

CALL of CTHULHU[®]

A COLD FIRE WITHIN

A MIND-BENDING CAMPAIGN FOR **PULP CTHULHU[™]**



CHRISTOPHER SMITH ADAIR



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This supplement is best used with the *Call of Cthulhu* roleplaying game (7th edition) and *Pulp Cthulhu*.

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INTRODUCTION

A *Cold Fire Within* is a campaign for *Pulp Cthulhu* set in 1935, wherein a missing persons case uncovers a plot by time travelers to re-establish their lost empire. Worse yet, the villains, in attempting to increase their power, have made the awakening of the Great Old Ones imminent. To stop the premature end of the world, our heroes must follow a trail from New York City to the Catskill Mountains, to the subterranean world of K'n-yan, and to Yian-Ho at the very center of the earth. Along the way, they may cast their own minds back in time to the night of Lomar's fall.

The campaign is largely linear, though the rescue mission in Lomar (**Chapter 6**) may take place whenever the heroes decide to attempt it (which could be as early as **Chapter 1**). The campaign's plot type is primarily discovery. Mystery certainly plays a part, though it's mostly a vehicle to transport the heroes into more and more perilous action in exotic environments.

During the course of the campaign, the players discover that the real challenge isn't so much finding the clues but navigating through the many factions they'll encounter. While there are clear villains to thwart, the other groups, each with their own agendas and goals, will not provide easy decisions—the heroes may find themselves negotiating with dubious characters for information or assistance. The various factions include militant populists lashing out at foreigners and the political establishment, villagers under the mental control of one of their own, a psychic intent on manipulating others as a means to becoming a new power in K'n-yan, and the K'n-yanians themselves: civilized but decadent or willfully primitive worshippers of blasphemous gods.

CAMPAIGN BACKGROUND AND SET UP

Brendan Sterling and five others have been duped by an expert in past-life regression techniques named Ferdinand Argus. Over time, Argus broke down their wills through hypnosis and psychic prowess. Now, their bodies are inhabited by psyches from the distant past. Ferdinand Argus is really Thetnoris, a noble from ancient Lomar, who took over the body of a comatose construction worker before seeking out other candidates to host more Lomarians by swapping their minds. The victims' own psyches were imprisoned in a tower in Lomar—right before it was destroyed.

That task accomplished, Thetnoris and his fellow Lomarians, along with his agent—a racist occultist named Leopold Fontanelle—and members of the League of Forgotten Men, left in search of an entrance to the subterranean Inner World, hidden in the Catskill Mountains. Having reached Saugerties, they were assisted by more members of the League in acquiring supplies and transportation. In the valley of Mink Hollow, they tracked down Zeke Groth, a descendant of K'n-yan and a powerful psychic in his own right, forcing him to show them the entrance to the Inner World. Access gained, the group then marched to a temple of Nug and Yeb—twin monstrosities born of Shub-Niggurath and Yog-Sothoth and destined to begin the end of the world. Using the ritual contained within the temple, the group then traveled to Yian-Ho at the center of the Earth where they commenced absorbing power from Nug and Yeb. Unfortunately, doing so upsets the balance of the two entities, whose uncontained energies pour forth, threatening the world. Thetnoris commands Fontanelle and his five assistants to seek a remedy in K'n-yan. Finding the temple destroyed in Nug and Yeb's backlash, Fontanelle must learn elsewhere how to stabilize the dark twins' powers. While Thetnoris makes his bid for power, other events are unfolding...

Opposite: A cold fire within

INTRODUCTION

The Slater Institute for Parapsychological Studies has experienced a number of mysterious disappearances, and Director Dr. Yvonne Callisham seeks help, gladly accepting it from capable friends or strangers. Unbeknownst to the doctor, her subjects are being targeted by Esmeralda Ashe, a psychic who followed her dreams to K'n-yan. Ashe hopes to restore K'n-yan's faded glory and claim what she sees as her heritage. Ashe's group has attracted the attention of the city-dwelling K'n-yanians, who are fascinated by the surface dwellers' powers and intrigued by the possibility of K'n-yan's rebirth, although Ashe is wary of outsiders who threaten to upset her plans.

Northeastern K'n-yan has been divided for centuries between those who maintain some semblance of their advanced civilization and those who reject it entirely. The former are decadent in the extreme, engaging in disturbing pursuits to battle their *ennui*. The latter have redeveloped a connection with their religion that the city-dwellers only play at. The two factions keep an uneasy truce formed long ago.

The original director of the Slater Institute for Parapsychological Studies, Dr. Walter Nesbitt, has been enslaved for years by K'n-yanian plantation owner and body artist R'ga-lil, who delights in torturing him. If rescued, Dr. Nesbitt may provide the heroes with useful information before returning home.

Meanwhile, the dreaming shaman of the K'n-yanian T'lhya tribe, N'x-Yhaa-Will, has sensed the disturbance to Nug and Yeb and what it means for the world. He sends warriors to find heroes who might restore the cosmic balance; however, Zeke Groth, shamed in front of his people by Thetnoris and anxious to maintain his power in Mink Hollow, has ordered patrols to deal with any further interlopers. Heroes brought before him are in grave danger, but those who exercise diplomacy with the egotistical Groth may be set on the right course if they don't choose to end his psychic exploitation.

Melody Sterling, deeply concerned for her missing husband's safety, sets in motion a plan to find and bring him home. Our heroes' initial search for the absent Brendan Sterling leads them to the home of Ferdinand Argus in New Jersey. There, they learn that Argus and his agents have traveled to Upstate New York. They can also uncover how to contact the trapped psyches of Brendan and the other victims, as well as rescue them by mentally traveling into prehistory.

