

# **Spirit of a Thief**©1994,1996

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*Call of Cthulhu*

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## **Keeper's Introduction**

In 1748, an English sorcerer named Matthew Whitlock came to the New World to seek a safe haven in which to conduct his arcane researches. While traveling in what is now Maine, he encountered a local tribe and learned that they possessed artifacts of some power. In 1751, he stole some of these artifacts and returned to his cabin to continue his studies. Some months later, he met his death at the hands of a group of trappers, who encountered him while he was conducting an unspeakable ritual in the woods. After burning the sorcerer's body, the trappers informed a traveling minister of what they had done. Aided by the trappers, the priest burned the sorcerer's cabin and then sealed up the entrance to the chambers beneath it.

Unfortunately, Whitlock's sorceries and terrible hatred permitted him to continue to exist after his death as a horrid wraith. This wraith has continued to exist since then, giving the area (known as "The Three Stones") an evil reputation.

## **Getting the Players Involved**

Immediately after the artifacts were lost, the Native Americans began searching for them. Over the years, the loss was gradually forgotten and the searching ceased. Recently, William Bear learned of the artifacts and had a series of visions instructing him to recover them. William will have his son locate and contact the investigators. At his father's direction, Jason will send the investigators a letter and airplane tickets to Bangor Maine. The letter simply informs the investigators that their presence is

requested for a matter of some import.

If the investigators accept, they will fly to Bangor, Maine. They will be met at the airport by a driver and taken to William's home in Orono (about 11 miles from Bangor). William's house is a large structure and is tastefully decorated (William's deceased wife decorated it and he hasn't changed it since she died 4 years ago). Once the investigator are comfortably seated and have been offered refreshments, William will inform the investigators as to why they have been asked to come to Maine. William's son, Jason, has no idea what his father is doing (he assumes that his father is doing something in connection with the university) and will be shocked when he hear what his father has to say. Since he respects his father, Jason will go along with his plans, but will secretly believe that his father is suffering from the adverse effects of old age.

William will say the following: "I have always been a man of science and completely lacking in any belief in the supernatural. That is, until now. I recently inherited some artifacts from a distant relative, along with some papers. These artifacts belong to my tribe and are, if Dr. Andrews in anthropology is correct, quite old. The papers are not as old as the artifacts, but tell an interesting story about a sorcerer and stolen artifacts. At first I dismissed these papers as interesting fiction, but then the visions began. In these visions, one of my ancestors spoke to me, telling me the story of the sorcerer named Whitlock who stole from my people and still exists today. He told me that this sorcerer now dwells between three stones. He told me your names and that you could help me recover the artifacts for my people. However, he told me to warn you that others have taken up this task before and all have failed. I can only ask you to aid me. You don't know me and you owe me nothing, but it would be a great and good thing if you were to take on this task. I am an old man, but I will aid you in any way I can. I have asked my son to aid you and he has agreed."

William will then provide the investigators with copies of the papers he mentioned (see handout #1) and answer any questions the investigators might have. William will be willing to aid the investigators with his influence (he has a fair amount of clout in academic circles and is known and respected in the area) and can offer them financial assistance (he will only help them if they need it and he will probably see through any lies). He will suggest that the investigators begin their researches at the University of Maine in Orono.

### **Investigation**

If the investigators begin their researches at the University of Maine and look for information about the three stones, they will be able to find the following information. With a successful library roll, the investigators will locate a book called *Legends of the Maine Woods*. Despite its interesting title, the book is a rather dull academic piece on various historical legends, with an in depth analysis of each one. However, the book is highly detailed and seems to take the legends quite seriously. The book contains a small passage on the Three Stones and the associated legend. A section from the book is included as handout #2. If the investigators research the ghost stories mentioned in the handout, they will find that they all tell of a region of

three stones that is haunted by a particularly malicious spirit. If the investigators decide to research the writings of the minister mentioned in the *Legends of the Maine Woods*, a successful Library Skill roll will enable them to find out that the university has a handwritten copy of the writings in its special collections section. If the investigators are able to gain access to the special collections (William can get them access to it with a phone call), they can read the document. Most of the document is mundane (details of his travels, his attempts to convert the natives, etc.), but one section is quite interesting. This section details the story the trappers told him and his experiences at Whitlock's cabin. The relevant passage is provided in Handout #3.

