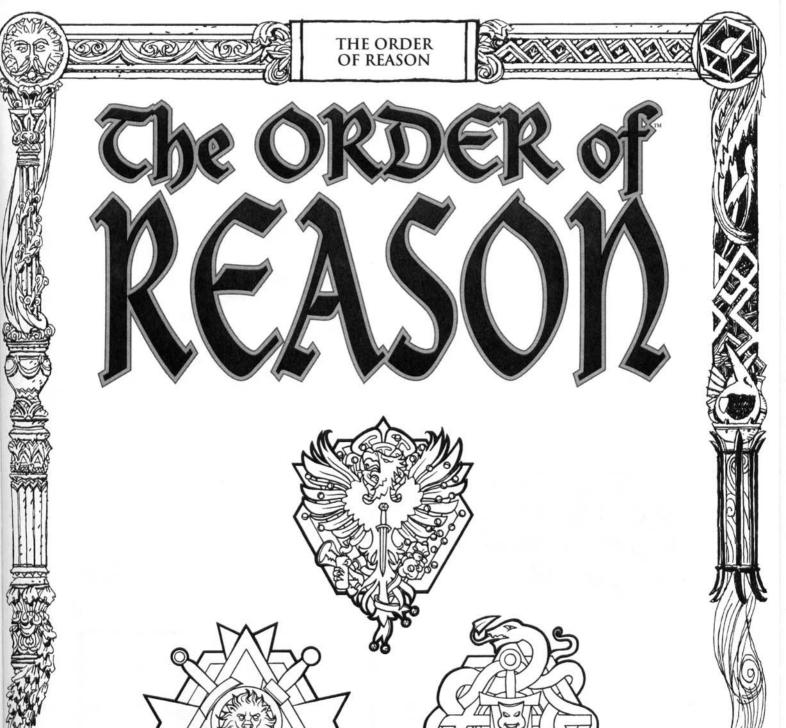


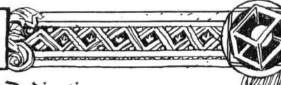
For Mage: The Sorcerers Crusade™



By Brian Campbell



### THE ORDER OF REASON



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#### Author's Dedication

Special thanks to playtesters Elizabeth Campbell, Marc "Sparky" Schmalz, Jilli "Perkygoth" Venters, Pete Venters, and Wendy Wallace.

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What is Arthaus? It's White Wolf's newest imprint. White Wolf's mission has always been to create art that entertains; White Wolf Arthaus is the embodiment of this ideal. Modeled after small press, the Arthaus team strives to create those games and projects that are new, experimental and unique. White Wolf Arthaus now manages whole game lines, supports others and creates specialty projects whenever possible.





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# Presude. A Venetian Intrique

Bianca Grimaldi cursed being born second and a woman. She gazed down from her bedroom window onto the fat, round head of her brother, Gaesare, and watched as both he and her father helped Giuseppe Lessi out of his opulent gondola. Glose behind came another finely constructed craft, this one bearing Lessi's wife, Gloria, and their son, Alessandro — Bianca's future husband.

She sighed and let the lace curtain fall back into

place.

"What vexes you, niece?"

Bianca turned to regard the tall, raven-haired man whose powerful form filled the doorway. Lorenzo Grimaldi had a dark, rich voice to match the dark,

rich raiment he often wore.

"I have been contemplating the gross injustice of this world, Uncle," she replied and brushed the curtain aside once more. Gaesare was taking great pains to pose, gesture and flourish, the better to flaunt his bright green doublet, vivid blue hose and a cape made of fine cloth-of-gold. On a well-proportioned, highly charismatic man, the ensemble would have had a passing chance at success. On her brother's portly body,

however, the combination was simply awful and

embarrassing.

"Just look at him!" she complained. "Preening about like a stuffed peacock. I cannot begin to speculate how much he paid for that ridiculous costume. But I am certain the cost of the dye alone would be enough to feed our entire household—servants, guests and dogs—quite well for at least year. For that much money, he might have at least asked for a remotely flattering cut."

"Surely your brother's spending habits and poor taste in fashion are not responsible for this foul humor?" She turned to face him, hands on hips, her head cocked slightly to the side. In this posture, he noted, her dark beauty lent her a certain ferocity and contradicted the light and airy delicacy her name was meant to

convey.

"Uncle, I should think that you above all people would understand!" she exclaimed. "I could make this family truly great. I could build upon father's good fortune and success. But Gaesare is the firstborn son. And so, I must marry while the great wastrel inherits. Left to him, the wealth my father labored a lifetime to build will bleed out of our coffers in the blink of an eye! And then where shall we be? On the street! Disgraced! We shall be the laughingstock of Venice!"

Lorenzo laughed softly and strolled across the spacious room to stand on the sun-drenched balcony overlooking the canal. "I think, piccolina, your fears spring less from your brother's lack of thrift and more from a strong desire to remain unmarried and claim

the inheritance for yourself."

Bianca left the window to stand beside her uncle, linking her arm with his and resting her head on his shoulder. Only three years separated Lorenzo from his brother, and yet her uncle lacked the traces of advanced age that were plainly evident in her father. In every aspect, Lorenzo retained the ardor and vitality of a man in the prime of life. Bianca had chosen him as her favorite from an early age, and so the bond between them was deep. Perhaps that was why he seemed able to peer into her heart and read her innermost thoughts.

"Ves," she began, "I suppose I would like to remain a maiden and claim father's fortune for my own. I would be sying if I told you otherwise. But my rational self understands that marriage is a noble

and necessary contract."

"And yet?" Lorenzo prompted.
"And yet," she sighed, "I find myself questioning father's judgment." She detached herself from his side

and began to pace.

"I have had legitimate attentions from great men - wealthy men! Even Giulio Gaspetti, a member of the Serenissima and a nobleman! His father was here to dine two months past, and you told me that he asked for father's opinion regarding a possible union. I was certain father would leap at such an offer. But instead.

"Instead he chose Lessi," Lorenzo interrupted, placing himself directly in her path. And are the Lessis so far beneath you? Hmm? Are they not a fine merchant family? One of the finest in Venice? It is well known that the father has a considerable fortune, which he intends to settle on his son. A union between our two families would do much to expand our interests."

"But Messandro is as great a wastrel and a fool as my brother!" Bianca cried, immediately regretful of her outburst. She paused a moment to compose herself and continued in calmer tones. He has no inclination towards business and no backbone, which he will most certainly need if he is to earn respect from his father's partners and rivals."

"But his wealth will surely buy him plenty of allies and partners, will it not Lorenzo questioned.

"No amount of wealth settled upon him will be great enough to compensate for his lack of ambition and lack of sense," she responded. "My good advice and suggestion will fall on deaf ears because as his wife my place is clearly defined. I am expected to be silent, obedient, and thoroughly ignorant. After all, the intricacies of the mercantile world are far too complex for a womans weak mind to grasp!"

The but you underestimate your power as a wife, my girl." Lorenzo fixed her with his deep gray eyes, smiled and tapped a finger aside his nose. "In public, yes, you are little more than an ornament. But in private, your words can carry an immense weight. If you must know, it was I who encouraged the alliance

with Lessi."

"You?" she cried, disbelieving. "But you loathe and despise Giusep pe Lessi! You've said so at least once every day for the past five years!"
"True enough," Lorenzo calmy replied. "But what

have I always told you, Bianca?

"The deadliest sin is haste?"

"Yes, but in addition to that?"

"Never allow baser emotion to travel before enlightened reason?"

And?"

And, in all things, act towards thine own greatest

advantage."

"Precisely." Her uncle smiled and held his arms wide in a gesture of comfort and love. "Patience," he said, gathering her to his chest. "You must trust that I have only your best interests and greatest advantage at heart. Though you might not see it now, in Alessandro Lessi there are many, many golden opportunities. Far more than there would be with any other at this time — even Gaspetti. I know you are disappointed. I remember my own frustration at being passed over in favor of my dullard of a brother. But I learned to see past it to the future good. I never underestimated my powers of persuasion, nor did I doubt the strength of family connection and the weight of a brothers honest advice."

He released the girl from his embrace and set her at arms length before him, his hands on her shoulders. Her head was bowed and her eyes cast downward.

"My child," he sighed, "you have a sharp and brilliant mind — an inheritance far greater in value than material wealth. With that gift comes a high and noble duty. If you truly fear for your future prosperity, then you must use your cunning and brilliance to protect it and to counsel those around you against ill-advised actions. Gome now," he whispered, lifting her chin to look into her eyes. "We must not let them see you in such a dark and dismal state. How about a game of skill? One involving the canal, perhaps? I am sure it will cheer you. At the very least, it will focus your mind."

She nodded, turning her attention to the waterway below. Instinctively, she closed her eyes and slowed her breathing. After a few moments, the chaotic thoughts and visions that had plagued her melted away as if they were shadows in the first warm burst of a candle flame. When nothing remained but empty calm, she opened her eyes. The life of the canal spread out in full, rich measure, and wherever her focus shifted, she sought to reveal the smallest details of that vibrant pageant.

"What do you see, Bianca?" her uncle asked,

coming to stand immediately behind her.

"The courtesan, La Francesca, has a new gondola," she replied. "A gift from the Gardinal — see the bees carved into the canop y? She wants to be sure her other lovers have an opportunity to see the new gift. Otherwise she would take the shorter route along the Grand Ganal to her apartments. She's been in the market buying figs."

"How did you come to that conclusion?" Lorenzo asked. "My eyesight is sharp, but I see no evidence

of a trip to market, let alone figs."

Bianca pointed to the passing craft. "See how the prow is slightly scraped on the left? Francesca's gondolier is new and very young. He probably nicked the boat making the turn out of the Rialto and onto the connecting canal. Most seasoned boatmen could make the turn with ease, but a less experienced man would encounter difficulty."

"And the figs?"

"Vito Martelli has expressed some interest in holding custom with her as of late. It is likely she plans to call upon him, as he is at home today and has recently come into fashionable society. Figs are his favorite delicacy, and rumor has it he considers them to have stimulating qualities."

"Acceptable reasoning. What else?"

Her eyes made another sweep across the scene below. "Four men, in the boat across the water, lie in wait and watch the traffic. All conceal weapons of some sort. See the unnatural way in which they pretend to relax? But look! Now they stir to action." She leaned forward slightly and shaded her eyes, squinting into the distance. They forello barge has merged into the canal — the color and markings are unmistakable, even at this distance. They must be shipping something other than grappa in those barrels. Probably wool or finished cloth judging from how the ship rides high in the water. I know who those men are now! They work for Gremio Aboria — the leader's left glove bears his mark. I do not think Gremio likes the unfair competition."

"Now I think we will have kept everyone waiting

long enough . . ."

"Wait," Bianca said and waved him forward. "Whose gondola is that? I have seen the boatman's

colors before, but I do not recognize the crest."

He followed her pointing finger to a small craft resting in the bend of the canal, the view slightly obstructed by the courtyard wall. As Bianca had noted, the boatman wore blue and white livery that could have belonged to at least three noble families. But the silver crest adorning the man's chest was indeed unfamiliar — or it would have been to anyone outside of the High Guild. Her uncle recognized it at once.

"I must confess, I do not know," he lied. "Perhaps a visiting noble from Padua or Verona? But we shall solve that mystery later. Andiam, fanciulla! Go and greet your new family. Tell them I follow close behind."

She smiled and kissed his cheek, smoothed her hair and her dress, then hurried out of the room. Lorenzo

waited for the sound of her feet on the stairs before he turned back to study the gondola. His eyes, once warm and smiling, were now cold with sharp intensity and terrible clarity of

purpose.

"Success has made you bold, Angela he murmured. "It has also made you careless. You play into my hand, just as I knew you would. So spy all you wish, traditor. Your pawn is weak and shall fall. But mine? I intend to make a queen of mine, and then you and Lessi both shall suffer."

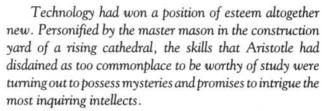








# ntroduction: The Ascent of Daebalus



Cathedral, Forge, and Waterwheel



he Grimaldi's great marble hall was alive with sound. Music, laughter and the excited twitter of songbirds in woven flower cages enveloped the happy celebrants as they cheered and toasted the newest bride and bridegroom of

Venice. Alessandro and Bianca sat with their families at a table on a raised dias in the center of the room. The table itself was draped in a richly embroidered cloth of pure silk from the East and sprinkled with fresh rose petals. On it was spread a feast of fish, fowl and lamb, illuminated by lightly scented candles in heavy silver candelabras. Servants in gold brocade and red velvet livery passed trays filled with aromatic spiced meats, smooth cheeses and fat, ripe olives. Lively dancers spun and twirled and jumped in time to the volta, while children dressed as cherubini

carried tiny spun sugar baskets filled with sweets to the surrounding guests.

In a relatively quiet corner, Giulio Caspetti reclined against a marble column and studied the woman who was to have been his. As a bride, Bianca was even more beautiful than usual, her light olive skin more radiant, her deep brown hair more lustrous. He watched her laugh and chatter with her new husband, her face flushed and nervous. Like any other newly married girl of sixteen, she was more than likely anticipating the mysteries of the marriage bed. He couldn't fault her for that, but if the courtesans' gossip was correct, he pitied her the disappointment she was certain to experience.

"Enjoying the feast, Giulio?"



## THE ORDER OF REASON

He turned to find Bianca's uncle standing at his shoulder, wineglass in hand. The older man's eyes were fixed on the feast table as well.

"Actually, Master," he replied, "I was admiring the bride. Rather amusing, I would say, seeing as she should be mine."

Lorenzo Grimaldi laughed and clapped the young man on the shoulder. "I promised you a union with my niece, that is true. But an opportunity presented itself and I could not, in good conscience, let it pass us by."

"Us?" Giulio questioned. "I do not follow your meaning."

Lorenzo beckoned him to draw closer. "Are you aware that Lessi has a close and personal friend in Angela Fabrizi?" he whispered.

"No. But surely she cannot possibly . . ."

"Yes," Lorenzo broke in. "And to be honest, as of late, my thoughts have often drifted towards ways in which I might repay her most recent kindness."

"And they said that spike missed your heart," Giulio muttered into his glass and quickly took a swallow of wine. "What did you have in mind?"

"Let us retire to the library where we might speak privately," the older man replied.

Giulio nodded and set down his wineglass. He took a final lingering gaze at Bianca and dutifully followed.

## More Light!

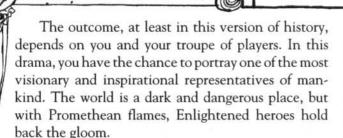
After a thousand years of darkness, the light of reason is dawning across Europe. Since the fall of Rome in the mid-fifth century, Europe has struggled through a millennium of stagnation and intellectual lethargy. By the mid-fifteenth century, Western civilization is looking less to the past and more to the future. In all fields of art and science, revolutions redefine the world. At the vanguard stand Renaissance men and women whose mastery of a wide array of scholarly disciplines engenders the times with a spirit of change.

Yet there is a limit to how much change the Dark Fantastic world can endure. The cities of Europe may be very cosmopolitan, but in more shadowy realms, anyone who differs too much from the common man may be mistrusted, maligned or feared. Some historians recall these as the Burning Times, an era that conjures up images of witches at the stake and heretics on the inquisitor's rack. Within a few decades, however, the aftermath of the Protestant Reformation will turn Christian against Christian and neighbor against neighbor as well, leading to executions over differing interpretations of the same faith.

Consider against this backdrop the secluded scholar who unearths lost teachings from the Ancients and keeps them hidden, the surgeon who dares to violate a human body by cutting it open, the craftsman who creates infernal devices and cannot explain how they function. Thousands of such visionaries are allied within one great secret society — the Order of Reason.

With its hidden knowledge, the Order could easily use Renaissance royalty and clergy to change the course of human history. Instead, members choose to invest this knowledge in an elite few who can temper ambition with reason, visionary scientists and scholars who challenge the established order. Because such activities may be misunderstood, the Order cloaks its achievements within common facades and elaborate intrigues. If it does not keep its crafts hidden, its accomplishments may be seized and exploited. And after the Inquisition and Reformation begin, if members do not keep their true power concealed, they may be hunted as well.

In the Dark Fantastic age, miraculous occurrences of any kind appear suspicious, especially to those who are made to feel powerless by comparison. If a scholar or scientist is subtle, he can banish the fear that comes with ignorance. If he is not careful, then he may die by the flame as surely as any witch, warlock or sorcerer. The brilliance that illuminates the fifteenth century may set the world ablaze with insight . . . or it may consume the vain few who choose to play too close to its fire.



## Gathered around the Flames

The Order of Reason is, quite simply, an alliance of some of the most visionary, creative and inspired people in Renaissance Europe. Scholars, scientists, artists, explorers, merchants and masters of medicine all benefit from the society's sponsorship and patronage. Across the continent, guildhalls, lodges, schools and laboratories provide far more than tutelage and financial support — they form meeting places for societies of like-minded individuals.

The heroes of the Order are known as Daedaleans. They advance an ideal straight from Greek myth: with sufficient creativity and insight, a visionary can dream the impossible and make it reality. This is not done out of conceit or vanity, but for the benefit of mankind. Daedalus himself did not labor for wealth or privilege, but for the opportunity to pursue his studies and aid those who supported them. Of course, there were those who tried to exploit him (including the legendary King Minos), but such pretension invariably leads to despair.

#### Secret Brotherhoods

Theoretically, anyone demonstrating scientific or scholarly accomplishment, philosophical prowess or artistic genius is capable of becoming a brother of the Order. Travelers arrive from across the continent to petition for membership in its lodges and guildhalls, never realizing the *true* power hidden behind the walls. Some petitioners impress the right master and earn a period of apprenticeship. Others have the aptitude (and all-important tuition) to attend a regu-

lar collegium. A few earn their rights within a lodge merely by making a handsome donation to the right High Guild merchant. Regardless, it is the spirit of the effort that is important: sacrificing for the betterment of mankind. In any of the great cities of Renaissance Europe, the door to the lodge hall is open if only you have the courage to step inside.

Brethren form the foundation of the Order. Without their efforts it would surely fall. They consider themselves equals with the rest of the Order, receiving initiations in its lodges, studying beside other Daedaleans in universities, laboring tirelessly in craftsmen's forges, and hawking shamelessly to build High Guild business. Secret brotherhoods (and sisterhoods) uphold the Order's ideals as best they can. Yet behind closed doors, in chambers of perfect mathematical measure, there is a hidden society that directs their activities. Secretly, the brethren who possess a certain "edge" or "gift" are far more likely to advance in its ranks than those who do not.

The Order of Reason is structured like a great labyrinth. Hundreds of men and women wander through its corridors, but few find their way to the mysteries hidden in the center. Many fervently hope that they may find the door or passageway within this maze that will lead them closer. Brilliant brethren do. In a visionary, philosophical breakthrough, a brother achieves the first degree of *Enlightenment* and enters the next circle of the labyrinth. As he pursues further degrees of insight, he may achieve higher ranks within the Order, eventually becoming an *initiate*, *mediator*, *resplendent* and so on. These lower ranks are collectively known as the *Outer Labyrinth*.

As a scholar advances in the Order, she proceeds to the center of this maze, gaining additional terms of distinction — *adept* and *master* are the most common. The adepts and masters of the Order collectively form the *Inner Labyrinth*.

Regardless of title, all visionaries can be measured by the same rule. All of them are Enlightened Daedaleans possessing what Traditional mages call Arete. Various schools, trade guilds and secret societies develop these gifts; they are organized into eight Conventions of Enlightened arts and sciences. The eight Conventions are political societies as well, re-



warding their supporters with education and opportunity.

Many brethren believe they will advance in the Order if they work hard enough and sacrifice for the good of the common populace. Hard work and generosity have their own rewards, but among the Daedaleans, more selective processes recognize brilliance.

#### Enlightened Arts

A Daedalean's studies rely on art, philosophy, science and scholarship. In the spirit of the Renaissance, there is no distinction between art and science; music and mathematics dance to the same rhythms. As one would expect, the Order does not claim association with anything as superstitious as "magic." Instead, Daedaleans are instructed in the subtle arts of Enlightened science. Unlike the Nine Traditions, they do not see anything supernatural in what they do. In fact, they fervently believe they are trained to oppose such forces, protecting mankind from the dangers of the occult.

With this in mind, Daedaleans do not see themselves as sorcerers. They are merely men using mankind's God-given tools of reason. Scholars, artists and scientists use practical methods, not mystical ones. If they achieve unexpected and wildly enhanced results, it is due to their mastery of their respective fields of study. When heroes perform miraculous feats, they do so using Renaissance science, or at least in accordance with the philosophy and spirit of the time. They may build brilliant structures, devise subtle truths, or be extraordinarily convincing, but in every case, their work results from the triumph of reason.

Granted, their methods may seem a trifle bizarre, even by modern standards. A scholar peering at the world through polished crystal lenses may seem odd. A soldier launching fiery weapons at his foes, striking them down with unerring accuracy, may seem eccentric, or even terrifying. Alchemy, astrology and sacred geometry might seem like esoteric arts to us, but they lie at the cutting edge of Enlightened craft. Daedaleans see what they do as rational and scientific, even if it is inspired, visionary or wildly creative.

#### A Change in Perspective

Order of Reason posits a different approach to playing Mage, and like any "paradigm shift," it takes time to learn. In this version of the game, Daedaleans do not see what they do as magical or even supernatural. Enlightened craft may manifest as a mastery of Renaissance arts and sciences, insight, creative vision or outright heroics. Yet no matter what the results, all acts of Enlightened craft performed by the Outer Labyrinth are casual. In brutal terms, Daedaleans of the Outer Labyrinth never perform acts of "vain magic." In fact, they do not see what they do as magic at all. We'll define this more in chapter 2.

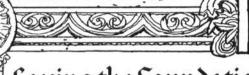
This distinction is the principal difference between a modern, traditional game of Mage and a historical Order of Reason chronicle. In the modern version of the game, mages spend a great deal of time convincing others they do not practice magic. In this one, Daedaleans convince themselves that they are not drawing on sorcerous or supernatural forces. While Enlightened science may use the same game mechanics as magic, it is based on a separate system of belief. At times, it is as though the players are misleading the very heroes they portray. We use game mechanics; players see the results and define them in their own way.

Here's another layer of reality to keep in mind: in Sorcerers Crusade, magic, faith and reason all spring from the same source. No one system of belief is absolute. As is often the case with this game, reality depends on your point of view. In this spirit, a Daedalean's craft is not magic disguised as science, it has its own rules and limits. Enlightened science is not simply a matter of substituting a telescope for a crystal ball. It is not another approach to magic, since that word is not necessary to describe it. Daedaleans simply see the world differently and define it in different terms, especially in the Outer Labyrinth.

For the Inner Labyrinth, it's a different world. But we won't need to worry about this until chapter 4. For now, we'll focus on the basics. You've only just entered the labyrinth. The best way to illustrate these concepts is with examples, and this source book has plenty of them. As with any work of Enlightened art, patience and persistence can yield amazing results.







## Laying the Foundation

This tome lays the foundation for a long-lasting Order of Reason chronicle. It does not matter whether you want to profit from the businesses of the High Guild, explore the darkest corners of Europe with Titan Armor and a Craftmason's pistol, or set sail to the heavens on a Seeker's Skyrigger. The elemental principles remain the same. Let us lay the foundations, and you may build a temple of reason reaching to the heavens.

You don't need to be an expert in Renaissance history or philosophy to play this game. Sorcerers Crusade and Order of Reason include enough background and game mechanics to get you started. Don't think this book is only intended for Storytellers, either. Portraying a Daedalean hero, you must pursue your own tales of triumph. Within the pages of this guide, you'll see the resources and allies you have at hand. We will illustrate the basic principles of Enlightened arts so you can gather your cabal and set off where you will to illumine the world with your brilliance.

Chapter 1 will show you the resources you will have at your command, from the patronage of great men and women to the opportunities to advance academic, financial and idealistic pursuits.

Chapter 2 reveals the intricacies of the Enlightened arts, beginning with the very foundations.

Chapter 3 presents numerous examples of common Effects used by Daedaleans. While an accomplished hero may devise a great many inventive applications for Enlightened arts from the guidelines in chapter 2, this chapter offers concrete examples your hero can use as early as the first session of a chronicle.

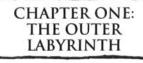
Chapter 4 reveals the secrets of the Inner Labyrinth. First, learn of the debates and dilemmas that divide the adepts of the Order. Then hear of the Inner Mysteries that unite them.

Chapter 5 gives ideas for character creation, including more thorough interpretations of guilds and Backgrounds. A few ingenious devices are included to give your heroes the strength they need to tackle the most Herculean labors. This chapter also includes a variety of scholars, scientists, explorers and visionaries to aid your cabal. For the Storyteller, this section reveals some of the accomplished adepts and masters of the Inner Mysteries.

Finally, the **Appendix** is expressly for the Storyteller, providing a wealth of suggestions on how to run an Order of Reason chronicle.

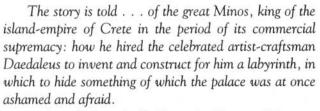
Vale, filius! We hail you, brother! Let the crusade begin!







# hapter 1: The Ower Labysinch



Joseph Campbell, Hero of a Thousand Faces



cusi, Signora . . ."

Bianca looked up from her book into the stern face of her husband's manservant.

"Is everything all right, Paolo?"

"All is well, my lady. You have a

guest," he replied and handed her a folded piece of parchment sealed with a smooth lump of wax. There was nothing to indicate who might have sent it. She broke the seal and read these words:

Fanciulla d'Este invites you to join her and other worthy ladies

of Venice at her home this morning for refreshment, fellowship and conversation.

"And the one who delivered this?" she asked.

"He is waiting in the courtyard," Paolo replied. His mouth puckered into a displeased frown.

Bianca dismissed the man with a small wave of her hand. She waited until he had left the room and then reread the note before descending the stairs to greet the visitor. Entering the courtyard, she was surprised to find Giulio Caspetti there.

"Senator! This is a surprise. I expected . . ."

"A servant?" he smiled. "Well, in this instance, I am a servant of sorts. I have been asked to act as your escort . . . that is, if you accept the invitation."

"Should I?" she asked. "I have never been formally introduced to this person. But you know her . . ."

"And I vouch that she is a woman of excellent character. I consider her to be a close friend and a sage adviser."

"One who has the power to transform a senator into a servant," she teased. "Is this some new function of the Serenisima? Escorting the wives of Venice to midmorning luncheons?"



"You jest, but this is more than a trifling social call, "Giulio replied. "Some of the most talented, influential women in the city attend the Signora's gatherings."

"So why have I been invited? While I may be brilliant, I am far from influential."

"You are a Grimaldi and you have married Lessi's heir. You are most definitely influential." He smiled and kissed her hand. "I sometimes think you underestimate yourself."

"And I think you have quite the talent for flattery," she blushed.

"I only speak the truth. In any event, the Signora has extended her invitation upon your uncle's highest recommendation."

"My uncle is a part of this?"

"Of course. He has been preparing you for this since you were a child," he responded. "Only a small handful of people have talents and abilities such as your own. Imagine what a group of equally talented individuals can do when they get together to converse and exchange ideas! You might have the power to change the world, transform it."

Bianca laughed. "Change the world? At a ladies' lunch?"

"Just come and see. Please?" She looked carefully into his eyes and considered her opportunity. Thoughts began to play out upon the walls of her mind. Giulio Caspetti would never attempt to hold her prisoner in her own home. He would never have the audacity to tell her whom she could and could not entertain while he was away. He might even transform marital relations into a fulfilling experience.

Looking over her shoulder, back into the house, Bianca noted that Paolo was watching, his mouth sour and his disapproval evident. She gave him a defiant smile and took Giulio's arm.

## The Door Is Open

To initiates, the Order of Reason is a benevolent meritocracy, a wealthy and independent organization dedicated to advancing the frontiers of science and protecting mankind's well-being. The rest of the world, of course, knows nothing of the intricate web supporting such disparate places as inventors' laboratories,

#### Diversity in the Order

In many ways, the Order of Reason is ahead of its time. Unlike most of Renaissance Europe, it can recognize brilliance in *any* visionary who applies for initiation. For the women of the Order, there are far more opportunities for recognition, advancement and education than there are in the ordinary world. Every Daedalean has a reason for supporting the Order. Some people do so because it offers education and opportunities that normally would not be available to them.

Thus, almost every time you see the word he in this book, you may substitute she. Brother and brotherhood may be replaced with sister and sisterhood. The words brethren and hero are not intended to be gender specific, nor are the roles of wealthy merchants, visionary inventors, scholars, masters and Maximi. Furthermore, a handful of lodges have been recruiting Enlightened women and men in Arabia, Cathay and Africa. To belabor the point, the Order was created for all of the common populace, not just white European males. This openness gives the organization a significant edge in opposing ignorance and superstition. Welcome to the Dark Fantastic age.

scholars' universities, religious retreats and merchant houses. Outsiders have little reason to believe that the many and diverse tasks various guilds and lodges pursue are all organized by the same vast and altruistic organization.

The citizens of a prosperous city may see a wealthy widow sponsor a library here or a merchant support a school of healing there, but no sign, sigil or symbol openly identifies or connects a seemingly prosperous guildhall or lodge to the secretive Order of Reason. Enlightened ones may identify hidden signs and allegories, but the very idea of an alliance of scientists and visionaries reaching across all of Europe and beyond would sound like pure fantasy to the average person.



No grand scheme can be fulfilled without cautious planning. The Order pursues myriad (and sometimes conflicting) goals. Brethren never realize the vast projects their guild dues support, and resplendents don't always understand the consequences of their cabal's actions. Before our story can begin, we must devise reasons why our heroes are drawn together. Conspiracy is afoot, and as our heroes' world is illuminated by visionary reason, dark and furtive creatures skulk in the shadows. Give the heroes a lodge to house them, wealthy benefactors to sponsor them and the tools of science, and soon they will drive ignorance and superstition from the world of the common populace

#### Rank

In struggles against ignorance and darkness, Daedalean heroes turn the tide of battle. Great accomplishments earn grand rewards. Each Convention has its own methods of recognizing rank and achievement, from the thirty-three degrees of distinction among Craftmasons to the unspoken separations between Ksirafai. Yet within the Order as a whole, all Daedaleans can be measured by the same rubric. All titles correspond to the five degrees of Enlightenment: initiate, mediator, resplendent, adept and master.

A Daedalean may have some title of distinction within his Convention, but he also has a "rank" within the Order as a whole. This five-tiered system is considered formal. A visitor to the White Tower of Languedoc may be addressed or referred to by his formal title, but when cabals work together far from its sheltered walls, such distinctions are less important. Only a few heroes insist on referring to each other by these titles. Some even try to impress other cabalists by using the titles from their respective Conventions, but in most cases, Daedaleans know each other by name and profession.

While brethren believe their titles are awarded to recognize service, dedication and accomplishment, practitioners of the Inner Mysteries suspect a deeper truth. A Daedalean's degree of Enlightenment refers to his potential, or *Arete*. Scholars of the Inner Mysteries possesses lengthy, elaborate and sometimes torturous rotes for measuring this potential.

In game terms:

- Characters with Arete 1 are acknowledged as initiates.
  - Those with Arete 2 are called *mediators*.
  - —Heroes with Arete 3 are esteemed as resplendents.

These three ranks of Daedaleans are also collectively known as the *Outer Labyrinth*. Rank hath its privileges, of course, and resplendents are treated very differently from humble initiates. Just as silver, a noble metal and mythical "herald of the gods," has properties baser metals do not, distinguished Daedaleans are sent out as the vanguard of the Order, often leading the brethren and initiates who learn from them.

A typical cabal is composed of Daedaleans from all three "social classes." The Order rarely sends only resplendents to deal with a problem. Mediators must attend to their support and provisioning, and initiates should not miss the opportunity to learn from their tutelage. Thus, it is not uncommon for a third of the heroes in a cabal to be resplendents, a third to be mediators, and a third to be initiates.

#### hidden Mysteries: Enlightenment and Arete

You have witnessed the first mystery of the Inner Labyrinth. The Outer Labyrinth thinks of Enlightenment as a philosophical and heroic accomplishment, but adepts and masters can measure it precisely.

Scholars of the Inner Labyrinth use questioning, tests and trials to measure a Daedalean's degree of Enlightenment, deducing the rank she should have in the Order of Reason. Adepts know there is a supernatural component behind such Enlightenment, but to encourage Daedaleans to develop it properly — without succumbing to the quick and easy temptations of sorcery — they keep the truth hidden. Unless the hero betrays the Order and becomes a sorcerer, he follows a different path than that of the magus.

In game terms, a character with a higher Arete rating begins with a higher rank than does a hero with a lower one. We know this, but unfortunately the heroes of our story do not.



#### Initiates

"Master! I seem to have found something!"

Initiates have only just begun to realize the vast possibilities the Order affords them. Most are beginning to see the world suffused in a new light, and they are exceedingly perceptive. Initiates have a tendency to draw strange conclusions from what they see around them, even while they peer through crystals, telescopes and magnifying lenses . . . or over the sights of the weapons they wield. The majority of them have a rough understanding of how the Order works, but because they've recently emerged from a life among the common populace, they tend to be more concerned with the world around them.

When working with a cabal, initiates are often treated as observers learning from the example of more seasoned Daedaleans. They should not be treated with disrespect, however, but instead encouraged to learn through experience. Because of their insight, initiates are enlisted for surveillance over minor, mundane threats. They also have a greater knack for operating Enlightened inventions and other ingenious Devices than brethren do. A few lodges take advantage of this, but even then, initiates are Enlightened enough to be more useful than mere brethren.

While initiates are accorded the lowest of the three ranks in the Outer Labyrinth, they're encouraged to occasionally pursue investigation independently of the rest of their cabal. As a matter of etiquette, while a mediator or resplendent may make demands of them, initiates have the opportunity to search wherever they please. The only notable exception is when they either pry into the activities of higher ranking Daedaleans or mess about with something that might threaten everyone's survival.

#### **Mediators**

"I'll speak to the brethren. We should set up watch outside the encampment around the clock."

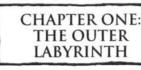
Mediators are responsible for supervising brethren and initiates while resplendents rush off into danger, taking the biggest risks. Mediators are also practical enough to keep the cabal organized and working

#### Storyteller Notes: Initiates

Initiates make for excellent temporary, starting characters in an Order of Reason chronicle. They can tag along and ask unusual questions without getting in over their head. Thus, they're ideal for first-time players. Once a new player has roleplayed through a complete chapter of a chronicle, the Storyteller may encourage him to trade in his initiate ("There's work to be done back at the lodge!") for a more accomplished resplendent. If there's a person in your group who's never played Sorcerers Crusade, portraying an initiate is an ideal way for her to start the game. Above and beyond anything else, it gives an excuse to ask all the obvious questions.

Of course, some players get attached to their characters very quickly. If you like, you may decide to set aside the initiate's Freebie Points at the beginning of his first chapter, then give them back at the end. If the player decides to spend those points to raise the character's initial Arete, it's simple to justify within the story: give the Daedalean a sudden revelation and flood his mind with Enlightenment. A shocking, traumatic or revealing event might raise both the Daedalean's understanding of reality and a few subplots for further investigation.

If all of the players are familiar with this game, the Storyteller may want to place a few of her own initiates in the cabal. They make for excellent "mouthpiece" characters — a clever Storyteller speaks through them when the characters seem stuck. Of course, if the resplendents ask them directly to solve their problems for them, they'll get a lot of confused looks and shameful remarks. Because initiates have a fresh perspective on the world, they often come up with flashes of brilliance that leave their superiors stunned.



together, especially when conflicts arise in their secret conspiracy. Initiates and resplendents have strange and wonderful ideas about the world, but they have even stranger ideas about each other. Resplendents tire of initiates' unflagging enthusiasm; initiates often consider their older compatriots cynical and egotistical. Mediators, as the name suggests, often find themselves caught in the middle.

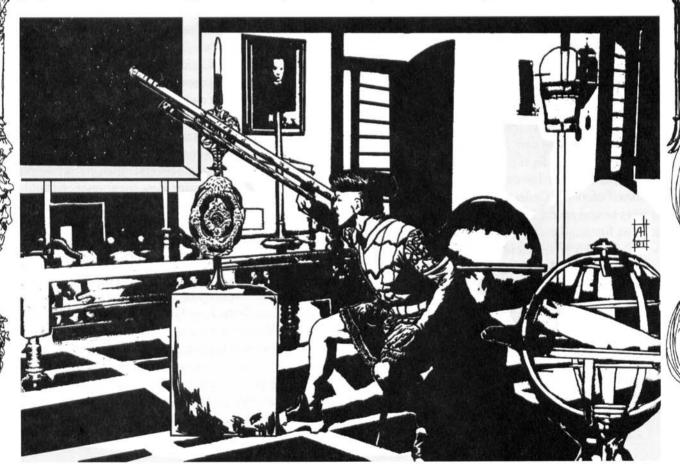
No mediator would dare explore or face the unknown without a few loyal brethren standing by to aid him. If brethren are sent to aid a cabal, a few mediators should also be present to speak on their behalf. When initiates feel as though they are being taken for granted, the mediators must inform their superiors of this oversight. In a cabal, mediators also attend to many of the day-to-day tasks that help keep their allies equipped, provisioned and prepared.

While resplendents have been accorded a higher rank than mediators, few would question a mediator's judgment where survival, supplies or other practical matters are concerned. Resplendents do not always "lead" a cabal; they're usually more concerned with taking on the greatest dangers. When resplendents are reckless enough to endanger everyone, mediators have a responsibility to raise practical concerns.

#### Resplendents

"Draw your swords, men! 'Tis the Devil's work, and we must fight it with the last ounce of our strength!"

Resplendents have mastered many of the Outer Mysteries of the Order . . . or at least they think they have. Most are merely waiting for the moment when they can demonstrate true mastery of their craft. When this happens, no doubt they'll be promoted to the rank of adept and given a chance to oversee a lodge, forge, merchant house or some other valuable resource of the Order. Until then, they must prove themselves. Most prefer to leave the schools where they've studied and explore the world around them.





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While they certainly have the option to labor endlessly at the lodge where they've struggled for years, it's far more rewarding to become the agent or factorum of a powerful patron.

#### Cabals

When Daedaleans of like minds gather, they do so in cabals, secret and often temporary alliances. As the name suggests, a cabal is a sort of conspiracy, or at least the result of a clever bit of intrigue. While the Order acts for the benefit of the common man, it has many reasons for hiding its true activities. First, and perhaps foremost, the Order is composed of many different guilds, and like any mundane guild, each one needs to keep its trade secrets to itself.

Second, the Order recruits some of the most powerful and talented visionaries in Renaissance Europe, and dark supernatural forces often confront or conspire against them. For practical reasons, mankind is safer if it does not fully realize the supernatural and magical threats that surround it, or the Order's involvement with these threats. Perhaps one day the human race may live untroubled by threats of the supernatural, but for now, man is far from the master of his own world.

Keep in mind that the practitioners of the Inner Mysteries know that dark forces have infiltrated their own ranks. Some adepts have begun to secretly study sorcery, while others have succumbed to infernal temptations. Before the Order can fully illumine the world it lives in and reveal itself to the mundane populace, it must first eradicate shadowy and sinister schemes within its own secret societies.

When one adept needs to cautiously investigate another, intrigue results. A cabal may assemble specifically for that one task. Sometimes more selfish motives are involved. Because many of the Order's sponsors and benefactors want to achieve great ideals before their rivals do, they tend to attract a diverse group of heroes to do their dirty work. Their goals must be kept hidden, both from their rivals and the mundane world.

Three types of cabals are prevalent throughout the Order of Reason. Heroes who tell tales of their adventures may never use these terms, but Storytellers in our world do: conventional cabals, lodge cabals and cooperative cabals. Your Storyteller should reveal what type of "cabal concept" she wants to use before an adventure begins. If she's planning the foundation of a long-term chronicle, it's also a good idea to establish why the characters have been brought together and what purpose they serve within the Order.

#### Conventional Cabals

Conventional cabals, quite simply, are composed entirely of loyal Daedaleans from the same Convention. The Order of Reason has eight such Conventions, each with its own area of expertise, dangers, dilemmas and specialized style of scientific or scholarly practice. While Conventions spend a certain amount of time negotiating with each other's representatives, brokering for the various resources required for day-to-day survival, each one also has specialties it can handle admirably on its own.

Thus, when the Craftmasons tire of rushing off to the Cosians whenever someone is wounded, they call for a member of their own Chalice Guild to aid them. When the Cosians get sick of paying off the Artificers to guard their healers traveling into dangerous lands, they recruit members of their mercenaries' guild, the Phyloxai, to protect them. Seekers launching Skyriggers into the heavens don't want some inexperienced landlubber to be standing around all day leaning on his crossbow, so each ship has its own complement of marines to make sure the decks are secure.

Of course, the Eight Conventions do not always agree on common purposes, no matter how diplomatic the secret masters of each one may be. There are times when the members of one Convention are at odds with another. When the heroes of conventional cabals tell a tale of adventure to their friends back at the guildhall, the rivals of another Convention are common adversaries. Sometimes this is friendly rivalry, but when adepts from two Conventions scheme against each other, the consequences can be brutal. With great



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power at stake, conventional cabals are sometimes recruited into such intrigues.

#### Lodge Cabals

Some scholars prefer to spend years at a time — or even a lifetime — securing a safe position of authority and opportunity in a particular lodge. The Order of Reason maintains a vast array of schools, forges, mercantile houses, healing houses, preceptories and monasteries that span the continent. Particularly Enlightened folk speak of *crays*, gathering places for people of influence and intellect. Isolated crays may attract only a handful of scholars and philosophers, but some of the more esteemed ones can attract dozens of devoted Daedaleans. Whenever brilliant minds gather, politics and schemes soon follow.

The average lodge (if such a term can be used) is home to at least three or four cabals. Some of these gatherings are quite open. If a handful of Enlightened ones needs to attend to the maintenance of the lodge and uphold relations with the people who live around it, then the first cabal specializes in mundane matters. The most powerful and influential adept of this cabal is called the *magistrate*. He oversees all other adepts in the lodge.

Once the lodge is prosperous, a second cabal soon follows, carrying out the task for which the lodge was first established, whether that's industry, study, healing or mercantile pursuits. Sometimes all resident cabals belong to the same guild. After the lodge becomes productive, a third cabal is established to protect it from dangers or to explore the region that surrounds it.

All too often, after affairs at the lodge become all consuming, the lodge will welcome a group of idealistic young visionaries to handle all the bizarre tasks the more esteemed Daedaleans are too busy to handle. Caravans of goods and materials must be escorted. Thieves who place designs on the lodge's wealth must be stopped. Mysterious and unexplainable events must be investigated. In return for room, board, instruction and a modest financial stipend, this cabal is asked to do anything and everything to keep its home safe, pros-

perous and healthy. When the day is done and they retire to the guildhall for a mug of ale and a good story, members of this last cabal are usually the ones with the most thrilling and unusual tales to tell.

A lodge cabal doesn't have to be a permanent association. Some young conspirators travel across the continent, serving a variety of lodges as they go. The Order encourages such exploration. Many Conventions think a hero should see the world before he decides what role he should play in the Order. It's not uncommon for a resplendent to serve one lodge for a while, ally with a local cabal, and then move on to the next one. Some heroes correspond with adepts in many different lodges, waiting to hear of opportunities, phenomena or intrigues that help further their education.

The heroes of a more unusual cabal may prefer to live double lives, performing tasks for a local lodge while pursuing jobs and associations outside the cabal. A resplendent merchant, for instance, could use his financial connections in the Order to maintain a business, act as an ardent suitor to an attractive young noblewoman and discuss literature with a group of scholars at a local café each week, all while conspiring with cabalists at the local lodge. Renaissance men and women are known to dabble in many different interests at once. A lodge cabal adds a bit of spice to a hero's life, not only with danger and intrigue, but by revealing what happens behind the scenes of the mundane world.

#### Cooperative Cabals

Daedaleans seeking adventurous lives seize opportunity wherever they can find it. In the Renaissance, it is not unusual for a wealthy or esteemed scholar to travel across the continent and see the world before retiring to years of study at a university. Of course, without a sizable personal fortune, seeing the world in all its glory is a costly proposition. Traveling is not without its dangers, either. With companions beside you and the support of a patron who believes in you, on the other hand, the world is yours. Cooperative cabals — that is, alliances of disparate Daedaleans from



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different Conventions — feature in some of the most thrilling tales of the Order's exploits. To understand how these associations work, we must first understand the patrons who sponsor them.

## Patronage

Cabals do not ally through mere chance or convenience. While they may assemble gradually, one scholar or scientist at a time, it is far more common for someone influential or powerful to bring them all together. The first time a cabal works together, it is often through the sponsorship or intervention of a powerful *patron*. Cooperative cabals depend on patrons almost exclusively, but it is not uncommon for a high-ranking representative of a Convention to assemble a cabal. In the same spirit, a powerful conspirator within a lodge might enlist a lodge cabal to help further his own personal agenda.

Outside the Order, patronage is common. A rich merchant may hire a gifted artist to create a masterpiece; a noble ruler may keep an astrologer as a courtier; an elderly man of wealth and privilege may require the ministrations of a master physician; a slighted lover can toss a bag of coins to the assassin who will secure her peace of mind. The Renaissance would be notably different without such occurrences. Michelangelo and Leonardo do not make a living by reaping profits directly from their own creations. Wealthy benefactors pay their bills so they can create in (relative) peace. Sometimes patronage is simply a matter of tolerance. Erasmus, for instance, is able to create some of the most brilliant satires of the age because King Henry prevents the Church from taking revenge.

Within the Order of Reason, serving an influential patron has great rewards... and great obligations. It isn't suitable for everyone. Some scholars and scientists would rather remain secluded within guildhalls, laboratories and universities. Isolated in places of comfort and security, they rarely have to deal with Daedaleans from other Conventions. Keeping your nose to the grindstone or buried in a book is a good way to avoid having those in power question your motives and activities.

If a Daedalean is adventurous enough to seek out a patron, however, chances are good that he'll end up working with visionaries from other Conventions. He may learn to question his own upbringing, his education, or even his scientific practices. Patrons routinely sponsor expeditions to uncharted territories, investigations into supernatural mysteries, intrigues against rivals, mercantile journeys across countries and continents, diplomatic missions to hostile lodges and a wealth of other enterprises. It's much safer to stay at home and never see the world outside than to take such risks, but patrons offer incentive with education, financial rewards, and social connections. More important, they offer intrigue, adventure and the chance to become legendary.

When a hero takes up a patron's offer, the rewards reach far beyond any motivations as crass as greed. Some patrons, as a matter of course, offer the conspiracy a place to live for the next year or two, a sufficient stipend to continue studies in secret, the assistance of various brethren and initiates of the Order, or — if the cabal is fortunate — an alehouse that will regularly offer them fine beer and wine. While a patron is within his rights to dismiss an incompetent group of freeloaders, he's better off if his reputation for generosity attracts other young and idealistic crusaders.

By the same reasoning, an accomplished Daedalean who prefers the support of a wealthy patron may leave for a better offer, sometimes from his patron's rival. Some come to resent especially miserly sponsors, who often speak in a very . . . patronizing fashion to those they support. When a patron is successful, however, he can offer a cabal the most rewarding compensation of all: a reputation for fulfilling difficult tasks and further opportunities for patronage.

#### Adepts and Masters

Adepts are the most common patrons to struggling cabals. These visionaries have upheld the ideals of the Order long enough to manage its important resources. Lodge cabals know them especially well, since any lodge harbors at least one adept. She is the



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## Conspiring with the Pine Traditions

It is possible that a patron may want to draw a Tradition mage or follower of a Disparate craft into a cooperative cabal. Sometimes the Order encounters a problem it can't easily resolve on its own or requires access to a place that Tradition mages can enter more freely. Such activities are not. without risk. When Tradition mages enter into such alliances, they often bring bodyguards. Daedaleans invite their own mercenaries, often accompanied by wary Gabrielites. Betrayal is a possibility. Both sides remember occasions when their orders have exploited each other, and it doesn't take much to stir ancient feuds and simmering hatred. Tradition mages and Daedaleans may not be bitter enemies at this point, but an uneasy caution exists between them.

A Daedalean risks his very career within the Order when he makes such an alliance, so it's possible that he may consort with a mage without his patron's knowledge. He is, after all, well practiced at keeping his activities hidden, especially from the outside world. If such an alliance is detected, the Daedalean may never be questioned openly. He might not see the spies and Ksirafai watching his movements, read the letter a member of his cabal sends to warn his patron, or anticipate when the Cabal of Pure Thought might show up to learn more about this coconspirator. Alliances between the Daedaleans and Traditionalists are often temporary at best, but with caution and discretion — and results the Inner Labyrinth can respect - such alliances are more likely to survive.

person who dispatches messages of her progress to the masters and Maximi. Major cities contain at least three or four adepts; most of these cosmopolitan folk aren't sequestered within lodges, but instead weave their intrigues from within the places that are most important to the common populace. Churches, universities, the courts of nobility, prosperous marketplaces and other locations — collectively known as *facades* — provide clever hiding places for adepts and the cabals they recruit.

Masters, in contrast, have typically advanced beyond such mundane concerns. Politics is their province. Each master oversees the adepts and lodges of a vast domain. Some command their own powerful cabals to search for treachery, sorcery or perfidy within the Order. Secret masters may have spies and elite Ksirafai Etfalti at their command, or even the soldiers, inquisitors and templars of the Cabal of Pure Thought. To preserve her power and uphold the Order, a true master insinuates herself into every conspiracy within her realm.

If a secret master cannot trust the reports she hears from various adepts, then she might call upon her personal retinue of spies and informers to keep her up to date. She may call for them from a local guild or exploit her contacts within various lodges. When a cabal unknowingly serves one of the Order's secret masters, intrigue results. Masters live in wealth and privilege far from the madding crowd of humanity. To the Outer Labyrinth, the secret masters of Europe are almost mythical.

Of course, if a hero in your cabal attains enough Enlightenment to join the ranks of the Inner Labyrinth—that is, he raises his Arete to 4 or 5—it doesn't necessarily mean he'll rocket to the same position of political influence. That takes time (and more important, a well-told chronicle with plenty of scheming and roleplaying). There are far more adepts than lodges, and only a few are fortunate enough (or crafty enough) to command influence within a lodge or facade. Adepts must perform great feats worthy of a secret master's attention before they're trusted to



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"controls" a lodge, the magistrate belongs to the same order. In addition to directing the tasks of various cabals, the magistrate ensures that they work together, stopping rivalry and intrigue and maintaining communication between groups. If this seems idealistic, it is. Most magistrates fail at this last task, especially if they're more concerned with other matters. Following rivalry between lodges and impressing masters often distracts them.

Most masters oversee several lodges, facades and brotherhoods or direct them through their own high-powered cabals. The most powerful and distinguished oversee vast regions — each Convention harbors twenty *honori*. They are the secret princes of the world, the elite and unseen nobility that gently sets great social movements in motion.