In addition, the heroes can travel to Saugerties to learn more about their quarry's movements or to investigate yet more disappearances and ghostly visitations at the parapsychology center in Woodstock. Their inquiries point to the Catskill Mountains, where the heroes may encounter the petty tyrant Groth, who uses his inherited powers to enslave his fellow villagers. A hidden entrance to K'n-yan lies nearby, hastily sealed off by Argus. As the heroes search the ruins of K'n-yan—inhabited by warring cultures, Esmeralda Ashe and her disciples, and sundry terrible monsters—they learn that Argus has traveled to the center of the Earth. A desperate bid to follow Argus and stop his plans there might save not only his victims but also the world.




LOMAR

Lomar rose from the Arctic sea in the distant past and is home to the city of Olathoë with its ghastly marble walls and towers. Its people were tall in stature and all had characteristic gray eyes. They devoted their time to studies of the cosmos, the psychic arts, and the worship of strange gods. Lomar was destroyed by the invasion of the war-like Voormi, although some scholars dispute the Voormi incursion, citing the assault of the mysterious Gnophkeh tribe as Lomar's doom (who some say take their name from the terrible six-legged creatures known as gnoph-keh). Either way, it is believed that Lomar was destroyed around 24,000 BCE and its remains were buried beneath glacial ice.

With the doom of Lomar nigh, a few Lomarians survived destruction by traveling to the Dreamlands. One such individual, named Araphthis, shamed by the role he had played in his land's destruction, went on to fashion a recreation of Lomar in dream, which can be traveled to today.

Perhaps due to their psychic mastery, a handful of Lomarians foresaw their end and took steps to avoid annihilation. Led by Thetnoris (now assuming the name of Ferdinand Argus), these Lomarians sought another way to escape destruction by sending their minds forward in time to the Twentieth Century in a bid to access and draw power from the entities known as Nug and Yeb. Thetnoris believes such power will enable him to restore Lomar and thereby conquer the world.



INTRODUCTION

TIMELINE OF EVENTS

This timeline details the recent events leading up to the heroes' involvement, as well as those occurring in K'n-yan before they arrive on the scene.

Date	Event
Saturday, April 20 th , 1935	Graham Tolhurst disappears from the Slater Institute for Parapsychological Studies.
Thursday, April 25 th , 1935	Dr. Walter Nesbitt sees Esmeralda Ashe escorting Graham Tolhurst through K'n-yan.
Wednesday, May 1 st , 1935	Melody Sterling catches a floral scent on Brendan Sterling's clothes.
Thursday, May 2 nd , 1935	Brendan Sterling comes home late.
Friday, May 3 rd , 1935	Brendan Sterling withdraws all the money from the family's bank account. The Lomarian expedition leaves for Saugerties, NY, and checks in at the Exchange Hotel. Leopold Fontanelle and a couple of League of Forgotten Men members go to the general store.
Saturday, May 4 th , 1935	The Lomarian expedition leaves Saugerties in the morning.
Monday, May 6 th , 1935	Melody Sterling discovers that her husband withdrew their money.
Tuesday, May 7 th , 1935	Dr. Yvonne Callisham writes a letter to a friendly hero. The Lomarian expedition enters K'n-yan.
Wednesday, May 8 th , 1935	The heroes learn that Brendan Sterling is missing, drawing them into the plot.
Thursday, May 9 th , 1935	Dr. Walter Nesbitt sees the Lomarian expedition.
Friday, May 10 th , 1935	The Lomarian expedition reaches the Temple of Nug and Yeb.
Sunday, May 12 th , 1935	The Temple of Nug and Yeb collapses.

THE HEROES

While a variety of character types and approaches are open to the players, some pointers are provided here for groups creating new heroes for the campaign. Whatever kind of hero a player decides to play, having an interest in the unexplained is helpful. A hero organization is one way for characters of various backgrounds and skill sets to come together to pursue such an interest—one such group is provided, **The Open Mind Group** (page 11).

As with most pulp adventures, physically hardy characters have plenty of opportunities to show off, whether it's leading perilous expeditions, sparring with homegrown fascists, or shooting at charging abominations. Archetypes such as Explorer and Thrill Seeker will undoubtedly relish the opportunity to uncover lost civilizations.

Heroes with a cerebral bent, from Mystic occultists to Egghead professors, will find numerous opportunities to shine as well. Skills such as Occult or its counterpart Science (Parapsychology) (see **Appendix C: New Skills**, page 162), History, Archaeology, and Anthropology help make sense of the proceedings, while a range of Science specializations provide useful analysis of phenomena and technology.

Speaking of technology, Grease Monkeys and other mechanically inclined characters can figure out how to

operate some of the strange devices they'll encounter. Heroes can even get behind the controls of various high-tech vehicles with Pilot, Drive Auto, and Operate Heavy Machinery. Keepers considering the optional Weird Science talent should note that the fast pace of the adventure allows scant downtime; however, there may be some opportunities later in the campaign (see **Weird Science in K'n-yan**, page 81). In addition, at least one hero with good social skills will be extremely helpful in dealing with the often-unfriendly non-player characters (NPCs) encountered.

This is a perfect campaign to use with the optional psychic rules from *Pulp Cthulhu* (pages 83–86); for more details, see **Psychic Villains (and Possibly Heroes)** (page 10).

Lastly, while not obligatory, it is suggested that at least one hero has a link to the Slater* Institute for Parapsychological Studies, which could arise from having taken part in a study investigating the hero's potential psychic ability, worked there in some capacity, or a relationship to the Institute's director, Dr. Yvonne Callisham (possibly as an old school chum, ex-fiancée, or cousin or other family relationship). Refer to the information about the Institute's work in **Chapter 2**, page 46.

