



Blood of the Vine

An investigation for
Call of Cthulhu
7th Edition
by Quincy Howe

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Introduction

'In the souls of the people the grapes of wrath are filling and growing heavy, growing heavy for the vintage.'

-John Steinbeck, The Grapes of Wrath.

This module is intended for new or relatively new investigators, although more established investigators may still find it a worthy challenge.

It is set in the north east U.S., in wine country, in the fictional town of Belmont, New York.

The year is 1925

Some notes to aid in reading these contents, certain punctuation following words or phrases mean that word or phrase references a certain section of the book:

* Book from 'Books, Spells, and Artifacts'

+ Spell from 'Books, Spells, and Artifacts'

^ Artifact from 'Books, Spells, and Artifacts'

Creature presented in 'Stats'

Overview

The Story: A young lady, Matilda Trevor, has inherited a vineyard from a family member far removed from her that had no other heirs of closer blood. She is eager to turn the rural parcel of land and accompanying villa into a vacation home. The place needs serious renovations and repairs but workers, both hired and neighborly volunteers, keep falling ill.

Those that do not fall ill hear strange noises and generally become unwilling to work on the restoration. Investigators are called in to either work on the house or find out what's causing things and put a stop to it.

The Trouble: The vineyard conceals the meeting place and temple of a mystery cult headed by a deceased sorcerer. Although a descendant of the cult leader sealed the cultists in their temple alive with no way out and tried to have all recollection of it destroyed, the temple itself survived. The recent restoration has disturbed the disquiet spirits of the cultists, which seek to restore themselves to life by possessing living vessels. The mysterious illness is, in fact, a coma caused by the spirits unsuccessfully possessing the workers, unable to take control until the final incantation is uttered. The spirits seek to lead anyone on site to unseal the temple, unleash what is buried within, and cast the incantation to restore them to life.

Time line

-1850: Reginald Dewford is a well regarded and independently wealthy, but relatively unknown professor of history, mythology and ancient mysticism traveling Europe studying ancient Roman and Greek culture. who intensely studies a transcription

-1862: Dewford acquires a text (*Liberi sacra mysteria**) and artifact (*Lycurgus Cup^*) at auction in London. Intense study of both leads Reginald to discover their magical properties and become an amoral sorcerer.

-1868: Dewford flees to New York to escape discovery for his numerous criminal activities tied to his sorcerous research.

-1870: Morningdew vineyard is established by Reginald Dewford overtop Iroquois cursed ground and founds the Blood of the Harvest cult in order to continue his sorcery.

-1886: The Blood of the Harvest cult reaches its height, the strange vintage^ is brewed and the temple is warded. This year is also far too poor for the vineyards and little to no wine is produced.

-1900: Grant Dewford, upon discovering what his grandfather is doing, seals off the temple with the cultists still inside to stop their evil once and for all.

-1925 (January): Grant Dewford dies, leaving his second cousin (Matilda Trevor) as the closest heir to inherit the Morningdew vineyard. Renovations begin on the vineyard,

which has fallen into disrepair.

-1925 (March): The construction of a garage is completed but the renovations cease when a worker discovers the soul stone in the wine cellar. The workers suddenly begin to fall into comas after exposure to the stone, with the work site developing a reputation as dangerous as a direct result. No further workers are willing to work on the site.

-1925 (June): The investigators arrive...

Hooks

Could be doctor called in to investigate the mysterious illness. A friend of the owner helping to figure things out. A new worker hired to renovate (but not told of the illness). A lawyer looking for cause to sue the new owner on behalf of the workers' families. A curious reporter or an agent of an institution with an interest in the events. Perhaps even just a nosy tourist.

Dramatis Personae

Matilda Trevor: Matilda Trevor is a stern, ambitious single woman in her late twenties. She has a B.S. in economics from Barnard College and tends to dress sharply but modestly. She is independently wealthy, having both inherited a great deal and invested well. Matilda sees Morningdew as another investment and is eager to expand her financial portfolio as well as have a picturesque vacation

home. She is subconsciously disdainful of men in general and openly critical of chauvinism or misogyny, often mocking men without her obvious success if they express any opinion perceived as denigrating women.

Reginald Dewford: Originally a professor of history and mythology with an unhealthy interest in the occult and ancient mysticism. Reginald Dewford was a quiet academic who lived comfortably in New England. This changed in 1868 when Dewford purchased at auction the *Liberi sacra mysteria**, which he began to study and translate. For the relatively unknown academic this was the opportunity of a lifetime and Dewford poured everything he had into translating the text. As he progressed into the depths of the tome he learned that it was unlike anything he had ever read, describing foul rites never spoken of outside of the initiated of an ancient Bacchus mystery cult. His obsession turned for the worse when he accidentally cast one of the simpler spells contained within the text, once he knew the book contained legitimate magic the temptations that the magic within offered were too much for him to resist. After the ritual sacrifice of nearly a dozen people Dewford moved himself and his family away to New York in order to distance himself from possible capture and prosecution.

He established the Morningdew Vineyard in 1870, atop ground considered cursed by the

native Iroquois, which he was able to purchase cheaply. Once established, Reginald decided that in order to continue his practices he would need a network of capable servants and so established the Blood of the Harvest cult, modeling it after a Bacchus mystery cult and using his sorcerous powers as evidence of his divinity. The cult functioned for a significant period of time, operating mostly unnoticed in the small town. When Reginald attempted to convert his grandson, Grant Dewford, it met with disaster as Grant sealed the underground temple with the cultists still inside. Rather than face their deaths Reginald ritually stored the souls of himself and his followers in the soul stone^ and cast it into the wine cellar through the small hole they managed to dig open.