If the investigators spend a fair amount of time researching the stones, asking about local legends, etc., one of the librarians will suggest that they talk to Dr. Miller, in the history department. The librarian will say that Dr. Miller knows a great deal about such matters and teaches a class on local legends. If the investigators look for him, they will be able to find him in his office. Dr. Miller is in his late 70s, but is still alert and active. He will be pleased to talk to the investigators, since "young people today have no interest in history." He knows the legend of the stones (he can convey the information from the other sources if the investigators do not already have it) and has a personal story about the three stones. If the investigators are interested in the story, he will tell it: "Years and years ago, when I was a high school student, my grandfather told me about the three stones. He said he found them when he was out squirrel hunting. He said he felt a cold chill and swore he saw a ghost floating over the stones. He tore out of there like the Devil himself was after him, or so he said. Naturally, I asked him where the stones were and went out to see them myself. I went to the stones at night, with my friend Rod Taylor. My grandfather was right about the stones. We both felt cold when we walked up towards them. Then I saw it, or thought I saw it. It may have been a trick of the moon light, but I swear I saw something in the middle of the stones, something horrible. It looked like something out of one of the modern horror films, the ones with those multi-million dollar budgets. Rod was closer to the stones than I and I saw him stagger. I don't know why, but I grabbed hold of him and dragged him away from that place. You know, I still have nightmares about that night."

If the investigators ask him about the stones, he will be able to give them directions. The directions are a bit out of date (since things have changed a lot since he was last there), but the investigations should be able to find the stones after searching for 2-4 hours.

If the investigators investigate the theft of the artifacts, they will find no information in the library. However there is plenty of information about the fact that many of the Native Americans of that era believed in power objects (which is little different from the Christian belief in holy relics). Thus, will have no way of confirming or disproving William's story through research. If they wish to investigate the matter further, they can talk to some of the Native Americans in the area. The surest way to find someone to talk to is go to "Indian Island", which is the local name for a reservation in Old Town. The reservation looks more or less like just another part of the town (modern housing, cars, people on roller blades, etc.)

Provided the investigator are polite, they will find people willing to talk to them. Each individual they speak with will have a % chance of knowing something about the story equal to their age in years (for example, an 18 year old would have an 18% chance). If the person knows:

Roll	Information
1-2	The individual remembers hearing a story about a white man stealing some religious items from the tribe.
3-4	The individual remembers some parts of a story about a white sorcerer stealing some sacred arrows and stones from the tribe.
5	The individual remembers a story about a white sorcerer named Witlec who stole a sacred wampum belt, four sacred arrows, and a set of stones. The person does not believe the story is true.
6	The individual remembers a story about a white sorcerer named Witlec who stole a sacred wampum belt, four sacred arrows, and a set of stones. The person believes the story is true, but does not believe that the artifacts were really “magic” or that Witlec was really a sorcerer. The individual would like to have the artifacts returned and might be willing to aid the investigators (generating such an NPC is left to the keeper).

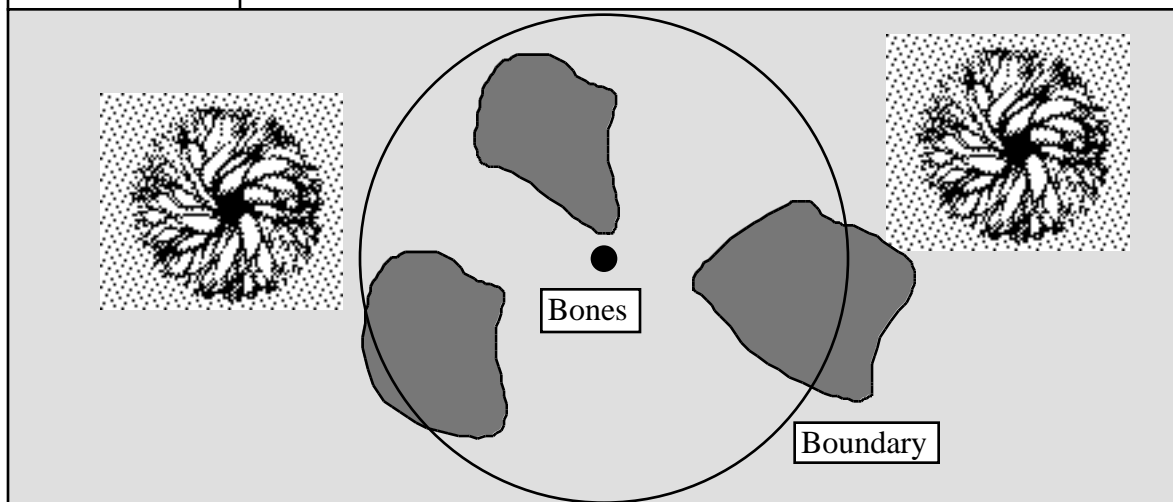
If the investigators wish to continue to investigate, what they find is left to the Keeper. However, it should be kept in mind that there is little (if any) information left to find.

### **Digging in the Dirt**

After the investigators complete their research, the next step is to visit the stones. If the investigators talked to Dr. Miller, they will have a rough idea where the stones are. If the investigators do not talk to Dr. Miller, William will receive a vision that will reveal to him the rough location of the stones. He will then convey this information to the investigators. The three stones are located in a section of woods about a mile behind Old Town High School. There is a cross country running trail that goes about one half miles into the woods. The remaining distance to the stones consists of uncut woods. It will take about 2-4 hours of tramping around in the woods to locate the stones. When the investigators come across the stones, it will be obvious to them that they have found what they are looking for.