**Slater is pronounced "Slab-ter," similar to "slaughter."*



Boris Konev



Jean Bernard

PRE-GENERATED HEROES

Players who want to jump right into the action can choose from the pre-generated heroes provided on pages 166–172. Adjust their backstories and other aspects as desired, allowing players to tailor their characters, although note that Miriam Blackmore’s backstory includes a link to the Slater Institute for Parapsychological Studies, which should be kept or transferred to another character if Miriam is not being played. Some of the heroes are able to choose talents that utilize the optional rules for psychic powers and weird science; groups that don’t allow player characters to have access to such abilities can still use those characters by simply taking the talents given as alternate choices.

Note that creating weird science devices often takes extended periods of time. Events in this campaign move at a brisk pace, allowing scant downtime for tinkering—that’s why the Grease Monkey character here is given the Weird Science talent as the alternate rather than standard choice. There are, however, opportunities to bring the talent to bear (see, for example, **Weird Science in K’n-yan**, page 81), to say nothing of how the talent could be used before or after the campaign.

Replacement Heroes

The campaign will surely take its toll on the heroes’ bodies and minds, which may lead to one or more heroes’ doom or premature retirement. In the early part of the campaign, replacing a hero is the same as most any other game, and a hero organization (such as the **Open Mind Group**, page 11) can help this process. The pre-generated heroes provided on pages 166–172 also offer quick replacements.

Once the heroes leave the surface world behind, finding replacement characters that are already known to the rest of the group is going to be tricky. Most likely, replacement heroes will be strangers recently arrived in K’n-yan, either trapped there or willingly exploring it. There are multiple forgotten entrances to this subterranean world, so replacement heroes could easily have entered a cavern within a few hundred miles of the Catskill Mountains. With the possibility of long-distance travel via magical Gate or K’n-yanian high-speed rail transport, such replacement heroes could come from practically anywhere.



Laura Ruth Sheversky

Macario "Mac" Ortiz

Insanity

While death or permanent insanity necessitates new heroes, the debilitating effects of indefinite insanity must also be considered. There is, unfortunately, no opportunity for heroes to undergo long-term treatment and return to their compatriots in time. Practically, that leaves self-help through key connections as the only way to shake off an indefinite insanity. Those heroes who lose their key connection late in the campaign may have no recourse, although the Keeper may choose to remove an indefinite insanity, should it play to the story's narrative (see *Pulp Cthulhu*, pages 69 and 72, and the *Call of Cthulhu Rulebook*, pages 167–168, for more details). Anticipating this, the Keeper may want to discuss the matter with the player of such an ailing hero before entering the tunnel to K'n-yan, allowing a temporary retirement and replacement. Alternatively, an indefinitely insane hero with access to insane talents and augmented skills (*Pulp Cthulhu*, pages 75 and 76) may provide unforeseen benefits, if the character can hold things together while chaos and horror ensue around them.

**PSYCHIC VILLAINS
(AND POSSIBLY HEROES)**

This campaign uses *Pulp Cthulhu's* optional psychic rules, and the belief in and use of paranormal powers are key themes. Most of the opposition has access to such powers. Whether the heroes do or not is up to individual gaming groups, but those that don't feature psychic heroes will still be able to fully enjoy the campaign. That said, psychic heroes definitely fit and enjoy an occasional slight mechanical advantage. The Keeper may wish to allow any hero to have psychic powers (with the appropriate talents), not just mystics and yogis (see following).

**THE NATURE OF
PSYCHIC PHENOMENA**

Pulp Cthulhu typically portrays psychic powers as abilities unlocked through esoteric practice, usually originating in the exotic Far East or through spiritualism. This certainly typifies a great deal of the way such abilities were depicted in the pulps. In early science fiction, however, psychic powers are usually the result of some form of mutation, genetic predisposition, or alien science. This is the case in H. P. Lovecraft and Zealia Bishop's novella *The Mound*, with its ancient culture of psychically powerful beings. They believe that their gifts came from one alien being, Great Cthulhu, and that other aliens, which they call "space devils," have suppressed humanity's psychic birthright.

Attempts at a scientific explanation for paranormal phenomena were not unique to the fiction of the era. Many esoteric thinkers, such as Madame Blavatsky and the other Theosophists, mixed theories of evolution with fringe ideas regarding lost continents and proto-human species. Hollow-earth theorists disputed the evidence that the North Pole had been discovered or that the Earth could have formed in the way that mainstream science claimed, offering up their own proofs. Others, such as the members of the Society for Psychological Research, endeavored to apply scientific reason to any evidence of the paranormal.

Whether all psychic powers in humans are a result of K'n-yanian genetics, or whether alien meddling has stymied them, is a question unanswered by this campaign. Some individuals may have "second sight" due to their ancestry, while others develop it through occult discipline. It may indeed be a combination, with predisposition being unlocked by training. Clairvoyance, Divination, and Psychometry are the likeliest powers to have a K'n-yanian origin. Telekinesis may as well, though it's not a common K'n-yanian trait, if it exists at all anymore. Even Mediumship could have its roots in a shared heritage.



Miriam Blackmore

A BRIEF HISTORY OF PARAPSYCHOLOGY

Parapsychology is the application of the scientific method to unexplained phenomena, such as extra-sensory perception (ESP), ghosts, and reincarnation. The great empirical thinker Francis Bacon (1561–1626) has been considered its godfather, calling for objective scrutiny of the paranormal. However, the term “parapsychology” wouldn’t be coined for another three centuries, by the German philosopher and psychologist Max Dessoir, in 1889. The obscure term became more widely known in the 1930s via American researcher J. B. Rhine.