If asked about in town among those old enough to remember him day Reginald was known as a charismatic and knowledgeable man. He disappeared along with 10 other people in 1900 in the same night right about when his grandson took over his house. Many theorize (correctly) that Grant Dewford murdered Reginald.

Grant Dewford: Grant Dewford was the grandson of Reginald Dewford. Known to a practical and courageous man he worked as a miner for several years before an accident forced him to take a job working on the family vineyard. Once there, his grandfather, who had never aged even while Grants' father had

grown old and died, attempted to indoctrinate the man in the ways of the Blood of the Harvest. Grant was appalled and disgusted, but managed to hide it well enough that he was able to survive knowing the secret. Once the entire cult had gathered for a ritual Grant used dynamite to blast closed the tunnel to the underground temple of the cult, sealing their doom. After this he destroyed any references around his grandfathers' home to the cult or its activities that he could find (unfortunately missing a few as they were encoded). Grant spent the remainder of his life in retirement on the vineyard, warning people away lest the evil beneath the house be released. His seclusion led to suspicion from others. He was known by people who encountered him as a suspicious and surly man, many suspected him to have murdered his grandfather and a few believe he was a witch that cursed his vineyard and the surrounding area. With his death, ownership of the vineyard passed to his next of kin, Matilda Trevor, and his collection of books passed into the custody of the local church. People in town remember Grant as a a decent but gruff God fearing man, although surly and protective when it came to the vineyard which he didn't properly utilize. Outside of church he was not very sociable and was generally a mystery to the people of the town, a mystery they filled with numerous theories about his past and character which they will freely share with the investigators. Keepers are encouraged to get

creative with these theories, the only one for certain to be mentioned is the theory that he killed his grandfather to claim Morningdew vineyard.

Sara May: A bubbly, cheerful, middle aged woman who founded the Belmont tourism agency with her husband Gilliard May. Gilliard rarely appears in public anymore but Sara runs the tours. She is helpful and cheerful, often to the point of denial when faced with unpleasantries.

Daniel Valson: The local protestant minister operating out of the church. He is a thin man in his mid twenties who wears large rimmed glasses. He tends to be overly agreeable to avoid conflict and is a bit hesitant to take on responsibility for fear of failure. Valson was the original heritor of Morningdew but had no inclination to manage the property and so had it given to Grants' next of kin instead. Valson has the key to the Dewford family mausoleum but will not unlock the tomb without a HARD social success (INTIMIDATION requires only a normal success) or permission from a member of the family.

Dr. Wallace Webber: Dr. Webber is the only medical doctor in the town, operating out of a small practice toward the center of the town and often making house calls. He is a man of serious disposition who appears to be in his

fifties. Previously a professor of medicine who was forced from his position due to internal politics, he 'retired' to a quiet medical practice in Belmont. Although learned enough to handle most typical problems within the community he is baffled by the illness afflicting the workers, and houses them temporarily while they await transport to the city hospital. He is hesitant to speak to anyone about the illness afflicting his patients unless they are a doctor due both to his Hippocratic oath and due to his failure to help the condition. A HARD FAST TALK success may be enough if someone attempts to convince him they are a doctor in town to help or the next of kin of a patient and a HARD PERSUADE success may work to get him to share what he knows if the investigator can convince him they can aid the patient, but no other social skill will push him to talk even on an extreme success.

Workers: The simple laborers and neighborly helpers who have worked on restoring Morningdew vineyard to its former glory were fairly many. Most, but not all, of these workers fell comatose after touching the soul stone[^] and becoming possessed by the spirit of a deceased cultist. The few who remain untouched by the 'illness' are unwilling to return out of fear for their health. In total 11 workers are possessed and comatose at the start of the investigation.

Ghosts: Rather than dying when they were entombed alive the spirits of the Blood of the Harvest cult remain on this earthly plane by the use of magic. When they were sealed in the underground temple the cultists quickly worked to dig themselves out, and they would have had time to do so if the strange vintage[^] lasted more than 24 hours. The cults' own guardian saytr# would kill them all before they could clear the rubble sufficiently to escape. Rather than accept death, Reginald proposed they use ritual magic to transfer their souls into a stone and live on by taking the bodies of the first to come in contact with the item. To this end Reginald bloodily sacrificed each one as part of the ritual 'Life within the stone'+. With his own dying action he tossed the stone through the small opening they had cleared into the wine cellar.

Samuel Anson: A thin, sharp nosed man reminiscent of a weasel and a seagull at the same time. Anson is a lawyer looking to make a profitable case out of the illness of the workers at the Morningdew vineyard. To this end he conducts his own investigation in order to find evidence necessary to prove Matilda Trevor liable for the illnesses. He is a deeply unpleasant person, abrasive and argumentative when he knows he can win. He delights in condescending and causing people problems when they can't retaliate in kind (if they attack him physically he's happy to sue them for

assault). He hides behind the claim that he is looking for justice for his clients but in reality is only acting on greed.

Events

The final incantation: If the Awaken the Revelers+ is cast successfully, without alteration, the spirits of the cultists take over their host bodies and wake up. Ostensibly, the investigators have succeeded in saving the workers from their illness. The Conclusion changes accordingly and follows immediately after this event.

The rite of reversal: If the Awaken the Revelers+ is cast successfully, with proper alteration, the spirits of the cultists are killed and their victims awaken from their comas. The investigators have succeeded in saving the workers from their illness. The Conclusion changes accordingly and follows immediately after this event.