## The Three Stone's Map

### Three Stones



**Stones:** Marked as gray areas on the map, the three stones are well worn, granite boulders. The area between them is markedly devoid of life and the grass looks quite unhealthy (as if someone had been dumping chemicals there). If an investigator makes an Idea roll, he will notice that the grass gets worse looking the closer it gets to a point located between the three stones. This area is where the remains of Whitlock lay. Natural animals will not enter the area marked by the boundary willingly and trained animals will only do so if forcibly commanded. Such animals will clearly be in distress and will do just about anything to depart. The malign presence of Whitlock's festering spirit has harmed the grass and keeps away insects and animals.

**The Boundary:** Marked as a circle on the map, the boundary marks the extent to which the wraith of Whitlock can travel. The wraith can only move within this boundary region and can only attack individuals that are within it. The boundary represents the distance Whitlock can travel from his remains and the artifacts he stole (he is effectively bound to this site, even if his remains are later moved).

**Bones:** The location of Whitlock's remains is marked on the map with a small circle. After the trapper's killed Whitlock, they left him where he lay and then he was burned. Being fearful of Whitlock (even in death), they decided it best to not interfere with his remains any further. The remains are buried by years of accumulated dirt and the investigators will have to dig to find them. The skull has two holes in it (from musket balls) and the ribcage shows signs of having been damaged by musket fire. Along with the remains, the investigators will unearth a badly damaged (burned, rotted and rusted) flintlock pistol, several buttons (from Whitlock's clothes) and the artifacts that were stolen from the Native Americans. The wampum belt is in rough condition, but can be restored with some effort. While it is of historical and religious significance, it has no special capabilities. Only the stone arrowheads of the Four Arrows remain. If fitted to new shafts they can be used again. These arrowheads are carved out of a material not found on earth, but

otherwise they have no special properties. The stones will be the most difficult of the artifacts to find, since (except for some small markings, they look like normal stones. In order to notice the markings, an investigator must roll a successful Luck roll followed by a successful Spot Hidden roll. If the rolls are made, the investigator will find one of the stones and notice the markings. If the investigators are actively looking for the stones, then they will only need to make a successful spot hidden to find each stone. The stones are described below.

### **The Wraith**

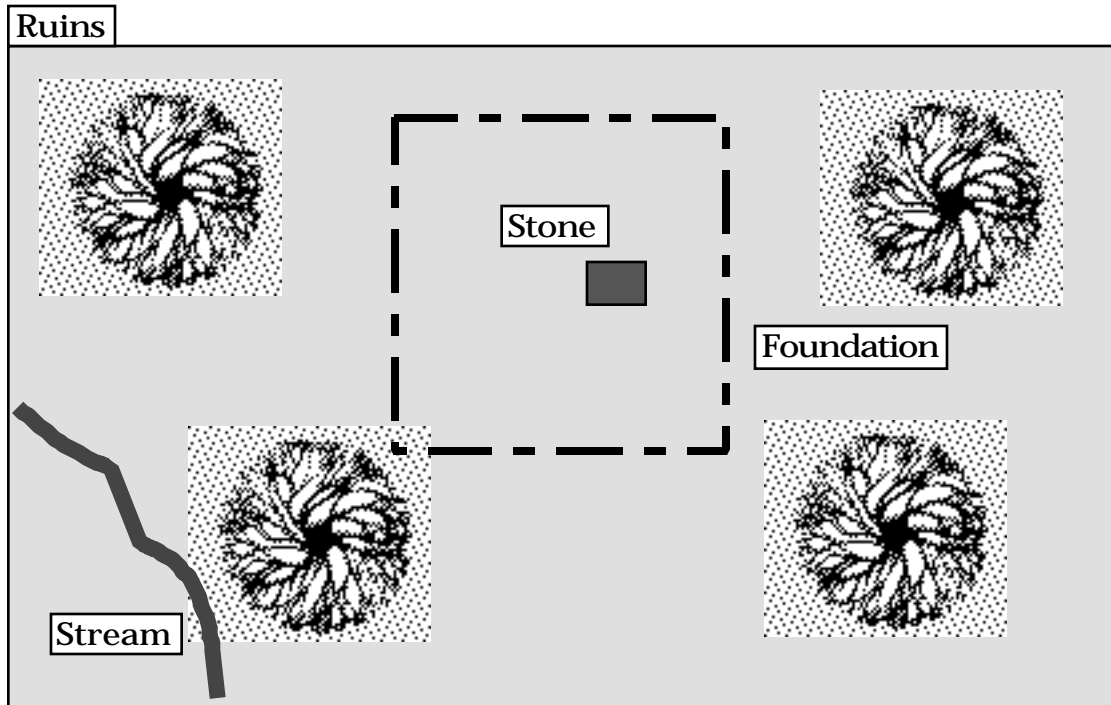
While the artifacts are not difficult to dig up, the presence of Whitlock's wraith complicates matters. Each minute that an individual spends in the boundary there is a cumulative 5% chance that the wraith will become aware of the individual and attack him. If a person begins digging near Whitlock's remains, the wraith will automatically notice the individual and attack.