In the 19th century, parapsychologists studied mediums and spirituality, and the Society for Psychical Research (SPR) was founded in England in 1882 (Dessoir was a member). The American Society for Psychical Research was established in Boston in 1885 and moved to New York in 1905. Stanford University became the first American academic institution to conduct parapsychological experiments in a laboratory setting, but no evidence of supernatural abilities was found.

Before 1930, the larger scientific community paid no heed to parapsychology. The fringe science saw little work conducted in university settings; few articles were published in credible journals, and research lacked rigor. In 1930, Duke University initiated a comprehensive program of study. There, J. B. Rhine and Karl Zener developed unique cards to test ESP. These cards, and the methodology of the experiments utilizing them were meant to correct for bias in recording and for cheating by participants. But while the Duke studies and Rhine’s books, *Extra-Sensory Perception* (1934) and *New Frontiers of the Mind* (1937), popularized the science, it ultimately received little credit from the established disciplines.

THE OPEN MIND GROUP

The Open Mind Group is a hero organization. Its members explore a variety of esoteric topics and congenially debate them. Their interests make them eager and, perhaps, qualified to take part in the events of the campaign. If the group (or a similar one) is used, Melody Sterling and her missing husband, Brendan, are members as well.

HISTORY OF THE GROUP

The Open Mind Group is a loose organization of people interested in strange phenomena and the powers of the human mind and body. While ghosts, fairies, freak occurrences, and so on are of interest, the members tend to focus on unlocking the human potential. It is in many ways a social club, a way for fellow travelers to relax together. Of

course, considering their mutual interests and conflicting theories on the paranormal, that relaxation often takes the form of debate, ranging from friendly conversation to heated arguments. Out-and-out feuds are very much frowned upon, though, because the stated purpose of the organization is to foster the free exchange of ideas regarding the workings of the human mind and the universe. Those who can’t leave their dogmas at the door, or at least respectfully rein them in, are given polite admonishments or, if needs be, find that door forever closed to them.

Birth of the Group

The late-19th century was a heady time for esoteric explorations. As a simplified generalization, there were three approaches: traditional occult or spiritual belief and practice (e.g., the Hermetic Order of the Golden Dawn), a mixture of the spiritual and scientific (e.g., the Theosophists), and the scientific (e.g., the Society for Psychical Research). While there was some overlap, and individuals might migrate between organizations and beliefs, there was often friction—if not outright animosity—between adherents of different (or even similar) belief systems.



Morgan Dunburst

INTRODUCTION

The Open Mind Group started as an informal gathering in a corner of a Manhattan gentlemen's club, the Novum Eburacum Club, in 1894. Spirited but cordial debate between participants over cigars and brandy was both entertaining and enlightening. Some of the people involved realized they greatly valued the opportunity to hear differing ideas and perfect their own. So, it was decided to create a separate club focused on this mutual interest, which also encouraged women to participate, as well as the less wealthy. There are now no barriers based on gender, ethnicity, religion, or class. Some of the men bristled at this egalitarianism, but they soon learned to either accept it or look elsewhere. The formal group first met on August 20th, 1895, in the parlor of founding member and timber baron, Fillmore Bellows.

The Group Today

The New York group still meets in the oak-lined parlor of the venerable Mr. Bellows. His son, Lincoln, is a devoted member as well, so the property promises to remain open to gatherings when Fillmore Sr. expires. The group publishes a bimonthly newsletter, the *Journal of the Open Mind*, with articles ranging from the scholarly to the enthusiastically slapdash. Contributors include members of the lodges that have opened in Chicago, San Diego, Mexico City,

and Vancouver, Canada. There is something particularly American about the group's excitable clash of ideas, and, other than distributing its newsletter to the interested, it makes no efforts to spread its reach. But any likeminded soul is welcome to found a lodge in their city, so long as it follows the group's loose philosophy.

The "Open Minders," as some members affectionately refer to each other, still come from a variety of backgrounds. Some are dedicated and serious seekers after knowledge, while others have a more relaxed attitude. They might be parapsychologists, Christian mystics, spiritualists, practitioners of Egyptian magic, folklorists, Fortean, skeptics, followers of fads, or the idly curious. While the philosophy of the group is that members should always be open to new ideas, there is no prohibition on belonging to other organizations, and many members do.

The organization's purpose is primarily social, though they often stage formal debates between members and invite outside speakers. Any member may submit articles for the newsletter. Many members arrange experiments—scientific or spiritual—with friends they've made at the club. While the organization itself doesn't provide financial assistance, individual members may bankroll interesting projects in whole or in part. As the name implies, there is an abiding



interest in psychic phenomena, and many members either profess to have psychic abilities or are interested in developing them. Others are content merely to study the matter.

Keeper note: another way to introduce a connection to the Slater Institute for Parapsychological Studies (see **The Heroes**, page 8, and **Chapter 2**, page 46) is via the Open Mind Group. The heroes could hear about the Institute from a fellow member who volunteered to undergo psychic testing there a while back.

EXPLORING THE UNDERWORLD FURTHER

When H. P. Lovecraft developed Zealia Bishop's plot idea into *The Mound*, the idea of a secret, inhabited underground world was fairly common in fiction, esotericism, and pseudoscience. A few of the many competing ideas are mentioned during the course of the campaign.