Traverse the mist between worlds: If Traverse Elysium+ is successfully cast, all participants find themselves in a realm beyond earth known as the mist between worlds. It appears to be an endless, foggy forest where visibility is always limited to fifty feet away and the world beyond this range is not set. For instance if one finds a cabin in this realm and moves more than fifty feet from its edge then returns the cabin is

likely to no longer be there. This makes traditional methods of navigation impossible. How the investigators escape this realm, if they even can, and where or when they arrive if they do is all left up to the keeper.

Reading on the wine of tears: If a believer in the mythos has benefited from a dose of the wine of tears^ later learns of its origins then that person loses 1d6 sanity at the realization of the dire cost of their gains.

Conclusion:

Burning or destruction of any of the books that have a mythos rating is worth 1 point of sanity for each investigator per book, 2 for the destruction of the Liberi sacra mysteria*.

If she is made aware of them, Matilda will demand any books found on the property. So long as they are not described to her as having any special significance she will lock the books away in her collection where they will cause no trouble except for the Liberi santra Mysteria* which she will sell to a museum where it causes no further problems. If she is made to believe the books contain any sort of actual magical secrets (such as by demonstration of a spell or the results) she will succumb to the temptation and restart the Blood of the Harvest cult, although the investigators are not likely to learn of this unless they purposely look into it.

If the investigators give up or are thwarted somehow the workers spend the rest of their lives comatose, for most this is not a long period of time (-3 sanity). Matilda eventually sells the property to a real estate company at a significant loss and is rather disappointed in the failure of the investigators.

If the investigators cast either version of *Awaken the Revelers*+ the workers awaken and the investigators gain 5 sanity.

If they cast the spell with no alterations then the workers are diagnosed with having short term disorientation after their coma or possibly brain damage due to the changes in their personalities that result. Shortly, each of them appears to be getting better before vanishing entirely (Leaving to restart the cult elsewhere), causing the investigators to become aware that something was wrong with how things ended and lose 2 sanity each from unease. In addition, the cult will seek to retrieve their holy texts from anyone in possession of them (but they know nothing of copies made) and do not hesitate to attempt to kill anyone who has knowledge of their existence and secrets.

If the investigators cast the spell in a modified manner and wake the actual workers the workers return to their homes and families as well as the worksite. Investigators gain 3

additional sanity and the gratitude of numerous families as well as the current owner of Morningdew.

Locations

Locations marked with a (G) tag are main locations containing many of the smaller described locations. Locations with a tag containing a letter and a number, like (A1), are keyed to specific locations on the maps given. For instance (A1) is a location marked '1' on map 'A'.

Belmont, New York (G): Belmont is a village in New York at the base of the catskills. Hardly a town, it has a post office, a few small houses, a general store, a town hall, a church, and a tourism office focusing on the vineyards.

Post Office: This is a small United States post office. It has little relation to the story aside from its location. The post office has a telegraph line should one be required, and is generally the only outside contact the town has with the outside world.

General Store: The general store keeps plenty of general sundries needed for a fair standard of living. Items it does not stock can be ordered, deliveries arrive weekly on Mondays. The store also handles large shipments of fertilizers, animal feed, and other goods needed

for the local farms and vineyards. If an item is truly exotic the shop does not have it but if in doubt over whether an item is in stock have the investigator seeking the item make a LUCK roll, on a success the item is in stock.

Town Hall: The local town hall is a cramped building seemingly too small for all the functions it needs to serve. The town hall contains the police offices, the jail, the courthouse, the hall of records, and the mayoral offices. Most pertinent to the investigation are the police station and the hall of records, both which have documents relating to events in the history of Morningdew Grove. Records kept in the town hall include:

- A record of purchase of the land Morningdew was established on by Reginald Dewford in 1870.
- The will of Grant Dewford, which establishes that all his possessions be donated to the local church (The minister passed on the Morningdew property to his next of kin), and that it be ‘sanctified and exorcised to the fullest possible extent or burned, at the discretion of the church’.
- The wills of each of the cult members, which all indicate Reginald Dewford as the one their remains are entrusted to.
- The wills of the workers are stored here as well. Being largely youthful and poor

the workers have mostly not drafted wills, only 3 are to be found and those 3 are very typical.

- A newspaper article from the nearest city (Belmont has no publications of its own), dated to 1900, chronicling the disappearance of eleven people from the village of Belmont in seemingly a single night. Information is scarce on the possible cause or fate of those who vanished.

The records kept in the police station include:

- Missing persons reports for all 11 cult members (not indicated as cult members in the documents) filed roughly around the same times. Each report indicates all of these people were last seen either the night before, leaving home for some reason, or very recently before that (if they lived alone). These reports are tied together due to the timing but no trace was ever found of any of them. An attached police report suggests potentially that Reginald Dewford is at fault, given all these missing people except him had him marked as a beneficiary in their respective wills. Grant Dewford is also a suspect, given his relation to Reginald and being the one who filed the missing person report on his grandfather but no evidence was ever found.

- Missing persons reports of various adults from 1873-1900. Seemingly unrelated and mostly travelers. Roughly 1 every year, this pattern does not continue after 1900. Some of these persons were found in the mountains alive (these were people just lost in the mountains, not taken by the cult), but 1 remains lost every year.

The records kept in the town hall are public but records kept in the police station are going to require a social success or more extreme measures to access. Even with access to the sets of records a LIBRARY USE success with a topic in mind is going to be required to find anything of importance.

