000. Approximately 50% of residents are Black, 45% are White, almost 3% Asian, almost 2% Hispanic, and a low amount of other races, including about half of 1% Native American.

During the Civil War, the capitol was moved to Shreveport, and the city was peacefully occupied by Federal troops, who told the local officials that any Confederate attempts to retake the town would be met with force. A few weeks later, a group of Confederate guerillas, who had been attacking and looting the plantations of Union sympathizers in the area, attacked a rowboat carrying a Union Naval officer and a large load of dirty laundry. In retaliation the Union Navy bombarded the town from their gunboats, killing many unarmed citizens. The Confederates retaliated, and the city was fought over for more than a year, with the Union finally winning out. Since many residents were Union sympathizers, there was little hostility between the residents and occupying troops.

Baton Rouge was damaged by Hurricane Katrina as well, but mostly in the form of long periods of power outages. Refugees from New Orleans flooded the city, and it became the headquarters for emergency services and disaster relief.

Shreveport: Third largest city in the state, Shreveport is second only to New Orleans regarding its number of historic landmarks. It was founded in 1836 (after being purchased from the Caddo Native Americans in 1835 by a development company) at a key intersection of the Red River and the Texas Trail, and today it is the cultural and commercial center of the Ark-La-Tex region, the area where Arkansas, Louisiana and Texas meet. It is considered by some to be on the border where the South meets the West.

During the Civil War it was a Confederate stronghold, and was briefly the Confederate Capitol in the few months that the war carried on after the surrender of General Robert E. Lee.

It was little affected by Hurricane Katrina, although it did take in some refugees. The allowance of river boat gambling in the 1990s boosted the city's popularity as a tourist destination, and sparked a revitalization of the riverfront and downtown areas. Population is a little over 200,000, and breaks down to approximately 51% Black, 47% White, and a small mix of other races.

Alexandria: Located almost exactly in the center of the state, Alexandria is on a level area of pine forests interspersed with hardwoods. Founded by two businessmen from Pennsylvania, it was incorporated as a town in 1818. With a large population of Northerners and a strategic location on the Red River, its mixed loyalties placed the town in a bit of a pickle during the Civil War. Occupied several times by Federal troops, it was finally burned to the ground by General Sherman, with the exception of a few homes owned by friends of the General, and the city's cathedral, which was defended from fire squads by an armed bishop. The current population is around 50,000, with a racial break down of approximately 43% White, 55% Black, over 1% Asian, and a few other races.

New Orleans

History- New Orleans was founded in 1718 by the French. Its location was ideal because of its high elevation along the Mississippi, close proximity to a Native American trade route, and easy access to portage between the river and Lake Pontchartrain. As a port, it played a major role in the slave trade, and its massive sugar, rice and cotton plantations made it the richest city in the Union by 1840. Many of the slaves that came in were from the West Indies, with origins in West Africa, bringing with them the beliefs that would sow the seeds of American Voodoo. The inhabitants were primarily liberal French Catholics, and their liberal policies towards intermarriage and emancipation created a large population of free Blacks. The New Orleanians allowed African slaves to hold many dances and ceremonies that were banned elsewhere (most notably the Voodoo dances in Congo Square) which allowed many aspects of African culture to survive that died out elsewhere in the South.

The city became a Spanish territory from 1763 to 1801. It reverted briefly to French control, but was soon sold in 1803 to the US as part of the Louisiana Purchase.

When it was purchased by the US, there was a large influx of "Americans" into the city. Rather than integrate themselves with the French-Spanish culture of the city, the Americans started building on the other side of Canal Street, creating, in essence, two cities, each with its own culture and businesses. Even streets had different names depending on which side of Canal Street they were on.

New Orleans was unique in the South because of its large population of free Blacks, including many who were well educated and many who ran successful businesses. There was a long tradition of White men taking Black mistresses and so New Orleans had a large mixed-blood population. Elsewhere in the South, a person with as little as one-sixteenth Black blood was considered Black. In New Orleans, however, and the surrounding French/Spanish cultural area, mixed blood people were neither White nor Black, but were classified as Mulatto.

Rather than being isolated on plantations, New Orleans slaves were sent all around town doing errands. They were able to meet with friends, patronize Black businesses, interact with free Blacks, etc. In other words they were given freedoms and an ability to create their own culture and society that Blacks elsewhere in the South wouldn't have until emancipation.

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Royal Street, 1900

New Orleans *(continued)*

The city was one of the areas under Union control during the Civil War, and so many of its antebellum structures were spared and have survived to this day, including the famed architecture of the French Quarter.

After the Civil War, Louisiana created the most radically equal-rights constitution of any of the ex-Confederate states. Many newly-free Blacks from around the South came here knowing they would enjoy greater freedoms. A strict "colored vs. White" worldview had never been a part of New Orleans culture as it had in the rest of the South, and so Jim Crow segregation was slow to come to New Orleans. Eventually, though, the Southern culture of segregation helped to (mostly) kill off the unique view of race in New Orleans.

With the wealthiest Black community in the US, Black magical practices survived not just as something people practiced in their homes but as a thriving industry. In the 1940s "drug stores" catering to Blacks manufactured, branded and sold all manner of supernatural equipment. Many mail order Voodoo and Hoodoo equipment shops were started here. Later, as Hoodoo and Voodoo became thought of as backwards, storefront Spiritualist churches opened to serve Black believers in the supernatural. Magical practitioners in New Orleans could make money and gain quite a bit of power. With her many connections throughout the city (including Black servants who knew the secrets of the city's rich White households), the voodoo queen Marie Laveau had considerable power and influence (see p.209 for more).

During prohibition, alcohol, although illegal, was plentiful and freely available in New Orleans. Many writers and artists came here for the alcohol, cheap rents and good food. The French Quarter was a poor neighborhood, made up mostly of Italian immigrants, but bohemian artists and writers "discovered" it and made it a hip place to live.

In August 2005 Hurricane Katrina approached the city. Most of those who could afford to evacuated the city. Of those who could or would not leave, some tried to brave it out at home, others went to the Superdome, which had been set up as a refugee center.

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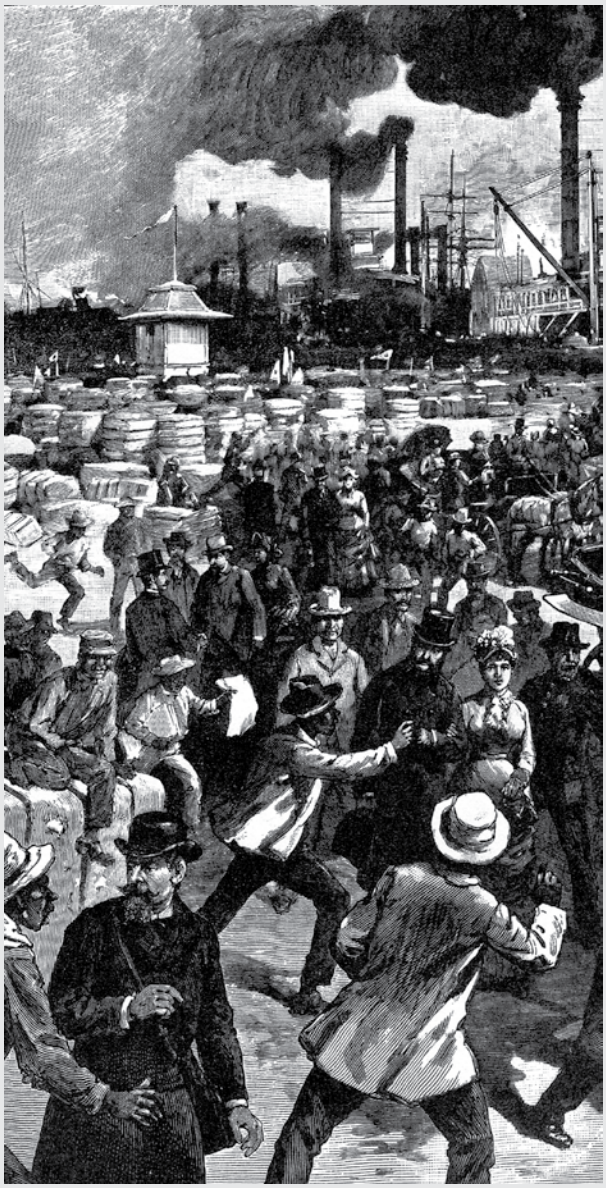


Canal Street, 1890s

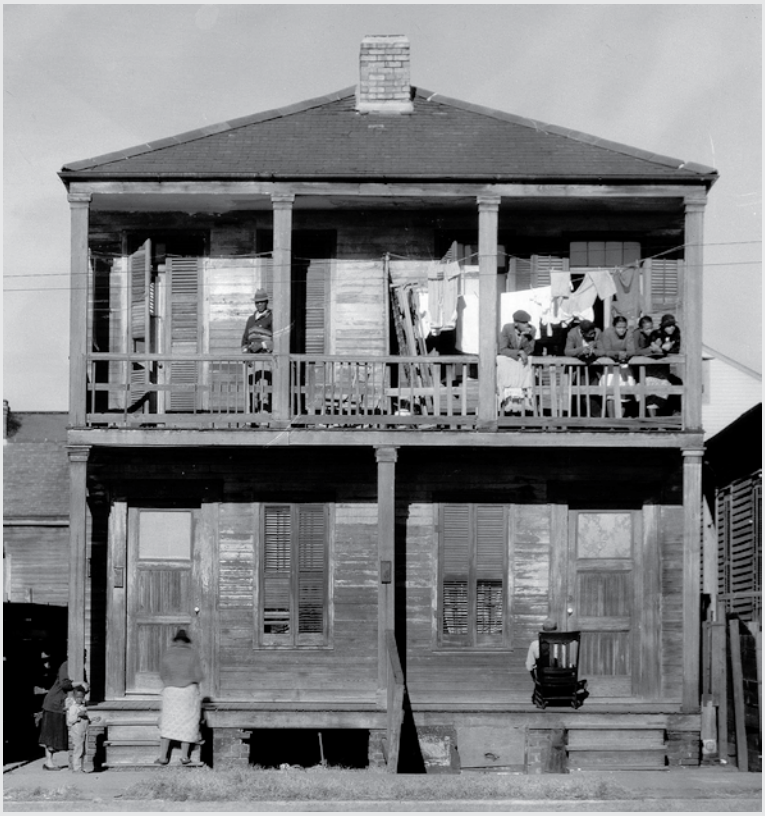
New Orleans *(continued)*

Unfortunately, the levees meant to protect the city had been built below specifications. Several of the levees breached and much of the city was badly flooded.

The federal government badly botched disaster relief for the city, leaving tens of thousands stranded without adequate food, shelter and water. In flooded parts of the city people trapped in their homes painted desperate pleas for help on their rooftops, camped out there, and watched helplessly as government helicopters flew by. In the Superdome, survivors were forced to live next to putrefying dead bodies, without adequate sanitation, food and sleeping arrangements. The situation there has been compared to that of a concentration camp. In some parts of the city people looted and the local police were unable to keep order. Some communities surrounding New Orleans refused to allow New Orleanian refugees, some starving and some in need of medical care, to enter their communities.

Katrina did terrible damage to many parts of New Orleans, damage that New Orleans has not yet recovered from. Some parts of the city are still abandoned. Survivors and refugees from New Orleans were spread all over the country, although the largest numbers ended up in Texas.

Population- Pre-Katrina, the city's population was approximately 470,000, with a racial mix of 67% Black, 28% White, over 2% Asian, around 3% Hispanic, and a handful of other races. New Orleans' Jewish population (around 10,000) is quite large by Southern standards.



The devastation of Katrina caused the city to be evacuated, and caused at least 1,500 deaths. Many who left Katrina did not return and the city's population has shrunk from about 470,000 to around 300,000 people. The New Orleans metropolitan area had about 1.4 million people and now has around 1.3 million.

Look and Feel- Many comment that New Orleans feels more like a European than an American city. Some of this may be the culture and easy-going attitude of the people, the narrow streets with colorful names, but most of the "European feel" comes from the architecture. Unlike other cities in the US, the people of New Orleans feel no compulsion to tear down buildings as soon as they become old. And since New Orleans was spared much of the destruction that hit the South during the Civil War, New Orleans is like a living museum of the new world's greatest architecture.

The buildings most tourists know New Orleans for are the creole townhouses that dominate the French Quarter. These were built under Spanish rule. They are multi-story buildings with large courtyards and intricate iron balconies.

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New Orleans *(continued)*

Historical districts all over the city feature villas. These were built as smaller imitations of the South's huge plantation houses. Most were built from 1803 to 1870. They are often raised off the ground on brick piers and have columns in front.

The Garden District, one of the most beautiful parts of New Orleans, has lush greenery (although not as many gardens as it had when it gained its name), sidewalks paved with stone rather than concrete, and ornate iron fences. Most of the houses here are double gallery houses: 2 stories, with thin columns and a second story protected by an overhang. Many of the columns have spikes on them to keep people from climbing up to the second story galleries.

Working class New Orleans is dominated by shotgun houses. This is a style of house that originated here (and later became popular all over the South). A shotgun house is a long and thin building with a narrow rectangular front (usually 30 ft. wide or less), often with a porch and a roof apron supported by columns. There is one story with 3-5 rooms inside, each in a row like train cars. There is no hallway: to get from the front porch to the back porch, one must pass through (nearly) every room in the house. This peculiar arrangement was created in the days before air conditioning so that the front and back doors could be opened and a cool breeze could flow through the entire house.

New Orleans cemeteries are unique. The high ground water level means bodies will not stay buried underground, so people must be buried in above-ground crypts. A family will have a crypt, with the fresher remains on top and the older remains (which take up a lot less room) in the smaller space beneath. New Orleans cemeteries are packed with crypts, each with beautiful ornamentation and statuary. The effect is something that looks more like a city of miniature white and grey buildings than a graveyard. The walls around the cemeteries are lined, top to bottom, with hundreds of vaults for coffins. Offerings, everything from Mardi Gras beads to saint candles to mylar balloons, are commonly found in front of crypts.

Culture & Entertainment- The party is a large part of life for New Orleanians of every economic class. Parades and festivals, most notably Mardi Gras (see next page) are celebrated with gusto. Even funerals often take on the semblance of a party. A traditional New Orleans jazz funeral (often performed sans death for the benefit of tourists) features a march to and from the graveyard led by a marching jazz band. On the way to the graveyard the music is a slow, sad dirge, but on the way back it is happy dance music, a celebration of the person's life and their journey to receive their just rewards.

Just as they love parties, New Orleanians love music. Jazz was born here and continues to be heard throughout the city. Jazz can be heard played live at many public events as well as in many nightclubs. Other popular live music in New Orleans is delta blues, southern rock, zydeco, cajun music and New Orleans' own distinct style of rap.

New Orleans Cemetery

New Orleans *(continued)*

Mardi Gras

Also known as Fat Tuesday, Shrove Tuesday, or Pancake Day, Mardi Gras marks the last day before the beginning of Lent, the 40 day period of fasting, reflective thought and prayer leading up to Easter Sunday. It was historically the day to use up the stores of foods that could not be consumed during lent, including eggs, meat and fat. The parades of Mardi Gras were an attempt, after the Louisiana Purchase, for the Americans to try to exert their control over this European holiday. Yet their attempt to provide order failed and the parades became not only a zig-zagging party down city streets, but the floats were used as social commentary, a way for New Orleanians to poke fun of those in power.

Mardi Gras season, actually called Carnival, starts on the end of the twelfth day of Christmas, and runs for two weeks filled with parades, parties and balls, culminating with Mardi Gras Day, a grand celebration and official holiday in Louisiana. Many U.S. cities celebrate Mardi Gras, but the festivities in New Orleans, often referred to as "the greatest free show on earth," are the most famous, particularly the parades and open air parties in the French Quarter. The exact date of Mardi Gras Day varies every year, depending on the date of Easter, but falls somewhere between February 3rd and March 9th.

Several "krewes" make their way through the city on several different parade routes, each with their own floats, costumes and bands. The members of most krewes have had parents, grandparents and great grandparents in the krewes. There are both historically Black and historically White krewes. As the krewes march down their parade routes they throw Mardi Gras beads (cheap, shiny plastic necklaces, usually in the Mardi Gras colors of purple, green and gold) to those watching the parade. Plastic coins and small toys are also thrown. Mostly beads are given to whoever asks for them (it is only recently that the practice of giving beads to women who bare their breasts has come about).

In addition to krewes, there are about 38 Mardi Gras Indian "tribes." These are mostly made up of Black men (and now, a few women) who inherited membership in the tribe. In the past the Tribes were a little like street gangs: taunting and even getting into fights with each other. During Mardi Gras, members of the tribes dress up in elaborate faux-Native American costumes with incredibly complex plumes of feathers and lead processions down the city streets.

The packed, drunken crowds of Mardi Gras are perfect for those who prey on other people. This can include pickpockets, price-gouging store owners, and supernatural people and entities. Many tourists who come to Mardi Gras never come back, and a few have been eaten by Loup Garou, ridden to death by Hags or sacrificed by Diabolists.

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Mardi Gras, Turn of the Century

New Orleans *(continued)*

Historically, New Orleans was always a uniquely permissive society: permissive of drinking, of gambling, of prostitution, of Black freedom and intermixing of races. New Orleans still has that permissive culture. New Orleanians generally don't care what you do so long as you don't hurt anyone. Eccentricity is not just allowed, it is almost expected. The police know that New Orleans' economy is based, in part, on how well they treat drunk frat kids, so they are known for their tolerance.

The intermixing of many cultures (most notably French, Spanish, Native American and Cuban) has given New Orleans a unique cuisine. New Orleans prides itself on cheap, spicy, gourmet-quality food. Signature New Orleans foods include: red beans and rice (usually cooked with spicy sausage), jambalaya (a stew of vegetables, rice and several meats, especially sausage), gumbo (a thick stew, with meat, seafood, bell pepper, celery, onion, often thickened with okra, served over rice), seafood (especially crawfish) served in every imaginable manner, po' boys (fried seafood sandwiches on French bread), mufalettas (sandwiches with Italian meats and cheeses and olive salad on Italian bread), coffee with chicory in it and beignets (freshly fried pastries, a bit like a doughnut without a hole, sprinkled with powdered sugar). Frozen daiquiris, sold from daiquiri shops all over the city, are popular with both tourists and natives, especially during the hot summer months. Crushed ice is mixed with one of a huge variety of sweet, fruit flavored liquor mixes. The daiquiri is served in a huge cup with a straw so one can walk the streets of New Orleans, staying both cool and buzzed for quite a while.

New Orleans has its own unique accent, sounding a bit like a Brooklyn accent but with noticeable French and Southern influences. Some common terms used by native New Orleanians include:

Anyways: Used when changing the subject or moving on to the next point

Boo: Affectionate reference

Chief: A respectful reference

Dawlin: Affectionate reference, with an "aw" rather than "ah" as in the rest of the South

F'sure: Contraction of "for sure"

F'true: For-true, meaning "it's true"

Heart: Affectionate reference

Looka: A command or request to look or pay attention

Maw Maw: grandmother

Where Y'at: "How are you?"

Y'all: You all

Geography- New Orleans was built on a strip of land about 5 miles wide between the Mississippi River and the large Lake Pontchartrain. It is located about 100 miles upriver from the Gulf of Mexico.

The oldest parts of New Orleans were originally built on high ground overlooking swamps and streams, but as the city grew levees were built and the land drained. The oldest part of the city is at the river, with later "streetcar suburbs" radiating out and, farther away (often outside city limits) are the suburbs that developed in the age of automobiles. New Orleans has been sinking and today much of it is below sea level. It is only the levees and the constant pumping out of groundwater that keeps most of New Orleans from flooding.

Most New Orleanians speak of "upriver" (roughly West) and "downriver" (roughly East) or sometimes just "up" and "down" or "above" and "below." "Riverside" (roughly South) and "Lakeside" (roughly North) are also used.

Economy- New Orleans is a major port and is number one in the U.S. for several commodities, including cement, coffee, and rubber. Based on sheer gross tonnage of goods coming in, it is the busiest seaport in the world. Tourism is a major part of the New Orleans economy, with millions visiting each year. Offshore oil rigs in the Gulf of Mexico make New Orleans one of the country's major oil producers. Many movies are also filmed in New Orleans.

Transportation- New Orleans maintains three streetcar lines. Old (practically antique) green street cars clatter down the streets, powered by overhead electrical lines. A public bus system supplements the streetcars. Louis Armstrong International Airport in nearby Kenner (to the east of New Orleans) is a major travel hub.

Climate- New Orleans reaches average highs of 91 in the Summer and average lows of 62 in the Winter. Snow is rare but not unheard of.

Supernatural New Orleans- New Orleans is best known as the home of New Orleans Voodoo: a religion and magical system which is distinct from both Haitian Vodoun and from Southern Hoodoo. Today Voodoo has two faces: there are the voodoo shops, bars, mail order companies and rituals that cater to tourists and to uninitiated wannabes. These have appeared in response to a resurgence of interest in New Orleans Voodoo. Then there is a small core of serious practitioners, mostly Black New Orleans natives, most of whom were born into the religion, who practice out of their homes and usually keep their beliefs private.

Congo Square was the space where early New Orleans slaves were allowed to practice their religious dances. Although Congo Square is now just a stone-paved area in the middle of Louis Armstrong Park in Treme, it is still an important place to Voodoo practitioners. Although most rituals are held off in the wilderness or inside private homes, Voodoo ceremonies are still occasionally held in the square.

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New Orleans *(continued)*

Near Louis Armstrong Park is Our Lady of Guadalupe Chapel, a Catholic church with a statue of St. Expedite. Voodoo practitioners consider this the most efficacious place to leave prayers and offerings for this Saint. Any Saints skill that calls upon St. Expedite gets +10 when done here.

In St Louis Cemetery No. 1, there is a grave supposedly containing the remains of Voodoo Queen Marie Laveau. Many Voodoos visit the grave to give offerings, and to try and enlist the aid of Marie's spirit (if she is indeed dead).

Although its location is unknown to modern people, some ageless Voodoos know of a "wishing spot," an old tree trunk located in the swamp near Lake Pontchartrain. Supernatural practitioners who do hands from here can wield great power (+10 to all rolls) and even ordinary people have a good chance of having wishes made here come true.

Just because New Orleans is the home to Voodoo doesn't mean that it's the only game in town. Hoodoo has many believers and practitioners in New Orleans (and over the centuries the line between Hoodoo and Voodoo has become blurred). Although Loups Garoux are more numerous in rural Louisiana, there are several stalking New Orleans at any given time.

Near New Orleans is Honey Island Swamp, home to the Honey Island Swamp monster (see p.256).

New Orleans' many old buildings also hold a large variety of ghosts. New Orleans has had a high murder and suicide rate for much of its history and many of the victims are still around, after a manner, haunting the houses they died in.

Katrina Conspiracies

"George Bush doesn't care about Black people."
-rap artist Kanye West during a Katrina-relief concert

There have been many claims of malfeasance during and after Katrina. Some of these claims have been supported by little or no evidence, others by quite a lot.

First of all, there was the mishandling of disaster preparedness and response. The levees were not built to specifications. The company hired to create a disaster plan ignored scientific advisors. Evacuation plans made no provision for all those who couldn't leave the city by car. Agencies that needed to be kept informed about the status of levees were not. Relief was unconscionably slow coming to survivors trapped in flooded houses or in the superdome.

Some attribute these failures to simple bad government: cronyism put unqualified people in positions of power and contracts were given to campaign contributors, despite the poor quality of their work. Others attribute the botched preparations and response to racism on the part of government officials.

Many are disturbed by how quickly New Orleans was turned into a police state after Katrina. Police confiscated the guns of ordinary citizens, while armed mercenaries (from the same companies whose use in Iraq has been so often criticized), answerable to no one, were used to protect the city's "assets." Some go so far as to say Katrina was a dry run for a military/corporate takeover of the country.

There are also many who believe that the levees did not break; they were blown up in order to save wealthier parts of town from flooding by flooding poorer, mostly Black sections of town. Some report having heard explosions, yet there is little concrete evidence to support this claim.

Many have criticized the way Katrina survivors have been housed. Many have been given FEMA trailers to live in, but many survivors complain that if the money had been given directly to them, rather than used to rent a trailer, that they could have used the money for rebuilding and could have been back in their homes by now. Some survivors are housed in government-run trailer parks that are out in the middle of nowhere, surrounded by barbed-wire fences and patrolled by private security. With no cars and no good public transportation, residents cannot get to any places of employment. With no income they are forced to stay in the trailer parks, which some have compared to concentration camps.

Many of New Orleans' public housing projects were closed after Katrina and no attempt has been made to re-open them. Some of the public housing wasn't even touched by the flooding but was locked up anyway. Meanwhile, the city has been bulldozing destroyed houses and clearing away the rubble, despite the residents leaving signs such as "do not bulldoze, we are coming back, we will rebuild." Many who are trying to rebuild have had their efforts hampered by a lack of electricity and water and feel that the city has been unconscionably slow returning these services.

Many New Orleans neighborhoods have the location necessary to be prime real estate, except for their large poor and working class (mostly Black) populations. In other cities, poorer people can be forced out by rising rents as a neighborhood is gentrified. However, in New Orleans, the poor often owned their own homes and could not be forced aside to make way for new upper-class neighborhoods.

In the aftermath of Katrina, real estate speculators have been making great deals, buying land cheap from those who cannot afford to come back.

Some see the behavior of the post-Katrina government as a ploy to keep Black people from returning to their old neighborhoods, to transform the city core into a gentrified zone of tourism, big business and upper-class residences.

And while New Orleans' native population has been scattered and sequestered in out-of-the-way trailer parks, non-natives have been brought in to do the rebuilding. These are mostly immigrants who work for lower wages and can be easily replaced if they try to organize. In other words, not only has New Orleans' poor and working class been driven out, it has been replaced altogether by an easier-to-bully working class.

Many feel that the rich and powerful people of the city, with the help of the corrupt politicians whose campaigns they donate to, have used Katrina as an excuse to try to remake New Orleans into the perfect city for soulless profiteering.

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Neighborhoods

French Quarter: A.k.a. Vieux Carré. The French Quarter is the oldest neighborhood in the city. For tourists, the French Quarter is the center of New Orleans (and often the only part of New Orleans they ever see). No other part of the city is so packed with places of interest. It is located directly North of the Mississippi River, across Canal street from the Central Business district. Many buildings here are hotels and the balconies of the upper floors of the Creole townhouses are a perfect place to watch Mardi Gras parades go by. The narrow streets are packed with shops, old bars (including the Old Absinthe House), cafes, restaurants and even voodoo-museums.

In the middle of the French Quarter is Jackson Square, a small park with a statue of "Indian-fighter" Andrew Jackson in the center. On one side of the square is St. Louis Cathedral (seat of the Archdiocese of New Orleans). On the other side is the Moon Walk, a scenic boardwalk along the river. Since the 1920s the square has been a hangout for local artists and caricaturists and since the 1990s the square has also had tarot card readers, fortune tellers, mimes and other street performers. There is usually at least one Lucky Dog hot-dog cart somewhere nearby.

Bourbon Street is the main stop for drunken revelers. It's full of bars, strip clubs and souvenir shops. Bourbon Street is as sleazy as New Orleans gets, yet remains fun and lighthearted.

Although it is the primary destination of tourists, native New Orleanians still appreciate the charm of this place enough to spend their days and evenings here. Some of the city's most colorful residents live and hang around here.

Very little Katrina damage can be seen in the French Quarter.

Central Business District: A.k.a. CBD. Across Canal Street (which originally separated the Creole from the "American" side of town) from the Garden District is the Central Business District. There are many office buildings here, with skyscrapers mixing with old brick buildings. The part of the Central Business District closest to the river is known as the Warehouse District. Many 19th century warehouses here have been converted into condos, art galleries and lofts (much the same way the industrial lofts in New York's SoHo became art galleries and artist's condos). The Superdome, a large sports arena, can be found here. Since there is little activity after the offices have closed for the night, much of the city's homeless population comes here to sleep (with occasional side trips to liquor stores on Canal). There was very little Katrina damage here.

Ninth Ward: In the New Orleans hip-hop community the 9th Ward is identified by a showing 4 fingers on one hand and five on the other (9 total). The industrial canal, a manmade canal built in the 1920s to link the Mississippi to Lake Pontchartrain, separates the upper 9th ward from the lower. The upper ninth contains the community of Bywater.

Before Katrina, the Ninth Ward was little heard of outside of New Orleans. Yet the lower 9th ward was the part of the city worst hit by Katrina. A levee on the canal was breached and the water knocked thousands of buildings off their foundations and smashed them into piles of rubble. One of the great tragedies was that, although this was predominantly a poor and working-class Black neighborhood, most people here owned their own

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New Orleans *(continued)*

homes. Few can afford to rebuild and so post-Katrina reconstruction has been very slow. Some parts of the lower 9th look like a post-apocalyptic wasteland, dotted only occasionally with FEMA trailers (the temporary homes of those souls brave and hardy enough to try to rebuild).

Garden District: This is renowned as one of the most beautiful parts of the city. It is a quiet residential district where many of New Orleans' most rich and famous people live. Once it was plantations, then, as the city moved in during the late 1800s, it became a rich residential neighborhood where stately buildings sat on wide lots with lush gardens. The lots have since been shortened and most of the gardens are gone, but the architecture is still beautiful. In addition to the rich and famous, many countries have embassies here. It is on fairly high ground and so has seen little Katrina damage.

Treme: Treme is a mostly Black neighborhood with significant poverty and a moderately high crime rate (especially after dark). North of the French Quarter, this neighborhood is the home of Louis Armstrong Park and Congo Square (which was once the town square for the neighborhood). The park has an auditorium and a center for the performing arts and much live music is performed, both indoors and outdoors, in the park. Near the park is St. Louis #1 (home to Marie Laveau's tomb) and #2, some of the city's oldest and most famous cemeteries.

From 1897 to 1917, part of Treme was carved off to create Storyville, New Orleans' official red light district and one of the major birthplaces of jazz. Storyville was later torn down to become a housing project.

Treme experienced only minor flooding during Katrina and not much damage can be seen.

Central City: This part of town is North of the Garden District, between the Central Business District and uptown. Many rural Blacks settled here after emancipation allowed them to leave their plantations. Since then it has been a mostly Black, residential neighborhood. Much of the city's Mardi Gras Indian and brass band culture has origins here. Economic downturns, with a low point in the 1990s, left this part of town blighted, with many vacant buildings. Although the economy of this neighborhood is improving, it still has a high poverty rate and high crime rate (much of it centered around the remaining housing projects). The many murders that occur here make many New Orleanians consider this the most dangerous part of town. Central City had a mixed experience with Katrina: some parts were badly damaged (and not yet repaired), other parts were spared.

Midcity: This neighborhood lies midway between the Mississippi and Lake Pontchartrain. It is mostly a residential neighborhood, primarily middle and working class with a mixed White and Black population. Tourists rarely get over to this part of town, but there are several art museums, a fairgrounds, and the South part of City Park here. Although there was moderate damage from Katrina here, the residents have been working hard to fix things and in many parts of the neighborhood damage can no longer be detected.

Marigny & Bywater: When the French Quarter became too touristy to be hip, nearby Marigny and Bywater took over that distinction. The population has a large portion of gays and lesbians, artists and musicians. Many locals party here to enjoy Mardi Gras without having to put up with drunken frat boys. Marigny and Bywater also have a swinging night life with many clubs and bars (including gay clubs and bars) and live music venues. Many locals describe these neighborhoods as a French Quarter for New Orleanians. Although they used to be lower class neighborhoods, they became gentrified in the 80s and rents are high here. These neighborhoods have many Creole Cottages (raised porch with steps, columns, square front and sharply inclined roof). Bywater had almost no flooding during Katrina and Marigny had only a little.

Lakeview/Oak Park/Gentilly: These neighborhoods border Lake Pontchartrain and are mostly White and upper or middle class. There are many yacht clubs. Between Lakeview and Oak Park is the large City Park. The park features an amusement park, a fairy-tale themed "storyland" for children, a museum of art, golf courses, a stadium, horse stables and 11 miles of lakes and bayous. Bayou St. John, here, is one of the place where Marie Laveau held voodoo rituals. Lakeview and Gentilly were both hit very badly by Katrina, but the residents were wealthy enough that most has been rebuilt.

Algiers: Algiers is across the Mississippi from the French Quarter. It was originally a plantation but was annexed by New Orleans in 1870. Algiers Point, the closest part of this neighborhood to the Mississippi, is a historic neighborhood with many grand old building. The rest of Algiers was once the site of huge industrial railyards which have now mostly been replaced with housing. Algiers still has many warehouses, including many of the "dens" that New Orleans Mardi Gras krewes use to build and store their floats. There was little flooding here.

Uptown/University: This large section of town is upriver from the Garden District, Central City and Mid City. It is a fairly wealthy (and primarily White) part of town. The most famous part of Uptown is St. Charles Avenue, which has a streetcar line running up it and is lined with many large mansions set far back on large grassy lots. Also on St. Charles are Tulane and Loyola universities.

Broadmoor/Carrollton: North of Uptown, these neighborhoods are mostly poor/working class residential neighborhoods. They are mostly Black, but with a large Jewish population. There are many old Victorian era buildings here. Much of this area was built over a drained lake and there was substantial Katrina damage here.

East New Orleans: A.k.a. East Bank. Many of the suburbs built here after WWII attracted middle class Blacks (as opposed to West New Orleans, whose suburbs were mostly White). There are also some gated communities and palatial homes. Much of this area is undeveloped and one doesn't have to go far to find bayous and farmland. Many parts of this area took damage from Katrina. East New Orleans is home to the Six Flags amusement park, which was closed after Katrina and remains abandoned.

West New Orleans: A.k.a. West Bank. The suburbs west of the city grew rapidly during White flight after segregation ended. West New Orleans includes Metairie (which has many parks and playgrounds and a "family friendly" version of Mardi Gras) and Kenner (an early streetcar suburb which now has a mall, convention center, golf and country clubs, Louis Armstrong International Airport and a docked casino).

"The Axeman," a New Orleans Ghost Story

"I have been, am and will be the worst spirit
that ever existed either in fact or realm of fancy"

-The Axeman

In 1919 in the city of New Orleans, a local musician named Joseph Davilla composed a piece entitled "The Mysterious Axeman's Jazz." The piece was written in response to a letter sent to the editor of the Times-Picayune, a New Orleans newspaper. In this letter, which listed Hell as its return address, a mass-murderer, dubbed 'The Axeman' by the local media, claimed he could kill when and where he wished in the city, and would kill again on the upcoming St. Joseph's night. However, this murderer, who described himself as, 'a spirit and a fell demon from the hottest hell,' claimed to enjoy Jazz music, and promised to spare anyone in the city who was playing Jazz as loud as possible at exactly 12:15 am on the night in question.

The Axeman had first killed in 1911, claiming three victims while they slept in their beds and injuring several others. He gained entry to their homes by using a hammer and a chisel to remove a lower panel from the door, creating an opening too small for a full-grown man to crawl through (the doors themselves were found to be locked). He would then proceed to the victim's room while they slept, loom over them in their beds, and begin hacking away at their heads with an axe. Axe, hammer and chisel were almost always left at the scene of the crime.

His first reign of terror was brief, and occurred on the eve of WWI; the murders were quickly forgotten, overshadowed by the battle in Europe. However, in the spring of 1918 the Axeman struck again, and this time the terror would last for a year and a half.

On May 23rd, 1918, an Italian grocer and his wife were found butchered in their bed in the apartment above their store. No valuables were taken; in fact, cash and jewelry were found lying on the couple's dresser. An axe, smeared with blood and hair, was found under the front porch. Some police working the case remembered the unsolved murders of 1911, and also remembered that the three victims of that year were all Italian grocers. They quickly surmised that a Mafia group known as the Black Hand was responsible for the killings (the group had gone on a killing spree in the 1890s), and arrested several suspects, all of whom were released for lack of evidence. The next attack was on a German grocer and his mistress, a local woman. They were found in their bed by neighbors, heads sporting multiple axe wounds, unconscious but both alive. They described their attacker as a tall, thin figure dressed all in black and wearing a black slouch hat. The German man recovered eventually, but his mistress died a few weeks later in the hospital.

More victims followed, some Italian grocers, some not. Others survived the Axeman's attack, and all described him as tall and dark, and very fast on his feet; one victim said he moved so fast it was as if he had wings. The city fell into a panic. Men took turns standing over their families at night with guns, people prayed fervently to the Saints for protection from evil, and Axeman sightings were rampant. Several times shots were fired through closed doors when armed citizens imagined they heard the sound of a hammer and chisel, and in fact hammers and chisels, and occasionally axes, were found abandoned on doorsteps more than once.

Theories about the Axeman abounded, and similarities were drawn with Jack the Ripper and the fictional story Dr. Jekyll and Mr. Hyde. Some policemen actively defended the Mafia, claiming they would never kill women. Many claimed he was an evil spirit, for surely no man could slip through an opening as small as the ones the Axeman used to enter his victim's homes, and escape so fast when his victims awoke. And surely, if he was just a man, the police would have caught him by now.

On March 19th, 1919, St. Joseph's Night, in response to the Axeman's letter to the Times-Picayune, cafes and homes all over New Orleans were jammed with people, and the sounds of Jazz filled the night. The party must have been loud enough: the only headaches its residents suffered the next day were from hangovers.

Two more attacks occurred after that St. Joseph's night, one fatal and one not. After that the Axeman attacks stopped as mysteriously as they had started, leaving 9 dead (one a two-year old struck down in its mother's arms) and more than five severely wounded. The mystery has never been solved. Some speculate that the Axeman moved on to another city. Some guess that he committed suicide. Some say he simply returned to Hell.

Mississippi

"You may bury my body
Down by the highway side
So my old evil spirit
Can catch a Greyhound bus and ride"

-From "Me and the Devil Blues,"
by Robert Johnson

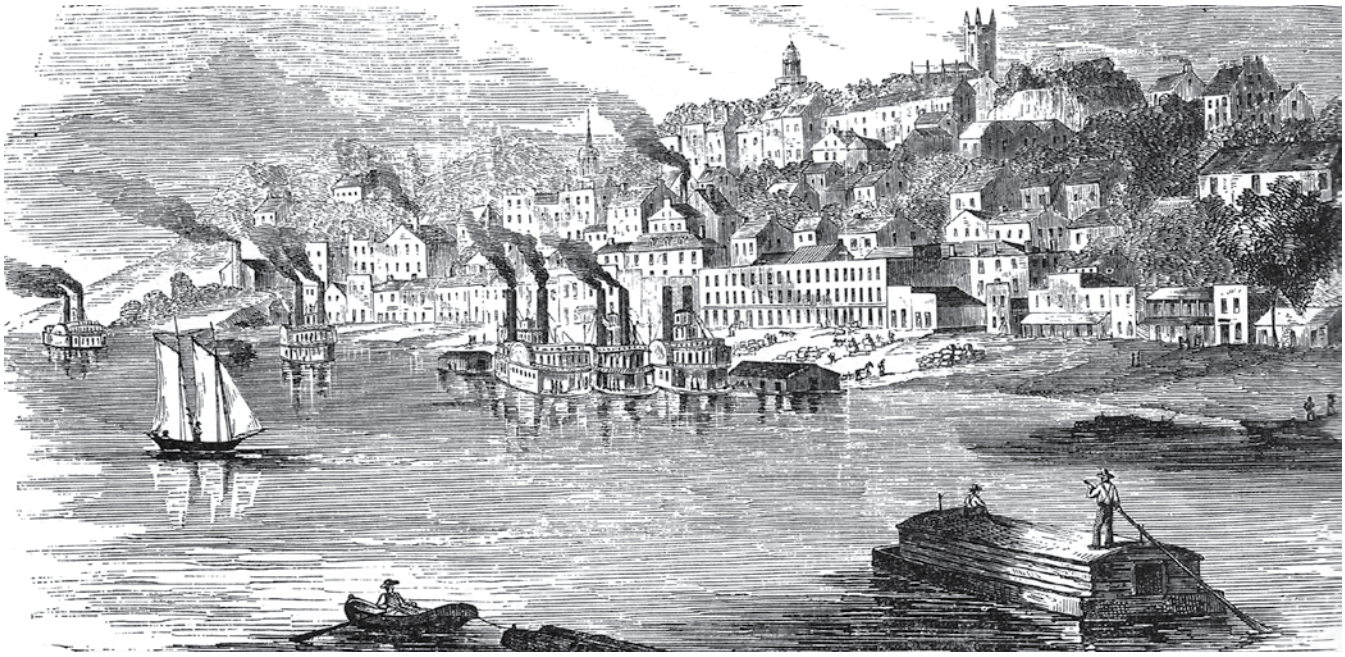
Nicknames- The Magnolia State, The Hospitality State

History- The first European contact in Mississippi was made by a Spanish explorer in 1540, who traveled through the area without stopping. The first settlement, Ocean Springs, was built by the French in 1699. After time spent under French, British, and Spanish jurisdiction, the area was finally deeded to the British after the French and Indian War in 1763. Mississippi became an official territory in 1798, and was the 20th state admitted to the Union in 1817.

Prior to the Civil War, in the days when cotton was king, Mississippi was the 5th wealthiest state in the Union. This financial abundance was made possible by three factors: incredibly fertile soil, the high price of cotton on the international market, and the massive amounts of slave labor used to work the cotton fields. White Mississippians had a lot to lose if slavery was abolished and Mississippi was the second state to secede from the Union.

After the Confederate loss of the Civil War, the embitterment of White Mississippians at the loss of their wealth and lavish lifestyle and the resentment of Black Mississippians towards their former owners and their continued suffering transformed 'The Hospitality State' into the state popularly regarded as having the worst race relations in the Old South. From 1882 to 1968, 539 Blacks were lynched in Mississippi, the most lynchings in any state of the Union. Currently, Mississippi has the second highest murder rate in the nation.

Mississippi is touted as having the highest illiteracy rate in the U.S., and the highest number of Pulitzer Prize winners in Literature; as being the birthplace of the Blues, and one of the states with the highest and most violent history of Ku Klux Klan activity.



Vicksburg, Mississippi

Famous Mississippians include: Elvis Presley, BB King, Faith Hill, LeAnn Rimes, William Faulkner, Tennessee Williams, Oprah Winfrey, John Grisham and Morgan Freeman.

Population- There are just under 3 million people living on Mississippi's 48,000+ square miles. Approximately 61% of Mississippians are White, 37% are Black, and the remaining 2% are Asian, Hispanic, or Native American (roughly 10,000 Native Americans, mostly Choctaw, live in the east-central section of the state). In the gulf coast region there is a large community of Whites with Creole ancestry. The population of mixed-race people in the state is very small. There are no major metropolitan areas in the state (the largest city, Jackson, has less than 180,000 people); most residents live in towns or rural communities. The vast majority of Mississippians are evangelical Protestants, but there are small pockets of Catholics, Jews, Muslims and Mormons throughout the state.

Geography- Most of Mississippi is made up of low hills (its highest peak, Woodall Mountain, is only 806 feet tall) and is heavily forested, primarily with pine trees, but there are many hardwoods as well. The soil is very fertile, particularly on the Mississippi Delta (an extremely flat region in the northwestern part of the state). The part of Mississippi on the Gulf Coast was hit extremely hard by hurricane Katrina in 2005, and tornadoes are common throughout the state from February to May.

Economy- Lumber and furniture are the major exports. Before the coastal casinos were struck by Hurricane Katrina, Mississippi was the second largest gambling state in the U.S. Mississippi is ranked 45th in the U.S. for per capita personal income.

Politics- Forty years ago Mississippi had no Black people in public office; now they have more than any other state. Mississippi was a predominately Democratic state until the 1960s (they did not elect a Republican governor until 1992), but in recent years the Republicans have been dominant in the state's federal elections.