When an individual enters the boundary circle, they will feel a faint chill and they will feel progressively colder the longer they stay. Just before the wraith appears, those within the circle will feel extremely cold (the wraith is drawing on their body heat for energy), they will smell the odor of a burning corpse, and hear the sounds of a distant wailing and the crackling of a fire. Then, Whitlock's wraith will appear. When it begins to manifest itself, it will first appear as a thin stream of vapor rising from the ground. It will quickly transform into a skeletal apparition, with fire-blackened bones and tatters of burnt flesh hanging from it. There are points of light, like that of hellish embers, within the skull's eye sockets. The wraith's lower "body" is swirling mist, its "teeth" are elongated to small fangs and its "fingers" are elongated and end in jagged claws. When the wraith attacks a victim, it will seem to be clawing and biting at that person. The wraith and its attacks are described below.

Unless the investigators have access to appropriate magic, they will be unable to defeat the wraith in their first encounter. If they depart the three stones area and tell William what happened, he will say that he will ask his dream guide for advice. That night, he will speak to his ally in his dreams and learn that there is a skull and a book beneath the sorcerer's old cabin. If the investigators are willing to listen, he will tell them of his dream and add that he knows that terrible things stand between the investigators and the items they will need to defeat the wraith. If the investigators decide to go it on their own, what happens is left up to their actions and the Keeper's decisions.

### **Ruins**

Based on William's vision, the investigators should seek Whitlock's camp. There are clues to its location in the handouts (the minister's writing indicates that it is about a mile from the stones). If the investigators search in a circle about a mile from the stones, they will find it 1.2 miles east of the stone (the player's can specify where they search or the Keeper can say the investigators spend 1-3 hours tramping around the woods). Locating the foundation of the cabin requires a spot hidden roll. An investigator who makes the roll will notice a regular pattern of stones near a stream. Aside from the foundation, the area is unremarkable.



**Stream:** The stream is a plain stream.

**Foundation:** The foundation is little more than stones protruding slightly from the ground. If the investigators dig around in the foundation, they will uncover the stone mentioned in the minister's writings. The stone is heavy (it will require individuals whose totaled STR equals or exceeds 40 or the use of a winch), but can be moved. Engraved on the weather worn stone are the words "Disturb not that which lies beneath this stone. May God hath mercy. July 7, 1751." If the investigators remove the stone, a terrible odor will waft out of the revealed opening. The opening is wide enough for an individual to climb down into the chamber beneath the opening.

### **Underground**

The underground consists of two chambers. These chambers were dug out by Whitlock and shored up with stones and timbers. The interior is extremely messy: the walls are packed earth, stones and timber and are thickly coated with moss and slime. Small streams of water trickle down the walls, making the walls and floors slippery. In many places, timbers have fallen from the wall, creating a jumble of rotting wood on the floor. Getting down into the chamber requires a successful roll against the investigator's DEX times five. If the roll fails, the investigator falls to the bottom of the chamber, taking 1D6 points of damage from the fall. If the investigators use ropes or some other safe means of getting down, they will be able to get into the chamber without risk. Because the floor is so slippery and strewn with debris getting around quickly will be difficult. If an investigator attempts to move around rapidly, he must roll his DEX times five to avoid falling. An investigator that falls must

make a luck roll to avoid taking 1D2 points from the fall (there are jagged pieces of wood sticking out all over the place. An investigator engaged in combat must roll each round and will lose one round getting up if he falls. The “Mortician” do not need to make such rolls (they are well adapted to the environment)).

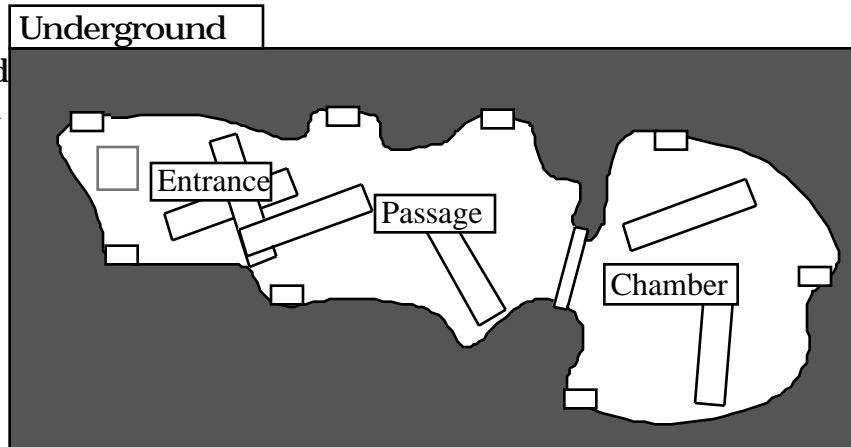
**Entrance:** The way into the underground is marked with a gray square (which indicates the opening to the surface). The entrance ceiling is about 5 feet above the floor, which will require most investigators to stoop. The entrance section is about six feet across.