Church: The local protestant church serves as the only, public, outlet of spirituality for the people of the town and surrounding area, as well as local library and schoolhouse. After the cults secret temple was sealed most of the collection of books containing references to their practices managed to survive destruction by being encoded and disguised as normal books. After the death of Morningdews' most recent owner all the books of the estate were donated to the library where most still remain uncategorized and unshelved. The books donated and contained here of interest are 'New England Recipes'* and 'Dewford Family History'*. The cemetery on the grounds has the Dewford family mausoleum.

Mausoleum: Due to Reginalds' influence in the town the Dewfords became a prominent local family in their time. So much so that they could afford a permanent mausoleum on the local church grounds. This prosperity only lasted for two generations, however, as it died with the cult. The sarcophagi here are:

- Gretta Dewford (Reginalds' Wife) 1844 - 1888, no symbol
- Adam Dewford (Reginalds' first born son and father of Grant Dewford) 1865 -1898, a maple leaf is engraved prominently on the lid of the sarcophagus.
- Sara Dewford (Adams' wife) 1867 - 1910
- Barnabus Dewford (Reginalds' second son) 1870 - 1917, a grape leaf is engraved prominently on the lid of the sarcophagus.
- Mary Dewford (Reginalds' only daughter, died in infancy) 1840-1840, a symbol for rain is engraved prominently on the lid of the sarcophagus.
- Grant Dewford (son of Adam, grandson of Reginald) 1887 -1925, a sword is engraved prominently on the lid of the sarcophagus, which is newer than the others.
- Reginald Dewford 1835 - 1900 (symbolically, no body is interred) a vine

is engraved prominently on the lid of the sarcophagus.

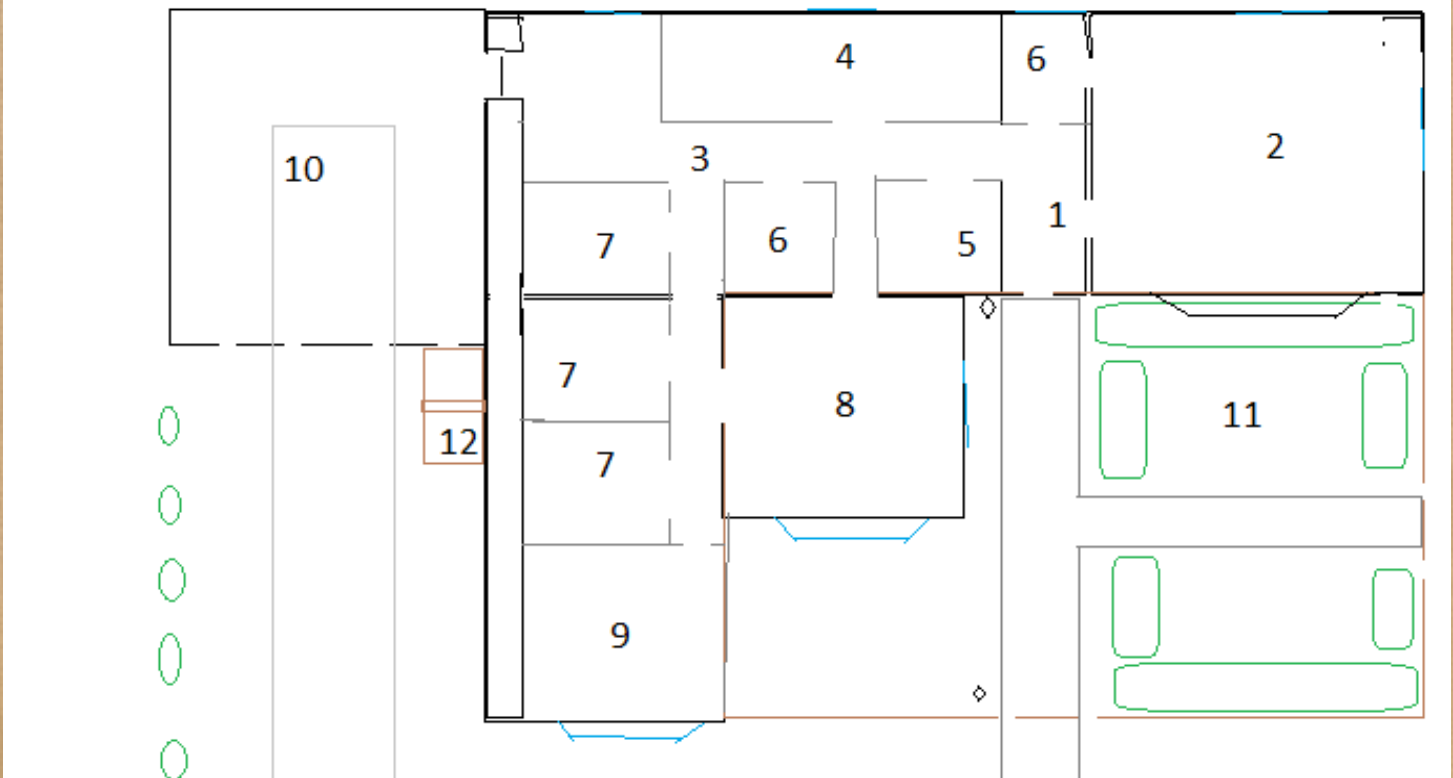
Tourism office: The tourism office is run by Sara May (see Dramatis Personae) who is present at the office most hours of the day. The office runs bus tours of the local vineyards, with samplings at select vineyards that cooperate with the tours. Tickets for the tours are \$1 and they are run once a week in early summer and once a day in late summer and fall. The tourism office also provides vintage guides* for ten cents and sells various local wines by the bottle. Their guides and stock of wines only go as far back as 1870 and omit 1886 entirely. If asked why it is readily explained that that year was so terrible for wines that practically none were made or sold.