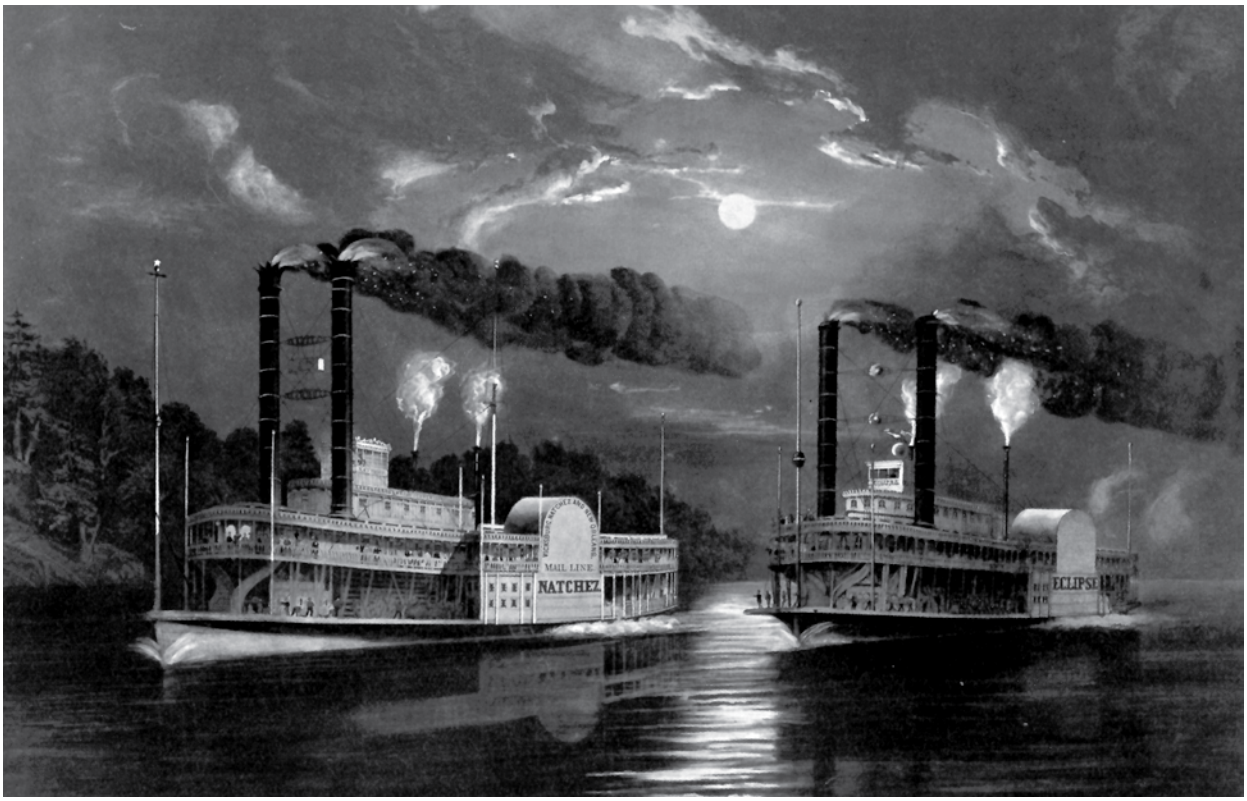
Supernatural Mississippi- The sparsely populated rural areas, abandoned ruins and wild hills and forests of Mississippi make it the perfect residence for all manner of creeping horrors: H'aints, Graveyard Snakes, Little Forest Dwellers, Jack O' My Lanterns, Great Pale Ones, Raven Mockers and Giant Owls prowl the lonely places and sometimes even the urban areas of Mississippi. One must be prepared for anything in the Hospitality State.

Hags and Loups Garoux can be found in the southern part of the state, with Hoodoos being far more prevalent in the central and northern parts. Crossroaders are prevalent throughout the state, where their particular manner of attaining power was immortalized by Robert Johnson (see Clarksdale, below). A fair number of ageless Medicine Workers can also be found in Mississippi.

Near Tupelo Mississippi is a place known as witches' Dance. This is a rural area where Hags from all over the South meet to dance. In the places where they dance the grass is perpetually brown and dead.

Major Cities

Jackson: Jackson was made the capitol of Mississippi when it was decided in 1821 that Natchez was too far east and that a more central location was needed. It was little



Steamboat Race

more than a small town until the Civil War broke out, when it became a strategic manufacturing and railroad center for Confederate forces. It was attacked twice by Union forces during the war; the second attack lasted for a week and was lead by General Sherman, who succeeded in capturing the city. After looting the city, he ordered his men to burn it to the ground, which they did, razing almost every building and earning Jackson the nickname "Chimneyville" since only chimneys were left standing. The only notable building that survived was the Governor's Mansion, which Sherman used as his headquarters.

Jackson, along with the rest of Mississippi, was considered "reactionary" during the civil rights movement, and was the scene of hate crimes like the murder of Medgar Evers, civil rights activist and leader of the Mississippi chapter of the NAACP.

Not including its suburbs, Jackson's current population is under 200,000, and consists of roughly 70% Blacks, 27% Whites and 1% Hispanics. The remaining 2% are mostly Asians and Native Americans.

Gulfport: Located right on the Gulf of Mexico, Gulfport is the second largest city in Mississippi, and boasts a population of just under 100,000. The racial breakdown is roughly 62% White, 33% Black, 1% Asian, 2% Hispanic and almost 1% Native American.

Like New Orleans, Gulfport was badly damaged during Hurricane Katrina, with most of the city being flooded or destroyed in one day. The damage caused to all the coastal cities of Mississippi by Hurricane Katrina has cost the state an estimated $500,000 a day in lost tax revenues due to the destruction of its legal gambling facilities.

Natchez: The town of Natchez sits on what was once the grand ceremonial site of the Natchez tribe of Native Americans. The Natchez were caught up in a power struggle between the French and the British for control of the area, and, after being manipulated by British soldiers, attacked the French in force, and were in turn virtually obliterated. The refugees were taken in by the Creeks and Cherokee, and survive today as the Natchez Nation. Evidence of their centuries-old culture remains in the Natchez area in the form of their ceremonial and burial mounds, like Emerald Mound and the Mound of the Great Sun.

During the antebellum period, Natchez boasted the most millionaires per capita in the U.S., due to all the wealthy plantation owners in residence (most owned farmland in Louisiana, but kept their homes on the higher ground found in Natchez). Natchez and the Sea Island region of South Carolina pioneered cotton agriculture in the U.S., and it was in the Natchez District that hybridization was experimented with, making the cotton boom possible. While the Civil War was in progress Natchez remained neutral and housed

Union troops. Because of this, the city was not burned down, as many others were, and now claims to have more surviving antebellum buildings than any other city in the country. Not surprisingly, a good many of these historic landmarks are reportedly haunted.

During the late 1700s, flatboatmen from what is now Ohio, Kentucky and Indiana, would come down the Mississippi river, selling their wares (mostly produce, and often the boat itself for lumber) along the way and typically ending up in Natchez. When they were done they would make the long journey back on foot, and the route they took eventually came to be known as the Natchez Trace. Many of these flatboatmen, also called "Kaintucks," were carrying large amounts of cash on them, and the Trace became very popular with local outlaws. The Natchez Trace became known as the "Devil's Backbone" because of all the taverns, gambling, brothels and attacks by highwaymen along it.

Today the route made by the Trace is a highway called the Natchez Trace Parkway; however, long sections of the original Trace remain, preserved by the park service, and traveled by tourists, hikers, and the H'aints of those who died traveling the road.

Natchez's population is about 20,000, and is roughly 44% White and 54% Black. Natchez was the first capitol of Mississippi, before it was decided a more central location would better serve the people.

Clarksdale: The city of Clarksdale is located on the Mississippi Delta, the birthplace of the Blues. It's home to the internationally famed Delta Blues Museum, and the infamous crossroads where blues legend Robert Johnson, "The King of the Delta Blues," struck a deal with the Devil in exchange for his awesome talent. It is also home to the famous blues club Ground Zero, owned by actor Morgan Freeman. The population is less than 25,000.

"King's Tavern," A Mississippi Ghost Story

In the late 1700s a New Yorker named Richard King moved to the town of Natchez with his family and opened a tavern and inn. Trade traffic on the Mississippi river and on the Natchez Trace brought booming business to King's Tavern, which also came to serve as the local post office.

The Kings hired a beautiful, sixteen-year old serving girl named Madeline, and Richard was quickly smitten with her. He seduced the girl, and, being that he was a prominent and well-liked figure in town, his "secret" affair with her was ignored by the citizens. His wife, of course, was the last to know, but she was eventually informed about the affair by some local busybodies who couldn't resist dropping such juicy gossip on an unsuspecting lady who reportedly had a rather high opinion of herself.

Mrs. King hid her shock, and did not dramatically confront her husband, much to the disappointment of the busybodies. It appeared that she was content to suffer in silence. A month later, Madeline mysteriously disappeared, and was never seen again.

At this time many outlaws frequented the town of Natchez, preying on the merchants and sailors that were traveling back to their homes on foot via the Trace. On a hot summer afternoon one notorious pair of criminals, the Harpe brothers (known as Little Harpe and Big Harpe), were in King's Tavern having a drink. In the adjacent room that served as a post office, a young mother waiting in line for her mail tried futilely to quiet her screaming baby. Sick of the noise, Big Harpe rose from his stool and walked up to the mother, mutely holding out his arms. Not recognizing him, and grateful for the offer of help, the mother handed her baby over to Big Harpe, who gently lifted it, then held it by the ankles and swung it at the wall, dashing its brains out. Big Harpe escaped punishment for this crime, and it was said he was later murdered out on the Trace by other outlaws.

In the 1930s, while the building was undergoing renovations, the skeletal remains of a teenage girl were found walled up in the chimney, a dagger next to her. In the basement, the remains of two grown men were found buried in the dirt floor. Had Mrs. King hired men to murder Madeline, then poisoned them and buried them in the basement? Had she killed Madeline, stabbing the young girl to death in the dark of night, and unleashed something sinister within herself, going on to murder the occasional lone traveler?

No one knows for sure, but ghostly phenomenon have been common at King's Tavern ever since the renovations: doors open and close by themselves, chains and other decorations on the walls swing as if pushed by invisible hands, water pours from the ceiling without an apparent source, mugs move from one end of the bar to another, disembodied voices are heard in empty rooms, and a woman's footprints often appear on freshly mopped floors. A crying baby can sometimes be heard when none are present, shadowy forms are often seen walking in the halls, and the figure of an angry man wearing a top-hat sometimes confronts guests or appears in their photographs. King's Tavern remains a popular haunt for ghost hunters and tourists alike.

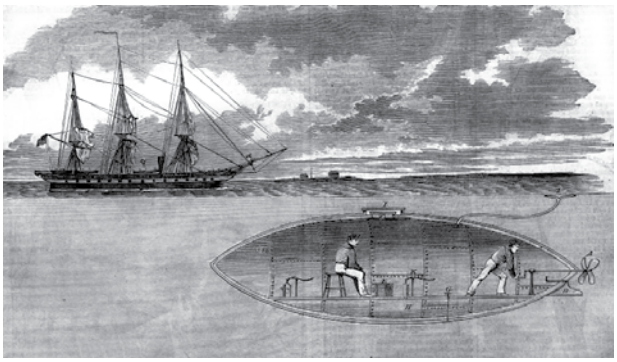
South Carolina

History- The aboriginal inhabitants of South Carolina included the Yuchi, Creek, Cherokee and Catawaba.

The Carolina colony was established in 1670 by the British. In 1712 it was split up into North and South Carolina. The South Carolina colony declared independence from Britain in 1776. As natives were pushed aside to make way for White settlement, many Scots-Irish came to live here.

Before the Civil War, South Carolina led the way in the struggle to reduce federal power over the states. South Carolina was the first state to secede from the union. The Civil War officially began here when graduates of South Carolina's Citadel (see below) shelled Fort Sumter.

Early in the war, the Union captured South Carolina's sea islands. They drove off the plantation owners and freed the slaves. Many of these slaves joined the Union as soldiers (some volunteered, some were conscripted). The sea islands were the base for the Union's blockade of the Confederacy's ports, meant to cut off the Confederacy from international trade and strangle its economy. In 1864 South Carolina saw the world's first military use of a submarine: the Confederate submarine HL Hunley rammed the Union's USS Housatonic, both sunk.



After reconstruction, the state was ruled mostly by Redeemers (see p.158), and "Bourbon Democrats" (conservative pro-business Democrats).

South Carolina lost much of its Black population during the "great migration" of the early 20th century.

Notable South Carolinians include James Brown, Chubby Checker, Joe Frazier, Dizzy Gillespie, Andrew Jackson and Jesse Jackson.

South Carolina is often called "the Palmetto State" (after the Saw Palmetto, a short palm tree commonly found here).

Charleston, South Carolina

Population- South Carolina is home to about 4.25 million people. 69% are White, 30% are Black and about 1% are Asian. Most of the state's Black people live in the lowcountry, a primarily agricultural area. Most South Carolinians (84%) are Protestant, with a small number (7%) of Catholics. The largest portion of the Protestants are Southern Baptists. South Carolina's cities are fairly small (com-

pared to Georgia and Louisiana) and most of its population is rural. South Carolina's largest city (Columbia) has a metropolitan population about half of that of Louisiana's largest city and about one seventh that of Georgia's largest city.

South Carolina ranks 40th in per capita income (the average South Carolinian makes about $27,000/year), 47th in life expectancy, and ranks 1st in per capita violent crime rate. Some blame the high crime rate on tourism and better reporting than other states. Others blame easy availability of guns, income disparity between Blacks and Whites and high unemployment.

Geography- South Carolina is Northeast of Georgia (separated from Georgia by the Savannah River) and South of North Carolina. The state enjoys a large swath of coast line on the Atlantic Ocean. Along this coast line are several "sea islands" which have a unique culture (see Gullah, p.192). The southern "low country" is a coastal plain. It is mostly flat and sandy, with some swampy areas and much good farmland. The upstate area is hilly, and in the far North are the foothills of the Blue Ridge Mountains (part of the Appalachian chain).

South Carolina is mostly humid and tropical, although it can get quite cold in the foothills during winter. Thunderstorms and cyclones are common here.

The Congaree National Park is a small national park with the largest remaining tract of old-growth hardwood in the country. The Congaree river flows through this park. Bobcats, black bears, deer, feral pigs, coyotes, snakes and alligators live in the park. People come to the park for camping, hiking and canoeing, yet Congaree has suffered from a lack of modern amenities and services and so doesn't get as many visitors as other national parks.

Economy- South Carolina's primary exports are tobacco, poultry, cattle, dairy, soy, hogs, textiles, chemicals and paper. A large portion of the urban population are employed in manufacturing. Tourism is important to the state's economy. South Carolina has sea ports that do a lot of business.

Politics- South Carolina is generally considered the most politically conservative state in the Union. The state votes Republican in presidential elections and most of the state's important elected officials are Republican. Alcohol can not be sold on Sundays in most of the state.

Supernatural Georgia- Most of South Carolina's ageless are Hoodoos, Crossroaders and Hags. The Gullah people from the sea islands of South Carolina and Georgia are renown through the south for their unique and powerful Hoodoo traditions.

South Carolina has a wide variety of spirit types, with several famous jack-o-my-lanterns, memories, and others that are not so easily classified. Old Civil War battlegrounds throughout the state (e.g. near Gaffney, Honey Hill) have Memories of battles. Many of the state's powerful ghosts are known to have been Hags (e.g. the ghost that haunts the courthouse in Winnsboro) or Diabolists (e.g. the ghost of the diabolist priest who haunts the Salem Black River church in Sumter).

Charleston has the highest concentration of haunted places in the state. Perhaps the most intensely haunted is the Dock Street Theater. One ghost is of a formally dressed actor, the other of a woman walking on her knees.

White Wolf Hollow, near Blacksburg, is haunted by jack-o-my-lanterns and strange animals have been seen there. A road nearby is haunted by a ghost from a Klan killing.

In Columbia, the University of South Carolina steam tunnels are haunted by what looks like a tall, disfigured male with three eyes. The tunnels have been blocked off because many students exploring the tunnels were getting injured.

In Hartsville there is an abandoned apartment building on the bad side of town. The whole area is haunted. Passers-by often hear people screaming for help. The epicenter of the haunting seems to be an old graveyard in one corner of the property.

Near Lancaster, at the Forty Acre Rock preserve, which has hiking trails, there is a small cave. Most times the cave is only about ten feet deep. At dusk, though, the cave becomes much deeper, with no end visible even to those shining powerful flashlights. Those who proceed into the cave often see red eyes glowing in the darkness.

Major Cities

Columbia: This is the state capitol and the most populous city in the state. About 120,000 people live within city limits, and about 700,000 in the surrounding metropolitan area. The population is about 50% White, 46% Black and 2% Asian. The city is located in the center of the state, on the "fall line" of the Appalachians (the line where rivers flowing out of the mountains can no longer be followed upriver on boat). This area has been occupied by Whites since the 17th century and was made the state capitol in 1786. The city was small and isolated until the completion of a canal between Columbia and Charleston in 1800. The University of South Carolina was founded here in 1801. Columbia's economy was founded primarily on cotton. During the Civil War, much of the city was destroyed by fire (after the war the Union blamed Confederates and vice versa). After the war, this was a popular destination for carpetbaggers (p.157). In the 20th century it became a major textile manufacturing center. In the early 1960s, Columbia dismantled most of its

Jim Crow laws (before most other Southern cities). The city boasts very wide streets (early founders erroneously believed that wide streets would stop mosquitoes from plaguing the town).

Charleston: This is the most populous city of South Carolina's low-country and the second most populous in the state. About 120,000 people live in city limits, 600,000 in the metropolitan area. Charleston is about 59% White, 35% Black, 5% Asian. The city was founded in 1670. It's location at a major Atlantic port made it a target for attack by Spain, France, Native Americans and pirates. To defend against these threats, a wall was built around the city. Cotton became important to the city with the invention of the cotton gin in 1793. By the Mid 18th century Charleston was the south's most important port. In 1886, a large earthquake destroyed thousands of buildings.

Charleston from St.Michael's Bay

Charleston has been called the best-mannered city in the US. It has a history of ethnic and religious diversity. There is an old Jewish community, and a significant number of Gullah speakers from the Sea Islands. The city has a unique accent, probably because of the Jewish and Gullah influences. There are many churches, which dominate the skyline. There are many old historical buildings that are now tourist attractions, including a dungeon that once held some of the Declaration of Independence signers. There are old historic plantations nearby. Many Charleston streets are lined with live oaks from which hang Spanish Moss.

Charleston has North America's fourth largest port. It also has an international airport and the Charleston Air Force Base. The largest employer is the US Navy Space & Naval Systems Command. The second largest is the Medical University of South Carolina, which has a large hospital complex.

Greenville: This is the most populous city in South Carolina's high country, the fifth largest in the state. There are 56,000 living in the city, 300,000 in the metropolitan area. Greenville is located in the Appalachian foothills. It is the cultural center of the upstate area, with many museums, playhouses, etc. Greenville is home to Bob Jones University, one of the country's major Fundamentalist Christian universities. Part of the Greenville metropolitan area is the city of Anderson, which has more than 230 factories, including automotive parts, plastics and textiles.

Hilton Head Island: This island, just North of Savannah, Georgia is a popular vacation spot. About 34,000 live here, and during the peak of vacation season there might be 150,000 people on the island. The city is about 8% Black (mostly native Gullah) and 11% hispanic (mostly in the service industry). Most of the island, including major tourist spots, is made up of gated communities. Hilton Head Island

was the site of a disastrous 1893 storm surge, caused by a hurricane, which killed thousands.

Myrtle Beach: This city has 28,000 people, 200,000 in the metropolitan area. The beaches, shopping, golf, aquariums and amusement parks draw about 14 million visitors a year. Some call it the "Redneck Riviera." Myrtle Beach has one of the highest crime rates in the state.

Oyotunji African Village: Near Sheldon (close to the Georgia border) is a 27-acre village, with 5 to 9 families, designed to be a home for African-Americans who want to live by the religion and culture of the Yoruba people of Africa. It was founded in 1970 by his highness King Oba, an ex-used-car-salesman who studied African religions in Haiti, Cuba and Africa. King Oba recently died. Oyotunji's age is starting to show: the complex is made up of dirt roads, old shacks and crumbling Yoruban sculptures. Yet the community is still vibrant: they have a school, are constantly training and initiating priests from around the country, and have a significant internet presence. The African religious festivals held here draw many.

Orangeburg: This city has about 13,000 people living in it. The population has been steadily declining since the 1950s and many buildings here are abandoned. Orangeburg was the site of the "Orangeburg Massacre," where the police fired on civil rights protectors that were trying to integrate the bowling alley. Orangeburg is home to two historically Black universities: South Carolina State University, and Claflin University. The city is 67% Black, 30% White and 25% of the city lives under the poverty line.

The Vesey Rebellion

In 1822, Black slaves made up the majority of Charleston's population. It was that year that a planned slave revolt was discovered. The leader of the revolt was a freedman named Denmark Vesey, who preached that the Bible said that Blacks should revolt against their White masters. One of Vesey's lieutenants was a Gullah hoodoo called Gullah Jack. Jack was said to have a powerful Gris Gris that was smuggled to the US from Africa in a slave ship. Gullah Jack's job was to provide the conspirators with protective talismans (to help them in battle) and poison (to poison as many of their White masters as possible at the beginning of the revolt). He also used his powers to hold his fellow Gullah to an oath of allegiance to the revolt. Unfortunately, not everyone was given this magic oath, because some of the participants informed their masters about the coming revolt in time to stop it. 35 of the accused conspirators were hung (including Vesey and Gullah Jack) and harsh new laws were put into place to limit the ability of slaves and free Blacks to assemble.

I Don't Live There Anymore

In 1952 the residents of Ellenton, Dunbarton, Meyers Mill and other South Carolina towns in a 310 square mile area were forced to leave their homes by the Atomic Energy Commission who wanted to build a new nuclear weapon plant near the Georgia border. The plant still remains (although it has significantly scaled back its operations since the end of the cold war) and what remains of these towns is still fenced off. In many cases, nothing more than old streets, sidewalks and driveways are all that remains of the old towns. The plight of those forced from their homes was made into a musical entitled "I Don't Live There Anymore."

"The Dragoon," A South Carolina Ghost Story

During the American Revolution, an aging patriot suffering from senility was captured by the British and held captive at Wedgefield Plantation, a fine manor home the British were using as a hospital and jail. The old man was privy to many details and plans of the American forces, and, while none doubted his loyalty, many feared that in his confused state of mind he might utter vital secrets to the enemy.

Chief among those worried about him was General Francis Marion, a famous revolutionary also known as the Swamp Fox. The old man knew many things about the movements of the Swamp Fox's troops, and knew of some of his upcoming attack plans. Fearing for the success of the Revolution, the Swamp Fox contacted a spy, a young woman whose father supported the British. The woman arranged for a party to be held for the British officers at her home near Wedgefield Plantation, and let the guards at Wedgefield know that there would be provisions for them as well, passed discreetly out the back door of the kitchen. The guards were grateful for this gesture, but knew that someone had to stay behind and watch the prisoners. They drew straws, and one unlucky young dragoon (calvary soldier) was forced to stay behind.

On the night of the party, the Swamp Fox personally led the raid on Wedgefield Plantation. The dragoon, upon hearing horses approach, walked out to greet them, assuming his comrades had returned early with food for him. Upon seeing armed men charging him, he drew his pistol and fired, missing his target, and had his head sliced cleanly off by a cavalry saber. The blinding suddenness of the attack caused his body to stumble around with arms outstretched for a few moments before collapsing to the ground. The old man and all the other prisoners were liberated, and the dragoon was buried in the garden when the other soldiers returned.

A few months later, under the light of the full moon, the headless dragoon, covered in the gore pumping from the stump of his neck, was seen stumbling about in the yard, one hand groping out to locate his head, the other brandishing a pistol to menace his enemies with. He was seen often from then on, terrifying guests by lurching out of the shadows at them, arms outstretched, painted in his own blood and covered with dirt and rot. When Wedgefield was leveled in the 1930s and a mansion built on the property, he was still seen in the yard, and even today can be encountered in the garden or be heard crashing about in the house trying to orient himself.

Types of Adventures

A Job of Work- The majority of Southern ageless act as supernatural problem solvers, using their conjure skills and supernatural abilities to help others with their problems. Most are paid, but some do work for free. It is realistic for a majority of adventures to start with a client approaching a PC with a problem, the PC taking on the job but finding it more complicated than expected and needing to bring in help. Or, alternately, the client may be so desperate that he or she hires each of the PCs, separately, to do the same job.

The job the PCs may be asked to solve may be supernatural in nature. Perhaps the client has been conjured, is being preyed upon by a Hag, is being haunted by a ghost or is being stalked by a supernatural monster.

Or the client may have mundane problems that he or she needs supernatural help with. Perhaps the client is going to be convicted of murder, or a street gang has invaded the client's neighborhood, or the client's child has been kidnapped.

Removing a Hand- Discovering, tracking down and removing a hand that has been put on a client or PC can be an entire adventure unto itself. It is often a race to find a hidden hand (e.g. a jar or mojo bag that has been hidden somewhere) and destroy it before it can destroy its intended target. If PCs have divination skills they may use them to discover the nature and location of the hand. If they don't have any divination skills they may be forced to do old-fashioned detective work.

Ex-Slaves, 1916

Mundanes & Non-Ageless Campaigns

Although ageless PCs are the default for Hoodoo Blues, there are other campaign possibilities. One option is to have PCs play Southerners with supernatural skills and abilities who have not yet become ageless. This is easily done by having players follow all character creation steps except for the Decades & Motivations step. As PCs cannot gain or lose money through decades, they should start with $2000 and be allowed to buy or give up wealth as an advantage and disad worth $1000 per BP.

Players could also play PCs with no supernatural abilities or skills whatsoever that are suddenly forced to deal with the dangers and wonders of the supernatural South. This would be ideal for a pure-horror style campaign. To create mundane PCs, players should skip Character Classes and Decades & Motivations and should consider all supernatural skills, equipment, advantages and disadvantages off-limits. Skill costs for mundane characters could be, for example: Arts: 3, Book-learning: 4, Folk: 6, Labor: 4, Martial: 7, Modern: 3, Trouble-making: 7. Or, alternately, consult the Day Jobs system found in the game In Dark Alleys.

Even once the hand is discovered, it may not be easy to get to. It may be hidden in a place that is dangerous to reach: atop a mountain peak, in a haunted graveyard, in a park that a local street gang considers its territory, on the property of someone who shoots trespassers, in the evidence locker of the police station. It may also have guards: paid thugs, ghosts, bloody bones, even the hand-maker himself or herself. There may even be hands protecting the hand (e.g. the leg breaking cross, p.45, or a Miscreant Protection hand, p.50).

And if the PC or PC(s) are the target of the hand, the effects of the hand itself will likely make finding the hand more difficult. For instance, a group of PCs who have been hit by a Go Away Hand will have to work to find and remove the hand while coincidence keeps trying to force them to leave town.

To make things even more difficult, a hand-thrower may put several different hands of several different types on a victim, and hide them each in a different place.

Hoodoo Duel- A variation of the removing-a-hand adventure is a duel between the PCs and one or more enemy conjurers. Each party tries to destroy the other by placing multiple hands. In this type of adventure, the PCs not only have to deal with the effects of hands and try to remove those hands, they must also sneak around trying to get the materials they need to cast their own hands on the enemies (e.g. trying to get a sample of an enemy's hair or discover an enemy's full name).

Some PCs, especially those without many Hands skills, may prefer more direct methods of confronting enemies (e.g. shooting them, or turning into a wolf and eating them). Yet this may not be a viable solution if the enemy is a high profile figure (e.g. the sheriff or a rich CEO with a security staff).

Mystery- PCs may be called on to use their special abilities to solve mysteries. PCs may be asked to recover a valuable stolen item, uncover the identity of a murderer, find a missing person, etc. The nature of the mystery might be mundane or supernatural.

Mysteries need not be contemporary. Modern day PCs might be called upon to solve a crime that happened decades or centuries ago. Investigating might mean researching historical records, talking to descendents of people involved about family tales, speaking to ageless

Bonaventure Cemetery, Georgia

Southerners who were present at the time, interviewing spirits and Saints and digging for buried artifacts. The perpetrator is most likely ageless (it wouldn't be very interesting if it was someone who has been dead for years) and may try to use mundane or supernatural means to sabotage the investigation.

Ghost Story- Dealing with a powerful spirit may be the main plot of an adventure. Perhaps the PCs are hired to help a client who owns a piece of property haunted by the spirit. Perhaps the PCs need or want something (e.g. a treasure) that the spirit is guarding over. Perhaps the spirit is that of an old friend or someone a PC owes a debt to and the PC is duty bound to help the spirit achieve rest. Perhaps staying in a haunted area (overnight, perhaps) is part of some challenge or gamble (e.g. with the Devil).

If the spirit is too powerful to be dealt with by simple methods (e.g. the Exorcism or Compel Spirits skills) the PCs may have to try to find out more about the spirit. The PCs may have to alternate between trying to drive off the spirit when it attacks and using the rest of the time trying to do historical research to find out more about the spirit. It may be necessary to know what is keeping a spirit on this plane of existence or what is powering the spirit before it can be driven off for good.

Vengeance- An entire adventure might be spent trying to ruin or kill a person, organization or family that wronged the PCs in the past. E.g. a PC discovers that the slave trader who separated him from his wife is still alive as a powerful Loup Garou, or PCs discover the KKK branch that terrorized them and their loved ones is still active. Hands are likely the easiest way to extract revenge, but this may turn into a Hoodoo Duel if the enemy has knowledge of conjure or if the enemy know enough to hire a conjurer for protection.

The enemy does not necessarily need to have access to Conjure Skills or abilities to be hard to hurt. A family of military White supremacists who are holed up in a cabin in the remote wilderness, surrounded by land mines, eating canned food and armed to the teeth, may be as hard to get to with conjure as any ageless conjurer.

Hunting a Predator- In this type of adventure, a community is being preyed upon by some sort of monster. Typically it will be the community that the PCs belong to, but PCs may get called out to far-reaching parts of the South to deal with a threat. For instance, a member of an isolated Appalachian community may make a trek all the way down to New Orleans to hire defenders with every penny her clan could scrounge up.

The predator might be a human (a Hag who rides people, a Loup Garou who eats people, a Hoodoo who tricks anyone who offends her, a Crossroader trying to collect souls to pay off a debt) or it might be a non-human monster (see p.252). The challenge is to stop the predator without becoming the next victim.

Hiding Secrets- Many of the ageless have a community of believers, and they generally want that community to believe that they have supernatural abilities (societe members for a Voodoo, clients for a Hoodoo, tribe members for a Medicine Worker). They generally don't, however, want proof made public that they are ageless beings with superhuman abilities. They don't want, for example, a newspaper reporter to discover proof that one is 200 years old, or the FBI to get security camera footage of one turning into a wolf. There are many reasons the ageless don't want to go public. One reason is that nearly all could be convicted of crimes that have no statute of limitations (e.g. murder). Others may fear the reaction of religious fundamentalists, who would be certain to think the ageless are agents of the Devil and may attempt to start a holy war against them. The most common reason is that the ageless fear being dissected or pressed into government service. Any ageless who is familiar with, for example, the Tuskegee experiments (p.162) has a very reasonable fear of being the subject of interest of science and the government.

So, some adventures might entail nothing more than "cleaning up" evidence of the supernatural. That might include "persuading" witnesses to forget what they've seen, breaking into security rooms and evidence lockers to destroy evidence or erase security tapes, infiltrating county records offices to create evidence that false identities are real, etc. A GM might even make a whole adventure out of just cleaning up from the things the PCs were forced to do to survive the last adventure.

Treasure Hunting- More than any other part of the country, the South is a place where buried treasure is a reality, not just a myth. Most buried treasure was buried when the South realized it was losing the Civil War. The treasure might be gold, jewelry or weapons.

There might also be supernatural treasures: powerful objects or relics that would bring great power to those who have them. Perhaps a book contains powerful hands that have been lost to modern day practitioners. Perhaps there are tricked-objects (e.g. Frizzly's Key, p.106, or a powerful hand smuggled over from Africa on a slave ship) with great power. Perhaps there is an object of diabolical significance (e.g. the Devil's Bible, see p.248) that, if the PCs possessed it, could give PCs influence in negotiations with the Devil.

Finding the treasure is only part of the adventure. Like a hand, the treasure may be in a dangerous place. It might be guarded by spirits (many rich Southerners who buried treasure killed a Black slave and buried him or her with the treasure so the spirit would guard it). There may even be mundane style traps (e.g. a landmine).

Wilderness Survival- Stranding the PCs deep in the swamp, on a barren sea island, deep in the forest or on the top of a mountain with no means of transportation or calling for help can be the good starting point for an adventure. PCs have to worry about finding shelter from the elements, finding food, navigating their way to civilization and protecting themselves from wild animals and from the monsters that prowl Southern wildernesses (see p.252).

A Devilish Gamble- The Devil often appears on the mortal plane to gamble with humans. Sometimes he disguises himself as a random stranger and tries to trick people into gambling for their souls without knowing who they are dealing with. Sometimes he is more straightforward, identifying himself as the Devil and offering to give people who win his gambles riches, great power, or to help them solve their problems.

PCs may be called on to help a person who lost or is about to lose his or her soul to the Devil. A PC may persuade the Devil to go it "double or nothing" with an even greater challenge. If the PCs win the challenge they get their friend's

soul back, if they lose the challenge then both souls are forfeit. Or it may even be one of the PCs who was tricked into risking his or her soul (e.g. a player meets a stranger in a bar who says "I bet everything you got that you can't do a hand that I haven't seen before.")

Another scenario is that the Devil has something the PCs want or need. Maybe it's the location of a lost loved one, the antidote to a deadly poison, a powerful supernatural artifact, a useful power, etc. The Devil's job is to appear to people in great need and tempt them. If PCs are unwilling to sell their soul outright for the desired item, the Devil will suggest some sort of gamble or challenge.

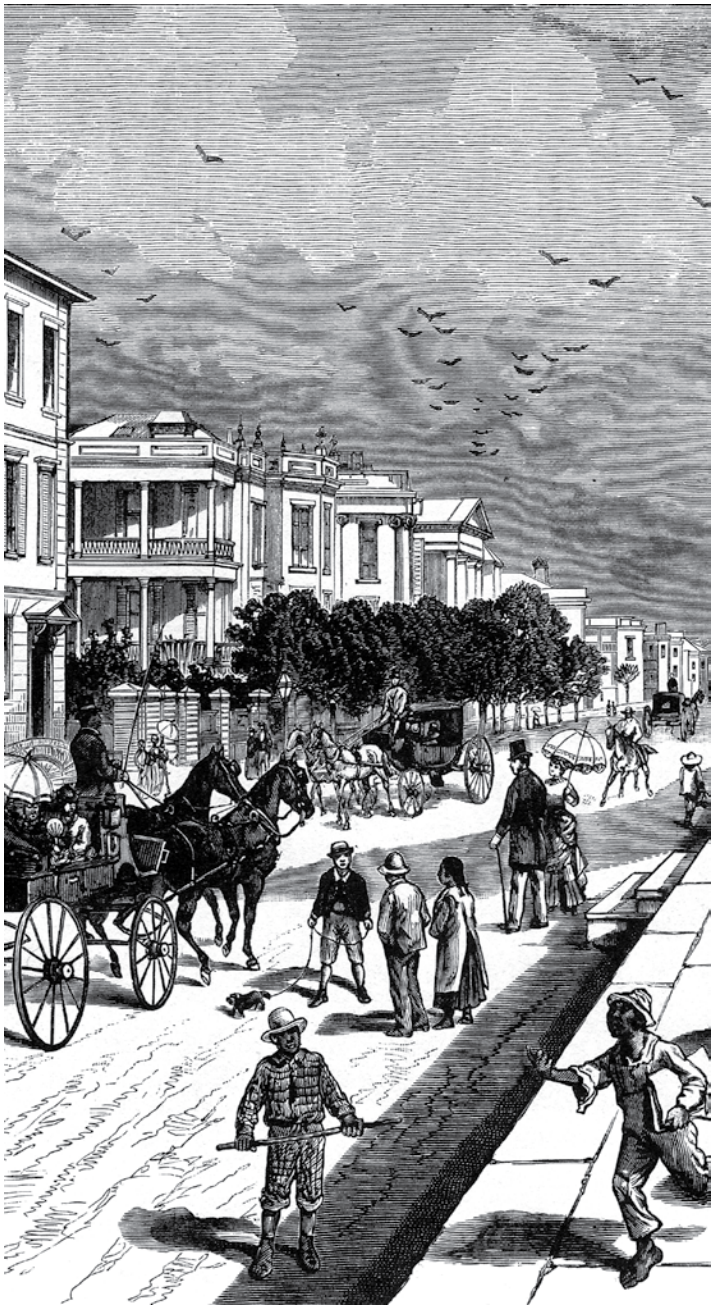
Of course, PCs and the Devil must negotiate the terms of the gamble, and the Devil is a tough negotiator.

Flashback- A flashback adventure is one that takes place in the PC's pasts, and can be an interesting way to explore the PC's personal histories as well as Southern history.

Although any type of adventure can be done as a flashback adventure, the easiest is probably a shared dangerous situation that unexpectedly and temporarily throws the PCs together.

It can be interesting to link a flashback adventure to a present adventure. Perhaps the enemy the PCs encountered in the past comes back to threaten the PCs today. Or, perhaps more interestingly, the enemy from the past has become an ally or victim in need of help, or someone the PCs helped or worked with in the past has become today's enemy. Or the PCs may have to deal, in the present, with the consequences of their actions in the past. PCs may even have to deal with an angry h'aint of someone they killed in the past.

Or a flashback adventure may involve pitting the PCs against each other as enemies. Perhaps, for instance, some time in the past the PCs came together to save a small town being preyed upon a Loup Garou who, today, is a fellow PC and ally.



Flashback Complications and Solutions

Complication	Solution
A PC in the past gains some major benefit inconsistent with the PC's pre-conceived history (e.g. finds a million dollars).	The PC will later lose that benefit (e.g. is robbed) but may re-gain it, or part of it, in the present.
A PC in the past takes a mortal injury, loses a limb, is permanently disfigured or is convicted of murder.	Something, perhaps a miracle, saves the PC and allows the PC's history to continue as written, but the PC is left with one problem that might hurt the PC today (e.g. an old knee injury that "starts acting up," or a debt owed to the Hoodoo who "convinced" the governor to pardon the PC).
In the present, PCs act as if they have never met each other.	Perhaps one PC looked very different and used an assumed name. Perhaps drink, drugs, madness or conjure has muddled a PC's memories.
Some PCs are too young to have been ageless when the flashback occurs.	Maybe the PC can be a child. Maybe the player can play the PC's parent or grandparent or the PC's mentor.
PCs would have been enemies (e.g. one was a slave, the other a slave master, or one was a confederate soldier and the other a union soldier).	Put the PCs in a situation where such distinctions are meaningless, e.g. lost in the woods, being hunted by an inhuman beast.
One PC was in prison, in a mental hospital, in a coma, out of the country, etc. during that decade.	The PC was temporarily released in the South, e.g. escaped from prison, came out of the coma but later went back into it.

For more on the mechanics of running a flashback adventure, see p.142.

Salvation- For Protestant PCs, one of the most important things they can do is to try to find salvation. Salvation is not a set of mechanical procedures that one can do and be saved. It's a personal crisis that has to happen inside a person. Nobody can really control when it can happen, although they can help it along or hinder it. Someone can help prompt such a crisis by trying to make a person aware of the sad state of their life and their eternal soul. A good preacher tries to induce a crisis by forcing people to admit to the fear, misery and guilt in their lives.

Although humans retain free will at all times, it is possible to distract a person who is headed down the path of salvation.

At lunch, Rufus flagged down one of the street urchins who hung around the construction site. He gave the kid a nickel to pay the barkeep and a penny to keep and sent him off with a small pail to fill up with beer and bring back. As he waited on a bench for his beer he opened his lunch box and started munching on the potato and sausage he had packed.

A large buzzard flapped down to the cobblestones in front of him. Then, suddenly, it exploded outwards into human in shape. Rufus nearly fell off the bench backwards, and one hand dug desperately in his pocket for his satchel of goofer dust.

It was an old Black woman with a gnarled face. Her hair was long and mostly grey and she wore an assortment of colorful scarves and long strings of hand-carved wooden beads.

"Aunt Orlyn!" Rufus exclaimed.

"Yer goin' back," she said in her gravely voice and Caribbean accent.

"What?" he asked as he looked around to see if anyone else had seen what just happened.

"Back South."

"I don't mean no disrespect Aunt Orlyn, but if I go back South I'm liable to get caught by pattyrollers. I'll get whipped fo' sure, maybe even get part of my foot cut off."

"They's Black folk who need yo' help down there. You got to help them escape, like you done. You got a duty to those folks. I ain't taught you conjure just so you could run up to Canada and leave yo' people behind."

"Do you know how hard it was for me to escape, for me to make my way up here?"

She snorted. "Don't you talk to me about hard, child. Less'n you spent a month in the belly of a slave ship, you don't know the meaning of the word."

"I'm just trying to get by, Aunt Orlyn, just trying to do an honest day's work for an honest day's pay."

"You got power, child, power I done gave you, and you're going to use it to help your fellow Black man. Don't nobody up here in Canada need your help one-tenth what those folk still sufferin' in slavery do. Now hell or high water you gonna' be on the next train heading South."

Now he stood, his fists balled. "If'n you're so hot and fired against slavery, how come you want to take away my freedom and tell me what I have to do?"

Her permanent frown deepened. "If the only thing you can do with that tongue is make wise-ass comments to your elders I ought to make it shrivel up and fall out. They's a big difference between slavery and duty. Now you know what you gotta do. Don't make me have to repeat myself or I'm li'ble to get angry."

"How long?" Rufus demanded, "How long I got to do this for?"

"A year ought to do it," Aunt Orlyn said, thoughtfully, "or until they up and get rid of slavery, whichever comes first. You spend a year helpin' your fellow Black folk escape slavery and I might just let you come back up here."

Southern lore has many stories about people who finally decided to read the Bible, only to be interrupted by all manner of diabolical phenomena (mostly black animals, presumably the Devil himself in animal form, growling at them or scratching at their doors). The Devil is much more likely to pull such tricks to try to keep the soul of a powerful ageless Southerner, especially one whose soul he or she has already gone to special lengths to obtain (e.g. a Loup Garou, Hag or Crossroader).

PCs may be tasked with "playing interference," stopping the Devil and his minions from distracting a person in the middle of a religious crisis.

Human Dangers

Diabolists

In Brief- Worship the Devil, are granted powers.

Crossroaders make deals with the Devil, hoping to profit from the exchange. Some even hope that they can outsmart the Devil, hurting him and thus doing good. Hags and Loups Garou are gifted (some say cursed) by the Devil with powers, with the Devil hoping they will use those powers to do harm. Diabolists, on the other hand, are those who offer up their souls to the Devil without the promise of anything in return. The Devil does grant Diabolists favors: wealth, power, long life, sometimes even supernatural abilities, but he is not obligated to give these gifts and can take them away whenever he likes. The Diabolist's relation to the Devil is more like a Christian's relationship to God. The Diabolist prays, offers sacrifices, keeps altars, does 'works' they think would please the Devil, and hopes to get favor in return. The difference between the Diabolist and the Christian is that the Diabolist does not believe the Devil is a loving creator. Diabolists are like members of fascist societies who kiss up to the cruel dictators in hopes of being given positions of power.