**Passage:** The passage ceiling is nearly six feet above the floor and the passage is slightly wider than the entrance section. There are shelves on the walls, with the rotted remains of books

(they are barely recognizable as such and are beyond recovery). In the passage lie two “Mortician” which will become alert and attack the investigators 1D6 minutes after the investigators enter the underground.

Alternatively, the Keeper might chose to

have the “Mortician” remain inactive until the investigators attempt to leave or at some other opportune time.



**Chamber:** The chamber section is closed off from the rest of the underground by a once stout door. The hinges are rusted solid and the door will have to be forced. Forcing the door requires an investigator to match her STR against the door’s STR of 12. The door can also be hacked apart with an axe (this will take about five minutes). The chamber is in much better shape than the rest of the underground and is fairly dry. The chamber has several collapsed shelves on the walls and there are rotted pieces of books strewn on the floor. Resting on the remains of a crude desk is a well constructed box with a lock on it. The lock can be broken with a prying instrument or a blow from a blunt object. Inside the box is a skull with the Yellow Sign etched into it (the Spirit Skull) and the *Mortician Liber*. Protecting the chamber is the largest of the “Mortician.” It is lying on the floor covered in dust and debris. When the investigators enter the room, it will be alert and ready to attack (assuming the investigators used a noisy method to open the door).

## Resolution

### Defeating the Wraith

If the investigators cannot defeat the wraith in their first encounter, they can try



again. If they acquire the skull, they will be able to use it as a weapon against the wraith. Perhaps the best strategy is to have the investigator with the highest POW attempt to attune the skull. Once the investigator attunes the skull, it can be employed against the wraith. An alternative strategy, if the investigators are not able to attune (or even acquire) the skull, they can try an alternative strategy. One possible strategy is to have the investigators enter the boundary in a group and try to wear down the wraith (as investigators get worn down, they can leave the boundary). This option will take a fair amount of time and will be reasonably dangerous.

If the wraith's magic points are reduced to 0, it will dissipate and will not be able to reform for some time (see below). If the wraith is defeated in this manner, the investigators will be able to dig up the artifacts, but the wraith will eventually reform. Defeating the wraith in this manner will garner the investigators 1D4 Sanity points. The wraith can also be permanently defeated by using the skull to destroy or imprison it. If the wraith is defeated in this manner, it will not be able to return and the investigators will gain 1D8 Sanity Points. If the investigators force the wraith to dissipate and then return later to destroy or imprison it, they will gain 1D8 Sanity Points (of course, they will also lose 1/1D10 for seeing it). The Keeper should prevent the investigators from turning the wraith into a fountain of Sanity points. If the investigators return to dissipate it in the hopes of gaining more Sanity Points, they should either not gain Sanity points for dissipating it over again or the Keeper should be sure to have them check for Sanity loss each time they encounter it (or both).

### **The Artifacts**

If the investigators acquire the book and the skull, they are free to keep them (provided no authority learns of them- they are historical relics, after all). If the investigators acquire the Native America artifacts, they should return them to William. If they freely do so, he thanks them and will aid them to the best of his ability in the future. William has many contacts in the academic community and Jason has several legal and corporate contacts. If the investigators decide to keep the artifacts, Jason will hit them with several lawsuits (possession of stolen property, possession of national treasures, etc.) and it is likely that he will win (especially with the current political climate) and the investigators will be in some trouble. William and Jason will certainly not be friendly to the investigators if they do not hand over the artifacts.

### **NPCs**

#### **Jason Bear, Lawyer**

**Description:** Jason is a young man, in his early 30s, and he is in fairly good shape. He has black hair, which he wears short. When on the job, he dresses in expensive, conservative suits and carries a leather briefcase. Off the job, he dresses more casually. Jason is an experienced and skilled lawyer who specializes in corporate law. Aside from a very slight religious conviction, he has no belief in the supernatural (he is convinced it can all be explained through science). Because of this, he suspects that

his father is suffering from some new form of senility. However, as long as his father is acting in competent manner and not taking actions that will harm himself or others, Jason will do exactly what his father wants him to do. If Jason encounters any supernatural beings, he will do his best to come up with a rational explanation. However, if he can find none, he will accept that he was wrong about such matters (though he won't be terribly happy about it). He will initially suspect that the investigators are involved in some type of scam and it will take some doing to convince him otherwise. If he survives the adventure and is favorably inclined towards the investigators, he can be of some help to them in the future.