In heavily populated portions of Europe, masters contend fiercely over the course of many decades for such promotions. After 1430, each Convention has at least one or two honori to oversee the Order's efforts outside of Europe. They monitor the web of intrigue that binds lodges in Arabia, Cathay and Africa. By the end of the century, honori extend their influence to North and South America as well. The Inner Circle will not replace an honorus until he or she is dead, or at least scandalized, disgraced and demoted. Masters who are not honori thus have a great deal of work to do. (The term *honorus* is capitalized only as a form of address, as is the case with the Honorus of Normandy or the High Guild Honori of Venice.)

The greatest of the secret masters form the Inner Circle. They are acknowledged as the Resplendent Maximi. The title is actually used more in correspondence and distant communication than direct address. If the rumors are true, the Maximi spend most of their time in seclusion, reviewing reports from adepts, masters and honori; contemplating their vast schemes for nobles and commoners alike; and debating the future of the Order. They do not dominate the workings of the Order unless necessary, at least until rivalry, intrigue and conspiracy go beyond acceptable limits. They then muster the resources of their Convention and force an interdiction. At any given time, there are only fourteen Resplendent Maximi. The Seekers and

supervise a lodge. If they want to attain a master's influence, they must contest with every other adept who strives toward the same goal.

#### Titles of Distinction

In exceptional cases, a loyal, powerful and highborn resplendent may be instructed in the Inner Mysteries before he has reached the rank of adept. The exemplar is accorded as an honestus resplendens. Such paragons are usually of noble blood and possess secular influence used to benefit the Order as a whole. Very few commoners attain this exalted rank. Honesti typically own estates, businesses or institutions they donate as facades for their secret society. This saves the trouble of them competing for a position of honor against another adept.

Wealth isn't enough to earn this title, however. The resplendent must also perform an act of heroism that saves the society from great peril. Proven worthy by this test of fire, he is richly rewarded with an adept's secrets of Enlightenment. (Beginning characters cannot begin the game as honesti without the express permission of the Storyteller. If she chooses to allow them, the game changes considerably.)

The next highest title of distinction for a resplendent is that of a *facilitator*. The rather mundane term belies the fact that the hero is trusted by the adepts well enough to act as an intermediary among several lodges. Skilled in politics and languages, she carries out the will of secret masters within her Convention. As such, the loyalist is often tempted by intrigues yet remains steadfast in her dedication. In the early 1400s, more men than women were adepts, resulting in women dominating the facilitator level of Daedalean society. Since then, ingenious facilitators have managed to overthrow enough corrupt adepts to correct this imbalance.

Among adepts, the highest office of distinction is that of *magistrate*. These resident adepts are charged with supervising a major lodge. While a lodge may have several adepts, each commanding a cabal, the magistrate oversees them all. Usually, if a Convention



CHAPTER ONE: The Outer

Celestial Masters each obey one Maximus, and there is no openly acknowledged Ksirafai Maximus. Each of the five remaining Conventions obeys two Maximi; by tradition, one is male and the other female.

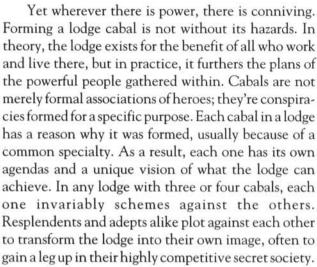
## Lodges and Lodge Cabals

Daedaleans from various guilds gather together for a wide variety of reasons. Some will travel to hell and back to further an altruistic benefactor's personal agenda. Others prefer to stay near the comforts of a lodge, remaining at the behest of a resident adept. Devoting one's life to scholarly pursuits and scientific research is a costly and time-consuming proposition. Lodges offer the opportunity to follow such pursuits for days, weeks or even years at a time undisturbed. To preserve these sancta, there's a magistrate present at

every lodge to supervise day-to-day affairs. It's only fair that a cabal that benefits from a lodge's sanctity should carry out an occasional investigation, exploration or business transaction to keep this adept's lodge informed, prosperous and safe.

In theory, the Order was not created to exalt a few with wealth and privilege, but to protect the interests of many. Lodges exemplify this in their structure and function. A lodge is usually created as a communal society. When its charter is first established, the resident magistrate isn't there to dominate its politics or practices; he's appointed to work for the good of the community. When a cabal forms specifically to aid and defend a lodge, it is welcomed, encouraged, instructed and (most important) supplied with a wealth of resources. The doors to the private library are opened wide; tools and devices are laid before the cabal; brethren and initiates offer their assistance.





This is one of the principal reasons why traveling cabals are encouraged to join a specific lodge: an adept may believe that the new cabal can help shift the balance of power in his direction. When scholarly guilds are involved, such as the Craftmasons' Scroll Guild or the Cosians' House of Books, these conflicts may seem subtle, egotistical or entirely academic. By contrast, lodges dominated by the High Guild have been known to use deadlier means of intrigue. In Renaissance Italy — particularly in Tuscany, Venice and Milan — a series of "Lodge Wars" has led to casualties and shifting hierarchies of power as rivals are routinely disgraced, imprisoned or assassinated. Most lodges fall somewhere between these two extremes.

Lodge cabals learn the areas around their home extremely well, becoming familiar with local shopkeepers, merchants, hunters, soldiers, farmers and even criminals. Cabals of this sort investigate far more than threats to the lodge itself. Some cabals take their responsibility to the innocent people living around them quite seriously. This may involve investigating supernatural activity in the area, hunting down an infernal presence, or tracking abuses of sorcery. Their duties may also involve something more mundane, such as criminal activity, abuse of church or legal authority, exploitation from corrupt nobility, outbreaks of disease, or economical turmoil. The Order strives to make the community around each lodge selfsufficient, but when the common populace cannot protect itself, Daedaleans must intervene.

## Hidden Mysteries: Chantries and Lodges

Adepts insist that lodge cabals should remain discreet. In studying the Inner Mysteries, adepts have learned that belief in superstition or the supernatural can strengthen the occult world. Many maintain that this was precisely the problem with the Traditional Chantries of the Dark Ages. When mages investigated ghostly hauntings, faerie meddling, monstrous beasties and other phenomena, they openly opposed them with magic. While this tactic temporarily solved problems, it also strengthened the populace's belief in the supernatural world. In the centuries after the destruction of Mistridge, the number of Disparate Crafts increased, resulting in a supernatural phenomenon known as the Scourge that fed off the abuse of magic.

The Order of Reason does not openly use magic to oppose the supernatural. Instead, it posits a different system of belief, one wherein the common populace has its own weapons against the night. While Enlightened arts and sciences are ahead of their time, lodge cabals know that some of the methods they practice may eventually become commonplace. The Outer Mysteries taught in lodges are specifically designed to minimize the dangers of the Scourge, and students actively investigate instances where abuses of sorcery may have summoned it up. When lodges do pursue the Inner Mysteries, they do so far from the major cities of Europe. The methods of the Middle Ages must be abandoned; the Renaissance is the dawn of a new age.

#### Urban and Rural Realms

If a cabal decides to find relative safety within the halls of a lodge, the members must first make a simple decision: do they prefer to live in a prosperous city, or do they need to seek a refuge in the wilderness? The choice between the city and wilderness is a pivotal one



#### CHAPTER ONE: THE OUTER LABYRINTH

in a cabal's history. Urban and rural lodges each have their own advantages.

Most of the Order's lodges are hidden within the largest cities of Europe. For those who study the latest scientific theories, business practices, methods of warfare and scholarly pursuits, the major cities are an inexhaustible river of new ideas, sensations and distractions. Because the Outer Labyrinth folk use subtle practices, they are ideally suited for living and working in metropolises.

Lodges hidden in rural realms require far more secrecy and are typically more powerful. Some are involved in advanced and dangerous applications of the Enlightened arts. The Inner Labyrinth prefers to practice its crafts where innocent eyes won't witness the occasional mistake. When a war machine breaks down or a Skyrigger crashes, you don't want the common populace to witness it. Such lodges are typically dominated by one or two Conventions, as they don't want scholars who don't understand their methods questioning their activities.

#### Lodges and Conspiracy

Many Daedaleans do not have the privilege and advantage of working with a lodge. A few find themselves in the untenable situation of working together in a location where the Order does not have much authority or a significant presence. Most are in areas the Order of Reason does not "control." This distinction is worth stressing: Despite twenty-first-century historical propaganda to the contrary (especially within the Technocracy's Collegium of History), the Order of Reason has no illusions about controlling reality — it does not even control all of the "fronts" and facades it uses for its activities.

The Craftmason's Scroll Guild, for instance, is based around an alliance of scholars and researchers, many of whom are sequestered in Europe's finest universities. This doesn't mean that the Order *controls* all those universities. People in a few key positions help to influence events, but their authority is far from absolute and omnipresent.

In the same fashion, the Gabrielites have developed an extensive conspiracy within the Catholic Church. They have to answer to the dictates of cardinals and bishops in their (relatively) mundane lives, but cabals within the Church secretly pursue their own agenda. A Falcon or Dove may devise some reason to tell his superiors what he is actually doing on the Church's behalf, but any "shadow crusade" he conducts against witchcraft, sorcery or infernal power is best kept hidden from the eyes of the Inquisition. As such, there are notably few lodges dominated entirely by the Cabal of Pure Thought; it is far more common for a cabal of Gabrielites within the same monastery, preceptory or university to conspire toward the same goals.

Most Daedaleans do not work for the Order's goals around the clock. They do, after all, have lives outside of the lodges they support. Many conspirators lead lives of their own, working openly while they conspire covertly. The heroes of your story, of course, might have the privilege of working for a wealthy patron who can allow them to work solely for the Order's goals — they're more the exception than the rule. Because your heroes are worthy of your grand schemes, they are no doubt also exceptional enough to earn this advantage. If they are no longer willing to carry out their patron's requests, the alternative is returning to their former lives and gathering with much greater caution.

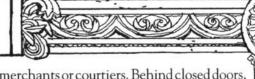
### Guilds and Guildhalls

Fortunately, when the rich and powerful fail you, or when your cabal has been proven untrustworthy, you can always depend on your guild. Resplendents work hard to prove they're worthy of guild membership. If they succeed, they can find places of refuge in many of the major cities of Europe. While a city may not have a guildhall for every guild, a hero in danger may still find help where he least expects it.

Guild membership is an honor, not a right, one accorded to visionaries who demonstrate mastery of a Convention's specialty. Usually a Daedalean must attain the rank of resplendent before he is invited into



### THE ORDER OF REASON



a guild. Craftmasons are an exception to this rule: even an initiate can petition for membership if his skills are valuable enough. As one would expect, the applicant must demonstrate his proficiency in his art, craft or science. For Artificers, for instance, a craftsman usually labors under the tutelage of a mentor (as an initiate), builds his own trade (as a "mediator" journeyman) and returns to show mastery of his craft (as a resplendent) — only then is he experienced enough to decide which guild to approach.

Like other Renaissance guilds, most of these societies require nominal dues from their members; sometimes diligent service is an acceptable substitute. These funds don't just go to fill the coffers of adepts and masters. When a guild member encounters hardship, adversity or difficulty, he may approach a representative of his guild for help. The rep will usually find employment for him right away, referring him to an adept or honorus who could use his skills. This aid may be financial — settling a debt or bailing out a business — or, as one would expect, it may come in the form of help from a loyal cabal. It is not uncommon for a guild member who has received a "cry of distress" from one of his brothers or sisters to enlist the help of his cabal.

After a Daedalean has been accepted into a guild, he is taught the lore of his secret brotherhood. It begins with a few hidden symbols, password phrases, secret handshakes and the like. This wisdom is kept from the other members of his cabal unless they also belong. As the hero becomes more experienced, he may notice variants used in other parts of Europe, differences so subtle that only one of the Enlightened would notice them. No matter where the hero travels, once the proper words of introduction have been made, the words "I seek refuge" can open the door to the appropriate guildhall.

Access to a guildhall is the greatest privilege of membership. If a guild is strong in a particular city, any explorer or scholar in need of a good stiff drink or a soft bed can make his way back to the local guildhall. Scattered throughout the major cities of Europe, guildhalls are hidden in the back rooms of bawdy inns, the private salons of the best hotels or the estates of

influential merchants or courtiers. Behind closed doors, guild members swap tales, exchange knowledge, plot and scheme, romance and debauch and keep in touch with like-minded individuals from across the continent and beyond. Guildhalls serve as places of refuge, ensuring the strength of their respective guilds and Conventions. (A more thorough description of various guilds can be found in chapter 5.)

## Entering the Labyrinth

Once a cabal has assembled, the conspirators might ask each other how they first allied with the Order of Reason. Each Daedalean has his own distinct tale of how his brilliance was noted by the Order or how he first approached the inhabitants of the nearest lodge. While such stories vary greatly from person to person, they all have a few distinct similarities. There are five stages for a Daedalean entering the labyrinth: initiation, Enlightenment, education, apprenticeship and conspiracy.

#### Initiation for Brethren

Daedaleans begin their life within the Order of Reason either serving as brethren or recruited as Enlightened visionaries. Brethren dedicate themselves to the Order for diverse and personal reasons. Some see it as a society that may benefit their social connections, business practices or even religious fellowship. In later eras, these are the same sorts of motivations that drive a Freemason or Rosicrucion . . . or a follower of Adam Weishaupt's Illuminated movement in the late eighteenth century. The Order of Reason sponsors some of the most visionary and influential men and women in Europe. In return for years of diligent service, the society can elevate a brother's or sister's life from near obscurity to wealth and privilege.

Each Convention has its own array of brother-hoods and sisterhoods to recruit these allies. The High Guild maintains associations of businessmen, accepting any person of suitable character who can pay the initiation fees. The Craftmasons have mastered the art of forming more diverse fellowships — each major city

32

## Guild Cheat Sheet

Artificers

Forgers ("Vulcans")

Bright Lions

Pythagorai

Mauls ("hammers")

Gabrielites (and the Cabal of Pure

Thought)

Illustroferatores ("the Illustrious")

Doenitenti ("Doves")

Venatores (Daleficorum ("Falcons")

Celestial Wasters ("Celestials")

house of Prometheus

house of Daedalus

house of helios

house of Selene ("Cassandras")

Craftmasons

Chalice Guild

Coin Guild

Level Guild

hemlock Guild

Arrow Guild

Chisel Guild

Stone Guild

Scroll Guild

High Guild

Resplendent Axe

Patrons Guild ("Black Uncles")

Royal Griffin ("Usurers")

Albatross

Sun Guild

Rose Guild

Cosians

house of Mandrake

House of Fire

house of Books

House of Knives

Phylaxoi

house of Olympus

Explorators ("Seekers")

Alexandrians

Odysseans

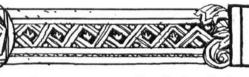
Guild of Forge and Sail

Order of the Grail

League of St. Paul

Herculinian Compact

Ksirafai ("Razors")



activity.

#### THE ORDER OF REASON

may have one or two brotherhoods that appear far more like innocuous social clubs than mysterious secret societies. (Two examples appear in the Appendix.) Many recruits never actually see a lodge or guildhall; instead, they dutifully pay their financial dues, perform works of service for the communities they live in and occasionally report on suspicious

All of the Conventions have been known to recruit brethren with specific scientific or technical skills that can aid them in research and scholarship. Many brethren thus begin their careers in the Order as "unenlightened" members of a Convention. They may have been tested by an adept or master, but they have not yet demonstrated their Enlightenment. They may still serve. In a Cosian lodge, someone needs to organize medicines and herbs, assist in surgery, tend to recovering patients, nurture the plants in the local garden or organize the lodge's library. In a far more sinister vein, Ksirafai pay off informers, petty thieves, watchful beggars and corrupt town guards to help with their legwork . . . or leg breaking. The number of Enlightened Daedaleans in the world is limited, and the routine work in a lodge or guild has to be done by someone. Whether that's a volunteer, a paid lackey or even a criminal willing to accept an irrefutable offer is irrelevant.

In most cases, brethren are asked to participate in some sort of initiation, even if this is no more than a formal recognition that the brother or sister has been hired for a routine job. Craftmason and High Guild brotherhoods have elaborate methods of initiation, rituals referring to obscure traditions that allegedly date back to the mythical Egyptian Cults of Thothmes, Solomon's building of the temple, Daedalus's slaving of the minotaur, or other romantic notions that make the brethren feel like they're getting their money's worth. Of course, an adept skilled in the Mind Sphere may preside over these initiations himself to ensure the loyalty of his brethren (see Effect: Initiation in chapter 3 for more details).

In other cases, a lodge may conduct a formal ceremony to welcome brethren, introduce a brother before the other workers in a lodge or even (in more nefarious circumstances) buy a few drinks for a shadowy associate in a local (and therefore infiltrated) pub, bar or guildhall. The Explorators may stage a traditional ceremony or contest after a ship sets sail or a caravan gets underway. This rite can be anything from the captain reading a favorite passage from the Bible to a long drinking contest or knockdown, drag-out brawl. Regardless, all brethren practically demand some sort of initiation to welcome them within the Order and recognize the reason they are valued so much.

#### Enlightenment

Daedaleans' involvement with the Order begins with Enlightenment. Whether scholar, scientist, holy man or healer, the individual is confronted with a dramatic vision. It may be a scientific breakthrough, a religious experience, a confrontation with evil, or terrifying proof that magic and the supernatural are real. This revelation changes or challenges the way he or she sees the world. From that moment on, Daedaleans have flashes of inspiration that allow them to improve their craft in subtle and ingenious ways.

Though it is rare, one of the brethren may experience a similar vision and soon become remarkably proficient in the task to which she is dedicated. From her point of view, her work noticeably improves and her dedication is evident — thus, she is promoted. Though she does not know it, she has stumbled onto the methods of Enlightened craft.

The vision is a personal one: No two are the same. Sometimes it appears as a temptation, an awareness that magic is everywhere. Thus, if the scholar is not devoted to the arts of Reason, she may succumb to mysticism and mystery. At other times, it is a dream, a reverie, a few words spoken on the lips or a sense of grandeur when looking at an invention or God's creation. Gabrielites have the most prophetic awakenings, but not everyone is visited by an angel descending from heaven with a flaming sword. Every Daedalean has some remembrance of the time when his or her eyes were opened, but this experience is often far too personal to blather to every brother and sister encountered.



#### CHAPTER ONE: THE OUTER LABYRINTH

nature, they may take the wrong path in life, abandoning reason entirely. A few apostates accidentally Awaken the daemons within them and pursue the quicker and easier route of magical practice. It is also possible that initiates may suffer so much during this turmoil that they become ideal for infernal corruption. Vigilance prevents deviance.

As one would expect, following Enlightenment, the visionary receives insights and revelations that allow him to perform feats of scientific and artistic mastery. This ability is never an outright display of "magic" — he's just damn good at what he does. Unfortunately, after confronting this vision, there is the temptation to study sorcerous arts instead. The Daedalean may not realize it at first, but the temptation to stray from the path of reason will stay with him throughout his entire life. Because these experiences may tempt or mislead, adepts refer to this turmoil as a struggle with a daemon. This is a crucial point in the visionary's life: the first person she approaches as a mentor, teacher or confidant may change her life forever. (You'll find more details in the Enlightenment section of chapter 2.)

## Education and Apprenticeship

Once a Daedalean demonstrates his gift, he is offered opportunities to study his science, perfect his craft, learn his trade or explore the world. The next step is either apprenticeship with a master or mentor, education in a classroom or a voyage into the unknown. Most Conventions rely on both education and apprenticeship, tailoring the environment specifically to the initiate. For example, Artificers and other artisans often learn their craft during a lengthy period of apprenticeship. As an apprentice, the initiate labors long and hard under the instruction of his master until he learns the basics of his trade. Then, as a mediator, or journeyman, the artisan travels to another city (usually far away) to perfect his training for a year and a day. Upon his return, he must demonstrate a "masterwork" that shows he is worthy of esteem as a resplendent. Other artisans outside the Order will then consider him a master of his craft.

#### Initiation into the Outer Labyrinth

There is no one sign, symbol or sigil to mark a facade used by the Order. Each one has its own identity and altruistic purpose, whether real or falsified. Sometimes a craftsman, priest, scholar or traveler may approach one of these facades to offer assistance or express interest. Most petitioners are accepted into a local brotherhood or sisterhood; the most promising attract the attention of a local lodge.

Cosians require extensive education. An initiate who can prove his intelligence is enrolled at a prestigious medical college or university. Many women are tutored privately by their Convention's own instructors. The student must carefully choose which school of thought to follow: the Galenist, Paraclesian and Vesalian schools are the most common (as discussed in chapter 5).

Every lodge of significance has at least one resident adept of the Order working there. Aside from his personal studies and pursuits, he is expected to watch brethren, apprentices, initiates and even mysterious visitors carefully. When one of these lost souls is offered the opportunity to work with a local facade or brotherhood, the adept openly tests his knowledge and abilities . . . and secretly tests to see whether he is performing Enlightened craft. If the petitioner is gifted, he may be initiated directly into the Outer Circle, and his education can begin.

After graduation, the initiate undergoes a process of apprenticeship studying under a great healer. After she has demonstrated her skill, she has a period of residency as a mediator healing the common populace. The student has not yet fully developed her Enlightened methods of physic but still practices assiduously. Upon attaining the rank of resplendent, her methods improve tremendously, and she may attract the attention of an influential patron.

Initiates must be handled carefully. Some have only just recently received the revelations — and temptations — of their personal daemons. They may have begun to question how much of the supernatural and mystical exists within the Order. In fact, some petitioners are so shaken by this experience that they need to belong to an order that offers education and protection. If they aren't kept innocent of their true



The High Guild can afford to hire the very best tutors money can buy. As true Renaissance men and women, initiates dabble in such diverse subjects as etiquette, mathematics, basic alchemy, rhetoric, sacred geometry and fencing. Often, one mentor may be responsible for supervising the instruction of an "elite" Daedalean. (When these students later advance to the ranks of the Inner Labyrinth, they are addressed as Floreati.) This same mentor will carefully choose the first few cabals the initiate works with, often exploit-

Craftmasons typically learn by doing. Initiates work together to effect change in the world around them, whether by laboring together on the same building, establishing a healer's house or other business for the benefit of the common populace, or studying together within the same collegium. Adepts speak of Enlightened initiates working together communally, creating a work that is greater than the sum of the parts contributed by individual masons. Upon completion of this great work, the achievement is celebrated by a rollicking celebration, a formal graduation and an initiation into the next degree of the Order.

ing personal connections to attract the right patron.

# Rumors of the Ksirafai

In many ways, Ksirafai are exceptions. Some, though not all, come from criminal or larcenous backgrounds. They may be recruited for their individual talents, but frequently they're offered the chance to work for a particular adept when they're about to be caught by the authorities. Initiate Ksirafai may be shanghaied into a brute gang, thieves' den, house of prostitution or similar place of iniquity. A very talented Ksirafai may be given the chance to prove himself on a particularly difficulty mission of intrigue. If he succeeds, he's immediately promoted to the rank of resplendent and referred to a patron. Failure is punishable by death . . . or worse.

Other Ksirafai come from more militant backgrounds and are trained in the ways of war. According to legend, the original Ksirafai belonged to a sect called the Cults of Ixos. During the Trojan War, they were trained in sorcerous arts to augment their military skills. Elite Ksirafai allegedly resurrected this ancient knowledge over a millennium later. How they came by these secrets is a matter of some dispute. Some attribute this education to the Order's masters, but few have the courage to speak such accusations aloud. Even the Cabal of Pure Thought does not have the authority to question their training or methods.

Secret masters — including the hidden masters of the Ksirafai Convention itself — may be revealing dark arts to them in exchange for loyalty and service. It is believed that Ksirafai guilds sometimes train entire squads of Ksirafai, as the Cults of Ixos did over a thousand years ago. Suffice it to say that if a master has the resources to train an entire cabal of elite Ksirafai, he is surely someone to be feared. Even stranger tales concerning secret training in the lands of the dead are dismissed as sheer fantasy. If these rumors are true, the Razors certainly aren't telling.

Lower ranking Ksirafai, like those in the Outer Labyrinth (read: beginning characters), only dream of such beneficent patronage. Until they can prove they are worthy of elite employment under the tutelage of the secret masters, they prove their worth by working for a variety of patrons. Whether a Ksirafai's background is criminal or military, most cabals can't tell where his loyalties lie. He may be in the employ of their patron, or he may have a hidden agenda set by the secret masters. Behind masks of deceit, Ksirafai conceal their true motivations.

# Strange Bedfellows

The final stage of a Daedalean's recruitment is finding a group of like-minded individuals who can work with him. Sometimes kindred spirits find each other. A group of scholars at a university, apprentices to the same master or travelers along the same merchant trade route may work together out of common interest. At other times, a patron with some personal agenda recruits the cabal to aid him, offering wealth, knowledge, room and board or simply the opportunity to learn.

This alliance *always* happens for a reason, and it's possible the cabal doesn't know the real reason it's been brought together. It may be something as in-



#### CHAPTER ONE: THE OUTER LABYRINTH

nocuous as keeping a marketplace safe, delivering a letter or pursuing a hidden conflict between masters or Maximi. No matter what the circumstance, the cabal can never be sure where the corridors of the labyrinth may lead. The maze soon surrounds them, and their intrigues within the Order of Reason begin.

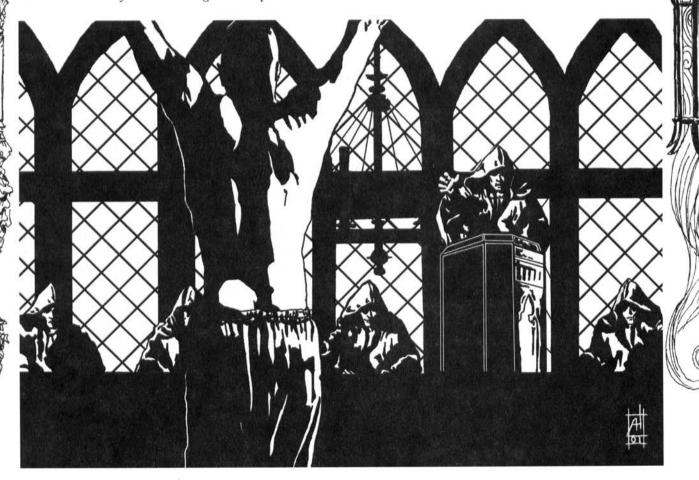
## Detritus and Dross

We are proceeding toward the center of the labyrinth, but first we must elicit caution. You are wise, but there are others reading this book who do not possess your discerning eye and keen intellect. Before we proceed any further, we should briefly clarify what the Order of Reason does and does not do. A few pernicious ideas must be dispatched. Orthodoxy must be maintained.

Point the first: the Order of Reason is not continually at war with the Council of Nine. The Order does not scheme to kill every Tradition mage in Europe.

Nine Traditions and disparate crafts pursue many alternatives to the arts of reason, and the Order is not out to destroy them all. Daedaleans, like most people, are individuals first and foremost. No member of Group A automatically hates every member of Group B. Sorcerers, witches and warlocks must be judged by their own actions, just as any Daedalean would be. A few mages have been corrupted by power, but that doesn't mean that all alternatives to reason must be destroyed. Just because Daedaleans follow a different path doesn't mean they want to wipe out all other options. While the Order may occasionally have cause to hunt down a dangerous sorcerer (just as the Council of Nine does), it has to have a damn good reason for doing it.

For example, if a village midwife is secretly a Verbena and uses her command of Life to tend the herbs in her garden, she's not a threat to anyone. Daedaleans have little reason to take interest in her activities. In fact, an open-minded Cosian might learn





a thing or two about naturalism from such a witch. If a witch or mage practices her craft in peace, she harms no one. Daedaleans know there are far more dangerous forces in the world, and they must choose their battles carefully. Light opposes darkness, but if an Enlightened hero unleashes a firestorm, he may be burned by the same flames.

However, an Order of Hermes mage who throws balls of abysmal flame with his bare hands is perhaps someone who should be watched a bit more closely. A Euthanatos who tries to resurrect his dead son and unleashes a plague that kills hundreds of people is a menace. The Council might just hunt him down and censure him with Gilgul first — utterly annihilating his very soul — but if it doesn't, the Order of Reason certainly has just cause to destroy him.

There is no absolute guarantee that all of the resplendents of one Convention will automatically despise all the mages of a particular Tradition. Instead, alliances shift as readily as politics and circumstances dictate. This is part of what makes the Order of Reason so dangerous to the Traditions: their politics are unpredictable. A threat of infernal activity may force Daedaleans and Traditionalists to work together for a season or two; the following year, a shift in politics may make them enemies again.

This is not to say that there isn't open warfare between Daedaleans and mages. One lodge may declare war against the nearest Chantry, but such matters are left to local politics, not dictates from the Maximi set forth across entire continents. As one would expect, there are Tradition mages who form brief alliances with Daedaleans, and magi who do not trust them. If they want to hate the Order of Reason, they've got plenty of excuses — such as the systematic destruction of a few select Chantries the Order deemed a threat to mankind. But that's ancient history, isn't it? Don't look to the past; dream of the future.

No two cabals within the Order of Reason agree how to handle the supernatural, the Traditions, or the threat of the Scourge. With the manic enthusiasm of a Spring Chantry, Daedalean cabals assault a thousand different tasks at once. Don't limit yourself to the false idea that men and women dedicated to reason would spend all their time destroying those who study magic.

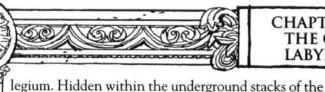
# Suture Echoes

Modern historians (such as the Technocrats within the Union's Collegium of History) are completely oblivious to the subtleties of the relationship between Daedaleans and Traditionalists. By modern accounts, all members of the Order declared war against the Nine Traditions from the moment the Artificers blasted cannons at Mistridge in 1210. From then on (the propaganda states), the Conventions and the Traditions were continually at war. Such lies are politically expedient and were ideally suited to further the Ascension War of the twentieth century.

Point the second: the Order of Reason does not want to destroy everything it does not understand. In fact, it has no one absolute stance on the supernatural.

For all the talk of unity, each lodge and cabal must decide how eagerly it must study what it does not understand and whether those phenomena pose a threat to the common populace. Each cabal has its own goals. This may or may not relate to anything as elusive and uncanny as studying the occult world. The few gatherings of Daedaleans who do dedicate themselves to this crusade are well known throughout the Order. For example:

- In England's Rowan Castle, Gabrielites arm themselves against the Fair Folk and watch the Verbena warily. They consider those two societies threats and monitor them carefully.
- The merchants of the Thearinni Palazzo in Venice are far too concerned with steadily amassing wealth to bother with occult research. They may hunt the occasional vampire, especially if it threatens a merchant family, but have little interest in hunting them all down.
- Students of the occult are far more likely to traffic with specialists, such as Paris's Invisible Col-



#### CHAPTER ONE: THE OUTER LABYRINTH

Point the third: mages, regardless of their political affiliations, are not limitless in their control of reality.

consult.

Three lodges, three very different visions. All lodges send reports of their activity to the Ivory Tower in Languedoc, but no two handle the supernatural in exactly the same way.

city's university, its scholars catalog and document

supernatural phenomena. Other cabals within the

University of Paris have different agenda, but if they

need to research the occult, they know whom to

This is a crucial point, especially in the Dark Fantastic era. Obviously, a fifteenth-century resplendent cannot do everything her twenty-first-century counterparts can. The most common type of story involving the order is "exploration and investigation . . . with an Enlightened edge." This isn't a massive advantage — Daedaleans are simply human — but coupled with knowledge and idealism, it's enough to accomplish heroic tasks. There are limitations to what a Daedalean hero can achieve, and they often depend upon the science and philosophy of the time. But compared to abilities the average men and women of the Renaissance possess, Daedaleans have a significant advantage.

# Mages and Infernalists

Last point: the masters and Maximi have power they do not want to use.

The Order has a limited understanding of the Nine Traditions, but it's still better than that of the common populace. Many commoners fervently believe that the only way to gain supernatural power is by making a pact with evil forces. They make no distinction between Tradition mages and Infernalists. If they see magic, they'll "demonize" the men and women who practice it. While witches, warlocks and sorcerers are commonly seen this way, especially during the Inquisition, most of the Order is Enlightened enough to not share this delusion. Daedaleans may speak disparagingly of sorcerers. They might shamelessly insist that science is superior to magic, claiming it is based on reason, not superstition. However, they also know that the threat of sorcery pales in comparison to the dark arts. Opposing Infernalists always takes precedence over investigating sorcery.

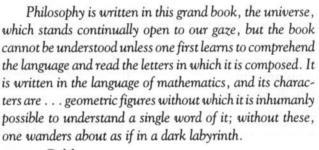
Those within the Inner Labyrinth have the Enlightenment to defy reality itself but rarely invoke it. Such power should be invested only in those who can temper it with great discretion. Even the Maximi regard each other carefully.







# hapter 11. Glidhen Dars and Onter Objections



- Galileo



iulio was late but in high spirits. He strode into the lodge's main hall, handed his cloak to one of the brethren, and accepted a goblet of wine from another. Normally, he would have stopped to relax and converse with these men, but

today there was no time. He had pressing business. The young senator made his way through the warren of hallways, libraries and private rooms to where Lorenzo Grimaldi waited.

"Forgive my tardiness," he said as he entered the small study. "I was unavoidably detained."

"And how is my neice this morning?"

"Her . . . conversation is most engaging."

Lorenzo raised an eyebrow and allowed the corner of his mouth to turn up in a slight smile. "I remind the resplendent that conversation is the only activity he should be engaging in with young Signora Lessi. At least until he is given permission to do otherwise."

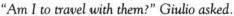
"Point taken, Master." Giulio sat down and sipped his wine, waiting for the other man to finish his writing.

"I am sending a cabal to Arabia. Caspeghi and Tiolecco along with a group of new initiates and brethren," Lorenzo stated, finally looking up from his work.

"So. Mistress Fanciulla was correct in her speculation? There is demand for a new trade route?"

"Yes. One the High Guild shall control exclusively. Our Arab intermediaries have struck an agreement with us, so expenses will be minimal but the profits . . ." He gestured upward and smiled with satisfaction.





"No. I need you here to distract Lodge da Ponte and that Medici upstart in Firenze. Besides, we also have the Fabrizi problem to deal with."

"I take it the honori's warning has gone unheeded."

Lorenzo made an affirmative sound and knitted his brow. "It matters not what the honori threaten to do. She is protected."

"By whom? Pasquale? I know he supports her, but even he is not strong enough to grant her complete immunity."

"That may have been the case once upon a time, but recently he has maneuvered himself into a position of considerable power. The others are afraid to challenge him, even though he refuses to enforce Angela's blatant breach of his own Theses."

"But surely they cannot allow her actions to go unpunished!" Giulio cried.

"They can and they will so long as Pasquale controls the flow of funds to their enterprises."

Giulio drained his goblet and set it down with a bang. Lorenzo, however, showed no outward signs of anger as he carefully straightened the objects upon his desk.

"This is inexcusable!" the Senator spat, rising to pace. "You almost died! Innocents were placed in jeapordy! And now Bianca . . ."

Lorenzo held up a hand, stopping the younger man midstride. "Calm yourself, Caspetti. Pasquale may have the rest of Venice by the coglione, but we are not within his grasp. We have nothing to fear."

"Then I surmise you have a plan?"

Lorenzo reached back and gently pulled upon a heavy braided cord hanging from the ceiling. A few moments later, one of the brethren ushered a tall, powerfully built man into the room, closing the door behind him.

"Giulio, this is Gareth, a personal ally of mine who has agreed to help us solve this problem. If the honori will not deal with Angela, then perhaps the Gabrielites will."

# Square One

Visionary, inspired, brilliant, creative, insightful, gifted, talented — these words all describe Daedaleans, particularly those in the Outer Labyrinth. Their gifts and talents are so indirect that even they do not recognize them for what they really are. One resplendent may be unusually lucky, another has a gift for healing, a third possesses a knack for precise calculation. Daedaleans are always subtle in their activities. Building a secret society to save the world requires nothing less.

At no point do resplendents actively use documented "rotes." Instead, they use scientific and rational methods; we represent the results by making the same dice rolls we would for a mage's willworking. Reason uses the same game mechanics as magic, but it is defined by different terms. Because of their Enlightened edge, Daedaleans simply have gifts, knacks, hunches and talents that allow them a greater mastery of their arts and sciences, demonstrating their brilliance as true Renaissance men and women.

# By Any Other Name

"Magespeak" (as it's commonly known) is like a rarefied wine: it's intoxicating to some people and a headache to everyone else. Discussing the topic of magic without it is hard, to say the least. A quick summary may help before we pull out the cork and pour it on.

First off, the word "magic" need never come up during an Order of Reason chronicle. Daedaleans expound on scientific and philosophical principles, so their techniques are often referred to as "Enlightened arts," at least within the Order itself. Whether an Artificer is building an elaborate machine, a Craftmason composing an elaborate treatise, or a Celestial Master deciphering the heavens, the results are carefully crafted. Scientists and scholars occasionally use the term "inspirational science" as well — in fact, it's still in use five hundred years later.



#### CHAPTER TWO: ENLIGHTENED ARTS

Some players involved in modern adventures are accustomed to using the word *influence*, so it's occasionally employed in this version of the game as well. A hero who can prove that restless spirits of the dead are haunting him, for instance, is said to have "influence over Spirit." Daedaleans don't speak this way; players do. One additional point: entropy is a twentieth-century concept. Since there's no Second Law of

Thermodynamics during this age, we'll refer to that

Sphere as *Fortune* throughout the book.

Magic is a lot more diversified and widespread than Enlightened arts, at least during the fifteenth century, and the Outer Mysteries are arguably less powerful than traditional magic. A Daedalean's results may take longer to achieve, but they also have the appearance of commonality, making them more accepted. A scholar or scientist can't summon up fire with his bare hands or appear in four places at once, but if something goes wrong, the consequences are often less severe than they otherwise would be. He can openly display all of his practices without eliciting suspicion or investigation.

Students of more specific fields of study sometimes refer to their achievements as works of art. After all, during the Renaissance, there isn't much separation between art and science. In Latin, the word for "art" is ars, so a number of typical approaches to Enlightened arts have their own particular terms: some advanced artisans study Ars Praeclarus, a "Floreatus" of the High Guild masters' Ars Cupiditae, and so on. For resplendents of the High Guild or Artificers, the distinction may seem vital, but for now, it really isn't. These and similar arts are courses for advanced study. Some even involve the revelation of Inner Mysteries. For now, we'll deal with the basics.

Subtlety is essential to Enlightened craft. Players accustomed to Tradition mages often refer to acts of willworking as "casual" or "coincidental" when they're done with secrecy, subterfuge and discretion. In this version of the game, the word "subtle" is used the same way. To help simplify our stories, students of the Outer Mysteries practice only casual or clandestine works of Enlightened arts. As we've said before, even they don't fully realize the obscurities of their arts and sciences.

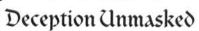
Some techniques are used often enough to become commonplace. What was experimental last year may be everyday practice today. When a Daedalean demonstrates that an approach works, he uses it over and over again, perfecting it through practice. He may even try to teach other scholars and scientists how to use it, basing instruction on the same repetition. As a result, the most traditional and established practices in Enlightened arts are handed down from mentor to student. In game terms, we call these practices Effects.

The collective whole of this secret knowledge is known as the Outer Mysteries. There's nothing terribly occult about this. A craftsman or artist would be a fool if he didn't keep some secrets from his rivals and competitors. The term is never used outside lodges and laboratories. The names of Spheres are never mentioned and sometimes aren't even known. Practitioners of the Outer Mysteries are completely unaware of such concepts. It's merely a convention used for game play.

### Advanced Arts

This chapter deals with the basics of Enlightenment. You don't need to be an expert in Renaissance philosophy, history or culture to start playing Sorcerers Crusade — it may help, but it's not required. Later on, of course, you may want to add more sophisticated principles into your chronicle. Other Sorcerers Crusade books detail more advanced ideas. The Artisans Handbook expands on Ars Praeclarus, The Swashbucklers Handbook defines Ars Cupiditae ("the arts of desire"), and so on. When used with this book, some of the vain Effects described there are appropriate for adepts and masters but beyond the ken of the humble mediator or resplendent. The basic principles, however, remain the same. As the lesson of Daedalus and Icarus proves, it doesn't hurt to learn your craft slowly and carefully before soaring off into the sun.





In a beginning Order of Reason chronicle — at least as detailed in this book — no character begins with an Arete higher than 3. Even if you allow Merits and Flaws, a character cannot attain Arete 4 until he earns enough experience, completes his Seeking and is worthy of advancement in the Order. In addition, characters in the Outer Labyrinth cannot perform vain magic. This is known as the Casual Rule.

These two guidelines result in a *very* different approach to the game. A Tradition mage may have the option of hurling balls of abysmal flame with his bare hands, healing a wound with a pass of his hands, or walking into the realm of spirits and back with impunity, but Daedaleans do not. Instead, they act as ordinary humans, visionaries with a slight "edge," to be certain, but very mortal and quite humble. Because the "power curve" is also taken down a bit by this limitation, characters who have more mundane skills and fewer dots in Arete are not at a distinct disadvantage. Characters with Arete 3 do not dominate the game, largely because they must rely on both their ordinary and Enlightened arts in equal part.

Playing out an Order of Reason chronicle involves a certain amount of deception. The characters must not see what they do as supernatural, even if the players know they are using some of the same rules that apply to "magic." For instance, if a merchant is out gambling and carousing, we may say he is using "Entropy 2 to affect the outcome of probability," but to the drunken gambler, he's just having a lucky night with the dice. An Artificer might be unusually precise at aiming a cannon, even while the person portraying him in a roleplaying game claims he's using Connection 2 to line up the shot. Even the most resplendent beginning characters have no knowledge of Spheres, Effects or Arete ratings. We roll the dice; they see the results.

# Nine Spheres of Influence

Enough terminology. It's time to answer one of the basic questions that comes up repeatedly during an Order of Reason chronicle: "What can my character

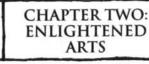
do?" The main rulebook offers many guidelines, but admittedly, those guidelines cover many different points of view. The reference pages in the magic chapter offer some help but mostly apply to a chronicle based around magic. Other references appear sporadically: Daedalean practices are mixed in with Tradition magic, Disparate crafts and even the occasional viewpoint of a Maraud or Infernalist. If you're playing in an Order of Reason chronicle, then you'll definitely need more details from the Daedaleans' perspective.

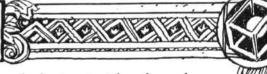
Many of the terms used to describe the ranks of different Spheres do not apply to Daedaleans. As one would expect, Daedaleans don't refer to their abilities with these Traditional names. For example, an Enlightened hero wouldn't refer to Witches' Sight (Connection 1) or Reading the Bamboo Mat (Mind 2). Unless the character has begun studying the Inner Mysteries in one of the Order's secret societies, he doesn't refer to Effects at all. Enlightened arts are intuitive and unnoticed, even by those who use them.

The first step in a chronicle based around reason involves redefining the Nine Spheres. To reflect the mood of this sort of game, the descriptions do not include vain, vulgar, blatant or simply impossible feats. In addition, because this chapter details the Outer Labyrinth, it does not detail any Spheres beyond Rank Three. Leave those temptations to more accomplished Daedaleans . . . at least for now. The next chapter gives specific examples of what heroes can do with these Spheres. The following guidelines illustrate influence in more general terms.

#### Connection

Connection 1 (Physical Measurement): An initiate with Connection 1 can measure distance and space with surpassing accuracy. With the aid of a compass, sextant or similar tool, an explorer can carry out skillful acts of navigation. An artist gains an unusually refined grasp of perspective, allowing him to sketch and reproduce what he has seen with amazing detail. Soldiers use precise mathematics when preparing artillery, planning strategy and even organizing troops. No matter what the art or science, precise physical measurement helps Renaissance men and women achieve mastery of their craft.





Connection 2 (Heightened Perception): With the aid of proper lenses or devices, a Daedalean with Connection 2 may extend the range of her senses. Sight and hearing are easily employed at greater range, although extending other senses is notably more difficult. Using weapons of war, the Daedalean can aim firearms and cannons and siege engines and similar infernal devices with amazing precision. Some use this same knowledge to fortify defenses against such assaults.

Sorcerers with Connection 2 can defy limitations of space, drawing objects to them from a distance. Daedaleans with the Occult Ability can learn to detect such activities. Whether the warlock has stolen a small object from far away, passed through solid walls or simply materialized from somewhere else on the continent, telltale clues remain. Initiates learn to recognize them. In some cases, superior craftsmanship may prevent a sorcerer from scrying into a lodge, home or other building.

It is rumored that a few Daedaleans who consider themselves the "elite" of the Order have learned to perform their own sorcerous methods of scrying, sometimes from their corrupt masters. If they do, it is certainly an act of vanity, and thus they keep such occult knowledge — and the insights they gain from it — to themselves. If they do not, the Gabrielites have their own lessons to teach such heretics.

Connection 3 (Traveler's Sense): With Traveler's Sense, the resplendent can use her gifts to help her cross the continent or navigate the globe. This isn't as rapid as striding the world with seven-league boots, but a Daedalean's journey is noticeably easier, quicker or (in some cases) more adventurous than it would be for the common populace. She may drastically reduce her travel time, circumvent hazards that would confuse a lesser intellect, or with a bit of tinkering and mechanical knowledge, improve the usefulness of her chosen transport.

Resplendents who have traveled the world also develop very acute senses, noticing danger all around them no matter where they venture. Thus, through the use of refined methods of surveillance, a character can watch over several places at once with unsurpassed vigilance.

By applying the basic principles of sacred geometry, some resplendents can prevent sorcerers from circumventing the limitations of space. Although supernatural creatures may be able to will themselves from one point to another, this can be curtailed with proper wards and restraints. This ability requires research into metaphysics.

### Fortune

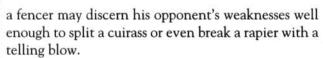
One man's misfortune is another man's boon. The word *Fortune* gathers together a host of different concepts: probability, decay, weakness and even dumb luck. Fortune favors heroes. More cynical or larcenous resplendents believe that a talent for causing misfortune is far more useful. Either way, Daedaleans with influence over Fortune have the confidence to risk everything on a throw of the dice . . . and win.

Fortune 1 (Insight): By studying human behavior or natural phenomena, an initiate in the arts of Fortune learns that all things obey predictable patterns, especially when they begin to break down. The hero has strong hunches about such occurrences. He might find it easier to notice a festering wound or squeaky floorboard, or perhaps he may spot an opportunity to make a few quick coins no one else would notice. These insights aren't precise, but they're reliable enough to use as guideposts for future actions.

Fortune 2 (Fortune's Caress): "Luck" is a superstitious concept, but it can aid even the most scientific mediator. With a lucky break, a hero might achieve a masterful toss of the dice, guess where someone might hide a gold sovereign wagered on the throw or even strike at a carefully concealed wound in the bar brawl that follows. Daedaleans don't consider such skills to be precisely scientific, but some court danger long enough to learn to negotiate the most awkward and perilous situations. After all, true heroes triumph over any adversity.

Fortune 3 (Breaking Point): By studying form and structure, a resplendent can learn to do far more than just perceive weak points — he learns how to actively exploit this knowledge. A craftsman may know just the right spot to tap to shatter a block of marble, while





As always, the greater the feat, the harder it is to accomplish. Using a knife to cut an archer's bowstring with one lunge is easier than demolishing a city wall with one blast from a cannon. As any artisan can tell you, the most impressive accomplishments take time and patience. Very few objects are fragile or complex enough to shatter with a single blow.

Master craftsmen learn how to correct these weaknesses or suspend decay, making the same objects last much longer. Brittle or sophisticated things are child's play to "fix"; solid objects take a lot of work. Either way, an artisan can make a tidy profit applying this knowledge to her trade.

#### Forces

Forces 1 (Elemental Knowledge): A student of natural forces learns the workings of wind and water, fire and ice. A scholar observes phenomena of heat, light and sound. The initiate can sense and measure minute details when observing such occurrences, whether with lenses, membranes, mechanical measurement or senses of intuition. With proper equipment, he may illumine objects with light others cannot detect or hear sounds outside the range of normal perception.

Forces 2 (Prometheus's Gift): A mediator can touch and craft forces around him he could only see before, manipulating them to a limited degree. Chemical reactions can change an object's color, a command of acoustics can misdirect sounds, and a little pyrotechnic skill can cause a flame to flare or fade. A spy may cloak himself in shadows, while a very adept craftsman could use "smoke and mirrors" to create an illusion or construct a simple trumpet to magnify his voice to a deafening level. Unfortunately, massive works — involving, say, a blazing bonfire or large gust of wind — are beyond the mediator's command.

Forces 3 (Transformation): Under the proper conditions, the Daedalean can rapidly turn fire to ice, wind to sound or darkness to light. With Forces 3, far more impressive manipulation of heat, light and sound are possible. The resplendent can perform these feats over a much larger area than before, up to about the size of a small cottage. One well-placed torch can send a small home into a blazing conflagration in a matter of seconds.

# Life

Life 1 (Healer's Intuition): With a practiced eye, a physic or surgeon can easily discern the age, health and sex of nearby living things. This can aid in diagnosing illness, identifying a wide variety of plants and animals or seeing through attempts at disguise.

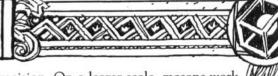
Life 2 (Cosian's Skill): With a greater command of medical knowledge, the mediator can obey the Biblical command "Physician, heal thyself." After long hours of exposure to disease and human suffering, her body becomes unusually resistant to contamination and infection. Because her work also includes a study of basic living things, such as plants, insects and other invertebrates, she learns how to raise, care for, nurture or destroy them. She may develop a particular knack for gardening or agriculture or even effect small physical changes in lesser creatures.

Cosians with this degree of skill are often called on to work in lodges that aid in the healing process. As such, they learn to diagnose more complex illnesses, sometimes merely by examining a patient's humors and fluids. As an added benefit, by taking extremely good care of herself, the student of all living things is especially hale and hearty. Mediators with a Cosian's Skill heal very rapidly. Mediators cannot use their Enlightened arts to heal others, however; they usually undergo a long period of "residency" before they master the healing arts enough to become resplendents.

Life 3 (Surgeon's Touch): A resplendent surgeon or physician has a great talent for healing. Balancing humors and setting bones are common practice. While



#### CHAPTER TWO: ENLIGHTENED ARTS



such changes may not take place overnight, a patient in the care of an Enlightened scholar will heal far faster than he would otherwise. A hero under the care of a gifted surgeon may be relieved to find out that the grievous injury he sustained is easily bandaged and healed. Most major lodges recruit at least one resplendent with a gift for healing. When a cabal without one is battered and bruised, it should always have the option of fleeing back to the closest lodge.