Diabolists are not the same as the modern "Satanists" (who think that the Devil they worship is a spirit that has been misrepresented by Christians). Diabolists believe everything a good Catholic or Protestant believes, they just choose the other side. Although some lone weirdos discover Diabolism on their own, most Diabolists today belong to one of a handful of very secret fraternities. The members of these fraternities are some of the richest and most powerful men of the South. They appear to any outside observers to be faithful Christians. They are rich business owners and politicians, and even a few popular ministers. Diabolists have risen as far as the Vice Presidency of the US. Almost all are White males, although some fraternities are beginning to accept women and people of color, and there has been one fraternity of Black businessmen Diabolists operating for more than 150 years.

The help the Devil gives to Diabolists is a lot more subtle than the powers given to Crossroaders, Hags and Loups Garoux. They have luck in business, the police and press never seem to catch them doing illegal and immoral things, they are unusually healthy and typically live to be around 100. Yet all this is contingent upon their being loyal worshippers of the Devil. If they falter in their worship, or if they try to redeem themselves, they find it all falling apart. Their investments fail, the voters turn on them, they get caught with their mistresses, they suddenly get serious health problems, etc.

Diabolists meet at night in secret places, often decrepit buildings or graveyards in the middle of nowhere, to hold services. They often sacrifice people (typically homeless people, runaways and others who won't be missed). The spirits of the sacrifices haunt Diabolist meeting places. Other spirits are drawn to the evil aura of these places.

Many Diabolists make annual pilgrimages to a very haunted old church at Cemetery Mountain in Munford, Alabama (see p.217) where they read from the Devil's Bible that tells them how to best worship him.

The Devil rarely calls on Diabolists to do anything for him, as he typically prefers more subtle and more direct action (arranging small coincidences that eventually add up to a major effect). Most Diabolists will have no direct contact with the supernatural in their lifetimes and will have to take it on faith that their wealth and power is a gift from the Devil and not just pure luck. Perhaps having undue wealth and power (and preventing that wealth and power from going to those who might otherwise earn it fairly) is the best use the Devil can put most Diabolists to.

Every once in a while, however, the Devil will want something so badly and so urgently that he will call on a Diabolist for a favor. The Diabolist often hears whispers in his or her ear at a Diabolist ceremony or finds a handwritten note on his or her pillow. The Diabolist must immediately comply or face severe punishment from an angry Devil. The Diabolist is never privy to why the Devil wants a certain thing done. In fact, it may make no sense to the Diabolist at all (the Diabolist may be told to give a pony to a young girl, not knowing that the Devil plans to have the girl break her ankle so that the father is called away from his office just as he is needed).

"Vampires? I've seen too many things to want to say that something isn't possible or isn't true. There definitely could be vampires. I know some people in Eastern Europe sure used to believe in them. Yet I've never heard anyone in the South here ever say they were real until that Rice woman wrote those books. Now we've got 'New Orleans Vampire Tours' coming through this neighborhood at all hours of the evening and I can't even sit out on my front porch without some tourist poking a camera through the front gate and taking a picture of me."

Most times the Diabolist can do his or her mission using only the influence and wealth already granted by the Devil. For instance, the Diabolist may be asked to give a gift, bribe an official, get someone fired, get the charges against someone dropped, push through a piece of legislation, etc.

When a mission involves danger and physical violence, the Devil can grant superhuman abilities: near invulnerability (+10 BLD, +10 BDY, natural PR 5 bladed 5 blunt), enhanced physical abilities (+15 STH, SPD, AGY) and the ability to become invisible at will.

Subtle Devil

It is said that God works in mysterious ways, but so does the Devil. The Devil is forced to operate very subtly. For instance, causing humans to engage in a genocide might bring the Devil the souls of many genocide perpetrators (and of a few victims who choose to curse God in their final moments). Yet the same genocide might cause many victims to turn to faith and might cause the whole world to react in horror and to try to reject evil on a massive scale, thus losing the Devil more souls than he gains. The Devil finds it more effective to act subtly and secretly, making minor, rather than major, changes in people's lives that make them more likely to live sinfully.

Hate Groups

In Brief- Klan no longer a huge problem, replaced by a wider variety of hate groups.

History- The KKK was first created in 1866 by confederate veterans. At first, their primary goal was to intimidate carpetbaggers and scalawags (see p.157). Intimidation of Blacks was secondary. The KKK took inspiration from the many secret fraternal groups that were proliferating around the country at the time. They used bizarre costumes to protect their identities and to intimidate the uneducated and superstitious. When the KKK began to use violence, though, it upset other Southerners who thought it would give Washington an excuse to keep Federal troops in the South. They lost their public support and were destroyed by the Civil Rights Act of 1871.

Where the KKK left off, individual vigilantes took over. Where the law would not enforce the caste system vigilantes created their own laws, enforced by mob rule and terrorism. These groups used beatings, tar and featherings and lynchings as punishments to enforce their body of unwritten laws. Lynching in the South peaked in the 1890s, and declined primarily because Jim Crow laws helped provide for legal segregation.

In 1915 the Hollywood movie Birth of a Nation glorified the KKK as protectors of White society. The movie caused a new KKK to be born. This new KKK found support throughout the country and peaked in the early 1920s with some 4 to 5 million members spread throughout the nation. Membership declined during the Great Depression and then declined again

The Doctor

In Brief- Drains the blood of poor Blacks to make medicine.

Appearance- Tall White male, looking to be about 40, wearing a white coat, tie, black slacks, carrying an old-style black doctor's bag. He's has ash-blonde hair worn somewhat longish and a neatly trimmed beard. His eyes are sunken with unusually bright-green irises.

Attributes- AGY 14, AWR 17, CHM 16, END 18, INL 16, SPD 20, STH 22, WIL 15, BLD 10, BDY 6, INCY 7.

Social Status- The doctor is known by the rich and powerful as a mysterious figure who can cure virtually any illness if paid enough money. In poor Black communities he is known as a doctor who comes to town randomly and volunteers in free clinics. He uses a different name in each clinic. The ageless know him as an ageless predator who preys upon innocent Blacks.

History- Sometime around the turn of the century, while doing experiments on Black people, this doctor discovered a way to make a "medicine" from human blood that could cure illnesses and even halt the aging process. Most ageless assume his discovery was an accidentally-discovered form of conjure and not legitimate science. He kept the discovery to himself, hoping to secure as much power and wealth as possible. He has spent the last century using the medicine to keep himself young and healthy and using it to cure the rich and powerful of their ailments.

Methods- The doctor volunteers in free clinics in poor neighborhoods. He likes to prey on Blacks, not because their blood is special but because he is a racist and he would rather hurt Blacks than Whites. He gets victims alone in an examination room, distracts them, knocks them out with chloroform, drains a large amount of their blood, wakes them with smelling salts, tells them they fainted, and sends them home. Some survive the blood loss and slowly recover. Others die later that day. The doctor then takes the blood back to where he is staying and uses arcane rituals to distill a powerful medicine from that blood.

Special Abilities- Besides his impressive physical condition, his regular ingestion of the medicine has given him the ability to become invisible at will. His clothes become invisible, but not any other objects he holds. By drinking some of the medicine he always carries on his person, the doctor can heal any amount of damage within 15 minutes.

Typical Attack- He usually turns invisible and punches his victims: A Vital Strike (Blunt) at INL (16) + AGY (14) +1d20 vs. 35 (or 1d20 vs. 5) doing 4 blunt damage if successful.

Typical Reaction- A split action parry with one hand and simultaneous punch with the other. The parry is at STH (22) + AGY (14) -10 (split) +1d20 vs. 25 (or 1d20 +1 vs. 0). The strike is at STH (22) + AGY (14) +WIL (15) -10 (split) +1d20 vs. 45 (or 1d20 vs. 4) and does 2 blunt damage if successful. Note that he is at -15 to be hit if invisible.

Ku Klux Klan, 1870

Hate Groups By State

Alabama: Many White Nationalists, significant numbers of Neo-Nazis, lesser numbers of other groups.

Mississippi: A lot of KKK and White Nationalists, lesser numbers of other groups.

South Carolina: Many Neo-Confederate groups, lesser numbers of other groups.

Georgia: An even mix of groups.

Louisiana: An even mix of groups.

in WWII when it was discovered that many KKK leaders supported the Nazis. In 1944 the IRS filed a lien that destroyed the second Klan.

From the ashes of the second Klan, however, smaller groups took up the name KKK. These Klans would never have the popularity of the second Klan. In the 1950s and 60s the KKK helped to violently resist the desegregation movement. They were responsible for, among other crimes, the murder of civil rights workers and the bombing of Black churches. In 1964 the FBI first started trying to infiltrate the Klan and these investigations would lead to prosecutions that would further damage the dwindling power of the Klan.

After the 60s, the Klan was increasingly wary of engaging in violence, instead preferring to hold parades and demonstrations and pass out leaflets. Their numbers have continued to dwindle (there are about 8,000 members of various KKK groups today). Other hate groups emerged, not affiliated with the KKK, to continue the legacy of violence.

Hate Groups Today- The South is no longer the bulwark of hate groups. California alone has more hate groups and hate-based incidents than the whole deep South put together. The most popular groups in the South are KKK, White Nationalist, Black Separatist and Neo-Confederate groups, with only a smattering of Neo-Nazi, Racist Skinhead and Christian Identity groups.

KKK: The modern Klan has become more of a family organization (holding family picnics, indoctrinating young people) than the men's organization it once was. There is a bigger emphasis on military training. For instance, members go off into the woods to learn how to shoot semi-automatic weapons. The average member is a poor White man who feels he has no political or cultural voice. One of the reasons he joined was because people pay attention to the KKK. As a member he gains recognition, even if it is generally negative.

White Nationalists: These are the most literate of the hate groups. They use pseudo-scholarly arguments to say that America can only protect its identity and culture by protecting its position as a White, anglo, English-speaking nation.

Neo-Nazis: These groups have a youthful base and mostly espouse the ideologies of the original Nazis: Aryan supremacy (and especially anti-Semitism), fascism and violent conquest. Along with Racist Skinheads (below), they are the most prone to using violence.

Christian Identity: Members of these groups believe that White Europeans, not Jews, are the Israelites identified in the Bible as God's chosen people. Although these ideas have existed for a long time, it is only in the 1980s that they became significant in American hate groups. Christian Identity groups believe that the Armageddon prophesied in the Bible will be a race war. Of all hate

groups, Christian Identity groups tend to be the most ideologically extreme, as they believe they have not just biological and sociological but also biblical justification for prejudice and genocide.

Neo-Confederate Groups: Neo-Confederate groups can generally be divided between those who want Southern secession in the present and those who are concerned with changing people's ideas of history. The latter want textbooks, especially in the South, to say that the Civil War was not about slavery and that the Confederacy was fighting for a just cause. Although they try to distance themselves from other hate groups, and a few members may truly be non-racist, the leaders of many Neo-Confederate groups have strong ties to more blatant hate groups.

Racist Skinheads: These groups have their origin in the skinhead subculture which originated in 1960s working-class England (and who were not all racists). In America today these groups owe much of their popularity to White prison gangs. Like Neo-Nazis they have a relatively young base and are more likely to be violent. Homosexuals are a primary target for these groups.

Black Separatists: There are many Black groups in the South (as well as the rest of the country) who believe that Blacks and Whites cannot live together peacefully and that Blacks need their own autonomous areas. Some, but not all, are associated with Islam. Although most claim they are not hate groups and only advocate violence in self-defense, some have been caught using the same tactics (violence and intimidation) as White hate groups.

Dangers- The likelihood of being targeted by hate groups for violence or terrorization is much lower than the risk of being a target for other types of crime. Most attacks are brief and anonymous, against victims selected more-or-less at random. PCs who walk out of gay bars by themselves late at night or who are carrying on an open relationship with someone of another race are most likely to be targeted.

The Pleasant Face of Hate

Prejudice today is like picking one's nose: lots of people do it, but very few do it in public. Most hate groups deny fervently that they are motivated by hate, that they use violence or, sometimes, that they are even prejudiced. They fear not only legal action (which has broken up the KKK and bankrupted its leaders) but public condemnation. In an age where everyone puts the most majority-friendly spin they can on everything, hate groups try to paint themselves as reasonable and peaceful. They deny responsibility for acts of violence committed by those who believe their ideologies. They claim that their goal is not to hurt anyone, but to preserve American culture, return fairness to American society or prevent future conflict by separating peoples that can't live together.

Whether they are cognizant of it or not, all these groups are motivated by fear and hatred of other races. All pseudo-science-and pseudo-biblical-scholarship are just an excuse to adopt hateful ideologies. Sooner or later, members will commit violent crimes, with or without approval of the groups' leadership.

Southern Poverty Law Center

The major force in the South at war with hate groups is the SPLC. They started in 1971 as a non-profit law firm to handle anti-discrimination cases. In 1981 the center started "Klanwatch" to keep tabs on and try to increase public knowledge of the KKK. This led to a KKK bombing of their offices in 1983. The bombing did not stop them and the Klanwatch turned into a nationwide watch on all hate groups. The SPLC brings suits against hate groups on behalf of those harmed by them, and no other non-governmental agency has been responsible for more damage to hate groups. Today they are the nation's most powerful civil rights organization. The SPLC is often controversial, especially because many groups they have labeled hate groups claim not to be hate groups at all.

Typical Violent Hate Group Member

Appearance- Muscular, White male, mid-twenties, many tattoos (confederate flags, crosses, swastikas, SS symbols, norse runes, "fuck niggers," "White power," "HATE"), buzz-cut hair, wearing a military surplus outfit and large Black boots.

Attributes- AGY 10, AWR 8, CHM 7, END 14, INL 2, SPD 14, STH 17, WIL 9, BLD 4, BDY 6, INCY 4.

Methods- When preying on a victim he usually gets together with friends, gets drunk, waits somewhere he hopes to find a lone victim in a secluded place. He and his friends attack in a blitz: punching and hitting with baseball bats until the victim falls, then stomping on the victim. After incapacitating the victim they may hang the victim, drag the victim from the back of a truck or pour lighter fluid on the victim and set him or her on fire. If he knows someone with supernatural abilities is after him, he typically retreats to some mountain compound with his family and fellow hate group members where they arm themselves with assault rifles, set up round-the-clock look-outs and shoot anyone who comes on their property.

Special Skills- Boxing (2), Club (2), Pistol (3), Automatic Weapons (4).

Special Equipment- Baseball Bat, Steel-Toed Boots, Pistol (Revolver), Assault Rifle.

Typical Action- Strike with Pistol, firing 3 bullets, at INL (2) + AGY (10) +12 (skill) -4 (burst) +1d20 -1 per 5 ft. vs. 25 (or 1d20 -1/5ft. vs. 5) doing 12 bladed damage if successful.

Typical Reaction- Dodge at AGY (10) +AWR (8) +1d20 vs. 25 (or 1d20 vs. 7).

Modern hate groups have no interest in or knowledge of the supernatural. The closest they come are a few Neo-Nazis who study Nazi occultism and may gain a few minor abilities.

Although Southern ageless have little risk of being targeted by hate groups, many ageless may have ancient grudges that cause them to go looking for trouble. An ageless may travel hundreds of miles to volunteer to protect a family being terrorized by the Klan or may spend years trying to dig up evidence of something that will get a Neo-Nazi leader sent to prison (even if it's just for tax evasion). It's not just Black and Native American ageless who may have grudges against hate groups. A White ageless may have had a colored loved one who was hurt by a hate group. Or one of the ageless may have fought against the Confederacy during the Civil War or against the Nazis in WWII and may see Neo-Confederate or Neo-Nazi groups as their old enemies. Or a PC may even go after a hate group as penance for his or her own involvement in discrimination and terrorism in the past.

When they attack, hate groups are cowardly: they make sure they outnumber their victims and if the victim shows an ability to fight back they typically run away. However, when backed into a corner, almost every Hate Group member will go down fighting. A hate group leader who thinks he is about to be arrested will try to kill witnesses, or hate group members that are being preyed upon by a supernatural killer may retreat to their mountain compound and kill anyone who comes near.

Most hate group members have firearms (including automatic and semi-automatic weapons) and many do paramilitary training (preparing for the race war that most believe or hope will happen). Wives and children are taught to shoot. Their outlook makes them paranoid and many have elaborate security systems on their homes, secluded mountain cabins and even fully-stocked bomb shelters. In other words, they are prepared for an all out military assault.

Typical Hate Kid

Appearance- Young girl or boy, about 9, wearing a dress or jeans and a t-shirt. A girl will have long hair, a boy will have his head shaven.

Attributes- AGY 10, AWR 7, CHM 4, END 7, INL 5, SPD 10, STH 7, WIL 4, BLD 3, BDY 3, INCY 2½.

Methods- The kid has spent many hours on shooting ranges learning to fire all sorts of firearms and has been told repeatedly that he or she may one day have to defend himself or herself in the advent of a race war. The kid will not go out to attack anyone, but if the family feels threatened the kid will be given a pistol and told to stand in a window and blow away anyone who comes near.

Special Skills- Pistol (2), Automatic Weapons (1).

Special Equipment- Pistol (Automatic).

Typical Action- Strike at INL (5) + AGY (10) +8 (skill) -1/5 ft. +1d20 vs. 25 (or 1d20 -1/5 ft. vs. 2) doing 4 bladed damage if successful.

Typical Reaction- Dodge at AGY (10) + AWR (7) + 1d20 vs. 25 (or 1d20 vs. 8).

Monsters

Graveyard Snake

In Brief- A part of the Devil. Dangerous, but its parts have many fantastic uses.

This is a supernatural animal found only in graveyards. Legend says that when the Devil succeeded in tempting Adam and Eve he laughed so hard he split in two. One half was his spirit, one half was his physical body. The physical body became the Graveyard Snake. The graveyard snake is hunted by supernatural practitioners for its powerful parts.

Found: In graveyards at night.

Appearance: A large (up to 4 feet long) snake, mostly black but with yellow splotches. It has a rattle like a rattlesnake.

Attributes- AGY 17, AWR 15, END 10, SPD 7, STH 6, WIL 7, BLD 3, BDY 3, INCY 5.

Behavior: Like most snakes it wants to be left alone, but will attack anyone who corners, attacks or frightens it.

Abilities: Takes no darkness penalties. Has a venomous bite (see below).

Typical Attack: A split action Move into range (up to 3 range units) and Wing (strike on hand, ankle, etc.) at 1d20 vs. 0. Unlike other snakes, Graveyard Snakes are smart enough to try to bite skin rather than the leather of a boot (in other words, can bypass armor with a good opposed success). With a successful strike the victim must make an immediate 20 difficulty save vs. distracting pain (there is a fire-like sensation at the bite) and in 30 seconds the victim must make a save vs. Cardiac Arrest at 30 difficulty. Distracting pain and Cardiac Arrest difficulties increase by 10 for each subsequent bite.

Typical Reaction: Dodge at 1d20 vs. 5.

Body Parts: A practitioner of Hands can do the following with the body of a dead Graveyard Snake: The skin of the snake, tied around one's waist, will give +5 to any opposed roll vs. an enemy. The grease of the snake, put on one's hands, will give +20 to Sleight of Hand or AGY rolls to steal without being noticed. The rattle, when shaken in a private place, will summon the Devil. The meat, if eaten, allows the Devil to possess the eater (see p.198). The oil of the snake, added to the components of any hand meant to hurt someone, adds +20 to the skill roll. Making a human figure representing an enemy, made from flour and snake grease baked on an open fire, will allow the PC to cause moderate (20) difficulty distracting pain by remote (by sticking pins in the doll).

Raw Head and Bloody Bones

In Brief- Animated pig bones with human intelligence.

In the Ozarks of Missouri, an old conjure woman lived alone in the woods, her only friend a large razorback hog that ate scraps from her kitchen. She called it "Raw Head." It ate enough leftovers from her conjuring that it got conjured, gaining some human intelligence. People would occasionally see it walking on two legs like a human, others claimed it sometimes spoke. Everyone in the valley knew Raw Head was her hog, but one day a thieving hunter decided to poach Raw Head. She used divination to find her missing hog and found him just a pile of bloody bones and a severed head. Enraged, she conjured the bones, using the Bloody Bones skill (p.52). The resulting creature, however, was more intelligent than most bones animated via this trick. The bones and the head assembled themselves into hog shape, and the bloody, undead creature started walking around on its hind legs. It went into the forest, stealing the teeth from the corpse of a panther, the claws from the corpse of a bear and the tail of a beaver. It then went and found the hunter, it tormented him (hiding in the shadows and speaking with a hissing human voice) and killed him. The undead thing still roams the Ozarks and brave or desperate conjurers sometimes summon it to do their will.

Found: The Missouri Ozarks.

Appearance: A dirty old pig skeleton (the flesh has long since been eaten off by maggots) with sharp teeth and large claws, wearing tattered old overalls, riding atop a sickly, emaciated horse.

Attributes: AGY 10, AWR 8, CHM 0, END 30, INL 3, SPD 8, STH 30, WIL 15. Will be destroyed if it takes 8 bladed or 6 blunt damage.

Behavior: By this point Raw Head does little unless summoned by a conjurer. If successfully summoned, it will do whatever its summoner wishes of it.

Abilities: Unlike other Bloody Bones, it has the ability to understand and use human speech, although it can only discuss very simple concepts.

Typical Attack: Vital Strike with claws at STH (20) + INL (3) +1d20 vs. 35 (or 1d20 vs. 2), doing 5 bladed damage is successful.

Typical Reaction: Dodge at AGY (10) + AWR (8) +1d20 vs. 25 (or 1d20 vs. 7).

Raven Mockers

In Brief- Take shape of old people or huge ravens. Toy with and eat victims or frighten them to death.

Known as Kalona to the Cherokee, these are some of the most feared monsters in Cherokee legend. Even Cherokee

Hags, who terrify normal Cherokee, are afraid of Raven Mockers.

Found: Raven Mockers live by themselves in remote wilderness areas.

Appearance: From a distance, they make calls that sound like that of ravens. Most of the time Raven Mockers look and act like normal humans. They appear as either extremely old Cherokee people in traditional clothing or as huge ravens (the size of large dogs). It is in huge-raven form that they typically attack. In human form, they appear almost impossibly ancient.

Attributes (raven form): AGY 15, AWR 15, END 20, SPD 25 (flying), STH 40, WIL 10, BLD 20, BDY 20, INCY 20.

Attributes (human form): AGY 4, AWR 15, CHM 5, END 2, SPD 2, STH 5, WIL 10, BLD 20, BDY 20, INCY 20.

Behavior: Raven Mockers travel out to find and prey on the dying. They also prey on people they meet in the wilderness. Sometimes they pretend to be regular people when met, but if their secret is discovered they attack.

They typically speak only the Cherokee language.

When they meet a victim alone in the wilderness, they approach looking like normal humans, then turn into huge ravens. They delight in toying with their victims: tossing victims around, pecking out their eyes, making them think they are about to escape and then catching them, offering them mercy they have no intention of giving, etc. When the victim finally dies they rip open the stomach with their beaks to drink blood and eat entrails.

Sometimes they travel around as invisible spirits, looking for someone who is dying. Today this means mostly haunting hospitals. They are invisible to everyone except the dying person. They frighten their victims so much that they cannot breathe and die of suffocation.

Abilities: The ability to change between old-person form, huge-raven form and invisible-spirit form.

Weaknesses: Every time the Raven Mockers prematurely end a life, their human form becomes more old and withered looking. If a person was destined to live another year, the Raven Mocker will age by one year. Yet they will not die of old age, and the added years do not make them any less powerful.

Typical Action: They can make a 4 bladed damage peck at 1d20 +15 vs. 0.

Typical Reaction: A simultaneous blinding strike (pecking out an eye) at 1d20 vs. 5.

Letiche

In Brief- Abandoned children that became part alligator.

The Cajuns warn against abandoning unwanted babies in the Bayou. Most drown, or die of exposure, but some, if they are un-baptized, are taken in and raised by the alligators. These become Letiche, forever prowling the dark waters of the Bayou by night, looking for revenge on those who left them to die.

Found: Louisiana swamps.

Appearance: Letiche look like children (3 ½'- 4' tall) covered in slimy, dark green scales. The have webbed hands and feet tipped with short, hooked claws, and slightly distended jaws filled with alligator-like teeth. They cannot speak, but do sometimes weep piteously to lure unsuspecting travelers to their aid. When they are savaging their victims they giggle and laugh in the high, sweet voices of little children.

Attributes: AGY 15, AWR 14, CHM 1, END 15, SPD 15 (swimming) 10 (on land), STH 25, WIL 10, BLD 5, BDY 5, INCY 5.

Behavior: Letiche prefer fighting in the water. Like alligators, they prefer to drag their victims under and drown them, generally latching on to them with their claws and teeth and weighing them down. They are experts at capsizing boats, even particularly stable ones, and have been known to grab wading fishermen by the ankles and pull them under. They attack singly, or in groups of two or three.

Abilities: Like alligators, they are able to hold their breath underwater for long periods of time. They suffer from no darkness penalties in anything less than complete darkness. Their claws and teeth do 2 bladed damage. Hard scales act as AR 20 PR 2 bladed and 2 blunt.

Weaknesses: Letiche are fascinated by horses, and cannot help but braid the hair of their manes when they see one.

Typical Action: A Grab at STH (25) + AGY (15) + 1d20 vs. 25 (or 1d20 +15 vs. 0). Then, next round, and opposed STH roll to pull the victim underwater.

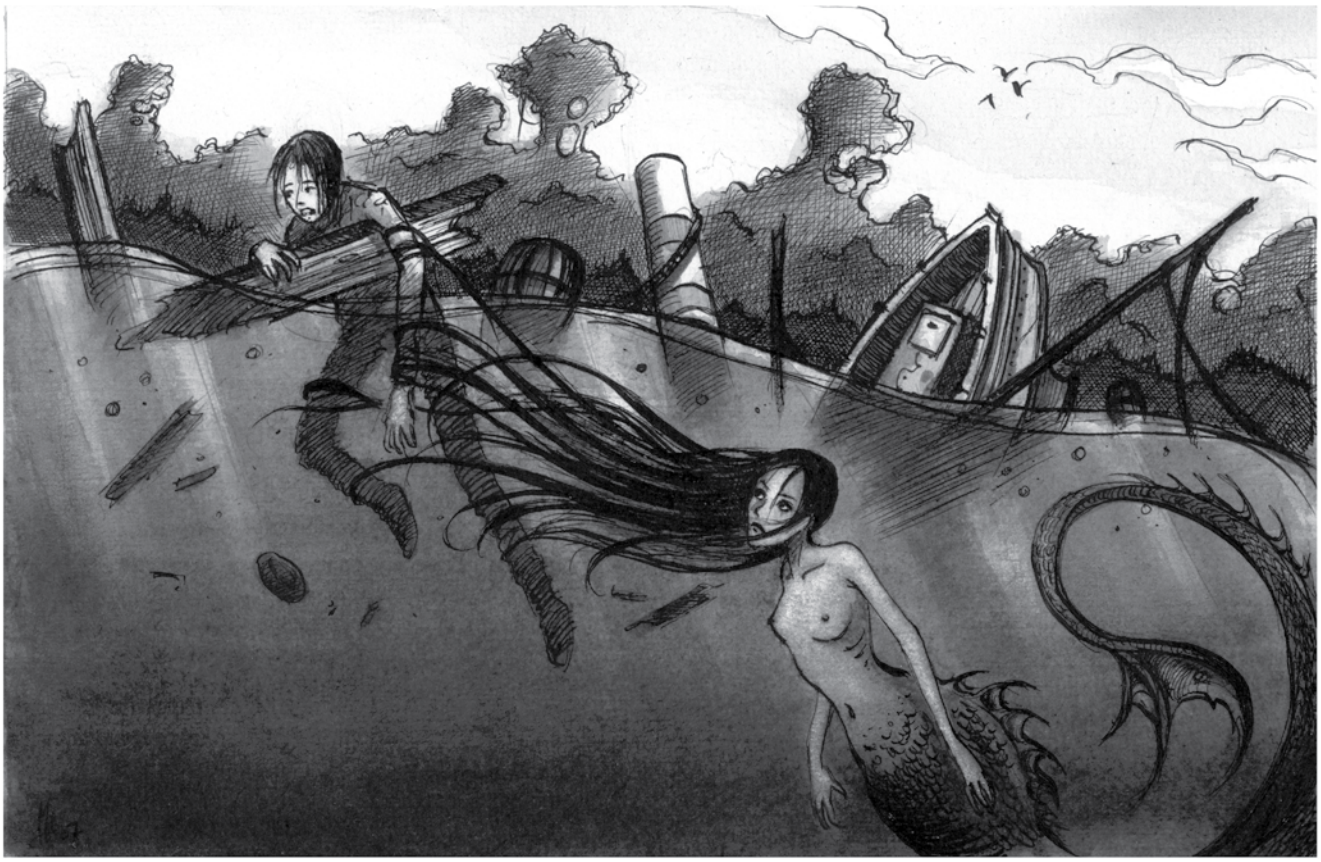
Typical Reaction: A Dodge at AGY (15) + AWR (14) + 1d20 vs. 25 (or 1d20 +4 vs. 0).

Mermaids

In Brief- Call for men on boats to be thrown to them, will capsize boats to get their targets.

Found: The Atlantic, off the coast of the Southern states, in the gulf of Mexico and occasionally in Southern rivers.

Attributes: AGY 15, AWR 10, CHM 0, END 20, SPD 20 (underwater), STH 40, WIL 5, BLD 6, BDY 6, INCY 10.



Appearance: The top half looks like a beautiful naked woman with pale skin, bright red or purple lips, and 5 to 6ft. long straight black hair. The bottom half looks like a fish's tail. Only female mermaids have ever been seen.

Behavior: Mermaids follow ships and wait to hear the name of a male onboard. They call up to the boat demanding that person be thrown to them. For instance, if they hear the name Charlie they will call up "Throw me Charlie!" If the person they requested is not thrown to them, they will destroy the boat, sinking it. It is not possible to fool or satisfy them by throwing them something other than what they asked for, but it is possible to satisfy them by throwing them something that has the same name as what they asked for (e.g. if they ask for Matt and somebody throws down a floor mat).

If the wanted person is thrown to them, they will grab the person with their prehensile hair and take them down to the bottom. Although folk tales tell of people coming back and recounting tales of life among the mermaids, in reality nobody captured by mermaids ever comes back and no living human knows what is done to men who are dragged down by the mermaids. Mermaids don't often attack large modern ships, mostly because they have trouble keeping up with them and also because of bad experiences with propeller blades.

Abilities: Prehensile hair that can wrap around people, ability to breathe in water or air, incredible hearing (+20 to hearing based AWR rolls), incredible strength.

Typical Attack: Grab with hair (range 3) at 1d20 vs. 5.

Typical Reaction: Block with hair at 1d20 +5 vs. 0.

The South Carolina Lizard Man

In Brief- Homicidal, bipedal lizard monster.

This giant, bipedal lizard creature has been seen numerous times since the late 1980s. When it first appeared, cryptozoology enthusiasts flocked to the area under the assumption that an as yet undiscovered animal was in the swamp, but this is not the case; the South Carolina Lizard Man is the result of a wicked and powerful conjure.

A young Yankee, whose occult studies lead him to the South in the hopes that Hoodoo might hold the key to his immortality, came into contact with a Hag. Always willing to lead another down the left-handed path, she began to teach him, but his condescending, know-it-all attitude quickly set her teeth on edge. Promising a ritual that would make him ageless, she crafted an elaborate curse, transforming the poor fool into a beast, bound to stalk the swamps forever. Now he attacks all who cross his path; whether this is to vent his fury, or a desperate attempt to destroy himself and end his curse, only the Lizard Man knows.

Found: In and around Scape Ore Swamp and its adjoining marshlands (near Columbia, South Carolina).

Appearance: A lean, 7' tall, bipedal, lizard-like creature with glowing red eyes and dark green scales. Its three-toed hands and feet are equipped with long, curved talons capable of tearing into a car door. It is extremely strong and fast, and capable of leaping great distances. Its only means of communication are hisses and snarls.

Attributes: AGY 12, AWR 14, CHM 1, END 25, SPD 15 (swimming) 10 (on land), STH 40, WIL 10, BLD 5, BDY 8, INCY 5.

Behavior: It is savagely aggressive and will chase down and attack any humans it encounters, whether they are on foot, in canoes or in cars.

Abilities: Ageless, Night Vision (takes no darkness penalties except in complete darkness), 3 bladed damage claws and bite (pierces armor as 6 bladed).

Typical Action: Paired Strike with talons at 1d20 vs. 5, doing 6 bladed damage if successful.

Typical Reaction: Simultaneous bite at 1d20 vs. 9, doing 3 bladed damage (pierces armor as 6) if successful.

Honey Island Swamp Monster

In Brief- Huge, predatory ape-like primate.

Sometimes called 'the Bigfoot of the South.'

Found: The bayous of Louisiana, Alabama and Mississippi.

Appearance: 7'-8' tall, 350 to 400 lb. primate, with broad, heavily muscled shoulders tapering to a narrow waist and relatively small legs. The Swamp Monster is covered in long, dirty grey hair all over its body, but not on its face. Its face is ape-like, with dark, grayish-black skin and huge, amber colored eyes. It has large, three-toed webbed feet. The Swamp Monster often calls out at night in a high-pitch scream, and smells like garbage rotting in the sun.

Attributes: AGY 11, AWR 13, CHM 0, END 15, SPD 8 (swimming) 17 (on land), STH 35, WIL 8, BLD 7, BDY 10, INCY 3.

Behavior: The Honey Island Swamp Monster is a savage predator that hunts its prey in darkness and kills it with a single, powerful bite to the throat. It seems to prefer deer, but has been known to eat everything from gators to hunters.

The Swamp Monster is a lone hunter, and likes to ambush prey in the dark. If the prey is alone, it will simply leap on it and knock it to the ground, pinning it with its in-

credibly strong arms, and biting out its throat. If there is a group of prey, the Swamp Monster will target the smallest member and try to snatch it and run away into the darkness to kill it at the monster's leisure. It does not eat its kill right away; instead, it sticks the body in the crotch of a tree and lets it rot for a few days before dining. It has also been known to wait under water near the shore and pounce on prey that ventures too close, alligator style.

Abilities: No darkness penalties in anything but absolute darkness, +8 to prowling in wilderness areas, can swim well and stay underwater for up to ten minutes, has intelligence equal to that of a chimpanzee.

Weaknesses: Can be hurt by mundane weapons. Afraid of bright lights (e.g. a raging bonfire, a high-power flashlight).

Typical Attack: First a Tackle at 1d20 vs. +5 vs. 0, then, on the next action, a Vital Strike with teeth at 1d20 vs. 0, doing 7 bladed damage if successful.

Typical Reaction: Parry with arms at 1d20 +5 vs. 0.

Little Forest Dwellers (aka Kowi Anukasha)

In Brief- Invisible, mischievous, powerful conjurers.

Found: They dwell in the thickest, most tangled parts of forests.

Appearance: 2'-3' tall, wizened looking little men and women with dark grey or brown skin, dressed as native Medicine Workers. Anyone skilled at conjure can see them, but, to regular folks, they are invisible except on moonless nights, when they appear as will o' the wisps.

Attributes: AGY 14, AWR 15, CHM 5, END 7, SPD 9, STH 2, WIL 20, BLD 4, BDY 2, INCY 5.

Behavior: These small humanoids are masters of herb and plant lore. In ancient times, they were the trainers of Medicine Workers, kidnapping children who seemed to have potential and training them in the ways of healing and magic. They can still be called on to aid humans in need of their skills, and will do so gladly if left offerings of good food and jewelry.

Little Forest Dwellers are a playful people, and Native Americans blame all the unexplainable noises of the forest on them. The Little Forest Dwellers enjoy tossing twigs and pine cones at passerby, then disappearing into the undergrowth without a sound.

Abilities: 5 levels in all Native skills, Light Roots (5), Word of Control (5), Judas Eye (5). Cannot be hurt by physical attacks or weapons.

Weaknesses: Vulnerable to conjure.

Typical Attack: A Judas Eye roll at WIL (20) +16 (skill) +1d20 vs. 30 (or 1d20 +6 vs. 0). If successful, target's STH and END are reduced to 1 and victim cannot stand for 5 days.

Typical Reaction: A Dodge at 1d20 +4 vs. 0. Note that because of its size, a Little Forest Person is +5 difficulty to hit.

White Water People (aka Okwa Naholo)

In Brief- Secretive humanoid fish who drown fishermen or anyone who sees them.

Found: They live in streams, bayous and lakes in remote wilderness areas around the South.

Appearance: White Water People appear as small (4'-5' tall), slender humans with trout-belly white skin and ivory colored hair. Their eyes are pure black, with no whites.

Attributes: AGY 9, AWR 8, CHM 0, END 15, SPD 12 (in water) 3 (on land), STH 15, WIL 9. BLD 5, BDY 4, INCY 5.

Behavior: The "White People of the Water" are a secretive folk. They do not like to be disturbed in their mysterious doings, and lurk in weed beds or burrow in mud to hide from the eyes of men. If they break from cover or are exposed by strong current and discover someone watching them, they will drag that person under the water and drown them (anyone who dies in such a manner becomes a White Water Person). They do not seek people out to attack them, with one exception: fishermen. They despise fishermen, and will often expose themselves to them on purpose so that they may drown them. Unfortunately, the White Water People often have a hard time telling the difference between someone simply standing on the bank of a river or sitting idly in a boat and someone actually fishing.

Abilities: Because of their natural camouflage, they can Prowl in the water at 1d20 +20 vs. 0. If given what would be a mortal injury they will turn to water, flow back home, and eventually return to their original form.

Weaknesses: Although they can be hurt by normal means, they can only be killed by conjure or by being kept out of water for 5 minutes.

Typical Action: First a Grab: Wrestling at 1d20 vs. 5 (pinning victim's arms with its own). Then, next round, an opposed STH roll to pull the victim down into the water.

Typical Reaction: Parry with arms at 1d20 vs. 1.

Giant Owl (aka Ishkitini)

In Brief- Giant, predatory owl.

Found: Deep in the forests and swamps of the South, far from human civilization.

Appearance: A giant Great Horned Owl with glowing red eyes. 6 foot long body, 20 foot wingspan.

Attributes: AGY 15, AWR 15, CHM 0, END 15, SPD 40 (flying), STH 30, WIL 8, BLD 8, BDY 6, INCY 8.

Behavior: The giant owl hunts at night. It eats large animals (e.g. deer) although its favorite prey is man. The Giant Owl swoops down on its prey and lets out a blood-curdling shriek before it strikes, stunning them. Then it pins them with its powerful talons and shreds them with its beak. The Giant Owl has about the intelligence of a clever dog or cat.

Abilities: Has a high-pitched shriek (20 difficulty Shocking Pain), can see in anything but absolute darkness with no penalties, cannot be harmed by mundane attacks. Beak does 4 bladed damage (pierces as 8).

Weaknesses: Can only be harmed or killed by silver weapons or conjure.

Typical Attack: First a shriek (victim must a 20 difficulty save vs. distracting pain). Next, a split move (into range) and Grab with talons at 1d20 +10 vs. 0. Then, a Strike with its beak at 1d20 +5 vs. 0, doing 4 bladed damage (pierces armor as 8) if successful.

Typical Reaction: An Entangle with its beak at 1d20 vs. 0.

Forest Giants (aka Nahullo)

In Brief- Huge, primitive warriors who hate humans.

These are giant, primitive warriors. They are deadly enemies of man from ancient times. A female Forest Giant has never been seen, leading some to think that the giants procreate solely with their human captives. Old Medicine Workers, on the other hand, say that the Forest Giants spring from rocks and mud, fully grown (perhaps emerging from the lower world).

Found: They live alone or in small groups in the deepest depths of swamps and old forests.

Appearance: 7 to 9 feet tall, powerfully built, very pale humans with black hair. Their faces have heavy, protruding features like a neanderthal's. They have little or no body hair.

Attributes: AGY 8, AWR 15, END 7, INL 1, SPD 9, STH 25, WIL 12. BLD 4, BDY 2, INCY 5.

Behavior: They will attack humans on sight, murdering men and kidnapping women to keep as slaves and playthings. Forest Giants prefer to attack at night, but fight equally well during the day. They use clubs and spears in combat, hurling the spears as they close distance and then smashing skulls with their heavy clubs. They are savage fighters, and will fearlessly attack groups with odds of up to five to one against. They rarely retreat, preferring to fight to the death once battle is joined. If a Native American man is present, they will target him first.

Abilities: Halve darkness penalties. Cannot be harmed by modern (metal) weapons.

Weaknesses: Forest Giants can only be harmed by stone or wooden weapons, fire or conjure.

Typical Equipment: Huge spear (FR 1 ft., MR 20 ft, 5 bladed damage) and huge club (range 2-3, does 4 blunt damage).

Typical Attack: First a spear throw at AGY (8) + INL (1) -1/ft. +1d20 vs. 25 (or 1d20 vs. 17), doing 5 bladed damage if successful. Next, a Vital Strike (Blunt) with Club at STH (25) + INL (1) +1d20 vs. 35 (or 1d20 vs. 9), doing 8 blunt damage if successful.

Typical Reaction: Simultaneous Strike with Club at WIL (12) + STH (25) + AGY (8) +1d20 vs. 45 (or 1d20 vs. 0) doing 4 blunt damage if successful.

Spirits

Nightmares

In Brief- Spirit feeds on sleeping humans, can take human form.

Behavior: This is an inhuman spirit that sits on people's chests as they sleep, paralyzing them and stealing their energy, much as Hags do (see p.16). Victims of a nightmare wake up exhausted, sometimes too tired to even leave their beds. Unlike Hags, who typically vary their prey, Nightmares often like to prey on the same human night after night until that human dies.

Found: All across the South, though most often in small, quiet towns.

Appearance: Typically invisible. To those with the sight they appear as either horse-sized felines or beautiful naked women with faces that lack any character or emotion.

Attributes (giant feline form): AGY 16, AWR 10, CHM 5, END 30, INL 5, SPD 30, STH 20, WIL 5, BLD 8, BDY 8, INCY 4.

Attributes (female form): AGY 17, AWR 10, CHM 5, END 10, INL 5, SPD 10, STH 10, WIL 5, BLD 4, BDY 4, INCY 4.

Rules for Spirits

Attributes- Spirits can have AWR, CHM and INL, which are used much as they are by human PCs. Example: *a PC is trying to sneak through a haunted house without attracting the attention of the spirit that lives there. The PC makes a prowling roll and the spirit makes an opposed AWR roll.* Rather than WIL, physical attributes and health attributes, they have Power (PWR) which is a combination of their will, their ability to affect the physical world and their health. A spirit rolls PWR + 1d20 to use an ability (see below) or to resist something being done to it (e.g. make an opposed roll against a Christian Exorcism or Compel Spirits roll).

Anything that "damages" a spirit reduces its PWR. Some spirits have things that can temporarily increase their PWR (e.g. being in a rage, sucking the strength from a victim).

When Spirits do combat with each other, they generally make opposed PWR +1d20 rolls. Each point of opposed success by the winning spirit reduces the losing Spirit's PWR by one.

Abilities- Abilities are much like skills: a spirit may or may not have any individual one. If a spirit does have that ability it can try to roll (PWR +1d20 vs. difficulty) to use the ability. Below are some of the abilities that spirits may have:

Manifest, shadow: Assume a visible form that is not solid; can be a shadow or image of the spirit as they appeared in life; feels like cold air, and touching it sends shivers up and down one's spine. Difficulty 10.

Manifest, full: Assume a solid form as the spirit appeared at some stage in his or her life. The form feels cold to the touch and sends shivers up the spine, but is as solid as real flesh. The form has STH equal to half the spirits PWR. If the spirit takes 4 or more damage to its physical form it is forced to dissolve back into intangibility. Difficulty 30.

Phantom Odors: Create realistic and recognizable smells; e.g. roses, rotting garbage, incense, Difficulty 10.

Phantom Noises: Create noises from the spirit's memory (e.g. the sounds of a party). Difficulty 10.

Burn: The spirit can cause any flammable thing to catch fire or burn a human (20 difficulty save vs. shocking pain). Difficulty 20.