Morningdew Grove (G): Morningdew grove appears to be a vineyard in a stage of renewal. The buildings are obviously poorly kept but with scaffold and new construction evident. The 3 acres of fields are planted with only immature vines just starting to climb the trellises and all of the equipment is dated and decayed but waiting in a pile for disposal. Morningdew Grove is where Matilda Trevor meets with the investigators she has hired for the first time, although she is very busy and leaves after 3 days to return to her business elsewhere (she leaves an address and informs them the post office has a telegraph).

Morningdew itself is a place with a dark history, having been built on ground the iroquois considered cursed (although this is intended as a red herring and has no bearing on the investigation) in 1870 by Reginald Dewford to live in and conceal his cult in the temple he constructed beneath the house. It was taken over in 1900 by Grant Dewford who refused visitors or field laborers so the place fell into disrepair before his death. It was then donated to the local church along with all of Grants' possessions but the local minister passed the vineyard on to his next of kin instead of utilizing the property. The house on the property has had a garage build to modern standards and all the windows replaced. The insides of the house have been equipped for running water (although no source is in place yet) and are in the process of being prepared for electricity (the walls are torn open and wires mostly in place). The insides are still lit by candles when there is no natural light from outside.

Map: A

Entry Hall (A1): Peeling crimson wallpaper and partially rotten hardwood floors greet entrants into the house. Wrought-Iron candle holders still rest on the walls, the left wall has an old, yellowed photograph of Reginald Dewford and his family (wife, children, grandchildren) hanging from it but Reginald's



face has been burned out. Entrances to the living room, the other halls, and the first bathroom are here.

Living Room (A2): A room relatively well lit during all daylight hours by its three large windows, this room contains a fireplace, on the mantle is the soul stone[^]. The artifact is out of place in the room, in color and in theme and so attention should be drawn to it. The room contains a long coffee table, numerous wall and mantelpiece decorations, two comfortable chairs, and a long sofa. An empty cabinet against the wall presumably once held books or games.

Halls (A3): The halls of the home are narrow, giving space only for two average people to stand side by side. They are currently damaged

from the renovation work and cluttered with tools and materials. The walls are largely undecorated save for the peeling wallpaper.

Kitchen (A4): The kitchen is one of the few rooms that appears mostly complete. It has an empty icebox, a woodstove, a nonfunctional sink, and fine wooden cabinets. Several of the cabinets are designed to hold wine bottles in a manner that displays them elegantly. A long central counter would serve as a workspace if the kitchen were in use.

Storage (A5): A storage closet, containing most of the tools and resources needed for home cleaning and maintenance.

Bathrooms (A6): One of the few nearly completed alterations to the household are the

bathrooms, each is a full bath with a sink, tub, and toilet. Due to the lack of running water neither of these rooms are functional at the time of the investigation.

Guest Bedroom (A7): The guest bedrooms are the only rooms that show no signs of renovation as they are lower priority to be finished and suffered less from neglect than other parts of the house. They appear to be small, rustic bedrooms with finely crafted antique furniture where everything is covered in a thin layer of dust. The beds have been stripped of mattresses and sheets.

Dining Room (A8): This room is one of two that is best lit during daylight hours, having two large windows to the outside. A cabinet for dishes sits empty in one corner while a finely made antique table and chair set, suitable for ten people total, fill the center of the room.

Master Bedroom (A9): The master bedroom has yet to be touched by any workers aside from being dusted and cleaned and the mattress and sheets replaced with high quality modern ones. The bedframe and dresser are finely crafted antiques and the walls are largely unadorned aside from wrought iron candle holders. A plain side table rests on either side of the bed.

Garage (A10): The garage is a new addition to

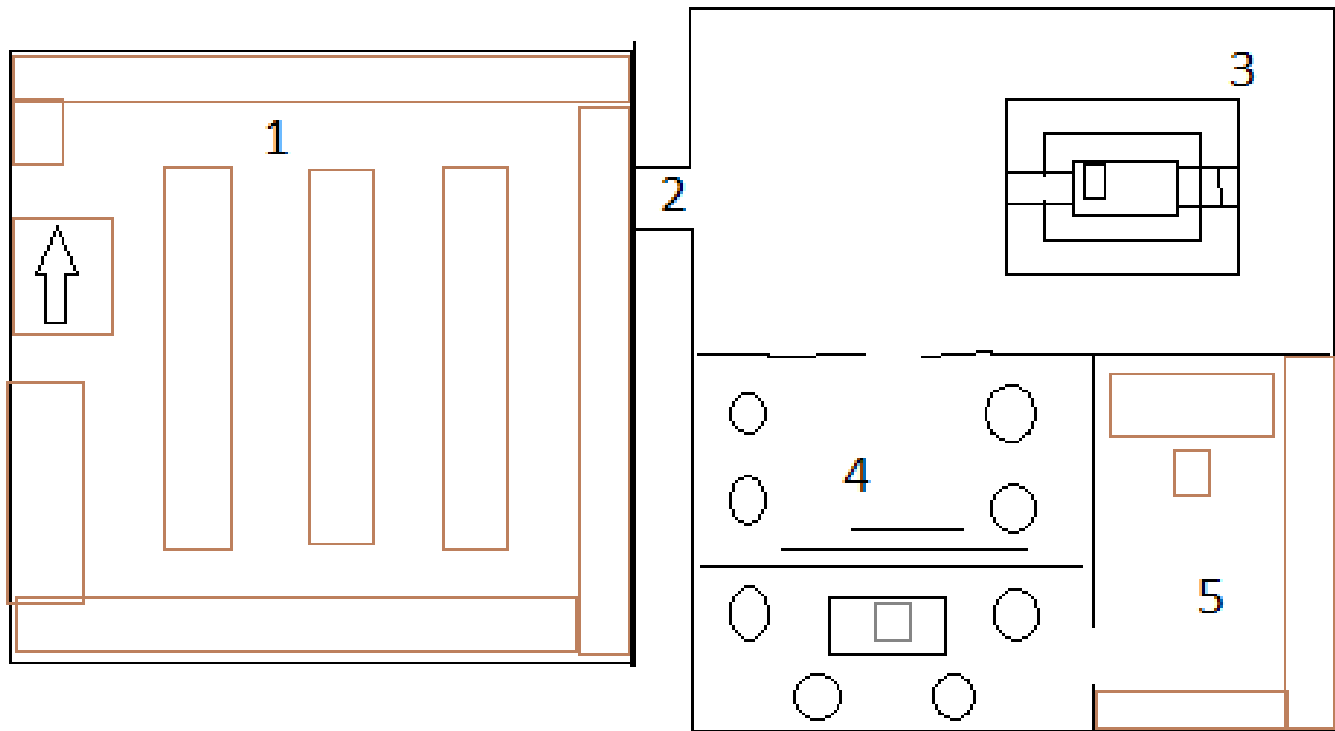
house, built to modern standards. Inside is a full set of tools and materials for automotive maintenance and repair. The garage has space for multiple vehicles but only ever contains Matilda Trevors' car, if she is present, or any cars the investigators bring.