# Matter

Matter 1 (Shaper's Glance): By studying the artisan's craft, the initiate can recognize structures and materials both hidden and plain. Overlapping patterns can be seen, secret drawers spotted, materials analyzed and imperfections noted with uncanny precision.

Sorcerers are known to summon objects out of "thin air" by combining Matter 2 with Prime 2. An initiate with this talent can use the Awareness or Occult Ability to discern where and when this has been done.

Matter 2 (Simple Transmutation): With this talent, it is possible to transform one substance into another without changing its basic shape or nature. More commonly, cooks and chemists use their skill to create everything from delicious ales to rarefied chemicals. The results surpass anything ordinary folk can achieve.

During the Renaissance, alchemy is a respected science, but mediators draw upon only its basic principles. While it is theoretically possible to change water to wine (with one success) or rock to stained glass (three or more successes) over time, only the Solificati and their like perform such amazing feats as transmuting lead to gold. Really grand transformations demand grand successes . . . and grand vanity.

Matter 3 (Craftsman's Touch): This level of mastery is the hallmark of high artisans. With enough time and proper tools, the craftsman may craft armor, mend broken items or create simple devices with alarming speed and precision. On a larger scale, masons work with stone, evacuate ruins and erect edifices. This is usually done communally with diverse hands working together.

More complex works, such as those requiring clockwork gears or elaborate mechanisms, are the purview of master craftsmen. If an artisan produces a masterpiece (and has enough experience to attain Arete 4), he can learn to create works far beyond those of resplendents. In an Order of Reason chronicle, resplendents cannot build devices that are "ahead of their time." Adepts can, however. (Storytellers must decide how far this extends.)

#### Mind

Mind 1 (Rational Mind): Initiates empowered with Mind are among the most perceptive. They are often very empathic, also, sensing strong emotions whether they're attached to a particular person or not. This is purely an application of intuitive skill. The initiate cannot manipulate emotions or thoughts with this level of proficiency.

A scholar may learn to shield his mind from unwanted distractions or make complicated deductions about several things at once. Daedaleans are also aware that dark forces may attempt to dominate weaker minds; they thus develop abilities for cloaking their thoughts or resisting supernatural manipulation. All such efforts are perfectly casual and rarely discussed openly. Rational Mind can be used to enhance the Empathy Ability or it may be used with Arete.

Mind 2 (Heightened Intuition): At this stage, the mediator gains a highly developed sense of the emotions and motivations of others. It's as though he can accurately guess what others are thinking, often prompted by little more than body language and other subtle cues. Such Daedaleans are extremely gifted in communication, almost as though they share an unspoken bond with those around them.





Not surprisingly, many of those gifted with such talents carefully conceal their proficiency. Some become fearful of those around them, constructing elaborate labyrinths of false ideas to conceal their true motivations. Others find like-minded souls and lower all inhibitions, completely interpreting and analyzing each other's thoughts. This is not done without the risk of discovery. It is rumored that some initiates fall prey to adepts and masters who can manipulate others to trust them implicitly.

Mind 3 (Silver Tongue): Resplendents with this talent are masters of communication, from fast talk and oratory to false sincerity and bald-faced lies. Their "people skills" and talents at intrigue are so highly developed that they can practically read the thoughts of others . . . and manipulate them. A silver-tongued devil can trick someone's senses, speak to his very soul or turn his emotions against him. Again, there is no active use of "supernatural power." The most ingenious subterfuge is quite casual to a master of manipulation.

It is said that a few resplendents gain their insights and visions from fantastic and prophetic dreams. Temptations may beset them, and some have been said to haunt the dreams of rivals who question their motives. Ksirafai, Gabrielites and High Guild masterminds alike watch such individuals carefully or recruit them to their own designs.

### Prime

Within the Order, Prime is perhaps the most esoteric and unusual Sphere of influence. Daedaleans with this skill are among the most dangerous, for they have an intuitive understanding of the supernatural, the uncanny and the unnatural. Many become fiercely loyal to the Order of Reason, turning to it for protection from forces they have only begun to understand. The decision to hide their talents or confess them openly can change their entire lives. As such, practitioners of Prime are exceedingly rare. At the Storyteller's option, he may decide to not allow characters with this Sphere.

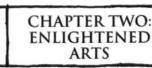
Prime 1 (Attunement): An initiate with this talent can detect signs of magic at work around him. The most scientific peer at strange phenomena through prisms, lenses or even crystals. A few are haunted by stranger sensations. These initiates may doubt their own sanity, especially if they hear the music of the spheres, taste resonance around them or sense the presence of the supernatural.

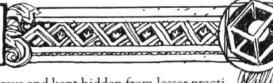
Any Daedalean can meditate to gain Quintessence up to the limit of his Daemon Background. Prime initiates are able to reach deeper states of reverie, storing Quintessence beyond their Arete rating. For each success on an Arete roll (difficulty 4), a character with Prime 1 can store one additional point.

When combined with the Occult Ability, Prime 1 may be used to discern whether an individual is a practitioner of sorcerous arts. This is a lengthy process requiring far more than simply peering at someone through a polished lens. Questioning, testing and confrontation are required. When these same methods are used on Daedaleans, they yield very different results. (See the Heretic Effect and the Hidden Mysteries: Quintessence sidebar for more details.)

Prime 2 (Permanence): A select few within the Order believe that every object in this imperfect world has a "perfect" reflection. A sect of Artificer philosophers called the Pythagorai is well acquainted with this school of thought. In theory, one might be able to summon up such Platonic ideals through strength of will alone. In practice, this is called sorcery and never (openly) attempted.

Sorcerers use their application of Prime 2 to create objects out of "thin air," often in conjunction with Matter 2 (if it's a physical object), Life 2 (if it's animate) or Forces 2 (if it involves heat, light or sound). A Daedalean doesn't have this option, but she does have others. Under certain circumstances, Prime 2 can be used in conjunction with other Spheres — most notably Forces, Life and Matter — to effect permanent changes and have the results last longer. In this way, regularly crafted items become more resilient.





Gabrielites and mediators with a hatred of the occult tend to use a very different application of this talent. Those with Prime 2 have the ability to inflict damage upon many supernatural creatures through sheer strength of will. It is no coincidence that zealous missionaries such as these are kept where the Order's "shadow crusaders" can see them.

Prime 3 (Reverie): Resplendents who possess this talent are far too valuable to send rushing off with cabals in search of adventure. From a sorcerer's point of view, a Daedalean with Prime 3 can release the Quintessential energy stored in Tass and transfer it between people or objects. The Inner Labyrinth understands what happens during this process, but resplendents do not. Heroes with this influence have no idea why they are asked to aid in cray communion. To them, the process always appears mundane. (See the Drain Tass Effect in the next chapter for more details.) This is the sort of thing done in the secret

chambers of crays and kept hidden from lesser practitioners.

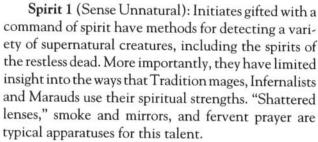
Prime 3 is also used to "maintain" and "make repairs on" Devices (a Daedaleans' equivalent of Magical Treasures). This replenishes the objects' Quintessence.

# Spirit

The Order of Reason is painfully aware of the presence of the occult world, including the existence of ghosts, spirits and the reanimated dead. The masters of the Order may not entirely understand scholars who study such phenomena, but they tolerate a select few with insights into such activities. Practitioners are rare; if the Storyteller is not running a chronicle that primarily involves these threats, she may decide to not allow characters with this Sphere.







**Spirit 2** (Parting the Veil): At this level, the Daedalean's beliefs are strong enough to actively harm ghosts and other ephemera. The mediator is able to deduce the possible motivations, predilections and preferences of spirits.

Celestial Masters employ remarkably different applications of this gift. With great effort, they may peer into the heavens, discerning events below by contemplating those above.

Spirit 3 (Temptation): Wise scholars do not delve too deeply into the mysteries of spirit. Few Daedaleans are trusted with the arts beyond Spirit 2, and they do not attain such mastery without resisting spiritual temptation. At this stage of their studies, the supernatural world seeks them out and tempts them. They may find themselves lost in the spirit world, faerie realms or even stranger places. If they can overcome temptations of sorcery, they may learn how to weaken or destroy the gateways to such dangerous places.

It is rumored that Ksirafai succumb to such temptations, sometimes confronting the spirits of the victims they have slain. Of course these rumors are never discussed openly. Those who confess them tend to disappear.

#### Time

Time 1 (Clockwork Precision): At this level, the initiate has a highly developed temporal sense. If he is a craftsman, he might develop an affinity for working with clocks and other timepieces, achieving astounding levels of precision. Even without such devices, he can intuitively measure the passage of time. This penchant for accuracy also manifests as a knack for "perfect timing," coordinating disparate events with dramatic and efficient results.

Time 2 (Prophecy): Celestial Masters nurture this gift, while others ignore it completely. By carefully observing astrological phenomena, the Celestial Master may glean signs of things to come.

Other initiates simply have an unerring talent for prediction. This can appear in a perfectly mundane way, especially when used in conjunction with other Spheres. Merchants can predict trends in the market-place (Fortune 2, Time 2), occultists can discern what a supernatural creature might do in the near future (Spirit 2, Time 2), scholars can make leaps of logic to guess the ending of a treatise or line of reasoning (Mind 2, Time 2) and reckless crusaders bearing torches might try to predict where a conflagration will spread (Forces 2, Time 2). In sharp contrast, specialists like athletes, warriors and chess players learn strategy, sizing up their opponents and surmising their next possible moves (Time 2).

Time 3 (Fervor): This talent is cultivated by Daedaleans who favor conflict over reason. Through intense physical training, they learn to brawl and fence with amazing speed and agility. An Enlightened athlete is able to run and fight faster than most brethren. However, he may not gain more than one or two extra actions in a turn with this gift; such alacrity is simply impossible.

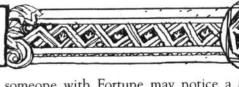
# Permutations

The Outer Mysteries are the basic tools of an Order of Reason chronicle. Now it's time to calibrate them and make some finer adjustments.

# Perception and Initiate's Insight

Daedaleans don't see the world as Tradition mages do. Many brethren are recruited as initiates simply because they possess uncanny insight and intuition. In "rulespeak," characters who perform Rank One Effects have a choice of how much detail they want to discern.





They don't have to roll their Arete and risk Scourge every time they use an Effect that relies upon perception. There is very little danger involved in using Connection to peer through a telescope or Life to guess that a master artisan's son is really a young girl in disguise. However, examining the building that a cabal of Craftmasons has spent years constructing requires far more than a passing glance.

When observing mundane phenomena, a roll of Perception + Alertness usually suffices. Because the initiate has Arete 1, he may just notice details an unenlightened person would never spot. Common folk may have no chance whatsoever of noticing these things, but from the moment a Daedalean first receives Enlightenment, he notices the world in ways he never did before. Sometimes feats of observation require other abilities. After all, it takes a trained eye to see that a master mason is asking his apprentice to cut a block of stone three ells away from where it should be struck. If you like, Perception + Crafts or Science is an excellent substitute in situations like these.

Behind the closed doors of local lodges, Daedaleans whisper tales of things they cannot explain. To keep the populace from panicking, such information is kept hidden, but initiates are quite certain the occult world exists. By using carefully crafted lenses, chemical reagents or listening devices, they may notice some of the telltale signs of an unnatural presence. When confronted with the supernatural, a roll of Perception + Awareness is most appropriate. Particularly fanatic scholars may use Perception + Occult instead, especially when hunting something blatantly otherworldly. With Occult 4, the scholar has a declared specialty; in addition to rerolling 10s, the initiate also has a -1 or -2 difficulty if he is knowledgeable in the ways of demons, ghosts, goblins, werewolves, vampires or whatever beastie he's hunting.

Arete is a third choice, one that can be applied to either mundane or supernatural phenomena. A hero is often particularly good at noticing details that relate to his Spheres. Someone with Matter may notice a hidden compartment in a desk; someone with Life may notice that one of the apples in a cart has been infused

with poison; someone with Fortune may notice a wealthy rube who doesn't suspect there are pickpockets nearby. When an Arete roll is used to notice this kind of mundane detail, it is usually more effective, and only one or two successes may be necessary.

In the same spirit, a successful Arete roll might be far more impressive than the same result on a Perception + Awareness roll. Enlightened scholars often receive flashes of intuition that cannot be readily explained. A Craftmason running his fingers along a wall may inadvertently trigger the switch that reveals a priest hole, but with Arete, he may actually think he smells the moldering fetor of a decaying body on the other side. A Ksirafai may detect the faint aroma of poison in a cup of wine, but with Arete, he may think he sees a brief reflection of the poisoner within the cup. With a little Enlightened insight, a Gabrielite touching the ashes of a burned body may briefly feel the witchfire that consumed it. Brilliant minds may have fanciful imaginations: a deaf musician hears music, while a poet may hear his "inner muse" whispering just the right line to complete a sonnet. There's nothing supernatural about this — true genius simply receives flashes of insight in amazing ways.

When a player says her character is going to examine something closely, the Storyteller may give her a choice of Dice Pool to use: Perception + Alertness, Perception + Awareness, or an Arete roll. (The phrase Alertness, Awareness or Arete? comes up quite often.) In some cases, the choice may be obvious, and the Storyteller may specifically ask for just one of these options.

# hunches and Inspiration

When initiates make Arete rolls to notice phenomena around them, they've only got one die to roll. This might seem weak, but it's all they really need. Again, one success on the right Arete roll may reveal something five successes on a mundane Dice Pool might not. This intuitive ability—scoring one success to get a hunch that something unusual is happening—is what separates initiates from the common populace.



That's why cabals welcome the opportunity to have a few inquisitive initiates poking around during an inquest.

When Daedaleans of the Outer Labyrinth are conducting investigations, they sometimes find things they cannot quite put into words. By the same token, players may know how to describe what they should see in twenty-first-century terms, but they can't distill it into a Renaissance point of view. Just keep in mind that mediators and resplendents also have flashes of inspiration. Because they are "ahead of their time," they might notice revelatory signs that would appear suspicious to our modern sensibilities, even if the character in question doesn't have words to describe it or the technical knowledge to back it up.

For instance, in some Order of Reason stories, Cosians wind up looking at a lot of dead things. They're expected to guess how someone died, deduce how long ago they died and answer a bunch of modern questions involving words like *lividity*, *morbidity* and *rigor mortis*. Cosians don't have highly developed forensic methods, but a visionary could get a hunch or flash of inspiration that might lead him to similar conclusions. He may not be able to articulate exactly what's happening or even find words to describe or explain it, but because he's Enlightened, the Cosian can make amazing leaps of logic and deduction. In such a situation, even one success on a roll can be useful, if only to tip off that *something* is unnatural, supernatural, impossible or just downright odd.

# Mundane or Enlightened?

In many cases, the player may have a choice between attempting a feat with a "mundane" Dice Pool roll — an Attribute + Ability — or making an Arete roll. Obviously, an Arete roll carries the risk of Scourge, so why should a player take the risk? There are several answers to this question.

First of all, most Enlightened effects take significantly less time than mundane efforts. With a flash of inspiration, the visionary can resolve a tedious task quickly and efficiently, like cutting through a Gordian

knot. Consider, for example, a skulking scholar presented with a locked gate. Picking the lock is a lengthy and cumbersome task, and even with the right tools (and five successes), he may need at least five or ten minutes to finish the job. The same scholar, with an inspired thought, might figure out a way to circumvent the mechanism in mere moments. He might, for example, use Forces 2 to tamp a few ounces of gunpowder in the lock, muffle it with cloth to baffle the sounds of the explosion and light it with a bit of punk.

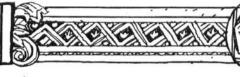
At the Storyteller's discretion, a task may require more successes on a "mundane" Dice Pool roll than on a straight Arete roll. One or two successes with Arete may duplicate the equivalent of three to five mundane successes. As another example, suppose an investigator is looking for a hidden door or priest hole in a room. If the mechanism is hidden well enough, an unenlightened commoner may need five successes on a Perception + Investigation or Crafts roll to even notice it is there. A Craftmason with Matter 1, on the other hand, may only need one or two successes because the task pertains to his particular specialty.

If you want to get really fancy, the Storyteller might allow a character to use both his mundane and Enlightened abilities to attempt a common feat. This is described in the main rulebook as a "complementary roll." On one turn, the visionary makes an Attribute + Ability roll; each success may then translate into a -1 difficulty on the following Arete roll. As the rulebook suggests, the difficulty shouldn't be reduced by more than 3, and the minimum difficulty should be 4. An added note for rules lawyers: If you use one roll to lower the difficulty of a second roll, you can't use those results to influence a *third* roll. Sorry.

Again, with the Storyteller's approval, a scholar may use a slightly different process: Start off with an Arete roll; each success adds an additional die to an Attribute + Ability roll on the next turn. As long as the resultant Dice Pool is ten dice or less, it should be considered a casual feat. An adept or master can build a Dice Pool *over* ten dice this way but should get Scourge for attempting it. Again, this rule is purely optional, but if it's used carefully, it can allow visionaries to perform feats of mastery on a regular basis.



#### CHAPTER TWO: ENLIGHTENED ARTS



Whether you choose to lower the number of successes required, lower the difficulty or increase the size of the Dice Pool, Enlightened heroes should always have an edge over their mundane rivals.

# Specializing Effects

The Outer Mysteries are meant to provide general guidelines as to how Daedaleans should use their crafts. Effects, on the other hand, are specific examples of what a hero can do with certain Spheres. Some Storytellers cringe at the concept, but if a player really gets stuck figuring out what his hero can do, consulting a list of commonly used Effects can help. A Daedalean must learn his art slowly and carefully, but players can learn the game faster by testing out common Effects. (Thus, chapter 3 contains scores of Effects to help inspire you.)

Effects are merely examples. Just because a hero has a particular Sphere doesn't mean all the Effects listed for it are appropriate for that character. They may, however, give you ideas for new variations. Even if you use an Effect exactly as written, you can still customize it to fit your hero. The following optional rules define a few new approaches to applying Daedalean Effects.

## Apparati

A craftsman is only as good as his tools. Daedaleans differ from Tradition mages in many ways, but one of the most important distinctions involves the use of apparatuses, the tools they use to practice their arts and sciences. Scientific tools, surgical tools, measuring instruments, firearms, siege engines, hammers and chisels, a hidden stiletto, a drop of poison — all are examples of typical apparatuses.

In an Order of Reason chronicle, a beginning character should declare a specific scientific apparatus (or focus, if you will) for each Sphere he has. His Arete simply isn't high enough to use Enlightened arts without one. For example, an explorer with Connection

may be adept with a sextant or compass, while a master of warfare may have a preferred weapon while using Forces. Mind is the only exception. The Mind Sphere doesn't require an apparatus, since its use depends upon insight, intuition, charisma, devious talents of manipulation or simple dumb luck.

At first glance, this may seem like a difficult choice to make. If a Daedalean has to limit all of his willworking within a given Sphere to just one apparatus, that might be enough to discourage you from playing one at all. ("Do I have to use crooked dice every time I use Fortune?") Fortunately, there's an optional rule to help make this choice easier.

The apparatus you declare for each Sphere during character creation is really your primary apparatus. You are an expert in this particular tool and, as such, you get a -1 difficulty whenever your character uses it with his declared Sphere. For example, a Ksirafai who declares a knife as his primary apparatus for Fortune gets a -1 difficulty on all Fortune Effects that incorporate it. Don't despair, though. Under this rule, you can still use other tools as apparatuses — you just won't get the -1 difficulty for them. Theoretically, a Daedalean can even attempt to use one of his gifts or knacks without an apparatus, but it must be done subtly enough that even the character himself doesn't suspect that this borders on sorcery. As described in the rules, once a character's Arete is high enough, he can use a Sphere without any apparatuses at all.

To facilitate matters, most of the sample Effects in this chapter have recommended apparatuses listed with them. If you can't think of a way to use your primary apparatus with a listed Effect, you can use one of these alternatives. For instance, a Daedalean doesn't have to grab her favorite sextant every time she uses Connection, although she may use it more often than her other tools. If an Effect calls for, say, maps as an apparatus, she can set aside her navigational tools and just use the proper maps instead.

As another example, the Shattered Lens Effect grants an Enlightened scholar with Spirit 1 use of a refracting prism to notice evidence of a ghost's presence. If the Storyteller allows this technique, then





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other Daedalean would get for using his chosen apparatus. This optional rule should be used to inspire creativity, not limit your options.

Remember, though, that both the Storyteller and the player have to agree that the apparatus is being properly used. For instance, a Cosian might declare his surgical tools as a focus for Life, but that doesn't mean he can wave a scalpel about like a magic wand and injure people standing ten feet away! Daedaleans don't openly perform such obviously magical feats. Again, the results are so subtle that even the *character* shouldn't suspect how amazing they are.

#### Conventions

If you've been schooled in the scientific techniques of a particular Convention, it only makes sense that you'd be more proficient in that area than other would resplendents using different applications of inspirational science. As an optional rule, many of the Effects listed in this book are associated with specific Conventions. If your character belongs to one of these groups, then you'll get a little perk when using the Effects he specializes in: you get to reroll any 10s on the Arete roll for the Effect.

If you don't belong to one of the groups listed next to a Effect, you can still conceivably use it. You'll just have to pitch the idea to your Storyteller, who always has the option of saying no. She might say yes, though. After all, we can't think of everything. The character can still try the Effect — she just won't get to reroll 10s.

Renaissance men and women are known for their mastery of a wide array of disciplines. An elite Floreatus of the High Guild may be schooled enough in medicine to use a Cosian's more elaborate rotes, or a Craftmason may have studied the occult enough to use a Gabrielite's Spirit rotes. However, such training is usually defined at the beginning of a chronicle, often during character creation and preludes. ("Hey, I forgot to mention that I'm also a master alchemist... and I've studied sacred geometry... and I was raised by the Cult of Ixos . . . and I have a magic pony, too!") These rationales must be weighed on a case-by-case basis. No Daedalean can master every art and science, after all, even in the Renaissance.

# Suggested Abilities

Finally, some Effects obviously require mundane knowledge of some kind before they can be used. For the Effects listed in this book, we've suggested what sort of Abilities a character should have before attempting them. It's hard to heal someone without knowing Medicine, so it's required for many Life 2 and Life 3 Effects. It seems absurd to use Forces 2 to load extra black powder into a pistol without having at least a dot in Firearms, and so on. Don't expect your artisan to build a masterpiece without Crafts!

Again, these are suggestions for the Storyteller, not imperatives. Some of them are rather obvious. A kind Storyteller may allow such an attempt with an increased difficulty; a realistic Storyteller won't allow an attempt at all. As an optional rule, the Storyteller may allow a Daedalean to use a rote without a suggested Ability, but at a +2 difficulty to the Arete roll.

# Optional Rule: Fast Casting

Some Enlightened Effects illustrate how study, practice and dedication can allow a hero to achieve far more than the common man. The Mundane or Enlightened section above listed three common game mechanics for this idea. To review, the player must make two rolls: first an Arete roll, then an Attribute + Ability roll that's modified by the first roll. Two rolls; two turns.

Fast casting is a way to try to pull off both rolls on the same turn. It has only one major drawback: Because the Daedalean is rushed, he gets an automatic +2 difficulty to the first Arete roll. This isn't a huge complication when it involves the first level or two of a Sphere, but it does reward resplendents who take their time, working carefully and cautiously — a lesson anyone in the Outer Labyrinth would be wise to learn. (Note: The difficulty for fast casting is listed as +3 in the modern game but +1 in the Sorcerers Crusade rulebook, so we've averaged it out to +2.)



#### Communal Rotes

The Craftmasons are legendary for working in large groups over long periods of time to erect magnificent lodges, homes and other fantastic edifices. When Enlightened arts are involved, this is sometimes achieved through the use of a communal Effect. As described in the rules, if everyone involved has the Spheres required to carry off the Effect, everyone involved can roll Arete, and the players can add their successes together. This carries the increased risk of backlash from the Scourge (someone is hurt on the construction site, or part of the building collapses) and often requires many extended rolls to represent days and days of effort. Nonetheless, the results are impressive and well worth it.

Other Conventions use communal rotes as well, but more sparingly. Artificers may collaborate on a grand Machina; Seekers may all work together to make sure a sailing ship reaches its destination; Gabrielites might find unity in prayer... and in battle. However, because Craftmasons employ communal rotes more than other Daedaleans do, the Storyteller may allow each one involved in such an effort to reroll 10s on any Arete rolls. A generous Storyteller may extend this to scholars and scientists of other Conventions when they are obviously working at one of their Order's specialties.

# Orthodoxy

Once a Daedalean begins to realize what he can really do, he must temper how he *thinks*. The Enlightened know they possess insight and intellect that separate them from most of humanity, but because of their training within the Order, they have learned the necessity of subtlety and caution. The labyrinth is fraught with dangers and temptations. If your brilliance shines ardently, however, you may blaze a path through the darkness to the maze's elusive heart.

#### Daemons

Daedaleans of the Outer Labyrinth must be careful of temptations. From the moment a scholar or scientist has her first flash of Enlightenment, she knows there are forces surrounding her that she cannot master or understand . . . yet. At some early stage of their studies, Daedaleans confront their daemons for the first time, facing a brilliant revelation of the temptations of power. Tradition mages welcome such an experience, but for Daedaleans this vision (in whatever form it takes) confirms that a vigilant scholar must make a choice to either follow the path of reason or succumb to the temptations of superstition and magic.

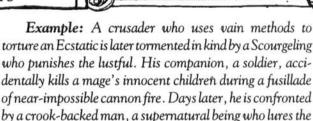
Save for the strongest manifestations, the daemon is rarely an actual entity. A few select Gabrielites see an angel with a flaming sword appear and cry out in language of crystal purity. But for most initiates, the daemon often manifests as an event or inspiration the visionary cannot understand. It is something that urges him onward, suggesting a revelation that could change his life forever but never quite revealing the complete answer. This vision usually confirms that there is magic in the world, but while the Tradition mage may see it as an invitation, it may instead terrify the Daedalean so much that he takes a different path. (The templates in chapter 4 present several examples.)

If the daemon does appear in a form the visionary can understand, it often represents a compelling temptation toward "true" sorcery. A Cosian who speaks with the Greek gods may be tempted by ancient secrets of magic, but for some underlying reason within her, she'll probably decide to follow the path of science instead. An Artificer may dream of a muse of fire, tempting him to stoke the flames of his forge hotter, yet he may still believe that if he succumbs fully to her lure, he will be consumed by that same fire. Coming to terms with such spiritual phenomena is not easy.

The vision may lead the hero on, encouraging him to adventure, study or reflect rather than turn his back on the challenge. In some stories, every time the hero



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— The Scourge is personal. Daedaleans who do not confront their daemons openly—seeing them through dreams, reveries and the like — rarely encounter Scourgelings. Instead, the Scourge manifests more subtly, as an event resulting from "cause and effect." In these cases, nothing overtly magical occurs.

soldier's own children away as payment.

**Example:** A lazy Craftmason who takes a few days off from work may find his handiwork falling apart. An avaricious merchant may find a business transaction turns sour when he's overly ambitious.

— The Scourge is cultural. Explorers and travelers have noted the effects of the Scourge when traveling in foreign lands. Arms and equipment that worked perfectly back in Europe somehow fail after they've been shipped halfway around the world. Sometimes the Scourge is little more than the result of a clash between two very different systems of belief. Seekers and Celestial Masters in particular know that when they encounter danger in a culture entirely unlike their own, the Scourge often reflects the supernatural aspects of the world they're in, not the world they're from.

**Example:** Conquistadors assaulting an Aztec temple ready their matchlocks . . . and find an avatar of an Aztec god igniting their powder before they're ready. Merchants venturing into the heart of Africa try to use their influence over Connection to find a lost city they can exploit . . . and instead find a city of the dead waiting to devour their very souls.

— The Scourge is a sign of God's displeasure. Religious Daedaleans interpret the Scourge in their own, very spiritual way. They do not measure their worth by man's standards, but by those set down by the divine. When a crusader displays an act of vanity, God's presence is felt in the world, and He is an angry God. This phenomenon is by no means limited to Gabrielites

is about to make a breakthrough in his path toward Enlightenment (that is, when he's about to increase his Arete Trait), he may need to confront his personal daemon before he can advance. Tradition mages call this a *Seeking*; Daedaleans rarely have words for such things, for they fear the consequences of telling anyone they've occurred. Gabrielites and Ksirafai seeking out sorcery within the Order don't take such confessions lightly.

Much later in life, when the Daedalean masters his art or science — in game terms, reaching Arete 4 or 5 — he may come to accept or understand his daemon. It as though he "awakens" to the truth. When that happens, the reappearance of the vision may be followed by a revelation of what he suspected all along: any Daedalean has the strength of will to master magic. The most impressive feats of Enlightened craft blur the line between science and the supernatural. The daemon may tempt an adept or master with secrets that allow him to defy the laws of time and space or perform vain and powerful acts of willworking the Order simply would not tolerate. The vision offers to lead the visionary astray . . . or Awakens his true self, depending on your point of view.

# The Scourge

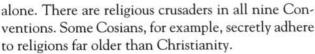
Confronting the Scourge presents additional dangers to the unwary scholar. Daedaleans simply do not encounter its effects the same way Tradition mages do. In fact, within the Order, no two Daedaleans have an identical experience with Scourge. It is personal and must be tailored to the hero who invokes it. This results in a wide array of interpretations of what the Scourge really is.

— The Scourge is vengeful. Some Daedaleans have little tolerance for sorcerers and their arts or for the supernatural. When the Scourge manifests, it's sometimes seen as an act of vengeance on behalf of magical forces in the world. For crusaders with this mindset, Scourgelings are common. The victim actively denies they exist as a result of his own actions. Instead, he blames their presence on supernatural or magical vengeance.









**Example:** A Gabrielite "suffers a sorcerer to live" . . . and later during prayer feels the flames of a bonfire. He is punished for his lack of zeal as he receives second-degree burns across his chest. While vivisecting a body, a Cosian adept secretly mutters a prayer to Aesclepius . . . and finds her patron animal, a snake, winding its way up her leg like a caduceus. Before she can react, fangs sink into her flesh.

— The Scourge is a sign of supernatural danger. Some Daedaleans come to realize that no matter how ordered and rational a scientist's thoughts may be, magic is pervasive. It is everywhere if you know where to look. The Dark Fantastic world is afflicted with a wide range of supernatural terrors, and the Scourge has been known to affect, infect or afflict anyone who is not careful. Daedaleans who doubt whether their version of science is actually magic in disguise begin to encounter the Scourge more and more, as Tradition mages do. These visitations encourage the scholar to stop deviating from the straight and narrow path reason demands. This is not uncommon when a resplendent is studying to become an adept.

**Example:** A traveler begins to wonder whether his mastery with a map and compass is the result of some inherent magical insight. As if to answer this unorthodox thought, he walks straight into a faerie trod.

— The Scourge is just bad luck. Daedaleans with influence over Fortune have their own superstitions about the Scourge. For the adventurer who relies too much on la fortuna, the Scourge is payback, simply a monumentally unlucky event at the wrong time. Every hero, no matter how lucky he is, can have a streak of bad luck. No magical entities manifest; instead, spectacularly bad coincidences knock down the fool whose luck has just run out. In a sense, it's little more than a "bad turn of the dice."

**Example:** A swashbuckler, after blinding three city guards with a mug of ale and soaring across the lobby of an inn on a chandelier, decides to press his luck and steal a kiss from the innkeeper's daughter on the way out. It turns out she's currently engaged to the captain of the guard . . . and as they embrace, she slips a manacle over his wrist . . .

# Story Complications

Purely at the Storyteller's discretion, the Scourge might instead bring a complication to the story, one where a careless Daedalean might attract the attention of a vigilant observer. This is particularly appropriate when adepts let their Enlightened craft get out of hand. As a rule of thumb, the Arete (or Enlightenment) of these investigators should equal the number of Scourge points burned.

For instance:

- Ksirafai spies secretly begin shadowing the Daedalean. Feel free to make rolls both for their chances to pass undetected and for the character to notice them.
- A Gabrielite shows up demanding a place to rest at the character's lodge. He asks very direct questions and begins snooping about the character's personal affairs while he is away.
- —A cabal of Craftmasons takes up lodging nearby and begins asking the local populace what they know about the hero.
- A Celestial Master sends a messenger with a dire prediction about the character's future.
- A wealthy patron of the High Guild becomes a rival. He hires a cabal of initiates to approach the character and conduct a brief investigation.
- An unknown Daedalean attempts to blackmail the character, threatening to reveal his practices in "black magic" to the Order's authorities.
- A Tradition mage approaches the character and offers an alliance. This is duly noted by other Daedaleans in the area.
- An Infernalist senses the results of an especially vain act of Enlightened arts. She offers to help "fix" the results and help cover it up . . . for a price.

# Meditation

Meditation is different for Daedaleans than it is for more Tradition mages. For many Enlightened scholars and craftsmen, contemplating perfection is essential to their well-being. A Tradition mage believes that he



meditates to gain some imminent, Quintessential energy, but resplendents do not. Instead, meditation is a focus for inspiration, a reverie intended to spark the creative spirit.

A scholar who uncovers something innovative or amazing finds himself overpowered by a sense of wonder. The craftsman tinkers and is overjoyed to see the interplay of gears, levers, tension and release. The mastermind looks deep into his cups and contemplates endless political agenda. An explorer gazes out across virgin countryside and dreams of what he may find. By any other name, these activities are still meditation. They accomplish far more than simple die rolls and number crunching can adequately represent.

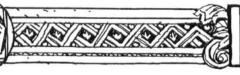
Let us approach the question more directly: How does a Daedalean regain Quintessence? The easy answer

is by meditating for one scene. There are four basic methods:

- She may gaze upon a fabulous sight in a lodge or cray.
- She may study, build or scheme in undisturbed privacy.
- She may make a scientific or artistic discovery that inspires her with its brilliance.
- She may find a mystical location that challenges her beliefs and forces her to contemplate it.

The die roll depends on the method used, as described in Mechanics of Meditation below.

You may notice that this is a "soft mechanic," a Storyteller-driven event that depends on roleplaying and inspiration. If this seems untenable, then your character always has the option to trudge back to the



ASON k when



lodge, sit down quietly, and make the meditation roll after a scene of contemplation. If that's still too vague, the meditation should last for one hour (from the character's point of view).

Trudging back to the lodge to recover is the most direct method. Some of the crays that cabals guard contain works that amaze the scientifically enlightened. Scholars have been known to lose themselves wandering among the bookcases of the Invisible Collegium, while visitors to Portis Crusis gape in wonder at the sight of a newly repaired Ethership soaring overhead. If a lodge deals with a hero's specialty, regaining Quintessence there should be easy.

Outside a cray, meditation becomes a little more difficult. The resplendent should be able to meditate only when confronted with a scientific wonder, a masterpiece that inspires him with its brilliance. A Craftmason may lose himself in reverie while wandering about the halls of a masterful work of architecture. Celestial Masters gaze upon the heavens, while Seekers have been known to enter trances looking out over vast expanses of oceans. Artificers love to watch the gears and pulleys of elaborate mechanisms at work, while avaricious High Guild merchants simply count their gold, listening to the coins clink over and over. The Storyteller should call for this, not the player. It's a reward for good roleplaying (rather like regaining Willpower).

In this respect, meditation may appear identical to actual work, but in truth, it is a nonproductive activity. For instance, a Celestial Master lost in astronomical observations won't find anything new or gain any visions about the future; he'll just marvel at the wonders of the firmament. An Artificer exerts himself while tinkering on a machine with clockwork precision; if he walks into a town and studies the village clock as it faithfully executes a complicated mechanical feat, it renews him.

#### Variants

Gabrielites have more established methods for finding inspiration. Religious activities like prayer, solitary reflection in a church, perusing a copy of a holy text (probably while it's chained to a lectern if it's truly valuable) or simply kneeling before a holy relic are all excellent opportunities for meditation.

Ksirafai, by contrast, indulge in furtive activities when they want to reflect on the mysteries of the universe. Since many of them are stereotypically regarded as stalking loners, they may skulk off into the woods to sharpen their pretty knives, kneel and gloat before the grave of a choice victim or spy on a masterful work of seduction or subterfuge. Many Ksirafai love to tiptoe behind a cutpurse on his rounds or observe an affair through an open window. Scientific technique pales compared to a masterful act of intrigue or romance

# Mechanics of Meditation

When visionary Daedaleans lose themselves in reverie for about an hour, it's usually portrayed as one long scene of downtime. Once the scholar has renewed himself, the Storyteller rolls Intelligence + Meditation (difficulty 6). Each success garners 1 point of Quintessence. A Renaissance mage can't regain a number of Quintessence points higher than his Daemon Background. However, if he has influence over Prime, he can risk gathering more Quintessence (see the listing for Prime 1 at the beginning of this chapter).

Optionally, if the scene of meditation relates directly to a resplendent's specialty (e.g., a Cosian in an operating theater or a High Guild merchant in a thriving marketplace in Constantinople), the Storyteller might choose to substitute a more appropriate Ability. Science is the most popular choice, followed by Medicine and Crafts. Good roleplaying may also lower the difficulty for this roll. For instance, if a Craftmason walks into a cathedral for the first time, and the player roleplays how much the scholar is overwhelmed by an architect's genius, the Storyteller may decide to lower the difficulty to 5.

#### Meditation Scenes

Because this rarefied state is hard to achieve, merciful Storytellers have the option of presenting characters with a few predesigned places or opportunities to meditate during a story. This location may even be hidden in a town or village the cabal encounters. A Cosian may meet a master surgeon who is willing to let him watch his technique, or simply wander into a garden that's overflowing with bounty. Otherwise, the



#### CHAPTER TWO: ENLIGHTENED ARTS

defined as passion, ambition, genius, love or any other ephemeral emotion. Tradition mages may define these qualities with words like *resonance*, but Daedaleans have no such terms.

If this seems unusual, consider this historical fact: during the fifteenth and sixteenth centuries, a mania for measurement consumed the scientific world. While some scientists gained more precise terms for ideas like weight and distance, others tried to measure qualities like morality, certitude and grace. In that context, saying that one hero is more impassioned than another based on a flash of inspiration pales in comparison.

characters might just go crazy climbing through bell towers and scriptoriums every time they need a hit of Quintessence. Giving a player a chance to roleplay his sense of wonder is always preferable to forcing the same Cosian vivisector to skulk through a cemetery each session searching for a really spectacular putrefying body.

Players who love to contemplate the rules of the game may try to abuse this opportunity to gain Quintessence. As such, the Storyteller is welcome to raise the difficulty for any attempt at meditation that seems forced or simply pathetic. If a Craftmason insists on carrying a pair of dice, taking them out whenever he feels maudlin, and muttering, "Ah! What a beautiful example of cubes! So perfect and square," then feel free to hit the cheeky bastard with a difficulty 9... or just leave him wandering through the streets of Paris talking to his polyhedrals.

# Quintessence and the Outer Mysteries

Many Tradition mages speak of Quintessence as if it were magical energy, but most heroes of the Outer Labyrinth do not. A rare scholar with influence over Prime may have flashes of insight that reveal Quintessence as a magical force, but she dares not reveal it to her companions. In future centuries, Enlightened agents may speak of "primal energy," but throughout the fifteenth century, Enlightened heroes have no way of measuring or quantifying this phenomenon.

While Quintessence may appear to us as marks on a character sheet, it represents something more ephemeral to our heroes. Its effects manifest as inspiration, passion, heroism or idealism. When a player marks off a point of Quintessence to aid his character, the hero has a flash of brilliance. Whether gained through study, prayer, rapt fascination or inspiration, the points of Quintessence burned represent something more intellectual than supernatural.

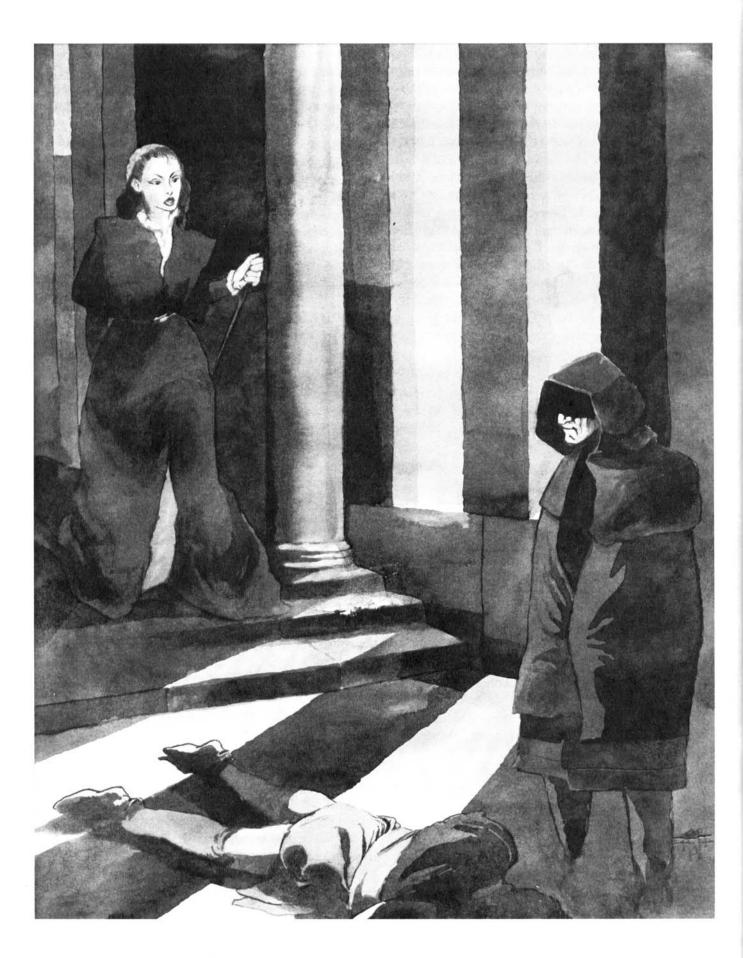
A Daedalean of the Outer Labyrinth does not use Prime to look at another hero and say, "He has 4 points of Quintessence." Instead, influence over Prime may reveal that *something* that drives a hero to greatness and motivates him in his darkest hour. This might be

# Inner Mysteries: Quintessence and Tass

The Outer Labyrinth does not see Quintessence for the magical force it truly is. The Inner Labyrinth dwellers suspect more dangerous secrets. For instance, they know that some crays yield a magical energy called tass, a sort of substantial Quintessence that Tradition mages may very well harvest or absorb. Some lodges are constructed over former sacred sites in an attempt to monopolize such resources. These and other such disturbing thoughts await you in chapter 5.

# Temptations of Dower

Hidden within the Order of Reason, the most powerful Daedaleans practice arts that border on magic . . . or actually are. A wise master of science will rarely, if ever, draw upon effects beyond Rank Three. There are a handful of exceptionally cagey ways to justify Rank Four and Five Effects as "scientific," but they are the exception, not the rule. Once a Daedalean reaches Arete 4, he is secretly accorded as an adept of the Inner Mysteries. Such exemplars are watched very carefully, for they possess incredible power and teeter on a knife's edge of temptation. Who knows how an inexperienced adept may react to an Infernalist's siren song or what irreparable damage such corruption might produce? After experimenting with the Effects of the Outer Labyrinth in chapter 3, we'll descend into the Inner Labyrinth in chapter 4.









Ichabod: I was seven when I lost my faith.

Katrina: What do you believe in?

Ichabod: Science and Reason. Cause and Conse-

quence.

— Tim Burton's Sleepy Hollow



omething was out of place. The very air smelled different. It defied explanation, but some strange thing, some obscure element had suddenly introduced itself into every corner, crack and crevice of the house. Bianca sat up and reached

for the stiletto she kept in a small, hidden compartment of the bed frame. Beside her, Alessandro slumbered on, unaware. She slipped out of bed, pulled a robe around her and crept downstairs where the foreign feeling was strongest.

Gareth paused then carefully settled the manservant's limp-necked body on the carpet. Someone was awake. As he crouched in the shadows that crisscrossed the room, he watched the young woman, Bianca, glide noiselessly down the stairs. It was the glow of moonlight on the luminous white of her gown, peeking out from beneath darker cover, that gave her away. Otherwise, she would have been undetectable to an ordinary cutthroat, perhaps even to some of his enlightened brethren. Interesting.

She drew closer. Gareth could sense her eyes sweeping back and forth across the room, and in the guiet, he could hear her sniffing the air like a predator scenting prey. The spy rose to his full height, preparing to retreat into the deeper shadows behind him, but the moment he moved, he felt the weight of her gaze fixed upon him. There was a slight tremor in her voice when she spoke.

"I know you are there. Step into the light where I can see you."

"And then what?" he replied.





"And then I shall call for my manservant and we shall discuss what you are doing in my house, uninvited, at this hour of the night."

The girl spoke in a rapid, breathy hiss. She radiated fear, and yet there was a strength, a steely resolve beneath it. Could it be that she was not afraid of him? But if not him, then what? Intriguing.

"There is no need to call your manservant," Gareth spoke and sidestepped into a window-shaped patch of moonlight. "Although, I am afraid he is quite incapable of speech at the moment." He gestured down to where the body lay.

"Who are you?" she rasped and held the stiletto out in front of her, even though the intruder showed no signs of moving.

"You may call me Gareth."

"Who sent you?"

"I was hired by Senator Caspetti to dispatch a spy and to ensure the safety of one Signora Bianca Lessi. I assume that is you."

"Yes. I am Bianca," she replied and scrutinized the man for a moment. And then the truth came to her. "Giulio Caspetti did not send you here. My uncle did." She crossed her arms over her breast and cocked her head to the side, calling his bluff.

"How can you be so certain?" he asked, now impressed by the woman's confident defiance.

"First of all, Giulio Caspetti has no way of knowing that Paolo is . . . was a spy. Second, you have been in my uncle's study today. I can smell the lamp smoke on you. The oil has quite a distinctive scent. And finally, only my uncle would be so bold as to test my alertness by sending an assassin into my home in the dead of night."

Gareth smiled in spite of himself. This one had merit and he suspected that she had talents that even Grimaldi was unaware of. "Well done," he said. "I am certainly impressed. Now if you will excuse me, Signora, I have a body to hide."

# Walking the Straight and Narrow Path

The last chapter presented guidelines for what characters with various Spheres can accomplish. These descriptions were intentionally open-ended, intended to spark flashes of inspiration rather than limit everyone to a set "spell list." Nonetheless, players often prefer to have concrete examples of what their characters can do. This chapter is designed to get you started, but keep in mind that your hero is capable of much more.

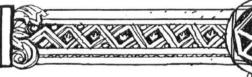
# Specialties

If you've skipped straight to this section of the book to get your "cool powers," a brief word of explanation is necessary. Each Effect references a particular Convention. This doesn't mean that *only* Daedaleans from the Convention can use that Effect; instead, they can use it a bit more effectively than others can. Check the section on specialties in the last chapter.

Oh, and there's no real limit to the number of Effects you can declare on your character sheet. They're intended as examples of what your character can do. If you use the guidelines for the Nine Spheres from the last chapter, you can actually do quite a bit more. When writing Effects on your sheet, you may just want to write down the ones your character *prefers* to use, the ones he knows well because he uses them over and over. Okay, now you can go back to your skimming.



#### CHAPTER THREE: DAEDALEAN EFFECTS



# Specific Effects

Ichabod: There's a chemical reaction. It shows there was a powerful singular

thrust to the neck. Interesting . . . the wound was cauterized at the very

instant, as though the blade itself was red hot, and yet, no blistering, no

scorched flesh.

Magistrate Phillips: The devil's fire!

— Tim Burton's Sleepy Hollow

Effects are examples of what Enlightened characters can achieve by influencing a single Sphere. We've included examples of conventional specialties, suggested apparatuses, and recommended abilities using the guidelines in chapter 2. Remember that these are optional rules, not mandates from the Maximi.

Also keep in mind that you are not limited to these Effects. Again, this is by no means an exhaustive list. Each rank of each Sphere has at least one example to get you started. Your Storyteller should allow you to present more ideas for Effects based on the guidelines for the Nine Spheres in chapter 2.

For example, the first rank of each Sphere gives an example of an Effect based on perception, measurement or intuition. The sections on "Initiate's Insight," "Perception on Arete" and the descriptions of the requisite Spheres in the last chapter give far more general ideas. The players can dream up additional applications based on these examples; the Storyteller then considers them (either before or during the game, as is her preference) and chooses how to weave them into the story.

This exchange of ideas is vital in a long-term chronicle. Regardless of the actual Effect you dream up, the game mechanics presented in chapter 8 of the rulebook won't change all that much. If it helps, discuss your ideas for new applications in a brief "laboratorio" before the session starts. If you like, characters also can have discussions with adepts, mentors and masters to gain inspiration during the game. The Storyteller may even want to make a list of additional recommended Effects she prefers in her chronicle. The story is yours; make the most of it.

#### Connection

#### Navigation

Connection (Seeker Convention; sextant, telescope, compass, map)

Seekers, Celestial Masters and the Daedaleans who follow them often need detailed information about where they are. With this Effect, an explorer can ascertain his location based on sketchy information. The results can take many different forms: "This is where we are on the map," "We go this way," "Our ship should reach land in two days" and so on. Without this talent, an experienced Renaissance traveler with the right tools can estimate his longitude, but latitude is notably more difficult (largely because of the science of the time). With this talent, the scholar can take a few quick measurements and figure out the rest through intuition. When supernatural forces try to confuse or mislead the traveler, this Effect can also be used to see through deception and regain one's bearings.

[System: An Arete roll (difficulty 4) yields information on where the Daedalean is. The casual use of this Effect may require only a few turns, as opposed to the lengthy and laborious calculations ordinary folk use. Three successes give an accurate account of location; five successes may give extraordinary insights of geographical features nearby, even if the explorer is traveling in uncharted territory. On a botch, the Scourge sends the traveler in a wrong direction, but oddly enough, the path always leads to adventure of some kind.]

#### Telltale

• Connection (Gabrielite, Craftmason; dust, human hair, pitch)

(Recommended: Investigation)

Scientists are known for their powers of observation, but crusaders sometimes carry the ability to new heights of paranoia. Witches and warlocks are known to steal small objects from a hidden place without raising a victim's suspicions. Anyone can take precautions to notice when an area has been disturbed by a thief in the night, but some crusaders have devised ways to actively discourage supernatural theft.



[System: When needs drive them, Tradition mages

can snatch small objects at a distance using Connec-

tion 2. If a Daedalean has an object he doesn't want

stolen, he can use Connection 1 to actively prevent a

sorcerous theft. The hero might lay a hair across the

top of a drawer, sprinkle dust, or merely draw his purse

strings tight. From the player's point of view, the

character's caution manifests as vigilance and para-

noia, allowing an Arete roll (difficulty 4). Anyone

stealing from the Daedalean with Connection 2 must

overcome these successes to succeed. The Effect lasts

for a day and can be applied to any object smaller than

a housecat. (If suspected witches start stealing your

housecats, you've got bigger problems.)]