It is left open as to how K'n-yan connects to such "paradises" as Agharti, Shambhala, or the retreat of the Theosophist's Masters beneath the Gobi Desert, if they exist at all. There are hints of a connection between the culture of K'n-yan and Asia within this book, and it may be that K'n-yan stretches beyond North America or connects via physical tunnels or magical Gates to the lands of their Far Eastern cousins.

Either way, the K'n-yan depicted here is only a portion, blocked off from the rest. The fate of the former capital of Tsath after its disruption by the conquistador Zamacona (whose account makes up the bulk of *The Mound*) is unknown. Are they even now mustering for war on the surface, possibly after reconnecting with the area described in this campaign? Do they simply isolate themselves even further? Have they slid so far into decadence and psychotic pastimes that they have all but ended their existence?

THE CTHULHU CULT

The K'n-yanians believe themselves to be descendants of Tulu, who brought them to this planet on his own journey here. The Cult of Cthulhu on the surface is believed to receive orders from undying leaders in the mountains of China. These deathless cultists could be related to the K'n-yanians (themselves immortal if they choose to be), as well as being the source of legends of psychically powerful and technologically advanced people living below the Himalayas, the Gobi Desert, or other remote parts of Asia. If so, they are more interested in the affairs of the surface

world than the K'n-yanians have been for millennia. With the ability to dematerialize and dream-project themselves, they easily pass for the "hidden masters" of the Theosophists and similar groups.

AUTHORITARIANISM'S ASCENT

While the Italian Fascists and German Nazis, with their political power, their conquests, and their atrocities, are the most famous of the era's right-wing groups, they provided inspiration for many others. In the United States, the Friends of New Germany, founded in July 1933 and with a membership that may have been as high as 10,000, was directly authorized by Nazi Germany and openly supported it. The German citizens and immigrant members sported uniforms and spread anti-Semitic propaganda. Rudolf Hess dissolved the group in December 1935, replacing it with the German American Bund, which not only emphasized its American "patriotism" in its name but required members be US citizens. Still overtly Nazi, its membership may have been as high as 25,000. It operated until it was outlawed upon the US entering World War II in 1941.



The German American Bund marches through New York City

INTRODUCTION

Other right-wing organizations of various sizes had no direct ties to foreign governments. The Silver Legion was one such group, with its paramilitary Silver Shirts and scarlet *L* symbol (standing for loyalty to the United States and liberation from materialism) in place of the Blackshirts and Brownshirts. Founded in January 1933 by spiritualist William Dudley Pelley, the organization lasted until he dissolved it after the attack on Pearl Harbor. At its height, the Silver Legion had around 15,000 members. Pelley, who had a near-death experience in which he claimed to have met Christ and gained psychic powers, wished to transform the US into a racially pure Christian Commonwealth; he formed the Christian Party and ran for president in 1936. Some of the Silver Shirts were the original members of the "I AM" activity of the 1930s, the first Ascended Masters Teachings movement. The transcendental Ascended Masters were similar to the Masters of Theosophy (and could, in fact, be K'n-yanians in the game), communicating their wisdom through earthly messengers.

THE LEAGUE OF FORGOTTEN MEN

The League of Forgotten Men is a fictional organization appearing in Sinclair Lewis' 1935 novel, *It Can't Happen Here*, about the transformation of the United States into a fascist state after the election of amiable populist Berzelius "Buzz" Windrip in 1936. It becomes the foundation of the Minute Men, Windrip's private army and police force. The League is largely inspired (both in reality and in the novel) by the National Union for Social Justice, organized by radio preacher Father Coughlin. Buzz Windrip is inspired in part by Huey Long (the State Senator for Louisiana, assassinated in September 1935) and cites William Dudley Pelley's inspirational writings.

The League of Forgotten Men is a young organization. It was founded by Bishop Paul Peter Prang in December 1934. The incredibly influential radio figure had served up a populist mishmash against both socialism and capitalism for four years to millions of listeners. In 1931, instead of buckling under network oversight of his "political sermons," Prang circumvented them by raising funds to buy his own airtime. He supported Franklin Delano Roosevelt (FDR) and the New Deal until recently. Now, he calls the president a socialist and tool of the international banking conspiracy, both of which he paints as run by shadowy Jewish cabals.

Prang founded the League to formally mobilize his adherents into a lobbying tool and, eventually, the foundation of a third party to "take back our great nation from all those who seek to destroy it from within and without." The League is full of disgruntled men and women who are primed to lash out at any perceived enemy, be it immigrants, the banks and big business, or the political establishment. Membership is open to people of any ethnic background; Prang claims no hatred toward any right-thinking individual. The discontent of the members hasn't quite reached the levels of black-shirted thugs yet; for now, they mostly follow Prang's directions in writing angry letters to their representatives.



Manhattan in the 1930s

A stylized graphic of the Statue of Liberty in blue and grey. The crown is grey, the face is blue, and the body is a solid blue silhouette. The statue is positioned on the left side of the poster, holding a torch in its right hand. The background features a red brushstroke at the top and a white background with blue starburst patterns behind the text.

**IT
CAN'T
HAPPEN
HERE**

DRAMATIZED BY
Sinclair Lewis & J.C. Moffitt

ADELPHI THEATRE
East of 7th Ave.



PAST LIVES, FUTURE DEATHS

What begins as a search for a missing person uncovers a sinister plot to replace people with psychic invaders from the depths of prehistory. Our heroes must escape a trap that hurls them to the rings of Saturn and hunt the mind-tyrants down!

Starting in New York City, this chapter sets events in motion for the player characters. The heroes learn that Brendan Sterling has gone missing after keeping somewhat dubious company. He had been seeing a hypnotist named Ferdinand Argus who specializes in past-life regression, and who recently left town himself. Sterling also attended some meetings of the League of Forgotten Men in Brooklyn, an American fascist organization, whose secretary is the Aryan occultist Leopold Fontanelle of Long Island.