Chill: Cause the temperature in a given area (a closet, the corner of the basement) to suddenly drop dramatically, making it cold enough to see your breath. Difficulty 10.

Wind: Cause a wind to blow through, indoors or out. The wind is strong enough to blow doors closed or open, blow light objects over or off of a table or desk. Difficulty 20.

Touch: The spirit can touch things in the real world: knock on a door, throw a stone, press a button, even shove a person down a stairs. The difficulty is based on what STH would be required for a physical being to do the action, at 5 difficulty per 1 STH.

Rain of Objects: Sudden, brief showers of odd things like nails, rocks or fish will rain down out of nowhere, inside or outside. Difficulty 30.

Short Out Electronics: The spirit can make appliances, autos and other electronics go haywire or short out completely. Difficulty 20.

Speak: The spirit can say brief phrases to the living. The voice used is either a harsh whisper or a shout, and can be identified as male or female, child or adult. Difficulty 20.

Spontaneous Combustion: A human victim bursts into flames and takes 1 burn damage per round until the flames are doused or the person is reduced to ash. Difficulty 35.

Strike: This is direct damage to a living person's flesh. The spirit can do a pain/stun strike at 10 difficulty or a blunt or bladed damage strike at 10 difficulty per point of damage. If PCs can see the spirit, they can attempt to dodge, opposing the spirit's roll. Example: *A spirit tries to do 2 bladed damage to a PC, which is 20 difficulty, and so rolls PWR +1d20 vs. 20, and beats the difficulty by 3. The victim, however, can see and Dodges, beating her difficulty by 5, thus avoiding the blow.*

Abilities: Can become invisible/intangible or visible/tangible at will. Nightmares have the equivalent of three levels of the Ride Humans skill (see p.42) except that END sucked out adds to PWR and they rarely use humans as physical steeds. They can enter a room through any size hole (e.g. a knothole, keyhole) but they must leave by the same route they entered. If trapped they can take human form (appearing as tangible, visible women) and try to bargain for their freedom.

Combat: Nightmares do not fight, they only prey on those who are sleeping and helpless. Otherwise, they try to escape by any means possible.

Weaknesses: Nightmares can be trapped by covering up the hole through which they entered a room. In physical form they can take damage from physical attacks. In spirit form they are affected by anything that affects spirits.

Jack-O-My-Lantern

In Brief- Souls lost in Southern swamps, their lights a lure to lost travelers.

These are lost souls, unable to go to heaven or hell, lost and endlessly wandering the swamps of the South without peace, only dimly aware of where they are and what they're doing. To Jacks, it is always night and they are continually searching for a way out of the swamp. Out of desperation and insanity they lure living humans into their swamps to kill them.

Appearance: Jack-O-My-Lanterns only appear at night. From a distance, all one can see is the Jack's lantern light, a flickering light glowing in the depths of a swamp. When one approaches one sees that the lantern is being carried by a semi-transparent, haggard looking figure wearing shredded clothes.

Typical Attributes: AWR 7, CHM 2, INL 4, PWR 10.

Abilities: Manifest: Shadow, Speak. The light of the Jack's lantern has an almost irresistible draw. Anyone who sees it must make a Hard (30) difficulty WIL roll not to follow it.

Combat: The Jack can reach into a human chest and stop the human's heart (a strike at 1d20 vs. 5). The Jack cannot be hurt by conventional weapons and so typically doesn't dodge.

Weaknesses: If someone turns all their pockets inside out, a jack must make a PWR roll (at 1d20 vs. 20) not to flee. If someone sticks a knife in the ground, the Jack is compelled to come closer to the knife and will stay near the knife for several minutes.

Poltergeists

In Brief- Alien spirits create fear, which they feed on.

The Poltergeist (German for 'Noisy Ghost') is an evil thing from the Spirit World that feeds on intense, fear-based emotions like terror, despair and resentment.

The Poltergeist cannot cross over into the world of men on its own; it needs a beacon to guide it through the mists and shadows of the astral realm, a source of energy, of nourishment, that it can focus on. It needs a human target, commonly called an "agent." It attaches itself to this person and begins to feed, quickly growing strong enough to affect the world around it.

The negativity and fear that originally drew the Poltergeist to the agent were only enough to get it into our world. Now, the fires of its hunger have been stoked, and it craves more and more energy. To feed itself, it uses its abilities to wreak havoc in the home of its agent to create more fear energy to feed on. It's a vicious cycle: the more energy the Poltergeist feeds on, the stronger it gets, and the stronger it gets, the hungrier it gets.

Agents- Girls between the ages of ten and thirteen (a time of emotional turmoil for many girls) are the most common agents for Poltergeists. Their vulnerability, and the highs and lows of their emotions, draw these evil things to them like moths to a flame. Older female agents are uncommon but do occur. Male agents are relatively rare, and agents under the age of ten are almost unheard of.

A house or other area under attack by a Poltergeist usually returns to normal if the agent is removed. Minor activity, like rapping and furniture moving, may still occur, but major outbursts are rare. Poltergeists do occasionally follow the agent out of their home, but more often they simply await their return.

While the agent is the prime source of feeding for the Poltergeist, and the anchor that holds it in our world, it does feed off of all others in the household that it can create fear in.

Typical Attributes- AWR 3, CHM 0, INL 3, PWR 1-30 (power increases by one each time the agent is provoked to strong emotion).

Typical Abilities- Phantom Odors, Phantom Noises, Burn, Touch, Rain of Objects, Short Out Electrical Equipment, Spontaneous Combustion.

Behavior- The Poltergeist's tricks and games always start out small, increasing in force and scale as the Poltergeist itself increases in power. At the beginning, Poltergeist activity may seem simply mischievous, or even cute. This is because the creature is too weak to produce more impressive effects, not because it is playful or benevolent. This often works out to its benefit: when the creature is very weak and could be easily driven out, it is not seen as dangerous. It eventually escalates into massive property damage and injuries. The Poltergeist tries to keep its prey (particularly its agent) alive and in a state of high emotion for as long as possible. While the agent is often tortured and injured in many ways, he or she is rarely killed, and then only by accident.

In the beginning, only the agent is subjected to the pranks of the Poltergeist, ideally when there are no witnesses around. This makes others suspect at first that the agent is looking for attention. Then, as things are heard and seen by family and friends, that the agent is playing an elaborate joke. This sows seeds of distrust in the household, and resentment in the agent when they are wrongly accused or even punished.

Even when a Poltergeist gets strong enough to do powerful things, it will still do seemingly trivial things. For example, when it's strong enough to cause a shower of stones, it will still knock on the front door and hide car keys.

Duration of Activity- Typically lasts from one week to five months; average duration is 6-8 weeks, and some rare cases have been noted to go on for years. Poltergeist activity will stop abruptly, as though the evil spirit, like a great swollen leech, fully glutted, has fallen off of the agent and drifted back to the Spirit World.

Poltergeists and other Hauntings- Poltergeists are often attracted to areas already haunted by other entities, as there is often a lot of fear to be consumed. It can be difficult to tell if a haunting is a Poltergeist, a H'aint or both.

Weaknesses- Sometimes simply removing the agent from the area long enough (at least a month) will cause the evil spirit to flee. However, this doesn't always work; the Poltergeist may wait, dormant, or it may pursue the agent. In either case, when they are reunited, it will be angry.

Exorcism has been used successfully to drive out Poltergeists. However, Poltergeists will attack would-be exorcists or try to burn their tools (e.g. bibles) before they can use them.

The Poltergeist can be hurt if the agent and all others present free themselves completely from fear. This is beyond the abilities of most normal people.

Identifying Characteristics

-Activity centers around an agent, tapers off or comes to a stop when agent is not present.

-Typically lasts only about two months.

-Focuses on manipulating objects to create fear.

Near Huntsville, Alabama, Fall of 1962*: Soon after moving into their new home, a mother and her two children began to hear a knocking on their front door at night while their father was at work. At first they thought the neighborhood kids were teasing them, but when they opened the door there was never anyone there.*

After a week of this, the mother and kids grew so scared that the father decided to take a night off from work to hear the noises for himself. The knocking began around dinner time, when the kids, an 11 year old girl and a 14 year old boy, returned from their after-school sports practices, and continued throughout the night, sometimes growing so loud that no one in the house could sleep.

The husband stayed home a second night and this time, when the knocking began, he called out loudly that he had a gun. When the knocking continued, he fired a shot through the front door. The knocking then began to move around the house, and the husband fired twice more, once through the floor and once through a window, to no effect. The mother noticed that spots on the wall where the knocking occurred grew unusually warm to the touch.

The knockings continued for another week, and the family called in the police. Two officers spent a night in the house, but neither could come up with an explanation for the noise.

One day, as the kids got off the bus, stones began to rain from the sky. Windows were broken in the house and on the bus, and the son was struck on the shoulder as he tried to shield his sister from the stones. Before going inside, they each picked a stone up off the ground, and found them hot to the touch.

That weekend twenty members of the boy's football team stayed at the house, all trying to determine where the knocking was coming from, but with no success. Once the workweek started, the mother called in plumbers, carpenters and electricians to try and determine where the knocking was coming from but they, too, had no success.

The family was now weary and stressed out. The fear was wearing off, and their biggest complaint became how difficult it was to get a good night's sleep. Then their fear was kindled anew, as they began to hear footsteps in the house at night. Once again the husband took time off from work, and once again he fired his gun at the phantom noises, but to no avail.

Finally, one night, nearly two months after the knocking began, footsteps ran through the house, stones rained on the roof and smashed windows, and there was a powerful banging on the front door. As the mother and her terrified children cowered in their living room, the front door blasted off its hinges with a tremendous boom, and everything went silent. The strange disturbances stopped as if a switch had been thrown, and never reoccurred.

Reminder

In Brief- A scene from the past replays itself.

This is a scene or image from the past that plays over and over again. Reminders are usually of horrible or tragic events: a battle, a soldier getting an arm sawed off in surgery, a terrible fire, domestic violence, a lynching, etc. However, Reminders occasionally portray events of great passion that don't involve violence: a victory party, a new widow crumpled on the floor sobbing, a man rummaging furiously in a closet, etc.

Typical Attributes- AWR 0, CHM 0, INL 0, PWR 10.

Typical Abilities- Manifest: Shadow, Phantom Odors, Phantom Noises, Touch.

Interaction- Reminders are a single image or scene played over and over again without variation; they have no intelligence, and they do not interact with the living at all. Although they appear completely real, a character who tries to touch a Reminder will pass right through it. They will feel icy cold and goose-bumpy. Reminders can only injure a living person if that person is in exactly the wrong place when a reminder figure is being harmed. Sounds and smells almost always accompany the Reminder.

Ruins of Slave Pen, Virginia, 1865

Triggers- The occurrence of Reminders varies greatly; some appear only on the anniversary of the event, some every full moon, some only when the energy and weather are right. Some Reminders are as regular as Old Faithful, some may show up every night at midnight for a week and then not appear again for a decade. One never knows. Reminders are often found in places haunted by other things.

Weaknesses- A Reminder is a form of spiritual pollution and a full Cleansing by a Medicine Worker will remove/destroy it.

Identifying Characteristics

-The same scene or image replayed with no variation.

-Appears, sounds and smells completely real, but has no physical substance.

-Does not interact with the living at all.

Longings

In Brief- A spirit of anyone with an unfulfilled desire.

When a person dies unfulfilled, when some duty they were sworn to perform goes unfinished or a desire goes unquenched, a part of that person's soul may stay behind to carry on after death.

The Longing is not a complete soul, only left-over feelings and bits of personality.

Typical Attributes- AWR 2, CHM 2, INL 3, PWR 5 (10 if enraged).

Typical Abilities- Manifest: Shadow, Phantom Odors, Phantom Noises, Chill, Touch, Speak.

Interaction- The Longing will obsessively try to perform some task left undone in life, but it is confused and its actions may seem purposeless or random. The Longing of a mother whose babies died of the Yellow Fever might constantly cover the sleeping children of a household with blankets, even in the heat of summer. It might even go so far as to hold the blankets down when the children try to kick them off; perhaps even suffocating the children by accident.

Most Longings are not intentionally malicious, but a few are. For example: a Confederate soldier who died before the war ended and has been drifting about an old house in confusion may suddenly feel the need to kill the Yankee who just moved in.

***Wesley Square, Savannah, Georgia**: Sometimes, very early in the morning, a dark figure can be seen leaving a building flanking the square and walking towards the statue of John Wesley. The figure is carrying a bucket, which it dumps near the statue, then trudges slowly back towards the building, disappearing before it reaches it.*

During one of the terrible Yellow Fever epidemics that ravaged the city in the 1700s, a building flanking the square was taken over and used as a hospital. As the poor victims died by the dozens, they were cremated, and their ashes dumped unceremoniously in Wesley Square, the largest pile accumulating where John Wesley's statue stands today. Local legend has it that the epidemic came to a halt when the six hundred and sixty sixth victim died.

***Kehoe House, Savannah, Georgia**: Once a private home, Kehoe House is now an upscale bed and breakfast. Guests often complain to the management about children running and giggling in the halls late at night, mischievously knocking on doors. The management always apologizes and says they'll take care of it, even when no children are staying at the inn…*

One Fall day in the early 1800s, a pair of twins were playing hide and seek with their siblings. Thinking they had found a clever hiding place, they crawled into a wide vent behind the fireplace. The day was unseasonably cold, and the maid lit a fire while the twins were in hiding. Heat and smoke overcame them, and they perished in the vent. In the dark hours after midnight, the twins endlessly play out their unfinished game.

Sometimes the Longing is not intelligent enough to have a clear purpose, it is just a collection of discontented and upset feelings. This type of Longing might bang around a house, stomping up and down stairs, slamming doors, rocking in a rocking chair, sobbing quietly or shouting incoherently in frustration and despair.

The Longing typically remains invisible to the naked eye, but a caul-born PC will see the Longing as a glowing human-shaped mist floating through the air. If the Longing assumes a physical form, it will resemble the person it was in life, face twisted into a fit of emotion: rage, sorrow or fear.

Triggers- Longings act out whenever the need strikes them, and for as long as their warped thinking demands. Their strength of will and the intensity of emotion surrounding their obsession dictates how powerful they are, and how much they can affect the world of the living. A young maid who died before getting married may rearrange pillows on a bed or pick up toys once a month or so, while pining away for her lover. An escaped slave who died of pneumonia while hiding out in a barn may throw a raging fit every time there's a thunderstorm: pounding on walls, smashing things and howling and crying desperately. A grandmother who fretted over her home and the nice things in it may be a daily presence, straightening pictures on the wall and shifting knick-knacks on a shelf so that they face just so.

Weaknesses- The Longing is not, by its nature, a rational thing, but it is sometimes possible to trick one into thinking it has fulfilled its obligations, and convince it to move on. This usually requires the aid of a person with a caul or the Compel Spirits skill to speak with the Longing. Sometimes a little empathy and reassurance is enough to convince it to move on, but often things must be elaborately staged and acted out. This method is often further complicated by the fact that the Longing does not even understand that it died and was supposed to move on.

Identifying Characteristics

-Some interaction with the living, usually incidental.

-Repetitive activity (always tidying up, always screaming and slamming doors, etc.).

H'aints (aka Haunts)

In Brief- Cruel remnants of dead humans, especially powerful from dead Hags.

Nasty, petty, and downright mean, H'aints are all the sinister and unpleasant parts of a soul that stay behind to torment the living, spreading fear and sorrow, even while the rest of the soul has gone on to its just rewards. Any person might leave a H'aint, but the H'aints of wicked, mean people or people with a powerful suppressed dark side are the strongest. They may or may not know that they are dead, but most do not care.

The H'aint can be as intelligent as a normal living adult, or as simple as a little child, but they are always very clever, making them extremely difficult to outwit. In a house full of spirit activity, one can usually find a H'aint at the center of it all, manipulating the living and the dead for its own purposes.

Unlike Longings, most H'aints don't have an actual goal they are working for, they act solely out of spite. Some merely frighten their victims, some injure them badly, some brutally murder them.

Hags almost always leave H'aints behind when they die and those H'aints are exceptionally powerful.

People killed by H'aints almost always have difficulty crossing over completely to the afterlife, and typically end up as Jack O' Lanterns, Longings, Reminders or H'aints themselves.

Appearance- H'aints are invisible to most people. To those who can see, they appear as a human or animal form that is red or black, has fiery red eyes, and a mean, ugly appearance. In human form they often have chains. One of the most common forms is that of a big, mean black dog with glowing red eyes. Those who can't see spirits can sense the presence of a H'aint by warm or cool currents of air where they are not expected.

Typical Attributes- AWR 4, CHM 1, INL 4, PWR 15.

Typical Attributes (Hag H'aint)- AWR 7, CHM 2, INL 8, PWR 30.

Typical Abilities- Manifest: Shadow, Manifest: Full, Burn, Chill, Touch, Short Out Electronics, Speak, Strike.

Interaction- H'aints are tied to a particular place in the land of the living, and can't go far from it while they are in our world. This area can be large and loosely defined (the bayou, Highway 57) or small and very specific (room 313, the attic). One way they can stray from their home area is by calling out the name of an intended victim. If the victim hears and responds then the H'aint can follow the sound of that person's voice even if the victim is outside the H'aint's normal range.

H'aints love to play games with the living, and will sometimes pretend to be two or more spirits, appearing to their victims as a little girl crying for help, then as an evil looking old man, then as a mysterious shadow. This can get very confusing for the living, especially if more than one type of spirit really is present in the area.

Triggers- H'aints are strongest between midnight and dawn, but can act out whenever it suits them.

Weaknesses- Exorcism does work on H'aints (and can even destroy them), but the exorcist had better be prepared for a fight. Silver weapons, including bullets, will do temporary damage to the PWR of a H'aint, but will not destroy it.

Identifying Characteristics

-*Fully interactive with the living.*

-*Tied to a specific spot.*

-*Capable of a wide range of ghostly activity.*

***Historic District, Savannah, Georgia**: An old, run-down, three story house is purchased by infamous Savannah resident, Jim Williams, for restoration. Work on it begins while Williams is away in Europe on an antique-buying trip, but the crew he hired almost immediately quits. Upon returning, he hears why.*

For the first few days of work, the men on the crew reported things like tools disappearing, feeling they were being watched, and being tapped on the shoulder or the back, and turning around to find no one there. The more work they did, the more strange things happened, until one day at quitting time, as the crew was leaving, one of the men ran back inside to get his coat. When he had not returned after fifteen minutes, his friends got nervous and went inside to look for him. After calling and looking for him, they finally found him lying face down in a bedroom on the third floor, arms stretched out over his head, near a large hole in the floor. They helped him up and led him outside, and slowly coaxed his story out of him.

He was searching the second floor for his coat when someone called his name from upstairs. He went up to investigate, thinking one of his friends was playing a joke, but could find no one. When he entered what was probably once the master bedroom, the door slammed shut behind him, and he was knocked to the floor with great force. Slowly, then, something began dragging him towards a hole in the floor where a fireplace and chimney had been, but which was now a three-story drop to the ground below. He had clutched at the floor for dear life, ripping the tips of his fingers raw and breaking the nails, but he could not stop himself. When he heard his friends calling from the floor below, he was too exhausted to call out, and, to his horror, the force pulling him increased, drawing him towards the hole even faster. Finally, the door to the room opened, and when his friends grabbed him to help him up, whatever was dragging him let go. He was only two feet from the hole.

Demons aka Soul Eaters

In Brief- Spirit that possesses victims, drive them to evil.

Behavior- This is an evil spirit that seeks out living people who are filled with greedy, lustful or other selfish thoughts. It enters their minds and slowly begins corrupting them, pushing them further and further into selfish, and finally cruel, deeds. The more evil the person does, the more of their soul the Demon devours. It influences the victim in such a way that they think the things they are doing are their own ideas, and in a way they are.

Typical Attributes- AWR 8, CHM 0, INL 5, PWR 20 (temporary +4 any time the victim does something cruel that causes another to suffer).

Typical Abilities- Manifest: Shadow, Chill, Touch, Short Out Electronics.

Appearance- The Demon is an invisible spirit, looking like a small grotesque humanoid monster to those with the sight. Those with the sight will see a dark cloud around the head of a person possessed by a Demon.

Behavior- The personality of a Demon victim begins to change, with all the negative, nasty parts of their personality becoming stronger and stronger. The change is gradual but quite noticeable to friends and family. The victim will begin performing evil deeds, starting with small crimes and meanness, and escalating into hurting and torturing people, and finally murder.

Weaknesses- Christian Exorcism will drive the spirit out of its host. A massive act of willpower on the part of the victim, combined with a complete reversal of any bad behavior, can drive the Demon out. However, most victims don't even realize they are possessed.

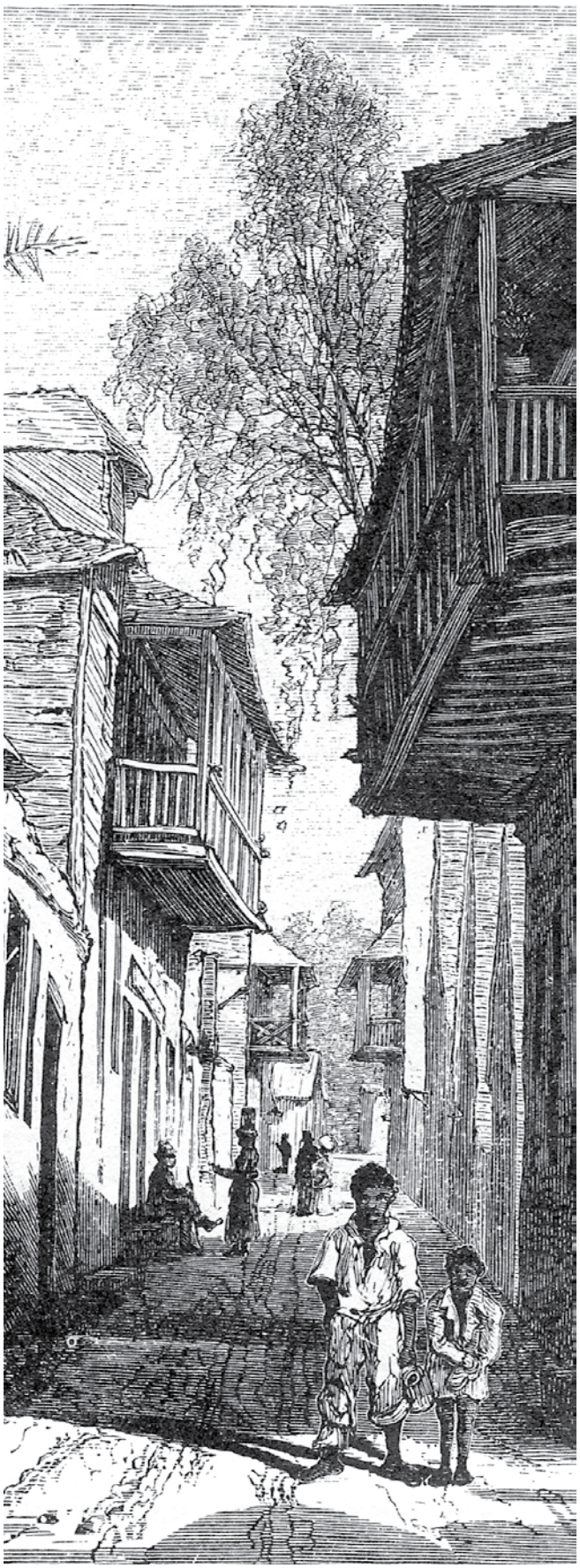
Identifying Characteristics

-Odd personality changes for the worse in a person that get nastier as time goes by; may be mistaken for some kind of mental illness.

Thin Places

In Brief- Places where people can fall into pockets of history.

There are places in the world with long memories, places set on sharply curving bends in the great River of Time. These places nearly touch other parts of the River, and at the right moment the two branches may overflow their banks, and mingle for awhile. One walking in a quiet summer field who suddenly finds himself or herself surrounded by smoke, screaming soldiers, and cannon fire, has undoubtedly stumbled into a Thin Place.



St. Augustine, Florida

Those entering a Thin Place are not time traveling; Thin Places are not truly in the past or the present, they are not in our world, nor in an afterlife. They are a unique and eternal "now" all their own.

A Thin Place always occurs in the same spot in our world (the same house, cemetery, field, etc.) but it can be any slice of the past of anything that happened on that spot throughout time: an old pasture may have been the scene of a Civil War battle, the location of a pre-Columbian Native American village, a hanging, a farmhouse, etc.

When a Thin Place opens, it remains undetectable to any but those who enter it. One step and a PC notices nothing, another step and the PC is in a completely different time.

Activity in Thin Places- Although thin places appear as a slice of the past, they are not (mostly) harmless images, like Reminders. People who enter them become active participants in the unfolding drama, and can be injured or killed.

Talking to or touching Residents, or interacting with them or the environment in any way, will be completely real for the PC. A character in shorts and sandals who stumbles into a Thin Place and finds themselves knee deep in snow will quickly lose toes to frostbite or succumb to hypothermia.

The Residents of Thin Places are unique: they appear and act like actual people from the past. One may see President Lincoln, Stonewall Jackson, or a simple farmer who lived 150 years ago. Residents are real, but only in the context of the Thin Place. Killing General Grant in a Thin Place will not alter history in the least, but speaking with him would be like speaking with the man himself. Residents are not the spirits of these people; for all practical purposes, they are these people, a tiny slice of them stolen and preserved forever in the Thin Place. If visitors act or dress as outsiders, or as aliens to this time period, they will be perceived as such (or as madmen).

Other Dangers- H'aints and other malevolent spirits are drawn to Thin Places, and are delighted to greet visitors from the world of the living. They may manifest and pretend to be a Resident, leading the PC into danger or some other compromising position, or they may use their powers to cause trouble for the PC in other ways, perhaps getting Residents to believe they are a witch. H'aints and Evil Spirits are much more powerful in Thin Places than they are in the world of the living (+10 to all Power rolls).

Entering and Exiting- The entrance to a thin place is invisible and may shift around over days or weeks. Often the only way to leave a thin place is to find the entrance and pass back through it.

Frequency and Duration- Thin Places come and go randomly. An entrance typically stays open one to twelve hours. Characters who have entered a Thin Place must exit them before the entrance closes, or they will be trapped there until the Thin Place opens once again, days, months, or even decades later.

Identifying Characteristics

-Like stepping into a slice of the past.

-Fully interactive residents and environment.

-Evil Spirits and H'aints may be present, and, if so, are more powerful than normal.

Introductory Adventure: Denmark's Hand

Summary- At a funeral, PCs will find a clue to the location of a powerful amulet, a legend among the Southern Ageless. If PCs try to track down what happened to the amulet, they will find that in the 1960s a Hoodoo carrying it boarded a bus heading North to deliver the amulet to the then-leader of the Black Panthers. Yet that bus was stopped by klansmen and the old Hoodoo never arrived. If PCs follow its path they will find the old Hoodoo strung up in a tree, unable to die (thanks to the amulet) but unable to escape. If freed, the PCs may be in danger from or may have to protect others from the Hoodoo's rage.

Character Introductions- Each of the PCs will find out about the death of an ageless Voodoo named Luke "the Buzzard" Baudin. Most likely they will find out about it by reading obituaries. The funeral is going to be open-casket, according to the obituary, and so the PCs may be interested in going just to see if old Buzzard really is dead. If PCs show no interest in going they may receive a letter from a lawyer requesting respectfully that they attend. Besides being a powerful Voodoo he was a grifter, liar and gambler. At some point in each of the PCs' pasts he either borrowed something from them he never returned, promised to give them something (probably in payment for a service) he never delivered, or lost a bet and never paid the PCs what he owed. Every time he was confronted with it he assured them "don't worry, I'll pay you back sooner or later."

The Buzzard will have a traditional Jazz funeral: First a wake at a funeral home. Then, the casket will be loaded on a horse-drawn-carriage, it will be marched through the streets of New Orleans while a brass band of Black men in fine black suits march behind playing a dirge. The coffin will arrive at the cemetery (St. Louis No. 1) where the coffin will be deposited in the family vault. Finally, after the body is buried, the funeral procession becomes a joyous parade. The music becomes upbeat and the mourners begin to dance in the streets, celebrating Buzzard's life and his supposed arrival at heaven's gates.

Most of the people attending the funeral will be people from the Buzzard's neighborhood, most of whom didn't really know him but wouldn't pass up a good jazz funeral. There may be a few other ageless other than the PCs there as well. If any PCs have enemy disadvantages, this is a good time to have an enemy show up and start trying to make trouble.

At the wake at the funeral home, near the body (it really is Buzzard) the PCs will see envelopes with their names hand-written on them in large letters. This will not be the names of their current identities, but the names the Buzzard would have known them by. If PCs pick up and open the envelopes they will see the following hand-written notes on old stationary (see sidebar).

If PCs try to track down who left the envelopes, they will easily be able to find Rufus Anderson, a young Black attorney, who is attending the service. He is the executor of the Buzzard's estate, such as it is. He doesn't know what's in the letters, only that he was supposed to make them available at the funeral. He doesn't know that the Buzzard was an ageless Voodoo and he knows nothing about the house at 515 Egania.

The Amulet- It is most likely that all the PCs have heard of the amulet. It is the stuff of legend among the ageless. In 1822, Denmark Vesey, a Black slave in Charleston, North Carolina, tried to put together a slave revolt.

"Dear (PC's name),

If you're getting this message then I've gone up and died, for real this time. Unless you hear otherwise, it's safe to assume that I just decided it was no longer worth it to keep begging them saints for a few more years of life and let old St. Expedite come and get me. I do fearfully regret that I never got a chance to pay you back what I owed you. I'm awful sorry about that. I'm afraid I just wasn't good at keeping a hold of money, and so I doubt I have anything I can leave to you. In lieu of actual goods, however, there's a mighty fine tip I've been sitting on for just such an occasion, that hopefully might do you some good and go some way towards paying you back. You know that old amulet that Gullah Jack made for Denmark Vesey? I knew a man who had it, and I'll be damned if it didn't work just the way it's supposed-to. This guy could have walked right into Fort Knox, taken a wheelbarrow full of gold, and walked right out if he wanted to, and nobody could have done nothing about it. Unfortunately, he was sorta chickenshit, if you know what I mean, and never had the guts to use the damn thing. Anyway, I haven't heard from this guy since the 60s, nor have I heard of anyone who knew what happened to him, so I imagine he just up and died like I'm probably gonna, so I'm sure he don't have no use for the thing anyway. He didn't have much in the way of friends or family, if I remember rightly, he was kind of a loner, so I doubt he left it to somebody. Maybe it's still around. Last I heard he was living at 515 Egania Street in the Lower Ninth.

Oh, one other thing. Turns out I owed substantially to more than just you, so I've let a few other folk, some of whom you might be familiar with, know about the amulet. I ain't trying to start a fight or anything. Lord knows I avoided stirring up trouble for others when I could help it. If you're the one who finds it, maybe you can work out something where you could share it with them, or at least pay them off somehow if you're the one who keeps it. Don't try and grab it all for yourself. After all, might be that I'm up there watching you right now, and I'm gonna make sure you do the right thing.

Yours truly,
Buzzard"

One of Denmark's lieutenants was a powerful Hoodoo named Gullah Jack. Gullah Jack supposedly had a hand for Denmark (either one he created, or one that he had brought over from Africa on a slave ship, depending on who is telling the story) that would make Denmark invulnerable. Unfortunately for them, before the amulet could be delivered the conspiracy was discovered and both Denmark and Gullah Jack were executed. The fate of the hand was unknown.

515 Egania- This is an old shotgun house in one of the parts of town most decimated by Katrina and least rebuilt in the aftermath. Many of the houses here have been bulldozed, leaving empty weed-strewn lots.

515 Egania is standing, but has been badly damaged. All the windows are broken, the front and back doors are off their hinges, and weathered "condemned" notices have been placed on the front. Inside are the rotting remains of furniture and a thick carpet of mud.

The amulet is not in the house. Any divination will tell PCs that it is quite far away. The ruined belongings in the house will show someone has been living here until at least the 1990s (there are the ruins of a relatively modern entertainment center, for instance). Nothing in the main part of the house will suggest that an ageless southerner has been living here. The house does have a tiny attic, however, and if PCs go there they will find boxes of old things dating back to the 40s, 50s and 60s: old clothes, old records, some old jars containing trick components (equal to medium trick components collection) and an old wooden desk with, in a locked drawer, some old letters. The letters are all from a woman named Lavernia Bowden to a man named Willie Jones at 515 Egania.

PCs are likely to have heard of Willie Jones in passing. If they can make good memory rolls (e.g. 30 difficulty) they will remember hearing of a Hoodoo of significant (but by no means extraordinary) power. The memory likely dates back to the 50s or 60s. Nobody can remember hearing about him in recent decades. Lavernia Bowden, on the other hand, is a name the PCs know well. She's a 130 year old Crossroader who sold her soul to the Devil in exchange for eternal youth and incredible beauty. She likes to toy with men and it is quite likely that she has broken the heart of one of the PCs in the past.

An Omen

Any PC who can beat a 20 difficulty Omens roll will notice the following:

A bird-feather stuck in a spider web. This is an omen that someone or something is about to escape from some kind of bondage.

One of the PCs will have a dream that he or she borrowed someone's knife, and that person asked for it back, and when the PC went to give it back the person said "that's not my knife." If a PC with Omens hears about this dream and can beat a 30 difficulty Omens roll, they will understand that this is an omen that the dreamer is destined to be mistaken for someone else, possibly with deadly consequences.

A Prophetic Vision

Any PC who can beat a 10 difficulty Prophecy & Visions roll will have the following as a dream. If they can beat a 30 difficulty roll, they can have it as a waking vision:

"You see your feet. You are walking on dirt strewn with old leaves. As you walk you see dead birds, frogs and squirrels, in various states of decay, littering the ground. Next, you see a knife cutting an old frayed rope. Next, you hear someone with a hoarse voice commanding "look into my eyes!" You see brown eyes glaring at you, and you feel yourself falling limply, your body hitting the dirt. Next, you see the Whitehouse, surrounded by a line of soldiers with automatic rifles. They are firing at something you can't see. One by one the soldiers fall, slumping to the ground, until none are left standing."

The letters represent only one side of a conversation, so it's hard for the PCs to know exactly what's going on. Much of the letter is Lavernia rejecting unwanted affection from Willie: she repeatedly says "we ain't married" and "I ain't your wife and I ain't gonna be" and "anything that happened between us was just a one-time thing." Yet in other parts of the letter she chats as if they were friends. Other ageless people and what they've been up to (perhaps even the PCs) are mentioned, but nothing surprising to the PCs. The last letter, dated February 15th, 1969, reads as follows:

"Willie,

I just now received your last letter. I think you're a damned fool. What do you expect to accomplish? Most likely, you'll just be laughed at as a crazy old man. And God forbid they believe you. Ain't nobody should have that kind of power, least not some angry child who's only been around a few decades. You ain't gonna help nobody and you ain't gonna make nothing better.

Blacks and Whites <u>can</u> live together, Willie. I been with enough White men to know that, deep down, they just people like we are. Let the young people sort out their own problems, Willie. They don't need old goats like us meddling in their affairs. I beg you, don't get on that bus.

Lavernia."

While the PCs are in the house, a cop car will drive by. If there is any sign of anyone in the house (light on inside, a car parked out front, etc.) the cops will assume that it's looters or junkies and try to arrest anyone inside.

Tracking Down the House Owners- It's not too hard to find the last owners of the house, either by looking up records at a courthouse or by finding something in the house with a readable name on it. The house's last owners are living in FEMA trailers in a trailer park in the middle of nowhere, about 50 miles from New Orleans. The park will be guarded by a security guard who will be quite unfriendly and demand to know who the PCs are and what they're doing there.

The house's last owners were Samuel and Dorothy Brightman, an elderly Black couple who lived at 515 Egania with their grown son, his wife and several grandkids. Now the couple live by themselves in a trailer and their son and grandkids are in Texas. All they know about the house is that it once belonged to a man named Willie Jones, who went missing in 1969. After being gone for a while, and not paying his property taxes, the government seized his home and sold it. The Brightmans bought it. They kept some of Willie's things (e.g. some of his furniture), threw some stuff out, and put the rest in the attic. They are vaguely aware that Willie was known around the neighborhood as the kind of man who sold hands, but Samuel and Dorothy are quick to say that they "don't know nothing about that" because they're "good Christians."

Tracking Down Lavernia- Lavernia is also easy to find. She has infiltrated the high society of most cities in the South and lives the life of a rich debutante. She is currently in New Orleans, in an apartment in the penthouse of one of the beautiful old buildings of the French Quarter. If PCs wait for her there they may have to wait a while, since she will be out drinking and partying all night. She will probably come home with some handsome, young, drunk and head-over-heels-in-love young man in tow. The young man will be desperate to impress Lavernia and will likely challenge to a fight anyone who says anything the least bit rude to her. Lavernia will make no attempt to stop the young man, unless she happens to know that the PC is a sort of person likely to make a bloody mess of the young man.

Lavernia will be neither especially hostile nor especially friendly to the PCs. She will admit that she and Willie Jones were lovers, briefly, in the 40s (although she can't quite remember what she saw in him). She will describe him unflattering as a "skinny little pipsqueak with glasses" and that he "had a lot of power, but didn't have the guts to really use it." She last heard from him sometime at the end of the 60s. He wrote to tell her that he thought there was going to be a race war in the US. This was at a time when there had been several race riots throughout the US and militant organizations like the Blank Panthers were arming for war. He told her he was getting on a Greyhound bus for Chicago where he was going to meet with some members of the Black Panther party and present them with Denmark's Hand. He asked her to come see him off, but as with most of his requests she refused. She doesn't remember the date, but does remember he wanted her to come to the Greyhound station on Canal Street in the French Quarter and that it was the same night she played to a sold-out concert at the Henterman Theater in Nashville (this was back when she was a popular gospel singer). She says that she never heard from him again after that, and that she thinks she remembered those same Black Panthers getting killed in a shootout with police later that year.

Lavernia Bowden, Crossroader High-Society Debutante

Appearance- A very pretty, light-skinned Mulatto girl, appearing to be in her early 20s. She is so light that she might be mistaken for White until inspected closely. She is voluptuous and plump by today's standards (reminiscent of Marilyn Monroe). She has shoulder length hair that has been straightened. She wears a burgundy cocktail dress, black gloves and high heels.

Attributes- AGY 12, AWR 11, CHM 15, END 11, INL 9, SPD 12, STH 13, WIL 8 (full weariness), 11 (half weariness), BLD 5, BDY 4, INCY 3.

Motivations- Joy: Men Going Crazy For Her, Joy: Being Upper-Class, Joy: Wealth, Joy: Sex, Guilt: Pretending to be White.

Social Status- Lavernia has taken the identity of a wealthy young heiress. She is a member of the Southern Gentry, spending her evenings at parties with politicians, judges, CEOs and their spoiled spouses and children. Everyone thinks of hers as an old and respected Southern family. She is a member of several exclusive clubs and sits on the boards of several fashionable charities. She can hardly count the number of wealthy and powerful young men who have fallen in love with and had secret affairs with her. Lavernia has had only one child, who long ago rejected his mother and her way of life and ran off to California.

History- Lavernia was born in New Orleans around the turn of the century. Her mother was a Black mistress to a rich White man, a kept woman. Lavernia wanted to be more than just a mistress so she sold her soul to the Devil for wealth and to look "beautiful and White." Over the decades she has slowly infiltrated Southern high-society, until nobody could remember a time when her "family" was not part of the Southern gentry. Over the years she has had dealings with many other Southern ageless, and she typically uses her sex appeal to get favors from them, just as she does to get favors from rich and powerful White men. Willie Jones was one man who fell in love with her. She liked him just about as much as she's liked any man, which is not one tenth of what he felt for her. She considered him a friend and confidant and they corresponded often. She knew that he had Denmark's Hand and what it could do, and thought his idea of bringing it to the Black Panthers was foolish.

Personality- Lavernia is light-hearted. She tries not to take anything too seriously because she knows that love, and other strong emotions, make people act like fools, and the last thing she wants to be is a fool. She respects other Southern ageless, especially Hoodoos, Voodoos and Medicine Workers, because of their will, knowledge and power, yet she chooses to associate mostly with the rich and shallow because she knows doing so means a comfortable and care-free existence.

Special Abilities- Lavernia is +10 to all seduction rolls. Anyone who is seduced must make a WIL roll (20 difficulty) to avoid acting on his or her lust.

Special Skills- Shoe Fighting (3), Crossroads Contact (1), Bring & Hold Hands (1), Goofer Dust (1).

Special Equipment- Goofer Dust (causes blindness for 24 hours when thrown at a victim) in a small coin purse inside her handbag.

Typical Action- First, she throws a pinch of Goofer Dust at the victim (at 1d20 vs. 4) which will blind the victim if it touches him or her. Then, she takes off one of her shoes and makes a Vital Strike at STH (13) + AGY (12) +12 (skill) +4 (weapon) vs. 40 (or 1d20 +1 vs. 0), doing 2 blunt damage (pierces as 3) if successful.

Typical Reaction- A Dodge at AGY (12) + AWR (11) +1d20 vs. 25 (or 1d20 vs. 2).

Lavernia hasn't kept any of the letters and is unwilling to do any form of research to help the PCs discover exactly what happened to Willie.

Tracking Down the Bus- If the PCs got Lavernia to tell them when Willie Jones left (on the night of her big concert in Nashville) then the PCs should be able to go to a newspaper archive or the internet and find out the exact date. Research will show that the Greyhound station on Canal Street is still there and keeps old records in boxes in a back room. If PCs sneak, bribe or trick their way in, it won't take them too long to find the records for that day. There was only one bus heading to Chicago. Willie Jones' name is listed, along with many others, on a handwritten list of passengers. Next to his name, however, is a scribbled note: "got off," with no further explanation. Given a list of names, the PCs should be able to find someone from that bus who is still alive and easy to contact.

Enter the Devil

The Devil is not omniscient. He once had an interest in the amulet and what it could do, but lost track of it. If a Crossroader, Hag or Loup Garou is in the party, he is likely to find out that the PCs are on the trail of the amulet. The Devil may appear to one of those PCs, preferably one who is alone at midnight, with an offer. The Devil will give the PC something he or she wants if the PC will make sure that the person carrying Denmark's hand will be freed to continue his mission. The Devil will not say what that mission is (he doesn't want to give the PC time to mull over the consequences of this action).

Anyone who is on the bus will tell approximately the same story: the bus was heading North on I-55, had left Louisiana and was passing through Mississippi, in a rural, mountainous area surrounded by woods, when the bus had to stop because there was a pickup truck in the road. As soon as the bus stopped, a bunch of men in KKK outfits with shotguns came up to the door of the bus and demanded to be let on. The bus driver let them on and they walked up and down the aisle demanding to know who each passenger was. White passengers in the front were asked if they were "desegregationists" and Black passengers in the back were asked if they were "uppity niggers." Everyone seemed to give a satisfactory answer until the KKK members got to a small, middle-aged Black man with glasses. Unless PCs are very lucky, the witness won't have heard exactly what he said, but it made the KKK members very angry. They hauled the Black man out of his seat, dragged him off the bus, and before they parted they told the bus driver "now keep on driving, and we don't want to hear that you made any sort of a ruckus, or else next time you drive through here we're gonna get you too." The bus driver closed the door and drove off. When they got to their destinations, most of the passengers and the driver did nothing and felt guilty about it, a few passengers tried calling the police but were told, basically "it's not our jurisdiction."

PCs may experience a range of different reactions from passengers they talk to (or the driver). Some will be happy to tell someone what happened. Others will feel so guilty that they will try to lie and claim that it never happened. If PCs are talking to passengers, they will have to be very lucky to find a passenger who can remember where it was the bus stopped. Any sort of hypnosis might help them recall better (and even to recall that the small Black man had an odd piece of carved wood around his neck). The driver will remember exactly where it was that the bus was stopped. It was two miles before a small mountain town called Gatherton, Mississippi.