Garden (A11): The garden consists of a bench and some flower bushes kept inside the fences surrounding the yard of the house.

Cellar Doors (A12): The old oaken cellar doors are rotten around the edges and have rusted hinges but still hold firm. The iron handles are held closed by a new, thick iron chain and lock. The key is in the possession of Matilda who will only hand it over if presented with a good reason why they need to investigate the wine cellar (she perceives the cellar as holding the most valuable things present at the house). The chain or lock can be broken with the proper tool and a STRENGTH success, if no tool is used a HARD STRENGTH success rips the old doors off of their hinges, still chained together. The lock can be defeated with a successful LOCKSMITH roll as well.

Map: B

Wine Cellar (B1): Accessed from the cellar doors (A12), the wine cellar appears to have mostly survived better than the rest of the house. It is a dry, cool, stone basement lined with wine racks holding both barrels and



bottles of wine. Each labelled with its given vintage and organized in order of year. The shelves cease to be stocked after 1899. A moldering book* containing the details of the cellars contents can be found. The rack for the year 1886 lies in front of the hidden tunnel (B2). A large but empty barrel blocks the wall here and the top of the rack contains two unopened bottles of strange vintage^. If the barrel is removed the wall here is clearly bricked over, in stark contrast to the natural stone wall of the rest of the cellar. Only if the bricks are removed can the hidden tunnel be accessed. This can be done quickly with a STRENGTH success but can be done with a few hours of labor without any rolls.

Hidden Tunnel (B2): This tunnel is filled with rubble that needs to be removed in order for anyone to traverse the tunnel into the Grand Hall (B3). A single skeleton lies, facedown

with arm outstretched, atop the rubble; seemingly reaching for the cellar. These are the remains of Reginald Dewford, like the other skeletons his ribcage contains a hole above the heart. The tunnel, and all the chambers beyond it, are naturally completely dark unless a lightsource is introduced. Beside the skeleton is a silver sacrificial dagger, it functions as a large knife but is not exceptional or magical. A DEMOLITIONS success will alert investigators to the fact the rubble was caused by an explosion.

Grand Hall (B3): The grand hall was the primary worship site of the Blood of the Harvest cult and ultimately became their tomb. The stone walls of the chamber are decorated with various symbols carved into the stone, most are obvious representations of grapevines or human hearts. A HISTORY,

ANTHROPOLOGY, or appropriate LORE success identifies the work here as an imitation of ancient roman designs. An EXTREME SPANISH success or a HARD EDUCATION success may also suffice at the keepers' discretion. The central fixture of the chamber is a tiered, stone pyramid. At the top is a sacrificial altar and two unlit braziers as well as the Lycurgus Cup^ and a bottle of the wine of tears^. At the base of the slide to the bottom placed in front of the altar is a heap of 10 human skeletons. Each has a distinct hole in the rib cage above the heart. These are the remains of the cultists other than Reginald, sacrificed in the 'Life within the Stone'+ ritual in order to place their spirits in the soul stone^. An archway to the south leads to the chapel.

Chapel (B4): The chapel is the place where sermons and meditation were carried out in twisted imitation of christian practices. The pillars here are carved to appear as if crawling with vines or veins, with little clear distinction between the two. On a raised platform at the far end of the chapel is a podium, atop which is the book 'Divine Blood'* the holy book of the cult. Next to the altar, and behind a decaying tapestry, is a wall with twenty three coin-sized circles carved into the surface, each containing a unique symbol. If pressed these symbols prove to serve as buttons and remain recessed until five are pressed or the correct three are pressed. If the correct three are pressed, in any

order, the wall slides open to reveal the study (B5). Inputting an incorrect combination three times in a row results in a satyr being summoned to attack anyone present, this summoned saytr# ignores the effects of the strange vintage^. The symbols are as follows, with the correct symbols in bold:

1. **Maple Leaf**
2. **Grape Leaf**
3. Grapes
4. Bottle of Wine
5. Bacchus
6. Dagger
7. Flame
8. Sun
9. Human Heart
10. Moon
11. Vine
12. **Rain**
13. Lion
14. Eagle
15. Pyramid
16. Skull
17. Satyr
18. Book
19. Chalice
20. Lightning
21. Snowflake
22. Symbol for stone
23. Symbol for wind

The correct symbols represent Reginald's three children. Two may be learned of in the 'Dewford Family History' book* but the third

died in infancy and so was not recorded in the book. The third is, however, entombed in the family mausoleum where all three symbols can be found.