All of these facts are tied together, and the heroes may raise the suspicions of the League of Forgotten Men, possibly leading to a violent confrontation. Argus' home office in New Jersey holds important information about his plans, but he has left a deadly mystical trap for interlopers. Heroes who survive this trap uncover a lead to the town of Saugerties, New York, leading into Chapter 2.

DRAMATIS PERSONAE

Melody Sterling, age 33, concerned wife

Melody Sterling comes from the moderately well-to-do Barwick family and has lived in New York City her entire life, except for her time in Poughkeepsie while attending Vassar College. She shares an interest in the paranormal with her husband, Brendan—one of the things that drew them to one another a decade ago when they met at a Theosophical Society meeting. While Melody still believes that the universe is far more complex than either religion or science can explain, she has developed more of a critical eye than her credulous husband over the years, which has become a source of friction between them in the last few months.

Brendan is a dentist, which brings the couple a better standard of living than most during the Depression. They live in a brownstone in midtown Manhattan. Brendan's office is around the corner.

- **Description:** smartly dressed, with curly auburn hair and dimpled chin.
- **Traits:** curious and questioning.
- **Roleplaying hooks:** exhausted; wants the heroes to help find her husband.

Percy Langhorn, age 24, personal assistant

Langhorn has worked as an assistant to Ferdinand Argus for two years. It's a fine job, though he personally doesn't give much credence to the whole past-life business. He is apolitical and completely in the dark about any sinister goings-on.

- **Description:** slight man in his early twenties with sandy-blond hair and glasses.
- **Traits:** fastidious; minds his own business.
- **Roleplaying hooks:** generally polite and helpful but protective of his employer's privacy; can lose patience.

Ross Seabrooke, age 43, chief officer of the "Pest Zone"

Ross Seabrooke responded to the crisis of the Great Depression and the loss of his factory job by looking for scapegoats. Bishop Prang's radio show and his nascent League of Forgotten Men provided Seabrooke with a sense of belonging, and his passion and ability to galvanize and organize others soon resulted in a leadership position. As the head of the New York chapter, he receives a welcome stipend.

- **Description:** thick-statured, middle-aged man with a receding hairline of dark hair.
- **Traits:** forceful personality; self-assured.
- **Roleplaying hooks:** quick with a smile and handshake for new faces; impassioned, friendly recruiter.

INVOLVING THE HEROES

The heroes are approached by Melody Sterling, Brendan's wife. If the heroes belong to an esoterically inclined association, such as the Open Mind Group, then they know the Sterlings as fellow members. If the heroes are professional or amateur detectives, then Melody Sterling could engage their services to look for her missing husband. The heroes could also be friends or family of the Sterlings, learning from a distraught Melody that Brendan has disappeared. Whatever the connection, Melody Sterling is looking for all the help she can get.

While the search for Brendan Sterling is the primary hook for the campaign, the Keeper can bring the heroes in by other methods if preferred, especially if they are based elsewhere. The easiest way to do this is to put them on the trail of Leopold Fontanelle by giving them a pressing need to find him. The occultist could be a person of interest in another case, with the heroes coming to New York to track him down. Discovering him gone, they find his journals and notes, leading them to Ferdinand Argus and the League of Forgotten Men.



Melody Sterling

START: MELODY ENTERS

On Wednesday, May 8th, 1935, the heroes encounter Melody Sterling, either because she has intentionally sought them out for help or because she has run across them at a social gathering while asking after news of her husband. She asks if they've seen Brendan in the last few days, but none of them have seen him and have no inkling of where he might be or that he was in any sort of trouble.

Melody explains that she last saw him Thursday night, May 2nd. He came home after she had already gone to bed. She woke up when he came in and asked him where he'd been; he apologized for coming in late and said something about meeting friends who he was going to go camping with over the weekend. She was half asleep during the conversation, so she didn't ask for more details.

On Monday morning, he hadn't returned home. She was beginning to wonder what was going on when she stopped by the bank to withdraw some cash for errands. The embarrassed teller explained to her that the account was empty—Mr. Sterling had taken out all their savings on Friday morning.

Melody immediately contacted the police and spoke with the desk sergeant at the local precinct. He was very unhelpful, taking a few notes and telling her that he was sure Brendan would turn up. Her husband was probably just "out with the boys," but the sergeant also asked her if it was possible he had run off with another woman. She was hardly reassured by the promise that they would look into it.