STR 14  
CON 13  
SIZ 13  
INT 16  
POW 14  
DEX 13  
APP 13  
SAN 60

Damage Bonus +1D4

Hit Points 13

Weapons: Fist 55% 1D3+db, Kick 30% 1D6+db

Skills: Accounting 20%, Art 10%, Bargain 35%, Computer Use 10%, Credit Rating 35%, Drive Auto 25%, Fast Talk 55%, History 25%, Latin 05%, Law 55%, Library Use 35%, Persuade 45%, Psychology 25%

Equipment: Cellular phone, Macintosh PowerBook 540, briefcase.

### **William Bear, Retired Professor**

Description: William is in his mid 70s, but looks like he is in his early 50s. His hair is pure white and kept fairly short. He dresses fairly well, if a bit out of dat (he is still following his wife's advice). William is extremely intelligent and is a fast thinker. While he previously had no belief in the supernatural, recent events have made him a believer. However, he still approaches matters with a systematic, scientific approach. During WWII, William was involved in heavy fighting during the D-Day landing. Because of this experience, he is not easily rattled by tough situations. However, his son will insist that he remain at home.

STR 09  
CON 11  
SIZ 11  
INT 17  
POW 16  
DEX 12  
APP 12  
SAN 80

Damage Bonus none

Hit Points 11

Weapons: Fist 50% 1D3+db, M1 Rifle 55% 2D6+2, .45 Automatic 35% 1d10+2

Skills: Astronomy 75%, Credit Rating 25%, Drive Auto 35%, Fast Talk 15%, History 30%, Library Use 65%, Persuade 25%, Physics 85%

## Mythos Beings

### The Wraith

**Description:** The wraith (whose appearance is described above) of Whitlock exists primarily on the etheral dimension and has only limited interaction with the physical world. However, this interaction can be quite dangerous for those who encounter the wraith. Whitlock's wraith will not speak to the investigators, but it will produce a horrid wailing noise. It will attack, fiercely and with hatred, any living being that comes within range and it will not stop until its victim dies, flees, or defeats it.

**Vulnerabilities:** The wraith is vulnerable to magic attacks that effect magic points or POW. If the wraith loses all its POW it will dissolve and never return. If it loses all its magic points, it will be forced to fully withdraw to the etheral dimension for 10+2D6 days. The wraith is also vulnerable to the Spirit Skull, which is described below.

**Attack:** The wraith has two attack forms. One is aimed at draining the life from the victim, the other is aimed at draining the POW of the victim. The wraith may choose which form of attack to use each round, but can only make one attack per round. The wraith can sense the general strength of an investigator's attributes and will choose to attack an investigator's weakest attribute. To attack, the wraith matches its POW against the POW or the CON of the victim on the resistance table. If the wraith wins, the investigator loses 1D6-1 points from the relevant attribute. Attacks against the victim's CON will cause physical wounds (as if from jagged claws and bites) to appear on the victim. If the victim has her CON reduced to 0, she will go into a coma for one week. Any victim that has lost points of CON will regain one quarter of her CON per week (including the week spent in a coma, if applicable). If the victim's CON is reduced below 0, the victim dies. Attacks against the POW of a victim will look like the wraith is drawing an aura from the victim into its "mouth." If the victim has his POW reduced to 0, the victim will simply fall to the ground and stare blankly, unable to move or take any action. The victim will remain in this state for 24 hours and then will regain one quarter of his POW per week. If the victim's POW is reduced below 0, then the victim dies.

If the wraith loses to the investigator, it will lose 1D6-1 magic points. The wraith will continue to attack, even if it is in danger of losing all its magic points.

#### Characteristics

INT 17

POW 19

Weapons: See above.

Armor: See above.

Spells: None

Sanity Loss: 1/1D10 to see the wraith.

## “Morticianus”

Description: A “Morticianus” or “Rotting Corpse Zombie” is a zombie like being that is created with particularly vile magics. This sort of zombie appears as a horribly decayed corpse with elongated, clawed fingers and fangs. They are typically covered with a variety of slimes, molds, and various forms of fungus, making them particularly vile. These creatures have a very limited intelligence, but are capable of following simple orders from their creator. “Morticianus” is actually an adjective and these beings received their current name from a poorly transcribed section of the *Morticianus Liber*.

Attacks: These horrid beings can make three attacks per round: two claw attacks and one bite. If both claws and a bite hit during a round, the “Morticianus” will hold on and continue to tear strips of flesh from the victim. This attack does an automatic 1D4 per round. The victim can attempt to break the Morticianus’ grip by matching his STR against its STR on the resistance table. If the victim is successful, the Morticianus is forced away and will need to attack again to get a hold of the victim.