Gatherton- Gatherton is still a small mountain town. The people of the town used to work at logging and a nearby coal-mine. The coal mine is closed and every place that can be easily logged has been, so the town has mostly emptied out. In the 1960s it had a population of about 100, now it has a population of about 20. Most of that population is retirees, and a few jobless younger people who live with their parents or grandparents. Everyone in the town is White.

Today the town has a smattering of small old Southern homes (one-story wooden houses with large covered front porches), a few mobile homes scattered about, a small doctor's office, a post office and a general store with gas pump. There is a tiny one-room shack that is a sheriff's substation, with a desk, computer, phone, first aid kit and extra ammo, but the Sheriff is almost never there (he is usually out on the backroads looking for speeders to ticket). Most every house has an old truck parked out in front.

If PCs start asking around, it won't be hard to find people who lived here during the 1960s. In the 1960s the majority of adult males in the town were members of the KKK and were involved in the lynchings.

At this point there are two ways things could go. The PC could run into a Buck Littman, a member of the lynch mob who is still hateful, paranoid and well armed. Any confrontation is likely to end up with the elderly man and his family, who have been trained to be just as hateful and paranoid, pulling out guns and trying to kill the PCs. Alternately, the PCs could run into Joe Patterson, a former KKK member who deeply regrets what was done all those years ago. Joe is a man who has put away hate, and may even brag that his grand-son is dating a "colored gal" and that it's "fine by me." Joe feels guilt and sorrow and may even break into tears if forced to recount what he had done. Each option presents its own difficulties: the first puts PCs into immediate physical danger, the second may give the PCs an ethical quandary later after they discover Willie Jones. Or, if the PCs are especially unlucky, they may run into both Buck and Joe, e.g. Joe Tells them what happened and as they head off into the woods Buck tries to cut the PCs off in his truck and silence them.

No matter who the PCs run into, it will be difficult to get Buck or Joe to recount what happened in 1969. There are various reasons for them to be tight-lipped. Neither Buck nor Joe want to go to prison. Another reason they don't talk about it is because just the thought of it scares them.

What Happened in Gatherton- In the winter of 1969, the KKK branch in Gatherton (the most powerful organization in the town, at the time) decided that the greatest threat to the South was meddlesome Yankees coming down South trying to convince Southern Blacks to fight against segregation. Since the town was near a major highway, and many civil rights workers came to the South on busses traveling along this highway, the KKK branch in Gatherton decided to emulate other KKK branches and stop busses to beat up or scare civil rights workers. They did this a couple of times, and scared the hell out of some Yankees. On their third time stopping a bus and questioning the passengers, a small Black man mouthed off to them. He said "why don't you go back to the outhouse you live in, you inbred honkie pig?" This made them angry enough that they dragged him off the bus, took him to a secluded spot in the woods, and hung him with a rope that had been placed there for just such an occasion. They danced and cheered and shot their guns into the air as he swung in the air, choking and gagging. And they waited for him to die, but he didn't. He just kept squirming feebly and making little gagging noises, but no matter how long they watched he wouldn't die. They shot him full of holes, but he still wouldn't die. After about an hour they began to panic and left. In the more than 30 years that have passed, they haven't gone back. They've told their

Joe Patterson, Remorseful Ex-KKK member

Appearance- Chubby older White male, looking to be in his 60s, with thinning spiky grey hair, thick glasses, wearing a plaid shirt buttoned all the way to the top and beige khakis. He walks swiftly, although with a noticeable limp.

Attributes- AGY 7, AWR 13, CHM 11, END 5, INL 9, SPD 4, STH 5, WIL 14, BLD 3, BDY 3, INCY 4.

Social Status- Joe Patterson lives by himself in his small, old Gatherton home. His kids are grown and have moved away and he doesn't see them as much as he'd like. His main socialization is talking with friends and acquaintances at the post office and the grocery store.

History- Joe Patterson was once a young, angry racist. He was a member of the KKK and participated in harassment, vandalism, violence and a lynching (Willie's). The events of Willie's lynching unnerved him so badly that he stopped attending KKK meetings. Over the decades he gradually came to accept that Blacks are equal to Whites. At one point he got his KKK uniform out of the closet and burned it. One of his grandsons has even married a Black girl, with his blessings.

Personality- Joe is friendly and easy-going. He feels bad about having been a KKK member, yet he doesn't feel he should be punished for what he did back then (after all, he is a very different and much wiser person now). He worries a lot about what happened to Willie. He assumes Willie is dead but worries that Willie's ghost is haunting the woods. He would like to confess what happened to someone, but so far he hasn't done so, either out of embarrassment or fear of going to prison.

Special Skills- Rifle/Shotgun (3).

Special Equipment- Joe has a hunting rifle in his truck.

Typical Action- Aim and then Strike with the hunting rifle at INL (9) + AGY (7) +8 (skill) +4 (aim) -1/7ft.(2m.) +1d20 vs. 25 (or 1d20 +3 -1/7ft.(2m.) vs. 0), doing 5 bladed damage if successful.

Typical Reaction- Simultaneous Strike with the hunting rifle at INL (9) + AGY (7) +WIL (14) +12 (skill) -1/7ft.(2m.) +1d20 vs. 45 (or 1d20 -1/7ft.(2m.) vs. 3), doing 5 bladed damage if successful.

Buck Littman, Violent Ex-KKK Member

Appearance- Elderly White man, with very thin white hair combed over the top of his head, liver spots, clean-shaven face and a permanent scowl. He wears a combination of hunting and military surplus gear: a green polo short, camouflage jacket, camouflage pants with many pockets. He is usually chewing tobacco.

Attributes- AGY 8, AWR 12, CHM 5, END 13, INL 6, SPD 7, STH 8, WIL 11, BLD 5, BDY 4, INCY 3.

Social Status- Buck is a retired mine-worker. He is a grandfather and lives with his son, daughter-in-law and three grandchildren. He is respected as the head of the household and every member of his family has learned to do whatever he says immediately for fear of getting hit.

History- Buck's father was a member of the Gatherton KKK and when Buck came of age he joined up. During the 60s, he and his friends were worried about desegregation (and specifically, worried that it would cause Black people to come in and take their jobs) and so they started stopping busses to harass civil rights workers. He was one of the men who strung up Willie and was so unnerved by Willie's failure to die that he's never gone back. For the most part he's stopped thinking about what happened, although he does still have nightmares about it.

Personality- Buck is angry, paranoid and hateful. He believes that the US federal government is ruled by a Jewish conspiracy and that Black people want to subjugate the White race and rape White women. He lives in fear of the federal government declaring martial law and the ATF coming in and trying to take his guns away.

Special Skills- Pistol (2), Rifle/Shotgun (3).

Special Equipment- He carries an Automatic Pistol on his person at all times. He has an Automatic Rifle in his truck (in a gun rack across the back window) and one in his home. All are kept loaded at all times.

Typical Action- If he only has his pistol, he will do a 4-shot Strike at INL (6) + AGY (8) +8 (skill) -4 (multiple shots) +1d20 -1/5 ft.(1.5m.) vs. 25 (or 1d20 +1/5 ft. vs. 7), doing 24 bladed (4 shots x 6 bladed) damage if successful. If he has his rifle he will do a one-shot Vital Strike at INL (6) + AGY (8) +12 (skill) +1d20 -1/7 ft.(2m.) vs. 35 (or 1d20 vs. 9) doing 12 bladed damage if successful.

Typical Reaction- Drop at AGY (8) + AWR (12) + 1d20 vs. 20 (or 1d20 vs. 20).

The Littman Clan

If he thinks he is in danger for his life, Buck Littman will try to get to his home, where he feels safe. His entire family is trained to respond to an attack. They will take positions at windows and try to shoot anyone who approaches the house. In addition to Buck, the following members of his clan will attack as follows. Note that, whenever possible, the members of the clan will try to get behind a wall and fire through the window or around a corner, meaning the wall will act as armor (typically AR 10, PR 4 bladed).

Andrew, Buck's 35 year-old son, making a Vital Strike with a Hunting Rifle (with armor piercing bullets) at 1d20 -1/7ft.(2m.) vs. 10 (doing 8 bladed damage, pierces as 7, if successful). As a reaction he does a simultaneous Strike at 1d20 vs. 10 (doing 4 bladed damage, pieces as 7, if successful).

Pearl, Buck's 31 year-old daughter-in-law, making a Strike with a Pistol (Automatic) at 1d20 -1/5ft.(1.5m.) vs. 6 (doing 4 bladed damage if successful). As a reaction she does a simultaneous Strike at 1d20 vs. 16.

Justin, Buck's 15 year-old grandson, making a Strike with a Shotgun (Pump) at 1d20 -1/6ft.(2m.) vs. 6 (doing 6 bladed damage if successful). As a reaction he Dodges (typically trying to duck back behind the wall he is using as cover) at 1d20 vs. 11.

Powell, Buck's 12 year-old grandson, making a Strike with a Pistol (Automatic) at 1d210 -1/5ft.(1.5m.) vs. 10 (doing 4 bladed damage if successful). As a reaction he Dodges at 1d20 vs. 15.

Ariana, Buck's 9 year-old granddaughter, will hide in the bedroom with a Pistol (Revolver), making a strike at 1d20 -1/5ft.(1.5m.) vs. 10 (doing 4 bladed damage if successful). As a reaction she makes a simultaneous strike at 1d20 -1/5ft.(1.5m.) vs. 25 (she only succeeds if she rolls a 20).

kids and grandkids not to go into those woods. Those who have ignored the rule and have ventured into the woods have fled quickly, claiming to have seen weird things and that the woods are haunted.

The Grove- This is a small patch of woods between hills. It is about 2 miles from the highway and about three miles from town. One can drive most of the way there via dirt roads, but eventually the trees are so thick that one has to get out and walk. There are several odd things about the woods that seem to grow worse as the PCs go deeper into them:

-The trees all look sick and twisted. Branches are curled in on themselves and are full of rotten bits. Many of the leaves are albino-white. Cobwebs are everywhere. Any PC with botanical knowledge could cut into a tree and see that it's been sick for approximately 40 years.

-Forest animals (squirrels, birds, frogs) give off frightened and pained sounds, as if they're being injured.

-The sunlight filtering through the trees seems dimmer, and there is a damp, oppressive air as if it is about to rain (it was sunny, warm and dry when the PCs entered the woods).

-Any conjure meant to sense bad things (e.g. a silver dime) will start alerting the PCs to a problem.

-When PCs get very close, they will notice the bodies of dead birds and squirrels on the ground, in various states of decay, with no apparent cause of death.

In the center of the grove, at the epicenter of all the spooky phenomena, hanging from an old half-shredded rope, is Willie Jones. His clothes have almost rotted off of his body, but otherwise he looks the same as he did in 1969. He is still obviously alive: twitching and making weak gagging noises. His eyes are open, although bulging and unfocused. Anyone who has seen a hanging will recognize this as what it looks like when someone is about to die of strangulation. His glasses are on the ground, barely visible above leaves and dirt. Hanging around his neck by a leather strap is an old piece of wood carved to look like a stylized bird head with a spiral on the beak.

Releasing Willie- The rope holding Willie up is tied onto a low knot in the tree. All the PCs have to do is untie the rope or cut it to release Willie. The rope is so old and shredded that even reaching up and pulling hard on his feet is likely to bring Willie down. As soon as he is no longer being held by his throat, he will take several long, ragged, desperate breaths. Then he will go into a rage. Believing the PCs are the men who lynched him, he will scream "honkie pigs!" and is likely to attack the first PC he sees, especially if that PC is White. Willie's glasses are off and he is literally and figuratively in a blind rage.

What happens next depend on the PCs. So long as the PCs fight Willie, Willie will fight back. If the PCs try to talk to him, after a few moments it may dawn on him that the PCs might not be his lynchers. It may also help if a PC gets close enough to Willie for Willie to see that the PC doesn't look like a KKK member.

Possible Outcomes- If the PCs release Willie (and it would be incredibly cruel not to), they first have to deal with his blind rage. He can't be killed, not while he wears the hand, but he can be overpowered (as happened to him in 1969) and held down until he calms down. Or PCs can try to talk him out of his rage.

Removing the amulet will be difficult. It has been conjured so that the only living being who can remove it is Willie. PCs who try to remove it will find the offending limb paralyzed and will have to make a 30 difficulty save vs. shocking pain. A spirit, animated bloody bones, or a saint acting through a person would be able to remove the amulet. It may be possible (but not easy) to trick Willie into removing the amulet. It may also be possible to make Willie take off the amulet by threatening him (e.g. "take that thing off or we'll string you up again and leave you here for another 30 years"). Even if the PCs do get the amulet off, Willie

is still dangerous and he will not be deterred from what he wants to do.

Willie has been suffering, dying but never able to actually die, for about 40 years, and now all he wants is revenge. His first thought, after he realizes the PCs are not his enemies, is to find the people who lynched him and destroy them. This is where things become difficult if they've met Joe Patterson, the remorseful KKK member who has changed his ways and given up hate. Do the PCs let Joe be executed by Willie, or do they try to save him?

Once the problem of the ex-KKK members is dealt with, one way or another, Willie will turn his attention to finishing his mission. The Black Panther leaders he was originally going to deliver the amulet to were killed in a shoot-out with police shortly after Willie was strung up, so he can't literally complete his mission. That doesn't matter to Willie, though. He wants to find some militant Black organization and give them the supernatural help they need to prosecute a successful race war. Before being strung up, he had no taste for violence and would have given Denmark's Hand to a Black Panther leader. Today, however, he is ready to be the leader and front-line solider in a race war. To stop him, the PCs will have to convince Willie that there is no longer any need for a race war, that desegregation worked and that inequality and discrimination, if not gone altogether, are diminishing rapidly.

Willie will be unlikely to believe any PC who is White on anything to do with race relations.

Willie Jones, Unkillable Hoodoo

Appearance- Short, thin Black man, looking to be in his 50s, with a neatly trimmed afro and a thin beard, his body is streaked with dirt, bird droppings and bits of moss. His clothes are in shreds. He has a pair of round wire-frame glasses (on the ground when the PCs meet him). The lenses are thick and the frame is now nearly rusted through. Around his neck, on a leather thong, is a small piece of wood carved to look like an African-style bird mask.

Attributes- AGY 6, AWR 15, CHM 5, END 9, SPD 8, STH 8, WIL 12 (full weariness) 18 (half weariness), BLD 5, BDY 3, INCY 4.

Motivations- Anger: The People Who Lynched Him, Anger: White People, Curiosity: Who Will Win the Race War, Duty: Use Denmark's Hand in Race War

Social Status- When he went missing he had no living family or close friends. He has been assumed to be dead for decades. There may be a few ex-Ninth Ward residents who remember him fondly as a powerful and kind Hoodoo, but Katrina has scattered them far and wide.

History- Willie was born shortly after the turn of the century to a middle-class Black family. He was always rather bookish, preferring the adventures in books to real life adventures. He did well in school and his parents had hopes he would become a doctor or lawyer. He became obsessed with the lore of Hoodoo, however, and spent his time travelling the South studying with Hoodoos and reading every book related to Hoodoo lore that he could find. Some time in his 50s he learned to make hands that would stop the aging process. He settled down to a quiet life in New Orleans, getting grocery money by doing hands for neighbors and spending all his free time studying and researching. In the early 50s, while studying the Vesey rebellion, he heard about an archeological dig that he hoped might uncover Hoodoo artifacts from the rebellion. He used Hoodoo to get himself on the archeological team and when the team found Vesey's amulet he stole it and left the dig. He found that the amulet did have the power that legends said it did, but he was unsure what to do with that power. During the tension and violence of the late 60s, however, Willie became convinced (as many others were) that there was going to be a race-war in the US. He decided that giving the amulet to the Black Panthers was an appropriate use for its power, so he boarded a bus heading North to hand-deliver it to a Black Panther leader in Chicago.

Personality- Before being lynched, Willie was a mild-mannered, pleasant, peaceful fellow who enjoyed nothing more than reading an interesting book. He was not, as many believed, weak or cowardly (he had enough willpower to be an ageless Hoodoo, which is significant), he just didn't have any love of confrontation and was able to spend most of his life avoiding it. Since being lynched his personality has changed radically. He is consumed with rage and a desire for vengeance. He wants to make his enemies suffer and he wants to be on the front lines of any race war that erupts in the country. He no longer just wants to give Denmark's Hand to the Black Panthers, he wants to lead the Black Panthers. He wants revenge on the KKK members that lynched him, in particular, and on the entire White race, who he believes are implicitly hostile to Blacks. He is no longer capable of enjoying the things he once enjoyed while this anger clouds his mind.

Special Abilities- The amulet makes him unkillable by physical means. Weapons cannot do bladed or blunt damage to him, or cause him pain or knock him unconscious. Poison and diseases can make him ill but will not kill him. Starvation, thirst and lack of oxygen will not kill him, although lack of oxygen can make him delirious and physically weak. He can be physically overpowered: knocked over, knocked down, disarmed, and held against his will. The amulet also cannot be removed by any living being except the current wearer.

Special Skills- Judas Eye (5), Word of Control (3), Bring & Hold Hands (2), Come To Me Hand (2), Goofer Dust (2), Haunt & Hag Protection (2), Light Roots (2), Trick Turning (2), Fugitive Hand (1), Go Away Hands (1).

Special Equipment- Denmark's Hand (see Special Abilities).

Typical Action- First action, Willie commands "Look in my eyes," making a Word of Control roll at WIL (18) +8 (skill) +1d20 vs. either 20 (1d20 +6 vs. 0, if victim has no reason to believe looking in Willie's eyes might harm them) or 40 (1d20 vs. 14, if victim knows looking in Willie's eyes might kill them). Victim can resist the command with an opposed WIL +1d20 vs. 20 roll. Next action, Willie makes a Judas Eye roll at WIL (18) + 16 (skill) +1d20. If Willie rolls anything but a 1, the victim's STH and END are instantly reduced to 1, the victim can't stand and the victim will lose 1 BLD per day until dead.

Typical Reaction- A simultaneous Grab at STH (8) + AGY (6) + 1d20 vs. 25 (or 1d20 vs. 11).

Experience Points

PC Names:					
All PCs Survive: 4 XP					
Willie Jones is Freed: 3 XP					
Some Form of Reparations Are Made to Willie: 2 XP					
Willie Jones Prevented From Starting a Race War: 3 XP					
Willie Jones Prevented From Killing Joe Patterson: 2 XP					
Making The World A Better Place: 1 to 10 XP					
Clever Plan: 4 XP					
Confronting Disadvantage: 3 XP					
Making Friends: 5 XP					
Personal Growth: 5 XP					
Good Roleplaying: 2 XP					
Discovering Secrets: 5 XP					
Worked Well as Group: 4 XP					
Correct Pessimism: 1 XP					
Cutting Insult: 1 XP					
Not Taking Bullshit: 1 XP					
Failing at Adventure Goals: -1 to -5 XP					
Splitting Up Group: -5 XP					
Making the World a Worse Place: -1 to -5 XP					

Introductory Adventure: A Small Favor

Synopsis- Beauregard T. Hawthorne III is an ageless conjurer looking to track down an old enemy who, until recently, he had assumed was dead. This person is his former mentor, Marie Laveau. Hawthorne contacts the PCs and sends them on a wild goose chase in an attempt to flush Marie out of hiding, putting them in great danger. Eventually, Marie figures out who is after her, and confronts Hawthorne at his home in the presence of the PCs.

Christmas in July- Each PC receives a hand-written (and hand-delivered, if possible) invitation to a party at Dunlop Groves, home of Savannah socialite Beauregard T. Hawthorne III. PCs have most likely run across Beauregard (although they may have known him as Beauregard T. Hawthorne Jr. or just Beauregard T. Hawthorne) and will know him as an ageless Hoodoo Doctor from the Southern gentry of Virginia. Any PC who is a Voodoo will know his name (or remember him) as a person who studied in New Orleans with Marie Laveau herself.

Each invitation is personalized, and subtly references something about the PC's past, about their agelessness, or about some old enemy or weakness. Not threatening, simply enigmatic. Hopefully, the PCs become curious enough to attend. Dress for the party is formal, and the theme is Christmas in July.

Dunlop Groves is fully decorated for the party; lights and decorations adorn the bushes and trees in the yard, garland is strung along the gables, and three giant ice sculptures (a swan, a snowman and Robert E. Lee) sit majestically, melting in the Georgia heat.

Inside, the air conditioning keeps it chilly enough to have fires burning in every hearth. Reginald, Hawthorne's elderly Black butler, greets the PCs and collects their invitations. When he sees their names, he tells them Mr. Hawthorne would like to see them, but is busy at the moment. Would they care for a drink and something to eat? This will give the PCs about twenty minutes to mingle and observe the rich and shameless in their natural habitat. The feel of the party is one of wanton extravagance, a display of wealth and wastefulness that only people from "old money" can

truly appreciate. Most of the guests are White. All the servants and wait-staff are Black or Hispanic. Many politicians and judges are present, as are a handful of actors and athletes. Dunlop Groves is an opulently but tastefully decorated plantation house, fully decked out for Christmas. Reginald will eventually collect the PCs and take them into the study, where Hawthorne is waiting for them.

Hawthorne is a cordial host and a classic Southern gentleman with impeccable manners. He will talk of trivialities for a few minutes: the party, the guests, the weather. Then he will get down to business. He will be apologetic and skillfully feign embarrassment about the whole thing, but will finally say that through the discovery of some old records, he believes he has found the possible location of an old family heirloom; a gold pocketwatch with a stag on the cover and the letters "L.T.C." engraved on the back. He would greatly like it returned to him, but his many commitments prevent him from doing it himself. Would the PCs be so kind as to go and collect it for him? He will hand them each a brief letter which will promise some personal bit of information (possibly related to their invitation letter) that is valuable to them, e.g. something about the location of an old enemy or a lost friend. He will wave away any inquiries as to how he knows so much about the PCs, or even how he knew how to find them, explaining that he has no time for such things, as he must get back to his guests at the party. He will not reveal any details about the watch except that he thinks it may be concealed in an old trunk in Sandy Pines, an old abandoned plantation house in northern Georgia. He will off-handedly remark that a minor hand protects the watch from being found via divination. He will provide the PCs with directions to Sandy Pines.

In reality, there is no gold pocket watch. Hawthorne, through contacts and conjure, has begun to suspect that his old mentor, Marie Laveau, is among the living. He and Marie parted as bitter enemies, and, while all the old scores between them are nearly a hundred years in the past, rumors that she has returned are making him extremely nervous. He is sending the PCs to Sandy Pines where conjure and visions have lead him to believe Marie might be hiding, in the hopes of flushing her out into the open so he can determine what her motivations are.

Sandy Pines- Hawthorne's directions were not perfect, and maps of this area of Northern Georgia are largely inaccurate, so PCs may become lost trying to find Sandy Pines. Sandy Pines is located in the seemingly endless rural roads in the forests of northern Georgia. It is hot and dusty under the pines. When the PCs do finally approach Sandy Pines they will see a tiny, run-down, mom-and-pop convenience store selling gas, souvenirs and snacks (a hand-written sign nailed to one wall advertises boiled peanuts). An ancient-looking Black man is seated on the stoop whittling away at a block of pine with an old pocket knife. He will greet the PCs with a silent but friendly nod. If they question him about Sandy Pines, his eyes will widen, and he'll say, "Doan' guwwap there, it's fulla h'aints." If they persist, he will give them directions.

A deeply rutted drive sporting waist-high weeds winds up to Sandy Pines. The great yard, once majestically spotted with live oaks and elms, is now a tangled jungle of vines, wild shrubs and Georgia pine, most dripping with Spanish Moss. The old plantation house peers warily out through the mass of overgrowth, seeming to watch the approaching PCs with a suspicious eye.

Sandy Pines History- Sandy Pines is an antebellum plantation house that belonged to the Wentworth family in the early 1800s. The Wentworths' were slave owners, and Mr. Wentworth was particularly fond of teenage Black girls. Lady Wentworth did not approve of his tastes, but was too proper to ever make a scene. Instead, she became a sweet-tongued tyrant to the girls, dealing out constant criticisms, insults and threats in her most honeyed tones. She made their lives miserable and found any excuse to have them punished, often doing so herself. She would have them hold up their skirts while she used a thin birch switch on the backs of their thighs. She applied slow and devious pressure on her husband through the years, until he finally gave up chasing the young servants, when his wife was home at least. When she went into the city to visit her sisters, which was several times a year, he would play games with the girls, putting out nearly all the lanterns in the house, then chasing them around in the dark, teasing and tormenting them with near misses, until finally trapping them somewhere and having his way with them.

Eventually, Lady Wentworth tired of this as well, and poisoned her husband. He died in great pain over the course of a few days, and she subsequently took up with a young gambler from Atlanta. This was blissful for a time, until she discovered that he also liked to dally with the young servant girls. This was the last straw for the Lady, who shot her new man dead and poisoned herself.

Using Divination

Although Hawthorne has told the PCs that divination will not work they may try anyway. A jack ball will answer that, no, the pocket watch is not at Sandy Pines, that no, the pocketwatch does not exist and that, yes, Hawthorne lied to the PCs. If the PCs try using a divining rod while searching Sandy Pines, they will get absolutely nothing. Any PCs trying to speak to the spirits there will be able to ascertain that the spirits know nothing about any gold pocket watch. Omens will speak of people being led into danger and of a hunted turning around and hunting his/her/its hunter. Visions will show Hawthorne pacing nervously in his study, a dusty old bottle with the cap off sitting in some basement, and a cloaked figure watching the PCs from a rooftop.

The house was sold and resold numerous times, but it was never a place anyone wanted to live in for long. All the residents complained of strange noises and feelings, and of seeing things that couldn't be there. The house was eventually abandoned, and left to rot in the wilderness. Hobos and vandals would come along occasionally, but none could ever stay a full night.

Sandy Pines Today- Sandy Pines is inhabited by three spirits; a Reminder of a young servant girl; a Longing (all that remains of Mr. Wentworth), and, most dangerous, the H'aint of the Lady Wentworth.

Sandy Pines is also a safe house for Marie Laveau. She avoids the main house, counting on its reputation and residents to ensure her privacy. Instead, she uses the old slave quarters as a place to stash trick components that she is hoarding for a massive conjure: an attempt to free herself from bondage.

Servant Girl- The Reminder of the servant girl is in the pantry on the ground floor of the house. It is an utterly dark area, even during the day. Any PC passing nearby will hear rapid, shallow breathing coming from the pantry. If they investigate with a light, they will discover a pretty young Black girl in a very old fashioned maid's uniform pressed up against the wall. Her top is torn, and she is holding it closed with one hand. She is peering with teary eyes past the PCs, obviously very frightened. Suddenly her eyes will grow wide, and she will turn to run, then vanish, leaving behind only the faint odor of her fear-sweat. She will not return.

Mr. Wentworth- This Longing still believes he is playing the "game" of chasing servant girls around in the dark and accosting them. He is likely to confuse a PC, even a male one, for one of his victims. He will create the sounds of stealthy or running footsteps, of heavy, rasping breathing, and occasionally of a short, harsh laugh. He will use the Touch ability to grope PCs, fumble with the buttons or zippers of their clothes, and try to pull a PC into a closet.

Attributes: AWR 5, CHM 1, INL 4, PWR 8

Abilities: Touch (5/STH), Phantom Noises (10).

Lady Wentworth- The h'aint of Lady Wentworth is quite dangerous. She will start with whispering in character's ears: flirty stuff to the men ("My, aren't you strong!"), acidly sweet stuff to the women ("Oh, darling, those earrings really draw attention away from how broad your nose is!"). This will progress to pinches and pulls, and stinging blows across the backs of the thighs (a pain/stun attack at 1d20 vs. 5), especially if they can be delivered at inopportune moments. The whispering will continue, but will go from sweet and light to the angry hissings of a crazy woman.

The h'aint will also give gentle nudges to characters standing on chairs, at the tops of stairs, etc. At one point on the second floor, it will try to lure a male member of the party off by himself, adopting the visible form of a beautiful young belle in antebellum dress. If the PC approaches her, they will stumble into a trap: a weak section of boards that, unless the PC can make a 30 difficulty AGY roll to grab onto something, will send the PC crashing to the ground floor (2 blunt damage from the fall, 2 blunt from pieces of the floor and furniture falling on top of the PC). In addition, the h'aint will scream in rage, slam doors and throw objects, giggle coquettishly, and blow in men's ears.

Attributes: AWR 4, CHM 1, INL 5, PWR 18

Abilities: Manifest: Shadow (10), Manifest: Full (30), Burn (2), Wind (2), Touch (5/STH), Speak (20), Strike (10 for pain/stun).

Typical Attack: A pain/stun strike at 1d20 +18 vs. 10 (or 1d20 +8 vs. 0).

Searching the House- There is no gold pocket watch anywhere in the house. There are three large trunks: two on the second floor and one in the basement. They contain the remains of some of Lady Wentworth's fine linen and dresses, and she will defend them fiercely. Some bits of antique lace are in good enough condition to be sold for $200 to $300.

Slave Quarters- If the PCs search the grounds, they discover an old slave quarters out back. It is a dilapidated ruin, in much worse shape than the house. Trees are growing right up through the roof, and one corner has completely collapsed in on itself. However, if the PCs approach and inspect closely, they will find a narrow but well-trodden path leading to a hole in the back of the building. Characters who successfully use the Tracking skill will learn the following:

Easy (10): One person has been using the path. They regularly drag something along behind them.

Moderate (20): One person has been using the path. They are tall and relatively light, with rather small feet; probably a woman. Something is regularly dragged behind them. The person takes a large step over the open doorway.

Hard (30): A tall, slim woman has been walking the path regularly, but has not been here in a week or so. Something, probably a large snake (one or two glittering scales will be found in the sand), slithers along behind her.

Backtracking the trail will take the characters deep into the woods, and eventually (after 3 or 4 miles) out onto a paved road, where the trail ends.

Animal Powder has been sprinkled along the doorway so that anyone who steps over will become immediately in-

fested with small animals (30 difficulty save vs. distracting pain and 1 BLD damage per day). Crawling through a window or being careful to take a wide step over the doorway will allow PCs to avoid the powder.

Inside the slave quarters, tucked away under a piece of corrugated tin, is a large brown cloth sack. Opening it will reveal it is full of odd trick components and herbs, some quite rare. By itself the collection could act as a Small Trick Component Collection (see p.83) or, if added to a Small, would be enough to bump it up to Medium. A Hard roll on a PC's best Saints or Hands skill will reveal that the components include those popular in the New Orleans area. A Legendary roll on a PC's best Hands skill will reveal that the components are most likely for some Hand unknown to the PCs that relates to cancelling another hand that has something to do with Spirits.

Failure to Find the Watch- Returning to Hawthorne empty-handed will be painless. He will seem more curious than disappointed, and, after cordially thanking the PCs for all their trouble, he will tell them he will conduct further research as to the watch's whereabouts and contact them soon, assuming they're still interested. He will not give them their rewards, since they did not recover the watch.

If the PCs guess that there is no watch and call Hawthorne out on it, any time during the adventure, he will try to charm his way out of the situation. He has no problem lying straight to their faces, insisting that they are doing him a great service, and will throw them some sort of bone to placate them; this could be financial reimbursement for their expenses, some antique he possesses that they like (nothing outrageously valuable: Hawthorne's not cheap, but they haven't completed their mission yet), or a bit of information (not what he fully promised them, yet, just enough to string them on a bit longer).

Troubles- No matter how the PCs deal with not finding the watch, their intrusion at Sandy Pines has alerted Marie Laveau. Hoping to keep her escape attempt a secret, she will track the PCs down using conjure, and send them all some trouble in the hopes of eliminating them or scaring them off (she will also want to recover any trick components stolen from her stash at Sandy Pines). She will use whatever combination of the following that works:

-One PC will get a visit by a Graveyard Snake (see p.252). It has been conjured to try to hide until the PC is asleep, then slither up onto the bed and bite the PC. The victim will get an opposed AWR or Light Sleep skill roll to awaken at the movement of the snake in time to react.

-The PC's home, motel room, etc. is booby trapped with a few tricks, such as a Leg-breaking Cross (see p.45) at the top of a flight of stairs, Goofer Dust inside the house or a Quarrelling Hand buried in the front yard.

-Two to four well-paid thugs will jump some PCs and attempt to beat/stab them to death then rob them, bringing whatever they find back to Marie. Defeating these guys and questioning them (the PCs may suspect it is more than just a mugging, since the thugs come at them out of ambush without any demands for money, etc.) will reveal that they were hired by a woman whose face they could not see, and told to meet her at the nearby cemetery when they were done; if the PCs check out the cemetery, see The Thin Place, below

The Thin Place- If the PCs survive the troubles in the night, Marie has devised another clever trap for them. The following day she calls one of the PCs (or leaves a note for a PC at his or her motel, etc.) and tells him or her that she has some information for them about Sandy Pines. She wants to meet them at Wally's Diner at 8pm. She will tell them nothing else. Alternately, if the PCs questioned the thugs from the encounter above, when they reach the cemetery, they see the hooded figure who will then lead them into the Thin Place.

Wally's is a run-down greasy spoon located in a rural area west of Savannah. When the PCs arrive, they will find only a few surly locals who regard all strangers with suspicion. Their mystery guest will not show. When they finally get frustrated and leave, they will see a hooded figure at the edge of the woods across the road. If they approach or acknowledge it in any way, it flees into the woods. The figure is Marie Laveau in spirit form using the Manifest: Full ability. If they give chase, they will eventually stumble into an old pasture, and will see the figure awaiting them at the other side. If they approach, they will walk directly into a Thin Place (see p.265).

The PCs have stepped out of a cool, quiet evening and into a hot and humid dawn. Smoke, screams, and whistling Minié balls (muzzle-loading rifle bullets) fill the air as they find themselves in the midst of a Civil War battlefield. A wall of Confederate soldiers, bayonets lowered, is advancing into the area the PCs are standing in.

To escape the Thin Place, the PCs must exit at the exact spot they entered. This will be difficult to do until they have evaded the bayonet charge. Other encounters may include:

-Getting pinned down by rifle fire, and having to crawl from obstacle to obstacle to escape it. The shooters are typically 50 ft. away and able fire two strikes per round (shooting at random members of the party) at 1d20 vs. 9 (-1 per 5 ft.), doing 4 bladed damage if successful.

-Getting targeted by a small group of cavalry, and being forced to flee into the woods, fight them, etc. The cavalry have Black Powder Pistols and typically fire at 1d20 -1/2 ft. vs. 1 (doing 3 bladed damage if successful). The pistols only fire once, after which the cavalry will attack with swords.

-Being engaged in hand-to-hand combat by soldiers with bayonets, swords, knives, etc. A soldier fighting with a Sabre will typically Strike at 1d20 +1 vs. 0 (doing 4 bladed damage if successful) and will Parry at 1d20 vs. 4. A soldier with a Bayonet will typically do a split action move into range and Strike at 1d20 +1 vs. 0 (doing 3 bladed damage if successful) and as a reaction will do a Parry at 1d20 +1 vs. 0.

When the PCs emerge from the Thin Place, the hooded figure is gone.

From this point on, if the PCs try to force information out of Hawthorne or otherwise have a violent confrontation with him, see Unhappy Reunion.

An Old Friend- If the PCs don't contact him first, Hawthorne will contact the PCs first thing in the morning. He will attempt to keep them away from Dunlop Groves at all costs (he doesn't want the PCs to lead anyone back to him). However, if they show up on his doorstep, he will treat them as honored guests, not allowing a hint of irritation to show.

However they meet, Hawthorne will convey his apologies for their troubles, and explain that he recently discovered that another party may be trying to locate the watch. He will confess that he has nearly given up hope of finding it first, but he has one more lead, if the PCs are still willing. He will offer some incentive to entice them into it, if necessary.

If they accept, he will tell them that an old acquaintance of his: Loretta Bleu, may know the location of the watch. However, she is quite angry with him (or at least she was 30 years ago, which is the last time he talked to her), so he can't approach her himself. And it would probably be a bad idea for the PCs to mention his name when dealing with her. This is all mostly true; Loretta is furious with Hawthorne, and mentioning his name would be a bad idea, but Hawthorne's insinuating that they are friends who have simply had a bad argument is false. They are and always have been enemies.

In light of the recent attacks on the PCs, Hawthorne is sending them to Loretta in the hopes of tricking Marie into thinking they are working for her. He knows that, as a dedicated Voodoo Priestess, Marie has a great disdain for Hags, and will react very angrily if she thinks one is meddling in her affairs. He is hoping to kill two birds with one stone: tricking one old enemy and eliminating another.

Finding Loretta Bleu- Loretta lives deep in the Okefenokee Swamp, about two hours south of Savannah. Her small shack is in a remote section far removed from the state parks and recreation areas in the swamp. An un-maintained dirt road will get the PCs to within an hour and a half's walk through some very wet, rough terrain to reach her place. A kayak, canoe, or similar small water craft would cut this trip to about forty minutes. The directions Hawthorne gave them to get to her shack from the road are relatively simple: when you see a great and twisted tree stump that looks like a hunched old man, park your car and head due east.

The going is rough for the PCs, and they will often feel as though they are being watched, but they will reach their destination without any supernatural incident. Some mundane incidents that could add some spice include:

Loretta Bleu, 120 Year Old Hag

Attributes- AGY 4, AWR 14, CHM 9, END 11, INL 17, SPD 5, STH 6, WIL 1 (full weariness) 11 (half weariness), BLD 4, BDY 4, INCY 4.

Motivations- Joy: Outsmarting People, Joy: Causing People to Suffer, Fear of Damnation.

Appearance- A hunched, ancient-looking Black woman with an oddly twisted leg, wearing a shapeless, faded flower-print dress.

History- A long-time enemy of Hawthorne's, Loretta has secluded herself in the swamp for decades, hating her existence but too stubborn to give in to weariness and death. Her only intentional visitor is a Loup Garou she used to work with often in her younger days. They were a formidable team at one time, and the Loup Garou is sad to see her reduced to her current state.

Personality- Loretta's slow-talking, Deep-South front hides a sharp, mean-spirited mind that has been duping people for the sheer malicious joy of it for countless years. She rarely comes right out and says anything, but beats around the bush and hints at things or is downright cryptic

Methods- Loretta will always try to deceive, lulling her opponents into thinking she's helpless or that she's cooperating, then attacking them subtly with a poison drink, etc. If attacked she will fight back with Goofer Dust, trying to knock out the PCs. If fighting a losing battle she will use her Leave Skin skill at 1d20 vs. 7 (assuming her Fear of Damnation motivation applies) to leave her skin as a cat and try to escape through one of the shack's many cat-sized holes.

Skills- Leave Skin (4), Ride Humans (5), Omens (3), Animal Powder (4), Go Crazy Hand (4), Goofer Dust (5), Poisons (5), Killing Gris-Gris (4), Spiritual Codes (3).

Equipment- Meat cleaver, bag of Goofer Dust (20 attack's worth), three vials of poison sitting innocently on a small table next to some food and a water pitcher, Animal Powder (10 attack's worth).

Typical Attack- First she will broadcast a handful of Goofer Dust, trying to hit as many of the PCs as possible. She will broadcast 5 attacks' worth at INL (17) +5 (attacks' worth) +1d20 vs. 25 (covering a 15 ft. area) or 1d20 vs. 3. Any PC in that area who cannot Jump or Drop will be hit with the powder and within 4 rounds must save vs. unsconsciousness (difficulty 30). Once all the PCs are unconscious she will chop them up with her cleaver.

Typical Reaction- Simultaneous Strike with Goofer Dust at INL (17) + AGY (4) + WIL (11 at half weariness) -1/ft. +1d20 vs. 45, or 1d20 -1/ft. vs. 13.

-INL or Wilderness Survival rolls to see if the characters get lost.

-Losing gear, shoes, trick components, etc. in the mud.

-Mosquitoes and leeches.

-Encountering large snakes or alligators (see Critters, p.212).

Loretta's Home- Loretta's home is a wobbly looking shack on stilts in the middle of a wide but shallow (2' to 3' deep) channel of water. The roof is covered with moss and leaves, and a flat bottomed skiff is tied off to one of the stilts. Smoke is rising from the chimney when the PCs arrive.

Loretta Bleu is a withered, partially crippled Hag with little use for company. Nearly overcome with Weariness, she will stare at them impassively as they explain why they're there, then say slowly that she will tell them what they need to know if they retrieve something for her. She knows of a cave where some Confederate weapons are stashed. She would like a few specific things from it for trick Components: 3 square-headed iron nails, the brass emblem from a Confederate Cavalry officer's hat, and two brass buttons from a Confederate soldier's uniform. The PC's may do what they like with the rest.

If the PCs try to charm, beat or otherwise force the information out of Loretta, she will not roll over easily. However, if they succeed, she will tell them that they are fools on a fool's errand. She had visions that pawns of her old enemy, Hawthorne, would come. She knows nothing about a watch, but she senses Hawthorne is very frightened of something, and is "danglin' y'all about like bait for a catfish."

If the PCs agree to Loretta's terms, proceed to the Cache of the Red Hand, below.

Cache of the Red Hand- Loretta will load the PCs onto her skiff and take them about a half hour south to the very outskirts of the swamp. She will limp painfully onto the shore and point them in the direction of the cache. She will warn them that it is probably protected, but will say no more.

Scrambling through a half-mile of shrubs and bushes, the PCs will arrive at the sinkhole: a ten foot deep, roughly circular depression in the earth. At the lowest point in the sinkhole is what appears to be a narrow cave mouth heading straight down.

The cave entrance is a natural looking shaft that drops 15' straight down. It is roughly 4' in diameter. While there are some hand and foot holds, the walls are damp and rather slippery (about a 20 difficulty climbing roll). If the PCs fall, they will take 2 blunt damage.

At the bottom of the shaft, a low-ceilinged, dank tunnel heads off into the darkness. Light from the surface only penetrates about ten feet down this tunnel. After that, some artificial light will be required to explore further.

On the wall at the mouth of the tunnel, faded and worn but still visible in the dim light from the surface, is a red hand-print. PCs who fought in the Civil War, particularly if they fought for the Confederacy, will recognize this as a marking left on weapon and supply caches by Confederate guerillas. It let other guerillas know what was in the cave, and also warned them that it was booby trapped, usually with dynamite. PCs who know anything about explosives will know that dynamite becomes more and more volatile with age.

The tunnel is wet but soon inclines upwards and becomes dry. It is just big enough for two people to walk side-by-side. About 50 ft. down the tunnel are 5 explosive mines (what the guerillas would have called "torpedoes"), hidden under the dirt. They are in a pattern like the pips on the five-side of a six-sided-die. They are of very primitive design (these are some of the first mines used in the western world) and very old, yet the dry climate of the tunnel have preserved them very well. Each mine takes about a 30 difficulty AWR roll to notice (depending on how much light the PCs have and how fast they are going) and each one that is stepped on will have about a 1 in 2 chance of exploding. If one does explode, it will do 2 burn and 1d10 bladed damage, with a range increment of 2 ft.

Another 25 ft. down the tunnel is a pile of equipment. A skeleton with small scraps of dried flesh and cloth clinging to it is propped up in a corner, as if sitting and watching. This is merely a ruse to scare away the superstitious and there is nothing supernatural about the skeleton.

The cache is a mixed bag of weapons, clothing, explosives and some miscellaneous things like canteens and boxes of shot for muskets. Most of it has rotted away to garbage, but searching through it carefully will yield:

-3 Black Powder Rifles, well-preserved in thick packing grease and wrapped in oil skins.

-2 Black Powder Pistols, similarly preserved.

-1 Black Powder Musket, similarly preserved.

-4 brass belt buckles with the letters CS on them, green with verdigris and slightly pitted with corrosion.

-1 saber, wood of the handle rotted away, but blade, guard, pommel and steel scabbard well preserved in thick packing grease.

-3 rusted but salvageable spike bayonets.

-The brass emblem from a cavalry officer's hat, green with verdigris but otherwise in near mint condition.