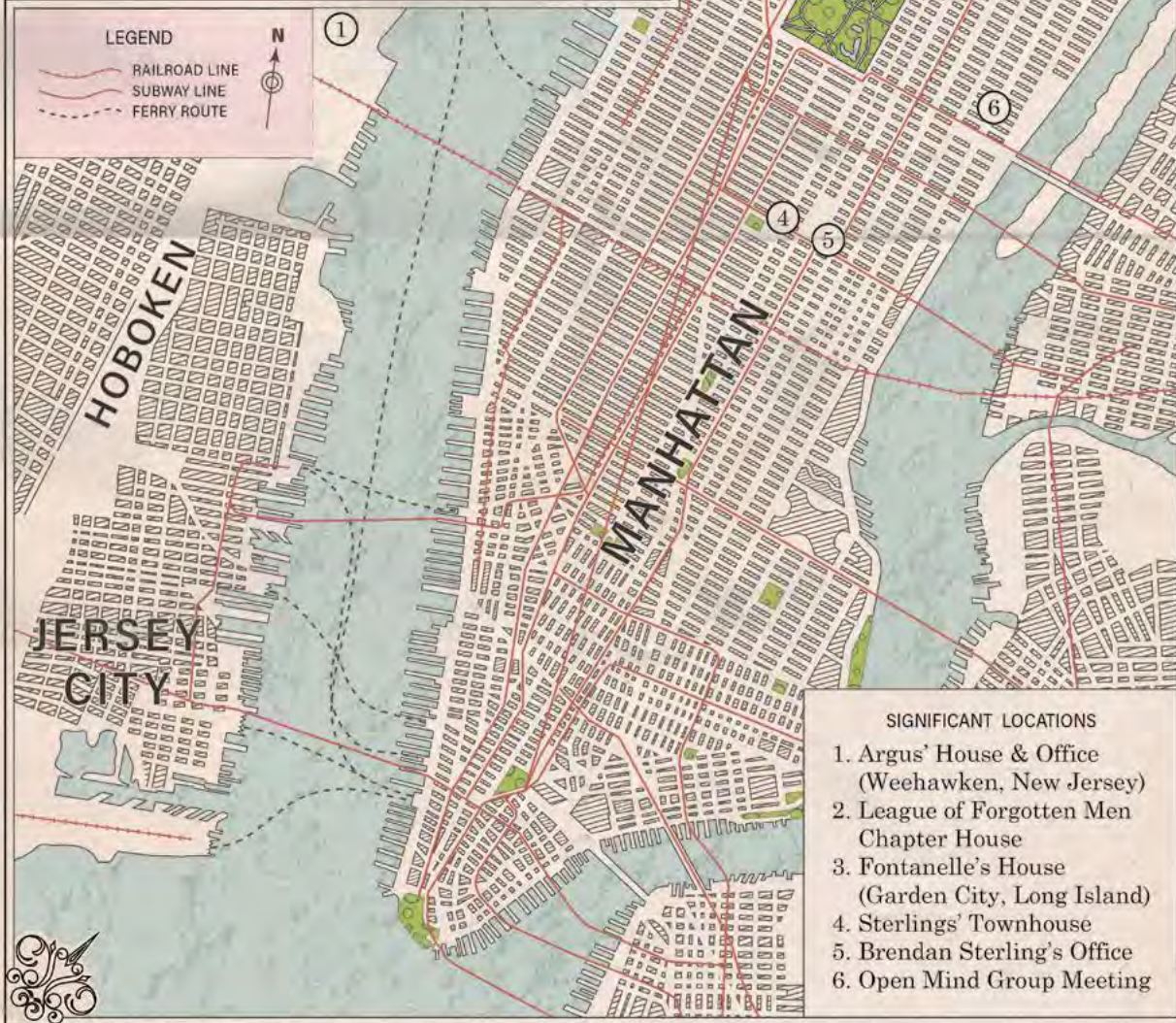
Since then, Melody has been asking around for any word of where her husband might be. She explains to the heroes that she has been a little worried about Brendan for a few weeks now. He's been absent-minded and distracted, forgetting little things here and there.

Brendan started seeing Ferdinand Argus in January. Argus is a hypnotist who claims to be able to unlock memories of past lives, although Melody is unconvinced; though she is open to the concept of reincarnation, she doubts former incarnations could be so easily dredged up. She thinks it more likely that Mr. Argus is a huckster, preying on people's desire to be important. Brendan urged her to undergo the process herself, and she gave it a try. Despite the heavy, sweet floral incense, the swinging amethyst pendant, and Argus' droning voice, Melody didn't succumb. She watched Brendan's session, and he readily became hypnotized, mumbling disjointed fragments until he started speaking words she didn't recognize. She wasn't sure what to make of it, but she did find it remarkable that his brown eyes seemed to turn gray during the sitting.



MAP OF LOWER
NEW-YORK

0 2000 4000
Scale in Feet



SIGNIFICANT LOCATIONS

1. Argus' House & Office
(Weehawken, New Jersey)
2. League of Forgotten Men
Chapter House
3. Fontanelle's House
(Garden City, Long Island)
4. Sterlings' Townhouse
5. Brendan Sterling's Office
6. Open Mind Group Meeting

Keeper note: a hero succeeding in a **Science (Biology)** or **Medicine** roll understands that pupil dilation can cause minor changes in iris color, so a combination of hypnosis and smoke may have caused the effect.

A couple of months ago, Melody asked Brendan to quit seeing Mr. Argus—he was spending too much time and money on this infatuation. Brendan said he would, but, a couple of weeks ago while washing laundry, she smelled the characteristic flowery scent of the incense on a shirt. Brendan passed it off as a lingering odor. She didn't press any further.

Keeper note: a successful **Psychology** roll notes that Melody hesitates to say something else. If she's encouraged to speak her mind, she admits that when Brendan came home late Thursday, she thought his eyes looked gray. But it must have been a trick of the light—it was late, after all, and she was barely awake.

She went to Ferdinand Argus' home office in Weehawken, New Jersey, and spoke with Percy Langhorn, his assistant. All Mr. Langhorn would tell her was that his boss was out of town on business and wouldn't be back for some time. He scoffed at the very idea of the hypnotist going on a camping trip with her husband or anyone else. She describes the hypnotist as a tall, copper-haired man with a striking beard that he styles into two points.



Percy Langhorn

The only other out-of-the-ordinary thing she thinks to mention is that Brendan attended a couple of meetings of the League of Forgotten Men in Brooklyn. Ferdinand Argus recommended that he attend, and he went out of courtesy. Melody went with him, finding it rather dull, as she does politics in general—they went on about immigrants, banking, communists, and the threat of more wars. Brendan went a couple more times, hoping to make some business contacts, but quickly lost interest. Melody's impression of the group wasn't improved by seeing that odious Leopold Fontanelle there.