#### THE ORDER Of Reason

fying glass)

Seizing the Forgotten
•• Connection (Gabrielite, Craftmason; magni-

(Recommended: Investigation)

Unlike the Telltale Effect, this talent is used when a sorcerer has already stolen something from afar. A scholar peruses the area and can prove, at least to other members of the Order, that sorcery was used. Most cosmopolitan areas don't consider this legal proof, but in a backwater village, a man of learning making the same accusation is all the proof people need to hunt down a witch in their midst.

[System: The scholar scrutinizes the area where Connection has been used; the player rolls Arete (difficulty 4). Three successes prove the crime; more may give some hint of who did it. Five successes may uncover some clue where he actually is!]

Targeting

 Connection (Artificer; pistol, rifle, crossbow, bow)

(Recommended: Firearms Secondary Ability for pistols and rifles; Athletics for thrown weapons; Archery for bows)

Extensive training, an intuitive command of basic physics, carefully adjusted sights — regardless of the rationale, a soldier with this Effect can aim with unerring accuracy.

[System: Arete (difficulty 4). The hero spends one turn aiming. On the next turn, each success on the Arete roll gives a -1 difficulty (up to a maximum of -3) on a shot with a ranged weapon. At the Storyteller's discretion, if the archer or marksman continues to fire at the same target at the same range, he may keep these bonus for the remainder of the scene, or at least until he fires at a different target. Optionally, a soldier firing from a moving platform (a carriage, the rolling deck of a ship, etc.) may instead spend the turn adjusting to the movement around him. With one success, he can cancel out any penalties to his Athletics, Firearms or Archery (secondary) skill for firing from an unsteady footing or at a moving target.]

#### Pickpocket

• • Connection (Ksirafai)

(Recommended: Larceny or Subterfuge)

Daedaleans are known for their inquisitiveness, and sometimes an investigation may hinge on knowing what an individual has hidden on his person. While the Order does not teach extralegal skills (at least, not outside the ranks of the Ksirafai), many students and travelers are worldly enough to have learned them through experience. As long as the Daedalean has the opportunity to pass by or "bump into" the subject of his "investigation," there's a chance he may deduce what hidden objects his mark has. With enough successes, he may even have the chance to acquire them surreptitiously.

[System: Sorcerers can do this at a distance, but Daedaleans must get close enough to actually touch the subject in question. Picking the pocket of an unsuspecting mark starts with an Arete (difficulty 5) roll; each success lowers the difficulty of the Dexterity + Larceny roll that follows by 1. (The maximum modifier is -3, and the difficulty cannot be reduced below 4.) Since this requires two rolls, it requires two turns: one to size up the victim and the other to liberate his property.



#### CHAPTER THREE: DAEDALEAN EFFECTS



A wary subject may be able to resist this with Perception + Subterfuge (difficulty 6, but lower his difficulty if he has Connection). At the Storyteller's discretion, a Daedalean may prefer to simply deduce what hidden objects another character is carrying. The character rolls Arete as normal then makes a Perception roll; each success reduces the difficulty of the roll by 1 (up to a maximum of -3; it cannot be reduced below 4).

Shortcut

- • Connection (if traveling alone)
- • Connection (if traveling with others)

(Seeker, Celestial Master; maps, journals, navigational tools)

Why take the path everyone else relies on? Adventurous explorers have a knack for cutting hours off a day's journey merely by venturing off the beaten

path. For each day's journey, a Daedalean appears to have found a convenient shortcut. The Navigation Effect can be used to either increase the amount of ground traversed (for journeys over twenty miles) or decrease the required travel time (for shorter journeys). However, once his companions lose track of landmarks, roads and the like, they may never realize that they've bypassed many of the obstacles that delay less visionary wanderers.

A Seeker mediator travels fastest when she's alone; when others are with her (and she's limited by Connection 2), she simply cannot cover as much ground. A more Enlightened resplendent isn't content to be a scout. Instead, he acts as guide (with Connection 3) to an entire cabal.

[System: Arete (difficulty 6). If you've got figures on the distance from point A to point B, this is a very mathematical system. If a journey normally takes less than a day, each success decreases the travel time by 10





percent, up to a maximum of 50 percent with five successes. If a journey normally takes more than a day, make one roll for each day's travel. Each success increases the amount of ground normally covered by 10 percent, again up to a max of 50 percent.

This Effect is very useful when a hero is racing against time or another traveler. In these cases, the player can decide at the start of each day whether to use the Shortcut. Keep track of the number of successes attained; when the hero has stacked ten of them, she's reduced travel time by one day. For instance, traveling from Venice to Naples takes about nine days. If the hero leaving Venice wants to arrive in Naples a full day before she's expected, she can take up to nine rolls (risking the Scourge, of course) to score ten successes. If that same hero owns a coach and can drive a team of horses, she can bring her cabal along with her. (At the Storyteller's discretion, Willpower spent on these rolls can't be refreshed until the end of the chapter.)

If exact numbers aren't necessary, the Storyteller may allow the travelers to bypass a few of the major obstacles in their path instead. With a few successes, the well-cultured explorer runs into a few individuals who are unusually helpful: a farmer with a wagon offers a lift, a border guard is willing to allow passage in exchange for a traveler's tale, or a horse is found wandering by the side of the road. When traveling by sea, the explorer's Effects are even more casual: the wind shifts, the weather is unusually good or the crew is extremely motivated.]

#### Infiltration

• • • Connection

(Ksirafai; lockpicks, footpads, climbing equipment) (Recommended: Larceny 3 and Stealth 3. If you've only got one of those Abilities, the difficulty is +1; if you have neither, it's +2.)

When you're at your best, you can infiltrate just about any building, no matter how elaborate the defenses are. Even better, you can do this without attracting the attention of guards or other observers, and anyone but the Enlightened would miss the telltale clues that show how you got inside. It's a simple matter of getting from point A outside to point B inside without being seen.

[System: Arete (difficulty 6). The Storyteller secretly sets the number of successes required to get in. If guards are especially vigilant, you may need to make a second roll. The number of successes you need is one more than the Perception Attribute of the most attentive guard. If there are locks on the doors or other precautions, the difficulty on these rolls might increase anywhere from 1 to 5. No one said this would be easy! It is, however, quicker than roleplaying encounters with every guard and door in your path.

The Infiltration Effect isn't simply a matter of using sorcery to walk through walls instantaneously. It takes at least a full scene to pull off, and the results are explained by your competence at sneaking, climbing, escaping, picking locks and similar larcenous activities. You might be wondering, "Why should I use this instead of the Stealth Ability or Larceny?" The answer relies on your Enlightened arts. With a successful Arete roll, you infiltrate the building without a trace, using methods that common folk simply can't fathom. The Cults of Ixos have been using such techniques since the Trojan War; over a millennium, they've gotten a bit better at them. An observer may need to use his influence over Mind, Fortune or Connection to even notice you were ever there - you're that good.]

# Fortune

Cynical Eye

Fortune

A Daedalean with influence over Fortune has keen powers of observation for flaws, foibles and weaknesses. The cup is half-empty, the ale inside is nasty, and the beautiful bar maid who just poured it is probably diseased. Some cynical Daedaleans have been known to become staunch pessimists, tainting the ideals of their hopeful brethren with cynicism and despair. A few are expressive enough to convince others that flaws are there when none really are. Most resplendents don't realize that such an attitude can actually create a problem where one didn't exist before the cynic's barbed comments.

[System: The Storyteller rolls Arete (difficulty 4) whenever the cynic wants to take a long, critical look



#### CHAPTER THREE: DAEDALEAN EFFECTS



at someone or something's flaws. As part of the story, the subject viewed may actually degrade or degenerate a little under the cynic's watchful eye. This won't actually inflict wounds or cause objects to crumble, but until the cynic notices the flaw, it's possible it's nowhere near as bad as he says it is. When used with Mind 1, this Effect can influence character flaws; when used with Matter 1, it can spot physical flaws. These are trivial, of course. On a botch, the "anti-hero" (or one of his possessions) develops one of the flaws he claims to see in others.]

#### Idealism

 Fortune (High Guild, Explorator — particularly for Herculinians or the Rose Guild)

When you create a secret society to save the world, you tend to attract a lot of idealists. Some heroes just seem to have dumb luck, and no matter how bad things get, they're convinced that their struggles are far from over. Tempting fate continually, such an idealist tends to notice lucky breaks more often than do his cynical associates.

[System: Arete (difficulty 4). Raise the difficulty if things are looking especially grim. With this Effect, scoring one or two successes is considered a failed roll. With three successes, some minor and encouraging event takes place (birds start singing, there's one more bit of cheese left in your backpack, a beautiful woman smiles at you and so on). These events aren't really useful, but they're encouraging. With five successes, you've just had a bit of dumb luck. Someone left a door unlocked, you remembered to bring your extra pistol, the Infernalist overlooked a tiny flaw in his dastardly scheme — the story takes a dramatic turn. This may be attempted once per session.

Please note: You may suggest ideas to the Story-teller, but since she's telling the tale, the results are entirely up to her. This Effect can never be used to circumvent a story, investigation or mystery; if you try such a feat, you'll get a wonderful bit of good fortune that's got absolutely nothing to do with the plot. On a botch, the Storyteller prepares a big karmic hit for the poor bastard who's been pushing his luck with Idealism rolls for far too long. And yes, successes on Idealism can be used to cancel out successes from the Cynicism Effect, and vice versa.]

#### Danse Macabre

• Fortune (Cosian, Ksirafai; vivisector's knife, acids, sense of smell)

(Recommended: Investigation, Larceny or Medicine)

The healers of the Renaissance learn about life by studying the living. The idea of furthering this knowledge by carving up dead bodies is considered immoral and unholy. Nonetheless, some vivisectors occulted within the House of Knives (and in some cases, the occultists of other Conventions) have become students of Misfortune, deducing what a man has done in life by the way he appears in death.

[System: At this level of insight, a scholar can use Perception + Investigation, Larceny or Medicine to thoroughly examine a corpse. The scholar can deduce exactly how it died, who may have committed the foul deed, and even a few telltale traits about the murderer. This doesn't reach as far back as Time 2, but it will give a thorough description of events around the time of the victim's death.

Cosian surgeons have found more insidious uses to analyze the handiwork of necromancers and unearth revelations about the walking dead. (*This plague victim kept wandering through the streets . . . even after he died!*) Such dark insights require an Arete roll (difficulty 4) because they carry some degree of risk from the Scourge. The section Hunches and Inspirations in chapter 2 gives some additional ideas.]

#### Cloak of Shadows

• • Fortune (Ksirafai; nondescript clothing, footpads, cloak)

(Recommended: Stealth)

Stealth is more than a matter of simply being quiet. There's a fair bit of luck involved as well. A master thief can size up a crowd and instinctively figure out the shadowy places they're least likely to notice him. If a merchant turns his head *just at the right moment*, it's easy to make a furtive dash across an open space to his booth. If a diversion happens to occur *just as the skulking thief needs one*, he can get away with, well, murder. Is it skill or coincidence? Does it matter?

When traveling unnoticed through a crowded marketplace, for instance, a talented ruffian might



Storyteller's discretion, the player may call eption + Subterfuge roll every time the

decide to leap inside a vendor's cart, avoid the booth where an argument is obviously going to break out, or just duck behind a row of stalls at the moment when no one is around. The Storyteller is encouraged to improvise all sorts of wild stories to explain the results of this Effect.

[System: If a thief or spy has a few moments to scout out where he intends to practice his furtive skulking, he may make a Perception or Wits + Stealth roll to guess where the safest places to sneak might be; the difficulty depends on the danger. The Storyteller balances how many people are nearby, how much illumination is present, and a host of other factors. If the skulker gets three or more successes, he won't need to follow up with his Arete.

If, on the other hand, he gets one or two success on the initial roll, then he'll need an Arete roll (difficulty 6) to save his ass; lower the difficulty by 1 for each success on the Stealth roll. If he botches the Stealth roll, then the Arete roll allows him to avoid getting caught. If the Arete roll also botches, the Scourge has trapped him into a situation where he's about to get his just deserts.]

#### Detect Lie

#### • • Fortune

(Recommended: Investigation or Subterfuge)

Any good investigator can sense whether someone has met with good fortune or misfortune. By an intuitive understanding of body language, social cues and unconscious reactions, the Daedalean can distinguish a true recollection from a well-reasoned lie.

[System: At the beginning of an "interrogation" scene, a player can request the use of his Detect Lie Effect. The Storyteller then makes an Arete roll (difficulty 5). Throughout the resulting conversations, the Storyteller then makes asides to the player when the subject may not exactly be telling the truth. This should never be announced bluntly ("What that guy just said was a lie!"), but should hint at which part of the story is suspicious ("He seems quite unwilling to talk about his wife's activities after dark").

At the Storyteller's discretion, the player may call for a Perception + Subterfuge roll every time the character overhears something that may be a lie. Reduce the difficulty by 1 for every two levels of Fortune the character has. The player doesn't need to actively call for this roll; the character is just very attuned to deception and deceit.]

#### Lucky Blow

#### • • • Fortune

(Recommended: Brawl or Melee, as appropriate)

Good shot! With a discerning eye and quick reflexes, an Enlightened warrior can find a weak spot in his enemy's armor, notice a flaw in a fencer's technique or figure out the best way to attack a bygone beastie on the rampage. A brawler may be favoring one side because of a wound in his shoulder, leaving a brief opening for a jab, or perhaps the wind picks up just right as our hero lets an arrow fly.

[System: The Enlightened warrior rolls Arete (difficulty 6). The Storyteller can decide which way to apply the results:

- For each success, the Enlightened warrior gets an extra attack die. She can save these dice and add them (one at a time) to attack rolls for the remainder of the scene.
- Because of a weak spot in an opponent's armor, it does not grant extra soak dice the next time he's hit.
- On one attack, the Enlightened warrior can reduce the difficulty of his chance to hit by 1 for each success (up to a maximum of -3).
- When the Effect is used against a mythical creature, the Enlightened scholar deduces a weakness. He can make "called shots" at +2 difficulty to exploit the weakness by striking the appropriate area.

#### Dark-Adapted Eye (Artificer; heat and lenses)

Forces

(Recommended: Science)

A Daedalean can perceive forces no other Renaissance scientist can. He does not yet have names for all of them and cannot fully understand them. As with



many studies, he is considerably ahead of his time — in this rare case, by a few centuries. (Because this is merely a matter of perception, this Effect is not considered vain.) Through a system of lenses made sensitive to heat, he can actually "see" temperatures and measure their intensity. By this manner, he may actually see living things skulking in darkness. He may also notice heat bleeding around the cracks of a hidden door or priest hole. Of course, if there is a sudden flare of heat — such as the discharge of a firearm — while he is using such lenses, he will be temporarily blinded, so few Artificers go hunting while using Dark-Adapted Eyes.

[System: First, Arete 1 and a proper use of equipment begin this Effect, which lasts for the duration of a scene. One success on a simple Perception + Science roll can measure temperature; three notice the heat wafting from living things; five can study the minute cracks around a hidden door. A sudden flash of light, however, will blind the scientist for one turn; each additional turn, he must make a successful Stamina roll (difficulty 8) to recover.

At the Storyteller's discretion, a lesser version of this Effect may not require an apparatus or focus. In low-light conditions, such as the darkness surrounding a campfire, the hero can use his keen vision to spot more details than can the average commoner.]

#### Tamping

· · Forces

(Artificer; firearm)

By the sixteenth century, warriors blessed with flintlock rifles may decide to carry their black powder in little paper-wrapped, premeasured bundles. While this is certainly convenient, it is clearly the stuff of fantastic fiction in the Dark Fantastic age. No Artificer worth his witch ma . . . er, *powder burns*, would allow anyone else to measure his gunpowder for him. As a matter of fact, one of the advantages of using a black powder weapon is the joy of estimating exactly how much powder you will need. Apprentice artificers have been known to push this opportunity to its limits, seeing how much powder they can tamp into a firearm to increase its damage without forcing a massive, messy and decidedly unquantifiable explosion.





### THE ORDER OF REASON

[System: Take a few turns and an Arete roll (difficulty 5) to represent the hero's cautious attempt to tamp down more powder. The Storyteller should make this roll and mark down the result. On a botch, of course, there's an explosion and the gun is ruined. If the roll succeeds, each success translates into one extra die of damage on the next shot. The weapon cannot inflict more than twice its normal damage; anything greater would be quite vain, so ignore the extra successes beyond that point.]

Tension (Artificer; crossbow)

· · Forces

(Recommended: Archery 3)

Your soldier can reload a crossbow faster and more efficiently. Perhaps you've tinkered with the reloading mechanism, or you've just practiced extensively enough to slam through bolts quicker. When danger rears its head, your companions won't question your training at this too closely.

[System: Roll Arete, difficulty 8, while reloading a crossbow. (The +3 difficulty is for *fast casting* the Effect, as described in the previous chapter.) If you score three successes, reduce the number of rounds to reload the weapon by 1.]

Ear of Dionysis (Ksirafai; Ear of Dionysus, sound, ear trumpet)

• • Forces

(Recommended: Subterfuge)

The Ear of Dionysus is like an "aural telescope" — with skill, a spy can hear sounds at a distance with it. It resembles a funnel with a series of reverberating chambers in the smaller end to magnify sound. By aiming it precisely at an open window or placing it by a thin wall or door, a perceptive person may overhear conversations within. The Craftmasons have a less elaborate version of this Effect: in buildings they have constructed, they sometimes place "listening holes" to allow a member of their conspiracy to eavesdrop on selected rooms.

In some cases, a hero with this talent simply has a highly developed sense of hearing. It is rumored that some extensively trained investigators (like Ksirafai and Floreati elite within the High Guild) have an amazing acuity for discerning the faintest aural clues.

[System: The spy needs great deal of patience; the player needs an Arete roll (difficulty 5) or a simple Perception + Alertness or Subterfuge roll. Some Storytellers may allow the Arete roll to pick up a heroic amount of detail, such as someone's weight (by hearing footfalls), what items he is carrying or the implied relationships between people in the room. Of course, such practices aren't without risk. A botched Arete roll may tip off the listener to "soap operatic" interludes in adjacent rooms he can't resist listening to . . . or getting involved in later.

At the Storyteller's discretion, unless a character declares Ear of Dionysus as an apparatus, he probably won't get the -1 difficulty when using this Effect (he doesn't really need it, anyway). Alternatively, someone with influence over senses might have extremely sensitive hearing; in these cases, raise the difficulty by 1. This "sense" of something nearby might be attributed to sound but could instead be the result of caution or wariness. ("Did you hear something? There's something down there!") Truly superhuman uses of this Gift (remember Gustavus in Baron Munchausen?) are vain and not possible for Daedaleans of the Outer Labyrinth.]

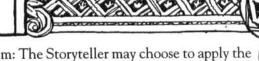
Flash (Artificer Bright Lion, Cosian House of Olympus; chemistry, alchemy)

• • • Forces

(Recommended: Science 4)

Through a proper mixture of chemicals, a Daedalean scientist can soak a piece of parchment in a substance so flammable that it will combust in one brilliant flash. Depending on the intensity of the burst, it may actually blind all who see it. Gabrielites testify that some creatures of the night are terrified by this display. All the better to drive them back into the darkness...





[System: Preparing the chemicals for the Flash requires a successful Arete roll (difficulty 6). The chemicals used are a trade secret and must be employed with extreme caution. A few minutes before the parchment is used, the scientist adds the last crucial ingredient; the paper will remain unusually flammable for the duration of one scene. The exact turn it is needed, the scientists adds flame and closes his eyes. Anyone who is unprepared is blinded for one turn and must roll Stamina (difficulty 8) at the beginning of each subsequent turn to recover. It is rumored that the flash can also send vampires and other night creatures into paroxysms of fear.]

[System: The Storyteller may choose to apply the results of a standard roll in one of three ways:

- The number of successes can work like Arcane dice, adding to a Stealth roll.
- For each success, reduce the difficulty of all Appearance-based rolls for the duration of a scene (up to a maximum of 3).
- One success creates one flaw (or feature) a casual viewer will remember; three successes will force viewers to recall the wrong hair color or invent a false facial feature; five successes will create for the casual viewer a thorough description that is completely unlike the spy's real appearance.]

### **Examine Humors**

• Life (Cosian; chemicals, vial, flask)

(Recommended: Medicine)

Diagnosing illness is an inexact science in the Renaissance. One theory holds that by examining the four humors, a scholar might ascertain the state of a person's health and temperament. Some Cosians routinely take samples of blood, mucus, sweat and other fluids to aid in such analysis.

[System: Standard roll (Arete, difficulty 4). Each success grants a -1 difficulty (up to a maximum of -3) on all Medicine rolls involving diagnosis for the duration of one scene. When used with Mind 2, the Effect may even give insights into the patient's usual temperament or disposition (bilious or sanguine, for instance) or even predict what it might be on the following day.]

### Rouge

• • Life (Ksirafai; makeup, costume)

With a bit of kohl here and a bit of powder there, a spy can disguise her appearance just enough to fool someone's casual glance. The spy can make herself unattractive, discouraging others from noticing her presence; she may feign beauty, fooling all but the most perceptive suitors; or she may simply become nondescript, so ordinary that she's overlooked.

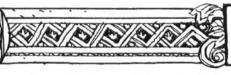
### Rapid Healing

• • Life (Cosian)

Healers often develop an innate resistance to contamination and infection. They also learn to practice what they preach, studiously taking good care of themselves. Thus, Daedaleans with influence over Life are unusually hale and hearty, recovering from injury and illness faster than others.

[System: If the hero makes an Arete roll (difficulty 6), he can heal one nonaggravated wound each day he rests; he can continue to do this for one day for each success. Aggravated wounds are a bit more difficult: roll Stamina (difficulty 8) each day to heal one wound level. With aggravated wounds, this *does* include Dice Pool penalties for wounds; for nonaggravated wounds, it doesn't. Note that this roll is often used during the downtime between adventures. If someone's going to be in bed for days, it may effectively take him out of the rest of the chapter.

The Storyteller may decide a wound is grievous enough that this Effect won't help. For instance, if a patient lost a limb as part of his injury, he may never fully recover because it won't just "grow back" (and certainly not with this Effect). If this seems harsh, then repeat these words: "Mages are mortal... mages are mortal..."]



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healer confirms the injuries and illness were nowhere near as bad as the patient thought they were. Note that this Effect is often used in the downtime between adventures; if a patient is going to be bedridden for days, it may effectively take him out of the story until the end of the chapter.

[System: Using the medical procedures involved with this Effect decreases healing time. The system is the same as for Rapid Healing but can be used on other heroes as well. If several people have been injured, the Cosian can heal only one of them (including herself) before the end of the scene.]

**Trauma** (Cosian, Chalice Guild; herbs, bandages, poultices, surgical tools)

### • • • Life

This is the Renaissance equivalent of first aid. If an Enlightened healer can get to an injured victim quickly enough, he may try to bandage wounds, stop bleeding, treat shock, set bones and do whatever other emergency measures are necessary to save the patient. Of course, Cosians don't think in terms of modern medicine when using this Effect; the visionary just instinctively knows at the spur-of-the-moment how to treat wounds. If he tried to write a treatise on the subject, it would probably by anecdotal and confusing. In an emergency, he doesn't stop and think — he acts!

[System: If the healer can get to his patient within a few rounds after the injury is sustained, he may attempt this Effect. Roll Arete (difficulty 6); each success heals one level of damage. To the casual observer, it may appear as though the wounds were nowhere near as bad as he thought they were — maybe that glancing blow left a nasty bruise instead of dislocating a shoulder.

If more than a few rounds have passed, the healer can make a straight Wits + Medicine roll (difficulty 6) to heal one level of damage. If the healer is attempting to bind his own wounds, he can either make the Arete roll (difficulty 8) or make the same Wits + Medicine roll to heal one level. In any case, a botch means that the patient takes an additional level of damage. On a botched Arete roll, roll a number of dice equal to the "victim's" Scourge pool (difficulty 6) to calculate additional damage.]

### Chirurgeon

Life (Cosian; bandages, ointment, unguent, or leeches!)

If a healer attends to a wounded patient who's convalescing, he can drastically reduce the amount of time he needs to heal. This may appear to involve little more than changing bandages, cautiously bleeding out infection, balancing humors, administering herbs and keeping the patient calm. Over a matter of days, the

### Hidden Switch (Artificer, Craftmason)

### Matter

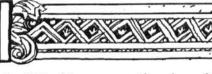
As the description of the Matter Sphere relates, the hero is exceptionally good at finding hidden switches, levers, mechanisms, secret doors, priest holes, sloping corridors, traps, pressure plates, tension mechanisms and all that sort of nonsense.

[System: As noted under the section on permutations in the last chapter, this is the sort of Effect that can be used with Perception + Alertness, Perception + Awareness, or an Arete roll.

- Using Alertness, the observer may need to get four or five successes to notice the mundane details that indicate the presence of a well-concealed device.
- A scholar with influence over Matter, on the other hand, may need only one or two successes on an Arete roll, since he can intuitively guess exactly what he's looking for.
- A perceptive initiate who relies on her Awareness might get a hunch that some kind of sorcery was used to obscure or even create the "hidden switch"; if it was entirely created by mundane means, however, Awareness won't be of much help.

If some odd bit of Mind magic or such is used to obscure details or discourage a casual glance, the Daedalean must use an Arete roll. On a botch — or if some cheeky bastard utters the words "I check for traps!" — a mechanism's hair trigger goes off and injures someone, or an initiate is utterly convinced he knows there's a secret mechanism when there's really none.]





Dash and a Pinch (Cosian, Bright Lion; laboratory, cooking, alchemy)

• • Matter

(Recommended: Craft, Metaphysics (Alchemy), or Medicine)

With access to the right ingredients (or the right chemicals), the Enlightened scholar can produce just about any mixture, poultice or concoction (within reason). For a cook, this requires a well-stocked larder; for an alchemist, a first-rate laboratory will suffice.

[System: Roll Arete (difficulty 5). The scholar goes into seclusion in a kitchen (for food) or a laboratory (for chemicals) for one scene. From his point of view, he's in there mixing chemicals or ingredients; from the players' point of view, this is simple transmutation made simple, or at least casual. Optionally, a Daedalean with Crafts might be able to do this with ingredients that aren't quite appropriate, or under conditions that are less than ideal.

The number of successes required are roughly the same as they would be for a Tradition mage conjuring food from "thin air" with Matter 2, Prime 2; a Cosian just takes a bit more time and uses the right ingredients.

Because Arete is involved, the results are always quicker and more impressive than mundane means. A cook may need five successes on Wits + Crafts to produce the finest meal you've had in years; an Enlightened craftsman may casually do the same with one or two successes and Matter 2. These applications aren't limited to food. If you're using rules from another book concerning herbs, potions or poultices, you can (at the Storyteller's discretion) drastically reduce the time to concoct them.

In the same spirit, a mediator guardsman can prepare a sumptuous meal with a dead chicken, a campfire, and a few esoteric spices. Working very, very quickly has its own nice side effects. In some conditions, being able to cook something in ten minutes that would normally take an hour may give you some time to sneak out of the laboratory or kitchen and snoop around. At the Storyteller's option, cooking something mundane might not require a roll at all. If a hero has Matter 2 and Craft (Cooking) 4, she's the Renaissance version of *Iron Chef.* Skip to dessert.

Add a dash of Mind 2, tamper with a plate of food for a few minutes, and you may achieve greater Effects. You might sway someone's opinion with a warm meal, make your guest lethargic enough to retire early, encourage everyone to drink more wine with a spicy supper or garner hatred against a rival adept by making his dinner guests ill.]

### Simple Transmutation

• • Matter (Artificer Bright Lions, Cosian Olympians; athenor, flask)

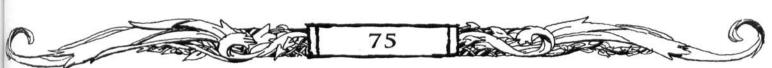
(Required: Metaphysics [Alchemy] 4)

With secret alchemical methods, you can transform one substance to another. This is not as extreme as overtly sorcerous methods, but because you are ahead of your time, you can accomplish this feat using magical-seeming scientific means.

[System: Alchemy breaks many of the rules in this book. (It's worthy of more extensive treatment in another book.) A character must have Metaphysics 4 to use this Effect. For now, the rules are roughly the same as they are for Tradition mages, but the degree of success is more limited. Calculate the successes required the same way, but don't allow a feat that requires more than three successes.

Drawing upon the examples in the main rulebook, changing beer to water still takes one success. Transforming rock to stained glass still takes three successes, but it takes time (at least a day). Because changing lead to gold requires more than three successes, it is an Inner Mystery and cannot be attempted before the character attains Arete 4. If you're looking for practical applications of alchemy, it's going to take you a long, long time before you reach them.

As an optional rule, a Storyteller proficient in chemistry may allow an alchemist with Matter 2 to perform simple chemical processes known in later periods of history. The hero acts on instinct, not knowing the names or principles involved, but stumbling upon the correct process with an Arete roll. Technically, these acts would normally be vain, but having a Daedalean perform simple kitchen chemistry shouldn't break the game. In brutal terms, if it breaks the game, it doesn't work. Filling a flask with enough oxygen to breathe for a minute or two is harmless.





# THE ORDER OF REASON



Making napalm breaks the game. Storyteller judgment (and chemical expertise) is required. If you aren't a chemistry whiz, don't use this optional rule at home.]

### Sabotage

 Matter or •• Fortune (Artificer; hammer, chisel, axe)

What one can build, another can destroy. The word *sabotage* isn't period for the Renaissance, but smashing things never goes out of style. A Daedalean with this Effect knows exactly where to strike to bring a war machine grinding to a halt, cripple the town clock with one well-placed blow or even jam the mechanism on a lock, door hinge, winch or some other simple device.

Anyone can break things with enough blows from a heavy object, but an insightful Daedalean can do it quickly and quietly, without drawing the attention of the city watch. Repairs on mundane objects may take hours. As a side note, some Artificer contraptions are quite delicate or sensitive because they are experimental, making them extremely susceptible to post-medieval "monkey wrenching."

[System: Roll Arete (difficulty 5). The Storyteller's got to set the difficulty on this one. On simple objects, between one and five successes may suffice; on Machinae and similar Works, the "craftsman" may need to beat the number of successes used to create the object, but he can also make an Arete roll each turn and stack his successes on an extended roll.]

Industry (Artificer, Craftmason; tools, hammer)
••• Matter

With this talent, an Enlightened craftsman can create simple items much faster than can a common laborer. With quality materials and the right tools, he can build exquisite furniture, erect false walls, hide doors, conceal compartments and construct all that nonsense initiates with the Hidden Switch Effect are trying so assiduously to find.

[System: Each roll represents about eight hours of hard work in seclusion. What a sorcerer can conjure up with vain magic with a wave of his hands, a craftsman can create in about a day. Before the roll is made, the Storyteller estimates the number of successes required (one for a simple bookshelf, five for a library full of shelves, ten for a complicated maze of shelves with secret doors between them and numerous hidden compartments).

As a general rule, use the same number of successes a sorcerer would use to conjure something from "thin air" with Matter 2, Prime 2, but give the industrious Daedalean eight hours to do the same feat. No one understands how the master builder can construct things so quickly, but his skill is attributed to skill, not supernatural ability.

If the first day's work doesn't achieve enough success, another roll can be made for the next eight hours. If this seems like it would put a strain on the story, then the craftsmen may attempt an "all-nighter." While others sleep, they work until dawn; the next morning, all of their Stamina, Intelligence and Wits rolls suffer a +3 difficulty until they can catch up on sleep.

Craftmasons sometimes work this Effect communally to achieve truly impressive results. It may take an entire cabal to board up the windows of a country estate against an approaching army of walking dead (as the playtesters of this book can testify). Each crafter receives an Arete roll, and all add their successes. In this way, a simple house may be built in a matter of days, and the secret rooms in the cellar will take only a few more as the artisans pretend to put "finishing touches" upstairs.

At the Storyteller's discretion, only the resplendent involved needs to understand this Effect. As long as the other craftsmen are at least initiates, they can stack extra successes on the roll by helping out with grunt work. There's a limit to how many extra Arete rolls can be stacked on top, so we'll set it as the Arete of the resplendent organizing them all. For every two additional initiates, add in a mediator to supervise them.]







Cypher Wheel (High Guild or Ksirafai; codes and cyphers)

Mind (for encryption) or • Fortune (for decryption)

Basic cryptography is a useful skill for any spy to acquire. Before the Renaissance, many commonly used codes were childishly simple: a substitution cypher was enough to baffle most untrained minds. In the Dark Fantastic age, however, intrigue is an integral part of life to many wealthy men and women, particularly within the High Guild and among the Ksirafai. Some just seem to have a gift for breaking the codes in written messages. One flash of insight can reveal the puzzle behind the most complicated code.

[System: Cyphers used by the Order of Reason have amazing levels of complexity, but with time, a rational mind can deconstruct them. This is some-

times vital when cabals begin to scheme against each other! Crafting a simple code (which is nonetheless unbreakable to those outside the Order) requires Mind 1 and an Arete roll (difficulty 4). The Storyteller makes the roll and writes down the number of successes.

An intercepted code can be deciphered using Fortune 1 and an Arete roll (difficulty 4). Without the master key, it can be broken down only by chance, but such flashes of insight are not uncommon to the Enlightened. The Daedalean attempting to crack the code must score more successes than the spy who encrypted the message. She's got one chance to do it; if necessary, each scholar in a cabal can take the same chance. If the Storyteller favors drama, partial success may unlock a few key words and offer an enigma. If she favors realism, however, only complete success deciphers the message.



### THE ORDER Of Reason



With Matter 2, some Cosians and Ksirafai have found ways to chemically treat parchment to contain secret inks and dyes. Any fool can write with lemon juice and later reveal it with a candle (if he knows about this trick), but alchemical encryption requires Matter to "decipher" by adding the right ingredient to reveal the secret message.]

### Marching Orders (Artificer)

Mind

(Recommended: Leadership)

Scholars and scientists of the Renaissance were often consumed by a mania for quantification, applying mathematics to nearly everything they practiced. Even soldiers got swept away by this fad. Some believed that a study of basic algebra and trigonometry could make a general a more effective tactician. A few of them attempted learned treatises on subjects like the ideal number of soldiers in a unit, the exact geometric configuration in which they should march, and how the percentage of soldiers wounded or killed can affect the performance of various organizations of troops. The results may seem naive, innovative or tragic, depending on your point of view.

One guild of Artificers, the Mauls, has learned to sift the useful information from hopelessly inept strategies. The results are a devastating combination of mathematics and strategy. Through careful planning, a small unit of soldiers may be extraordinarily effective against another several times its size. Great victories can be attributed to exceptionally well-reasoned strategies.

[System: Short of devising mass-combat rules, the Storyteller may allow a soldier with this Effect to augment a Leadership roll when leading troops into battle. Because of the character's extraordinary training, the player first rolls Arete (difficulty 4) at the beginning of a battle scene. The successes are saved until they're needed during the skirmish. At any point during the scene, the player can trade in one saved success for a -1 difficulty on any Leadership roll involving strategy; no difficulty can be reduced below 4 in this way. Cautious planning creates effective organization.]

### Romance

Mind

(Ksirafai, High Guild [more specifically, Guild of Roses]; music, wine, roses, etc.)

Anyone with enough influence over Mind can become a regular Casanova. The scientists and scholars of the Dark Fantastic world shouldn't be unsightly, shambling misfits buried in laboratories. This is a passionate age! From the time an initiate is accepted in a lodge, there's a wealth of coconspirators around, and some of them are damned attractive. Young students, in particular, are known to escape from the grueling labors of study and industry by falling into the occasional fling.

Courtly love is very different than it was in the Dark Ages, but many of the same trappings remain. Admittedly, some scholars pursue romance like a rarefied study, mastering opening lines, choosing just the right piece of music to set a mood or picking the precise moment for the proper advance. Ksirafai are masters of seduction as well but use many more direct techniques. The right concoction in a cup of wine can have a greater effect than the world's best sonnet.

[System: Roleplaying is most certainly required for this Effect. The basic dice roll is rather prosaic: Arete (difficulty 5), resisted by Willpower if the subject is unwilling. If you prefer more drama, some Storytellers use this initial roll to set up a series of more elaborate strategies and dice rolls. Which approach do you use — Appearance + Etiquette or Charisma + Subterfuge? A simple seduction can require many such rolls, adjusted by the difficulty of the situation. In such cases, the additional Arete roll modifies all such rolls for the duration of one scene; each success grants a -1 difficulty, up to a maximum of -3. With five successes on the Arete roll, just cut to the chase: you've swept someone off his or her feet.]

### Shameful Outburst

• • Mind (High Guild, Gabrielite)

Some people just don't react well to logic. More precisely, some Daedaleans are cautious and calculating enough to manipulate others into decidedly illogical behavior. Examples include forcing a man into a fit of





rage through brutal insults and interrogation, driving him to tears by playing upon his weakness or even eliciting his trust by claiming expertise or authority. By carefully choosing words, stance and attitude, the Daedalean is a master of subterfuge, forcing someone of lesser will into a shameful outburst of emotions.

[System: This sort of scene just cries out for strong roleplaying. At the beginning of the scene, the player announces that he's using this Effect and specifies the emotion he's trying to force in his subject. ("I'm going to use Shameless Outburst to force that young woman to tears . . . maybe then she'll confess to hiding the criminal we're looking for.") At the beginning of the scene, if a character mentions this Effect, the Story-teller makes the character's Arete roll (difficulty 5) in secret (so as not to tip the results of the conversation prematurely) and roleplays the conversation accordingly. A strong-willed subject may resist with a temporary Willpower roll; if the subject has influence over Mind, he may instead make an Arete roll to turn the tables on his interrogator!]

### Olive Branch

 • Mind (Gabrielite Doves of Christ or Illustrious Ones)

(Recommended: Etiquette or Subterfuge)

### Incitation / Show of Force

•• Mind (Falcon, Resplendent Axe, Maul, Phyloxai, Sword Guild, etc.)

(Recommended: Leadership or Intimidation)

When conflict occurs, cooler heads prevail. When a discussion looks like it's about to lead to blows, the Daedalean can set forth a well-reasoned argument to circumvent a violent resolution. By a variant of the same knack, soldiers learn how to taunt or intimidate their foes, cowing them into submission or forcing them to fight.

(Note: At the Storyteller's discretion, these Effects may not be used against player characters. If two testosterone-laden fools want to have their heroes fight to the death, a few Mind Effects won't stop them. Send them outside for a time out.)

[System: Arete (difficulty 5). If the Storyteller desires, a clever adversary should get a Willpower roll to resist. If used on some clod or noncombatant, there is no resistance roll; only three success are required. Otherwise, if the Daedalean scores more successes than his adversary, he can manipulate his target's actions during the next turn. The Storyteller, as always, interprets the results: a trained mercenary may lower his sword for a moment to hear what a priest has to say, but he won't automatically leap off a bridge if a Venatore gives him a dirty look. This is a reflexive and temporary reaction, enough to give everyone a brief pause for thought. Actually convincing someone of something that's patently false requires the Mind 3 Effect: Ultimate Argument.]

Cry of Distress (Craftmason, Ksirafai; gestures)

• • • Mind

Members of the same secret society often have subtle signs and signals to notify each other of a host of dangers around them, both real and imagined. The history of secret societies includes many legends of one conspirator secretly alerting another of danger in a crisis, even if the two have never met.

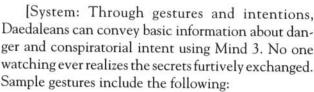
Initiates have a profound faith in the extensive influence of the Order. Perhaps before a merchant is attacked in a dark alleyway, a brother disguised nearby may give a secret sign that danger is approaching. It's possible that a resplendent may give a wayward traveler a signal if the Infernalist of a local cult is approaching. And as conspiratorial legends tell us, if a brother is in mortal danger, he may give the Cry of Distress, a secret gesture alerting any Daedaleans nearby that he needs immediate aid.

Brethren and initiates faithfully memorize these covert signals, but in truth, they vary wildly from one lodge to another. Oddly enough, scholarly crusaders seem to have an intuitive grasp of nearly all of these signals, even if they're given by someone they've never met from a lodge from far away. Conspiracies are cloaked in mystery, so no one questions the details of such coincidences . . . though the masters of the Inner Mysteries sagely nod when these stories are retold in private.









- "I am an initiate" (or "I am a resplendent/an adept/a master of my craft").
- "That man is a cultist/Infernalist/sorcerer/war-lock."
  - "There is an ambush nearby."
  - "Spies are watching us."
  - "They have weapons!"
  - "It's a trap!"
  - "Brothers! Aid me now!"

This Effect is a double-edged sword. A Cry of Distress may bring forth allies from unexpected places, or none at all. A patron may inform a cabal that brethren will be hiding nearby to aid them, but there is always that chance that such allies are waylaid or delayed. And don't forget: the cabal may suddenly "overhear" a cry of distress when it least expects it, sometimes drawing it into unexpected intrigue (and another story).

At the Storyteller's discretion, if the Cry is given by someone of the same guild as one of the heroes present, the difficulty goes down to 4. Daedaleans join guilds specifically to gain the assistance of other specialists.]

### Ultimate Argument

### • • • Mind

You're quick-witted and clever enough to talk almost anyone into anything. If someone is willing to stand and listen to you for a moment, you can convince him, with all sincerity, of false motivations or pernicious lies. While you've been schooled in reason and logic, you've perverted such teachings, learning to convince others of what you want them to believe through incontrovertible and ultimate arguments.

[System: If a poor victim has no reason to suspect you of duplicity, this is an extended roll. As long as your listener does not want to resist your attempts to fast-talk him, roll Arete (difficulty 6); you'll need a

number of successes equal to his temporary Willpower. This also requires a bit of roleplaying. At various points throughout the argument, the Storyteller may allow you to make the next Arete roll and add your successes to your previous rolls. This is usually done each time you make a very insightful, amusing or convincing observation.

Most people aren't so easily duped. If the victim wants to resist, this is a series of contested rolls between Arete (difficulty 6) and his permanent Willpower. As long as the victim keeps arguing with you, the Storyteller will continue to ask for rolls at dramatic moments within the conversation. Of course, it is also possible your mark will just walk away. Daedaleans with at least Mind 1 may make a Perception + Subterfuge roll at the beginning of the argument to realize you're a silver-tongued devil they shouldn't waste their time on. At the Storyteller's discretion, you may need to use the Olive Branch or Show of Force Effect to stop someone long enough to listen to your Ultimate Argument.]

**Inquisitor** (Gabrielite Falcon; interrogation, torture)

Prime

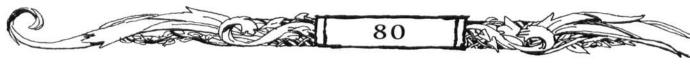
(Recommended: Investigation)

**Dialectic** (Scroll Guild, House of Books, Pythagorai; dialogue, rhetoric)

Prime

Each Convention has its own methods of proving the presence of magic or those who use it. Extreme danger calls for extreme methods. Gabrielite Falcons have an almost supernatural talent for noticing the presence of magic. This isn't strictly a Mind Effect; the Inquisitor just has a talent for deducing who may possess supernatural talent. Of course, this is sometimes little more than a hunch, an instinct or an informed guess. It isn't logical proof, but in this age, it's often enough to incriminate someone. Whether others trust these insights is a simple matter of roleplaying.

For more scholarly sorts, the Dialectic Effect has a very different appearance — that of a reasoned dia-





Enlightened Discourse

logue. The inquisitor does not threaten with physical force, but engages in a conversation about philosophical principles. This is wonderful when a sensible, reasonable fellow wants to chat about such things in a salon or garden. If the inquisitor is not satisfied, he may have to defer to someone with the Inquisitor Effect.

Common applications of the Inquisitor Effect include these:

 Gaining insights into a prisoner's mindset or philosophy through a subtle series of questions

— Forcing a confession after a lengthy session of torture (this may be done simultaneously with Mind; see the Tortures of the Damned Effect later in this chapter).

 Seeing telltale auras or manifestations through specially designed prisms or lenses

— Searching a prisoner for "witch marks" or other remnants of the Scourge

[System: Using an Arete roll (difficulty 4) is the quick-and-dirty method of the Inquisition Effect. It is not without risk, however. Some Gabrielites believe a prisoner may gain a sudden surge of strength and strike back at his interrogator. In other words, on a botch, the Scourge may lash out at the inquisitor; the results are blamed on the prisoner, further proving his sorcerous intent.

On the quick-and-dirty roll, one success confirms or denies whether someone has magical or supernatural power. Three successes identify a particular statement in a confession or admission as an important clue. At the Storyteller's discretion, five successes force some kind of evidence that appears obvious, at least to Daedaleans.

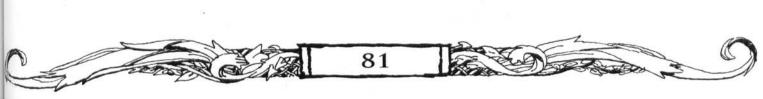
The Storyteller makes the roll secretly beforehand (to color the resulting conversation) and may let slip one or two remarks that may incriminate a sorcerer, hint at a Gabrielite's staunch faith or disturb listeners with an Infernalist's or Maraud's insane insights. When your character is questioning other Daedaleans, the ideas from the sidebar Hidden Insights: Quintessence from the last chapter apply.

A Daedalean can try to discern how Enlightened another hero is by discussing or debating with him. This doesn't have to use Arete; instead, it may involve Metaphysics (a discussion of philosophy), Craft (inquiring about trade secrets), Politics (measuring insight into the Order's intrigues), Lore or Occult (trading hints about supernatural activity) or any other subject of inquiry the subject considers important.

The inquisitor must know something about the subject being discussed (that is, he must have at least one dot in the Ability they're talking about). If he doesn't, he'll just have to use the quick-and-dirty method: watching how this person acts or just asking directly what his rank is. If, for some esoteric plot point, this method isn't adequate, use the following system.

First, the inquisitor engages in conversation, trying to steer the dialogue toward her subject's areas of expertise (that is, his highest Abilities). The subject usually won't resist this, but if he does, the inquisitor uses Manipulation + Subterfuge to ferret out the information. If she knows something about this Ability, she can continue. The inquisitor then rolls Manipulation + the appropriate Ability mentioned above.

If the inquisitor scores more successes than her subject, she can estimate whether she's talking to an initiate, mediator or resplendent. With five successes, she even learns something about the subject's training (such as the name of a mentor, patron or lodge that helped with instruction). If she scores fewer successes, she's been outwitted in a clever conversation, which comes to a close before she can evaluate her companion. ("You baffle me, Sir. I am all at sea.")





More gradual methods, like lengthy interrogation, require a series of contested rolls between the inquisitor and his prisoner. The "slow and cautious" method works like this: at the beginning of each day of interrogation, the inquisitor steels himself with an Arete roll. Each success lowers the difficulty of any later rolls involving interrogation by 1 for the remainder of the day.

For each hour of interrogation that day, roll Manipulation + Subterfuge or Occult; the subject resists with a straight roll against his temporary Willpower. (In other words, the subject can burn Willpower for one automatic success, but this will weaken him in the long run, a dangerous tactic unless the sorcerer's cabal is planning an imminent rescue.) Each time the inquisitor succeeds, he extracts the same sorts of insights detailed above. Whatever the particulars, the information is enough to convince the right adept or master of a subject's supernatural involvement.]

Midnight Oil (Craftmason, Artificer; study, meditation, candle, lamp)

Prime

Scholars and inventors alike are known for pushing themselves to the brink of exhaustion in the midst of their studies, risking their health in the process. Through forced and focused effort, the Daedalean "burns herself out" in a marathon session of intellectual effort.

[System: In game terms, the Daedalean is trading Health Levels for Quintessence. Each success on an Arete roll (difficulty 4) allows her to earn one Quintessence at the cost of one (temporary) nonaggravated wound. The player actually chooses how many Health Levels are inflicted, up to the limit of the number of successes on the roll. These are not actually physical injuries, but manifest instead as fatigue and exhaustion. These Health Levels cannot be cured with Life Effects, but after a full day of rest, they heal up.]

Wrath of God (Gabrielite; prayer, fire, sword)

• • Prime

With religious fervor, a Gabrielite can smite his sinful foes so severely that grievous wounds result. Other Daedaleans use similar methods, but their passion often comes from their dedication to the Order and reason itself, not the provenance of a higher power.

[System: At the beginning of a combat scene, the Enlightened one spends a full turn concentrating on the weapon he employs. For the rest of the scene, each time he uses that weapon against a supernatural creature, he may burn a point of Quintessence to change his damage from nonaggravated to aggravated. By the way, mages are supernatural creatures. At the Storyteller's discretion, this may work only on mages who have succumbed to sin, occult temptations or infernal corruption.]

### Vitality

Prime (Artificer, Craftmason; forge, hammer, anvil)

(Recommended: Craft)

A modest craftsman can forge a stronger blade, reinforce a door or wall, or simply temper crude material into a resilient and tough substance. A master craftsman sees beyond the simple limitations of mere matter, as though he is manipulating the essence of the item itself. All romantic notions aside, an artisan with this Effect can temper a physical item so well that it is far more resilient to damage. This is not a matter of manipulating Matter, but of something more rarefied and elusive: the patterns that compose it.

[System: Arete (difficulty 5). After an hour of crafting, each success adds the equivalent of another Health Level to any physical item. When damaged, the item can resist these extra levels of damage before it shows signs of so much as a scratch. Optionally, this may also reduce the base Strength needed to destroy the item on the Feats of Strength table for supernatural creatures. This concerns werewolves far more than Daedaleans, but many fearful artisans bolster the doors of their lodge *just in case*.]



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# EE:

### Drain Tass

### • • • Prime

Only the Inner Labyrinth typically has access to a lodge's tass. Each one gathers Quintessence in its own unique way. A High Guild lodge may accumulate a few extra coins each day in its coffers; a Cosian's laboratory may have a hidden pool where leeches are raised; a Gabrielite's preceptory may feature a marble statue that weeps tears of blood. No matter what form this tass takes, only the Inner Labyrinth is aware of what it actually is — Quintessence in physical form.

Nonetheless, any lodge can benefit from one or two Daedaleans from the Outer Labyrinth who can help gather this Quintessential energy. In the previous set of examples, the High Guild lodge may need an accountant to keep records and count its profits; the Cosians would be willing to leave the dangerous task of capturing the leeches to a cautious resplendent; a fervent Gabrielite may choose to pray before his lodge's icon each day and meditate on the insights he gains.

The appointed resplendent may then pass on this Quintessence to another Daedalean. To the players, this is represented by a symbolic activity performed by the characters (handing out wages from the High Guilds coffers, feeding a Seeker's beasts of burden, handing vials of leeches to Cosians, participating in Gregorian chants with other Gabrielites or what have you). We (as the players) keep track of the math; the characters remain oblivious to what is really going on . . . until they advance into the Inner Labyrinth and understand.