The 3 square-headed iron nails Loretta wanted can easily be worked free of some rotted boards, as can a few brass buttons scattered about the floor.

Exiting the cave and making their way back through the woods, the PCs will see Loretta lying facedown in the mud, her twisted legs submerged in the water. She is dead, her face contorted into a terrible purple mask of agony. Examining her body will reveal that she was strangled.

Loretta was, in fact, crushed by Marie's snake while Marie engaged her with conjure. Some clues to this will be:

-Scales on Loretta's clothes, similar to those at the Sandy Pines slave quarters.

-Tracks in the mud (both Marie's and the snake's) similar to those at the slave quarters.

Unhappy Reunion- The PCs are probably tired of Hawthorne's evasiveness, angry about the dangers they've gone through, and eager for a confrontation with him. Hawthorne expects this, and will once again attempt to deal with them over the phone. However, he will be ready for them if they show up on his doorstep threatening violence. He will have a Pistol: Mini in the pocket of his smoking jacket, hands and jacks ready for use, and he will be burning a candle to aid him (give +4) in any fight against the PCs. He will also have Reginald, his butler, quietly waiting in the wings with a shotgun.

If the PCs go to Dunlop Groves, a maid will escort them out back onto the veranda overlooking the garden (Hawthorne would hate to have any of his antiques damaged if a fight breaks out). Unbeknownst to them, Marie has followed the PCs to Dunlop Groves, and when she realizes Hawthorne is behind all her recent troubles she will want to voice her displeasure to him personally.

With a dramatic flair that made her public Voodoo dances such a success, Marie will pick just the right moment to reveal herself, ideally at a time of tension between Hawthorne and the PCs. She will use the Manifest: Full ability but will try to embody out of sight so that nobody will know she is just a spirit. Tall and imperious, python draped about her shoulders, she will appear on the veranda. She will call out to Hawthorne in a commanding voice, demanding to know why he has invaded her privacy. Hawthorne will lose his carefully cultivated manner for just a moment and gape at her, then recover himself and instantly avoid the subject of his meddling, complimenting Marie in

Marie Laveau, Trapped Spirit of Powerful Voodoo Queen

Attributes- PWR 40, AWR 12, CHM 10, INL 15.

Spirit Abilities- Manifest: Full (30), Phantom Noises (10), Touch (5/STH), Strike (10/dmg), Short Out Electronics (20), Speak (20).

Appearance- A tall, beautiful Mulatto woman with aristocratic features and bearing, in her late thirties, wearing long, colorful skirts and bright blouses. She wears a red tignon (turban-like head scarf), tied with seven small knots with the tips pointing up. She dons a dark, hooded shawl when she needs to disguise herself.

History- For early history, see p.209. Marie's apparent disappearance from the world in 1920 was the result of her enslavement by her trusted pupil, a woman currently known as Genevieve Rochambeau. Genevieve had asked for Marie's assistance in preparing a powerful conjure designed to capture an enemy's spirit. They had prepared the components carefully together, Marie making sure Genevieve got every step of the process exactly right, and adding many of the flamboyant and creative conjure tricks that she was so well known for, making the spell an extra powerful one. When the ritual was drawing to a head, Marie sipped from a bottle of rum, intending to spray a mouthful over the trick components, when Genevieve lunged on her and began to choke her. Marie, shocked at the unexpected attack, gagged and swallowed the drugged whiskey, and before she could retaliate, she found herself in a helpless stupor. She watched with glazed and horrified eyes as Genevieve carefully wrote her name on a piece of paper and dropped it into the old Mason jar that would be the prison of her spirit until Queen Rochambeau decided otherwise.

Marie has served Genevieve unwillingly for almost 90 years. In the last two decades, Genevieve, whose skills have greatly increased in all areas of conjure involving controlling spirits, has allowed Marie to physically manifest on occasion when carrying out her duties. Marie has taken every opportunity to try and escape, but has finally realized that she will need to perform a massive conjure in order to do it, and that she will probably need help. Luckily for her, Genevieve assumes that Marie is totally broken, and in her arrogance has been paying less and less attention to her doings when freed.

Personality- Poised and commanding yet darkly sensual, Marie seems to ooze power. She is dangerously clever and keenly intelligent, manipulating both men and women easily. Her natural showmanship and dramatic ability were honed with decades of leading Voodoo dances, and now her every gesture and word are effortlessly played for maximum effect. She is a loner by nature, this trait reinforced by the fact that the few times she has opened herself up to others she has been betrayed or let down. She does not become "friends" with people, but keeps them at arm's length in either a servile or student role. Marie will reward loyalty with loyalty, especially for anyone who consents to aid her. Instead of tipping her over into despair and madness, decades of unwilling servitude and captivity in a strange limbo have served to forge her iron will into spring steel, flexible and immeasurably strong.

Motivation- Marie wants her freedom back, and she wants revenge. Seeing Hawthorne and discovering he is on her trail is a great and frightful shock for her (although she will conceal it completely) and will cause a great sense of urgency. If Genevieve knows she has been recognized, she will almost certainly not be allowed out again for a decade or two, and if Hawthorne somehow gets the jar from Genevieve, she knows she faces endless years of humiliation at his hands. She has not thought about what she will do once she escapes, beyond punishing Genevieve horribly for her betrayal.

Methods- For the last twenty years, Marie has taken advantage of every second of time she spent outside her prison, completing Genevieve's assignments as quickly as possible, then working to formulate a conjure that would free her from bondage and return her to a mortal form, and rushing to collect the rare trick components required for it before being returned to her jar.

Skills- Reading (3), Burying Gris Gris (4), Bring & Hold Hands (4), Come To Me Hand (4), Fugitive's Hand (5), Go-Crazy Hand (4), Goofer Dust (3), Poisons (4), Quarelling Hand (4), Sexual Mojo (5), Fire Spy (3), Compel Spirits (4), Aiolatio (4), Empower Justice (4), Ghost Payoff (3), Performance: Acting (5), Herbal Medicine (4). (Note: Marie has many more skills, but many, e.g. Monter La Tete, cannot be used while she is a spirit.)

Equipment- Small Trick Component Collection (hidden at Sandy Pines).

Typical Attack- Strike (a spirit ability) at PWR vs. 0, doing 4 blunt damage if successful.

Beauregard T. Hawthorne III, 170 year old Hoodoo Doctor

Attributes- AGY 9, AWR 12, CHM 18, END 8, INL 12, SPD 10, STH 9, WIL 2 (full weariness) 10 (half weariness), BLD 4, BDY 5, INCY 4.

Motivations- Joy: Power Over Others, Joy: Manipulating People, Curiosity: Marie Laveau's Fate.

Appearance- Tall, lean, and handsome, Beauregard's laconic drawl and perpetually bored expression are carefully contrived to conceal a cunning and devious mind. He dresses like the rich Southern gentleman that he is, wearing classic and very expensive clothes. He appears to be in his early forties.

History- Fourth son of a wealthy Virginia Planter, Beauregard stood to gain little of his father's fortune. At age 19, after returning from school in Paris, he borrowed money from his father and opened a small shipping business in New Orleans. Being a consummate gentleman, he slid quickly and easily into all the right circles in the city, and soon his small business flourished.

It was at a private party on Bayou St. John that he first saw Marie Laveau. Marie was the hostess of the party, introducing some of the Big Easy's gentlemen to beautiful young Mulatto girls. Beauregard was instantly smitten with her, as many men were, but she gracefully turned away his charms and directed his attention back to the girls. Although he did not succeed that night, many months of dedicated pursuit finally convinced Marie to take him on as a lover.

It was only then that Beauregard realized what a powerful woman Marie was. He knew that she was incredibly connected socially, but he had not realized the depth of influence she had with the local politicians, judges, and other authorities. Through careful observation, he deduced that her success was due to a combination of business sense, charisma, and Voodoo. He also quickly calculated that since, in his opinion, he was vastly superior to her in business sense and charm (he was, after all, White, and a man), that all he needed was training in Voodoo and he would quickly become the most powerful man in New Orleans.

Things did not quite work out as Beauregard planned. Marie did, at his request, begin to instruct him in Voodoo, which, after seeing her in action, he easily embraced as a true believer. But she quickly saw his true motivations, and their frequent rendezvous began to end in quarrels. Beauregard had begun to see Marie as not a lover and teacher, but as an asset he wished to control. Why forge his own connections when he could simply take hers? Marie, a proud, self-made, free woman of color, resisted Beauregard's attempts to control her, and their relationship ended among many threats and hard feelings.

Beauregard was furious at Marie's rejection of him, and started a slander war against her in an attempt to overthrow her power. She quickly and easily reversed this on him. His business began to dry up, and certain very important social circles began to exclude him. She also began to torment him with conjure, and, fearing for his life, he sold off what assets he had and fled the city.

Not knowing how far Marie's influence reached, and terrified that she would bring down some horrible curse upon him, he began to search out witches and trick doctors, anyone who would teach him conjure. He took to Hoodoo readily, particularly because it didn't involve serving anyone but himself. He dropped into obscurity for years, devoting himself to study, and eventually learned the secrets of agelessness. When he resurfaced in the world, the nation was on the brink of Civil War. He invented a new identity for himself and joined the Confederate Army, quickly making his way through the ranks to become an officer.

He served with distinction, and after the war tried his hand at the shipping business again, this time setting up in the port of Savannah, Georgia. His business grew during the Reconstruction period, and he moved to Europe to run it from the other end.

He returned to Savannah in the 1950s, and slowly began accumulating the political connections, wealth, and power that he has today, changing his identity once in this time.

Personality- Beauregard is clever, charming, and incredibly arrogant, although he conceals this last very well. He is utterly well-mannered at all times, even under duress. He regards most people as his inferiors, including his fellow ageless, particularly if they live humbly and/or don't use their powers to increase their wealth and station in life.

Methods- Beauregard lives at the center of a web of intrigue, using his vast wealth to support the politicians he knows he can control, and buying as much influence as he can with police, judges and other officials. Like his mentor, Marie, he is a great collector of secrets, and he uses these to blackmail and extort those that he cannot buy. He is an expert at hushing things up and getting people out of trouble, and many owe him favors for protecting their good name or that of a loved one. He has many criminal and supernatural contacts as well, and often uses them to forward his goals.

Skills- Goofer Dust (4), Black Cat Bone (3), Jack Consultation (3), Omens (4), Come to Me Hand (4), Ghost Payoff (2), Performance: Acting (5), Government (4), Business (5), Law (2), Pistol (4), Saber (4).

Equipment- Pistol: Automatic (ROF 4. FR 5 ft. (1.5 m.) MR 175 ft. (50 m.), 4 bladed damage, 9 round magazine), Goofer Dust, Black Cat Bone.

Typical Attack- Vital Strike with pistol at INL (12) + AGY (9) +16 (skill) +1d20 -1/5 ft. vs. 35 (or 1d20 +2 vs. 0) doing 8 bladed damage if successful.

Typical Reaction- Split Reaction Dodge and Simultaneous Strike, with the Dodge at 1d20 +2 vs. 0 and the Strike at 1d20 vs. 16 (or 1d20 vs. 8 if a motivation applies). Note that with the Black Cat Bone in his mouth he is at -15 to be hit.

flowery terms on how lovely she looks. She will not be impressed, and will order him and the PCs to stay out of her business. She will specifically warn the PCs that if they speak a word to anyone that they have seen her she will hear it and that she will kill them and make their souls her slaves for eternity. Then she will fade back into the darkness.

Hawthorne is quite shaken, and will cover his distress by eloquently apologizing to the PCs for all the trouble he has caused them, and attempt to placate them by giving them the information he promised them (although Hawthorne may have "overstated" the value of this information, and it will likely turn out to be more like clues and rumors than the answers the PCs seek). He will not admit to any attempt to deceive them on his part, and will quickly change the subject if they ask if that was Marie Laveau. He will not admit that there was never a gold pocket watch, and will try to usher them out the door without incident.

If the PCs attack him, they will find him a clever and skilled opponent. He has his maid waiting by the phone upstairs to call the police on his signal, and one of the PCs will get a surprise attack from Reginald's double-barrel.

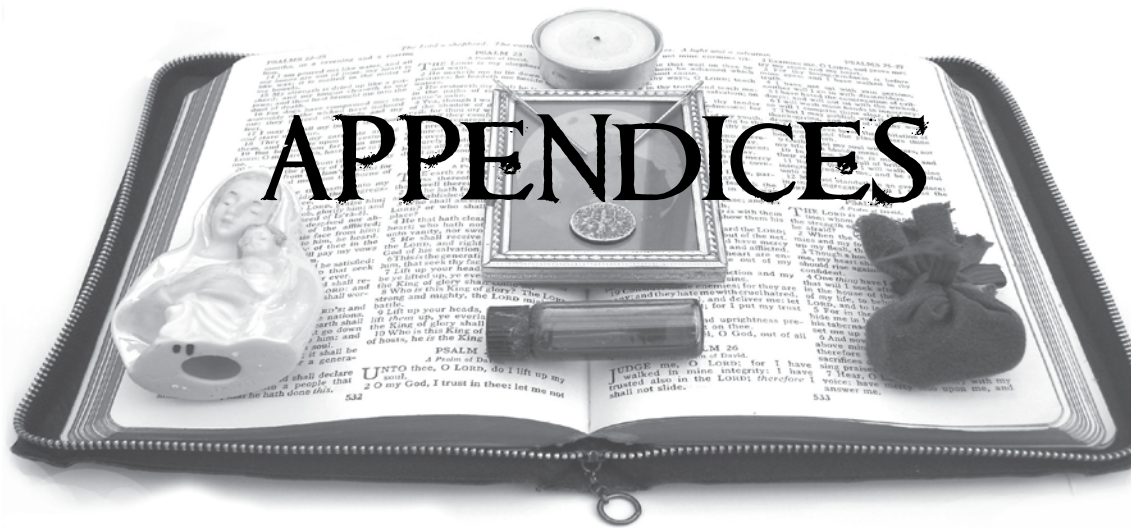
Adventure Threads- What do the PCs do with the revelation that Marie Laveau, Queen of the Voodoos, has apparently returned from the grave? Do they try to track her down and verify that it is actually her? Do they spread the word about her? If they pursue her in any way the PCs will probably come to the attention of Queen Rochambeau (see Church of the Bayou, p.200), who Marie is currently enslaved by. Rochambeau certainly does not want it known that she is keeping Marie prisoner, and will attempt to silence anyone spreading such rumors. Do they attempt to help Marie free herself from bondage? This should be particularly attractive to any Voodoos in the group.

Hawthorne, after he is able to figure out what is actually going on, may contact the PC again, in the hopes of recruiting them to help him "rescue" Marie. What he really wants to do is discover who is controlling her, how they're doing it, and how he can steal her from them. Once again, he will deceive the PCs about the true nature of his goals, pretending he is trying to save an old lover.

The death of Loretta Bleu went unnoticed in the world by all but one creature: a Loup Garou named Rook, her only friend. Rook wants revenge for her murder, and, in wolf-form, he smells the scent of the PCs all over her shack. He may track the PCs down and try to kill them, one by one.

Experience Points

PC Names:					
All PCs survive: 4 XP					
PCs came to a peaceful agreement or arrangement with Marie: 5 XP					
PC gains what Hawthorne promised him or her: 4 XP					
PCs figure out exactly what is happening with Marie: 4 XP					
PCs rid Sandy Pines of dangerous spirits: 2 XP					
Making The World A Better Place: 1 to 10 XP					
Clever Plan: 4 XP					
Confronting Disadvantage: 3 XP					
Making Friends: 5 XP					
Personal Growth: 5 XP					
Good Roleplaying: 2 XP					
Discovering Secrets: 5 XP					
Worked Well as Group: 4 XP					
Correct Pessimism: 1 XP					
Cutting Insult: 1 XP					
Not Taking Bullshit: 1 XP					
Failing at Adventure Goals: -1 to -5 XP					
Splitting Up Group: -5 XP					
Making the World a Worse Place: -1 to -5 XP					



APPENDICES

Glossary of Southern Supernatural Terms

Asson: Sacred rattle given during Voodoo ceremony in which a member is promoted to Houngan (see below).

Bad Man: The Devil.

Batterie: The ritual clapping of hands, shaking of the Asson (see above) and beating of drums at a Voodoo gathering.

Brick Dust: Literally the dust of crushed/ground up bricks, used to clean homes (particularly front and back porches) in New Orleans because it 'washes away' evil.

Candlemas: February 2nd, considered a night of power by hoodoos.

Cheval: Literally horse; a person is considered to be a cheval when being possessed by the Loa during a Voodoo ceremony.

Cities of the Dead: Cemeteries.

Collier: A ritual necklace given to a person when they are initiated into a Voodoo Societe.

Conjure: Magic, most often used to refer to rituals don by one person to affect another.

Conjured: Same as Fixed, as in, "I been conjured!"

Conjoing: An alternate pronunciation of conjuring, most common in rural areas.

Congris: Black-eyed peas and rice cooked with sugar, commonly used as a 'pay off' to saints.

Cross: Same as Fix; as in "I'll cross her good!"

Conjo: Same as gris-gris.

Crossmark: Also known as an X, this is a sort of portable crossroads (a circle with a plus-sign in it) drawn on the ground with Sachet powders to do a job of work when a real crossroads can't be reached; known as a Quincunx by folklorists, and a Cosmogram by anthropologists.

Conjure Ball: Hoodoo components put together in a ball, often with something waxy or sticky.

Cunning Doctor: A term in Virginia for a Hoodoo worker.

Double Head: A Hoodoo worker.

En Guinee: 'In Africa'; a person's conscious mind is said to be En Guinee when their body is being possessed by the Loa.

Flim-Flam: When a hoodoo practitioner entices the unsuspecting into their place of business to give them phony advice, charms, amulets, etc., for an inflated fee; Flim-Flam originally meant targeting upper class White women for these purposes, but now encompasses any unsuspecting victim, particularly tourists.

Five Spot: A very subtle version of a Crossmark; just five small piles of sachet powders, herbs, candles or other offerings, laid out like the dots representing the number five on a six-sided die.

Fix: To use conjure on someone.

Fixed: To be suffering the effects of conjure; as in "I been fixed."

Fire Worship: The act of candle burning to fix people and aid in hoodoo rituals; see p.54.

Gede: General name for the dead, or ancestors; called upon for aid by voodoos.

Ge-rouge: "Red-eye"; referring to a Loa of frightening appearance.

Goofer Doctor: A Hoodoo worker.

Goofer Dust: (From "goofer" a old word from the Congo for grave) graveyard dust mixed with other hoodoo components, often sulphur powder, snakeskin and powdered herbs; a common ingredient in many hoodoo potions, charms, etc.

Goof: Similar to Fix.

Gombre Work: A Virginia term for conjuring.

Gris-Gris: (Possibly from the French word for grey, because it combines both White and Black power) general term for the trappings and tools of Conjure, including charms, amulets, powders, potions, etc.

Gris-Gris Bag: A pouch used to hold gris-gris, often hung around the neck.

Grave Plant: Also referred to simply as "a plant"; basically, gris-gris 'planted' in a grave to enlist the aid of spirits.

Graveyard Dust: Dust from a grave, used in Goofer Dust and other hands.

Hand: Small bundle of magical ingredients, often wrapped in red flannel and tied in cord.

High Men and Women: A term in Virginia and Maryland for Hoodoo workers.

Hoodoo: In it's broadest sense: any form of magic with African American roots, even if practiced by non-Blacks. More specifically, the survival of West and Central African magical and animistic traditions in mostly-Protestant areas of North America.

Hoodooed: same as crossed or fixed.

Hounfour: A Voodoo temple.

Houngan: A fully initiated Voodoo Priest, capable of running a Voodoo Societe.

Houngenikon: Just below a Houngan in rank.

Hounsis: A student of Voodoo; the lowest step in the Voodoo clerical hierarchy.

Ishtahullo: Choctaw for witch or other evil spirit.

Job of Work: A magic ritual; as in "I'm gonna do a job of work."

Langage: A secret language used by Voodoos to address the Loa, consisting of many garbled and/or ancient African words. The meaning of most of these words is now lost.

Laying Tricks: Conjuring.

Mahu: The supreme being in the Voodoo religion.

Making the Four Corners: The act of going to a cemetery, bowing in each corner and making a wish, then running to a church and praying to St Expedite; often used to speed up an existing conjure.

Mambo: Fully initiated Voodoo Priestess capable of leading a Voodoo Societe.

Mange Loa: A feeding of the Loa; generally, any Voodoo ceremony in which animal sacrifice and offerings are made; can specifically refer to an annual or biannual feast held by a Societe which may take as long as a week to complete.

Mange Sec: A dry feeding; a minor ceremony in which the Loa are given offerings but no animal sacrifice.

Marie Laveau: Most famous Voodoo queen ever, responsible for bringing New Orleans Voodoo into mainstream culture, making it a thing to be feared and making it quite profitable. See p.209.

Mojo: The leg bone of a black cat that was killed in a graveyard at midnight. Generally, power or magic, or sexual power. In Mississippi, benevolent conjuring.

Monter la Tete: To mount the head; the act of being possessed by a Loa.

Noodoo: A term used in Missouri for a supernatural practitioner.

Ogan: A flattened bell-like instrument sometimes used in a Voodoo batterie.

Paying-off: Leaving an offering to a Voodoo Saint or Loa in thanks for their aid.

Papa La Bas: The Devil.

Pellar: An Appalachian, Scots-Irish term for a Hoodoo worker.

Peristyle: The section of a Hounfour where public ceremonies are held; a porch-like structure.

Poteau-mitan: The center post of a Peristyle, the base of which serves as an altar.

Ritual Flag: A flag with the design and colors designating a specific Voodoo Societe.

Root Work: Sometimes used to refer to any form of Hoodoo; other times referring specifically to healing magic using herbs and roots.

Rooting: Same as Root Work.

Sachet Powders: A gris-gris made up of mixtures of various things like sulphur, sugar, salt, graveyard dirt, footprint dirt, magnetic sand, Goofer dust, talc, red pepper, and other ingredients; used in conjure.

Smudging: Wafting the smoke from a burning bundle of sage and other herbs over a patient.

Societe: An association of Voodoo worshippers that attend the same Hounfour.

St. John's Eve: June 24th, the most important date on the Voodoo calendar, a night of power and celebration.

Tignon: A colorful handkerchief worn on the head by women of color in New Orleans; Marie Laveau often wore one tied with seven knots, with the tips pointing up.

Toby: A hand, typically one meant to help someone, rather than harm.

Traiteur: A term in French Louisiana for a Hoodoo worker.

Vever: A design drawn on the ground in powder (often wheatmeal or cornmeal, but other substances like graveyard dirt may be used) during a Voodoo ceremony that represents the specific Loa that the practitioner is trying to invoke.

Vodu: The holy serpent worshipped in Voodoo.

Voodoo: 1. The religion, centered around New Orleans, in which African Loa combined with Roman Catholic saints are worshipped and often possess worshipers. 2. Conjure as practiced in New Orleans and surrounding areas, identical in many ways to Hoodoo.

Wanga: A harmful hand.

Wangateur: French Hoodoo (male).

Wangateuse: French Hoodoo (female).

White Witch: An Appalachian term for a Hoodoo worker.

Witch Doctor: An Appalachian term for a Hoodoo worker.

Work, the: Conjure.

Yanvalou: A common Voodoo dance used during ceremonies.

Glossary of Southern Slang

(H) designates a historical term from the late Antebellum and Civil War era; not in common use, but would be known and possibly used by Ageless.

Abolitionist: A person in the antebellum and Civil War era US who actively wanted slavery abolished.

A'larking: as in "to go a'larking"; to go out causing mischief.

Antebellum: Latin for 'before the war'; refers to the time period in the Southern US of approximately 1810 to 1860.

Argufy: To argue, from Gullah.

Arkansas Toothpick: A very large, double-edge knife.

Arkie: A resident of or person originally from Arkansas.

Big Doings: A party of other big event.

Big House: The plantation master's house.

Bleaker (H): To Plunder, from Gen. Bleaker who plundered in Virginia to feed his starving troops.

Bluebelly: A Union solider, a yankee, a despicable person.

Bowed Up: Impatient, or generally in a bad mood.

Bubba: A good old boy, a working class Southern male.

Buck (H): A Black male.

Buckra (H): Slang term used by slaves when referring to Whites, derived from an African word for demon.

Buckskin (H): A poor person.

Bully (H): A cheer, like 'Hoorah!'

Camp Canard (H): A false report that is widely believed; as in "Sounds like Camp Canard, to me."

Candy: Black slang for sex since the mid 1800s.

Cattywampus: Something that is crooked or askew.

Chattel (H): A euphemism for slaves.

Child: Used by elderly people to refer to younger adults.

Chitlins: Bowels of animals, esp. pigs, when used as food.

Dead Men (H): Bullets; 'Give me a box of forty dead men.'

Deep South: Generally considered to be the geographical area of Alabama, Mississippi, Louisiana, and parts of Georgia and the Florida Panhandle; Arkansas and the Carolinas are sometimes included in this description as well; also refers to the distinct culture of the region.

Frog-gigging: The act of hunting frogs for meat.

Goobers: Peanuts.

Grab a Root: Have dinner.

Gumbo Ya Ya: Everyone talking at once.

Hankering: A strong desire; as in "I've got a hankering for some grits."

Hear? or You Hear?: Used at the end of a statement to ask "do you understand?"

Horse Sense: Smarts, or common sense.

Jonah (H): Nickname for a person who brings bad luck.

Long Knives: A Native American term for White people.

Mammy (H): A Black nanny.

Manumission: The act of freeing one's slaves; relatively common in the South until the early 1800s, when it became socially unacceptable.

Maroon (H): A slave on the run or in hiding.

Mason-Dixon Line: A cultural line drawn between the Northern and Southern US; in the Antebellum period, it was considered the boundary between slave and free states (despite the fact that Delaware was North of the line, and was a slave state); it runs along the Delaware and Pennsylvania border with Maryland, and along the Ohio River.

Mudsill (H): Derogatory term for a Northerner.

Mulatto (H): A person of mixed White and Black ancestry. It was sometimes used to refer specifically to a person with one White and one Black parent, but sometimes it just meant any Black-White mix.

Mustered Out (H): Killed in action; as in "Jimmy was mustered out at Gettysburg."

Nearabout: Almost; as in "I nearabout broke my leg falling off that horse."

No'count: Good for nothing; of no account.

Octoroon (H): A person whose ancestry is one-eighth Black, and usually seven-eighths White.

Old South: A reference to the Antebellum period, or to a region that usually includes Georgia, Mississippi, Louisiana, Alabama and South Carolina.

Pattyrollers (H): White neighborhood patrollers who checked the passes of (and generally harassed) traveling slaves.

Pepper Box (H): A pistol.

Pickaninny: A very insulting term for a Black child.

Piddlin': To waste time.

Pie Eater (H): Derogatory term for a man from a rural area, implying that he is are ignorant and naïve.

Quadroon (H): A person whose ancestry is one-quarter Black, and usually three-quarters White.

Reckon: To regard or consider; as in "I reckon that's a good idea."

Rio (H): Coffee.

Sambo (H): A slave who acts subservient, stupid, spineless.

Sawbones (H): A doctor.

Somebody's Darling (H): A dead body.

Somebody's Got a Loose Shoe: Implying that a person is being rude.

Sparking (H): Kissing.

Sunday Soldiers (H): Men of little use in tough or dangerous situations.

This Child: Referring to self, as in "this child don't want no trouble" (used primarily by Blacks, occasionally by Whites).

Tump: To knock over.

Wallpapered (H): Drunk.

War Between the States: The Civil War.

War for State's Rights: The Civil War.

War of Northern Aggression: The Civil War.

Well I'll Be Dog: "That's unbelievable."

Whup: To hit or beat someone or something; as in "I'm gonna whup you, boy!"

Ya'll: Short for "you all"; as in "ya'll come back and visit, now!"

Yaller Dog: A coward.

Yankee: Someone from the Northern US.

Glossary of Game Terms

#D#: A code for rolling dice, the first number means the number of dice rolled and the second number is the denomination of the dice. 2D6 means that you must roll 2 six-sided dice and add the values.

Action: In combat, anything the character initiates (as opposed to a Reaction). An action could be anything from a strike (a fighting action described in the rules) to reading a book as combat rages.

Adventure: A story characters play in, with a beginning, end, conflict, drama and a chance for the characters to succeed and a chance for them to fail and perhaps die.

Armor Rating (AR): A numeric rating of the amount of the character's body a piece of armor covers. 1 is the smallest amount and 20 is coverage of the entire body. A strike must have a success greater than the Armor Rating in order to hit an unprotected part of the victim.

Attributes: Numeric ratings for each character that enumerate their abilities in mental and physical areas. Although base attributes are relatively stable over time, events can temporarily change any of them.

Bladed: Damage that cuts or pierces flesh such as a knife, pick-axe or bullets. Does damage to Blood Points (BLD).

Blunt: Damage that crushes flesh, such as a club or punch. Blunt damage subtracts first from Body Points (BDY), then when they are gone it does double damage to Blood Points (BLD).

Chance Action: An action that the GM determines is heavily influenced by chance (a 1 on the 1d20 roll will always fail, a 20 will always succeed). Typically a spur-of-the-moment activity.

Character: A fictional person created by a player or GM. The character has his/her own personality, past, characteristics, experiences and life.

Character Creation: The process of describing a character before game-play starts. Points are used to buy attributes, skills, advantages and disadvantages. Equipment is also bought.

Damage: A rating of a weapon's capacity to do damage to humans. In game terms, "damage" is that which will move a person progressively closer to being dead.

Deliberate Action: An action that has no automatic success or failure (as a Chance Action does). This is typically a well-considered action that leaves as little as possible to chance.

Difficulty: The rating of the difficulty for anything a character attempts to do. To succeed, a character must make a roll of the applicable attribute plus 1d20 and get a result higher than the given difficulty. Typical difficulties: Easy (10), Moderate (20), Hard (30) and Legendary (40).

Easy: A difficulty rating of 10 for an attribute + 1d20 roll (or -4 difficulty when dealing with weapon specific difficulties).

Experience Points (XP): As a PC completes each adventure the GM assigns them Experience Points based on their performance in that particular adventure. Each adventure should have a checklist of things PCs can do to gain or lose XP. XP can be spent at the end of an adventure to buy skills and to raise attributes.

Functional Range (FR): A unit of distance in which a projectile weapon suffers a -1 penalty. For instance, if a weapon has a functional range of 3 ft., the character is at -4 to hit a target 12 ft. away.

Game Master (GM): The Game Master is a player but does not have a Player Character. The GM is an impartial intermediary between the game as it appears on paper and the game as played by players. The GM is the universe: he or she decides what happens for whatever action the players take based on his or her knowledge of the game universe.

Hard: A difficulty rating of 30 for an attribute + 1d20 roll (or +4 difficulty for weapon specific difficulties).

Incapacity: When a PC is at 0 END or 0 INCY and can no longer stand, initiate communication or make any roll.

Legendary: A difficulty rating of 40 for an attribute + 1d20 roll.

Maximum Range: For a projectile weapon this is the range that the weapon can not do damage beyond (compare to Functional Range).

Moderate: A difficulty rating of 20 for an attribute + 1d20 roll.

Non Player Character (NPC): This is a character. Can be a friend or an enemy, both or neither. Has a personality and intelligence, but is not a Player Character. He or she is controlled by the GM.

Player: The real human being that participates in the role playing game as a character.

Player Character (PC): A character created by and controlled by a player. It is through the PC that the player plays the game. A PC is a participant in the adventure.

Protection Rating (PR): A numeric rating that describes how much damage a piece of armor is capable of protecting from. Any damage that hits the armor has the Protection Rating's worth of damage removed from it.

Reaction: Something a PC can do once each combat round in reaction to being attacked (e.g. dodge).

Roll: A dice roll with an attempt to get the highest number possible. An Agility Roll, for example, is the character's AGY plus 1d20 with an attempt to get higher than the difficulty for the given action.

Save Vs.: A roll made of 1d20 plus appropriate attributes in an attempt to avoid something that would otherwise happen, such as falling down or catching a disease.

Scenario: A scenario is a series of adventures linked together by a common plot element or group of PCs (much like a book trilogy).

Simultaneous: When a character reacts to being attacked by making an action of his or her own (e.g. let someone punch you, but stab that person at the same time).

Skill: A level of training or knowledge that allows the character to do something they would be otherwise unable to do. The majority of skills are INL based (roll 1d20 + INL + any plusses from having more than one level in the skill), yet there are skills based on other attributes.

Skill Roll: A roll of 1d20 plus the appropriate attribute plus four for every level the character has in the skill above the first.

Split: When one action or reaction is turned into two, at +10 difficulty to each (e.g. do a split action jump and strike).

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Hoodoo Blues-L

Introduction

What follows are the rules for lite or live-action play of Hoodoo Blues. The character creation system and rules of play are vastly simplified, leaving more details to be invented as the game progresses by the players and GMs. Although different, Hoodoo Blues-L statistics have a constant relationship to statistics from regular Hoodoo Blues (hereafter called Hoodoo Blues-R). See the conversion sheet (p.298) for more on the relationship between Hoodoo Blues-L and Hoodoo Blues-R stats.

Character Creation

***Step 1 - Character Concept**: Decide on basic concept and details about PC, e.g. name, gender, appearance, personality.*

***Step 2 - Attributes**: You have 20 points to spread between 8 attributes. You must put at least 1 point in each and you cannot put more than 5 in any. Later Character Creation options (e.g. decades) may increase or decrease attributes above 5 or below 1.*

The attributes are as follows:

***Agility (AGY)**- This represents limberness, coordination, balance and speed of physical reactions. Agility is used when a character needs to move silently, keep his or her balance, scale a wall or get through a small space.*

***Awareness (AWR)**- This represents the ability to notice things. This is not the acuity of one's senses, but the ability to be aware of important details. Awareness is used whenever characters need to notice a clue, avoid an ambush or sense attempts at mental manipulation. AWR is also used for Conjure skills in which things are sensed.*

***Charm (CHM)**- This represents likability, social presence, persuasiveness and ability to read people. Charm is used when a character needs to put on an act, convince an audience or seduce someone.*

***Endurance (END)**- This represents stamina for intense physical exertion as well as the body's ability to fight disease and resist toxins. Endurance is used when a character needs to hold his or her breath, go on a long hike or survive a serious illness.*

***Intelligence (INL)**- This represents the speed at which the mind reacts, ability with abstract thought, learning, creativity and memory.*

***Speed (SPD)**- This represents the ability to run and leap.*

***Strength (STH)**- This represents upper body strength as well as the character's strength of grip. A character would use strength to yank away someone's weapon, lift a heavy object or do damage with hand to hand weapons.*

***Willpower (WIL)**- This represents the ability to resist emotions, discomfort and psychological manipulation. WIL would be used to control emotions, resist pain, stay conscious or battle against mind control. WIL is also used for Conjure skills that affect people, things or events.*

The PC also starts with 10 Hit Points.

***Step 3 - Character Class**: Chose from one of the following character classes. Each character class sets the costs to buy skills. Character classes may also have mandatory advantages and disads (advantages and disads that every PC of this class must take, and for which no points are spent or gained) or optional advantages and disads (those the PC can choose to buy or to take to get points). See p.294 for more on advantages and disadvantages.*

Crossroader

***In Brief:** One who has made a deal with the Devil, gaining agelessness and other powers.*

***Skill Costs**: Diabolical 3, Fortune 4, Hands 8, Native 7, Protection 7, Resolve 8, Saints 6, Arts 2, Booklearning 4, Folk 4, Labor 3, Martial 4, Modern 3, Troublemaking 3.*

***Mandatory**: Free Summon Devil specialty of Diabolical; Choose 4 DP worth of Deal Powers.*

Deal Powers

***Escape Ability** (1 DP)- The PC can escape instantly from any kind of cell, trap or bondage.*

***Gambling Luck** (1 DP)- +5 to gambling rolls.*

***Conjure Skill** (1 DP)- One free level of Diabolical, Hands, Fortune or Protection.*

***Riches** (2 DP)- The PC starts with +12 EP.*

***Invisibility** (2 DP)- The PC can become invisible at will. Any opponent who cannot see the PC is -4 to their combat.*

***Partial Invulnerability** (1 DP)- Choose one type of injurious thing: bullets, bladed weapons, fire, disease, poisons, falls, that the PC cannot be harmed by. Can be purchased multiple times for multiple invulnerabilities.*

***Physical Supremacy** (1 DP)- The PC's STH, SPD and END are always at least one point higher than the highest STH, SPD or END of anyone the PC can see or hear.*

***Unearthly Talent** (1 DP)- +5 to any one type of performance (e.g. guitar). At a 7 difficulty performance roll the PC can transfix anyone watching the performance.*

***Unearthly Beauty** (1 DP)- +3 to seduction rolls.*

***Silver Tongue** (1 DP)- +3 to persuasion rolls, immune to any kind of lie detection.*

Hag

***In Brief**: Suck the vigor from sleeping people to stave off old age.*

***Skill Costs**: Diabolical 2, Fortune 3, Hands 5, Native 5, Protection 6, Resolve 7, Saints 5, Arts 2, Booklearning 4, Folk 3, Labor 2, Martial 5, Modern 3, Troublemaking 4.*

Optional: Nightmare Steed *(Costs 1 BP, a PC has enslaved and controls a nightmare, a spirit which can take physical form as a beautiful woman or giant feline. In feline form the nightmare has AGY 4, AWR 2, END 7, SPD 7, STH 5, WIL 1 and 15 Hit Points);* Familiar *(Costs 1 BP, this is a frog, rat, cat or beetle that is dependent on the PC, can understand and follow directions, has AGY 4, AWR 4, INL 1, SPD 4, STH 1, Hit Points 2 and natural weapons equal to Ruin (1));* Witchball *(Costs 1 BP, an invisible, intangible thrown weapon that causes -1 STH, -1 END, -1 Hit Point per day until death or removal by conjure, returns to owner on command);* Native Hag *(Costs 1 BP, PC making Diabolical: Leave Skin roll can leave skin as a ball of fire, equivalent of Ruin (3) package).*

Mandatory: *Free Ride Humans specialty of Diabolical;* Ravages of Time *(-1 to seduction rolls per decade old, PC loses 1 STH, 1 END, 1 AGY and 1 Hit Point for every day the PC doesn't ride a human);* Counting Disad *(5 difficulty WIL roll to avoid counting things);* Can't Cross a Broom Disad *(PC can't willingly step over a broom).*

Hoodoo Doctor

In Brief: *Practitioner of Hoodoo, specializing in hands and jacks.*

Skill Costs: *Skill costs are determined by choosing one of the following specialties:*

Two-Head: *Diabolical 4, Fortune 3, Hands 5, Native 4, Protection 4, Resolve 5, Saints 5, Arts 2, Booklearning 4, Folk 3, Labor 2, Martial 5, Modern 3, Troublemaking 4. Free Protection: Roots specialty.*

Conjurer: *Diabolical 3, Fortune 3, Hands 4, Native 5, Protection 5, Resolve 5, Saints 5, Arts 2, Booklearning 4, Folk 3, Labor 2, Martial 5, Modern 3, Troublemaking 4.*

Fortune Teller: *Diabolical 3, Fortune 2, Hands 5, Native 5, Protection 5, Resolve 5, Saints 5, Arts 2, Booklearning 4, Folk 3, Labor 2, Martial 5, Modern 3, Troublemaking 4. 1 free level of Fortune.*

Loup Garou

In Brief: *Given the ability to turn into a powerful animal, but plagued by a hunger for human flesh.*

Skill Costs: *Diabolical 2, Fortune 3, Hands 7, Native 6, Protection 7, Resolve 7, Saints 6, Arts 2, Booklearning 4, Folk 3, Labor 2, Martial 4, Modern 3, Troublemaking 4. Free special skill Animal Form (further levels cost 1 skill point each).*

Animal Form

Typical Attribute: *WIL*

Transform to the PC's favored form: *1 difficulty*

Transform to any of the following animals: *3 difficulty*

Transform into an animal with human hands: *5 difficulty*

Forms:

Wolf- *+2 AWR, +2 STH, +1 AGY, +2 END, +3 SPD, +4 HP, natural weapons equal to a Kill (2) combat package.*

Owl- *+1 AWR, +2 AGY, +2 END, +6 SPD, +2 HP, natural weapons equal to Ruin (1), no darkness penalties.*

Cat- *+1 AWR, +4 AGY, +2 END, +4 SPD, +2 HP, natural weapons equal to Ruin (1), +1 to Prowling rolls.*

Dog- *+1 AWR, +1 STH, +1 AGY, +2 END, +2 SPD, +3 HP, natural weapons equal to Kill (1) combat package.*

Mandatory: Hunger *(4 difficulty WIL roll to avoid hunting and eating a human, roll once per game session or any time the PC smells blood);* Salt Weakness *(3 difficulty pain roll on touching salt);* Pointed Stick Weakness *(taking damage from a pointed stick forces PC to return to human form);* Iron/Silver Weakness *(anyone using an iron or silver weapon does an extra 2 Hit Point damage on any Combat Win);* Contagion *(people the PC bites may become Loups Garoux).*

Optional: Giant Bat *(costs 1 BP, a giant bat will come whenever summoned and will take the PC anywhere so long as it will not be seen by anyone but the PC).*

Medicine Worker

In Brief: *Experts in healing people and controlling spirits. Their "medicine" comes from Native American rituals, spirit helpers, medicine bags and strength of will.*

Skill Costs: *Diabolical 4, Fortune 2, Hands 6, Native 3, Protection 4, Resolve 7, Saints 6, Arts 2, Booklearning 4, Folk 2, Labor 2, Martial 4, Modern 3, Troublemaking 5. One free level of Native.*

Mandatory: Medicine Bag Dependent *(-4 to conjure rolls if PC loses his or her medicine bag);* Partial Aging *(-1 to seduction rolls and -1 to STH, AGY, SPD or END for each History (p.292) the PC chooses);* Pollution Sensitivity *(-2 to conjure rolls if the PC has done or touches anything taboo and has not yet been cleansed).*

Optional: Haunted for Vengeance *(Gives 1 BP, haunted by 7 PWR spirit who wants to punish PC for not avenging him or her);*

Character Classes and Skill Costs

	Diabolical	Fortune	Hands	Native	Protection	Resolve	Saints	Arts	Booklearning	Folk	Labor	Martial	Modern	Troublemaking
Crossroader	3	4	8	7	7	8	6	2	4	4	3	4	3	3
Hag	2	3	5	5	6	7	5	2	4	3	2	5	3	4
Hoodoo: Two-Head	4	3	5	4	4	5	5	2	4	3	2	5	3	4
Hoodoo: Conjurer	3	3	4	5	5	5	5	2	4	3	2	5	3	4
Hoodoo: Fortune Teller	3	2	5	5	5	5	5	2	4	3	2	5	3	4
Loup Garou	2	3	7	6	7	7	6	2	4	3	2	4	3	4
Medicine Worker	4	2	6	3	4	7	6	2	4	2	2	4	3	5
Voodoo	4	3	5	4	4	7	3	2	3	3	2	5	3	5

Permanent Puzzlement *(Gives 2 BP, periodic 3 difficulty INL rolls vs. confusion);* Young Body *(Costs 1 BP, the PC does not suffer from Partial Aging, above).*

Taboo Things

-Anything to do with death.

-Having family member of loved one die.

-Sex with a member of one's own clan.

-Lightning-struck wood.

-Saying the name of a person who died recently.

-Burning evergreen wood.

-(for women) Touching a man about to or just coming back from war or a big hunt.

-(for men) A woman who is menstruating or is about to or has just given birth.