Characteristics	Rolls	#1	#2	#3
STR	3D6+4	13	15	17
CON	3D6+4	14	14	16
SIZ	3D6	12	13	16
INT	1D3	1	2	2
POW	1	1	1	1
DEX	2D6-2	9	10	7
Move	5			
HP		13	14	16
Damage Bonus		+1d4	+1d4	+1d6

Weapons: Claws 35%, damage 1D6 + db, Bite 1D4 + special.

Armor: None, but impaling weapons to 1 point of damage and all others do half damage.

Spells: None

Skills: None

Sanity Loss: 1/1D8 to see a “Rotting Corpse Zombie.”

## Books, Spells, and Items

### Morticianus Liber

Language	Sanity Loss	Cthulhu Mythos	Spell Multiplier
Latin	1d3/2d3	+6 percentiles	x2

Description: The original *Morticianus Liber* was written in 345 by a Roman philosopher named Marcus. Three copies were made of the work, two of which were later destroyed. The third copy ended up in England in 1544 and was transcribed by a less than competent individual. The original manuscript was lost, but the copy survived. There is currently only one existing copy of this work. This volume is bound in treated human flesh and has iron rivets holding it together. The cover has

the title in molded lead letters on it and the faint outline of a skull can be seen in the leather.

**Content:** The title of the book means, roughly, “the rotting corpse book” (“Morticianus” = “dead, corpse-like, rotting” and “Liber” = “book”). The book lives up to its name. The book describes, in terrible detail such topics as the death of sorcerers, ghouls, ghouls, zombies, ghosts, wraiths and other horrors (including some very rare beings which are rarely mentioned elsewhere). The book is a fairly complete book on the topic of terrible things associated with rotting corpses. The transcription is a bit rough and sloppy in places and an individual will be at -5% on their Latin skill to read it correctly. The book contains a description of how to attune the spirit skull. If an investigator skims (be sure to use the standard rules for skimming books) the book looking for reference to the skull, a successful luck roll will enable them to find and understand it in 1-4 hours. If the luck roll fails, it will take 1D4+4 hours to find and understand the passage. These times also assume that the investigator makes a successful Latin roll. If the roll fails, the time is doubled. Naturally, if the investigator has no Latin skill at all, he will not be able to read the book.

**Spells:** The existing version of this book contains two spells: Create “Morticianus” and Create Spirit Skull.

### **Create “Morticianus”**

When successfully cast, this spell will transform a specially prepared corpse into a “Rotting Corpse Zombie.” Before the spell is cast, the caster must acquire a relatively fresh body (dead within the past 12 hours). The caster then drains at least four pints of blood from the corpse and prepares it by mixing in a variety of molds, slimes, and fungi. To the mix must also be added at least one ounce of badly putrefied human flesh. The mix must be imbued with two magic points and then poured over the corpse while the caster chants and expends 10 magic points. The caster must save enough of the liquid to fill his own mouth. He must then imbue the liquid with a point of his POW (permanent loss) and transfer the liquid (and the POW) into the mouth of the corpse. The eyes of the corpse will then open and it will begin to writhe terribly. Shortly afterwards, it will begin to rot horribly, its fingers will elongate and become clawed, and its teeth will grow into small fangs. One hour after the process begins, the Rotting Corpse Zombie will arise to do its master’s bidding.

### **Create Spirit Skull**

When cast, this spell transforms a specially prepared skull into a potent magical item. The skull must be prepared in the following manner. The caster must find an individual who has cast at least one spell and then, while the victim is still alive, cut away the skin covering the skull. The caster must gather two pints of blood from the victim and mix it with a flammable fluid that has been imbued with two magic points during a one hour ritual (which is part of the spell). The mixture is then poured over (the still living) victim’s head and set alight. While the victim’s flesh is burning away, the caster must carve a symbol of power (such as the Yellow Sign) into the victim’s skull and match the victim’s POW on the resistance table. If the caster wins, he loses one point of POW permanently, the victim dies and (once removed

from the spinal cord) the skull is now a spirit skull. If the victim wins, the victim dies, his skull shatters (making it useless) and the caster loses two point of POW permanently. Casting the spell, whether successful or not, costs 1D8 Sanity Points and 10 magic points.

### **The Spirit Skull**

A spirit skull is a potent magic item created by the procedure described above. Once created or acquired after creation, a spirit skull must be attuned. This attunement process involves expending 5 Magic Points and matching one's POW against that of the spirit skull. A spirit skull will have a POW rating equal to the POW of the person the skull came from. One attempt at attunement may be made each day. A spirit skull cannot be attuned by anyone besides its creator as long as the creator is alive. If the creator dies, the skull can be attuned by another person.