Study (B5): The private study of Reginald Dewford has remained untouched since before his death and contains a wealth of research materials related to mystery cults and the occult. Most of the collection has been water damaged in the years following his death. It is likely the original *Liberi sacra mysteria** can be found here in addition to any other books the keeper wishes to impart to the investigators. Additionally a set of notes* ‘On the wine of tears’^ can be found here.

Books, Spells, and Artifacts

Books

New England Recipes: English (Encoded)

1884, Reginald Dewford

Mythos: 10

SAN: 2/8

STUDY: 4 Days / 4 weeks

This book appears to be a peculiar cookbook filled with recipes that seem mundane until examined more closely. Oddities such as using 2 dozen eggs and a teaspoon of flour to bake a cake become apparent with a careful reading. With a successful CRYPTOGRAPHY roll the

book is revealed to be encoded and can be decoded and studied in the study time. If a decoded copy is made that copy has half the study time due to already being decoded. This book is really an incomplete copy of *Divine Blood** designed to be hidden in plain sight, for use by members of the Blood of the Harvest cult. The book provides most of the doctrines of the complete book but contains no spells, it merely alludes to their power.

Divine Blood: English 1871, Reginald Dewford

Mythos: 14

SAN: 4/10

STUDY: 4 Days / 4 Weeks

This book is created in the style of an illuminated manuscript, with illustrations depicting gruesome scenes of human sacrifice. The content within is a twisted mixture of Christian, Bacchus mystery cult, and a number of references to ancient Aztec and other traditions drawing heavily on the importance of blood found ubiquitously throughout human spirituality and the occult. It promotes a society where a priest caste rule absolutely and forever, deriving immortality and power from the blood sacrifice of the slave caste, which is the only other caste mentioned as being part of this society. The book not only describes rites and spells but also provides step by step pictorial instructions to complete them.
Spells: All contained in this module.

A record of wines / vintage guide: English,
Unknown date and author

Mythos: 0

SAN: 0/0

STUDY: 10 minutes / 8 hours

This booklet contains pages with information on wine years in the New York wine growing areas. Standing out in the book is the year 1886, which has no information aside from 'poor year, no wines'.

Moldering book: English, Various dates and authors

Mythos: 0

SAN: 0/0

STUDY: 1 minute / 1 hour

This book is a handwritten catalog of all wines contained in the cellar of Morningdew. With various additions and amendments as wines were added or removed. The year 1886 is listed as having 3 bottles. The final addition was in 1899.

Dewford Family History: English, Various dates and authors

Mythos: 0

SAN: 0/0

STUDY: 1 minute / 1 hour

This book contains information on the lineage of the Dewford family, as well as major events in the family history. Each member of the family born into it is granted a unique symbol

to serve as a seal in a tradition reminiscent of nobility. This book contains many entries but the ones of note are:

- Adam Dewford (Reginalds' first born son and father of Grant Dewford) 1825 -1890, a maple leaf
- Barnabus Dewford (Reginalds' second son) 1828 - 1875, a grape leaf
- Grant Dewford (son of Adam, grandson of Reginald) Born 1860, a sword
- Reginald Dewford Born 1795, a vine

On the wine of tears: English, undated, unsigned

Mythos: 0

SAN: 0/0

STUDY: 1 minute / 20 minutes

This short series of notes are cleanly handwritten but incomplete, and describe the attributes of something known as 'the wine of tears'^.

"...the priests of the fallen one described this elixir as the 'Wine of Tears'. Made from the fruit of a vine that only grew from the heartless chests of sacrificed victims, the seed of which was stolen from one of the thirteen heavens. It seems all at once to be both ichor and ambrosia, the distillation of all the worthy qualities from the corpus of lesser men who are fit only to be harvested for the sustenance of their betters. Those who partook of the wine lived longer, healthier lives on time and vigor

rightly harvested from those it was wasted upon...”

Liberi sacra mysteria: Revealed, 293 A.D.,
unknown author

Mythos: 20

SAN: 4/14

STUDY: 8 hours / 28 weeks

This tome is a transcription of a series of reports by a spy introduced into a roman mystery cult surrounding Bacchus. It details the practices of the cult, including initiation rituals as well as spells. (Mystery cults rarely kept writings of their activities in order to keep their practices secret from the uninitiated).

This is the original book from which Reginald Dewford derived his sorcerous learnings. It contains all the information held within Divine Blood* with additional, undiluted knowledge yet untapped by even reginald at the time of his death.

Spells: As Divine Blood* plus any spells the keeper deems appropriate, suggested additions include one contact deity spell and one summon spell.

Spells

Awaken the Revelers:

MAG: 5 per participant

SAN: 1 per participant

POW: 0

Effect:

This chant requires five participants, although only one must know the spell and can instruct the others in the chant. The chanters must gather in a circle around a soul stone[^]. This triggers all souls released from the stone to overtake the bodies they are currently possessing, killing the bodies' original owners and replacing their POW, EDU, INT, and LUCK with the spirits'. This triggers the 'final incantation' event (see events).