[System: Each success can draw one Quintessence from a cray; this isn't limited by the Daedalean's Daemon rating. It takes about an hour of effort.]

Maintain Device (Artificer; forge, hammer and anvil, clockwork tools, etc.)

### • • • Prime

(Recommended: Crafts)

Delicate and experimental inventions break down. If a hero has such a device (purchased with the Devices Background), he'll need to either maintain it himself or hire a master craftsman who can do it for him.





[System: As chapter 5 details, Devices burn Quintessence when they're used. This "supply" of Quintessence is refueled in the downtime between stories (if the hero doesn't have this Effect) or during a story (if he does have it). This takes a full day, represented by the craftsman straightening, recalibrating, fine-tuning or otherwise adjusting the Device. At the end of this process, he rolls Arete (difficulty 6), regaining one Quintessence per success. Don't think of the Device using the Quintessence as "fuel"; it's more a matter of the machine wearing down.

Using the optional Devices rules in chapter 5, if the hero botched an activation roll using the contraption, it's broken. (It may still have Quintessence, but it doesn't work properly.) Fixing it requires Prime 4.]

See No Evil (Gabrielite; lenses, smoke, prayer)

Spirit

(Recommended: Occult)

Seek and you shall find. Once an initiate learns of the presence of the occult, he may be paranoid enough to see evidence of its presence everywhere. From the moment a Daedalean first confronts his inner daemon, he is aware of far more forces at work in the world than he knew of before, including shadowy and supernatural ones. Some scholars, crusaders and students of the occult believe they understand tried-and-true methods of proving that supernatural creatures exist. Oddly enough, if ordinary folk try these same methods, they utterly fail to work.

This Effect is not used to detect magic or sorcerers (use Prime instead), but it may be helpful in revealing ghosts, faeries, werewolves and other skulking, cowering beasties. It may or may not help in tracking bygone creatures like giants, manticores, dragons and the like, although a cruel Storyteller will not reveal whether such things exist until a cabal can actually *find* one.

Typical methods of hunting supernatural creatures include the following:

 Adapting superstitious legends concerning graveyards, crossroads and the like

- Wafting smoke from a carefully composed chemical compound to reveal the presence of the unseen
- Polishing lenses and spectacles that refract exotic spectra of light into a form the human eye can see
- Recognizing the unusual tracks or spoor of a bygone beastie

[System: When you hunt the supernatural, you sometimes uncover things you'd rather not encounter. An Arete roll (difficulty 4) may scare up something the scholar cannot explain, like a Scourgeling or other spirit. This usually requires three successes. It requires only one if the character also has Occult 4 and a specialty for the type of creature he's hunting. Broadly defined specialties (like *monsters* or *evil*) don't apply.

A hero with this Effect may instead choose to employ Perception + Awareness or Occult, but this becomes an extended roll against a number of successes set by the Storyteller. For ghosts and other spirits, this may be the ephemera's Pathos, Angst, Power or Essence. At the Storyteller's discretion, the Effect may also be used against a faerie's Glamour, a werewolf's Gnosis or a bygone's Quintessence.]

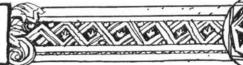
**Contemplation** (Celestial Master; astrolabe, telescope, spectacles)

### · · Spirit

As above, so below. Celestial Masters and other students of the heavens gaze longingly into the night sky, often witnessing phenomena they may not readily understand. A few systematize and organize such data, sometimes contrasting them with current astrological theories. Others just find the sight of the heavenly firmament so overwhelming that they lose themselves in reverie or meditation. Regardless of the methods used, a Daedalean may gain insights into current events by peering into the heavens. Used in conjunction with Time 2, it may give revelations about the past or future as well.







[System: Contemplation is largely a Storyteller-driven mechanic. A Celestial Master (or a Daedalean with a very similar education) may use this Effect only once per story. The Storyteller rolls, then gives anything from a vague hint about something marginally important to the character (one success) to a metaphorical insight of current events (three successes) or a revelation into the nature of something the character is currently investigating (five successes).

If this sounds vague, it's intentionally so. One Storyteller might describe events in terms of astrological signs, while another may draw parallels using the Greek and Roman figures they're based on. A third simply treats this as a helpful "idea roll." This roll will never intentionally circumvent the story or solve a major mystery, but it will give the Celestial Master a slight edge in the story . . . and a reason to spend each night gazing at the stars.]

### Hellfire (Gabrielite; fire)

### • • Spirit

This works much like the Prime Effect: Wrath of God, but is used against spirits and ghosts instead of sorcerers. Gabrielites use it more than other Daedaleans do. One may light candles and pray; another carries a torch into a haunted castle and waves it at the spectral visage before him; a third simply mumbles a quick prayer over the chamber of a Craftmason pistol as a companion struggles with the crank in its side. No matter what the "special effect" may be, this allows a Daedalean with Spirit 2 to have an unusual and possibly unexplained talent for driving the restless dead back across the Veil from whence they came.

[System: Same as the Prime Effect: Wrath of God, but usable against ghosts and spirits. At the Storyteller's discretion, the Daedalean may need to actually "strike" at the spirit's corporeal form (or the physical place corresponding to its position in the Shadowlands) to actually harm it. This usually requires Dexterity + Brawl, Melee, Archery, Firearms or Occult.]

Reverie (no specialty)

### • • • Spirit

It is rumored that there are places in the world where the veil separating the physical world from the mystical world is perilously thin. In these dangerous places, a student of Spirit may be tempted to commune with unholy forces. Faerie rings, werewolf dens and haunted glens all hold such dangers to the student of spirit. At this level of Enlightenment, the scholar may receive a temptation to "cross over" into this other world. If his will is not strong, he will vanish from this world, trapped in a place where he is at the mercy of the supernatural in its primal element.

[System: Daedaleans cannot achieve Spirit 4 unless they can overcome the temptations of the spirit world. This is, of course, one reason why masters of Spirit are so rare. If a hero with Spirit 3 or higher passes through an area where the Gauntlet is below 5, the Storyteller may ask the player to roll Arete versus the local Gauntlet. On a failed roll, the character fades away into the Umbra, shallows into a faerie realm or is suddenly overwhelmed by the presence of the dead (without actually crossing over into the Shadowlands). This is vain, and the character immediately gains a point of Scourge. However, if the resplendent can escape his dilemma — possibly with the aid of his cabal — he may later learn Inner Mysteries of Spirit. Such methods of escape are entirely the province of the Storyteller.]

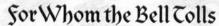
### Perfect Timing

• Time (Celestial Master; timepiece, astronomy)

The first rank of the Time Sphere is useful for much more than just being able to tell the time of day. For example, a Daedalean with this gift is able to coordinate his activities precisely with the other members of his cabal, intuitively choose just the right moment to show up, fire his bow into the air mere seconds before a fight actually begins, and even burst into the sanctum of an Infernalist right before a black dagger is about to plunge into a virgin's heart. It's amusing that many master craftsmen who labor end-







During the Renaissance, small towns would often heavily tax their citizens to fund the construction of a town clock, a sign of prestige and progress. As chimes and bells marked the hours in the marketplaces of these cities, belief in the absolute, quantifiable nature of reality was reinforced. This has a subtle and insidious effect in the Dark Fantastic world: any town where the tolling of hours can be heard will gradually slip away from the fanciful nature of the spirit world. You may increase the level of the Gauntlet in the area by 1.

lessly adjusting the tension and gears of a clockwork mechanism just happen to have this affinity. Perhaps they just become obsessed with being on time.

[System: The Storyteller may call for an Arete roll (difficulty 4) if a Daedalean with Time has one last-ditch chance to intervene when the "clock is ticking." Such efforts typically require five successes, but with a little Quintessence and Willpower, such a feat is still possible. Players of "well-tempered" characters, on the other hand, may request a chance to invoke minor versions of this same effect at any time, but no more than once a scene.

- One or two successes yield a convenient accident with minor inconveniences (You show up just as the Honorus is leaving the bar, but you bump into him and spill wine all over him.)
- Three successes create a happy coincidence. ("Where's the damned wine steward?" "Excuse me, Honorus, but I believe this vintage may be more to your liking.")
- Five successes have unexpected and fantastic results. ("You! Initiate! Take this bottle of wine to Honorus Trevaine! He's expecting you!")

Of course, the Storyteller should never allow such a roll to circumvent a story; instead, some other

fantastic accident yields an instant subplot. ("I'm sorry, Honorus Trevaine just left. Say, have you tried this new wine he was drinking? It just arrived from the Palazzo Thearinni. I hear they've had a problem with . . .")

### Celestial Prediction

•• Time (Celestial Master; astrological charts, planetary orrery, telescope)

To some modern sensibilities, prediction through astrology may seem more like mysticism than science, but the Celestial Masters have attempted to develop it into a rational art. This Effect is mastered by the House of Selene, the "Cassandras" of that Convention. Oddly enough, some rather romantic types of the other guilds have been known to learn bits and pieces of their craft, enough to attempt simple predictions of their own.

[System: This works much like the Spirit 2 Effect: Contemplation, but it is specifically used to discern hints of the past or present. The results are always vague, giving a brief vision (usually through a metaphor) for a past or future event that may be important to the observer. If used in combination with Spirit 2, the level of detail isn't more precise, but it is certainly more poetic.

### The Scented Handkerchief

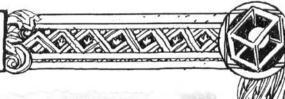
•• Time (Craftmason, Gabrielite; magnifying glass, spectacles)

(Recommended: Investigation)

"God's wounds! What happened here? I do believe the lady left her handkerchief behind . . . and it appears to have a monogram. . . ."

Traditional mages use magic to peer into the past when investigating mysteries. Daedaleans, on the other hand, use powers of deduction beyond those of a Cadfael or William of Baskerville, piecing together a seemingly random assortment of clues to figure out events in the recent past. The Storyteller describes the investigator examining items in sequence, then hints at details of what transpired there. The player must deduce the rest. (As a general rule, this sort of roll might give hints on how to solve a mystery, but shouldn't actually solve the dilemma.)





For tales set in the Renaissance, this technique may seem a bit anachronistic, since detective fiction won't exist for a few centuries, but the common populace expects a scholar or scientist to traffic in things they themselves don't understand.

[System: This system is very similar to the one for Cloak of Shadows. The character first attempts an initial Perception + Investigation roll (or some suitable variant). With three successes, no Arete roll is necessary; he's found a clue to help him deduce what happened recently in the area. If he gets only one or two successes, the Daedalean follows up with an Arete roll (difficulty 5). Reduce the difficulty by 1 for each success on the initial Investigation roll.

If the initial roll was botched, a successful Arete roll allows him to accidentally find a clue no one in his right mind (including, sometimes, the Storyteller) would ever suspect was at the scene. If both rolls are botched, then the character infers some wildly improbably sequence of events that couldn't have possibly occurred. ("Clearly, this is the work of goblins. . . .")]

Strategy (Sword Guild, Phyloxai, Maul, Resplendent Axe; sword, axe, etc.)

### • • Time

(Recommended: Brawl or Melee 3 for combat; Athletics 3 outside combat)

The hero can deduce an opponent's move before he makes it, anticipating tactics based on experience. Soldiers may do this in a skirmish or brawl; athletes may do it when competing. Like a seasoned chess master, the intelligent warrior devises a clever strategy in a game by thinking a few moves ahead.

[System: Arete (difficulty 5). Contrary to a "combat monster's" best instincts, the character must stop for one turn in the middle of a fight and *think*. The difficulty on his next attack is reduced by 1 point for each success on the initial Arete roll. As usual, this has a maximum modifier of -3 and the difficulty can't be reduced below 4. Alternatively, the Storyteller might say outright what the opponent was about to do! This feat of brilliance can be attempted only once a scene. Players may think of similar applications for situations like hunting, sport, brawling or even chess.]

# Storyteller Hints: Unexpected Arete Rolls

Often players will track down Effects they think their characters may want to use, waiting carefully for the time when they can ask for an Arete roll. In very cryptic or unusual stories, however, the Storyteller may call for a roll out of the blue when the time is right. ("Johann! Roll Arete! Difficulty . . . 5!") The character might have a flash of inspiration, notice a hidden clue no ordinary person would ever notice or just reflexively use a gift or talent he doesn't suspect he possesses. Done cautiously, this can create the mood that strange forces the Daedalean doesn't fully understand are at work. Be careful, though; if this technique is used too often, the player may feel powerless, as though the Storyteller is playing his character more than he is. Thus, you may want to offer this as an option rather than an imperative.

A Storyteller can plan many of these moments well in advance as story elements: does the cabalist notice a strange coconspirator's cry of distress before he's abducted? When walking into the estate of a High Guild merchant, does the scholarly Craftmason notice the message hidden in the arrangement of roses in the garden outside? For spur-of-the moment effects, taking a brief "cheat sheet" of everyone's Spheres at the beginning of the chronicle can make sudden revelations and flashes of inspiration easier to convey.

Symphony of Steel (High Guild, Artificer Maul; fencing weapon)

### • • • Time

(Recommended: Melee)

Watching a truly skilled fencer requires a trained eye and some knowledge of the art. Once a duel begins, the interchange of parries, ripostes and counterripostes can occur with dazzling speed.



[System: During the Declaration Phase of a round of combat, the Daedalean may attempt an Arete roll (difficulty 6) to improvise a brilliant and elaborate series of feints, lunges and parry-ripostes with his rapier that baffles all but the most insightful observers. Each success allows one extra action with a fencing weapon that round. To keep this casual, this Effect may be attempted once per scene — even the best athlete would be winded by such a flurry of blows.

Storytellers should remember the usual rule for such circumstances: the character may not take his second action until everyone else has had a first action. There's a limit to the number of actions the fencer can achieve — his Dexterity or his Wits (whichever is lower).

# Conjunctional Effects

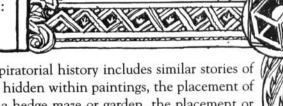
Squaring the Circle (Craftmason; lodge, books, physical labor)

• • Connection • Mind

It is rumored that sorcerers have ways of scrying inside castles, snatching bits of conversation from far away or even haunting one's dreams. Craftmasons who are fearful of succumbing to such insidious methods faithfully devote themselves to their duties, knowing that by working hard and remaining vigilant, they may discourage the lapse of attention or lax attitude that allows the sorcerer to ply his trade.

The casual part of this Effect involves drudgery, rapt study or simple hard work. A cabal of Daedaleans





may even work communally on this Effect — every little bit helps. Because everyone is vigilant and attentive, enemies won't have an opportunity to get the better of them. Practitioners of the Outer Mysteries don't suspect that their collective belief that spies cannot outwit the vigilant actually makes it harder for sorcerers to spy on them!

[System: Everyone involved in Squaring the Circle must have influence over both Mind and Connection (i.e., at least one dot in each Sphere). The players decide how many rolls they want to attempt. All roll Arete (difficulty 5) and add their successes together. For every hour of work their characters pursue, they can make another roll and add those successes, but at the risk of bringing the whole Effect crashing down with a botch.

Anyone attempting to use magic to outwit these vigilant scholars must score more successes to scry into their activities. Sometimes a spy may notice the whirlwind of activity going on but will not be able to discern which person is actually doing something worthy of note. There is a maximum to the number of successes scored this way: the total dots of Intelligence of everyone involved in the communal Effect.]

Craft Tome (Patron's Guild, Scroll Guild, House of Books, Ksirafai; books, paintings, plays, gardening, fashion, architecture, etc.)

### • • • Fortune • Mind

What would Renaissance intrigue and conspiracy be without hidden messages? Within the Craftmasons' Scroll Guild, scholars labor endlessly over carefully composed treatises, sometimes because they have hidden messages inside only the Enlightened would notice. A simple cypher requires the Cypher Wheel Effect (Mind 1 or Fortune 1, depending on circumstance). Messages hidden throughout an entire novel are far more elaborate. Sometimes they involve metaphors and allusions only a student of the occult or metaphysics may recognize.

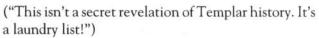
Conspiratorial history includes similar stories of allegories hidden within paintings, the placement of plants in a hedge maze or garden, the placement or number of bricks hidden in the wall or the location of buildings throughout an entire neighborhood. Such leaps of logic may seem ludicrous to the average person, but to the Enlightened, they are all too common.

[System: For each day spent working on such a masterpiece, the conspirator has a chance to make an Arete (difficulty 6) roll. The player portraying him does not *have* to make this roll every day. If he doesn't want to risk the Scourge, he may just wait until the work is completed. The Storyteller makes note of the highest roll attained. The number of successes defines how much detail is hidden within the work. The reader (or viewer) then makes *her* Arete roll as well when first confronted with the work. Her Spheres aren't terribly important; she has a chance to notice the subtle hints merely because she's Enlightened. As long as she gets one success, she sees the answer.

As an example, suppose the author of a play wanted to tip off a few of its readers about a bit of intrigue. One success may simply hint that the conspirator belongs to the Order; two define his guild and hint at his patron; three may satirically comment that his patron is plotting against a particular rival; four may suggest a time and place where resplendents in the audience may go to offer their assistance; five may allow the message to be so incredibly subtle that only one guest, especially invited to a single performance of the work, will understand it.

A more common application involves hiding a written message inside a seemingly innocuous document. One success would hide a name; two would hide a single sentence; three would detail a plot the recipient is intended to join; four could illustrate a struggle between several people the reader must help solve; with five successes, the amount of detail is about equivalent to a full paragraph. Note that this isn't a simple cypher. Instead, it's a matter of allusion and implication. Of course, this can be botched horribly.





As a side note, some conspiracy theorists believe that secret societies do this sort of thing all the time, often to brag to a few astute individuals (i.e., immensely clever conspiracy theorists) of the elaborate schemes they've managed to pull off without anyone noticing it. ("Don't you see? *The Chemical Wedding* reveals that the Rosicrucions were actually established by the Templars in 1492! Just in time to reveal the location of Mu to Christopher Columbus! He didn't intended to find a route to India, after all....")]

**Subtle Persuasion** (Scroll Guild, Cosian House of Books, Seeker Order of the Grail; books, printing press, poison pen, barbed quill)

### • • Mind • • Prime

Through this Effect, insidious logic is deftly woven into a treatise or tome, one so subtle that it has a gradual effect on those who read it. The strong-willed resist, but those who are easily persuaded succumb to false logic; invective, deft allegory or prose that's just dead brilliant.

[System: This works like the much more elaborate Craft Tome Effect but is focused on evoking a specific emotion. The choice of words is so well crafted that anyone, even someone who is not Enlightened, will be lured into that emotion if he is not careful. The author spends as much time as he would normally need to write the work. When it's completed, he's got one shot at an Arete roll (difficulty 5). Anyone reading the work makes a Willpower roll to resist its effects; the reader must score more successes than the original author to resist feeling that emotion. On a botch, he acts on this impulse.

To prevent abuse, please note that this is a subtle emotional response — it won't force crippling gales of laughter, drive someone into a murderous rage or permanently change someone's system of belief. It's also a fleeting reaction, no more than one would expect from an exceptionally well-written work of

prose. In story terms, on the other hand, a tract distributed through a village could convince a number of citizens to dislike a particular person, fear the possible presence of a witch or applaud a scholar or inventor for the innovation he has so generously introduced to the local populace.]

**Initiation** (Craftmason, High Guild; ceremony, play, treatise, tome)

### • • • Mind • • Prime

There's a reason why brethren are so tirelessly loyal. Every brother and sister must undergo *some* sort of initiation, and the traditions involved are always carefully chosen. If the rites are done carefully, the participants are conditioned to feel or think a particular way. There's also a very good reason why the Craftmasons' brethren are among the most fanatic of all the Convention's assistants. Their initiations are purposefully the most elaborate, often containing cryptic references to the Order's history, usually for the purpose of instilling loyalty in recruits.

[System: A simple initiation can be invoked with an Arete roll (difficulty 6) from the Daedalean conducting the ceremony. If he attains a number of successes equal to the subject's temporary Willpower, he can impart one idea (about a sentence long — one noun, one verb) or one emotional reaction to those conducting the ceremony. It is assumed that the participants are willing, so this roll is not resisted. The effects last for about a day. If the initiation is long enough, the Daedalean may make multiple rolls, using the rules for extended willworking.

More elaborate Craftmason initiations have been known to take *hours*. Accordingly, the results may last longer. For each success past the subject's *permanent* Willpower, stack successes on the Duration Chart. For groups of brethren, add up the number of brothers and sisters present and add the permanent Willpower of the most strong-willed person present; this is the number of successes necessary.





The longest possible duration of this conditioning is one month; not surprisingly, some brotherhoods hold formal ceremonies each month specifically to properly "motivate" their members. This Effect cannot, however, bring about a permanent change in the brethren's thinking. That would require Mind 5, and the process is elaborate enough to be saved for more . . . resistant subjects.]

### Lip Reading

• • • Mind • • Fortune

(Recommended: Subterfuge or Perception 4, specializing in Lip Reading)

While Lip Reading may seem like a rather exotic technique to learn during the Renaissance, it suits the Ksirafai just fine. Anywhere a well-trained spy can see his quarry's lips, he may be able to decipher a few words and phrases. This takes a fair bit of luck, especially if the skulker shows up just at the right moment to overhear a key conversation. Solitary schemers have been known to give away their plans by muttering or talking to themselves when no one else is around. (Here's a hint for swashbuckling heroes: this often happens next to the portrait or statue of a rival, patriarch or ancestor. Stupid, stupid villain!)

[System: Arete (difficulty 6); at least three successes are required. What normally might take hours of surveillance and a bit of luck to pull off is much simpler for a skilled Ksirafai. Of course, there is a chance this technique will not work at all. The Storyteller makes the roll for this Effect in secret. If there's no conceivable way of overhearing a choice conversation, or if the spies' efforts would circumvent the story completely, the attempt fails. Incidentally, Time 2 might help a spy show up at exactly the right moment.]

Loving Cup (High Guild; wine, candles, poison)

••• Life •• Mind

Have another drink, won't you? This social Effect involves sharing a cup of fine wine or spirits with an associate or a rival. After the first glass, the guest is lured into having just one more . . . and another . . . perhaps a taste of *this* one as well? In states of intoxication, different people go through a variety of emotional states: romantic ardor, sorrow and weeping and trusting confidence are perhaps the most common. The diplomatic Daedalean cannot only lure his guest into a heady amount of drinking, but steer the conversation to elicit the desired emotion in his subject. Before long, his drinking buddy won't realize how much he's consumed . . . or revealed.

[System: Like the Ultimate Argument Effect, Loving Cup works differently on a willing and unsuspecting subject than it does on a cautious one. Teetotalers are immune — anyone who abstains completely from alcohol won't take that all-important first sip. Guests with influence over Mind may be allowed a Perception + Subterfuge or unexpected Arete roll to realize something suspicious is going on.

If the victim . . . er, guest, is perfectly willing to join in a bout of drinking, roll Arete (difficulty 6) for each cup consumed. Once the number of successes exceeds the guest's temporary Willpower, the desired emotion is achieved. A suspicious or wary guest may resist the Arete roll with his own *permanent* Willpower roll. Again, this contest is enacted with each cup drained (how often this occurs is left to the discretion of the Storyteller). As long as the guest scores more successes than his host, he maintains his cautious pose and perhaps should refuse that extra glass lovingly offered.]

### Cram

••• Time • Mind (Craftmason Scroll Guild, Cosian House of Books; tomes, candles)

Why enlist the aid of a scholar in a cabal? The answer is simple: with access to the proper library, a scholar can become a veritable expert on any given subject much faster than his more martial companions. With a few hours of study, the scholar can skim through and cram vast amounts of knowledge, preparing to declaim at length when presented with mysteries





during an investigation. Of course, like a student pulling an all-nighter for an exam, she later may forget many of the salient details over time, but when a cabal is about to set forth on an adventure, it's best give her such a chance to prepare.

[System: First, the scholar must find a suitable library dealing with the desired subject. Next, she must roll Arete (difficulty 6) to reflect her achievement after a late-night session of studying. (Thus, this Effect often requires downtime instead of a single scene.) At the Storyteller's option, a character with the Library Background may make a roll against that trait as well; each success reduces the difficulty of the Arete roll by 1, to a maximum modifier of -3 or minimum difficulty of 4.

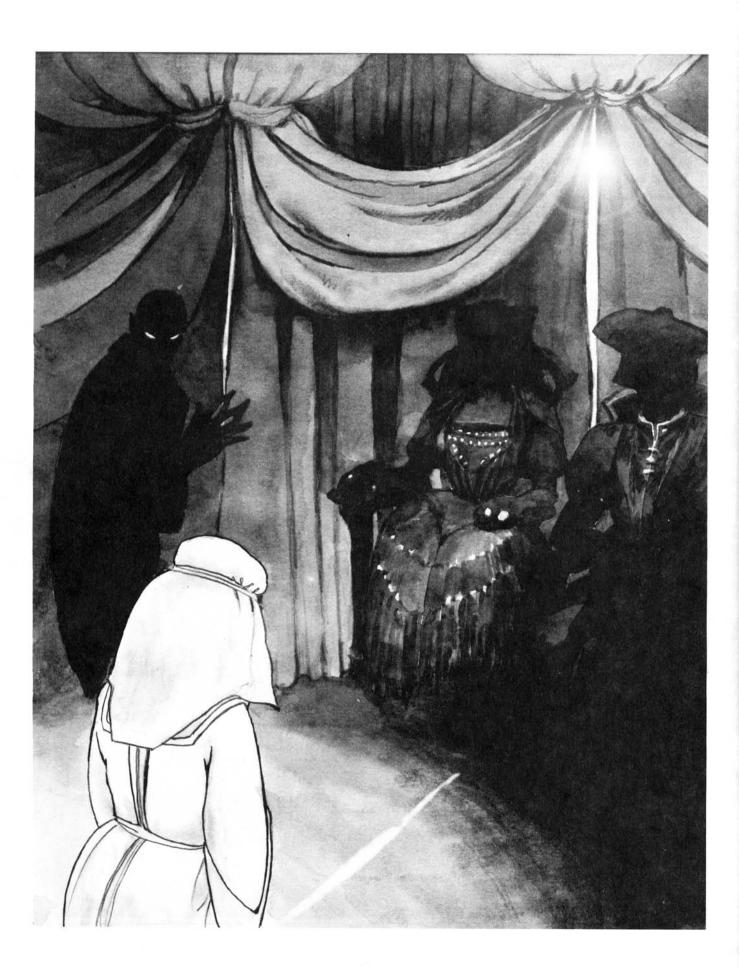
For each success on the Arete roll, the scholar may add one temporary Ability dot to one Knowledge Trait relating to the subject of study. This doesn't confer actual in-depth understanding of the subject. Because the scholar will probably recite a tangled mishmash of information, the extra dots can be used only to recall specific facts, not to solve problems or make leaps of logic. In addition, this new Knowledge cannot be used to reduce the difficulty of an Arete roll, and the new level of the Knowledge Trait can't go above 5. After one full day, the extra dots disappear and the knowledge is gone.]



# Inventing Effects

When presenting ideas for Arete Effects to a Storyteller, ask yourself whether the feat can be done with a mundane Dice Pool instead. If it can, then there's got to be a reason why you would risk the Scourge to make this roll. The Arete roll should at least lower the difficulty, increase the number of dice in the pool, reduce the number of successes required or decrease the amount of time necessary. (See Mundane or Enlightened in chapter 2 for more details.) This chapter has plenty of examples. After a while, you won't need to document all these Effects; with practice, the Storyteller can call for the requisite die rolls as the story guides her. If a Storyteller does this routinely, set aside time at the end of the session (or the beginning of the next one) to review the submissions.











# be Inmer Labyrin

They performed physical alchemy in the laboratorio below, and spiritual alchemy in the oratorio above. . . . a visitor, if granted a few moments of silence, can easily imagine the piety and reverence with which they approached both dimensions of their task. This was a time when science and spirituality were still intertwined, and the world of nature was a wisdom-filled book to be read by the philosopher.

-Ralph White, introduction to The Rosicrucian Enlightenment Revisited



y lady," the maid whispered, making her presence known. She stood at the door, peering into the practically night-black room. Only a razor-thin line of sun escaped through the heavy curtains and struggled across the floor to reach the arc

of light spilling forth from the open doorway. Her mistress had said she was entertaining guests, but the front door had remained closed and quiet all morning.

"It is delivered, then?" Signora Fabrizi's melodic voice emanated from the darkness.

"Yes, my lady. I placed it into her hands myself, as you instructed." The girl strained to see into the shadows but could make out only rough shapes of figures seated around

the room, sprinkled with the dull glint of gems or pearls sewn into clothing.

"And the one to Senator Caspetti?"

"It was delivered to his home last night."

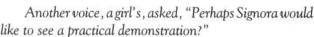
"Excellent. You may go."

"Yes, my lady." The maid bowed in respect and closed the door, casting the room into darkness once more.

"So," Angela began, "I have your assurances that these devices will perform up to my expectations? I need not remind you that this arrangement has been both dangerous and costly. I should like to get my money's worth."

From across the room, a voice like sandpaper rasped in reply. "Not a penny . . . not a morsel . . . not one drop shall go to waste, you have our word."





"Proceed."

There was motion in the shadows and sounds of purposeful activity, the gentle grating of stone against metal. Soon, a faint red light distinguished the jagged outline of a flat slab of ghost-white stone at the center of the room.

"If Signora would speak the words . . . "

Angela intoned the ancient sounds she had memorized, and within moments the light grew in intensity, creeping across the face of the stone like a specter of blood. Faintly at first, but then with greater clarity, shapes and figures began to appear, until finally Angela could see Bianca Lessi seated at her window, lost in thought.

"Show me Caspetti," she ordered. Another slab of stone was brought forth, another incantation spoken, and within moments Angela was looking at the senator at his desk writing a letter. At one point, he looked up from his writing and turned his head to gaze out of his window. It was as if he were looking across the darkness into Bianca's eyes.

The sandpaper voice spoke again: "Is it to your liking, Signora?"

"It will do for now," she replied. "If there is nothing else, this concludes our business this afternoon. I assume you know the way out." There was no reply save for a faint hissing. A latch clicked somewhere in the room and there was the sound of rustling silk and velvet, followed by rapid footfalls and another soft click. After a moment, Angela turned to look at the man seated beside her.

"Well, Alessandro? What do you think?"

"I do not understand it," he replied. His voice trembled, though he tried hard to conceal his anxiety. "In truth, I think it is . . . unholy. Who were those people? That voice . . . How can this be?"

"Do not worry yourself about the particulars, my love," she purred, patting his hand. "This is simply a means to a greater end. Sorcerous dealings such as these leave a foul taste in my mouth as well, but if I am to help you, they are unfortunately quite necessary. Now, let us see what the good senator and your pretty little wife are up to today."

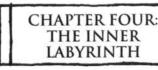
# Byzantine Conspiracy

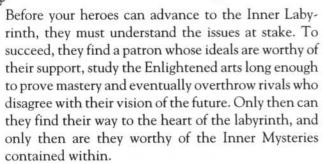
While the Order of Reason has many noble goals, corruption has begun to spread through its heart. Enlightened heroes struggle to liberate mankind from darkness and ignorance, but some of their masters have become blind to such visions. Deep within the labyrinth, intrigue sets adepts and masters of the Order against each other. Although most of the Inner Labyrinth works for the good of their society as a whole and mankind, they must spend time seeking out heresy, unorthodoxy, sorcery and even infernalism in their own midst. The Inner Mysteries grant power, but such power always comes with temptation.

By the end of the fifteenth century, the Order faces two possible futures. If the Outer Labyrinth can overthrow adepts who exploit the Order for personal gain, their secret society can bring a new dawn to the world. If these heroes fail, then cabals of elite secret masters may darken the Order's bright ideals, reshaping the future in their own image. In the centuries that follow, the Order of Reason may liberate mankind . . . or enslave it. The outcome is uncertain and, in true heroic fashion, may depend on an Enlightened few. The next century may give birth to a new age, or it may create a world of darkness.

Ambitious heroes believe they can change their secret society by rising to positions of power and influence, reforming the Inner Labyrinth from within. Unfortunately, it takes more than an adept's Enlightenment to gain power and influence. Adepts oversee many of the Order's most powerful lodges, facades and guildhalls, but there are far more adepts than there are secret sites to protect. As a result, adepts often conspire against each other in bitter rivalries. Not everyone shares the same vision and philosophy; a cabal may be recruited as spies against a patron's rivals.

Many of these rivalries result from debates over the potential the Order possesses. If this secret society has the power to change the future, then adepts and masters should discuss what that future should be.





Let us light the way. Be cautious as you advance.

# Dilemmas

In any large organization, rapid growth spurs controversy. Daedaleans have an overpowering enthusiasm for revolution and reform. If the various factions can set aside their differences and unite, they might succeed. However, debates are common over the Order's purpose. From humble brethren laboring in the hidden places of a lodge or guildhall to the powerful Maximi sequestered in chambers, each man and woman has an opinion of what must be done. Ultimately, the Inner Labyrinth must decide the future of the Order, weighing, considering and debating these issues heavily.

Should we attempt to spread our influence farther outside Europe?

The Order of Reason has a limited number of lodges and guilds outside Europe. For instance, the Artificers supported forges in Arabia and maintained trade routes into Cathay for centuries. Seekers have set up outposts throughout Africa and South America. By the end of the century, adepts fervently debate what must be done with the "New World." In most cases, lodges outside Europe have met with limited success. Some contend that the Order must eventually expand farther outside of Europe. Others point to past failures and condemn such folly.

Most adepts discussing this issue side with their respective Conventions. The Explorators have the strongest opinions. They've taken it upon themselves to compile maps of the entire circumference of the planet. Yet in their travels, they've come to blows with some of the very cultures they try to study, from the

Aztec Empire to African kingdoms. Each time one of these skirmishes occurs, the secret masters are less willing to finance another costly expedition.

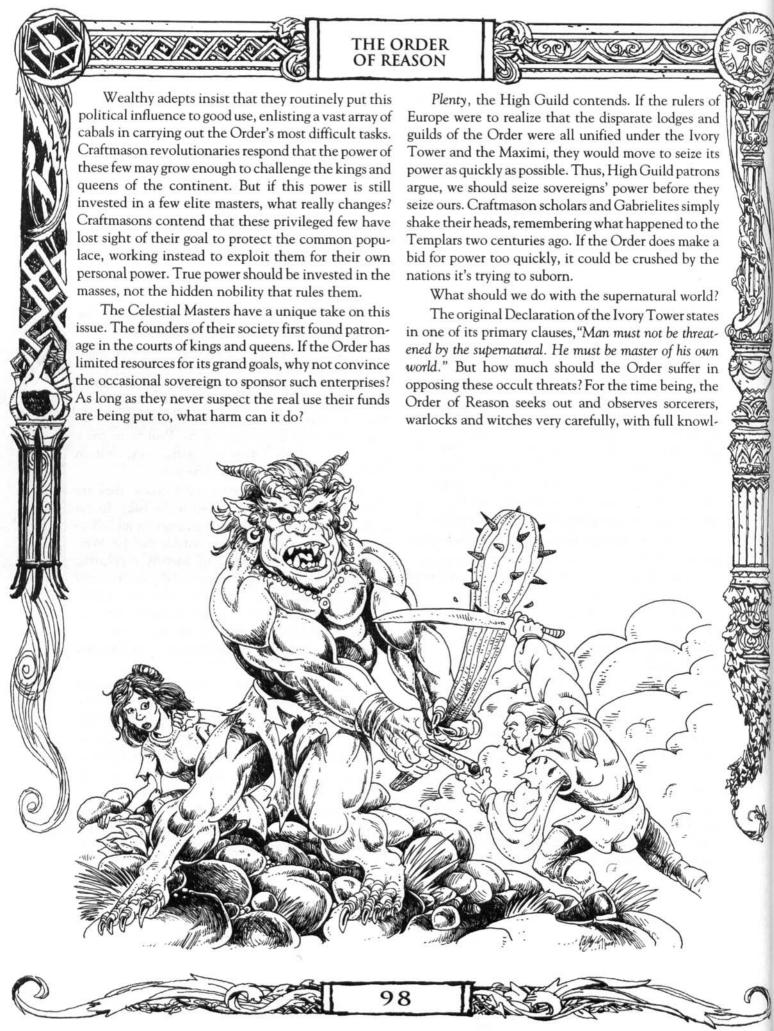
Since the Gathering of the Square in 997, two Conventions have fought hammer and tongs over this topic. The High Guild is keenly aware that the Order has a limit to its funds and resources, and its interests in Europe must be secured further before the Order can expand. The Craftmasons, on the other hand, accuse the Guilders of hypocrisy. It's well known they finance expeditions to other parts of the globe . . . as long as they turn a profit.

The Cabal of Pure Thought does not see the reason for this debate. It is clear that its goal of "One World, One God, One Church" commands it to spread its influence far and wide. The battle against infernalism is a war for human souls, and the fate of mankind depends on more than Europe. Most Falcons insist on "conversion by the sword" in distant lands. The Doves and the League of St. Paul favor more peaceable methods. Either way, without exploration and diplomacy, more souls will be lost.

As for Artificers, Ksirafai and Cosians, they are content to let other factions debate the issue. In the midst of confusion, they have begun quietly and effectively recruiting initiates from outside Europe. Wise adepts further their careers by silently supporting merchant caravans, expeditions and the exchange of knowledge with other cultures. Most lodges and facades in other countries are supported by ambitious adepts. They stand to gain a great deal when they succeed; they may destroy their reputations forever if they fail.

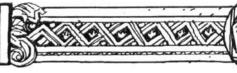
Should we try to muster further influence over common politics?

The Craftmasons and High Guild scream the loudest over the issue of common politics. Some adepts and masters command such great wealth that they seem to place their own advancement over the ideals of the Order. Manipulating politics is essential to keeping this power. Some wealthy patrons are already regular visitors to the royal, religious and secular courts of European civilization.





### CHAPTER FOUR: The Inner Labyrinth



edge of what happens when practitioners of magic are tempted by great power. Members hunt only the most extreme and dangerous ones, partially from the knowledge that if they don't, the Catholic Church and its Inquisition will . . . and perhaps uncover some of the Order's activities in the process.

Yet there are other creatures of the night. The Order does not have the strength to destroy all of them, especially creatures like vampires and werewolves. (In fact, the society does not realize how powerful *their* masters really are.) When one of these monsters becomes a threat to a local lodge or the people living near it, the Order upholds an obligation to protect the common populace. Curiously, it is as though these beasts know they must not venture too close to such places, almost as if they possess a keen intelligence.

Ghosts are a far more puzzling enigma. A few brilliant Craftmasons have theories of how to oppose and destroy them, but such methods often border on acts of sorcery. Should such procedures be taught to the Outer Labyrinth so that the world can be cleansed of such an occult presence? Cosians can confirm a more dangerous manifestation of the Restless Dead: ghosts that inhabit and reanimate corpses. The House of Fire has begun to theorize that many of the worst sites of plague, disease and devastation seem to draw such abominations to them. Some Cassandras insist that the presence of these shambling abominations confirms prophecy and that Judgment Day is close at hand.

The Gabrielites seem to have a singular preoccupation with the Fair Folk, and some Falcons have dedicated their lodges to hunting and destroying any evidence of their dealings . . . sometimes with tragic results. Once you start waging war against one supernatural creature, of course, one tends to notice a host of other horrid things lurking in the shadows — bygone beasties for Herculinians to slay, incubi and succubi that must be destroyed and unnamable *things* legends can't explain. Once the hunt against evil begins, it never seems to end. Hopefully the Order of Reason will learn to choose its battles carefully.

How should we regard the Nine Traditions?

The current thinking on this subject involves evaluating the threat of individual mages one by one. Some are secretive and cautious enough in their dealings to pose little threat to the common populace, but when a mage is clearly corrupted by his own power, vainly calling up acts of magic with little concern for the consequences, he must be put down. As the threat of the Inquisition approaches, a few extremists among the Gabrielites argue that all such heathens and pagans should be destroyed.

Cooler heads, including those of the Doves, argue that once a conflagration begins, it is difficult to contain. If the Inquisition gains enough support, the common populace may even begin to question what Daedaleans do behind the closed doors of their lodges. If people fear what they do not understand, how are they to regard the Artificer with his mighty war machine or (God forbid!) the sight of a Skyrigger soaring overhead?

Recent history details a few situations in which Daedaleans and Tradition mages have found common cause enough to work together. Neither sect has tolerance for madmen like Infernalists or Marauds. When a dangerous fool becomes powerful enough, a cabal may receive permission to cautiously approach a coven of Tradition mages and propose ways they may work together. Such alliances are rare but do occur. The Maximi and the Council of Nine have warred with each other enough to seed distrust and bitterness, but this doesn't preclude heroes from making their own choices . . . and possibly their own enemies within the Order as a result.

Where should we explore next? How much should we rely upon our Skyriggers?

An internal debate rages between the Explorators and Celestial Masters. Some Seekers believe that the Order must establish diplomatic relations and trade with other parts of the world. Others prefer to keep their distance from dangerous cultures, focusing on mapping the terrain below to help make Skyrigger travel — and eventually conventional travel — safer. The Order of the Grail supports this dream quite



# THE ORDER OF REASON



fervently, mapping large stretches of terrain by soaring overhead in the Order's Skyriggers. This is not without risk. The skies overhead, especially outside the boundaries of Europe, are almost as dangerous as the Void beyond.

The Celestial Masters, as one would expect, are eager to launch more ships into the Void, yet these are also the most expensive and dangerous journeys they can pursue. With a limited number of Skyriggers, the controversy continues: should they be used solely for cartography, establish more trade routes or risk exploring beyond the terrestrial sphere? The Maximi listen to all such arguments and nod sagely, carefully weighing their options.

# Skyriggers

It is worth noting that while the Seekers may have command of Skyriggers, they're not used on a day-to-day basis. Often, the Convention's superior navigation (and influence over Connection) is enough of an edge that its members don't need exotic means like sailing ships through the clouds. The High Guild doesn't sponsor them to soar down the coast of Africa, for instance, so they can buy nutmeg two months before other merchants. If they did, you should expect one of the Maximi to look into that little monopoly.

On the other hand, if the Inner Circle decides to chart a group of islands in the South Pacific, or if it decides an expedition should explore the boundaries of the Aztec Empire on the other side of the planet, using a Skyrigger to cut a few years off the time to travel there is a bit more understandable. In other words, don't expect a galleon to soar up to the council chamber of the Ivory Tower of Languedoc in Southern France unless circumstances absolutely demand it.

# Honori and Influence

In 1430, the Maximi moved their meeting chamber from the White Tower of Yossamy to a fortress in Languedoc. At the same time, they redefined how the honori should divide their influence over the various domains of Europe. As the first order of business, they limited the number of honori within each Convention to twenty. With the assistance of the Order of the Grail, they then asked those honori to draw up a map of the major political regions of the continent and to decide how those lands ought to be divided. Additional allowances were made for distant lodges in Arabia, Africa and Cathay. The resulting map defined thirty-nine realms of influence, separating entire nations like fragments of a great empire.

Currently, some honori oversee more than one region while some regions contain more than one honorus of the same Convention. This is the most direct way of measuring which Convention is strongest in any given area. Since it is most impractical to gather over 150 honori into one place again to negotiate further changes, the Conventions continue to declare their regions of influence to the White Tower of Languedoc. However, due to a healthy dose of political infighting, the distribution changes from decade to decade.

For our own purposes, the back of the Sorcerers Crusade rulebook includes a map labeled Nations of Power. It delineates most of the major areas of influence throughout the fifteenth century, including over forty of the regions divided by the honori. Consider, for example, the balance of power in the Order of Reason in the Year of Our Lord 1500. At that time:

— The **High Guild** is strongest in the Italian states. Eleven of the Convention's twenty honori are based there. Because of intrigue and conflict between their adepts, the Guildsmen have had to move more honori there to keep peace. Some domains are more fiercely contested than others. As an example, three honori oversee Venice and the Venetian territories, but only one honorus governs Naples, Sicily and Tunis.



### CHAPTER FOUR: The Inner Labyrinth

- The Craftmasons are strongest in France; three honori oversee that country. The Honorus of Languedoc is perhaps the most influential, as he is currently trying to rebuild a network of lodges established there in the mid-thirteenth century. England, Wales, Ireland and Scotland each has one honorus as well.
- The Artificers have divided much of their influence between the Holy Roman Empire and territories outside Europe. Two honori are in Cathay; two are in Arabia; one is hidden within the Ottoman Empire; one oversees the Muslim Empires. The reasoning behind such a heavy investment in foreign lodges becomes obvious when one considers that a great deal of Artificer Devices work far better abroad than they do in Europe.
- The **Cosians** spread the realms of their honori evenly across most of Europe. The two most esteemed honori are in the region of the Ottoman Empire, overseeing classical lodges near the ruins of Ancient Greece. There are rumors that one of them has been accused of secretly conspiring with the House of Olympus, allowing dangerous and sorcerous alchemical experiments to take place.
- The Celestial Masters place the majority of their influence within the Holy Roman Empire. Attempts to play various court palatines against each other succeed as often as they fail. However, the convention does manage to exploit some of these relationships to finance cabals. As part of an old tradition, one honorus represents all expeditions to the Void, while another speaks for House Selene.
- The Explorators have three honori in Portugal, their greatest area of influence. As one would expect, many of their honori oversee explorations in other parts of the world, and thus they have divided most of their resources among Arabia and Egypt, Cathay, the Muslim lands, the Ottoman Empire and the Courts of the Wolf. One honorus represents the Alexandrians of Europe, while another speaks on behalf of the League of St. Paul.

- The **Gabrielites** are the most influential Convention in the Papal States (where they have always dominated), Spain and England. The honori of this society have the most fluid power base within the Order, allowing them to concentrate their "shadow crusades" against sorcery and infernalism in a different part of Europe each year.
- —It is rumored that the **Ksirafai** have sequestered more of their honori in Eastern Europe and the Ottoman Empire than has any other Convention. Some believe they have remained there since the fall of Constantinople in 1453. Only the Maximi know for certain.

# Maximi and Justice

Daedalaeans have the freedom to speak their minds, at least behind the closed doors of a lodge or guildhall. Reasoned debate is essential to the Order's survival. However, no matter what decisions are made, there are certain powers within the labyrinth to which all conspiracies must answer. Whether a cabal serves a patron, protects a lodge or acquiesces to its Convention's demands, the Maximi oversee all. They are the Inner Circle of the Order, thirteen masters of reason firmly entrenched in the innermost circle of the Daedalean labyrinth.

### Interdiction

The Order of Reason does not have limitless resources, and there are a finite number of crays in Europe to support its lodges. Therefore, the Maximi prefer that these resources be put to good use. Cabals may live near these "prime locations" only at the sufferance of the Order. When a cabal or lodge undertakes a course of action the Maximi cannot condone, the masters use their influence over the eight Conventions to correct the error in judgment. If the action can be traced to a corrupt adept, he must pay. Just as heroes conspire to overthrow tyrants from without, the Maximi use their power to hunt them from within.



As the most powerful scholars of the Order, the Maximi must understandably devote a certain amount of time searching out apostasy within their ranks. Their methods range far and wide, but if you've angered the Maximi, you'll know it. An investigation may begin with a casual remark from a Maximi's personal representative . . . then proceed to the hint that Ksirafai are skulking in your midst . . . the sound of Gabrielites kicking down your door . . . the blast of a cannon tearing through a window . . . or a direct confrontation with one of the Order's Inquisitors. Conspiracies are subtle, but retribution is brutal.

As one would expect, cabals are sometimes enlisted to aid an interdiction. A patron may politely request that a conspiracy make a delivery to a far-flung lodge, or have a brief conversation with its local adept. When they return, they are asked to report any news of suspicious activities they may have seen. When such a request is made, it is quite difficult for cabal members to discern whether it is the result of a real threat or simply a perceived rivalry between two powerful Daedaleans.

A Maximus has the authority to call an interdiction against anyone within his own Convention; this may be vetoed only by a second Maximus from the same Convention. When several Conventions are involved in the maintenance of a lodge, interdiction requires a majority vote of the thirteen Maximi. This leads to a great deal of politicking. A Maximus may trade favors of support for one lodge in return for a vote of interdiction against another. It is rumored that some Maximi possess formidable mental disciplines to sway the opinions of others; it is also rumored that the chamber atop the Ivory Tower of Languedoc has wards established by its original inhabitants to prevent such manipulation.

Some outspoken resplendents (especially among the Craftmasons) are exceedingly critical of this system of governance. Rumors abound of the Maximi themselves being corrupted by power. Most of them live in isolation, hiding from the populace they supposedly protect. Legends say that some have found rarefied methods of extending their life span and longevity. Sequestered in their Ivory Tower, the masters of the

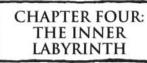
Order make decisions based on what the adepts and honori tell them. This leaves their lessers to wonder how well they understand the world they pass judgment upon each day.

### Revolution

Although it may seem as if they do, the Maximi do not wield absolute power. The Inner Circle can call for interdiction, but the Outer Labyrinth can resist it. While a handful of individuals holds wealth and privilege, they are far outnumbered by legions of brethren, initiates and mediators. When the Maximi call for interdiction, they run the risk of the obvious response: revolution. Already, factions within the Order are becoming critical of their practices and politics, and some say it is only a matter of time until a major upheaval occurs within the Order's power structure.

For now, though, the existing tensions between conventions serve to provide a natural system of checks and balances. The High Guild holds more wealth and power than any other Convention, particularly within the Patrons' Guild. Thus, its Maximi have a tendency to call for interdictions to serve their own needs. To counter this, the Craftmasons lead the largest revolutions. They recruit more brethren and maintain more brotherhoods than any other Convention. At several points in the Order's history, devoted Craftmasons have surrounded lodges and opposed the Maximi's military strength with sheer numbers. Because the brethren perform many of the routine tasks that maintain lodges, they may also decide to simply stop work entirely until demands are met.

Other Conventions have the power to stage similar revolutions, of course — healers can walk off a battlefield, Seeker ships lower their sails and so on. As has often been the case in the Lodge Wars of Tuscany and Venice, one High Guild adept may use evidence of wrongdoing to call down interdiction on a rival. One revolution can then tip the balance of power. It is imperative that when an interdiction is called it has the support of key Maximi, along with strength to back it up.





# The Inner Mysteries

When a hero becomes an adept, attaining the next degree of Enlightenment, a brilliant truth dawns on him: Enlightened craft has a supernatural element. As part of this "awakening," he realizes the temptation of another path. From this moment on, adepts are capable of vain feats of Enlightened science. They are also capable of learning sorcery, a practice that is punished within the Inner Labyrinth. Adepts keep their mastery hidden from those outside their circle, including the cabals they patronize. A Daedalean must prove that he can be subtle and cautious with his Enlightened arts before he is granted any sort of real power or influence within the organization. In truth, even the Inner Labyrinth has trouble tempering corruption from time to time.