Voodoo

***In Brief**: Specialist in religious worship of "saints" and conjure aided by these entities.*

***Skill Costs**: Diabolical 4, Fortune 3, Hands 5, Native 4, Protection 4, Resolve 7, Saints 3, Arts 2, Booklearning 3, Folk 3, Labor 2, Martial 5, Modern 3, Troublemaking 5. Free Saint Worship specialty of Saints.*

***Optional**: Choose one of the following:*

***No Societe** (Gives 1 BP, the PC has no followers).*

***Societe Member** (Costs 0 BP, the PC is a member of a Voodoo church).*

***Clergy** (Costs 1 BP, the PC is a clergy member of a Voodoo church).*

***Large Following** (Costs 1 BP, the PC is clergy with ~100 followers).*

***Step - 5: Skills**: You start with 10 skill points to buy skills with. The cost for each skill is set by the character class. For instance, the cost of Folk skills for Voodoos is 3, so to buy 1 level in Folk costs 3 points, to buy 2 levels in Folk costs 6 points. You can buy 0 to 5 levels in each skill category.*

***Specialties**- For every skill you have at least one level in, choose one specialty (specialties listed below). For each skill you have at least three levels in, choose two specialties. Specialties act as one extra level in that skill.*

Each specialty can be taken only once.

Some advantages give a free skill specialty without conferring any levels in that skill. If a PC has a specialty without levels in the skill, he or she can make a skill roll dealing with that specialty only as if the PC had one skill level.

Example: *Carl is a Crossroader and can buy Troublemaking for 3 and Arts for 2. He buys 3 levels in Arts and 1 level in Troublemaking, thus using 9 of his 10 points. For Troublemaking he only gets one specialty, so he chooses Trickery. For Arts, because he has 3 levels, he gets two specialties, and so he chooses Live Performance and Crafting.*

Skills and specialties are as follows:

Diabolical

Typical Attribute: WIL

Components: 1

***Summon Devil**: Making the Devil appear.*

***Leave Skin**: Leaving one's own skin and traveling the world in another form (e.g. invisible spirit, animal, even a younger version of oneself).*

***Ride Humans**: "Riding" sleeping people: either stealing their vitality (convert END from victim to STH, END, AGY or Hit Points) or using them as rapid transportation.*

Fortune

Typical Attribute: AWR

Components: 1

***Questioning**: Creating something that will answer yes or no questions or find objects.*

***Future**: Telling what is likely to happen in the future.*

***Reading**: Telling a person's qualities or what their destiny is by examining them.*

Hands

Typical Attribute: WIL

Components: 3

***Hurting Hands**: These are hands that make people sick and either physically disable or kill them.*

***Controlling Hands**: These are hands that force another person's destiny in a certain direction. e.g. forcing them to come to town.*

***Emotion Hands**: These are hands that control the emotions of others, making them compliant, quarrelsome, lustful or even crazy.*

***Luck Hands**: These are hands that give the holder success at getting what they want, e.g. winning a game, the generosity of others, avoiding law enforcement and even escaping from pursuers.*

Native

Typical Attribute: WIL

Components: 1

***Divination**: Gaining knowledge of the possible future, of invisible entities or of what it going on in other places.*

***Spirits**: Compelling spirits to obey one's commands.*

***Cleansing**: Removing spiritual pollution, including that of being conjured, from a person.*

Protection

Typical Attribute: WIL

Components: 2

***Trick Protection**: Sensing when one is in danger of being tricked, and turning those tricks back on their casters.*

***Human Protection**: Protecting oneself or one's home from people meaning one harm.*

***Spirit Protection**: Protecting oneself or one's home from dangerous spirits.*

***Roots**: Using herbs to cure mundane and supernatural illnesses.*

Resolve

Typical Attribute: WIL

Components: 0

***Mind Control**: Making people do what you tell them, making them sick by looking them in the eye, making oaths unbreakable.*

***Faith Healing**: Miraculously healing injuries, illnesses and disabilities.*

***Control Inanimate**: Opening locks, animating piles of bloody bones.*

Saints

Typical Attribute: WIL

Components: 2

***Exorcism**: Making spirits go away, or even destroying them.*

***Working With Spirits**: Paying spirits to do one's bidding or empowering them to avenge themselves.*

***Saint Worship**: Hosting voodoo dances in which a Saint rides one of the dancers; maintaining altars through which Saints can communicate.*

Arts

Typical Attribute: AWR

Fashion & Beauty: Looking good.*

Example Equipment: Makeup, skin creams, outfits, sewing machine.

Live Performance: Singing, dancing, playing music, acrobatics, telling stories.*

Example Equipment: Instrument, dancing shoes, gloves, storybooks.

Crafting: Making films, photographs, paintings, drawings, sculpture or written work.*

Example Equipment: Cameras, editing stations, drawing desks, canvases, thesaurus.

Booklearning

Typical Attribute: INL

Establishment: Business, government, law, public speaking.*

Example Equipment: Books, legal database subscriptions.

Health: Medicine, psychotherapy and performing autopsies.*

Example Equipment: Books, PDA with medical databases, surgical tools, first aid kits, antibiotics.

Social Sciences: Languages, religion, philosophy, mythology and history.*

Example Equipment: Books.

Hard Sciences: Biology, Chemistry, Earth Sciences, Physics, Math.*

Example Equipment: Books, graphing calculator, spectrometer, reagents.

Folk

Typical Attribute: AGY

***Athletics**: Running, acrobatics, sports.*

Animals: Raising, training and riding domestic animals.*

Example Equipment: Grooming tools, books, treats, saddle.

***Tricks**: Hypnosis, sleight of hand, lipreading, passing secret messages through spiritual songs, sleeping lightly.*

Outdoors: Climbing, swimming, tracking, finding food and shelter in the wild.*

Example Equipment: Climbing tools, wetsuits, SCUBA gear, tent, water purifying canteens.

Traditional Crafts: Creating things from stone, wood, leather, sinew, etc.*

Example Equipment: Knives, scissors, scrapers, mini-blowtorch, pliers.

Labor

Typical Attribute: INL

Building: Blacksmithing, carpentry, mechanics, plumbing.*

Example Equipment: Books, toolkits.

Domestic: Cleaning, cooking, gardening.*

Example Equipment: Books, seed packets, spices, detergents.

***Transportation**: Driving and sailing.*

Power: Demolitions and heavy machinery.*

Example Equipment: Books.

Martial

Typical Attribute: INL

Kill: This is the combat style Kill. See p.297 for more.*

Example Equipment: Knives, swords, sniper rifles, bow and arrow, shotgun.

Exhaust: This is the combat style Exhaust. See p.297 for more.*

Example Equipment: Armor, brass knuckles, steel-toed boots.

Ruin: This is the combat style Ruin. See p.297 for more.*

Example Equipment: Pepper spray, taser.

***Military Vehicles**: The piloting of military vehicles.*

Weapon Care: The deployment, use, upkeep and repair of weapons, including blackpowder weapons and military explosives.*

Example Equipment: Gun oil, cleaning kits, repair tools.

Modern

Typical Attribute: INL

***Control**: This is the combat style Control. See p.297 for more.*

Information: Computers, electronics, finding things on the internet.*

Example Equipment: Voltmeter, smartphone, laptop with wimax, research database access.

Security: Alarm systems and crime scene forensics.*

Example Equipment: Tools, evidence collection kits, microscope, field gunpowder residue tests.

Troublemaking

Typical Attribute: CHM

Ruin*: This is the combat style Ruin. See p.297 for more.*

Example Equipment: Straight razor, baseball bat, brass knuckles.

Kill*: This is the combat style Kill. See p.297 for more.*

Example Equipment: Knife, high heeled shoe, poisoned razor blade.

Underworld*: Knowledge of the black market, of drugs and of gambling.*

Trickery*: Disguise, forgery, impersonation, seduction.*

Example Equipment: Costumes, disguise kits, color printers, lamination machines, sexy outfits.

Theft*: Pocket picking, prowling, picking locks, escaping from traps.*

Example Equipment: Lockpicks, wire-cutters, razors.

Rebel*: Fast driving, hurting people and making cheap booze.*

Example Equipment: Still, cattle prod, nitrous fuel booster kit.

**Indicates that an equipment package is available, see Step 6.*

Step 5 – Histories & Motivations*- Based on the PC's race, the PC starts with the following Equipment Points (EP):*

Black, Mulatto or Other: 2 EP

Native American: 4 EP

White: 6 EP

Choose up to 10 of the following as things the PC did in his or her past:

Workin'

Increase EP by 4

Free Booklearning: Establishment specialty or one free Labor specialty.

Increase Weariness penalty by ½ point.

Sufferin'

Increase WIL by 1 (can exceed the maximum).

Increase Weariness penalty by 1 point.

Helpin'

Free 1 Ally advantage (p.294).

Increase Weariness penalty by ½ point.

Fightin'

1 level of Martial

Increase Weariness penalty by 1 point.

Sinnin'

1 level of Troublemaking

Gain 1 Enemy disad (p.295) or lose 2 EP

Increase Weariness penalty by ½ point.

Learnin'

1 level of any Conjure (Diabolical, Fortune, Hands, Native, Protection, Resolve or Saints) skill or 2 levels of Booklearning or Folk.

Increase Weariness penalty by ½ point.

Next, choose 3 Motivations. This is anything that still drives the PC, e.g. hatred of the KKK, curiosity about spirits, responsibility to care for descendents. If a PC is not acting on a motivation, he or she uses WIL minus the full weariness penalty (rounded up to the nearest one). If a PC is acting on a motivation, he or she uses WIL minus half the weariness penalty (rounded down to the nearest one).

Step 6 - Equipment*- The PC has a number of equipment points set by his or her race and histories. Equipment points can be used to buy Equipment Packages or special equipment.*

Equipment Packages*- These are kits that correspond to a skill specialty. An equipment package is the tools and reference materials that help a person use a skill. Equipment packages are bought in levels, from 1 to 3. One is the cheapest equipment, three is the most expensive and high-tech. The cost for an equipment package is the as follows:*

Cost	*Level*
1 EP	*1 level*
3 EP	*2 levels*
6 EP	*3 levels*

The following skill specialties have equipment packages available:

Arts*: Fashion & Beauty, Crafting.*

Booklearning*: Establishment, Health, Social Sciences, Hard Sciences.*

Folk*: Animals, Outdoors, Traditional Crafts.*

Labor*: Building, Domestic, Power.*

Martial*: Kill, Exhaust, Ruin, Weapon Care.*

Modern*: Information, Security.*

Troublemaking*: Ruin, Kill, Trickery, Theft, Rebel.*

Example: If one were to spend 1 equipment point for a package to correspond to the Outdoors specialty of Folk, one would have Folk: Outdoors (1) Package, which might be a backpack, a compass, an old leather jacket and a good pair of gloves. If one were to spend 6 EP one could buy Folk: Outdoors (3), which might be an expensive goretex jacket, GPS, tent, pocket fishing kit, laser fire starter, tent, wetsuit, mountain climbing tools and more.

Conjure Components*- PCs can buy collections of conjure components. Each Conjure skill lists the number of components each use of the skill requires. Each time the PC needs a component, the PC can roll his or her conjure components collection to see if he or she already has that component. If not, the PC must seek it out (or not use the skill, or leave that component out and take an additional 2 difficulty to the skill roll).*

Conjure Components (1) costs 1 EP

Conjure Components (2) costs 2 EP

Conjure Components (3) costs 3 EP

Conjure Components (4) costs 4 EP

To roll conjure components, roll the level of conjure components vs. a difficulty of 2. If the PC succeeds, the PC has the component.

Example: A PC with conjure components (3) wants to use her Protection skill. The skill lists a requirement of 2 components. For the first component he rolls 3 (his components level) versus a difficulty of 2. He succeeds and so has the component in his collection. For the second component he loses and thus does not have that component and must seek it out or try to do without it.

***Combat Packages**- Like other skills, one can purchase equipment packages for combat skill specialties. A Martial: Kill (1) package might be a straight-razor. Martial: Kill (3) might be a bulletproof vest and two katanas.*

Double the cost to make any combat package ranged, e.g. throwing knives, a bow and arrows, pistol, or sniper rile, depending on the level purchased.

***Special Equipment**- Some pieces of equipment don't correspond to any skill specialty and are thus listed as their own separate items. These include Vehicles, Drugs, Animals, Electronics and Explosives.*

***Drugs**- Only recreational drugs are listed. Plain medical pharmaceuticals should be purchased as Booklearning: Health packages.*

If more than 1 dose of a drug is taken, double the bad effects and keep good effects the same. Withdrawal from a drug (the side effects when someone stops using the drug) is, unless specified otherwise, the opposite of the normal effects of the drug.

The cost listed for a drug is the ongoing cost for 1 dose per day, meaning a PC with one of the following should always start play with one dose on hand.

***Alcohol** (costs 1 EP): +1 vs. pain/fear, -1 AGY, -1 AWR, -1 INL, Addiction OO*

***Caffeine** (costs 1 EP): +1 vs. unconsciousness.*

***Cigarettes** (costs 1 EP): Addiction O.*

***Cocaine/Crack** (costs 2 EP): +4 vs. unconsciousness, Addiction 6.*

***Ecstasy** (costs 2 EP): Euphoria OO, -5 vs. hallucinations/delusions, Addiction OO*

***Hallucinogens** (costs 2 EP): Hallucinations 7, Delusions OO, +1 AWR.*

***Heroin** (costs 3 EP): +5 vs. pain, +4 vs. fear, -1 AGY, Euphoria 5, Addiction 6.*

***Inhalants** (costs 1 EP): Euphoria 5, +2 vs. pain, -2 AGY, -2 AWR, -2 INL, Addiction OO.*

***Marijuana** (costs 2 EP): -2 to memory rolls, -2 INL, -2 AWR, +2 vs. fear/anger/pain, Addiction O.*

***Meth** (costs 3 EP): +2 vs. unconsciousness, Addiction 5.*

***Opium** (costs 2 EP): +2 vs. fear, -1 INL, -1 AGY, Euphoria OO, Addiction OOOO.*

***Animals**- Animals come in three basic types: untrained, trained and highly trained. Untrained animals are habituated to human presence but don't know how to follow any commands. Trained animals can follow basic commands common to that animal (e.g. a horse knows "giddyup" and "woah"). A highly trained animal has been specifically trained in one specialty skill, e.g. a bloodhound is trained to track people by scent.*

***Dog: Untrained** (Costs 1 EP)*

***Dog: Trained** (Costs 2 EP). Kill AV 3, HP 6*

***Dog: Highly Trained** (Costs 4 EP). Includes seeing-eye-dogs, bloodhounds, fighting dogs. Kill AV 4, HP 6.*

***Horse: Untrained** (Costs 2 EP). Ruin AV 2, HP 8*

***Horse: Trained** (Costs 20 EP). Ruin AV 2, HP 8*

***Horse: Highly Trained** (Costs 25 EP). Includes horses trained for hunting, racing, war. Ruin AV 3, HP 8*

***Explosives**- The PC starts with one explosive per game session.*

***Explosive O** (costs 1 EP) will destroy anything in 5 ft.*

***Explosive OO** (costs 2 EP) will destroy anything in 20 ft.*

***Explosive OOO** (costs 3 EP) will destroy anything in 50 ft.*

Vehicles

***Bicycle, Kayak, Junker Car** cost 1 EP.*

***Moped** costs 2 EP.*

***Motorcycle, Motorboat, RV, New Car** cost 3 EP.*

***Personal Aircraft or Heavily Upgraded Sports Car** (+1 on Labor: Transportation or Troublemaking: Rebel rolls) cost 4 EP.*

Miscl Mundane Equipment

***Bug** (Costs 2 EP): Audio/camera bug or tracking bug. Comes with receiver or tracker.*

***Cellphone** (Costs 1 EP)*

***Computer** (Costs 2 EP): Comes with high-speed internet access.*

***Digital Camera** (Costs 1 EP)*

***Flashlight** (Costs 1 EP)*

***Gasmask** (Costs 1 EP)*

***Handcuffs** (Costs 1 EP)*

***Laptop** (Costs 3 EP): Comes with wimax access to the internet in any urban area.*

***Nightvision Goggles** (Costs 2 EP)*

***Poison: Deadly** (costs 1 EP). 1 dose per adventure. Victim dies within 5 minutes without medical intervention.*

***Poison: Debilitating** (costs 1 EP). 1 dose per adventure. Victim takes -4 penalty to all rolls.*

***Poison: Knockout** (costs 2 EP). 1 dose per adventure. 5 difficulty save vs. unconsciousness, -3 AWR, -3 INL.*

***Smartphone** (Costs 2 EP): Can connect to the internet.*

***Video Camera** (Costs 2 EP)*

***Walkie Talkies** (Costs 1 EP/pair)*

Miscl Supernatural Equipment

Animal Pelt *(Costs 1 EP): +1 to rolls to transform into that animal.*

Hand of Glory *(Costs 6 EP): When lit, everyone in area (except lighter) must make a 5 difficulty save vs. unconsciousness, anyone sleeping is -5 to awaken.*

Hell Moonshine *(Costs 4 EP): 1 dose per adventure. Same effects as alcohol (+1 vs. pain/fear, -1 AGY, -1 AWR, -1 INL, Addiction OO) but also allows PC to see demons and the Devil.*

Hush Water *(Costs 2 EP): 1 dose per adventure. Drinkers get +5 to save vs. anger, must make 3 difficulty WIL roll to avoid obeying any order.*

Silver Bullets *(Costs 2 EP): Does damage to h'aints and some monsters, does additional damage to Loups Garoux and Hags in animal form.*

St. John the Conqueror Root *(Costs 1 EP): +1 difficulty to Conjure the carrier.*

Step 7 – Bonus Characteristics*- The PC can gain Bonus Points by taking disadvantages or by reducing normal character creation points; and can spend Bonus Points on disadvantages or on additional character creation points.*

1 BP = 1 attribute point, or 3 skill points

A PC cannot have more than 8 points of disads without special permission from the GM.

Available advantages and disadvantages follow. See Hoodoo Blues-R for more information on the non-mechanical meaning of the advantages and disads.

Advantages

Ally: Ageless *(Costs 1 BP)- An ageless peer that will help the PC.*

Ally: Ancient *(Costs 1 BP)- Ancient ageless will advise the PC.*

Ally: Family *(Costs 1 BP)- Large family will help the PC.*

Black Eye Blue *(Costs 1 BP)- +1 to Conjure skill rolls, +2 to rolls meant to kill.*

Blue-Gummed *(Costs 1 BP)- +1 to Conjure skill rolls, anyone a PC bites hard enough to draw blood will die within 7 days.*

Born Feet-First *(Costs 1 BP)- PC can escape from any captivity.*

Caul Born *(Costs 1 BP)- PC can see invisible spirits.*

Child of Privilege *(Costs 1 BP)- +4 EP.*

Civil War Weapon Cache *(Costs 1 BP)- Secret cache of weapons that, with maintenance, can be used as Kill (2) or can be traded, in game, for 3 EP worth of money.*

Law Enforcement *(Costs 1 BP)- PC is a member of law enforcement.*

Physically Attractive *(Costs 1 BP)- +1 to Seduction rolls.*

Semi-Letiche *(Costs 2 BP)- -2 to seduction rolls, natural weapons equal to Kill (1) and Ruin (1) packages, +1 AWR, +1 AGY, +1 STH, +4 to Swimming rolls, -2 to save vs. cold, -2 to save vs. emotions, +2 difficulty to be conjured.*

Snake Handler *(Costs 1 BP)- 3 difficulty WIL roll to be immune from the effects of poison, snake venom or burns.*

Two Shadows *(Costs 1 BP)- At night PC can leave skin as mute, intangible shadow.*

Ulusunti *(Costs 1 BP)- Magic crystal scale, must be periodically fed blood of a large animal, gives +2 to Native: Divination or Fortune skill rolls and +2 to any rolls concerning hunting, seduction or rainmaking.*

Disadvantages

Addiction: Alcohol *(gives 2 BP): 3 difficulty WIL roll to abstain.*

Addiction: Cocaine/Crack *(gives 4 BP): 4 difficulty WIL roll to abstain.*

Addiction: Heroin *(gives 4 BP): 3 difficulty WIL roll to abstain. -1 vs. disease.*

Addiction: Inhalants *(gives 4 BP): 2 difficulty WIL roll to abstain. -1 INL.*

Addiction: Marijuana *(gives 1 BP): 2 difficulty WIL roll to abstain. -2 to memory rolls, -2 vs. depression/dysphoria.*

Addiction: Meth *(gives 3 BP): 3 difficulty WIL roll to abstain. -2 Hit Points.*

Addiction: Nicotine *(gives 1 BP): 3 difficulty WIL roll to abstain.*

Addiction: Opium/Pain Pills *(gives 2 BP): 3 difficulty WIL roll to abstain. -1 vs. disease.*

Addiction: Hush Water *(Gives 1 BP): 3 difficulty WIL roll to abstain. +5 vs. anger, 3 difficulty WIL rolls to avoid following orders.*

AIDS *(Gives 4 BP): -1 END, -1 to Seduction rolls (from sores and rashes), -1 to memory rolls, -2 to save vs. disease. Each week choose one: -1 END or -1 Hit Point.*

Allergy: Deadly *(Gives 1 BP): Choose a thing the PC is allergic to. If eaten, the PC will be incapacitated within 10 minutes, dead within 1 hour without medical intervention.*

Blind *(Gives 5 BP): -4 to combat rolls.*

Born To Drown *(Gives 2 BP): -2 to any roll to avoid drowning. Coincidence will always push PC towards drowning.*

Born With Clenched Fists *(Gives 2 BP): Free Troublemaking: Theft. 5 difficulty WIL rolls to avoid stealing anything the PC wants or needs. Coincidence will always push PC towards wanting/needing things.*

Caregiver: Child *(Gives 2 BP): PC is responsible for a child (1 in all attributes, 4 Hit Points, no appreciable skills).*

Caregiver: Elderly/Physically Disabled *(Gives 1 BP): PC responsible for a loved one who is too old or disabled to care for himself or herself. One physical (AWR, AGY, END, SPD, STH) attribute at 0, rest at 1. 6 Hit Points.*

Caregiver: Family *(Gives 1 BP): PC is responsible for caring for his or her descendents.*

Caregiver: Mentally Disabled *(Gives 2 BP): PC is responsible for caring for a mentally incompetent loved one. INL is 0 for most purposes, other attributes at 2, 10 Hit Points.*

Compulsion *(Gives 1 BP): Choose a recurring urge (e.g. pulling out hair, lying). PC must make 5 difficulty rolls to avoid acting on compulsion.*

Deaf *(Gives 2 BP): PC cannot hear. Can speak American Sign Language, can buy ability to read lips for 1 skill point.*

Debt: Loan Shark *(Gives 1 BP): PC owes $200,000 to organized crime, thugs have been sent to collect or break limbs.*

Delusion *(Gives 1 BP): Choose one false belief (e.g. "the CIA is after me.")*

Disfigured *(Gives 1 BP): -4 to Seduction rolls.*

Enemy: Ageless *(Gives 1 BP): An ageless peer of about the same age as the PC.*

Enemy: Family *(Gives 1 BP): An entire family regards the PC as an enemy.*

Enemy: Scorned Lover *(Gives 1 BP): An ex-lover with supernatural abilities is out to ruin the PC.*

Fugitive *(Gives 3 BP): The PC is wanted by law enforcement.*

Gambling Addict *(Gives 1 BP): 5 difficulty WIL roll to avoid gambling. 3 difficulty WIL roll to stop while ahead.*

Hemophilia *(Gives 2 BP): Any Hit Point damage is done again every 2 minutes until PC dies or receives medical treatment.*

Hoodoo Love *(Gives 1 BP): PC is conjured to be smitten with someone, cannot try to harm them, cannot leave town without their permission, cannot have sex with anyone else.*

Hunted: Organized Crime *(Gives 2 BP): An organized crime group has a hit out on the PC.*

Illiterate *(Gives 2 BP): PC cannot read. Cannot have Modern or Booklearning skills. Can buy this off during gameplay by spending 4 Skill Points.*

Long-Term Alcoholic *(Gives 5 BP): -2 INL, -2 AWR, -2 vs. poison, regular 1 difficulty saves vs. amnesia.*

Missing Arm *(Gives 2 BP ea.): STH is half for most purposes.*

Missing Eye *(Gives 1 BP): -2 to judgment of distance or peripheral vision rolls.*

Missing Leg *(Gives 2 BP ea.): SPD is negligible.*

Mute *(Gives 3 BP): PC cannot speak.*

Nightblindness *(Gives 1 BP): Double darkness penalties.*

No Papers *(Gives 1 BP): PC does not have a convincing modern identity.*

Out of Commission *(Gives 1 BP)- The PC has not been interacting with the modern world for the past ~40 years and is unfamiliar with any technological or social changes that have happened in that time.*

Senile *(Gives 1 BP): -4 vs. unconsciousness, regular 5 difficulty saves vs. amnesia.*

Stutterer *(Gives 1 BP): PC stutters badly.*

Tuberculosis *(Gives 1 BP): -1 STH, -1 END, -1 Hit Point. Each week choose one: -1 to STH, END or Hit Points.*

Young Body *(Gives 4 BP): The PC has the body of a child. -2 Attribute Points, -1 Hit Point.*

Step 8 - Character Advancement*- PCs earn XP (experience points) for completing adventures successfully. Typically PCs will earn one-half an XP point per adventure, depending upon the difficulty of the adventure and how well the PCs succeeded. XP can be used to buy additional skill points, equipment points or attribute points as follows:*

1 XP = 1 equipment point, 1 attribute point or 3 skill points

Sample Character Creation, Sam Reed

If we were creating Sam Reed, from the Hoodoo Blues-R character creation chapter, as a Hoodoo Blues-L character, we would:

-Divide 20 attribute points between the 8 attributes as follows: AGY 2, AWR 3, CHM 4, END 2, INL 3, SPD 1, STH 2, WIL 3.

-Choose a character class, Crossroader, which gives the following skill costs: Diabolical 3, Fortune 4, Hands 8, Native 7, Protection 7, Resolve 8, Saints 6, Arts 2, Booklearning 4, Folk 4, Labor 3, Martial 4, Modern 3, Troublemaking 3. It also gives a free Summon Devil specialty of Diabolical. The PC can also choose 4 Deal Points worth of powers, from which we choose Unearthly Talent, Escape Ability and Conjure Skill (1 free level of Hands).

-Use 10 skill points to buy the following skills: Arts OO (costs 4) and Troublemaking OO (costs 6). Next we choose specialties for his skills. For Hands we choose Luck Hands, for Arts we choose Live Performance and for Troublemaking we choose Ruin (a combat style).

-Since he is Black we start with 2 EP. For his histories we choose one Sinnin' (an additional level of Troublemaking, -2 EP and +½ weariness), one Workin' (+4 EP, free Transportation specialty of labor, +½ weariness) and one Learnin' (1 level of Saints, +½ weariness). Sam's full weariness penalty, rounded up to the nearest 1, is 2. His half weariness penalty, which he uses when acting on a motivation, is 0 (half of 1½ rounded down to the nearest one). So normally he has an effective WIL of 1, but when acting under a motivation he has a WIL of 3. Since we added skill levels we must choose new specialties. With 1 level of Saints we choose the specialty Working With Spirits. With 3 levels of Troublemaking we get a second specialty and we choose Underworld. For his three motivations we choose Joy: Playing Music, Anger: The Devil, Fear of Damnation.

-We take his 4 EP and buy equipment. We buy an Arts: Live Performance (1) package for 1 EP, a Troublemaking: Ruin (1) package for 1 EP, Conjure Components (1) for 1 EP and a Junker Car for 1 EP.

-We don't choose to take any advantages or disads.

-To pre-figure his combat AV, we take Ruin, his best style, and add together INL (3) + AGY (2) + level of Troublemaking (3) +1 for having the Ruin specialty, +1 for having a Ruin (1) equipment package. This gives us 10 total, which we divide in half to get 5.

-If Sam wanted to create a hand to help him win a poker game, he would compute his AV as his WIL (3 or 1, depending on motivation) +1 (his level of Hands) +1 (he has the Luck specialty) = 5 or 3. Hands requires 3 components, so he 50/50s his level of components (1) vs. a difficulty of 2 three separate times. Each time he loses, the GM comes up with some component he must seek out (or leave out and take a +2 difficulty).

ORC-L Rules of Play

Skill vs. Non-Skill Actions

In Brief- Sometimes you can roll just your attribute when you don't have a skill.

Some actions don't require a skill, although a skill can help. This includes lifting objects, sneaking around, seducing someone, etc. Other actions can't be attempted without at least one level in the appropriate skill, e.g. programming a computer, speaking a foreign language, picking a lock, conjure. The GM decides what actions require a skill, although it should be intuitively obvious.

Example: *A character with no Athletics skill can climb just using AGY (and any climbing equipment the character happens to have). A character with the Folk skill could add in the skill (and the Outdoor specialty if he or she has it) as well. A character without the Modern skill can't attempt to write a computer program, no matter how high his or her INL.*

Your AV

In Brief- AV = attribute + skill +1/specialty +equip

Your Action Value (AV) for any non-combat action you try to take is computed as follows:

Applicable attribute + applicable skill (if you have one) +1 if there is an applicable skill specialty + the value of any applicable equipment package.

Example: *Dem's AV for climbing is 3 (his AGY) +3 (his Folk skill) +1 (he has an Athletics specialty in climbing) +2 (he has Folk: Outdoors (2) package), a total of 9.*

50/50s

In Brief- Anything where you win half the time.

These are any random procedures by which a player has a 50/50 chance of succeeding or failing. Example 1: the initiator of an action takes out a coin and flips it, each heads is a success, each tails is a failure. Example 2: the initiator of an action pulls out a 6 sided die and rolls it, each odd number is a success, each even is a failure. Example 3: The player plays rock-paper-scissors against another player, or the GM, ignoring any ties. Example 4: the players take turns dealing out cards. For each turn, whoever gets the highest value card is the winner. Ties are ignored.

Human vs. Inanimate Object

In Brief- 50/50s until you fail your AV's worth of times or succeed the difficulty's worth of times

When a human wants to do something to an inanimate object, e.g. lift a barrel, pick a lock, climb a wall, hack a computer, etc. compare the human's AV for that action to the object's difficulty for that action. Then do 50/50s until one of two things happen:

-If the human fails a number of times equal to his or her AV, then the human loses.

-If the human succeeds a number of times equal to the object's difficulty, the human wins.

Example: *Tim has an AV of 6 to pick locks. The lock he wants to pick has a difficulty of 3. Tim does 50/50s until he either succeeds a total of 3 times (and successfully picks the lock) or fails a total of 6 times (and is unable to pick the lock). Tim takes out a coin an flips it, getting heads (a success), then heads (2nd success), then tails (failure), then tails (2nd failure), then tails (3rd failure), then heads (3rd success). At this point he stops because he has 3 successes and has picked the lock.*

Human Vs. Human

In Brief- AV vs. AV. First person to win opponent's AV's worth of times is winner.

When two humans are opposing each other on something (e.g. both have a grip on a briefcase and are trying to pull it from the other's hands) then compare the first human's AV vs. the second human's AV. The first person to get a number of successes equal to the opponent's AV is the winner.

Example: *Andy and Petra are trying to beat each other in a sprint. Andy's AV for sprinting is 2 and Petra's is 3. They do 50/50s until either Andy wins 3 times (and Petra fails 3 times) or Petra wins 2 times (and Andy fails twice). Whoever meets their target number of successes first wins.*

Saves

In Brief- Attribute vs. difficulty.

A save is a roll to prevent something bad from happening, e.g. hallucinations, unconsciousness. There are only rarely skills or equipment that help with a save. Typically the AV for a save is the attribute alone. The exact effect of failing a save is determined by the GM but a failure typically incapacitates the PC.

Example: *Tim, who has WIL 2, takes a drug which causes hallucinations (3). If he succeeds at 3 50/50s he is not debilitated by hallucinations, if he loses 2 he will.*

Combat

In Brief- Combat uses essentially the same system, except for two changes: AV is calculated differently and even the loser has an effect on the situation.

Live Action vs. Tabletop Play

All rules included herein are suitable for both live action and tabletop play. Live action play may necessitate a few extra rules and conventions, most of which are common sense:

Everything any players says or does is something the character says or does unless:

-The player is a GM not playing an NPC.

-A player is referring to or making notes on a character sheet.

-The player has indicated he or she is acting or talking "out-of-character."

Players can interact (even fight if they are comfortable enough with combat rules) without requiring a GM be present. Players should generally make sure a GM is present when they effect the environment (e.g. pick the lock on the mysterious storage locker), unless a note has been provided to tell a PC the result of an action (e.g. the locker has a notecard taped to it listing the difficulty to pick on one side and the contents of the locker on the other).

AVs

In Brief- Attribute 1 + Attribute 2 + skill +1 if specialty +combat package (or half if not appropriate), all divided by 2.

There are four different styles of combat: Kill, Control, Ruin and Exhaust. Each are a specialty of Martial, Troublemaking and/or Modern. The AVs for each can be calculated ahead of time. AVs are calculated as follows:

(Attribute 1 + Attribute 2 + Combat Skill +1 if Specialty +Equipment level) divided by 2 (round down).*

*If equipment is appropriate to this combat style (e.g. you're computing Kill and it's a Martial: Ruin package), add in the full equipment level. If the package is not appropriate, add in half, rounded down.

The attributes for each combat style are as follows:

Kill: WIL + AGY	***Control: AWR + AGY***
Ruin: INL + AGY	***Exhaust: STH + AGY***

Example: *Tim has WIL 3, AGY 2, INL 4, Martial 2 (Specialty: Kill) and has Combat Package: Kill OOO. His AV for kill is 5: WIL (3) + AGY (2) +2 (skill) +1 (specialty) +3 (weapon), all divided by 2. His AV for ruin is 4: INL (4) + AGY (2) +2 (skill) +1 (weapon/2), all divided by 2.*

A Combat Round

In Brief- As per normal AV vs. AV, with success effects based on AV and effects by loser based on half AV.

50/50 against the opponent until one player wins a number of times equal to the opponent's AV, as per usual person vs. person rolls. The combat initiator must declare what style he or she is using and what his or her AV is. The defender must next declare his or her style and AV.

Kill- For each point of AV (or half AV if you lost) you do 2 Hit Points damage to the opponent.

Example: *You have a Kill AV of 3. If you win a combat round you do 6 Hit Points damage to your enemy. If you lose a combat round you do 3 Hit Points damage.*

Ruin- For each point of AV (or half AV if you lost) you do 1 damage to opponent's combat AVs.

Blindness/Darkness

Partially Blinded: -2 to combat AVs

Fully Blinded: -4 to combat AVs

Example: *You have a Ruin AV of 4. If you win a combat round you reduce all your opponent's combat AVs by 4 points each. If you lose a combat round you reduce all your opponent's combat AVs by 2 points each.*

Control- For each point of AV (or half AV if you lost) you can protect yourself from 1 point of damage to your Hit Points or combat AVs. Also, if you won, you now have the opponent in a hold (meaning the opponent cannot attack).

Example: *You have a Control AV of 5. If you win, you protect from 5 damage done that round to your Hit Points or combat AVs and have your opponent in a hold. If you lose you protect from 2 damage to your Hit Points or combat AVs.*

Exhaust- For each point of AV (or half AV if you lost) you can protect yourself from 1 point of damage to your Hit Points or combat AVs and for each point of AV (or half if you lost) you do 1 damage to the enemy's Hit Points. Also, if you won, you do exactly 1 damage to the combat AVs of the enemy – this is damage that cannot be protected from in any way.

Example: *You have an Exhaust AV of 3. If you win a combat round you protect yourself from 3 points of damage to your Hit Points or AVs and you do 3 Hit Points worth of damage, plus 1 damage to the enemy's Hit Points that cannot be protected from. If you lose, you protect yourself from 1 point of damage to Hit Points or Combat AVs and do 1 Hit Point damage to the enemy.*

Narrative Descriptions of Combat Styles

Kill: *You're trying to do as much damage as quickly as possible. You go right for vital organs. You go in fast, hit hard, pay little attention to defense. You don't want to scare them or hurt them, you want to kill them.*

Ruin: *You're here to fuck up your opponent. You want to poke their eyes out, break their fingers, cut their tendons, smash their kneecaps, cause them so much pain they can't think. Your goal is to destroy their ability to fight.*

Control: *You stay calm. Your first goal is to prevent them from hurting you. You dodge and deflect attacks, when they move into weapon's range you move out. All the while you looking for an opportunity to grab and twist a limb, put them in a hold they can't get out of.*

Exhaust: *You are here to outlast your opponents. You are going to wear them down. They can hurt you, you can't prevent that only make sure that very little damage is done. Block, hit, block, hit, again and again until they are too exhausted to keep fighting, and then you take them out.*

After a combat round is over and the results are calculated and applied, the opponents can continue with a new combat round, or one of the opponents can try to end combat (e.g. by running away, trying to talk to the enemy).

Incapacity and Death

In Brief- <5 HP means mortally wounded, 0 means dead, 0 combat AVs means incapacitated.

If a combatant's Hit Points are reduced to 4 that means the PC has received mortal injuries. The PC can continue to fight or do other things until one of two things happens: the PC's Hit Points are reduced to 0 or the PC's END's worth of combat rounds passes. If either of these happens the PC is incapacitated: cannot fight or do anything else that requires a roll.

A PC whose Hit Points are reduced to less than 4 but are still more than 0 can be saved by medical intervention (Booklearning: Health specialty) within the PC's END worth of minutes. PCs at 0 Hit Points cannot be saved.

If a PC's combat AVs are all brought to 0 by use of the Crippling or Exhaust combat styles, the PC is incapacitated an can no longer fight, but the PC is not in danger of dying. The PC stays incapacitated until medical care is given.

Injuries are halved every week (round up to the nearest Hit Point).

2 on 1- When two or more opponents make a concerted attack on one person, the person who is being ganged-up-on must split his or her combat AV between the opponents. Although each combat is 50/50d separately they are considered to have happened simultaneously (so if the gangee gets his AVs reduced by 2, while facing one of the opponents, that effect is not applied until after all opponents have been faced for that round). The gangee can divide points however he or she wants.

Example: *Kawahara, who has Control 8, is being attacked by Billy (Ruin 3), Carla (Kill 2) and Josiah (Exhaust 4). Kawahara decides to divide his Control as follows: 3 against Billy, 3 against Carla and 2 against Josiah. Combat is rolled 3 times with 3 different AV vs. AV combinations: 3 vs. 3, 3 vs. 2 and 2 vs. 4. Only after all 3 are rolled is damage to HPs and AVs applied.*

Combat Example

Doktor Smash (Kill AV 5) and Chubby Pete (Exhaust AV 4, Control AV 4) are fighting.

Round 1 – Doktor Smash, who initiated combat, declares he will be using Kill (5). Chubby Pete says he will use Control (4). They do rock-paper-scissors for 50/50s. Smash gets a success, then Pete gets a success, then Pete gets a second success, then Pete gets a third, then Smash gets a second, then Pete gets a fourth, then Smash gets a third, then Smash gets a fourth success, equal to Pete's AV, so Smash wins.

As the Winner, smash does 10 damage (2 times his AV), enough to kill Pete. As a loser, Pete can protect himself from 1 damage to HP or EV times half of his AV, rounded down (half of 4 is 2). Therefore, he protects himself from 2 of Pete's damage, and takes only 8. He has received mortal injuries but can still fight for 2 (his END) more rounds or until his Hit Points are reduced to 0.

Round 2 – Doktor Smash will use Kill (AV 5), Chubby Pete will use Control (AV 4). Pete gets a success, then a second, then Smash gets a success, then Pete gets a third success, Smash gets a second, Pete gets a fourth success, then a fifth (equal to Smash's AV).

As the loser, Smash does 4 damage (2 x half his AV), but as the winner Pete protects from 4 damage (1 x his AV) and how has Smash in a hold, meaning combat is over.

Hoodoo Blues-R & Hoodoo Blues-L Conversions

Difficulties

R to L: Subtract ten, divide by four (round up to nearest one).

L to R: Multiply by four, add 10.

	Hoodoo Blues-R	Hoodoo Blues-L
Easy	10	O
Moderate	20	OOO
Hard	30	OOOOO
Legendary	40	(7)

Bonuses/Penalties

R to L: Divide by four, round down to the nearest one. E.g. a drug that gives +10 to save vs. unconsciousness would give +OO.

L to R: Multiply by four.

Attributes

R to L: Divide attribute by 4, round up to the nearest one.

L to R: Multiply by four.

Hoodoo Blues-R	Hoodoo Blues-L
1-4	O
5-8	OO
9-12	OOO
13-16	OOOO
17-20	OOOOO

Money/Equipment

Hoodoo Blues-R $	Hoodoo Blues-L EP
100	1
200	2
300	3
400	4
600	5
800	6
1,200	7
2,000	8

For sums higher than $2000, add one EP per additional $1000.

Skills

Several levels of Hoodoo Blues-R skills equal 1 level of a Hoodoo Blues-L skills. After converting, choose skills or specialties as appropriate.

Skill Category	Hoodoo Blues-R levels	Hoodoo Blues-L levels
Diabolical	3	1
Fortune	4	1
Hands	10	1
Native	6	1
Protection	6	1
Resolve	6	1
Saints	5	1
Arts	9	1
Booklearning	15	1
Folk	14	1
Labor	11	1
Martial	10	1
Modern	7	1
Troublemaking	15	1

Bonus Chars

If a Hoodoo Blues-R advantage or disadvantage acts primarily during character creation (e.g. giving the PC more or less money, or access to certain skills, etc.) then the advantage or disad doesn't need to be 'converted' because the effects of the advantage or disad will be converted automatically when skills, attributes, etc. are converted. If the advantage or disad primarily effects gameplay (e.g. Hunted: Organized Crime) then the advantages or disads can transfer directly to the PC in the new system. Generally, throw out any advantage or disad costing or worth less than 4 BPs when converting to Hoodoo Blues-L.