The skull can be used to perform three functions. The first is to store magic points. The skull can store a number of magic points equal to its POW. These points may be transferred from the person attuned to the skull (as if the person were expending them). All of these points are lost when the person attuned to it dies. The second function is to steal magic points from a victim. In order to perform this function,



the skull must be held by its owner and within 100 feet of the target. The owner expends one magic point and then matches the POW of the skull against the victim on the resistance table. If the victim loses, the skull steals 1D4 magic points from the victim, up to its maximum. If the victim wins, the skull loses 1d4 magic points. If the skull doesn't have that many, the owner loses the points instead. The third function of the skull is as a magical weapon against magical beings (zombies, skeletons, ghosts, wraiths, and similar creatures). In order to use the skull in this manner, the target must be within 100 feet of the owner, who must be holding the skull. The owner then matches his POW or the skull's (whichever is higher) against the target and expends 5 magic points. If the target loses, the skull drains 1d4 points of POW from the target. If the target's POW is reduced to 0, it is destroyed. After a successful attack, the owner has the option of trying to imprison a ghost, wraith or similar immaterial being in the skull. To do this, the owner matches his POW or the skull's POW against the target's on the resistance table. If the target loses, the target is drawn into the skull and imprisoned. The skull may imprison a number of beings equal to its POW divided by 5. The owner has the option of releasing any being (which will probably be very unhappy) at any time. After the owner dies, all imprisoned beings are freed. If the target wins, the owner of the skull loses 5 magic points. Using the skull cost 1D3 Sanity Points per use.

The spirit skull in this adventure has a POW of 18 and has the Yellow Sign etched into it. The skull is that of an 18th century witch who taught Whitlock about magic and the Mythos. Whitlock repaid her by creating a spirit skull from her skull.

### **The Stones**

The stones are made out of native stones and, except for the markings, they are unremarkable. A close examination of the markings will reveal them to be very precisely carved and they will remind the investigators of mathematical or logical formulas, even though they do not appear to be any known symbols. The stones form a barrier between each other that acts as an Elder sign. This barrier extends from stone to stone to a maximum distance of ten feet and extends upward for ten feet. If there is no other stone within ten feet, a stone is inert. As an example, if two stones were placed three feet apart in a doorway, there would be a line barrier that functioned as an Elder sign. This would effectively block the doorway to beings effected by Elder Signs. If four were placed ten feet apart on the ground to form the corners of a square, there would be a "barrier cube formed" with ten feet sides. No creature than can be blocked by Elder signs can enter the area. There are a total of five stones.

## Handouts

### Handout #1 Excerpt from the Papers.

(Dated 1891)

“I have been taught the writing of the white man in order to make a record of what I have been told, so that it might not be forgotten.

In the year 1751 of the white man’s god, a sorcerer came among the people and stole from them a sacred belt of wampum, the Four Arrows, and the Stones. This sorcerer fled from the people and it was not known where he went. Many sought the lost artifacts, but none have returned with them.

Let these words be read and copied and kept until the artifacts are recovered.”

### Handout #2 from *Legends of the Maine Woods*

The Three Stones: The “Three Stones” is reputed to be a group of three granite stones located in the Maine woods near what is now Old Town. According to local legend, an individual whose name was “Whitlack” or “Westlake” lived in a cabin in the woods near what is now Old Town. This man was reputed to be a witch, warlock, or sorcerer and was reported to have “sorely cursed the region and was clearly marked as an ally of Satan.” According to the records of a traveling minister named Harold Whitmore, “a group of trappers brought me the news of the warlocks’s deeds and told me that they had struck him down in the name of God, for he had been engaged in conversing with the very fiends of hell.” The minister goes on to write that the trappers burned the sorcerer in an area “marked by three stones.” The minister finishes his writings on this topic with a tale of how he and the trappers found “foul things beneath the earth” and that they sealed off an underground chamber with a stone of some kind. According to the minister’s writings, these events took place in July of 1751.

The area around the “Three Stones” has been the subject of many “ghost” stories. While there are, as of this publishing, twenty four recorded versions of the story, they all share a common element. This element is the claim that the spirit of a murdered with or warlock haunts these stones and that it is particularly malicious. The bibliography of this work lists all of these stories.

### Handout #3 Minister’s Writings

July 7th, 1751

One morning a group of stalwart trappers brought me the news that they had encountered a servant of the Devil in the woods. Being men of God, they pursued him through the woods and struck him down. Once the foul beast was struck down, the trappers burned his body. After they found me, we went in search of the warlock’s camp. We found his cabin about a mile from the site where he met his fate. Entering the structure, we saw clear signs that the man was a favorite of the Prince of Darkness. Within the cabin was a trap door. When one of the trappers opened it, a foul smell, like that of the very pits of hell, rose up. Gazing down into the area beneath the door, I swear that I saw the dead moving about in that foul pit. Knowing what we had to do, the trappers and I burned down the cabin. We then carried a



stone and placed it over the open wound in the ground. Over the next week, I stayed in the area, praying while engraving words into the stone. I shall tell none where the stone lies, for it is best that none disturb it.