Once a Daedalean is ready to enter the innermost labyrinth, vast possibilities present themselves. Mentors and masters reveal the secret practices of the Inner Mysteries. Some methods are advanced enough to raise a dangerous question: are these practices science or sorcery? Should they be pursued or forsaken? Sacred geometers trap spirits of the dead in elaborate labyrinths. Furtive vivisectors animate the dead in hidden laboratories. Advanced arts are more than magic disguised as science, but when taken too far, they blur the line between science and superstition, between dreams and reality.

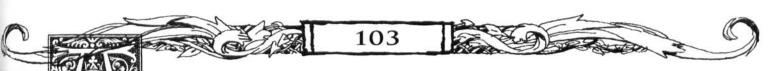
Some of the Inner Labyrinth's methods are advanced enough to be vain, but tolerated if they are hidden. Others skirt the boundary between the rational and the fantastic. Hundred-ton warships are not supposed to lift into the heavens, but under the command of esteemed master explorers, they do. Masters of primal forces are not supposed to conjure items from thin air — such vanity is indiscreet. So how does the renowned scholar Thomas O'Doull summon matter from thin air with his Quintessential Ingenae . . . and still convince us he has used his scientific genius?

You now possess secret knowledge. Of course, while you (as the player) know this, your character does not. In the Dark Fantastic world, some Daedaleans suspect these truths, but very few can prove them. In our world, players can read these details, but Storytellers can prevent them from acting on such details "in game." With this in mind, here is a guideline that (as with anything else) the Storyteller is free to contemplate as she chooses.

In theory, a Daedalean with Arete 4 or higher can perform vain feats of Enlightened arts. If he can present them as science and keep them hidden from the common populace, his actions are tolerated. Adepts and masters can also perform vain acts of sorcery, or acts of science that resemble magic, but if they are caught, they are punished.

The above three sentences are the most dangerous ones in the whole book, so use them with care. What do they mean? Well, for a start:

- They imply that brethren, initiates and resplendents are being lied to . . . or are at least being kept from the truth. There truly is a supernatural component to Enlightened arts.
- They suggest that the Storyteller can safely photocopy the charts beginning on page 264 of the main rulebook and hand them out to players who've earned the right to play experienced Daedaleans with Arete 4 or higher.
- They hint that many vain acts of willworking are considered sorcerous. Defining which acts are acceptable is a matter of great debate and intrigue.
- And worst of all, they reveal that Ksirafai, Gabrielites and other crusaders who discover that a Daedalean is performing vain acts will use the knowledge for purposes of blackmail, inquisition, conspiracy or worse.





Fortunately, the adept is not alone. If he does not choose wisely, others will advise him. Once an adept enters the Inner Labyrinth, he is instructed by magistrates, visiting cabals of other practitioners and masters appearing through viasilicoi. To resolve matters of orthodoxy, honori formally declare to the adepts of their region which practices are tolerated and which are forbidden. In 1450, a Craftmason honorus drafted the Theses of Languedoc, a set of laws dictating his interpretation of the Inner Mysteries. Since then, honori from all conventions have drafted their own theses, defining their own interpretations of advanced arts. In most regions, the local honori draft this statement of principles collectively, often after fierce debates and politicking. When disagreements get out of hand, the local honori disseminate their decisions separately. They then prepare for war.

# The Theses of Languedoc

The Inner Mysteries are defined in the heart of the labyrinth, far from brethren and resplendents alike. When acts of vanity are performed, they are attempted under the veil of complete secrecy. If they are seen openly, they should appear as science. With that in mind, justifying Rank Four and Five Effects as anything other than magic takes a bit of work. The way the rules are written, the highest Spheres favor sorcery, not science, at least for the next few centuries. There are a few examples, however, of advanced applications that are "tolerated" within the Order. Nearly all of them are vain. Here is a brief summary of the arts allowed by the original Theses of Languedoc.

**Connection 4:** Appearing in a distant viasilicos. Building a truly confounding labyrinth.

**Connection 5:** Piloting a Skyrigger. Creating a perfect sanctum.

Forces 4: Creating a huge conflagration from a single spark. Designing a building or room that drastically alters light, heat or sound within it.

Forces 5: Concealing a Skyrigger. Countering a sorcerer's devastating assault.

Fortune 4: Using athletic mastery to enhance an assault (and inflict aggravated damage). Blessing someone with good fortune. Encouraging longevity. Altering the yield of crops. Healing a devastating disease or inflicting one as punishment.

**Fortune 5:** Forcing an obsession or insanity as punishment. Altering the importance or nature of a place. Creating a binding oath.

**Life 4:** Preventing a shapeshifter from changing shape. Taming a supernatural creature. Altering emotions of prisoners under torture.

**Life 5:** To ensure proper governance, bringing youth, strength and longevity to the secret masters.

**Matter 3:** Using alchemy to change the state of an object to a solid, liquid or gas.

Matter 4: Crafting complex machinery. Attaining alchemical perfection or forging perfect metals. Experimenting with clockwork automata. Strengthening an inorganic object.

**Matter 5:** Altering an inorganic object's density or weight (within acceptable limits). Crafting perfect armor. Building a Skyrigger.

**Mind 4:** Enforcing orthodoxy through torture as a severe punishment.

**Mind 5:** Contemplating Platonic perfection. (Intentionally left vague to allow the secret masters their private meditations.)

**Prime 4:** Repairing and crafting Devices. Strengthening inorganic items. Finding inspiration (and gaining Quintessence) anywhere. As a severe punishment, eradicating a sorcerer with holy flame.

**Prime 5:** Eradicating spirits and ghosts though applications of sacred geometry.

**Spirit 4:** Meditating until one can "shallow" into a spirit realm. Warding a building against spiritual invasion with sacred geometry.

Spirit 5: Entering the Void with a Skyrigger.

**Time 4:** "Triggering" an Effect with a specific event.

### CHAPTER FOUR: THE INNER LABYRINTH

These forty possible applications of the Inner Mysteries list the "default settings" for the Theses in most parts of Europe. Each honorus has the rather onerous task of defining his own interpretation of this list, at least for the region he governs. Practices tolerated in Venice, for example, may be proscribed in Paris. In each region, the honorus watches over the Daedaleans of his Convention with the help of magistrates, facilitators and his personal cabals of investigators and spies. If the honorus fails, the Cabal of Pure Thought and Ksirafai use their own means to purge dangerous and deviant Daedaleans.

# Gathered around Flames of Reason

Once a scholar becomes a true adept of Enlightened science, he is eventually drawn into one of the innermost conspiracies of the Order. Most adepts are clever enough to insinuate themselves into places of political power, not only to advance their strategies in this struggle, but to protect themselves as well. This is one of the prime motivations for destroying rivals and seizing control of a lodge. All of these rivals regard each other carefully, certain that they themselves are quite subtle in their dealings but that others have begun to slide into unorthodox and dangerous practices.

A scholar who insists on taking what he has learned and practicing in the open may become a menace. He may reveal to the world the gifts the Order possesses or even attempt to harness them for his own benefit. Even worse, other powerbrokers, from the kings of nations to the Church itself, may wish to seize this power for *their* own benefit. That which is not hidden may be destroyed or seized. If adepts will not learn caution, cabals commanded by the secret masters must teach them . . . one way or another.



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If an adept rejects the local theses of his Convention and begins to experiment with techniques that resemble sorcery, the masters of the Order may send a personal representative to confirm the transgression. At first, the adept is chastised and lectured on the importance of orthodoxy. If he continues, the consequences become more severe. He may be demoted from his position in a lodge, censured, branded or even tortured if the Gabrielites find out. A few innovative adepts with dangerous yet useful practices have been exiled to perilous lodges in Africa, Arabia or Cathay, where they may still innovate without threatening the European regions. As for treachery against the Order itself, there is no tolerance. A small handful of adepts decides to forsake science and secretly study under the tutelage of sorcerers. Once the scholar has taken this "left-hand path," his betrayal is punishable by death.

Unorthodox Honori

Honori who draft theses that are extremely liberal or tolerant of obvious sorcery usually force rivalries with the other honori of their region by doing so. Often this occurs simply to justify their own secret experiments. For instance, Arthur Trevanus, the Craftmason Honorus of England, has been teaching advanced versions of sacred geometry to many of his adepts. It is rumored that they have been trapping spirits of the dead and interrogating them at great length. Due to the nature of these practices, rivalry has sprung forth amongst the Honori of England, pressing them to publish separate theses. The Craftmason Theses of England allow for Trevanus's experiments. The Gabrielite and Artificer Theses of the same nation do not. Obvious complications arise from this situation. For instance, if Trevanus needs a cabal of Mauls to defend a Craftmason lodge, he probably won't get it. Instead, he may need to summon up troops through the Craftmason Sword Guild. But whether or not the Sword Guild will be able to defend against Artificer Devices is another thing entirely.

It is rumored that Ksirafai are investigating Trevanus's other activities, and it has been confirmed that he has received three visits from the Cabal of Pure Thought. If he does not desist, he may be captured, killed or forced to watch as one of his lodges is burned to the ground. If, however, he can prove that his innovations are useful, other honori may rush to his defense. The other Craftmason Honori of England may stage a revolution, shutting down Artificer forges in England, or the Maximi themselves may intervene if the conflict gets out of hand. A cabal that can demonstrate useful applications of these supposedly sorcerous techniques may tip the political conflict one way or the other. If politics can't resolve the dispute, violence will.

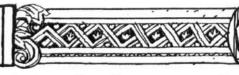
# Proscribed Practices

Resplendents eventually figure out that there are a few accepted cases where adepts do use very limited applications of sorcery. For example, the major lodges of the Order remain in contact through a series of *viasilicoi*, the rare and valuable "far-seeing stones" used to communicate across great distances. Only an adept possesses the mental prowess to activate one of these geometrically perfect crystals. While this seems by some resplendents to be obviously magical, it is taken as a necessary practice to help organize the disparate guilds and lodges across Europe and beyond.

If the Maximi tolerate this one instance of sorcery, might there be others they use as well? The answer is yes. A handful of procedures and devices used by the Inner Labyrinth are obviously vain, yet the Maximi tolerate their use. The current theory is that such procedures must be kept secret, but by continued use and experimentation, the Order may find a way to make such fantastic wonders eventually seem commonplace. What a master artisan can build today may become an ordinary household device tomorrow. A Maxima may even take the risk of requesting an honorus to alter his theses, accepting the political consequences that might follow. A few of these experiments have failed, and for that reason, they are forbidden. However, some masters and Maximi are known to possess detailed knowledge and mastery of such methods. Whether this is hypocrisy or vision remains to be seen.



### CHAPTER FOUR: THE INNER LABYRINTH



# Adept and Master Effects

The Inner Labyrinth, by its very nature, often tests the limits of acceptable Enlightened craft. As a consequence, some of these rotes and Effects are vain. A few, where noted with the term *proscribed*, are currently forbidden by most honori. Dabbling in such sorcerous affairs may result in an investigation, interdiction or even execution. Of course, the Storyteller may devise a story or two with results that can change those boundaries.

Simon's Petition (High Guild)

•••• Connection • Mind

Proscribed

Legend holds that Simon of Ghita was once the sole inhabitant of a tower with many windows. When visitors came to address him, he would speak to several of them at once, appearing magically in every one of the windows of the tower. It is believed that some masters of the Order have learned from Simon's example, appearing before the adepts of several lodges at once and addressing each one separately. Gabrielites abhor the mythical mage Simon, and if they can prove a master is using this proscribed rote, an investigation into sorcerous practices follows. Nonetheless, some adepts believe this Effect affords enough of an edge in intrigue that it is worth the risk.

[System: Arete (difficulty 7). Take a Scourge point; the Effect is vain without witness. First, you'll need one success for each additional "shadow" of your self you want to produce. Estimate the distance between them. Stack the extra successes on the Distance Chart (page 240 of the main rulebook) to figure the number of additional successes you'll need. This is an all-or-nothing Effect; if you fail, nothing happens.]

### Temper Viasilicos

• • • • Connection • Mind

Every lodge of consequence should have at least one adept to oversee local affairs. As one would expect, this person's position within the Inner Labyrinth allows him to interpret events very differently from the cabals around him. As part of his conspiracy with the Inner Circle, he reports what he discovers to the masters and Maximi. Adepts are powerful enough to take the risk of using a viasilicos — one of the "geo-

metrically perfect" crystals used to communicate between distant lodges — to ask advice from their superiors. A viasilicos is always heavily protected, often within an adept's sanctum, and is attuned specifically to the adept of the lodge.

Masters and Maximi themselves are quite pleased to allow such covert messages to pass through a network of adepts. This rote is vain, and an adept using it automatically gains a point of Scourge for each scene in which he communicates through the "far-seeing stone." Forcing adepts to "straighten themselves" continually to overcome this Scourge gives masters yet another edge over adepts. As one would expect, misuse of a viasilicos invites interdiction.

[System: Arete (difficulty 7). Take a Scourge point; this is vain without witness. The number of successes you require depends on the distance between the viasilicoi. (Consult the chart on page 240 of the main rulebook.) Stack an additional number of successes based on the length of the message. A word or two ("Save us!") requires one extra success; a paragraph requires two extra successes; a full scene of dialogue requires three extra successes.

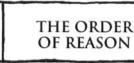
Doing this without Mind 1 requires five successes. The adept places a candle or lamp next to the crystal; his image is projected on a wall through another viasilicos. For one scene, he may divulge his secret information. This is most definitely vain. Because of the added complications, this variant Effect is difficulty 8.]

### Daedalean Labyrinth (Craftmason)

• • • • Connection

Hedge mazes, sewer tunnels or even libraries — when mages attempt to enter the innermost domains of the Order of Reason, they sometimes find themselves misdirected by the vast labyrinths constructed around the most extensive lodges. Without sufficient Enlightenment, the inquisitive mage finds himself lost before long, doubling back along the same corridors. He is confused when the marks he made not long ago are altered, mystified when all attempts to sketch the details, spool out lengths of twine or "take the left-hand path" are stymied. What would Daedalus be without his labyrinth?

As a most unusual application, the Scroll Guild maintains secret libraries in many of the finest univer-



sities and monasteries across Europe. Some of their "private collections" are buried in stacks surrounded by a veritable labyrinth of bookcases. Those unschooled in their scholarly arts have been known to become lost after walking through the wrong priest hole, rotating bookcase, or hidden passageway. This is intentional, as it prevents knowledge from falling into the wrong hands. For a very cinematic treatment of this idea, check out *The Name of the Rose*.

[System: The architect must make an Arete roll (difficulty 8). Take a Scourge point; this is vain without witness. Note the number of successes; you can use an Extended roll to increase this number. Subtract a number of successes for the duration of the Effect (page 240). It takes five successes to effect permanent changes.

Anyone trapped in the labyrinth must roll Will-power (difficulty 8). If the wanderer rolls fewer successes than the designer did on his initial roll, the wanderer becomes lost. If the designer stacked more than ten successes on the extended roll, the Willpower roll always fails. As an alternative, the Storyteller may allow Arete (difficulty 6) for a character without Connection 1, or Arete (difficulty 7) for someone who has it. If several people are in the group, only one of them gets to make the roll. As a side effect, any attempts mentioned earlier to circumvent the labyrinth fail unless Arete is somehow involved. Mundane efforts always fail.]

Pilot Skyrigger (Seeker)

• • • • Connection

Few feats are more impressive than launching a Skyrigger to the heavens; one of them is actually piloting one to its destination. Once the ship takes to the clouds, the pilot and captain have their own methods (and Effects) to help guide the ship safely to its goal.

For now, assume that the ship's master (or pilot) must make vain Connection 5 rolls to overcome the most perilous aerial hazards. Traveling the skies over Europe is almost as hazardous as attempting to reach the heavens beyond. For the sake of safety (and the sanity of the common populace), such journeys usually begin after a ship has set to sea. They are usually attempted to drastically reduce travel time across oceans, not continents.

[System: Here's the simplified version of this system. When peril nears, a Seeker may attempt an Arete roll to avoid it (difficulty 8). Take a Scourge point; this is vain without witness. The adept may work communally with other sailors (call for "all hands on deck" who have Connection). Up to three sailors can attempt this roll for any given hazard. This is usually done by the pilot, then the crew and finally the captain before he goes down with his ship.]

#### Cloud Cover

•••• Forces (Celestial Master; Skyrigger, flying kite or similar contrivance)

Why don't people on the ground notice flying machines soaring overhead? It could be a side effect of Connection 5, or perhaps it's because Celestial Masters rely on more than just a strong air current. They sail over the clouds themselves, choosing routes that are obscured on an especially windy day. A gust of wind, a light fog or a bank of clouds may distract or misdirect unwitting members of the common populace nearby. The Order understands such methods of secrecy; however, this is still a vain act, and the Scourge is not forgiving. (Any tale of grand exploration involves brushes with extreme danger — could it be because the pilot or captain invoked one of these rotes once too often?)

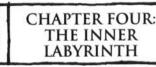
[System: For each day of travel, roll Arete (difficulty 7). Take a Scourge point; this is vain without witness. The duration is one day, so you'll need three successes. If you score them, it's smooth sailing. If you fail, you may need a Pilot Skyrigger roll to recover. We'll assume that no one is looking for the ship or expects to see one. If someone is looking, though, you'll need more successes than their opposed Perception + Awareness roll. The difficulty for your roll goes up to 8 because the Effect is then treated as vain with witness when someone suspects the ship's presence.]

Rival's Curse (Artificer, High Guild)

• • • • Fortune • • Connection

Proscribed

Rival adepts and masters conspire against each other with spies, assassins and even unwitting cabals. The temptation is great to use more sorcerous methods. By calling up a happy little accident, the Daedalean may injure his rival with a fall down a staircase, a fallen



bookcase or even an outright magical attack. Such methods are traceable by insightful cabals, of course, but when all else fails, a vengeful conspirator may use any method to harm his enemy. This rote comes with a price: it is vain, and before the adept or master can inflict damage on others, he must first risk bringing the Scourge down upon himself. (What is it those mages say? Something, something, something, three-fold. Whatever.)

[System: Arete (difficulty 8). Take a Scourge point; this is vain without witness. Stack the successes you get. Successes stacked for Connection determine distance; successes stacked for Fortune determine damage. Both results depend on the charts on page 240 of the main rulebook.]

#### Shapeshifter Prison (Cosian)

• • • Life or • • • Life • Prime

The Cosians study living things in all their forms, and Shapeshifters are truly an enigma. While the Order does not want to bring down the wrath of these creatures, a few skinchangers *have* been captured and imprisoned for further study. Through a combination of the right elements (most notably, various mixtures featuring silver), the captors may take active measures to prevent their captive from taking his true and monstrous form.

[System: Arete (difficulty 6). This is usually done each day with an extended roll. The first three successes ensure the Effect lasts for a full day; keep track of the additional successes. A shapeshifter must overcome this number of successes, either with a Life Effect (for a mage) or Stamina + Primal Urge (for a shapeshifter) to shift forms. With Prime, the bars can be laced with silver, actively dealing damage to any shapeshifter who brushes up against them. The damage dice equal the number of extra successes you noted earlier.]

## Sinner's Redemption (Gabrielite)

•••• Mind

"Thou shalt not suffer a sorcerer to live," says the Good Book . . . but it also proclaims that "Thou shalt not kill." There are worse fates than death. Is it possible to force a conversion from a witch, warlock or heretic and save his soul? Some merciful Doves say yes;

unfortunately, so do inquisitorial Falcons. After a lengthy contest of wills, a cabal may finally succeed in purifying the sinner's soul . . . or at least messing with his mind long enough to completely restructure his belief system and philosophy. This does not depend on modern tactics of psychological warfare, but instead draws upon the idea that those who are "good" can save the souls of those who are imagined as "evil." And yes, this is vain, born of the egotism that a mere mortal can use something as crude as branding irons and thumbscrews to effect true spiritual change.

[System: This is an extended contest between the inquisitor's Arete (difficulty 9) and the subject's Arete (difficulty 9). One roll is allowed for each day of inquisition. If the inquisitor can accumulate more successes than the subject's permanent Willpower, he's effected a permanent change. However, the inquisitor must take a Scourge point for each roll; this is vain without witness. A dramatic Storyteller can plan out methods the mage might use to escape as well as tactics the inquisitor might use to foil them.]

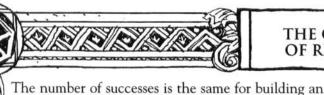
## O'Doul's Ingeniae (Artificer)

•••• Prime

Proscribed

This rote illustrates the dangers of advancing the frontiers of Enlightened craft. "Mad" Thomas O'Doul has mastered a very philosophical technique: drawing upon the Platonic nature of reality and forming objects seemingly out of thin air. No one quite understands how he does it, but O'Doul is glib enough to have many seemingly scientific and philosophical explanations. As long as he can keep winning arguments over his technique, the Cabal of Pure Thought will allow his experiments. One false step, however, and he may face a more primitive innovation, trial by fire. O'Doul is currently under the protection of the Honorus of Navarre. She does not consider this application proscribed; in all other parts of Europe, it is forbidden.

[System: Arete (difficulty 8). This is vain; take a Scourge point. The apparatus involved actually transforms Quintessence into matter. O'Doul could achieve a similar Effect with Prime 2/Matter 2, but he has only dabbled in his study of mechanics. (In other words, he doesn't have Matter 2.) The size and complexity of the object summoned depends on the number of successes.



within mere moments.]

#### THE ORDER OF REASON

item with Matter 3, but in this case, it is summoned

Sparrow's Fall (Gabrielite) • • • • Time • • • Entropy • • Prime (may substitute •••• Mind or ••• Life)

God knows what you really are, and he will punish you. Gabrielites who have extensively studied the occult have found ways to "mark" (if not brand outright) creatures they know are inherently evil or sinful. While such a beast may not have committed an act of sin recently, once this brand is inflicted, the Lord awaits His chance to visit judgment.

When the branded beast commits a specific forbidden act the Gabrielites suspect he is contemplating (drinking blood, walking across vast distances with Connection, shifting into the form of a beast, seducing the innocent), God's vengeance is put upon him. The creature may be afflicted with disease, tormented with madness or even consumed by holy flame. No matter which punishment is most just, it lies in wait for those who will not turn from the path of darkness. God watches the fall of every sparrow; He watches the Devil's spawn with a bit more vigilance.

[System: Arete roll (difficulty 7). Don't take a Scourge point; this Effect is actually casual. Time 4/ Entropy 3 allows the Effect to "hang" in time until the proper event takes place. This requires three successes. In the first variant, Prime 2 inflicts the damage. For each success beyond three, then, the Effect does one die of aggravated damage when triggered. Add an extra die to damage for each Scourge point the sinner has. In the second variant, substitute Life 3 for Prime 2. Each success beyond three determines the virulence of the disease and inflicts one die of nonaggravated damage. In the third variant, substitute Mind 4. The result is temporary insanity. Calculate the duration based on the chart on page 240 of the rulebook.

Vanity

To be honest, any Storyteller may decide to break the Casual Rule. That's her right. However, she should be careful to define beforehand which sorts of vain feats are allowable in her game. Some of the other books for this game present plenty of suggestions; these must be weighed on a case-by-case basis. An Order of Reason chronicle can be intensely historical and realistic or fantastic and magical. Deciding whether to break the Casual Rule affects this mood more than any other factor.

Once you open Pandora's Box and allow one vain feat, it's tempting to bring out more. Can a Daedalean learn secret methods of scrying to watch her rivals from afar (and are there means to counter such methods)? Can artisans routinely invent devices that are far ahead of their time? Do masters of Mind possess secret powers of manipulation? And what sorcerous arts do the Ksirafai hide from their rivals? In the descriptions of the Nine Spheres in chapter 2, such possibilities are presented as "rumors" — you must decide if they are real in your game. If they do exist at all, they're carefully hidden.

Some clarification is necessary: not all vain feats are sorcerous. Any technical achievement that's clearly "ahead of its time" is also vain. For instance, the world just isn't ready for flying machines yet, so a latter-day Icarus who leaps off a cliff with wings made of wax, bone and feathers is going to taste the Scourge . . . and possibly the rocks below. In this approach to the game, resplendents aren't ready to attempt such vain feats. They've got enough to learn already.

Prime influence adds another dimension to this experiment. Prime is used to effect permanent, basic changes in an item, so Devices (the Daedalean equivalent of Magical Treasures) are designed so that any of the Enlightened can use them. Some Devices recreate vain Effects without invoking the Scourge. The hero may be able to perform a great feat that would normally be beyond his abilities with such a fine tool or weapon. For instance, a resplendent can't modify his pistol so that it fires off several shots a turn, but if an adept manufactures a gun that fires several barrels simultaneously as a Device, the machine has been tested enough that it works, if crudely. However, it will wear down ("burning Quintessence") and stop working if it isn't maintained properly.

As a rule, Devices that replicate Effects from technology up to about fifty years in the future should not force a Scourge point on the user. Granted, this guideline works better for more "realistic" chronicles than high fantasy adventures, but it usually suffices. A



#### CHAPTER FOUR: THE INNER LABYRINTH



Device that's far ahead of its time (like a flying machine) or one that's just impossible (a permanent version of O'Doul's ingenae) should grant a Scourge point. For example, if you can soar above the ground with a Device that functions like wings, there's no way around this limitation — you're going to get Scourged. In any case, a botch can still bring down a backlash, but that's another matter. Chapter 5 gives more details on these phenomena and others.

## Casual and Vain Craft

Once a Storyteller is fluent in the ideas behind Enlightened arts and sciences, it's easier to delineate the boundary between "casual" and "vain." For a Daedalean, any act that is obviously sorcerous is automatically vain. One cannot cover up magical acts by invoking neat little coincidences. (In this game, you need never hear the phrase "Wouldn't it be a nice coincidence if..." again.) If a hero is using magic, the character knows it, the player knows it and, most important, the Storyteller knows it. Thus, as soon as the hero strays from the "straight and narrow path," he's going to get a Scourge point. The attempt is vain in more ways than one — you've got to be egotistical to think you're going to get away with it.

Here's an example: Three Ksirafai walk into a bar. The first one has influence over Fortune. He gets a hunch that the place is a bit more dangerous than it looks. With a passing glance (and a quick Perception + Awareness roll), he notices his furtive cabal is about to get ambushed. Fortunately, he's prepared for such an eventuality. He's hidden a dagger in a springloaded sheath up his sleeve. As he passes by an obviously armed and armored thug at the bar, he sizes him up with a quick glance, lashes out with his knife and strikes a lucky blow that lands between two plates of the villain's hard leather breastplate. Cautious Ksirafai, casual Effects.

The second Ksirafai is an adept. He notices his companion getting ready to draw his blade and decides to help attack the poor bastard at the bar. He, however, has not prepared for the possibility of an ambush. The player asks whether he can use a little Matter 2 to produce a dagger from under the assassin's sleeve. Since the character is an adept who spent a few years training secretly with the Batini, the Storyteller ac-

cedes and asks for an Arete roll. Once the attack begins, the assassin mutters a few words in Arabic and draws an ebony dagger out of his sleeve. The act is obviously magical — both the player and Storyteller admit it up front — so the character automatically gets a Scourge point. Even though no one actually saw him conjure the dagger from thin air, it's still a sorcerous act. Thus, it's still "vain without witness."

The third Ksirafai is also an adept, but he's a bit more panicky than the others. The player calls for an Arete roll to notice more about his assailants. This would still be casual, but because there's the risk of Scourge, the Storyteller can go into a bit more detail about the skulking fiend's furtive glance. There are actually seven attackers hidden about the room, and they all have loaded pistols. To the devil with discretion! The madman doesn't have sleeves, so as he screams Arabic curses, he creates a nimbus of fiery energy around his hands and starts setting various loaded weapons ablaze.

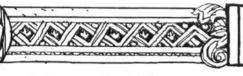
Give that hotheaded bastard a Scourge point! If he botches, he definitely deserves what he gets: it's a vain attempt with plenty of witnesses. Oh, and if anyone survives, at least one survivor should go rushing off to the authorities to tell the tale of a mad mage who summoned up fire with a wave of his hands while babbling in a foreign tongue. In the meantime, his companions are shocked enough to grab the poor fool, throw him at the armed thugs as a diversion and bolt for the door as explosions detonate throughout the bar. If he survives, the two Ksirafai (and possibly the Cabal of Pure Thought) will want to hunt him down.

## Vain Firearm Ritae

"Put your trust in God, but keep your powder dry."

— Oliver Cromwell

Forget wands. We've got guns. Three common styles of firearms — the cannon lock, the matchlock and the wheel lock — all exist by the mid-fifteenth century. During the Renaissance, as one would expect, firing a gun does not automatically bring down the Scourge. However, manipulating a firearm so that it performs far better than current weapons of the time period will result in a little conflict with reality. Such feats are vain.



#### THE ORDER Of Reason

Again, not all vain feats are sorcerous. When a device functions in a manner that's ahead of its time (up to about fifty years from the current year of your story), that qualifies as a vain application of Enlightened science. In a realistic, straight-up, standard Order of Reason chronicle, this breaks the Casual Rule and isn't allowed for anyone below the rank of adept. In a more fantastic story, the Storyteller may allow it as an exception.

Any Artificer firearm can fire off a single shot without putting the user at risk. A masterfully constructed firearm will have a few extra cranks, levers, sights and other modifications to extend its performance. Once these are engaged and the artisan or craftsman tests out his delicate device, he's become an anachronism. Under the Casual Rule, only characters with Arete 4 or greater can make such attempts.

Examples of vain feats with firearms include:

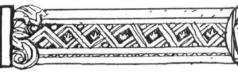
- Using Connection 2 to extend the range of a firearm ("rifled" firearms did not exist at the time)
- Using Force 2 to load a firearm with so much powder that the amount of damage is increased (casual for up to less than double damage; vain for more)
- Using Prime 2 to inflict aggravated damage on supernatural creatures
- Using Time 3 to fire off several shots a turn (this usually involves a multichambered gun and possibly a hand crank of some kind)

As a side note, in any adventure after 1450, a wealthy patron may prefer to equip his cabal with the equivalent of wheel locks. While such weapons are rare for the period, they are not vain. A hero with influence with Forces may prefer a matchlock in some cases (e.g., when using the Tamping Effect), but it





#### CHAPTER FOUR: THE INNER LABYRINTH



never hurts to have backup. With this guideline, scholars don't have to be helpless. In fact, during the Renaissance, they really shouldn't be. Putting two or three dots in the Secondary Ability: Firearms can make the difference between a successful investigation and a dead hero.

## Follow the Path

"There's a difference between knowing the path . . . and walking the path."

— Morpheus, The Matrix

The initiates and mediators within the Order suspect that magic is pervasive in the world, tempting them with its power. That fact is undeniable: when a Daedalean first attains Enlightenment, she receives a vision of her daemon, the muse that inspires her in great works. This is a private temptation, one that offers the chance to stray from the path of pure science into the realms of mysticism. Deep in her heart, the visionary knows that others have strayed, but should she do the same? The wise Daedalean chooses a safe and cautious path, entering the labyrinth. Later, when her will is stronger, this crisis of faith may arise once more to torment her, but for now, the path is clear.

Resplendents occasionally witness feats of prowess that are not neatly explained. They may suspect that the higher levels of accomplishment have some supernatural component, but they also know the consequences of misusing such power. Revolution, interdiction and even inquisition threaten the foolish. They soon notice adepts who appear indiscreet with their use of power. A loyal resplendent destroys such a rival, perhaps securing his rightful place within the next circle of the labyrinth by doing so.

If adepts are wise, they never demonstrate their true strength or even test the boundaries of Enlightened craft. If they choose to explore these limits, then they must conceal their activities from the outside world and sometimes even from other Enlightened within the Order of Reason. Such feats should appear as applications of science. Honori define which Inner Mysteries are tolerated, punishing those who stray. Far more orthodox factions within their ranks, including many led by the Gabrielites, do not tolerate such vain offenses against man and God. Some adepts influence these forces to investigate, discredit and eventually destroy their rivals so that they may advance in their place.

Many secret masters personally direct resplendents who suspect corruption in the labyrinth. They may allow adepts to conspire against each other, ensuring that said adepts aren't plotting against *them* instead. Only the wisest practitioners are worthy enough to succeed them; until then, they must keep their lessers under control. Allowing political rivalry to thrive keeps adepts from overthrowing the honori, who define the Inner Mysteries to keep the more ambitious politicians in check. Accusations of sorcery and infernalism remove many of the most powerful rivals.

The oldest Maximi endure struggles so arduous that they fade into seclusion, left to the innermost chambers of the White Tower of Languedoc. Even worse, they may bask in the light of a viasilicos in a private sanctum, hearing reports from the outside world. Evidence of supernatural forces at work within the Order exists, but that does not mean it should be welcomed or tolerated. When all else fails, the Maximi force interdiction, putting an end to petty struggles and rivalries.

For the young scholar starting out, this secret society paves the way to a bright future, but if he should stray into the dark corners of the Order's labyrinth, his prospects diminish. You now know the path to the heart of the labyrinth. The door is open. Advance.













# hapter V: The Sero, Revealed

For centuries, Daedalus has represented a type of artist-scientist: that curiously disinterested, almost diabolic human phenomenon, beyond the normal bounds of social judgment, dedicated to the morals not of the time, but of his art. He is the hero of the way of thought — singlehearted, courageous, and full of faith that the truth, as he finds it, shall make us free.

- Joseph Campbell, Hero with a Thousand Faces



ome in, Padre, and be welcome."

Alessandro Lessi himself held open his own front door to admit the small, white-haired priest who waited on the courtyard steps. Paolo's murder had resulted in the mass exodus of the rest of

his household servants. Well, all except his wife's strange English bodyguard, whom he had appointed at Senator Caspetti's urging following the unpleasantness.

Lessi led the holy man into the study, where Bianca waited along with Caspetti and Lorenzo Grimaldi. The bodyguard was nowhere in sight, but that did not mean he was not there. Strangely enough, that fact was terribly comforting.

"Padre Rosiglio," Bianca smiled, rising to greet. "Thank you for agreeing to see us. I know your schedule is quite busy."

"It is no trouble at all," Rosiglio replied, "especially in light of your letter."

"We are in a very difficult position," she began. "The cabal's scholars have examined the mirror that was given to me as well as the one given to Senator Caspetti. I do not profess to understand the intricate nature of their science, but I trust that it works. The results only confirm my own theories and observations. Now that Alessandro has confessed to me his knowledge of the infernal nature of these devices . . ."

"As well as Angela's malicious intentions for their use," Lorenzo interrupted.



"Agreed," Bianca acceded. "Now that we have irrefutable proof, there is only one course that can be taken."

"Normally," Giulio said, "we would alert the Shadow Guild and allow them to dispatch the Signora, or we would notify the Venatores and hand the matter over to them."

"But because of Alesssandro's confession at San Marco," Lorenzo followed, "there is a strong chance that the Inquisition might become involved. If that happens and he is arrested and tried as an accessory along with Fabrizi, it could lead to problems for my neice — who is completely innocent — and to problems for the Order as a whole."

Rosigilio pondered for a moment and carefully scrutinized the others before breathing a heavy sigh and rising to his feet. "If your . . . bodyguard has any useful information he would like to provide, have him leave it with the attending brother at the vestry. Fabrizi is a known problem, but if there are other creatures working their evil in Venice, then we must move quickly to intercept them. As for your involvement, consider the matter closed. The Inquisition will not trouble you."

"Thank you, Padre!" Lessi exclaimed and clasped his wife's hand. Rosiglio nodded to the assembled company and made his exit. Smiling, Bianca and her husband rose and followed the priest out of the room.

"Lessi is still a liability," Gareth stated after a moment, emerging from his place of concealment between a bookcase and a heavy curtain.

"True" Lorenzo stated. "But I anticipated that from the start and I have been formulating a plan. Perhaps when this current business is at an end, you and I can discuss our options."

"What about the senator?" Gareth asked, gesturing in Caspetti's direction.

"Since the outcome directly affects him," the older man replied, "it is best that he not be involved in the planning stages. All the better to avoid the possibility of recrimination in the future."

"A wise plan." Gareth smiled. "And now I think I will follow the good padre back to the vestry — to ensure that he makes it there without incident. When I return, we should really talk about Bianca's training. Quite a remarkable talent. I have a few friends who might greatly contribute to her education."

# An Enlightened Edge

Daedaleans are only human, but they still have a certain something more than the common folk around them do. This Enlightened edge grants them a keener vision and ability. Training and resources only serve to sharpen it.

Heroes employ a wide array of inventions and contraptions to aid them in their investigations, from lumbering Machinae to delicate Devices. Initiates and mediators often depend on these things to supplement their skills at Enlightened craft. Resplendents, on the other hand, tend to trust people more than machines. They'd rather call on the assistance of their guilds, organizations that further their training, offer them aid, introduce them to patrons and connect them with practitioners of advanced arts. Members of the Order have a vast array of weapons at their disposal, be they deadly Devices or social connections. We would not want to leave your hero defenseless, so consider this chapter your armory.

## Backgrounds

All Daedaleans have Backgrounds. Most of the ones written in the main rulebook are described from a Tradition mage's point of few. Thus, some of them require a bit of clarification before they're used in an Order of Reason chronicle.

Allies: Brethren are ideal companions for this advantage. They might come from a local lodge or facade, a patron's estate, a city guildhall or even a nobleman's entourage. For each point spent on the Allies Background, a character can form an alliance with one of the brethren from his Convention, a loyal assistant he trusts implicitly. Brethren from a different Convention take a bit more persuasion; they cost 2 points each. Enlightened allies cost a bit more; for each point of Arete the ally has, the character should have 1 point in this Background. For the same cost, a Daedalean may develop a cautious alliance with a Tradition mage, but such friendships are dangerous.



#### CHAPTER FIVE: THE HERO, REVEALED

mundane. In Traditional crays, Quintessence is gathered in tangible form. In Daedalean crays, heroes can still find inspiration and Quintessence, but without mystical or supernatural rigmarole.

The cray's protectors transfer this primal energy by going about some routine scientific or artistic activity. As described in the meditation section of chapter 2, this inspires, motivates or galvanizes the heroes who work there. Someone needs to count all the coins in a High Guild vault; a Cosian may raise leeches in a stagnant pond; a Craftmason may care for and maintain the foyer of an exceptionally impressive building or tend the shelves of an extensive library and so on. Resplendents with enough influence over Prime are recruited for such choice assignments. That doesn't mean they realize the mystical significance of their actions.

**Daemon:** For many Daedaleans, the moment they attain Enlightenment involves a realization that the world is far larger and more mystical than they realized before. This often involves some confrontation with the supernatural. Each time the hero raises his Arete, he typically goes through a *Seeking*, a personal confrontation with the same phenomenon.

Throughout a lifetime, if the hero is vigilant and diligent, he may eventually come to understand why this daemon torments him. If the hero is less fortunate, the same vision or apparition continues to taunt him with an epiphany he will never achieve. Seekers and Celestials may spend a lifetime questing for a place that doesn't really exist. Scientists or artisans may "quest" by attempting to construct or replicate some fabulous device they've seen only in their dreams. A kind Storyteller lets them finish the task. A cruel Storyteller allows a glimpse of paradise or lets the device work for only a few brief moments.

Powerful daemons may actually appear as physical avatars. If a Daedalean confronts one, he should be cautious enough not to tell anyone about it. Tradition mages often find "awakening" to be a fulfilling and joyous experience, but Daedaleans would no doubt find those same experiences terrifying. The main rulebook describes some of these alternatives, such as

Arcane: An Arcane Daedalean isn't known for his command of mystic arts. In fact, he's hardly known at all. While he may not be able to "hide in plain sight" or vanish from view, his face and identity are quite forgettable. He's got a talent for vanishing into crowds of the common populace, or at least has refined skills for concealing his identity. Some brethren also have this Background. After years of working unobtrusively on behalf of the Order, they solidly go about their business undisturbed.

As described in the main rulebook, each dot in this Background allows you to add one additional die to Dice Pools involving Stealth; you can also subtract the same amount from Perception or Investigation rolls used to track you. When used with Effects based around stealth or skulking (like the Cloak of Shadows Effect), this Background can become extremely powerful. At the Storyteller's discretion, only characters with Arete 4 or higher can have more than ten dice in any Dice Pool. When an Effect is used in conjunction with this Background, if it raises a Dice Pool over ten dice, the Effect should be considered vain. Bestow 1 point of Scourge on such a preternaturally sneaky bastard.

Convenant: Go ahead and change the name of this background to Lodge. Characters in a lodge cabal (see chapter 1) should all purchase this Trait if it's going to last them throughout the chronicle. Accordingly, they know they can rush back to this "safe house" if they're ever desperately in need of aid. If your cabal prefers to found its own lodge and build it from the ground up, an adept must supervise its activities. Alternatively, a hero might have a long-standing alliance with a lodge other than the one featured in the chronicle. He might send messages asking for advice (perhaps carried by an Ally) or send Devices back to a specialist for repairs.

**Cray:** Even resplendents don't realize the true power contained within crays. Such places may have great historical significance, a dark and checkered past or a history of odd occurrences, but regardless, the facade built around a Daedalean cray always appears



communions with angels, gods, muses, visions and so on. With five dots in this Background, a hero may secretly converse with the guardian, but it's safer to keep such encounters limited to dreams, reveries and meditations. If you confess to regularly conversing with a horned satyr or Greek god, the Cabal of Pure Thought might not be terribly sympathetic.

Destiny: Daedaleans with Destiny are unusually strong willed. Many have some driving goal or quest in life that restores their morale in times of great hardship. Herculinians (Seekers known for taking on seemingly impossible quests) and Cassandras (Celestials within the House of Selene) are ideal candidates for this advantage. A player must describe this destiny at the beginning of the chronicle, most likely during the prelude. Over the months that follow, the Storyteller develops it further. If a Storyteller hasn't committed to a long-term chronicle, she may decide to just ignore this Background entirely.

Familiar: If there's anything supernatural about a resplendent's familiar, he probably doesn't realize it. Animals with the Familiar Background are unusually intelligent, loyal and obedient. Training them is remarkably easy. They may even be more trustworthy than a Daedalean's human companions. For anyone below the rank of adept, the animal appears perfectly mundane. Past that point, if the animal has any supernatural or mystical traits — such as bestowing knowledge on its owner — the Cabal of Pure Thought would find it incredibly suspicious. Either way, familiars still absorb Scourge using the game mechanics in the main rulebook. The players should be aware of this, even if the characters aren't.

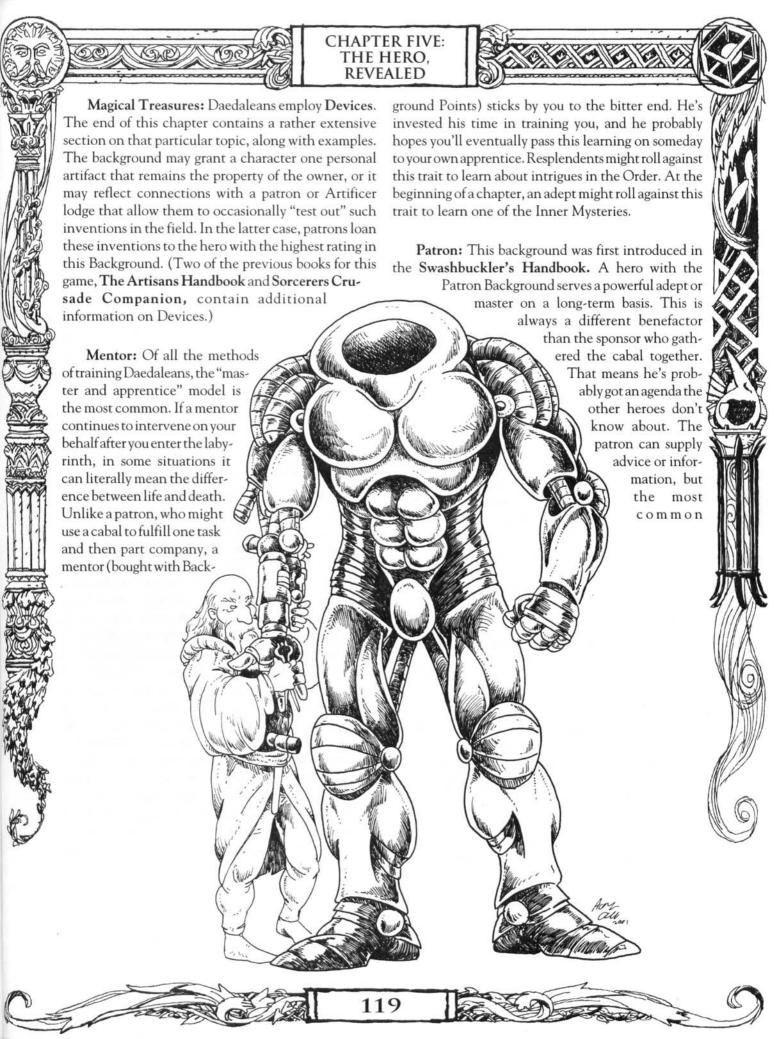
For a far more unusual interpretation, the Familiar Background may grant the Daedalean a highly developed affinity for a particular type of animal. A Seeker coachwoman may find it comforting to care for her horses each morning and night, while a Craftmason scholar might have a particular love for the cats who prowl the shelves of his bookcase. (In one of the

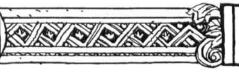
playtests, a Cosian surgeon developed an unusual affinity to ravens, largely because they helped her sort out the living from the dead on the battlefield.) In any week in which the hero has a chance to work with such an animal, she can trade in the requisite Quintessence to burn off Scourge. Optionally, the affinity may lower the difficulty of any Social-oriented rolls to interact with that animal or type of animal. The difficulty is reduced by the character's rating in this Background.

Influence: Sometimes a hero's influence is attained through his connections in the Order. After all, many brethren join a brotherhood because they expect to gain contacts that help them later in life. Alternatively, a hero's influence may manifest through a local facade, a mundane enterprise behind which the Order can conceal its activities. If the hero's connections are completely independent of his secret society, the Storyteller should make sure to clarify this distinction at the beginning of the chronicle.

**Library:** Immense personal libraries are rare in this age, often limited to estates that are wealthy enough to maintain them. If you prefer, this background can be used to represent *access* to a library where one can study freely, whether it's at a university, in a lodge, at a patron's estate, or even spread across a series of guildhalls. Note that many scholarly guilds are quite protective of their collections. They're so valuable that they simply cannot be treated as "lending libraries."

Some travelers carry tomes with them from lodge to lodge to help spread knowledge, often perusing the books at length along the way. With a successful Manipulation + Library roll, the scholar may convince an adept to exchange one of these books for another one. Over time, he may further his education as he distributes knowledge across the continent. Some rare or precious tomes may not be accessible in this way, or at least raise the difficulty of the roll considerably.





## THE ORDER OF REASON

compensation is funding. In return, the patron expects to be informed of what his rivals are doing.

At the start of each chapter of a chronicle, the cabal should decide which patron it serves. A hero with the Patron Background serves an additional sponsor. In a long-term chronicle, the characters can (and will) feel a sense of divided loyalty over which adepts they can trust the most. For a character with this Background, her personal patron always comes first. Severing this relationship ends the benefits it grants.

Resources: While math is fun (and occasionally illuminating), heroes shouldn't have to count and convert every librum, sous and shekel they carry. Instead, the Resources Background gives a general indication of their financial status and wealth. This income does not depend on the beneficence of a patron or mentor, but it usually carries a more modest share of obligation.

Note that most heroes don't eat, breathe and sleep the Order of Reason's intrigues day and night. Unless they have a patron to sponsor such activities, they must have a visible means of support to provide their resources, whether they politick as nobles, struggle as merchants, serve as clergy or labor as craftsmen and commoners. This is why they are conspirators: their duties to the Order usually lie outside these mundane professions.

Sanctum: In an Order of Reason chronicle, maintaining a sanctum often requires the assistance of a patron or mentor. If a hero doesn't have a sanctum at the beginning of the chronicle, the benefactor may offer one in return for her aid. If a hero has one, then someone's got to keep it supplied and protected. If a sanctum is so secretive that no one else in the Order knows about it, the Storyteller must know about it at the start of the chronicle. Don't be surprised if maintaining its secrecy leads to a series of complications throughout the story. By the way, if your Storyteller allows you to pursue something that's deviant or dangerous by the Order's standards (dissecting or

vivisecting bodies, conspiring with the House of Olympus and so on), this background can save your character's life.

Spies: You can hire brethren or members of the common populace to gather information. Brethren can be entrusted with some of the less condemning secrets of the Order. Common spies, on the other hand, may act without the Order's knowledge. If a hero requires a far more skilled and Enlightened spy, such as a highly experienced Ksirafai, he should probably be bought off with the Allies Background instead.

As a side note, adepts who use their influence over Connection to scry into the activities of their rivals often employ spies as well. That way, when they're caught with information they should be privy to, they can (as a last-ditch effort) attribute their activities to espionage instead of sorcery.

## Optional Rule: The Sacred 27

While you're filling in dots for your Backgrounds, you might also want to consider where you've placed your points for Abilities. Most players use the standard rules, deciding whether to put 13, 9 or 5 points in Talents, Skills or Knowledges. Which is primary? Secondary? Tertiary? Bah. Renaissance men and women shouldn't be limited by such arbitrary boundaries. The idea that developing physical talents precludes a hero from furthering his scientific knowledge is so . . . medieval.

Another approach relies on the Sacred 27. With this optional rule, a character has 27 points in Abilities. How they're divided between the three major categories becomes irrelevant. As usual, raising an Ability over 3 still requires Freebie Points; other than that, you're free to dabble in what you choose. (Now you can go straight from your fencing school or etiquette lessons to a class at the university. Huzzah!)



## Adventurous Guilds

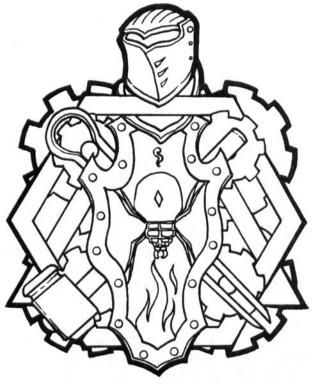
Guilds are maintained to help resplendents master their crafts and find work. In the true spirit of the Renaissance, initiates and mediators may explore many different arts and sciences, but by the time a hero fully learns the Outer Mysteries as a resplendent, she is usually more certain of her favorite field of study. By maintaining correspondence with a guildhall — whether it's located in the same city or hidden on the other side of the continent — a hero can learn of innovations, sense political shifts in the Order and even find numerous avenues toward adventure and patronage.