4 ORC-R Bonus Points = 1 ORC-L Bonus Point

XP

40 ORC-R XP = 1 ORC-L XP

HOODOO BLUES-L CHARACTER SHEET

Character Name _____ Character Class _____
Advantages & Disads _____

_____

Special Bonuses _____
Hit Points _____ Histories _____

Skills

Diabolical (WIL) OOOOO _____
Fortune (WIL) OOOOO _____
Hands (WIL) OOOOO _____
Native (WIL) OOOOO _____
Protection (WIL) OOOOO _____
Resolve (WIL) OOOOO _____
Saints (WIL) OOOOO _____
Arts (AWR) OOOOO _____
Booklearning (INL) OOOOO _____
Folk (INL) OOOOO _____
Labor (INL) OOOOO _____
Martial (INL) OOOOO _____
Modern (INL) OOOOO _____
Troublemaking (CHM) OOOOO _____

Attributes

AGY OOOOO
AWR OOOOO
CHM OOOOO
END OOOOO
INL OOOOO
SPD OOOOO
STH OOOOO
WIL OOOOO (full penalty)
WIL OOOOO (half penalty)

Equipment

_____ OOOOO _____ OOOOO
_____ OOOOO _____ OOOOO
_____ OOOOO _____ OOOOO

_____

Combat

Kill AV (WIL+AGY) _____
Win: ____ (AVx2) Hit Point damage
Lose: ____ (AV/2x2) Hit Point damage

Control AV (AWR+AGY) _____
Win: Protect from ____ (AV) damage
+opponent in hold
Lose: Protect from ____ (AV/2) damage

Ruin AV (INL+AGY) _____
Win: ____ (AV) damage to AVs
Lose: ____ (AV/2) damage to AVs

Exhaust AV (STH+AGY) _____
Win: Protect ___ (AV) dmg, do __ (AV) HP dmg
+1 AV damage (unprotectable)
Lose: Protect ___ (AV/2) dmg, do __ (AV/2) HP dmg

HOODOO BLUES-L CHARACTER SHEET

Character Name _____ Character Class _____
Advantages & Disads _____

_____

Special Bonuses _____
Hit Points _____ Histories _____

Skills

Diabolical (WIL) OOOOO _____
Fortune (WIL) OOOOO _____
Hands (WIL) OOOOO _____
Native (WIL) OOOOO _____
Protection (WIL) OOOOO _____
Resolve (WIL) OOOOO _____
Saints (WIL) OOOOO _____
Arts (AWR) OOOOO _____
Booklearning (INL) OOOOO _____
Folk (INL) OOOOO _____
Labor (INL) OOOOO _____
Martial (INL) OOOOO _____
Modern (INL) OOOOO _____
Troublemaking (CHM) OOOOO _____

Attributes

AGY OOOOO
AWR OOOOO
CHM OOOOO
END OOOOO
INL OOOOO
SPD OOOOO
STH OOOOO
WIL OOOOO (full penalty)
WIL OOOOO (half penalty)

Equipment

_____ OOOOO _____ OOOOO
_____ OOOOO _____ OOOOO
_____ OOOOO _____ OOOOO

_____

Combat

Kill AV (WIL+AGY) _____
Win: ____ (AVx2) Hit Point damage
Lose: ____ (AV/2x2) Hit Point damage

Control AV (AWR+AGY) _____
Win: Protect from ____ (AV) damage
+opponent in hold
Lose: Protect from ____ (AV/2) damage

Ruin AV (INL+AGY) _____
Win: ____ (AV) damage to AVs
Lose: ____ (AV/2) damage to AVs

Exhaust AV (STH+AGY) _____
Win: Protect ___ (AV) dmg, do __ (AV) HP dmg
+1 AV damage (unprotectable)
Lose: Protect ___ (AV/2) dmg, do __ (AV/2) HP dmg

Combat QuickRef

Kick Damage

SPD 1-5: ½ blunt damage

SPD 6-15: 1 blunt damage

SPD 16-19: 1½ blunt damage

SPD 20+: 2 blunt damage

Punch Damage

STH 1-5: 0 blunt damage

STH 6-10: ½ blunt damage

STH 11-15: 1 blunt damage

STH 16+: 2 blunt damage

Modification of Handheld Weapon Damage

STH 1-5: -1 to blunt damage

STH 6-10: 0 modification

STH 11-15: +1 blunt damage

STH 16+: +2 blunt damage

Combat Skills

Aikido: +4 to Disarm, +4 to Grab (Pain), +0 to Knockdown, +4 to Dodge, +4 to Flip, +0 to Parry

Archery: +4 to Simultaneous Draw and Strike (excluding crossbows), +0 to Strike (Projectile), +4 to Vital Strike, No penalty for targeted strikes., Double Aim (takes 2 actions, +10 to next action)

Automatic Weapons: +4 to Area Attack, +0 to Vital Strike (Bladed), +4 to Split Reaction: Dodge and Simultaneous Strike, +4 to Split Reaction: Drop and Simultaneous Strike

Bayonet: +8 to split Move (into range) and Strike, +12 to split Move (into range) and Vital Strike, +4 to Parry, +8 to Simultaneous Vital Strike

Black Powder Artillery: +4 to Strike, +4 to Simultaneous Strike, Double Aim (takes 2 actions, gives +8 to next action)

Black Powder Small Arms: +4 to strike, +4 to Simultaneous Strike, Double Aim (takes 2 actions, gives +8)

Bodyguard: +2 per level to initiative, +4 to Grab, +4 to Tackle, +0 to special action Parry Another (STH + AGY + 1d20 vs. 30, if successful the PC parries a blow directed towards another)., +0 to special reaction: Body Block (SPD + AGY + 1d20 vs. 20).

Boxing: +4 to Parry with forearms, +0 to Strike with fists, +4 to Blinding Strike with fists, +0 to Knockout Strike with fists, +4 to Pain/Stun Strike with fists

Capoeira: +4 to split action: move (into range) and Strike (kick), +4 to Knockdown with feet, +4 to Jump (PC rolls backwards from an attack), Special Action: Feinted Strike (INL + AGY +1d20 vs. 30)

Club: +4 to Parry, +4 to Vital Strike (Blunt), +0 to Wing, +0 to Strike

Fencing: +8 to Parry, +0 to Strike, +0 to Vital Strike, +4 to Jump

Immobilization: +8 to Grab (Pain), +4 to Grab (Wrestling), +0 to Grab, +0 to Knockdown, -4 to Crippling Attack, -4 to Disarm

Knife Fighting: +8 to Vital Strike (Bladed), +4 to Jump, +4 to Split action: Move (into range) and Strike, +0 to Dodge

Knife Throwing: +2 per level to initiative, +4 to Strike, +0 to Vital Strike, -4 to Blinding Strike, No penalty for targeted strikes.

Ordinance: +4 to Strike (Projectile), +4 to Jump, Double Aim (Takes 2 rounds, gives +8 to the next action).

Pistol: +2 per level to initiative with pistols, +4 to Vital Strike (Bladed), +4 to Strike (Projectile), +4 to Split Reaction: Dodge and Strike, +4 to Split Reaction: Drop and Strike, No penalty for using paired pistols

Rifle/Shotgun: +4 to Vital Strike (Bladed), +4 to Simultaneous Strike, +0 to Strike

Scrapping: +4 to Pain/Stun Attack, +4 to Crippling Attack, +4 to Blinding Strike, +0 to Knockdown, +0 to Stomp

Self-Defense Weapons: +4 to Pain/Stun Attack, +4 to Blinding Strike, +4 to Simultaneous Pain/Stun Attack

Shoe Fighting: +4 to Vital Strike (Blunt), +4 to Pain/Stun, +4 to Blinding Strike, +0 to Knockout Strike

Sniper: Double Aim (Takes 2 rounds, gives +8 to the next action)., +4 to Vital Strike (Bladed), No penalty for targeted strikes.

Specific Weapon Training: +4 to Strike, +4 to Vital Strike -or- +4 to Pain/Stun Attack (choose one), +4 to Parry -or- +2 per level to initiative (choose one)

Straight Razor Fighting: +8 to Vital Strike (Bladed), +4 to Slash, +4 to Dodge

Tae Kwon Do: +2 per level to initiative, +4 to Strike with fists or feet, +4 to Pain/Stun Attack, +0 to Split Action Jump and Strike (kick), +0 to Parry (with the back of the hand)

Wrestling: +0 to Grab, +8 to Grab (Wrestling), +4 to Knockdown, +4 to Tackle, +0 to Flip

Firearms

Black Powder Pistol: 3 bladed, ROF 1, FR 2 ft. (0.5 m.), MR 75 ft. (20 m.)

Black Powder Musket: 4 bladed, ROF 1, FR 6 ft. (2 m.), MR 250 ft. (75 m)

Black Powder Rifle: 4 bladed, ROF 1, FR 5 ft. (1.5 m.), MR 400 ft. (120 m.)

Automatic Rifle: 6 bladed, ROF 6, FR 7 ft. (2 m.), MR 1500 ft. (450 m.)

Hunting Rifle: 5 bladed, ROF 2, FR 7 ft. (2 m.), MR 1500 ft. (450 m.)

Machine Gun: 8 bladed, ROF 15, FR 5 ft. (1.5 m.), MR 1,500 ft. (450 m.)

Pistol (Automatic): 4 bladed, ROF 4, FR 5 ft. (1.5 m.), MR 175 ft. (50 m.)

Pistol (Heavy): 5 bladed, ROF 2, FR 5 ft. (1.5 m.), MR 200 ft. (60 m.)

Pistol (Mini): 3 bladed, ROF 3, FR 5 ft. (1.5 m.), MR 150 ft. (45 m.)

Pistol (Revolver): 4 bladed, ROF 3, FR 5 ft. (1.5 m.), MR 175 ft. (50 m.)

Sawed-Off Shotgun: 5 bladed, ROF 1, FR 5 ft. (1.5 m.), MR 40 ft. (12 m.), Very easy Strike (+8)

Shotgun (Pump): 6 bladed, ROF 1, FR 6 ft. (2 m.), MR 200 ft. (60 m.), Easy Strike (+4)

Shotgun (Semi-Automatic): 6 bladed, ROF 2, FR 6 ft. (2 m.), MR 200 ft. (60 m.), Easy Strike (+4)

Sniper Rifle: 6 (pierces armor as 9), ROF 5, FR 50 ft. (3 m.) (using scope) or 10 ft. (3 m.) (not using scope), MR 2,000 ft. (600 m.)

Submachinegun: Damage 7 bladed, ROF 10, FR 5 ft. (1.5 m.), MR 700 ft (200 m.)

Self-Defense Weapons

Pepper Spray: Very Easy Blinding Strike (+8, also hard save vs. pain), Very Easy Pain/Stun Attack (+8).

Shield (Native): +5 to parry. PR 3 bladed 2 blunt.

Shield (Riot): +10 to parry. PR 7 bladed 5 blunt.

Taser (Air): FR 3 ft. (1 m.) MR 20 ft. (6 m.) Damage: 3 electrical.

Taser (Baton): Range 1-2. Damage: 3 blunt, 3 electrical.

Taser (Heavy Duty): Range: 0-1. Damage: 5 electrical.

Taser (Mini): Range: 0-1. Damage: 3 electrical.

Improvised Thrown Weapons

1-2 lbs. or 0.5-0.9kg.: FR 3 ft. or 1 m, 1/2 blunt damage.

3-5 lbs. or 1-2.5 kg.: FR 3 ft. or 1 m, 1 blutn damage, STH vs. 10 to use

6-10 lbs. or 2.5-4.5kg.: FR 2 ft. or ½ m, 2 blunt damage, STH vs. 15 to use

11-20 lbs. or 4.6-9kg.: FR 1 ft. or 1/3 m, 3 blunt damage, STH vs. 20 to use

21-99 lbs. or 10-45kg.: FR ½ ft. or 1/8 m, 4 blunt damage, STH vs. 25 to use

100+ lbs. or 45+ kg.: ½ ft. or 1/8 m, 1 dmg.

Traditional Weapons

Name	Range/ FR&MR	Damage	Special +/-
Baseball Bat	Range 1-2	2.5 blunt	None
Bayonet	Range 3	3 bladed	-4 to Strike
Bear Trap	n/a	1 bladed	None
Blowpipe	FR 2 ft (.5 m), MR 30 ft (10 m)	Does 0 bladed (pierces as 2)	None
Bow (Archery)	FR 5 ft (1.5 m), MR 100 ft (30 m)	2 bladed	Weighs 4 lbs (2 kg)
Bow (Compound)	FR 7 ft (2 m), MR 250 ft (75 m)	3 bladed	Weighs 4 lbs (2 kg)
Chain	Range 2-3	2 blunt	-4 to Strike, -4 to Vital Strike
Crate Cutter	Range 0	1 bladed	+4 to Slash
Crowbar	Range 1	2 bunt 1 bladed	None
Dagger	Range 0-1	2.5 bladed	+4 to Vital Strike
Dagger (Throwing)	FR 1 ft (1/3 m), MR 20 ft (6 m)	2 bladed	None
Fire Ax	Range 1	3 bladed (pierces as 6)	-4 to Strike, +4 to Vital Strike
High Heeled Shoes	Range 0-1	1 blunt (pierces as 3)	-4 to Strike, +4 to Vital Strike
Knife (Combat)	Range 0-1	2 bladed	+4 to Slash, +4 to Wing
Knife (Hunting)	Range 0-1	2.5 bladed	none
Knife (Kitchen)	Range 0-1	2 bladed	none
Knife (Switchblade)	Range 0	1.5 bladed	+4 to Slash, +4 to Wing, +4 to Vital Strike
Machete	Range 1	4 bladed	none
Nightstick	Range 1	3 blunt	+8 to Parry
Pen Knife	Range 0	1 bladed	+4 to Slash, +4 to Vital Strike
Pipe	Range 1	3 blunt	none
Quarterstaff	Range 1-3	2 blunt	+4 to Parry
Railroad Spike	Range 0-1	1.5 bladed	+4 to Vital Strike
Spear (thrown)	FR 2 ft (.5 m), MR 40 ft (12 m)	3 bladed	
Spear (handheld)	Range 2	2 blunt, 3 bladed	+4 to Parry, +4 to Slash
Straight Razor	Range 0-2	1½ bladed	-4 to Strike, +4 to Parry, +4 to Slash
Sword (Broadsword)	Range 1-3	5 bladed (pierces as 7)	None
Sword (Fencing)	Range 1	3 bladed	+4 to Parry, +4 to Vital Strike
Sword (Katana)	Range 1-2	5 bladed	+4 to Vital Strike
Sword (Saber)	Range 1-2	4 bladed	+4 to Strike
Sword Cane	Range 1	2 bladed	+4 to Parry, +4 to Vital Strike
Telescoping Baton	Range 1-2	3 blunt	+4 to Pain/Stun
War Club	Range 1-2	3 blunt (pierces as 4)	+4 to Vital Strike
Whip	Range 3	1 bladed	+4 to Pain/Stun

Combat Modifiers

Aim	+4 to roll
Blinded (Full)	-15 to roll
Blinded (Partial)	-7 to roll
Burst	-4 to roll
Extended Action	+5 to roll (-10 to next reaction)
Improvised Weapon	-8 to most rolls
Leaning	-10 to roll
Paired	-4 to roll
Simultaneous Act	-20 +WIL to roll
Split	-10 to rolls
Targeted	-4 to roll
Underwater	-8 to rolls, half damage

Actions

Area Attack	INL+#of shots+1d20 vs. 10+area in ft. (or +3/m.)
Blinding Strike	INL+AGY+1d20 vs. 30
Crippling Attack	STH+INL+1d20 vs. 30
Disarm	STH+AGY+1d20 vs. 30
Grab	STH+AGY+1d20 vs. 25
Grab (Pain)	STH+INL+1d20 vs. 35
Grab (Strangle)	STH+AGY+1d20 vs. 25
Grab (Wrestling)	STH+INL+1d20 vs. 30
Knockaway	STH+AGY+1d20 vs. 25
Knockdown	STH+AGY+1d20 vs. 30
Knockout	STH+AGY+1d20 vs. 30
Pain/Stun	INL+AGY+1d20 vs. 25
Slash	INL+AGY+1d20 vs. 25
Stomp	SPD+STH+1d20 vs. 25
Strike (Handheld)	STH+AGY+1d20 vs. 25
Strike (Projectile)	INL+AGY+1d20 vs. 25
Tackle	SPD+STH+1d20 vs. 20
Vital Strike (Bladed)	INL+AGY+1d20 vs. 35
Vital Strike (Blunt)	INL+STH+1d20 vs. 40
Wing	INL+AGY+1d20 vs. 20

Reactions

Dodge	AWR+AGY+1d20 vs. 25
Entangle	INL+STH+1d20 vs. 30
Flip	AGY+STH+1d20 vs. 35
Drop	AWR+AGY+1d20 vs. 20
Jump	SPD+AGY+1d20 vs. 25
Parry	STH+AGY+1d20 vs. 25

Character Creation QuickRef

*1. **Character Concept:** Decide on basic concept and details about PC, e.g. gender, appearance, personality.*

*2. **Musical Tastes:** Choose one primary and two secondary favorite musical styles.*

African Drums, Blues, Classical Music, Field Songs, Folk Ballads, Gospel, Honky Tonk, Jazz, Modern Country, Nashville Country, Old Time Country, Old-School Rap, Outlaw Country, Punk, Rock & Roll, Zydeco

*3. **Attributes**: Split 80 points between 8 attributes (min 1, max 20).:*

Agility (AGY)	**Awareness (AWR)**
Charm (CHM)	**Endurance (END)**
Intelligence (INL)	**Speed (SPD)**
Strength (STH)	**Willpower (WIL)**

*4. **Character Class**: Choose class. This sets access to skills and special abilities.*

Crossroaders

Free Skills: Crossroads Contact (1)
Conjure Skills: Diabolical: 10, Fortune: 12, Hands: 12, Native: 12, Protection: 12, Resolve: 14, Saints: 12.
Mundane Skills: Arts: 3, Booklearning: 4, Folk: 5, Labor: 4, Martial: 5, Modern: 6, Troublemaking: 4.
Advantages & Disads: **The Deal** (Choose payments, use the points to get powers).

Crossroader Payments (choose only one): Unreserved Soul Sale (20 DP), The Favor (15 DP), Service for Powers (10 DP), Soul in Hock (15 DP), Contest (20 DP)

Crossroader Powers: Escape Ability (5 DP), Gambling Luck (5 DP), Conjure Skill (5 DP, 5 levels of conjure skills), Riches (10 DP, Starting money x64), Invisibility (10 DP), Partial Invulnerability (5 DP), Physical Supremacy (5 DP), Unearthly Talent (5 DP, 6 levels of Music, Performance, Painting/Drawing or Writing), Unearthly Beauty (5 DP), Silver Tongue (5 DP)

Hag

Free Skills: Ride Humans (2)
Conjure Skills: Diabolical: 6, Fortune: 11, Hands: 8, Native: 9, Protection: 10, Resolve: 11, Saints: 10.
Mundane Skills: Arts: 4, Booklearning: 4, Folk: 4, Labor: 3, Martial: 6, Modern: 7, Troublemaking: 7.
Special Skills: The PC can buy the special skill Young Face (WIL) for 10 skill points per level.
Advantages & Disads: Ravages of Time (Mandatory Disad, For each decade -2 STH, -2 END, -2 AGY, -½ BLD and -½ BDY (to base attributes), and -4 to seduction rolls. Starts with a current STH, END and AGY at 10 and BLD at 6) **Counting** (Mandatory Disad) **Can't-Cross-A-Broom** (Mandatory Disad) **Nightmare Steed** (Optional Advantage, Costs 4 BP) **Familiar** (Optional Advantage, Costs 3 BP) **Witchball** (Optional Advantage, Costs 5 BP) **Native Hag** (Optional Advantage, Costs 4 BP)

Hoodoo Doctor

Conjure Skills: Depends on specialty:
Two-Head Doctor: Diabolical: 12, Fortune: 7, Hands: 8, Native: 7, Protection: 6, Resolve: 8, Saints: 10. Free Skills: Light Roots (1), Faith Healing (1).
Conjurer: Diabolical: 11, Fortune: 8, Hands: 6, Native: 8, Protection: 8, Resolve: 8, Saints: 10.
Fortune Teller: Diabolical: 11, Fortune: 6, Hands: 8, Native: 8, Protection: 8, Resolve: 8, Saints: 10. Free Skills: Choose one of the following: Omens (3), Jack Consultation (3) or Reading (3).
Mundane Skills: Arts: 4, Booklearning: 4, Folk: 4, Labor: 3, Martial: 6, Modern: 6, Troublemaking: 5.

Loup Garou

Conjure Skills: Diabolical: 8, Fortune: 11, Hands: 10, Native: 10, Protection: 12, Resolve: 12, Saints: 11. The special skill Animal Form (WIL) costs 10 skill points per level.
Mundane Skills: Arts: 4, Booklearning: 4, Folk: 4, Labor: 3, Martial: 5, Modern: 6, Troublemaking: 5.
Free Skills: Animal Form (3)
Advantages & Disads: The Hunger (Mandatory Disad) **Salt Weakness** (Mandatory Disad) **Pointed Stick Weakness** (Mandatory Disad) **Iron/Silver Weakness** (Mandatory Disad) **Contagion** (Mandatory Disad) **Frog Weakness** (Optional Disad, Gives 1 BP) **Claustrophobia** (Optional Disad, Gives 2 BP) **Giant Bat** (Optional Advantage, Costs 4 BP) **Counting Weakness** (Optional Disad, Gives 2 BP)

Medicine Worker

Free Skills: Light Roots (1), Cleansing (1), Compel Spirits (1).
Conjure Skills: Diabolical: 12, Fortune: 7, Hands: 9, Native: 5, Protection: 7, Resolve: 11, Saints: 11.
Mundane Skills: Arts: 4, Booklearning: 4, Folk: 3, Labor: 3, Martial: 5, Modern: 6, Troublemaking: 5.
Special Costs: Can buy Animal Form (p.27) and Leave Skin (p.41) for only 8 points per level.
Advantages & Disads: Medicine Bag Dependent (Mandatory Disad) **Partial Aging** (Mandatory Disad, for each decade after 60, the PC gets -1 to seduction rolls and -1 to either STH, AGY, SPD or END). **Pollution Sensitivity** (Mandatory Disad) **Haunted for Vengeance** (Optional Disad, Gives 5 BP) **Permanent Puzzlement** (Optional Disad, Gives 7 BP) **Youngest Twin** (Optional Advantage, Costs 2 BP) **Young Body** (Optional Advantage, Costs 4 BP)

Voodoo

Conjure Skills: Diabolical: 12, Fortune: 8, Hands: 8, Native: 7, Protection: 7, Resolve: 11, Saints: 5.
Mundane Skills: Arts: 3, Booklearning: 3, Folk: 4, Labor: 3, Martial: 6, Modern: 6, Troublemaking: 6.
Free Skills: Monter la Tete (2).
Advantages & Disads: Offended Saint (Optional Disad, Gives 2 BP) **Riding Another** (Optional Disad, Gives 3 BP) **Place in Societe** (Choose one of the following): No Societe (Gives 5 BP), Societe Member (Gives 2 BP), Hounsi (Costs 0 BP), Houngan/Mambo (Costs 3 BP) or Large Following (Costs 6 BP)

*6. **Skills:** Spend 100 Skill Points, skill costs set by Character Class. Can buy 1 to 5 levels of any skill.*

Diabolical
Crossroads Contact (INL)
Leave Skin (WIL)
Ride Humans (WIL)

Fortune
Divining Rod (AWR)
Jack Consultation (WIL)
Omens (AWR)
Reading (AWR)

Hands
Animal Powder (WIL)
Black Cat Bone (INL)
Bring & Hold Hands (WIL)
Burying Gris-Gris (WIL)
Come To Me Hand (WIL)
Fugitive's Hand (WIL)
Gambling Mojo (WIL)
Go Away Hands (WIL)
Go-Crazy Hand (WIL)
Goofer Dust (WIL)
Hush Water (WIL)
Poisons (INL)
Po' Man's Lawyer (WIL)
Quarrelling Hand (WIL)
Sexual Mojo (WIL)

Native
Cleansing (WIL)
Compel Spirits (WIL)
Crystal Divination (AWR)
Fire Spy (AWR)
Prophecy & Visions (AWR)
Storm Dancing (WIL)

Protection
Haunt & Hag Protection (INL)
Light Roots (INL)
Miscreant Protection (WIL)
Silver Dime (WIL)
Spirit Capture (INL)
Trick Turning (WIL)

Resolve
Bloody Bones (WIL)
Faith Healing (WIL)
Judas Eye (WIL)
Lock Whistling (WIL)
Oath Administration (WIL)
Word of Control (WIL)

Saints
Ariolatio (AWR)
Christian Exorcism (WIL)
Empower Justice (WIL)
Ghost Payoff (WIL)
Monter la Tete (WIL)

Arts
Fashion and Beauty (CHM)
Filmmaking (INL)
Music (AWR)
Painting/Drawing (AWR)
Performance (CHM)
Photography (INL)
Sculpture (AWR)
Storytelling (CHM)
Writing (INL)

Booklearning
Autopsy (INL)
Business (INL)
Government (INL)
Language (INL)
Math (INL)
Oratory (CHM)
Psychotherapy (CHM)
Law (INL)
Medicine: Diagnosis (INL)
Medicine: First Aid (INL)
Medicine: Pharmacology (INL)
Medicine: Surgery (INL)
Mythology (INL)
Philosophy (INL)
Physics (INL)*
Religion (INL)
Research: Academic (INL)
Science: Biology (INL)
Science: Chemistry (INL)
Science: Earth Sciences (INL)
World History (INL)

Folk
Acrobatics (AGY)
Animal Training (CHM)
Climbing (AGY)
Horse Riding (AGY)
Hypnosis (CHM)
Light Sleep (AWR)
Lipreading (AWR)
Running (SPD)
Sleight of Hand (AGY)
Spiritual Codes (INL)
Sports (AGY)
Swimming (END)
Tracking (AWR)
Traditional Crafts (INL)
Wilderness Survival (INL)

Labor
Blacksmithing (INL)
Carpentry (INL)
Cleaning (AWR)
Cooking (AWR)
Demolitions (INL)
Driving (AGY)
Farming (INL)
Heavy Machinery (AGY)
Mechanics (INL)
Plumbing (INL)
Sailing (AGY)

Martial
Airplane Pilot (AGY)
Archery (Combat)
Automatic Weapons (Combat)
Bayonet (Combat)
Bodyguard (Combat)
Boxing (Combat)
Black Powder Small Arms (AGY/Combat)
Black Powder Artillery (INL/Combat)
Fencing (Combat)
Gun Repair (INL)
Helicopter (INL)
Immobilization (Combat)
Interrogation (CHM)
Military Tactics (INL)
Ordinance (Combat)
Pistol (Combat)
Rifle/Shotgun (Combat)
Self-Defense Weapons (Combat)
Sniper (Combat)
Specific Weapon Training (Combat)

Modern
Aikido (Combat)
Alarm Systems (AWR or INL)
Computers (INL)
Crime Scene Forensics (INL)
Electronics (INL)
Research: Internet (INL)*
Tae Kwon Do (Combat)

Troublemaking
Black Market (CHM)
Capoeira (Combat)
Club (Combat)
Disguise (INL)
Drug Resistance (WIL)
Escape Artistry (AGY)*
Forgery (INL)
Gambling (INL)
Impersonation (CHM)
Knife Fighting (Combat)
Knife Throwing (Combat)
Lock Picking (AGY)
Moonshining (INL)
Motorcycle (AGY)
Offensive Driving (AGY)
Pocket Picking (AGY)
Prowling (AGY)
Scrapping (Combat)
Seduction (CHM)
Shoe Fighting (Combat)
Straight Razor Fighting (Combat)
Street Drugs (AWR or INL)
Torture (INL)
Wrestling (Combat)

*Prerequisite

*7. **Decades & Motivations:** Determine decades since adulthood, max 20. PC suffers -1 or -2 to WIL for each decade, half that when following a Motivation. Describe 5 Motivations for the PC.*

Starting Wealth:
White: $800
Native American: $400
Black, Mulatto or Other: $200

Decades:

Fightin': Increase weariness penalty by 2. 3 free levels of one or more Martial skill(s).

Helpin': Increase weariness penalty by 1. 1 Ally (equivalent to Ally: Family or Ally: Ageless,)

Learnin': Increase weariness penalty by 1. 5 free levels of one or more Arts and/or Booklearning and/or Folk skills or 2 free levels of one or more Conjure Skills

Sinnin': Increase weariness penalty by 1. 6 free levels of Troublemaking skills. Choose one: Halve (divide by 2) wealth or 1 Enemy (equivalent of Enemy: Family, Enemy: Ageless or Enemy: Scorned Lover)

Sufferin': Increase weariness penalty by 2. +2 WIL (WIL gained this way can bring the PC above the 20 maximum cap for WIL)

Workin': Increase weariness penalty by 1. 2 free levels in one or more Labor skill(s) -or- 2 free levels in Business (a Booklearning skill).Quadruple (x4) wealth (or, if the PC has more than one million dollars, add another million)

*8. **Advantages & Disadvantages**: Round out character by taking advantages (cost BP), disadvantages (give BP)*

1 BP = 3 XP or 1 att or 1/3 health att

Advantages

Ally: Ageless (-3 BP)
Ally: Ancient (-4 BP)
Ally: Criminal (-2 BP)
Ally: Family (-3 BP)
Ally: Professional (-1 BP/ea.)
Ally: Wealthy (-2 BP)
Barred Attorney (-2 BP)
Basket Name (-3 BP)
Black Eye Blue (-4 BP)
Blue-Gummed (-5 BP)
Born Feet-First (-5 BP)
Caul Born (-4 BP)
Child of Privilege (-5 BP)
Civil War Weapon Cache (-5 BP)
Concealed Weapon Permit (-1 BP)
Drug Resistant (-1 BP)
Frizzly's Key (-1 Bonus Point)
Good Rep (-2 BP)
Hag Horse (-2 BP)
Law Enforcement (-5 BP)
Low Sleep Need (-1 BP)
Medical License (-2 BP)
Multilingual (-1 BP)
Ordained Minister (-1 BP)
Pain Experienced (-1 BP)
Perfect Identity (-1 BP)
Physically Attractive: Major (-4 BP)
Physically Attractive: Minor (-2 BP)
Semi-Letiche (-10 BP)
Sense of Direction (-1 BP)
Snake Handler (-3 BP)
Stone Face (-1 BP)
Two Shadows (-5 BP)
Ulusunti (-4 BP)
Witch Survivor (-1 BP)

Diadvantages

Addiction (BP varies)
Addiction: Hush Water (+5 BP)
AIDS (+20 BP)
Allergy: Deadly (+4 BP)
Allergy: Incapacitating (+2 BP)
Animal Soft-Spot (+2 BP)
Bad Rep (+2 BP)
Bad Temper (+1 BP)
Blind (+20 BP)
Born To Drown (+7 BP)
Born With Clenched Fists (+8 BP)
Caregiver: Child (+10 BP)
Caregiver: Elderly/Physically Disabled (+5 BP)
Caregiver: Family (+3 BP)
Caregiver: Mentally Disabled (+10 BP)
Chronic Pain (+2 BP)
Clumsy (+2 BP)
Colorblind (+1 BP)
Compulsion (+3 BP)
Criminal Record (+1 BP)
Deaf (+7 BP)
Debt: Bank (+3 BP)
Debt: Loan Shark (+1 BP per $5000, max. 5)
Deformed (+1 BP)
Delusion (+3 BP)
Disfigured (+4 BP)
Dissociative Disorder (+2 BP)
Drug Sensitivity (+1 BP)
Enemy: Ageless (+4 BP)
Enemy: Family (+4 BP)
Enemy: Revealer (+2 BP)
Enemy: Scorned Lover (+4 BP)
Epilepsy (+2 BP)
Fugitive (+15 BP)
Gambling Addict (+3 BP)
Hemophilia (+10 BP)
High Sleep Need (+1 BP)
Hoodoo Love (+4 BP)
Hunted: Organized Crime (+10 BP)
Illiterate (+10 BP)
Inexperienced: Urban (+1 BP)
Inexperienced: Rural (+1 BP)
Insomnia (+1 BP)
Long-Term Alcoholic (+X BP)
Memory Gaps (+1 BP)
Mental Health History (+1 BP)
Missing Arm (+7 BP ea.)
Missing Eye (+3 BP)
Missing Leg (+7 BP ea.)
Mute (+10 BP)
Nightblindness (+3 BP)
No Papers (+3 BP)
Obese (+3 BP)
Old Body (+10 BP per decade after 50)
Out of Commission (+1 BP/decade, max. 5)
Parole (+2 BP)
Phobia (+2 BP)
Physically Unattractive: Major (+2 BP)
Physically Unattractive: Minor (+1 BP)
Poor Hearing (+1 BP)
Poor Vision (+1 BP)
Restraining Order (+1 BP)
Senile (+3 BP)
Sickly (+4 BP)
Stutterer (+3 BP)
Tuberculosis (+4 BP)
Weak Stomach (+1 BP)
Young Body (+10 BP for Teenager, 20 BP for Adolescent, 30 BP for Child)

*9. **Character Advancement**: Use XP to gain experience levels and improve the PC.*

2 XP = 1 Skill Point
10 XP = 1 Attribute Point.
30 XP = 1 Health Att. Point.

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WHAT IS IT?

Hoodoo Blues takes place in the modern South.
All the supersitions and supernatural beliefs of the old South are true.
Ghosts, monsters and people wielding terrible powers haunt the South.
Players play the ageless, those whose supernatural skills or gifts
free them from aging and who have experienced the tragedies
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(only call between ____ and ____)

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BILOXI
MOBILE
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DECATUR
HUNTSVILLE
GREENVILLE
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MACON
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COLUMBIA
AUGUSTA
CHARLESTON
SAVANNAH
GEORGIA
TALAHASSEE
JACKSONVILLE
FLORIDA
ORLANDO
MILES 0 100 200 300 400 500
200 400 600 800 KILOMETERS

Sample Character Creation, Sam Reed

The following is the character sheet as it would be filled out for Sam Reed, the sample character described in the character creation chapter.

HOODOO BLUES

CONCEPT

Original Name	Decades Old	Character Class	Race	Weariness Penalty
Sam Reed	10	Crossroader	Black	12

Appearance: Handome Black man, grey suit, fedora, smoking, sax case

Musical Tastes: Jazz, Honky Tonk Blues

Motivations: Joy: Playing music; Joy: Sex; Anger: The Devil; Guilt: Left Family; Fear of Damnation

Current Motivation:

Advantages: Physically Attractive (Minor); +1 attribute point; +6 skill points

Disads: Criminal Record; Scorned Lover

ATTRIBUTES

	Base	Current	Plusses/Minuses
AGY	9		
AWR	11		
CHM	13		
END	9		
INL	14		
SPD	6		
STH	6		
WIL (full weariness)	4		
WIL (half weariness)	10		

Health Attributes

BLD	3		
BDY	5		
INCY	4		

SKILLS

Skill	Attribute	Type	Levels	AV
Music	AWR	Arts	●●●●●●●	31
Straight Razor Fight	Cmbt	Trouble	●●●●●OO	
Drug Resistance	WIL	Trouble	●●●●OOO	16-22
Seduction	CHM	Trouble	●●●●OOO	25
Goopher Dust	WIL	Hand's	●●OOOOO	8 14
Gambling Mojo	WIL	Hand's	●●OOOOO	8-14
Fashion & Beauty	AWR	Arts	●●OOOOO	15
Offensive Driving	AGY	Trouble	●●OOOOO	13
Black Market	CHM	Trouble	●●OOOOO	17
Miscreant Protection	WIL	Protect	●OOOOO	4-10
Fugitive Hand	WIL	Hand's	●OOOOO	4-10
Ghost Payoff	WIL	Saints	●OOOOO	4-10
Lipreading	AWR	Folk	●OOOOO	11
Swimming	SPD	Folk	●OOOOO	10
Driving	AGY	Labor	●OOOOO	9
Gambling	INL	Trouble	●OOOOO	14

Storytelling (1), Demolitions (1), Crossroad's Contact (1)

EQUIPMENT

Modern		Old
Pistol: Revolver +20 bullets	Lighter (Expensive)	Straight Razor
Formal Outfit	Whiskey (Good)	Hip Flask
Music Collection (Small)	Glass Bottle	Instrument (Acoustic)
Phonograph	Colored Candle x5	Trick Components (Medium)
Cellphone (Basic)	St. John Conqueror Root	

Money On Person: $100 Money Hidden: $101 Money in Bank:

ADVANCEMENT

Skill Costs: Diabolical 10 Fortune 12 Hands 12 Native 12 Protection 12 Resolve 14 Saints 12
Arts 3 Booklearning 4 Folk 5 Labor 4 Martial 5 Modern 6 Troublemaking 4
Special Skill Costs _____ Unspent XP _____ Total Earned XP _____

HOODOO BLUES

CONCEPT

Original Name _____ Decades Old _____ Character Class _____ Race _____ Weariness Penalty _____

Appearance _____ _____ _____

Musical Tastes _____ _____ _____

Motivations _____ _____ _____ _____

Current Motivation _____

Advantages _____ _____ _____ _____

Disads _____ _____ _____ _____

ATTRIBUTES

	Base	Current	Plusses/Minuses
AGY	____	____	_____
AWR	____	____	_____
CHM	____	____	_____
END	____	____	_____
INL	____	____	_____
SPD	____	____	_____
STH	____	____	_____
WIL (full weariness)		____	_____
WIL (half weariness)		____	

Health Attributes

BLD	____	____	_____
BDY	____	____	_____
INCY	____	____	_____

SKILLS

Skill	Attribute	Type	Levels	AV
_____	_____	_____	OOOOOO	___
_____	_____	_____	OOOOOO	___
_____	_____	_____	OOOOOO	___

HOODOO BLUES

Decades Sheet For _____

1810s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1820s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1830s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1840s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1850s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1860s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1870s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1880s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1890s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1900s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1910s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1920s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1930s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1940s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1950s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1960s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1970s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1980s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

1990s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

2000s *Type:* _____
Living In: _____ *Doing:* _____
Gained/Lost: _____

HOODOO BLUES

Combat Sheet for _____

ARMOR

Armor Name	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	PR	Penalties
	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O		
	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O		
	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O		
	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O		
	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O		

COMBAT SKILLS

Skill	Levels	Actions/Reactions

UNARMED

Punch Dmg _____ Kick Dmg _____ Unarmed Plusses _____

Action/Reaction	Att1	+	Att2	+	Skill	+	Miscl	=	Total	+ 1d20 vs. Difficulty

MELEE WEAPONS

Weapon _____ Dmg _____ Range _____ Pierces As _____

Action/Reaction	Att1	+	Att2	+	Skill	+	Miscl	=	Total	+ 1d20 vs. Difficulty

Weapon _____ Dmg _____ Range _____ Pierces As _____

Action/Reaction	Att1	+	Att2	+	Skill	+	Miscl	=	Total	+ 1d20 vs. Difficulty

PROJECTILE WEAPONS

Weapon _____ Dmg _____ FR _____ MR _____ ROF _____

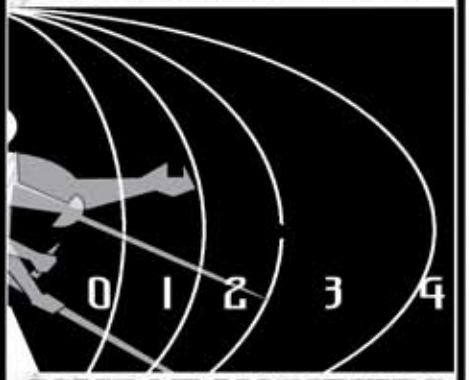
Pierces As _____ Clip Holds _____ Amount of Ammo _____

Action/Reaction	Att1	+	Att2	+	Skill	+	Miscl	=	Total	-1/FR	+ 1d20 vs. Difficulty

Weapon _____ Dmg _____ Range _____ Miscl _____

Action/Reaction	Att1	+	Att2	+	Skill	+	Miscl	=	Total	+ 1d20 vs. Difficulty

COMBAT RANGES



COMBAT MODIFIERS

Aim	+4 to roll
Blinded (Full)	-15 to roll
Blinded (Partial)	-7 to roll
Burst	-4 to roll
Extended Action	+5 to roll (-10 to next reaction)
Improvised Weapon	-8 to most rolls
Leaning	-10 to roll
Paired	-4 to roll
Simultaneous Act	-20 +WIL to roll
Split	-10 to rolls
Targeted	-4 to roll
Underwater	-8 to rolls, half damage

ACTIONS

Area Attack	INL+#of shots+1d20 vs. 10+area in ft. (or +3/m.)
Blinding Strike	INL+AGY+1d20 vs. 30
Crippling Attack	STH+INL+1d20 vs. 30
Disarm	STH+AGY+1d20 vs. 30
Grab	STH+AGY+1d20 vs. 25
Grab (Pain)	STH+INL+1d20 vs. 35
Grab (Strangle)	STH+AGY+1d20 vs. 25
Grab (Wrestling)	STH+INL+1d20 vs. 30
Knockaway	STH+AGY+1d20 vs. 25
Knockdown	STH+AGY+1d20 vs. 30
Knockout	STH+AGY+1d20 vs. 30
Pain/Stun	INL+AGY+1d20 vs. 25
Slash	INL+AGY+1d20 vs. 25
Stomp	SPD+STH+1d20 vs. 25
Strike (Handheld)	STH+AGY+1d20 vs. 25
Strike (Projectile)	INL+AGY+1d20 vs. 25
Tackle	SPD+STH+1d20 vs. 20
Vital Strike (Bladed)	INL+AGY+1d20 vs. 35
Vital Strike (Blunt)	INL+STH+1d20 vs. 40
Wing	INL+AGY+1d20 vs. 20

REACTIONS

Dodge	AWR+AGY+1d20 vs. 25
Entangle	INL+STH+1d20 vs. 30
Flip	AGY+STH+1d20 vs. 35
Drop	AWR+AGY+1d20 vs. 20
Jump	SPD+AGY+1d20 vs. 25
Mental Block	WIL+1d20 vs. 20
Parry	STH+AGY+1d20 vs. 25

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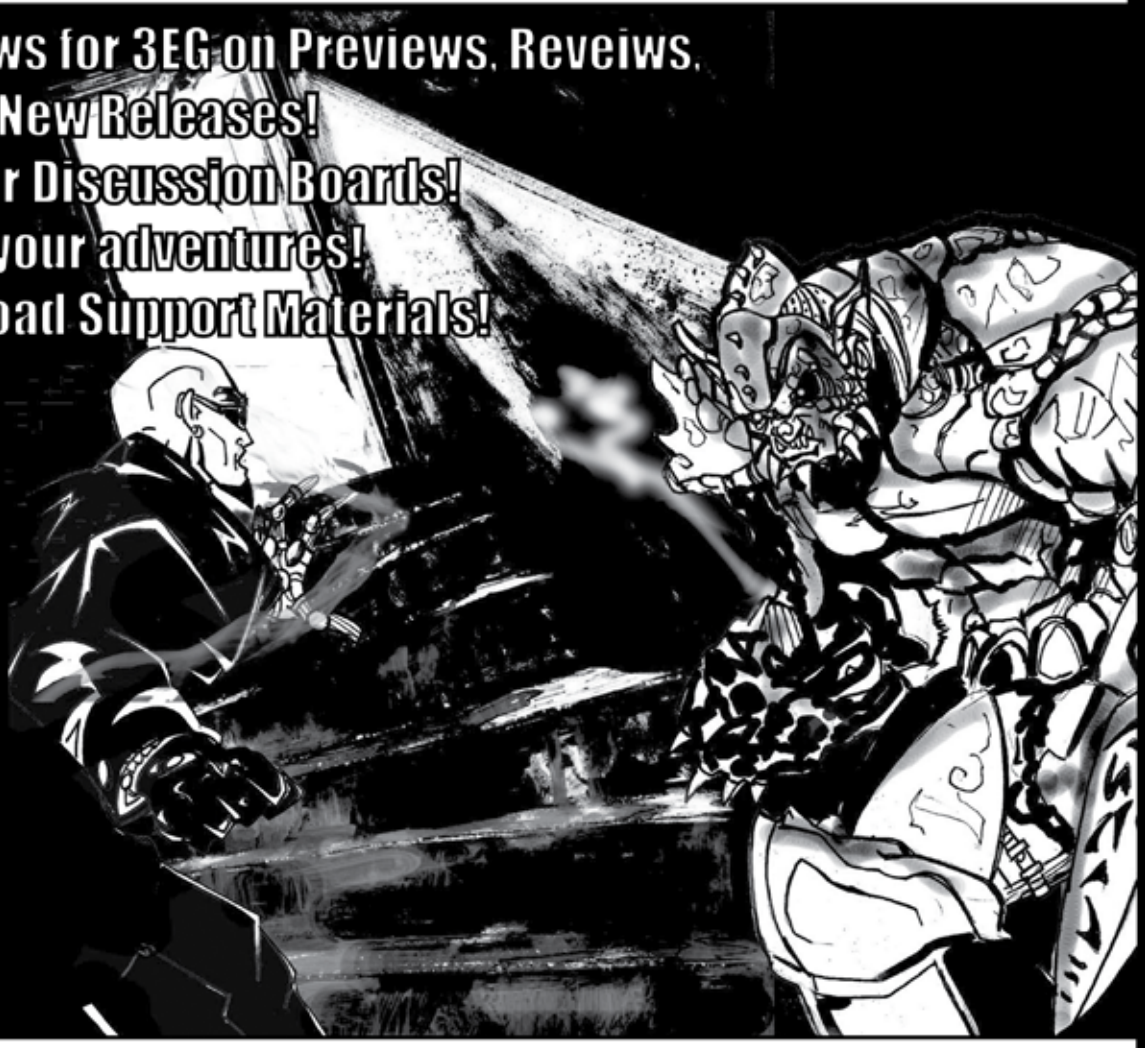

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