A successful CTHULHU MYTHOS roll can allow a clever spellcaster to cause the chant to instead kill all of the invading spirits, waking the comatose victims of a soul stone[^]. The chant needs to be spoken with certain keywords having their places switched in the chant. Casting the spell in this way triggers the 'rite of reversal' event (see events).

Traverse Elysium:

MAG: 10 per participant

SAN: 1d10 per participant

POW: 0

TIME: 10 minutes (longer to prepare the paints)

Effect:

The caster and any participants who want to join them link hands and walk into a wall specially prepared with arcane symbols of paints of specific compositions. They are then transported to the Realm of Tlaloc (see 'Traversing the Mists between worlds' event

for details).

Embrace the dead:

MAG: Variable

SAN: 1d6

POW: 0

TIME: One action

Effect:

This spell involves a specific intonation being spoken and then a target to be touched while standing upon a grave.

With a touch, the caster of this spell causes the target to teleport into the nearest available space, that they can fit within, under their feet if the target loses an opposed POWER roll.

The intended use of this spell is to trap the target in a coffin six feet underground. Causing them to die horribly.

This spell costs an amount of magic points equal to the distance in feet the target must teleport. If the caster does not have enough magic points to reach the nearest underground space the spell fails and they lose all but one magic point but lose no sanity.

Distill the wine of tears:

MAG: 5

SAN:

POW: 5

TIME: 10 minutes

Effect:

This spell allows a caster to distill the wine of tears^ from the fruit that grows from a corpse.

A plant that grows from seeds found in the mist between worlds. In the human world these seeds only germinate in the empty chest cavity of a fresh human corpse. It takes the fruit of 5 such plants to distill a single dose of the wine.

Life within the stone

MAG: 5 (from the victim not the sorceror)

SAN: 2d6

POW: 5

Effect:

This ritual allows a caster to store the soul of a victim inside of a stone roughly the size of a human heart. The caster must kill the victim by driving an obsidian dagger into their chest and removing their heart while chanting words in ancient Aztec. Then lift both the heart and the stone above their head while the victim expires. This spell then creates a soul stone^ containing the victims' soul.

Artifacts

Soul Stone: A fist sized light grey stone with calcified protrusions surrounding a polished green crystalline structure (common enough to not be valuable). Previously, this stone contained the 11 souls of the Blood of the Harvest cult members, but each possessed a worker who touched the stone. Now it lies empty, a nearly normal stone, if a perfect vessel for the spell to be cast once more. When a soul stone does contain a soul and is touched

each spirit within may make an opposed POWER roll against the one who touched the stone. The first to succeed against the toucher may occupy the touchers body and wrestle for control. This results in the toucher of the stone falling comatose until the spirit is exorcised by some means, the body dies, or the spirit wins control via a casting of Awaken the Revelers+. By the time any investigators can find the stone it has no remaining souls within, but remains a conduit to them, those touching the stone receive subtle flashes of insight (disguised as intelligence rolls) leading them to the sealed temple of the cult. Destroying the soul stone has no effect, and each fragment weighing at least a tenth of a kilogram retains both the effects of the soul stone and the ability to be used as a focus for Awaken the Revelers+.

Wine of tears: *‘...both ichor and ambrosia, the distillation of all the worthy qualities from the corpus of lesser men who are fit only to be harvested for the sustenance of their betters’.* The wine of tears is the product of the spell ‘Distill the wine of tears’, a clear fluid that has no taste but causes euphoric sensation when it touches any sensory organ. Ingestion of a dose of the wine of tears reduces the drinkers’ effective age by 5 years immediately (to a minimum of 20), changing their physical abilities accordingly if it changes their age category. In addition it increases all their

scores (except SIZ, POW, SAN, and EDU) by 5 to a maximum of 80. And increases their POW by 5 to a maximum of 150. Someone who knowingly drinks the wine of tears while knowing its origins loses 1d6 sanity. Someone who has previously partaken of the wine of tears who later learns the origins loses the same 1d6 sanity.

Curious vintage: A thick, tar-like liquid that tastes of raisins and salt. Drinking a dose of the curious vintage (10 per bottle) causes the drinker to be completely imperceptible to the Saytr# for 24 hours.

Lycurgus Cup:

Purchased at auction by Reginald Dewford along with the Liberi sacra mysteria* this cup is an artifact of a Bacchus mystery cult. It is a roman glass cage cup, a cup made of glass bound by metals. The metal and glass are patterned depicting the king Lycurgus being held by vines while dionysus and two followers taunt him. The glass seems to change color based upon the angle and lighting in which the cup is viewed. When any grape wine is imbibed directly from this cup the drinker is subjected to maddening visions and overpowering euphoria. The drinker needs to make a sanity check. On the first use of the cup failure results in the loss of 5 sanity and the acquisition of 5 points of Cthulhu Mythos skill. Subsequent uses have the same sanity loss and

grant only 2 points of Cthulhu Mythos skill.

Success does not count as a use of the cup and results in loss of 3 sanity. In addition, those who drink from the cup and fail their sanity check go temporarily insane, but only resulting in a fugue state or a berserker rage, during this temporary insanity the affected is overwhelmed by drunken euphoria and laughs, smiles, and sways like a happy drunk.

Stats

Satyr:

Actually a dimensional shambler (see the keepers handbook), but the one who is constantly present as guardian of the cult chamber is subjected to some additional restrictions: It cannot make use of its ability to shift dimensions and it cannot attack, perceive, or interact with any creature that has used a dose of the strange brew^ for 24 hours after the usage of the brew.

The one summoned by the combination door has no such restrictions.

Patrons

A special thanks to all these people, who helped make this module become a reality:

Luminous Designs.