When a patron desperately needs a specialist, he consults a guild. In the same manner, guilds have experts who track down sponsorship for resplendents. Some societies thrive on such patronage; others are secretive, pursuing their studies in seclusion. A guild may even be a sort of secret society, offering sanctuary where forbidden studies can be pursued away from vigilant rivals. When heroes are practicing advanced arts like alchemy, astrology, or physiology, these affiliations can be vital.

Guilds also represent the primary resources each Convention has. By the time a hero reaches the rank of resplendent, the local honori no doubt see him as very valuable. Guild membership recognizes this potential. In a political struggle between secret masters, or even Conventions, guilds are used as a way to muster strength quickly. For instance, when soldiers are required, the Mauls, Phyloxai, Sword Guild and Resplendent Axes know where to find officers to lead troops. Resplendents who want to improve the status they'll have as adepts typically join guilds to show their loyalty to their Convention, answering any call to arms when it is given. Because of the demands of this loyalty, a Daedalean cannot belong to more than one guild.

Rather than contemplate all thirty guilds of the Order of Reason, a hero would do best to learn about the ones he is most likely to encounter in his conspiracies. Theoretically, a Daedalean of any guild can join

a cabal, but some guilds are consulted more often than others. Before your hero sets off for adventure, she might want to consider who her most likely companions will be.



## Artificers

Forgers ("Vulcans"): The greatest inventors of the Artificer Convention command lodges hidden in the most isolated realms of Europe — they call them forges. Under conditions of absolute secrecy, artisans build great Works and Machinae so fantastic that the outside world must never see them . . . until the time is right. A Forger must spend years perfecting her craft until she is recommended to the guild, and then she must prove herself to the patron of the lodge, usually by working with a cabal. An ambitious artisan considering an affiliation with the Forgers may also wish to see the world a bit before condemning herself to a lifetime of isolation and obscurity.

Before a Vulcan can learn the Inner Mysteries and build visionary inventions, she must first master the



## THE ORDER OF REASON

soldiers than they actually need. When the honori and Maximi have no current need for a crusade or interdiction, Mauls are encouraged to hire themselves out to various other lodges and patrons within the Order. They may be enlisted to fight side by side with other military orders of the Outer Labyrinth, yet when their own Convention's interests are threatened, they are expected to drop all other concerns and answer their guild's muster to battle.

construction of machines that can be used in the presence of common folk. Gigantic, lumbering war machines are reserved for revolutions, interdictions and skirmishes against corrupt Chantries. These represent the most advanced arts of the Artificers. A student, however, practices her artistry on more mundane inventions.

Before a cabal undertakes a difficult task, the members may hire an Artificer to devise a weapon or tool to help them complete it. An artisan hired through this guild may ask for enough time to build a few simple contraptions before going into the field. A Vulcan may be able to build such a device in a matter of days (particularly if he has the Matter Sphere). Some cabals have been known to attract a Vulcan who specializes in *destroying* rather than building, or at least circumventing elaborate machinery. (Fortune is another useful Sphere.) More commonly, Vulcans are approached for their technical skills or craftsmanship. A patron may hire a Vulcan if he requires someone to maintain the machines and Devices he grants to the cabal. (Prime is another good option.)

Mauls ("Hammers"): Vulcans are the "anvils" of the guild, often set within one forge for the extent of their lives. Mauls wield their hammers wherever they are needed most. Most work in lodge cabals trained to guard the forges where Vulcans create masterworks. They may also be called upon to defend engines of war as they're moved onto the battlefield.

Owing to the nature of their work, Mauls are inculcated with an innate mistrust of other Conventions. From the earliest stages of their training and apprenticeship, they learn that their first duty is to protect the forges of the guild. No other warriors can fulfill this task as well as they can. A friendly rivalry exists between the Artificer's Mauls and other "conventional" soldiers, especially the Craftmason Sword Guild, the mercenaries of the Resplendent Axe and the Cosians' Phyloxai.

However, the Artificers are defensive enough about their conventional lodges that they train more

Pythagorai: More than masters of mathematics, Pythagorai are intellectuals schooled in all the matters of the physical world. In universities and guildhalls, they may study anything from engineering and mechanics to geology and geography. Resplendents worthy of membership in this guild must master their chosen art or science (that is, they must have four or five dots in Science). In the true spirit of the Renaissance, their insights into the physical world develop their philosophical understanding (earning a few dots in Metaphysics as well).

Artificers do far more than push cannons around. Pythagorai are known for their keen intellects, analytical observations and powers of persuasion gained from countless debates in sequestered collegia. They also entertain classical notions about the structure of the universe. Prime is their affinity Sphere. (As a benefit of choosing this as your guild, you can reroll 10s on all Prime rolls.)

Bright Lions: Alchemy and Renaissance chemistry are the hallmarks of the Bright Lions. Their forges usually include an *athenor*, an alchemical oven used to devise their concoctions. With flasks and bottles, they port about amazing fluids, powders and poultices. (With Prime 2, they can mix these concoctions in an athenor and use them later.) Acids eat through metal, gases waft toxic fumes and flash powder gives off bursts of light that earn their guild's name. (Bright Lions reroll 10s on all Matter Effects related to alchemy and chemistry.) Some expressly make their fortune making substances like Abundanti's Oil, a fuel used to



#### CHAPTER FIVE: THE HERO, REVEALED

power the most impressive Machinae. (A note of caution to the Errant Storyteller: if a Bright Lion's arts seem like something you can do with college chemistry, they're reasonable. If they seem like sorcery, they're not.)



## Celestial Masters

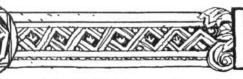
Daedaleans entertain a common and pernicious stereotype regarding Celestial Masters: that of the lone astrologer sequestering himself in a chamber where he studies the heavens long into the night. While it is true that any Celestial can sit in rapture watching the skies, most believe that the purity of the firmament above is there to inspire all those who dwell below it. As legends tell, the Celestial Masters began under the patronage of courts and royalty, compiling astronomical and astrological data for the benefit of the wealthy and powerful. Not much has changed, and the Celestials have managed to benefit from their interactions with Europe's ruling class. The Convention combines old traditions rooted in scientific pursuits with the arts of diplomacy and politics.

When Celestials work with cabals, they use their social skills as much as their astrological knowledge. There's a reason why they decided to venture forth from secluded observatories and planetary orreries. They want to see the world. In addition, there's a limited number of lodges where Celestial Masters can further these pursuits. Not every one has access to a massive telescope revealing cosmic and cosmological insights. Before a Celestial is worthy of fully studying the purity of the Void, he must prove his use to his Convention by furthering the goals of the Order of Reason.

The Celestial Masters often treat their adepts and masters like hidden royalty. Some families have supported the same houses for generations, and even an honorus may openly declare his allegiance to one. Some Celestials travel across the continent to serve the "nobility" of their respective guilds. A few heroes play a far more dangerous game: hiring the services of their cabal to royalty and noblemen *outside* the Order of Reason. They never reveal, of course, that they're members of a centuries-old secret society, merely scientists and scholars with skills to offer a sagacious sovereign.

If a cabal succeeds in exploiting royalty, it may bring wealth and privilege to the Order through its intrigue. If it fails, the Order may decide to distance itself from the cabal for a while. It's easier to abandon a few ambitious Daedaleans than reveal the vast resources at their command, suggesting that they may be able to challenge the security of a king or queen. For Daedaleans who orbit such royal luminaries, the Celestial Master is the pilot of their destiny who ensures they won't get burned.

House of Daedalus: As the name of this guild suggests, the Celestials of this house are Daedaleans first and foremost. Heroes of this guild formally approach the best patrons they can find and use their copious social skills to attract the best cabal they can. Like a bright star in the night, they lead travelers



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around the world. Most are far more concerned with the advancement of the Order as a whole than any bickering between Conventions. Although they work most commonly with Artificers and Craftmasons, they prefer to attract the most brilliant companions they can find.

Just as their founders basked in the light of royal luminaries, House Daedalus never settles for second best. Of course, they are inculcated with the need to live up to grand traditions. As masters of politics, they assume that since they garner a patron's favor, they should openly voice their opinions. They cannot help but advise patrons, for they see themselves as the embodiment of all proper Daedalean ideals. All other guilds dwell in their shadow. Diplomacy prevents them from forcing this point too far, but when patrons ignore their advice, they speak openly of their displeasure in their guildhalls.

The guild also attracts Daedaleans who work with other heroes instead of leading them. As jacks-of-all-trades, they master engineering and craftsmanship quickly. A Celestial Daedalean might arduously study the art of sailing one day and the finer points of marksmanship the next. As supporters of the house, many claim that the system of guilds has fragmented the Order. Thus, they're eager to volunteer for cooperative cabals. If a patron needs one more resplendent to recruit for a cabal, he'd be a fool not to contact this guild. If he can endure a few words of advice from the more politically minded leaders of this guild, the suffering is worth it.

Currently, there is a cautious conflict between House Daedalus and the High Guild. The Sun Guild and Patron's Guild have a long-standing rivalry with these Daedaleans. Some High Guild masters see themselves as the elite of the Order, and they don't care much for ambitious Celestials who seek other sources of funding outside the guild. The results are often limited to friendly competition, but in a few distinctive cases, High Guild patrons have begun to use their influence among the masters and Maximi to oppose

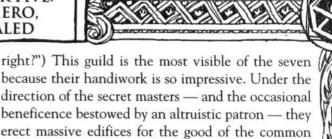
House Daedalus. The other Conventions watch such intrigues with reactions ranging from amusement to disgust. Apparently, the planet isn't big enough for the two of them. Perhaps one of them will have to leave.

House of Selene ("Cassandras"): The Celestial Masters have a greater respect for prophecy and astrology than any other Convention. Some Daedaleans look askance at such mysticism, knowing it as the trappings of subterfuge used to manipulate gullible royalty and courtiers. Others listen attentively, for the predictions of the Celestial Masters are often right. A Cassandra may be recruited into a cabal when its patron is concerned or even obsessed with an upcoming event or dire potent. The Cassandra may not travel with his conspirators in every enterprise they undertake, but when he demands to participate, all members of the cabal should be wary.

A few particularly heroic householders insist that the future is not absolute. Some insist Cassandra cursed others because she did not use her gifts directly. Such Enlightened resplendents lead cabals devoted to forestalling disasters, delaying prophecy and acting on revelatory insight.

House of Prometheus: Promethean resplendents consider themselves the elite of their Convention. Unlike other guildsmen, they prefer seclusion and studying the skies to dirtying themselves with the world below. Long hours are spent studying the firmament, often correlating what adepts see with Enlightened insight. Some are certain that God will reveal mankind's destiny in the skies. It will take a Promethean to bring this knowledge back to mankind. A long-standing rivalry exists between the Cassandras and Prometheans. Many resplendents in this guild believe that they must see the results of prophecy in the world to confirm it. Adepts send them out to verify their prognostications. If a hero can do this while he has the protection of a cabal, even if it pursues other goals, all the better.







Working communally, they use their command of the Outer Mysteries to quickly erect small structures. They spend decades constructing their masterpieces, which last for centuries. Not surprisingly, some of these buildings house the most significant facades and lodges of the Order.

populace. Schools, mills, bridges, viaducts and churches

are all common projects.

## Craftmasons

Scroll: Craftmasons don't just work with their hands; they also value great minds. While other guilds see the scholars of the Scroll Guild as reclusive and introspective, patrons pay handsomely for their erudition. This guild is directly responsible for offering higher education to Craftmasons, and sometimes a lodge or brotherhood hires it to provide at least a basic education for other Daedaleans as well.

Craftmasons are known for working with brethren and initiates far more often than other Daedaleans do. Many fear that the Order of Reason is becoming little more than a way for powerful masters and Maximi to promote their own power, wealth and influence over the interests of the "common man" they are allegedly supposed to protect. As a result, this Convention is one of the most self-contained, often rejecting the political drives of the other guilds to take up causes only a Craftmason would fight . . . and sometimes die . . . to uphold. This order sponsors more "conventional cabals" than any other.

While most Scroll scholars are content to remain secluded in universities, classrooms and libraries, a few wish to make a name for themselves as chroniclers to great heroes and expeditions. Some devote their lives researching and documenting unusual and fantastic phenomenon. At first, they may appear as little more than casual observers, but when an educated representative of the Scrolls speaks of his area of expertise, even patrons sit up and take notice. History is their strongest specialty — they are eager to chronicle the evolution of the Order, even if they do tend to rework it from their own point of view.

Unlike other Conventions, which allow resplendents to join only their guilds, the Craftmasons allow paragons of any rank to petition for membership. Many of the brotherhoods they devise for their brethren are associated with a Craftmason guild.

Coin: The High Guild builds and maintains some of the most profitable businesses and monopolies of the Order. By contrast, the Coin Guild has a habit of taking on challenges High Guildsmen see as too risky or only marginally profitable. Oddly enough, Coinsmen succeed about as often as they fail. Wary of becoming dependent on the High Guild's fabulous wealth, they

Stone: Someone's got to do the grunt work. Many initiates think of the Stone Guild first when they think of the Craftmasons. ("They're the builders,



attempt to raise enough coin to fund the Craftmason's admittedly modest projects. Many are also attracted to opportunities to build business in a struggling city or village, measuring success not just by mere profit and loss, but in the health of the community that surrounds it.

A patron of limited means (and high ideals) may hire a representative of the Coin Guild to help fund a cabal's activities. He won't make a huge profit, and the cabal won't stay in the finest inns, but a Coin Guilder can scare up a few sous, librum or lira in some of the oddest places imaginable.

Sword: Unlike the soldiers of other Conventions, warriors of the Sword Guild are far more willing to bring troops of brethren into battle. Most are skilled tacticians, directing small units of highly motivated soldiers against seemingly impossible odds. While the Resplendent Axes of the High Guild are mercenaries motivated by profit, the Sword Guild has a reputation for taking up lost causes, protecting the destitute, fighting for little more than ideals and (oddly enough) often winning.

Level: Masters of political reform, the Levelers situate themselves into politics, both inside the Order and outside it. Their cabals always have agenda, often dead set against the strictures of adepts and masters who place their own elite society over the needs of the people around them. Brethren of this guild are masters at stirring up the masses and fomenting rebellion. When honori fight over theses or adepts come to blows over ideals, Level Guildsmen organize brethren and force revolutions to support the Craftmasons.

Hemlock: Just as the Craftmasons have their own healers, merchants and soldiers, they also have their own spies. As one would expect, they uphold the ideals of their Convention above all others, personally working for their own adepts, masters and Maximi. They

don't have the secret training of Etfalti; instead, they rely on extensive networks of commoners. Many are exceedingly wary of Ksirafai, sometimes risking their own lives by investigating the Order's secret enforcers.

Arrow: Craftmasons believe the Order was established for the benefit of the common man. The Arrow Guild upholds this ideal more than any other. Arrows seek out areas where commoners have been devastated by plague, famine, war and similar tragedies. They then assemble an idealistic cabal that can dedicate itself to resolving problems and easing suffering. Arrows don't react to the demands of patrons; instead, they actively solicit support. Many have gained some degree of financial stability by the time they become resplendents. Rather than exploiting this edge for personal benefit, they firmly believe that true wealth comes from a society that values and protects all its members.





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High Guild

The High Guild has more patrons and adepts than any other Convention. While it's associated with accumulating great wealth, even an initiate learns that it also spend a great deal of it. Between costly mercenaries, risky ventures, ambitious adventures and beneficent patrons, the Convention spends entire fortunes . . . and then turns a profit in the process. Because they consider themselves the elite of the Order, they accord their guilds with highest esteem.

Resplendent Axe: These mercenaries work for profit, and they work only for the wealthiest patrons. If many of these employers belong to the High Guild, that's merely coincidence, isn't it? In any assembly of soldiers, the Resplendent Axes are often the most experienced, best trained and best equipped. This often leads them to believe they outrank other soldiers when they help Mauls guard a forge, Phyloxai protect Cosians, or the Sword Guild orchestrate a revolt. As one would expect, this confidence intensifies the rivalry among those guilds, yet there is no doubt that those who "wield" the Resplendent Axe have the skill to back up their attitudes.

Albatross: A cabal doesn't ally with the Albatross Guild unless it's willing to suffer for the sake of profit. Members must agree from the start that they consider gathering wealth for the Order as one of the reasons they're working together. Many of their crusades involve trade routes, marketplaces and expeditions to expand the High Guild's enterprises. These merchants were originally known as the Swan Guild, but after a number of cooperative cabals got tired of risking their lives for their profit margin, the guild gained a very different reputation. Explorators who find out their patron has put an Albatross on board may feel like they've been cursed. When they return with a sizable return on their profit, however, they generally feel differently.

Rose Guild: Who needs money? Adventurers of the Rose Guild are often born into wealth and privilege but tire of lengthy discussions of how to expand the Order's influence or fill its coffers. Not surprisingly, the call to adventure leads them to alliances with Daedaleans from other Conventions. Some use their own fortune to support a conspiracy's activities; others use those of their relatives. Some relations (grudgingly) hire the firebrand to uphold the family's lodge or business. Rose Guilders have a reputation for being reckless. Even other resplendents marvel at the escapades Roses survive. Anyone who can survive as a romantic, swashbuckling fool long enough to rise to the rank of resplendent has earned the right to join this guild.

Patrons Guild ("Black Uncles"): While not strictly an adventuring guild, this association is worthy of mention because it hires more cabals than any other. The High Guild needs wealth to survive, and it gets it. The guild needs cabals to develop its interests, sometimes without the knowledge of the conspirators' own Conventions. By hook or by crook, the High Guild will buy loyalty. The Black Uncles dress in somber tones for a reason. They do not act for the benefit of the Order as a whole. Their business is personal, and they take loyalty and betrayal very personally. Lest anyone forget, they are also encountered as enemies to some idealistic cabals, especially conspiracies that further the goals of anyone other than the High Guild.

Sun Guild: The Sun Guild demands the right to become involved in cooperative cabals, often with the strength of the High Guild backing it up. When a wealthy patron has a great deal of money invested, he may recruit a Sun Guilder as his personal representative. While each rank has its own role in a cabal, and all resplendents should be respected equally, the High Guild considers Sun Guilders above all that. They're



known for their leadership, command qualities and social abilities. Some are actually members of royalty, using their influence for the benefit of the Order. A strong rivalry exists between the Sun Guild and the Celestial's House Daedalus.

If the cabal is lucky, the factorum may become sympathetic to their own needs, acting as their emissary when someone has to explain why the cabal isn't yielding the results its patron demands. An unlucky cabal may feel as though it isn't being trusted. Nonetheless, because the High Guild is wealthy and influential enough to fund more patrons than any other Convention, Sun Guilders are essential to managing its resources.



#### Cosians

The Cosians have fifteen honori to oversee their houses of healing and education around the world. Five honori represent each of the five Cosian Houses. Aside from any disputes between these five groups, Cosians engage in debates about the practical applications of medical science. **Castles and Covenants** introduced the idea of several different scientific factions within the Cosian Convention. Very briefly:

—Galenists ("Elementalists") rediscover the truths of antiquity, confirming the ancient theories of scholars like Hippocrates, Dioscorides, Celsus and (of course) Galen. As students of classical languages, they search for lost knowledge and forgotten manuscripts. Many (though not all) are allied with the House of Books.

— Paraclesians ("Alchemists") attack such classical notions as the theory of the four elements. While they are familiar with the four humors, they search for an alchemical explanation to disease rather than a purely medical one. Many remain hidden within the House of Olympus, preferring conventional cabals to cooperative ones. Incidentally, in the Dark Fantastic world, we may assume that the sixteenth-century scholar Paraclesus got his name from this secret society, not the other way around.

— Vesalians ("Vivisectionists") perform an unspeakable act: studying anatomy by cutting open human bodies. Some limit their perusal to the inspection of corpses; a few masters of their dark arts have even found ways to reanimate them. It is rumored that many Vesalians are protected by the infamous House of Knives, yet even insightful Ksirafai cannot definitively prove their alliances.

House of Knives: Surgeons deal with horrific dangers; the academics hidden within universities consider



such problems mere abstractions. A cabal enlisting someone from the House of Knives has allied with a healer who's willing to face the worst the world has to offer. In a mercenary or military cabal, she would be the most likely candidate to treat battlefield injuries. She might also keep the vengeful mage who attacked them alive long enough to get him back to the lodge. Many surgeons are familiar with crude techniques like snapping bones into place or amputating them quickly and efficiently. Within the Order, they may have the opportunity to study more refined and specialized techniques from the House of Books...or more forbidden ones from vivisector conspirators.

House of Books: The members of this guild take a very scholarly approach to healing, studying classical teachings to further their knowledge. As noted earlier, there are many Galenists within their ranks, some willing to offer their services as healers in exchange for the occasional foray to recover lost knowledge. Many are great teachers. A few are willing to aid a patron if he can sponsor a local school or refuge for the instruction of medicine. It's assumed that such a hero would be busy with students when not actively traveling with her cabal. Guilders of this House are, as one would expect, present in many of Europe's greatest universities.

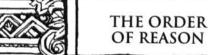
House of Mandrake: This guild is ideal for a lodge cabal, especially one tending to a very rural or agricultural area. Craftmasons often favor working with this House, since it places the needs of the common men and women laboring in the field over the intrigues of masters and Maximi. A patron may decide to enlist the aid of such a benefactor when a cosmopolitan cabal has need to travel far from home. Mandrakes are also rumored to have rare but insightful dealings with members of the Verbena, especially those with extensive knowledge of herbs and other hedge-wise healing techniques. Those who freely admit to such relation-

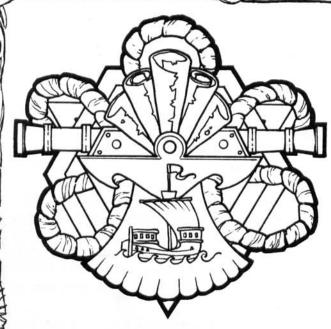
ships point out that in so doing, they are acting as filters, allowing useful knowledge to pass through and dispelling any superstition and possible sorcery that may be connected to their practices.

House of Fire: At first blush, this guild may appear as a group of specialists, but whenever plague or disease threatens the populace, a patron may specifically enlist someone from the House of Fire to work with his most trusted cabal. Someone must brave the dangers of infection, collect samples, heal the suffering and find a cure before the disease spreads. There is, of course, no reason why a member of this guild could not work regularly with a Daedalean cabal while waiting for news of the latest outbreak of disease. Many healers of this house excel in every area of medicine save surgery.

In the Dark Fantastic world, plague is a terrifying phenomenon. Supernatural plagues are even worse. The common populace does not suspect that many plagues have a supernatural cause behind them, whether through Jhor summoned by Euthanatoi, lashes of the Scourge for grand acts of vanity, or unusual and bizarre supernatural creatures ("I've never seen that species of rat around here before. . ."). A patron may enlist the aid of someone from the House of Fire specifically to deal with this threat while the rest of the cabal protects her from a panicky and fearful populace.

House of Olympus: In its basest form, alchemy is the chemistry of the fifteenth century. We may know of the Olympians' secretive and sorcerous studies in advanced alchemy, but to the rest of the Order, they are more commonly consulted as master chemists. Mastering matter is far more important to them than understanding the mysteries of living organisms. With a dash and a pinch of the right chemical concoction, they can work miracles in a flask, crucible or oven. Unlike other Cosians, Olympians have *Matter* as their affinity Sphere.





**Explorators** 

While there are many thrilling tales of lengthy sea voyages to other parts of the world, they are often led by "conventional cabals" dominated by Explorators. For the humble and lowly cabals of the Outer Labyrinth, many of their travels are limited to Europe . . . for the nonce. Cooperative cabals tend to attract two types of Seekers more than any other: Alexandrians and Herculinians. These are worthy of mentioning first. Others, though equally important, participate in more exotic and esoteric adventures.

Alexandrians: Most cabals conduct their business in Europe, and most of their travel occurs over land, so the Alexandrian Guild encounters cooperative cabals quite often. Some think that once a cabal reaches its destination, the Alexandrians' duties are fulfilled, but that is hardly the case. Alexandrians learn to thrive in a variety of cultures and enjoy helping their cabals overcome any obstacle encountered there. The guild includes many specialists in culture and language.

Herculinians: The Herculinian Compact considers itself the elite of the Explorators and, in some cases, of the Order as a whole. No adept or master can appoint someone to this guild. Only the members of a Herculinian guildhouse can sponsor a candidate. Guildsmen have little interest in completing maps, establishing trade routes or maintaining creaky old ships. Instead, they live reckless lives, struggling to return with the most fantastic and unbelievable traveler's tales the Order of Reason has ever heard. Herculinian guildhouses are full of boasting, drinking and singing. Great heroes compete in vast storytelling competitions to prove they are worthy of their reputations.

The greatest Herculinians seek out the most esteemed and accomplished guild they can find, one that takes on great challenges. They then convince the guilders that they are worthy and boon companions, usually by regaling them with boasts and stories. Many of the grandest Herculinian tales involve bygone beasts and other fanciful creatures the world has thought long gone. Some are slain, some sighted, some even captured, but in every case, the Daedalean is seeking an accomplishment he can boast about until the end of his days.

Usually, Herculinians in a cooperative cabal have just returned from an epic adventure that made them worthy of the guild's esteem. They are heroes hoping for the next great accomplishment that will earn them a place in the Inner Labyrinth. When odds turn against them, they raise their companions spirits . . . just one more time . . . by repeating the explanation of how they bested an entire village of pygmies, made love to a mermaid or won the treasure of the Caliph of Omar. This may become tiresome, but a Herculinian will never give up and won't let his companions lose hope, either.

The Guild of Forge and Sail: Masters of shipbuilding belong to the Forge and Sail. Because their



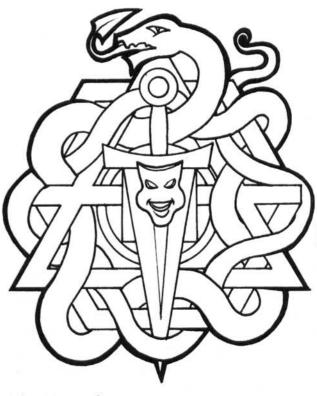
skills are so specialized and valuable, these craftsmen usually belong to lodges dominated by the Seekers. If a lodge lies by the sea, there's probably a Forge and Sail cabal inside it. The associations are as much political as social. The Conventions' master craftsmen are well organized, often maneuvering for influence over the places they work. If one cabal is greatly threatened, the others can rush to its aid.

Odysseans: Leave the lodge behind. The Odyssean Guild oversees the Order's fleet of ships. While a patron of another Convention might sponsor an expedition, an Odyssean cabal does the real work. Before leaving port, the cabal usually drafts a charter for the benefit of all who serve on board. Odyssean mediators are essential for overseeing the many able-bodied brethren on such voyages.

The Order of the Grail: Heroes of this guild travel to the "blank places on the map." Collectively, they document and explore the world. Their guildhalls are vast repositories of maps, logs, travel diaries and other documentation. Guild members are experts in navigation and cartography. Their guild negotiates the wages they get — or political compensation the Seekers receive — for their services.

The League of St. Paul: The Gabrielites are strong in Europe, but their missionaries don't have the resources to travel as far as the Explorators do. The League of St. Paul works with both Conventions, sponsoring journeys to "heathen" cultures that do not recognize God's word. Many Gabrielites have duties to the Catholic Church that prevent them leaving the continent for years at a time, or they may prefer to travel with the sponsorship of the Church. By contrast, the League is purely independent, especially once it leaves the restrictions of European society. Resplendents sometimes join this guild believing it

offers a "quick route" to the rank of adept. Some even found lodges on other continents, knowing they will become the local magistrate overseeing it.



## The Ksirafai

Like all other Daedaleans, Ksirafai can be divided into two groups: the Outer Labyrinth and the Inner Labyrinth. The latter group is infamous, almost legendary. There's a wealth of strange rumors about the members — some of them are true. Enough smoke and mirrors. Let's clear the air.

Within the Inner Labyrinth, elite Ksirafai are known as *Etfalti*, spies trained directly by the secret masters. Some of them are driven to the brink of insanity and back by their harsh training, which does involve some degree of sorcery. By the time their



ordeals of initiation are over, they may believe that they hear the voices of angels, speak with the dead or other such delusions. As a result, they are fanatically driven and quite intense. Most Etfalti work entirely on their own or in small squads. If an Etfaltus has infiltrated a cabal, by the very nature of his work, none of the other conspirators know who he really is. Etfalti place their loyalty to the secret masters above all other alliances. Thus, they rarely "play nice" with cooperative cabals.

Most Ksirafai never attain this level of training. Instead, they study the methods of the Outer Labyrinth. Upon reaching the level of mediator, a Ksirafai is usually assigned to a sect of six spies under the command of a house martin. Regardless of whatever allegiance the Ksirafai has to his cabal, he must also report to this contact. Think of him as a "personal patron," if you will. If a hero openly identifies himself as a Ksirafai, he's openly stating that he's looking for threats to his patron, an adept or the secret masters. He may, however, choose to keep this identity secret, benefiting from his training as a spy while posing as someone else. Rumors suggest the Ksirafai are everywhere, and again, some of them are true.

Upon reaching the rank of adept, the Ksirafai may become a house martin over his own network of spies, join the ranks of the Etfalti — and thus forsake all former allegiances and alliances save for his Convention — or assist in the administration of a lodge. In the first case, the spy would be tempted to exploit contacts he has made working with various cooperative cabals. In the last case, he would still need these contacts to help carry out his lodge's agenda. Either way, unless a Ksirafai is abducted and driven insane by elite training, he's better off learning his arts the slow and cautious way while working with a cooperative cabal.

Storyteller's Note: The Swashbucklers Handbook describes the Etfalti in greater detail. Their training is sorcerous, their acts are often vain and their methods are ruthless. In this book, a Ksirafai must spend many years working for adepts before receiving these Inner Mysteries. If you want to grant this knowledge to one player and leave the others "in the dark," it may unbalance the game quite a bit, but the option is there. As an exercise for the reader, you may instead concoct an adventure solely for the benefit of sorcerous Florenti and elite Ksirafai. Such tales are beyond the scope of this humble book.



## The Cabal of Dure Thought

In the Dark Fantastic world, the Catholic Church is rife with corruption and conspiracy. Just as the shadows of major cities are stalking grounds for unseen monsters, there are sinful men occulted within one of Europe's oldest bastions of faith and hope. By the end of the fifteenth century, Alexander VI, the "Borgia Pope," will become infamous for exploiting his position within the Church for his own personal pleasure and privilege. More elaborate alliances exist to exploit the power and influence of the Church for the benefit of unseen forces. Fortunately, it is also a world where Enlightened men and women have insights into the workings of the supernatural. They oppose it in ways



even the Inquisition does not suspect and cannot reproduce.

When the Convention of the Ivory Tower was first convened in 1325, representatives from the Cabal of Pure Thought showed up unannounced. Because they were insightful enough to uncover the conspiracy among the other eight Conventions, the fledgling Order was hardly in a position to refuse their demands. Cabals often wonder which side benefits most from this alliance . . . and which is being exploited more. Stories are told of the Maximi making large donations to the Church to ensure the Gabrielites complicity; other tales are related of the Church demanding the Order's assistance when it is required. The Outer Labyrinth does not know which statement is correct, nor does it matter.

## Faith in the Dark Fantastic World

As a disclaimer, please remember: The Church in Sorcerers Crusade is not the Catholic Church of our world. Some of the events in the game may be loosely based on the history of our world, but this should be taken as dark fantasy. Tales herein are not intended to be a criticism of the Catholic Church or the Christian faith. To be respectful, Storytellers should remember that the Gabrielites marshal both Doves and Falcons. Even during the height of the Inquisition, there are a great many priests (and even soldiers) who preach peace and compassion. Anything less is a crude and undeserved stereotype of a religious belief.

Illustrafatore ("the Illustrious"): Some Gabrielites are more concerned with the plight of the common man than "shadow crusades" against heresy, sorcery and the occult. If the Order was established to protect the common populace, then perhaps they should have some sympathy for the lives they lead. The Illustrious often work with various guilds of Craftmasons, particularly the Arrow Guild. They tend to have little patience for self-serving merchants in the High Guild. The Illustrious are ideally suited to lodge cabals, as they may spend years learning what the local farmers and the poor notice. As such, they can gather far more useful information from these "commoners" than merchants, rogues or sheltered academics ever will. Most come from very poor backgrounds themselves and would never dare take the Order's benevolence for granted.

Poenitenti ("Doves of Christ"): The image of all Gabrielites as violent, vengeful and intolerant crusaders is insulting, to say the least. Enlightened Christians are not all violent, just as Tradition mages, witches, warlocks and sorcerers are not all "evil." Granted, the "fire and brimstone" crusader is often far more visible, and far more vocal, than the peaceful priest of the Poenitenti crusade. The Doves of Christ bring about change with less brutal methods.

The Doves comprise a conspiracy within the Catholic Church, one that is aware of the presence of magic and the supernatural but dares not disclose what it has learned to the Inquisition or other agencies within the Church. The Gabrielites are involved in far more than seeking out "evil." Missionaries spread the word of God to distant lands. Scholars and healers within the Church nourish minds, bodies and souls. More important, faithful monks and novices attend to the crays and lodges maintained by the Cabal of Pure Thought. The Church does not realize the power such places hold, but as long as the curia who live there perform their duties, they often do not notice.



## THE ORDER OF REASON

Those who take up the sword are far better suited for the Venatores — Poenitari may arm themselves for self-defense, but their God is a just and benevolent God. Doves who work with a cabal of Daedaleans are typically scholars, healers and diplomats. (William of Baskerville, from Umberto Ecco's Name of the Rose, provides an excellent model for a temperate and scholarly monk.) It is rare for one of these Enlightened scholars to work with one cabal for long, as their obligations to the Church take priority over the time they spend with the Order. A few Doves formally abandon their religious duties, especially when they conflict with crusades they consider far more important. Doves of this sort are typically well educated and reverent, asking little in the way of living accommodations and compensation and working with the same fervor they displayed in their former lives.

Do not think, however, that the Doves are as tolerant or diverse as the Choer Celeste. The Chorus unites many faiths — Christians, Jews, Mithraists, Gnostics, Zoroastrians — reflecting upon the many faces of God as many aspects of "the One." By contrast, all Doves have one thing in common: their unswerving belief in the precept of "One God, One World, One Church." A Dove may disagree with the Inquisition against witchcraft in the late fifteenth century, but that certainly does not mean he will accept the idea that there is any God but the One God.

More important, the thought of Daedaleans secretly practicing sorcery within the Order is chilling. A Dove often prefers cautious methods to resolving such threats to the consequence of unleashing Gabriel's Falcons... or even worse, drawing the attention of the Inquisition to the Order of Reason. Vigilance and reason are far more effective methods of seeking out apostasy than inquisitions with sword and flame. The Doves use gentle methods, fearing the direct force of the Falcons and, even more so, the madness and destructive might of the Inquisition.

Venatores ("Falcons of Gabriel"): It is an unfortunate fact of life in the fifteenth century that men and women distrust what they do not understand. By the end of the century, the Inquisition formally announces

its intentions to root out heresy and witchcraft. Once the flames are fanned, many innocents are destroyed by the resulting conflagration. Hidden from history, crusaders find other things they can't understand, from creatures of the night to rampaging shapechangers. As a result of the rapid change of the era, *anyone* who differs overly much from the archetypal "common man" may find himself consumed by the flames as well.

The conditions provide many opportunities for crusading against the unknown. The Gabrielites are a religious order granted enough independence and autonomy from the Catholic Church to enforce God's justice. They don't call themselves Daedaleans, however — Daedalus is a figure from Greek myth, not a holy man from the Church's epic history. Yet Daedalus and Gabriel work together. The Order of Reason shows respect for the Church's might and majesty, and the Gabrielites know that the Order is too useful not to have as an ally.

The Falcons of Gabriel have enough power and privilege within the Order to destroy heresy when they see it. If you like, think of them as the Renaissance descendants of the Knights Templar . . . or an autonomous branch of the Inquisition. They are the eyes and ears of the Cabal of Pure Thought, powerful allies with the Order of Reason. As full partners in the Order, they fervently believe in maintaining faith, orthodoxy and a respect for the divine in their activities. Cabals do not often accept a watchful representative of the Gabrielites through choice. If a Falcon watches over them, it is either because of some doubt among the adepts or Maximi or because they have marshaled enough power to demand a representative within the cabal. The Falcons are well known for their hatred of sorcery, and their presence may be taken as evidence of suspicions directed against the cabal.

Even when the cabal secures a powerful patron, the Gabrielite in the conspiracy must still answer to a representative within his own religious order. If the cabal pursues a task the Cabal of Pure Thought does not approve, the Gabrielite must then lead an interdiction against his former allies. If the conspiracy is discreet, however, it has nothing to fear.



## Devices

As any craftsman or artisan knows, the right job requires the right tool. While Daedaleans aren't as dependent on technology as their twenty-first-century counterparts, a wise patron provides a cabal with everything it needs to further his agenda. Conspiracies are motivated by a wide assortment of rewards — room, board, wealth, social connections, well-stocked laboratories, opportunities for adventure and so on — but some Daedaleans are content to have access to some of the most fantastic Devices the Order of Reason can construct.

If a Daedalean has one of these inventions, it's usually at the behest of his patron, whether that person is the master of his lodge Convention, wealthy "Black Uncle" or the leader of his expedition. Owning such a valuable piece of equipment is usually predicated upon continued service to the patron. If the hero, for whatever reason, fails to live up to his duties, forsakes his patronage or even betrays his sponsor, he may be asked to relinquish the Device. If he refuses, then perhaps a Ksirafai will rush in and acquire it

Enlightened Devices are usually exotic and complex enough that only Daedaleans can operate them. There's no twen-

by other means.

tieth-century "owner's manual," and operation often depends on instinct as much as scientific training. A few clever Artificers have been known to loan out their more "experimental" equipment for a few weeks, sometimes without warnings of the Device's flaws. The gift of a firearm should be weighed very carefully. So should the powder you put within one, just in case.

## Devices and Prime

Matter deals with mundane machines; Prime is

necessary for advanced inventions, including Devices. As a Device is used, it wears down. Because the machine is experimental, parts of it are delicate, "jury-rigged," or just plain temperamental. With vehicles, some machine's Quintessence represents a rarefied "fuel" (such as the Abundanti's Oil mentioned in this and other books). For other maburning chines, Quintessence represents the fact that experimental inventions require a lot of

maintenance and adjustment.

Each time a Device is used, it "burns" a point of Quintessence. A craftsman with Prime 3 doesn't go through a mystical ritual to "recharge" Quintessence; instead, increasing the Device's Quintessence may represent the fact that it's being recalibrated, realigned, adjusted and maintained. Ordinary, mundane machines, of





course, don't require this degree of attention. (Large or elaborate Devices, like vehicles, may require more than one Quintessence per use; this should be duly noted in the item's description.)

When a Daedalean uses a Device, he makes an "activation" roll using the Device's Arete. The difficulty is usually the level of the Device +3. Only one success is necessary. At the Storyteller's discretion, if a hero botches his Arete roll while activating a Device, the invention might break down instead of inflicting Scourge on the user. At the end of the chapter, a craftsman with Prime 4 can get it working again, "straightening it" of its Scourge so that it's useable in the next chapter.

Only a Daedalean can make this activation roll. In a few rare circumstances, a Device may be manufactured so well that even one of the brethren may use it. Optionally, a brethren may require proper conditioning, perhaps established with Mind 3, to pull this off. In game terms, the inventor's influence over Prime makes this possible. Such innovations should always be noted in Devices' descriptions.

One of the reasons Artificers study the Outer Mysteries for so long is to perfect the art of subtle Devices. Admittedly, some of these inventions are a little ahead of their time. Again, as a general rule, if an invention existed within fifty years of the current time of your chronicle, it shouldn't bestow a Scourge point on the user—unless, of course, it has some additional effect that warrants it! More advanced inventions, such as flying machines, always bestow a Scourge point when they're activated. In extreme cases, at the Storyteller's discretion, sufficiently advanced technology won't work at all. In other words, if the Storyteller thinks the Renaissance world isn't ready for, say, telephones, consider them too advanced to work under the current rules of reality.

## Alchemical Devices

Sometimes alchemists cook up concoctions that are meant to be used only once. This process is usually a conjunctional Effect done with Prime 2 and another Sphere. Alchemists devise these in a chemical oven

(called an athenor) and store the results for later. A common approach involves sealing the concoction in a flask; when the glass is broken, the Effect goes off. Using Crafts, the alchemist might manufacture a flask with two separate chambers. When the glass is shattered, the two mixtures interact for the desired Effect. Matter 2/Prime 2 may produce an incendiary powder; Life 2/Prime 2 might result in a vaporous gas that induces sleep.

These one-use Devices — potions, poultices and concoctions — are much easier to make than war machines or weaponry. An alchemist with the right Spheres crafts the container, spends a day mixing the right chemicals and spends a Willpower point. The process ends with an Arete roll, usually against a difficulty of the highest Sphere involved +3. The concoction works once, then dissipates.

## **Mass Destruction Rules**

At the other end of the scale, a few magnificent Devices capable of mass destruction carry their own Scourge Pool. This applies to many devastating weapons like the famed "Craftmason's Pistol," seige engines, Cathayan rockets, and so on. Some are equipped with "fail-safes" for common breakdowns; others are remarkably unstable. Each time one of these Mass weapons is used, the Device gets a point of Scourge instead of the user. Not all weapons of this type use these rules; some are so brutal or advanced that the artisans will get Scourged anyway.

If a hero botches his activation roll when using the Device, and there are fewer than 5 points in the Scourge Pool, the machine simply breaks down. A craftsman with Prime 4 can repair it later by working on it for a full week, usually at the end of a chapter in a chronicle. If there are 5 or more Scourge points in the Device during the botch, expect the weapon to explode. Roll for a Scourge Backlash, inflicting one level of damage on the user for each success. Don't bother trying to repair it afterward. Really big backlashes, with ten dice or more in the Scourge Pool, may inflict damage to everyone around the user, as described in the main rulebook.



#### CHAPTER FIVE: THE HERO, REVEALED



#### Magnifying Glass

Arete 1, Quintessence 5

At the scene of a crime, it never hurts to look a bit closer for clues. A common clod couldn't deduce what had happened in a room based on minutiae like scratches, footprints, scuff marks and ink stains, but one of the Enlightened can make sense out of the chaos of such a place.

[System: With at least one success, the Storyteller might hint at one clue that's significant without revealing what it means. Three successes reveal a seemingly trivial fact about the events that occurred there. Five successes give a clear picture of one aspect of a larcenous suspect's appearance, habits or modus operandi. For many excellent examples of how this may work, go straight to *The Name of the Rose*. Even though the story is set two centuries earlier, the methods of investigation are still valid. (Another excellent film example of Renaissance investigation is *The Advocate*.) At the Storyteller's discretion, a character without Investigation should get a +2 difficulty to his initial Arete roll when activating this Device.

To prevent players from circumventing entire mysteries with a piece of equipment, the Device "burns off" 1 point of Quintessence each time it is used and can be used only once per location. If you want more information, you'll have to rely on your character's own powers of observation. Unlike many other Devices, the Quintessence is recharged by a Meditation scene (see chapter 2) at the end of the chapter; the character sits and ruminates on what he has learned from the investigation.]

#### Shattered Lenses

Arete 1, Quintessence 5

Villages ravaged by plague. Jhor-tainted fields by moonlight. Haunts and Chantries of ghosts and Euthanatoi. The Dark Fantastic world harbors secret places where the restless dead stalk the living. Ghosts seek vengeance from beyond the grave, and corpses rise from moldering soil to feast on human flesh. The Gabrielites, Cosians and even Ksirafai have their own explanations for why human bodies may reanimate

after burial, but the other Conventions are concerned with a more immediate question: "How do we hunt them down and destroy them?"

Shattered Lenses are spectacles designed to aid in finding these spectral apparitions. Explanations of how they function vary widely; the most common deal with the "body temperature" of these shambling abominations and the chemical traces they leave behind. The lenses consist of a series of cracked prisms that reveal the proximity of undead, spiritual, spectral or ghostly creatures.

[System: A hero with Fortune won't need this Device. For any other Daedalean, roll Arete (difficulty 4). The Storyteller may require a Daedalean using this Device to have the Occult Ability; otherwise, the character may not understand what he is seeing beyond the fact that "something's out there." If the hero doesn't have this Ability, you may decide to add a +2 difficulty to his Arete roll to activate the Device instead.]

#### • • Ear of Dionysus

Arete 2, Quintessence 10

Someone's listening. The Ear works like the Effect of the same name, but any Enlightened spy or investigator can use it. It's actually an ear trumpet, an "aural telescope" that allows you to hear sounds at a distance. A series of chambers at one end amplify the sounds that come in from the cone at the other end by bouncing them around over and over. (It has something to do with acoustics. Aren't those Artificers clever?) Of course, the sounds you hear are somewhat murky and dissonant, but you're discerning enough to figure them out.

[System: Heroes with Forces 2 don't really need this Device. Any other Daedalean can roll Arete (difficulty 4) to use the Ear for one scene. If you botch on your Enlightenment "activation roll," you'll either get a very botched impression of what was said or perhaps find something nearby that's far more interesting and diverting. See the Ear of Dionysus Effect for more ideas.]



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#### • • Diana's Arrows

Arete 2, Quintessence 10

An archer with this device has a quiver of arrows, bolt of quarrels or brace of throwing knives of exceptionally fine balance and accuracy.

[System: At the beginning of a scene of combat, the user makes an Arete roll (difficulty 5). Each success translates into a -1 difficulty with all attacks with those missiles for the rest of the scene. With at least one success on a Perception + Archery (for arrows or bolts) or Athletics (for knives), the character can find and retrieve them later. Unfortunately, each time this is done, one of the missiles is lost; subtract 1 from the device's Quintessence. This Device cannot be used in conjunction with any other rote or Effect that reduces the "chance to hit," and (as usual) under no circumstance can the difficulty for the roll be reduced below 4.]

#### • • • Craftmason Pistol

Arete 3, Quintessence 15

When Craftmasons are heavily armed, other Daedaleans become very polite. The mere threat of a revolution among the common populace is usually enough to shift political views in a lodge. When the Master Masons are suddenly equipped with exotic firearms, such differences are usually resolved before long. The Craftmason's Pistol is an egalitarian weapon: because it is equipped with multiple barrels, one lone soldier can stand up to multiple oppressors and tyrants at once

Usually, the barrels are fired one at a time — a casual use of the firearm — but a small notch on the side of the barrel is specifically designed to fit a handheld crank. When turned at precisely the right speed (which often varies due to a host of factors, from humidity to ammunition), several barrels are fired at once. Of course, improper use causes a massive explosion as all of the charges of gunpowder ignite at the same time, launching bits of shrapnel in every direction. A valiant martyr might even make use of this defect, possibly taking out a few of his attackers with him.

[System: Time 3 allows a Daedalean to fire off several shots in one turn. Roll Arete (difficulty 6). Each success after the first increases the weapons "rate of fire" by one shot per round; this lasts for the rest of the scene. Each round, all of these attacks must be directed at the same target. The device is not precise enough to allow modern-era rules for techniques like burst fire, area effect, snapshots and similar nonsense. There's a trade-off: the weapon doesn't have recoil penalties. The base statistics for range, damage and so on are the same as for a wheel-lock pistol.

This popular item gets to use the Mass Destruction rules. The Craftmason Pistol has its own Scourge Pool. Grant it 1 Scourge point for each scene it is used. These weapons are always loaned to the Daedaleans who use them. At the end of the chapter, the hero can return the Device to the Daedalean who loaned it to him for repairs.

If the hero botches on one of the Arete rolls before then, the weapon breaks down. If there are 5 or more points in the Scourge Pool, the weapon also inflicts damage on the user. Roll as for a Scourge Backlash, and remember, with enough successes, it explodes catastrophically enough to also injure anyone within five yards. Otherwise, if the weapon doesn't blow to pieces, maintenance takes a full week. At the end of this time, the weapon has been "straightened" of its Scourge.

Because these items are rare and experimental, only one hero in a cabal can purchase a weapon with Background Points. If the Device explodes, the Daedalean may be judged incautious. At the Storyteller's discretion, the Background Points are lost and the hero can't gain access to another Craftmason's Pistol. In other words, use it sparingly! If you feel the need to equip all Daedaleans with machine guns, you may want to switch back to a more modern game.]

## • • • Hermes's Carriage

Arete 3, Quintessence 15

More than a mere coach and horses, this vehicle is suitable for the royalty of the Order . . . or at least



those who do their bidding. It holds up to five heroes comfortably, or twice as many uncomfortably. The Device is usually on loan from someone in the Inner Labyrinth. This worthy is kind enough to supply the two brethren who act as drivers, lookouts and stable hands. The combination of expert drivers, well-trained horses and expert engineering always grants it the benefit of the Shortcut Effect under applicable conditions.

[System: See the Shortcut Effect in chapter 3. Burn 1 Quintessence each time this Effect is used; this is one of the few vehicles that doesn't actually involve a "fuel." Recover Quintessence at the end of each chapter of the chronicle if someone at the lodge can "maintain and repair" the vehicle with a Prime 3 roll.]

#### • • • • Ixos Acid

Arete 4, Quintessence 20

Need to get rid of a body in a hurry? Is there some evidence you really should destroy, at least to preserve the sanity of the innocent around you? We understand. This flask of acid will eat through just about any living tissue and can even destroy some minor bits of physical evidence. Use it carefully, since you've only got twenty doses. Destroying a letter takes one dose; rotting a body takes five; damaging all the books on a bookshelf take ten. Anyone who needs to use all twenty doses at once is too much of a reckless fool to ever be trusted with Ixos Acid again. If you fulfill your patron's wishes accordingly, he might be able to smuggle in some more acid for your flask, but only in small doses. We'd hate to think what would happen if this stuff got into the wrong hands.

[System: Liquid Entropy 4 eats through almost anything. Burn off a point of Quintessence for each charge you use. If the substance is especially resistant, you may want to burn Quintessence to reduce the difficulty of your initial Arete roll. If you run out, your patron may return the flask to someone who can refill it. This may be done once per chapter (using the Prime 3 Effect: Maintain Device) until someone catches you using it in an indiscreet manner. After that, your

supply dries up. The results of Ixos Acid appear vain enough that it's regarded as a "sorcerous" attack. The Order treats it like an illicit substance and punishes anyone found carrying it.

Oh, and if you should happen to throw this acid in someone's face, calculate the damage as you would an Entropy 4 attack. Then dispose of the flask. Once the Cabal of Pure Thought finds out you've got access to a supply of this stuff, the resulting investigation will force your patron's supplier into hiding. Accordingly, he'll never trust you with the stuff again.]

#### •••• Wings of Icarus

Arete 5, Quintessence 25

You can fly, but with great risk. Flying devices are temperamental, usable under very controlled conditions. Oddly, for reasons most heroes can't define or explain, they don't seem to work properly when the common populace is watching.

The Wings are based on the design of a Cathayan one-man kite. The valiant (or foolish) hero clutches at the wooden frame, angles the paper wings to catch a breeze and rises off the ground, sometimes after running or leaping off a cliff. This not only requires an Arete roll, but *always* grants the hero a Scourge point. It is vain. Even then, the attempt is always made under conditions of secrecy at night. Curiously enough, the warmth of the sun seems to have an extremely adverse effect on Icarus's wings — they don't work during the day.

A long rope trails from the back of the kite to a reel on the ground so that the Device may be brought back down later. Without this accessory, the foolish hero must make another roll (using the Device's Arete) to land successfully. It's better not to take the risk. Maneuvering the kite is perilous, for there is no Daedalean ability suitable for controlling it. Even a shift in the wind can risk a terrifying plunge. The advantage may be well worth it, though: from a great height, the hero can survey God's creation for many leagues. Just don't fall prey to the temptation of soaring too high.



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[System: Leaving the ground requires an Arete roll. It's vain without witness, and the hero must take a Scourge point. Any maneuver requires an Arete roll. Landing requires an Arete roll. If you get three successes, you stay off the ground. If you fail, you fall. Alternatively, a Storyteller may decide a particular maneuver may require more or fewer successes, but that's a topic for another book.

Keep this in mind: even Ksirafai don't have advanced training for maneuvering flying machines. Survival depends on a rickety construction of wood and paper. Incidentally, you had best stay hidden. If someone sees you flying on the Wings of Icarus, take another Scourge point. What you're doing is simply impossible. Renaissance reality wants you to stay on the ground.]

#### •••• Arachne's Web

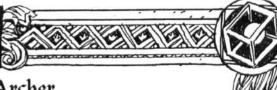
Arete 5, Quintessence 25

If a second Daedalean is willing to spend an additional 5 Background Points, he has begun to master the mechanism of the reel for the Wings of Icarus. Add on a few extra strings, pulleys and crosspieces, and you'll have a contraption convoluted enough to be called Arachne's Web. While the hero helps maneuver the kite from the ground with slender, barely noticeable silken threads, he can work with the aerial pilot. With the skill of a veritable puppeteer, he can help the kite dive into cloud banks, maneuver it around trees and so on.

[System: If a pilot botches the Wings' Arete roll, his companion has a second chance to keep it from falling with Arachne's Web. She makes an Arete roll, difficulty 8, to snap the threads taught and maneuver the kite so that it doesn't smash into the ground.]







## Daedalean Templates and Examplars

The fastest way to learn a game is to play it, and template characters can help launch a chronicle right away. As long as the Storyteller has enough plot for a session or two, she can pass out a few of these Daedalean templates, hand around the Sphere summaries in chapter 2, set aside a few moments to look up Effects in chapter 3 and start the game. Templates are also ideal for a new player who wants to sit in for a session or two. Because of the structure of the Order of Reason, a patron (as portrayed by the Storyteller) may want to enlist the aid of these heroes for a session or two until the players have a stronger feel for the game. After all, playing Sorcerers Crusade does not require a mastery of Renaissance history or a degree in philosophy. The game starts here.

For each hero, we've included a list of suggested Abilities and her highest Attributes, along with one possible approach to her Enlightened arts. Please note that these are only suggestions; they're here to inspire you, not limit you. During character creation, Daedaleans purchase six dots of Spheres, but we've listed only the first three or four to get you started and left the rest up to you. You can either decide which extra gifts and knacks are especially appropriate for your interpretation based on our "suggested rotes," or (if you like) scrap all of our suggestions and strike out on your own. These visionaries aren't limited by conventional thought. Why should you be?

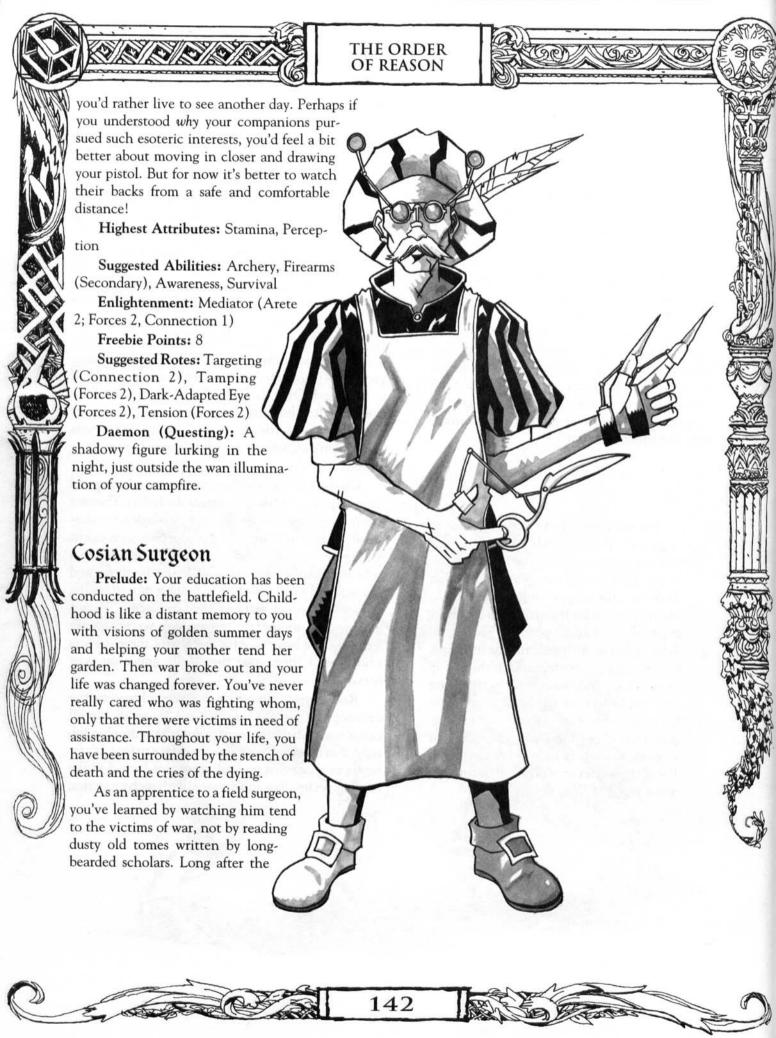
## Artificer Archer

**Prelude:** You carry a pistol for the gravest emergencies, but from an early age, you've felt far more comfortable with a solid yew bow and a quiver of handmade arrows. From your humble beginnings, you hunted to help keep your family fed. As you grew older, you trained as a soldier and saved a few coins for your parents' old age. Because of your immense skill, the commander of your unit decided to teach you the art of the crossbow. When you started to tinker more with its mechanisms, you gained the attention of *his* commander.

The elite of the unit were sent to guard a laboratory hidden in the depths of the woods. Your initiation included a competition between all of the marksmen present — you amazed them all with your keen eye and steady hand. Over the years that followed, you kept the watch fires burning and looked down your arrows at shadowy and furtive *things* skulking in the darkness you couldn't identify . . . and didn't want to watch too closely.

Concept: Now your assignment is as a bodyguard to a group of eccentric scientists and scholars. They are intensely preoccupied with subjects you don't understand—and don't care to—but your primary concern is keeping them safe and your crossbow handy. As a mediator, you work closely with the brethren and initiates and you sympathize with them more than the strange fellows you've been hired to protect. Amazingly enough, some of the resplendents you encounter seem to have little care for the fate of these soldiers who protect them, and that really grates on your nerves.

Roleplaying Hints: You've seen things in the distance that you don't understand, things that by all rights really shouldn't exist. But if you do your job right, you'll never have to see them face to face. It's far better to shoot first and ask questions later. Let the scholars get up close and personal with such mysteries;





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Daemon (Primordial): When you first practiced your arts of dissection, you were fascinated by the processes of putrefaction and decay. Your Enlightenment came to you when a body you thought was dead bolted upright and began muttering. The frightening part was that you actually understood what the corpse was saying. To this day, your daemon continues to speak to you through the shattered bodies of the dead.

survivors had gone to sleep, you were also bold enough to poke about on your own. Steeling your nerve, you secretly went about learning more about the human form by dissecting the bodies awaiting burial. You've been caught only once, but fortunately, your captors worked for the House of Knives. They've taken you in, but you wouldn't dare leave them anyway — other healers would consider you an immoral monster.

Concept: Like many Cosians, you're eager to travel wherever your help is needed most. Because you're so inured to suffering, this includes the occasional foray into villages hit by plague, battlefields where no one is safe, or shadowy places with unspeakable creatures straight out of legend. Lately you've heard tale of Cosians witnessing the reanimated dead and the necromancers who command them. While such tales horrify you, a grim fascination compels you to investigate further. Someday, you'll ask your cabal to stand beside you on such an adventure. For the time being, you set their bones straight, bind their wounds and earn their trust.

Roleplaying Hints: To your cabal and the outside world, you appear as a capable surgeon. Any experiments you conduct in dissection and vivisection must be done in private. Others consider your willingness to work on burial detail an admirable trait of a zealous idealist, but you're just waiting for the few minutes you need to extract a few secrets from the corpses that remain. You've seen many young men waste their lives in pointless war. Perhaps in death, they may be of some greater use.

Highest Attributes: Wits, Manipulation

Suggested Abilities: Larceny, Subterfuge, Stealth, Medicine, Occult, Science

**Enlightenment:** Mediator (Arete 2; Life 2, Matter 2, Fortune 1)

Freebie Points: 8

Suggested Rotes: Balance Humors (Life 2), Rapid Healing (Life 2), Danse Macabre (Fortune 1)

## Craftmason Occultist

Prelude: Your peers think your research is frivolous and consider your so-called "scholarly pursuits" to be esoteric and not in the least bit academic. Perhaps this is for the best. In perusing dusty tomes and reading crumbling manuscripts, you have slowly assembled irrefutable evidence that the mysteries of the supernatural are quite real. On several occasions you have read late into the night, long after the corridors of the university library were empty, assembling the pieces of the puzzle that might confirm your theories. Now, armed with the light of knowledge, you are ready to venture forth into the darkness and study in person what you have only read about in books.

The path you have taken in your studies has made your academic life difficult at best, but you had to overcome quite a bit of adversity to achieve your career. You are no stranger to difficulty. As a student, you helped pay your tuition by laboring for long hours amidst stacks and stacks of books. Your professors found your fascination with the occult to be laughable and considered you to be quite unsuited for serious scholarly research. However, the master librarian happened to have a passing interest in the topic, and after many long late-night conversations, you earned his trust. After you confessed to the terrible dreams that had kept you up late at night, you were introduced to the Order and soon earned initiation. Since then you have learned so much more, but chronic insomnia forces you to redouble your efforts as an ardent and intense scholar.





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music, but the carriage struck a log in the road, and your father was thrown to the ground. Before your very eyes, the trees stretched forth their branches, entangling your father and dragging him screaming into the dark. When the trees reached out again, you cracked the whip and the horses ran like the fires of hell were behind them. In the dim haze of morning, exhausted and consumed with grief, you had a vision of holy light in the distance and drove the horses toward it until you collapsed.

For years you wandered, sleeping under bridges and in your coach, scoring a few coins by giving a ride to needy travelers. Then Dame Fortune led you to a wealthy patron who changed your life forever. Although you didn't know it at the time, his estate was a lodge of the High Guild, and through his generosity and providence, you gradually learned to put the whole nightmare behind you. You learned about the Order of Reason and its work to chase away the shadows of the supernatural. Proceeding from brother to initiate to mediator, you've risen in the ranks and come to appreciate a regular income. Nothing scares you anymore . . . so long as the sun shines.

Concept: You have no home, but in the Order you may have found one. After years of driving a coach through the darkest and foulest places of Europe, you've dedicated yourself to one patron and one lodge. To others you are a means to an end, a way to get from their retreats to the most dangerous places on the continent. But you tire of being taken for granted. After hiring two brethren to care for your horses, you've decided to work more directly with your cabal wherever it may travel. Of course, you're more skilled at the . . . "extralegal" arts than the bookish lot your patron has hired, but soon they'll come to appreciate your particular talents.

Roleplaying Hints: In your years of itinerant wandering, you've developed a very pessimistic attitude about life. Dealing with highwaymen by the roadside, pickpockets in seedy inns and rude passengers trying to scam you out of the fares you collect have resigned you to the fact that the world is not a pleasant place. Fortunately, you've learned the odd trick or two







#### CHAPTER FIVE: THE HERO, REVEALED

**Enlightenment:** Mediator (Mind 2, Connection 2, Time 2)

Freebie Points: 8

Suggested Rotes: Olive Branch (Mind 2), Telltale (Connection 2), the Scented Handkerchief (Time 2)

Daemon (Pattern): Your first flash of intuition came when you labored as a scrivener. In one moment of brilliant illumination, your senses became unnaturally acute and you noticed a wealth of details about the monks around you that you had never noticed before. In moments of reverie, your senses become hyperattenuated, focusing on everything at once. With quiet contemplation and meditation, you almost believe you could sense and interpret far more, yet the temptation to fully open your mind that much terrifies you.

There was absolutely no chance that you might inherit part of your father's lands, so you were sent away to a monastery at the age of nine. Your parents thought your rational intellect would be nurtured there, and it was. Exhibiting an uncanny gift for languages, you labored for years as a scrivener, quickly grasping Latin and Greek as well as Hebrew and Aramaic. Your access to valuable books later earned you an opportunity to peruse the rational ancient scholars. Aristotle and Plato were your favorites. You have learned from their examples, using your keen intellect, sharp insights and powers of deduction to resolve dilemmas the brutish and impatient simply cannot handle.

Concept: Your command of academics and logic are impressive. Your great gift for resolving conflicts has served to welcome you into many preceptories, monasteries and lodges throughout your travels. Yet you also have a knack for uncovering secrets others would just as soon ignore. In your last stay at a seemingly innocuous monastery, you helped solve three murders, uncovered a monk who had been intimate with a starving young woman from the nearest village and stopped a series of thefts. Within the Order, Gabrielites find your talents for quietly solving problems to be a welcome alternative to the brutal methods of the Inquisition.

Roleplaying Hints: You have a keen eye for detail, drawing conclusions about people and places from observations others would consider trivial. Some see this as pedantic, especially when you quote ancient scholars to help prove your points. As a Dove of Christ, you are trusted more readily by other Daedaleans than your more militant brothers among the Venatores. Your calm demeanor hides your devotion to the Cabal of Pure Thought. You will not hesitate to inform your Convention should you find any seemingly trivial facts that could lead to the apprehension of a heretic in the Order. It's far more preferable that you find them than the Inquisition does.

Highest Attributes: Charisma, Perception, Wits Suggested Abilities: Academics, Alertness, Awareness, Instruction, Subterfuge, Research, Etiquette, Investigation, Occult

# Examplars

Heroes stand at the front of the stage. Powerful adepts and masters stand in the background. Some are noble, others villainous. A few stand in shadow, unsure of whether to fully retreat into darkness. Examplars of the Order attain rank and privilege, but the Storyteller must decide how they use it, for better or for worse

#### Jacob Von Reismann

Von Reismann is a legend. He would have to be, since no one below the rank of honorus has seen him for centuries. Allegedly, Jacob Von Reismann was one of the secret masters who first called the Gathering of the Square in 997, assembling disparate societies that would later form the High Guild and the Craftmasons. Supposedly, Von Reismann amassed enough wealth from this enterprise to fund extensive alchemical research. As the legend relates, he is still alive, advising the Order of Reason. If the story is true and he has indeed found eternal youth, it must have come at an extreme price. The Maximus, or what is left of him,



could maintain such an advanced age only in the rarefied environment of his sanctum. If he were to step outside it, some believe, he would age over five hundred years in a day.

The legendary Maximus still visits various lodges, but only by appearing through viasilicoi. His image and voice are projected through these perfect crystals onto the walls of sequestered meeting rooms, where he listens to the debates of honori and Maximi alike. Every twenty years, he appoints a new adept to act as his proxy to the Inner Circle, attuning him or her to the crystal in the highest chamber of the White Tower of Languedoc on his behalf. Paintings portray him as a tall, resolute man with dark, short-cropped hair, a firm jaw, an aquiline nose and a steel-eyed gaze. If the projections from the viasilicoi are accurate, he hasn't aged a day since 997!

The honori haven't stopped speculating where he is or how he has attained this mastery. The Theses of Languedoc still allow alchemical experiments in longevity, but Von Reismann hasn't shared his secret knowledge. Some imagine that he has found a way to reproduce himself each generation from a sort of homunculus, that his descendants have found ways to assume his form, or that some sorcery has allowed a madman to assume his shape. Yet Von Reismann has never abused his power, consistently voting for the same principles he did centuries ago.

Honori, Floreati and Etfalti alike have attempted to find the truth behind the mystery, yet all have failed. Attempts to scry into his hidden sanctum have met with disaster, often resulting in unexplained and sudden retribution. Instead, most honori have resigned themselves to the fact that one of the Maximi of the High Guild will no doubt continue to use his influence over the Order for a long, long time to come.

#### Arthur Trevanus

What Von Reismann is to the High Guild, Stephen Trevanus was to the Craftmasons. By organizing the commoners of Nottingham in the twelfth century, he launched a revolution against secular tyranny. His descendants have built on his reputation, establishing the closest approximation of "nobility" the Craftmasons acknowledge. Late in life, Trevanus composed a rather strange treatise entitled Of the Coins of Human Thought and the Divine Properties Thereof. While cryptic by modern standards, it helped establish the Enlightened craft of the High Guild. The Trevanus family has since joined the "hidden nobility" of the Order, holding positions of authority from one generation to the next. Most belong to the High Guild now, but one of Stephen's descendants, Arthur Trevanus, has attracted a great deal of controversy among the Craftmasons.

Arthur Trevanus is a British merchant of modest means. He began his career in the Craftmason Convention by building a network of successful businesses for the Coin Guild. Using his personal share of the profits, he then funded several successful cabals upholding the ideals of the Arrow Guild. Rising quickly to the rank of adept through good works and loyal service, he soon patronized dozens of cabals within both guilds. Within a decade, this paragon of altruism was accorded the rank of honorus. Ever modest, he continued his charity, financing a series of schools and churches in smaller towns and villages across the countryside. His admirable work of restoring his family's few remaining estates into a series of lodges was seen as eccentric, yet acceptable. That is until his first encounter with the supernatural cast some suspicion upon the enterprise.

Trevanus had dabbled in public works, finance and even architecture, but after his studies extended into the Inner Mysteries of sacred geometry, the topic became an obsession for him. One of his family homes became an experiment in geomancy, one that succeeded perhaps a bit too well. Arthur claimed that in the stillness of the nighttime hours he could hear the voices of his ancestors discussing the founding principles of the Order. Before long, he began to recount entire conversations verbatim to his adepts. Rather than disgrace this beloved man, a cabal of local adepts offered to aid him in his experiments. Within a few months, the remains of Stephen Trevanus's estate had been rebuilt, refocused and heavily warded.



#### CHAPTER FIVE: THE HERO, REVEALED

nobility in his lifetime. He didn't do this alone, however. Etienne was a brother in an Enlightened medieval secret society, one that helped rebuild portions of Languedoc.

The wealth and privilege the Florent family earned was later exploited by unscrupulous descendants. Successive generations used their influence in the Order to dominate portions of Southern France, eventually attracting the enmity of the local Craftmason honorus. Merchant families without the Order's advantages were forced out of business while the Florents gained monopolies over many essential commodities. However, while the Craftmasons consolidated more power in Southern France, the High Guild decided to focus more on the Italian city-states, turning the Florent line into something of an anachronism.

Rene's father, Marcus, gave his son the best education he could provide. Learning from private tutors, the young boy studied such diverse topics as botany, gardening, etiquette, history and fencing. Sheltered from the outside world, Rene never realized how much the local populace hated his father.

Hoping to give his son a chance for a better future, Marcus Florent used his status as a loyal brother of the High Guild to develop contacts in Paris. While Rene was to inherit the family's fortune, Marcus decided to leave the estate to one of the family's servants, who had spent a lifetime caring for his master. When Marcus died, executors of the will arrived in a coach to escort Rene to Paris.

Rene Florent is now in the autumn of his life, and his childhood is a distant, bittersweet memory. Marcus was one of the brethren, but Rene is the first child of the family to attain Enlightenment. In fact, he has studiously risen to the rank of adept, becoming a Floreatus scholar. Rene has never returned to the Val du Bosque, but instead maintains a modest estate in the heart of Paris. It is surrounded by a garden as elaborate as the one he remembers from his youth.

As an enterprising businessman, Florent has used his influence to buy other properties in the city. Patrons from across the country frequent a hotel he owns in the Latin Quarter; a brotherhood of syco-

Arthur's eccentric habits attracted the attention of the honori when he began publishing treatises "rediscovered" in his family's libraries. One of these, a reprint of On Coins and Human Thoughts, included modern interpretations of the more cryptic passages, "posthumous collaborations" with the deceased author, and many alleged "lost passages." Eager to return to his studies, he quickly dashed off a new draft of the Craftmason Theses of England, a tract distributed in cypher without the approval of the other honori. His interpretation of the Inner Mysteries allowed extensive research into spiritualism and its ties to sacred geometry. Soon thereafter, further rumors spread of Trevanus actually conversing openly with the ghosts of his ancestors in the family estate.

Trevanus has become distanced from many of the other concerns of his region, allowing his adepts free reign in conducting their affairs. No doubt this has forestalled the possibility of a Craftmason revolution against him. The other honori of the region, however, have challenged his latest set of theses, using political leverage and their Convention's resources to force change. While some accuse him of exploiting his position for his own benefit, others remember the man he once was. If he succeeds, he may actually redefine the importance of sacred geometry to the Inner Labyrinth. If he fails, however, a different revolution may occur, one that threatens the strength of the Craftmasons throughout England.

#### Rene Florent

As an elderly and cultured man, Rene Florent is the heir to a dying legacy. For over two hundred years, his family maintained an estate in the Val du Bosque, a region of Southern France perilously close to the ruins of Mistridge. His ancestor, Etienne Florent, made a fortune importing goods from Arabia in the mid-twelfth century, making a name for himself in part by introducing new species of roses to France. By marrying Marie d'Uverre, a wealthy widow who lost her lands in the wake of the Albigensian Crusade, Etienne found happiness, wealth and a modest share of



phants hangs on his every word; a new generation of tutors has offered him knowledge more rarefied than he ever dreamed of studying in his youth. By many adepts' standards, Rene Florent has achieved success. Despite all this, his life is still lacking. He is childless, despondent and nostalgic for his childhood home. The intrigues of Paris provide some distraction . . . as do dreams of revenge against his family's traditional rivals. Before he dies, Rene has vowed to reclaim his family estate in the Languedoc at any cost. The roses will bloom again, even if they must be watered in Craftmason blood.

## Lady Elizabeth J. Bollingbroke

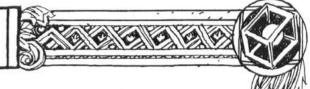
As an esteemed resplendent and facilitator, Lady Bollingbroke has traveled nearly everywhere on the European continent. Some consider her little more than a glorified messenger, yet she hides her diplomatic skills behind a veneer of culture and etiquette. Her reputation proceeds her, partly because her correspondence is voluminous. Although she is wealthy enough to become a patron in her own right, she prefers the reckless life of a resplendent to the drudgery of a magistrate. Thus, she travels the continent listening to any Daedalean who will confide in her.

While on the road, she sends her cabal of Alexandrians out expressly to deliver her meticulously scripted letters. One wonders where she gets the time to write so much. (The answer, of course, involves Time 3). In addition to her whirlwind duties as a freelance diplomat, she acts as an adviser to a wide array of cabals. Her criteria for choosing her favorite correspondents are inscrutable, but once you've attracted Lady Bollingbroke's favor, you may expect frequent and diligent correspondence. Legends tell of an ardent suitor who once dropped an unfinished letter out of the side of his carriage. One week later, he received a response.

A few rivals who have met her in person do not care for her mannerisms. Those she esteems are met with gentility and respect. Those she disdains are little more than obstacles in her path. When someone invites her displeasure, she is like a force of nature, battering adversaries with words like a tropical storm pounds the shore with wind and rain. Many men are simply too polite to oppose her. A Rubenesque, middleaged woman with flowing red hair, she charges into romance with the same tempestuous fervor. Marriage does not interest her in the slightest, however. Her only lifetime companion is a black cat named Louis.

As a guest, her means are modest. She always travels by carriage, with one or two chests filled with clothes. Much to the amusement of her friends, most of her wardrobe seems to be based around fashionable hats. If one can endure her occasional tirades against incompetent haberdashers and the occasional "rival of the week" letters, her advice into the politics and culture of the Order is well worth reading. Just don't be late writing back!







# ppendix: Storytelling

"Hokey religions and ancient magic are no match for a Craftmason's pistol at your side."

— H. Solo, Seeker smuggler

"I say we call back the resplendents and bombard the castle from the fields. It's the only way to be sure."

Sergeant Hicks, Artificer Maul



If you're planning on running this game for more than a few sessions, an Order of Reason chronicle requires a slightly different structure than most traditional roleplaying games. For a start, the Order has a vast array of character archetypes to choose from. Let's face it: the Daedaleans have over thirty guilds, presenting opportunities for assassins and inquisitors, courtiers and criminals, bold explorers and reclusive scholars, maligned vivisectors and secretive alchemists. If you take the traditional approach—setting out the rulebook and letting anyone play whatever he wants — your game may not survive the first session or two.

Like a grand conspirator plotting out intrigues against his rivals, any Storyteller who wants to run a game surviving more than a few sessions should plan out the type of chronicle he wants to run. In a game this diverse, it's wise to start with the "chronicle concept" first. Shortly thereafter, the Storyteller devises the first patron and considers what kind of heroes he'd prefer to recruit. Once you've concocted your master plan, you'll know what kinds of Daedaleans you'll need.

# Chapter Structures

"So, what's this game about? What do we do?" the players want to know. There's a reason the common populace doesn't realize how many different factions are allied within the Order of Reason: the society is



#### THE ORDER OF REASON

remarkably diverse. Daedalean heroes charge off in many different directions. They advance the frontiers of science, art, philosophy and medicine; build vast merchant empires; explore the very limits of creation; defend their secretive laboratories and lodges; investigate the occult; protect the common man; evaluate magical and supernatural threats and sometimes plot and scheme against each other to influence the future of their Order.

No one chronicle can encompass all those goals. Before you start scheming, consider what *type* of chronicle you want to run. Are swashbuckling and warfare vital components, or do you prefer courtly intrigue and romance? Are you enthralled with the idea of stalking the night fantastic in search of occult horrors, or is the real evil hidden inside the Order itself? The characters may occasionally take a break from this epic saga for a chapter or two to pursue other types of adventures, but plotting out your scheme is easier once you know the general theme and mood of the story.

Intrigue or exploration, politics or warfare, mystery or witch hunt — which do you prefer? A few chronicle concepts tend to dominate that list. Each one requires its own variety of Storytelling, a certain approach to plot and a few choice elements of background to enhance the drama.

## Chronicles and Chapters

A chronicle is like a book: it's composed of chapters. Each one is long enough to tell a brief story from beginning to end. One type of story will usually predominate in a chronicle, but it's also possible to mix them up a bit. To help keep a chronicle going, the patron may recruit a slightly different cabal of heroes for each chapter. Some are useful in all of her enterprises. Some are specialists brought in for a chapter or two before they skulk back to the lodge.

An Order of Reason chronicle is usually based around one of the seven "concepts" listed below. Not every chapter of the chronicle has to tie into this concept, but it's the ongoing story in the "book" that keeps the reader turning the pages. Occasionally, a chapter can be based around a concept different from the chronicle — adding a "subplot" to the story — but the saga keeps returning back to its primary theme.

The seven most common chronicle concepts (and chapter concepts) for the game are *Investigation*, *Lodge Politics*, *Exploration*, *Intrigue*, *Interdiction* and *Inquisition*.

#### Chapter Concepts

Instead of giving a sample chronicle for each of these concepts, it's easier to look at the sorts of chapters each one requires. As a chapter, each of these stories can be told in a few sessions of gameplay. As a chronicle, several of these chapters connect to build a larger story. If you know which sort of story you enjoy telling the most, it's easier to decide what kind of heroes your patron should recruit.

Investigation: This is perhaps the easiest (and therefore most common) type of Daedalean chapter — supernatural investigation "with an edge." The patron has found evidence of some occult phenomenon. He assembles a cabal of rational scientists and heroes to track down the forces behind it, defines what is going on, and uses the same knowledge to defeat it. In many cases, the patron is unsure whether something mystical is actually involved, often because the evidence presented to him lies far outside his area of expertise.

The end of the story may involve killing something, bringing back information to soldiers who can kill the creature, documenting facts about something that cannot easily be killed, or (believe it or not) a solution that involves cleverness and ingenuity instead of violence. Throwing in a Renaissance version of a werewolf or vampire is an easy choice, but a truly ingenious Storyteller might want to build something entirely new out of the myths and legends of the time. Over the course of a chronicle, an entire society or cult of supernatural creatures might be uncovered, or a specific area might be "cleansed" of all dangerous occult activity within it.

Lodge Politics: At the start of this story, our heroes are welcomed into a lodge. The resident adept offers them something they desperately need or want — a place to hide, lodging, access to a library, the services of a Cosian, proximity to an Artificer's invention — in exchange for their help. None of the local



#### APPENDIX: Storytelling

cabals wants to handle the task, or perhaps none is qualified. The heroes might explore the city or wilderness around the lodge, or they may skulk about *inside* the lodge.

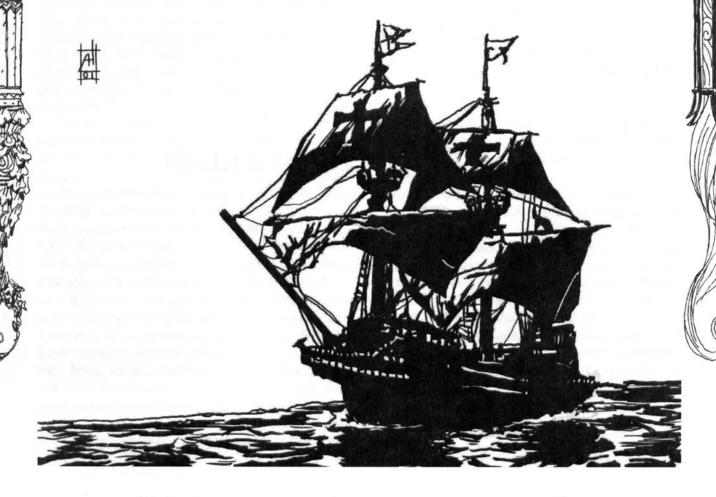
If the heroes stick around long enough, one of the cabals may try to turn them against another cabal within the lodge... or even against the cabal's patron! The story ends when one faction is shamed and another is praised. Over the course of a chronicle, our heroes try to get promoted in the Order, perhaps earning the right to be adepts in their own lodge.

**Exploration:** The cabal is sent to a realm that's either uncharted, undiscovered or misunderstood. Perhaps some phenomenon there has prevented other explorers from returning safely. The story may be a brief snapshot of the cabal's actions on a distant shore, cutting out the tedious details of a long ocean voyage or caravan journey. The transport may have enough resources to be treated as a temporary lodge, or the hope of help may be far away. Such journeys have

additional dangers. If the destination lies far from Europe, the Daedaleans' casual arts and science may be considered vain by the local populace!

A Seeker or a Cassandra's vision may lead the cabal to a lost artifact, natural wonder, mystic site or opportunity for financial gain. The story might not end when the goal has been found, and returning home may make for a compelling story on its own. In an exploration chronicle, the adventure might consist of a series of smaller stories detailing encounters along the way and back again.

Intrigue: A classic tale of two patrons. Two Daedalean adepts are plotting against each other, and the cabal is caught in the middle. Even worse, the Order's rival may be a Tradition mage, a powerful agent of the Church or an Infernalist who lives only to cause suffering through conflict. Such stories begin with gathering simple information about the rival, studying his own associates, figuring out the defenses around his estate and deducing his possible schemes.



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The objective can range anywhere from overhearing a conversation or stealing an object to killing the bastard outright. The more drastic the methods employed, the more cautious the cabal must be of a Gabrielite investigation . . . or the rival's retribution. A chapter might involve learning one or two secrets about the rival; a chronicle could require actually deposing him or uncovering a network of conspirators. An adept could be part of a larger plot, one that possibly involves people outside the Order or in other secret societies.

Interdiction: An adept of the Order has become very secretive in his activities. At the behest of a secret master, Ksirafai mastermind or even the Cabal of Pure Thought, the cabal investigates to see whether the Daedalean is involved in sorcery. Awareness and occult knowledge become instrumental when looking for telltale signs of magical practice. If the adept is exploiting the Order's resources for his own unorthodox studies, the cabal returns with enough knowledge to justify interdiction. If enough of the heroes are skilled mercenaries or soldiers, they may lead the interdiction themselves. In a chronicle, this could shift into a series of Lodge Politics chapters in which the heroes have to rebuild the lodge from the ground up.

**Inquisition:** Stereotypically regarded as the most common Daedalean plot, this involves a "shadow crusade" against some type of witch, warlock, pagan, sorcerer, Maraud or Infernalist. Of course, members of the Order would be foolish to casually dispatch anyone whose beliefs differ from theirs, so the heroes must prove their quarry poses a threat to the common populace. They must either obtain some sort of sanction from their patron or — if they feel strongly enough — secretly conspire against the menace themselves. If your chronicle is set in the late fifteenth century, after the "Burning Times" have begun, it may not require much proof to unmask a "witch." On the other hand, the cabalists may still want to be stealthy enough to not bring down the Inquisition on themselves before the story is over.

#### Beretical Concepts

It's possible to run a game of Sorcerers Crusade with little or no combat. It's also possible to run an Order of Reason chronicle in which all the characters are mercenaries and soldiers. If you choose either extreme, it would be reasonable to tell your players about it beforehand, for this influences whom a patron chooses to recruit. Will the cabal need to travel well armed? Make sure your patron recruits a few mediators with martial skills. Do you intend to spend a great deal of time having heroes pose in salons, classrooms or boudoirs? Tell everyone that a few bodyguard brethren will be on hand "just in case."

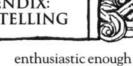
Of course, both extremes can benefit from discarding two bad clichés: that of "dumb swordsmen" and "weak scholars." This is the Renaissance, after all, not some tired old 70s fantasy roleplaying world where players "min-max" their Strength or Intelligence. Everyone in the Order should have some measure of intellect as well as the ability to defend himself. Having one strength does not preclude developing the other. Unless you specify that violence will *never* occur in your game (a possibility, to be certain), every hero should have a few dots in Archery, Brawl, Dodge, Melee or Firearms. If no one wants to take such skills, your players are sending a different message: devise a few chapters in which mastery of weapons is not required.

# Cabal Structures

Once you know what types of stories you plan on running in your chronicle, you'll have ideas on how to structure your cabal. If the story requires more than one "chapter concept," you may need to shift the conspirators of your cabal around during the chronicle.

There's an old — and rather limited — idea that everyone in your troupe should try to max out characters as soon as possible, especially since a high Arete is (allegedly) so important in this game. This strategy requires each player to play the same character each session, and naturally, every story is designed with these same five or six characters in mind. With the Order of Reason, there are far more intriguing possibilities for designing a chronicle once you stray from this traditional approach. By balancing out different





types of heroes, stables of characters or even a variety of roles within the same troupe, you'll have a much broader spectrum of colors on your palette when you present your story.

#### Limited Arete

Cabals are often collections of Daedaleans with different levels of experience and Enlightenment. Not every scholar and scientist in the game is going to be a resplendent. Under the Limited Arete approach, the Storyteller divides the characters into three groups from the three "social classes" in chapter 1: initiates, mediators and resplendents. The most experienced players portray resplendents. Their characters start out with Arete 3 and should have no problem diving right into the finer details of Enlightened arts.

If you've got one or two new players, it may be prudent to induct them as initiates. Their characters start off with Arete 1 and will probably spend much time getting a feel for the game, the background and, of course, sensory impressions of the world around them. Everyone else is a mediator, balancing the two other groups. If assigning these roles seems a bit arbitrary, there are other options. Players who never miss a session might make ideal resplendents; players who can commit to showing up, say, every other week, might make better initiates.

As an alternative, you might decide to set a maximum for the number of levels of Arete the group has. Multiply the number of players by two and let them divide the points among their characters' starting Arete. As usual, no starting character can have an Arete higher than 3. With this in mind, let them decide for themselves whether they can afford more than one or two resplendents.

Please note: the above option isn't for everyone. If all your players are absolutely hard-core, never-miss-assession, I-wanna-be-the-hero gamers, they may very well argue over who gets the "most powerful mage." That leads to a different sort of game. With Limited Arete, however, the story tends to reflect the levels of "social status" in the Order more, adding to the depth of the story and characters. And besides, if you do a particularly grand job of telling your story, those players who initially wanted to be initiates may be

enthusiastic enough to volunteer to be resplendents in the *next* chapter . . . which leads us to our next subject.

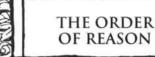
## Troupe Play

In a long-term chronicle, your new players may find it a bit tiring to play the same initiate forever. Some roleplayers just naturally have a way of dominating a table, but each player in the troupe should feel like he gets his share of time in the spotlight. To solve both of these problems, many roleplaying troupes use a tradition that actually predates Mage, stretching back to an earlier game in the same genre, Ars Magica. This technique, called *troupe play*, allows for a wider variety of characters, a richer variety of stories and more roleplaying challenges.

In the classic version of troupe play, the players portrayed three different classes of characters — rather like the Limited Arete idea listed above. One approach is to have a third of the players play mages (or Daedalean resplendents) and a third of the players portray competent companions (or mediators). In Ars Magica, one of the players represented grunts, grogs, spear carriers or whatever other title you wish to give them. Inside the Order of Reason, initiates are actually a bit better off than "grogs," so you can allow a third of your troupe to play them instead. (If you like, you can stick to the original idea a bit more by making the members of this third class brethren.) The players stick with those roles until the end of the first adventure, or (in White Wolf terms) the first "chapter of your chronicle."

At the end of each chapter, the players decide whether they want to switch roles and bring another character into the conspiracy. Obviously, the patron has to have a reason to recruit such a specialist. The humble player who played an initiate in the last story may want to portray a loud-mouthed Herculinian or Rose Guild adventurer for a few weeks. With this approach, each player eventually develops three characters, one from each of these social classes. Making each chapter self-contained allows for this possibility.

Some highly organized groups use a "forced rotation." In this system, the players switch roles at the end each chapter. The players who were initiates at the end of chapter 1 introduce their mediator characters



in chapter 2. The players who portrayed mediators have the chance to play resplendents, and the haughty roleplayers who were able to lord their authority over everyone last time get to generate some lowly initiates or brethren. Thus, over time, each player ends up developing a "stable" of characters. If you don't insist on forced rotation, there are other options, as we'll soon see.

#### The Rationale

Why limit Arete? Again, the Order doesn't just send out resplendents to solve all its problems. There are actually a limited number of them in Europe, and it's foolish to send them out every time a lodge needs an extra body to stand watch, another Cosian to tend to a garden or another soldier to help assault a wayward Chantry. Since there's a limited number of resplendents in the Order, they can't all be troubled with shadowing suspicious suspects or driving coaches to hell and back. Mediators are quite capable of handling these tasks without using Arete 3 Effects repeatedly.

There are definite advantages to having more initiates around as well. The eight Conventions are actually eager to send them with their more experienced investigators, diplomats and explorers. Initiates have a habit of asking difficult questions but are also capable of amazing flashes of insight their so-called "superiors" overlook. Even though they have a lower "rank" than their companions, they have the freedom to investigate where they please . . . as long as they don't commit the faux pas of investigating their companions or (even worse) their patrons.

Since you're the Storyteller, consider this purely in terms of game mechanics: a beginning character starts with 6 points to spend on Spheres. If an initiate has Arete 1, that means she's going to be able to make Awareness rolls and Arete rolls for acute insights in six of her nine Spheres! There's a reason initiates are brought along as observers. They're damn good at noticing unusual phenomena!

An Order of Reason chronicle, as presented in this book, also has a different "power curve" than most Mage games. You may notice that there's a wealth of Effects based around Arete 1 and 2. Arete 3 rotes aren't much more powerful. In the first edition of the original game, players had a tendency to charge off to Arete 3

right away, presumably because "you can only do cool things that way." (The fact that this cost almost all of a character's Freebie Points was a minor complication.) Many of those flashy vulgar and vain feats just aren't present in this version of the game — at least at the start of the chronicle — and so the temptation to max out Arete is reduced. Since a resplendent has to buy Arete 3, he'll also have 1 measly Freebie Point, as opposed to an initiate's 15. Suddenly, low Arete characters become attractive again.

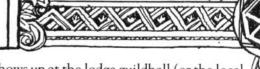
## Lodges and Troupe Play

Troupe play works especially well when the chronicle centers around one lodge. In this approach, each player starts out the chronicle generating his initiate, mediator and resplendent. At the beginning of each chapter, the Storyteller then takes the role of either the highest ranking adept in the lodge (the magistrate) or the cabal's patron. After the Storyteller announces what type of danger faces the lodge for this chapter, the *players* can then choose which characters to send out to confront the problem. Usually, this balance among the three social classes presents the lodge in far more detail than focusing solely on the most Enlightened heroes present.

Lodge play has a few other distinct advantages. Daedaleans do not simply dispel their wounds with a wave of a hand or a few mystic incantations. In the Renaissance, it takes *time* to heal, especially if the lodge isn't overflowing with Cosians. A resplendent might suffer a grievous wound while defending his lodge or investigating the occult, but while he's recuperating, the player who represents him doesn't have to sit out the game. He simply takes a different role in the cabal, leaves his other Daedalean back at the lodge and passes the burden of leadership to someone else. Each player has only one character "outside the lodge" (or "in the field") at any given time.

There are, of course, endless variations. Do you want the players to have an opportunity to send all of their resplendents (or a cabal composed entirely of brethren!) to face a problem at the same time? Do you want to "enforce" the rotation of characters, or should the players have free reign on deciding who they send out? In a particularly large lodge, each person might have a slightly larger stable, or even detail everyone in





the lodge up to (and even including!) the adepts. While some Daedaleans struggle exclusively for personal gain, far more believe in concepts like cooperation and community, and troupe play furthers this spirit just fine.

## Conspiracy and Preludes

If each player has a small stable of characters, it's also easier to enhance the theme of conspiracy in the game. Remember, not all of the resplendents in the cabal have to live and work in the same place. In fact, they don't need to spend every waking moment together. Instead, they gather together each time the patron has another task for them to fulfill. Some have used their influence to find lucrative positions among the common populace. A Cosian may teach at the university, a High Guilder may work regularly in the marketplace and so on.

If the characters have "mundane" jobs to maintain, they can't simply charge off to another part of the continent every time the Order needs them. Thus, while one hero is attending to his mundane life, the patron can find someone else to fill his place. Even better, if you know someone else who's running this type of chronicle, you could run a story in one city while your associate runs a story in another. Daedalean heroes could then easily move from a lodge in one city to another facade in another city . . . and back again.

Because the characters are enlisted in the same conspiracy, they must find a subtle way to assemble, investigate and adventure. In some gaming groups, there's a lull right before the session as the players show up one by one. The Storyteller can take advantage of this opportunity, tailoring a little prelude at the beginning of each chapter detailing how each character got involved. This is known as the *Prelude to Conspiracy*<sup>TM</sup>.

Time spent on intrigue is well invested, and is also entertaining as hell. Roleplay the messenger who shows up at the Cosian's laboratory, the Guildsman who notices a hidden message in the play he's been asked to attend or the discovery of an encrypted tract nailed to the Craftmason's bedpost. These little conspiratorial touches can steer the game away from yet another convenient excuse of how everyone just con-

veniently shows up at the lodge guildhall (or the local bar)  $\ldots$  again.

More important, the *Prelude to Conspiracy* also specifies exactly why each character should give a damn. Consider, for example, a cabal based around the Invisible Collegium of Paris. The lodge is housed within a university library, so scholars have a number of reasons to get involved with this group. The Order may offer to help someone get accepted to the university, a patron can offer to pay tuition, a resplendent may get limited access to the Scroll Guild's library, or a female scholar who wouldn't normally have a chance to study may receive private tutelage from some of the luminaries present. The heroes don't assemble just to "fight evil." They each have a reason and motivation for getting involved, usually one where they get to draw on the advantages of belonging to the Order.

In the same vein, other sorts of heroes may be attracted to the collegium. Soldiers are promoted and receive "marching orders," Gabrielites may be attracted to a theological college nearby, Cosians may have the chance to study medical texts undisturbed and so on. Because the patron always conspires with each hero for a reason, you may tailor the reason why each character is involved. This relationship can even change from chapter to chapter, or switch from one character in a stable to another. An ambitious Storyteller may even describe how heroes benefit from the Order's patronage over time. Businesses thrive, scholars gain tenure, Cosians found healing houses. Conspiracy and intrigue have privileges and rewards.

#### Diversity

By now, you may have noticed that many of the guilds appear to be somewhat specialized. A Prelude to ... (well, you know) ... builds off this particular facet of the game. If the Storyteller has to devise a story each week to accommodate a vastly different array of Daedaleans ("An alchemist, a vivisectionist, and a crafter of war machines walk into a tavern ..."), it may become progressively difficult to set up events so that every character feels he's central to the plot every time.

Troupe play and conspiratorial preludes allow a cabal to send for specialists as they're needed. ("Hey, we could really use someone from the House of Fire



someone from one of those guilds?)

#### THE ORDER OF REASON

are finding more rationales to bring in initiates and mediators, on the other hand, they'll no doubt find more diverse reasons for keeping them involved. Characters really do have motivations beyond wanting to jack up their combat skills.

Splitting the cabal between initiates, mediators and resplendents reinforces this idea. In many traditional roleplaying adventures, the object of the game is to build up your character as fast as humanly possible. To do this, you'd naturally want to send out the poor fool on adventures over and over and over again just to gain experience and "level up." If your players

often forcing the Storyteller to build an entire chronicle

around someone with an esoteric focus. (Pythagorai

and the Arrow Guild are all well and good, but do you

really want to build a whole yearlong chronicle around

Through troupe play, a player can still keep bringing back an experienced resplendent, but it's easier to maintain a long-term chronicle when the players have more variety in their roleplaying. Throughout the game, the web of intrigue slowly grows. The plots and schemes that result reflect the energy and enthusiasm of the Dark Fantastic world.

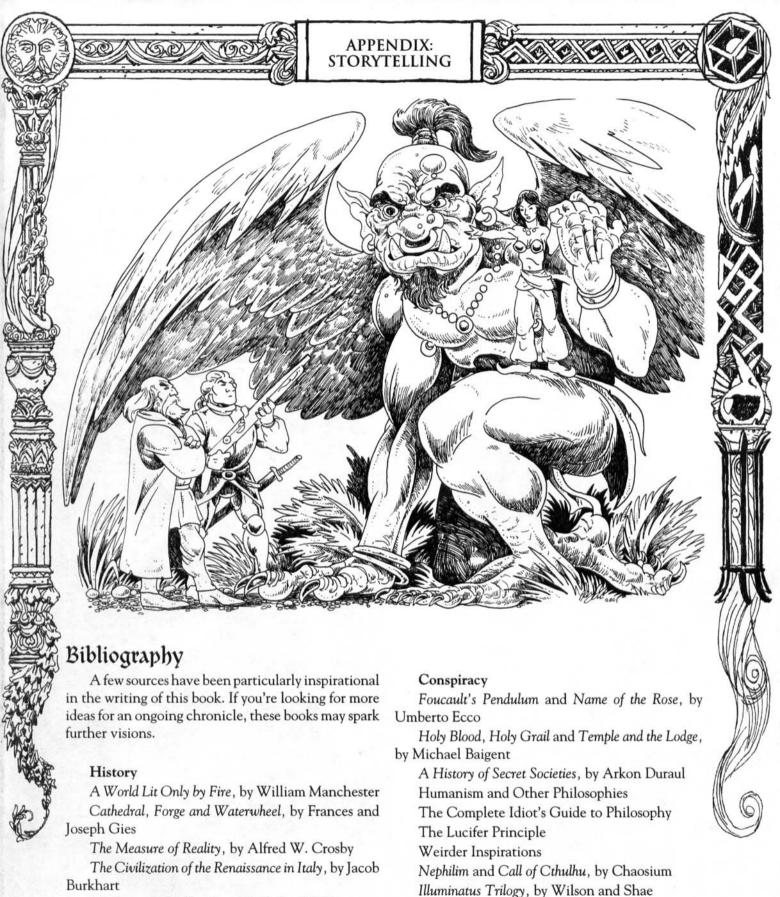
## An Optional Approach: high Santasy

After you've run a few chapters using the rules as presented in this book, you may decide to experiment with other moods and themes. While the approach used in this book is rather conspiratorial, "realistic," and Dark Fantastic, some players prefer a brighter and more whimsical approach to Mage. With a bit of tweaking, you can still pull this off with a cabal of Daedaleans.

In a High Fantasy chronicle, the Order of Reason isn't so secretive about its activities. The Outer Mysteries become examples of casual craft, but every Daedalean has access to at least some of the Inner Mysteries. Beginning characters start out with a lot more power. Etfalti, Floreati and Honestus Resplendents are no longer exceptional; they represent the new standard for the cabal. Science is no longer an alternative to magic; science is magic, in a way. Players discuss more exceptions to the Casual Rule, or the Storyteller discards it entirely.

It takes an experienced troupe to pull this approach off — more specifically, one experienced with Sorcerers Crusade, Order of Reason and sophisticated roleplaying. It's your game, after all, and your story, so you can choose whether you want to summon up this type of mood. You may even incorporate a few adepts into the cabal, allowing heroes to take 7 points of Flaws and purchase Arete 4 during character creation. This makes for a high-powered game, but be wary: more power can also lead to more abuse. If your players really want to rely heavily on vain feats, you may want to switch back to a Traditional game for a while. Of course, there are other options. For instance, you may want a chronicle that alternates between a High Fantasy story featuring the Nine Traditions and a very low-powered Order of Reason plot line.

It's also possible to slowly incorporate elements of High Fantasy into an ongoing chronicle. You may decide to ease into this approach gradually, like an initiate studying to become an adept. Don't reveal the Inner Mysteries until you're ready to deal with the consequences. Savor the moments when your players are in the dark; you'll decide when the time is right to bring them into the light. As one would expect, the more time your players spend studying subtle methods, the less they'll need to rely on outrageous solutions later on when confronted with supernatural problems. Metaphorically speaking, if your Skyrigger soars, that's great; if it doesn't, remember there's an entire continent of opportunities waiting on the ground. It's your reality. Whether it's bright or dark is ultimately up to you.



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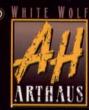
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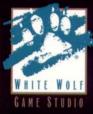
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# Suggested for mature readers.







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