Keeper note: the heroes may be familiar with the name of Leopold Fontanelle. If they're members of the Open Mind Group, they remember the occultist and author from meetings a year ago. Fontanelle was acquainted with a couple of other members (notably Linus Gorsham), but he was arrogant and combative and was soon asked to leave. Otherwise, they may know him or his reputation from other esoteric circles at the Keeper's discretion.

Melody went to the League of Forgotten Men's Monday night meeting and asked its chief local officer, Ross Seabrooke, about Brendan. Mr. Seabrooke claimed that he barely remembered her husband, since he only attended a couple of times, and that he hadn't seen Brendan in weeks.

FOLLOWING BRENDAN STERLING'S TRAIL

A number of routes may now be taken by the heroes. The following section details what clues may be found at Brendan Sterling's home and office, the local branch of the League of Forgotten Men, and what may arise from inquiries into Leopold Fontanelle and Ferdinand Argus.

A CLOSER LOOK AT BRENDAN STERLING

Melody readily allows the heroes into her home and also provides the keys to Brendan's office. Both are near to each other in Manhattan's central business district, two blocks west of the iconic Flatiron Building and Madison Square Park. However, nothing is out of place or provides more details.

Likewise, none of Brendan's other associates, friends, or non-local family members can shed any light on what might have happened to him. The desk sergeant Melody spoke with, Officer Bob Thorpe, says the police are looking into the matter but have no indications of foul play. The bank teller, George Hillman, won't discuss the matter without

Melody's presence or a successful **Credit Rating** roll. With either of those, he says Mr. Sterling came in by himself and was perfunctory but not under any apparent strain. If asked if Sterling's eyes were gray, Hillman thinks for a moment and recalls that, yes, indeed they were.

THE LOCAL COMMITTEE OF THE LEAGUE OF FORGOTTEN MEN

The local committee meets in a community hall in a crowded Brooklyn neighborhood on Mondays, Wednesdays, and Thursdays from 7 to 9 pm. The meetings are open to the public, and they welcome new members. The business of the meetings usually includes a rundown of current local issues and community projects, along with some inspirational words from the chief officer and demagogue-in-waiting, Ross Seabrooke. There's also a fair amount of socializing while munching on donated sandwiches. Many of the members pick up the chapter's broadsheets to distribute on the streets, earning themselves a few coins by doing so.

Speaking with Ross Seabrooke

Seabrooke is happy to talk, especially since it's an opportunity to recruit new members. He's even more animated than Bishop Prang about how the nation is being "Overrun by immigrants who don't share our good Anglo-American values." He tells anyone who listens how his beloved New York has become what he calls a "Pest Zone." Nonetheless, he insists, he doesn't hate anyone because of their race. He just believes in an America for Americans. Let the rest of the world hold whatever strange beliefs they want, so long as they don't try to taint the pure culture-stream of his nation.

Seabrooke reiterates that he hasn't seen Brendan Sterling for weeks. If asked about Ferdinand Argus, he calls him a great friend and benefactor of the organization. Seabrooke doesn't know where Argus is, though. Argus doesn't come around much; he's a busy man. If asked about Leopold Fontanelle, Seabrooke states that he's on the committee. He's not here tonight because he's out of town right now. If asked about Fontanelle's character, Seabrooke admits that, while Fontanelle is passionate about their causes, he's a bit flighty, believing in all kinds of nonsense: "Aryan mysticism, or what have you." Seabrooke is a good Baptist and doesn't hold with foreign mumbo-jumbo.

Keeper note: a successful **Psychology** roll notes that there's some sort of further, unspoken tension here. Getting more out of Seabrooke regarding Argus or Fontanelle requires a successful **Persuade** or Hard **Intimidation** roll. Seabrooke then reveals that Argus and Fontanelle went on some kind of camping

trip, along with a dozen members of the League. Seabrooke is miffed that he doesn't know more—he feels cut out.

If the heroes make themselves conspicuous, Seabrooke has them followed to see what they're up to. Use the profile for **League of Forgotten Men Members** (page 14), though they probably aren't armed. If the heroes intimidated Seabrooke (or tried to) or otherwise seem dangerous, he'll have Jerry Humble take the lead (see page 36 for Humble's profile).

LOOKING INTO LEOPOLD FONTANELLE

The heroes can find out more about the portly 47-year-old occultist by asking around—the Open Mind group is a good place to start, but other esoteric groups and bookshop owners could pass on the details. Information relayed includes Fontanelle's address on Long Island and his marriage to Cordelia Ashbrooke Fontanelle, a woman with literary pretensions who comes from old New England money.

If speaking with Open Mind Group members, the bald and hawk-nosed Linus Gorsham relates how Fontanelle bragged that he didn't need to slum it with the Open Minds anymore as he had some powerful new patron. Everyone—*everyone*—would know Fontanelle's name soon enough.



Ross Seabrooke

Books Written by Fontanelle

Leopold Fontanelle has written three books: *Gods Within and Without* (1925), *Wisdom Unbound* (1928), and *The Quest for the Aryan Eden* (1932), all published by Hitherne Press of Philadelphia. Like many occultists, he has right-wing, racist views. The two earlier books are a hodge-podge of various pieces of "hidden wisdom." Reading either of them raises the Occult skill by 1 percentile with no Sanity loss. Details of his latest work, *The Quest for the Aryan Eden*, can be found in **Appendix B: Tomes and Spells** (page 159).

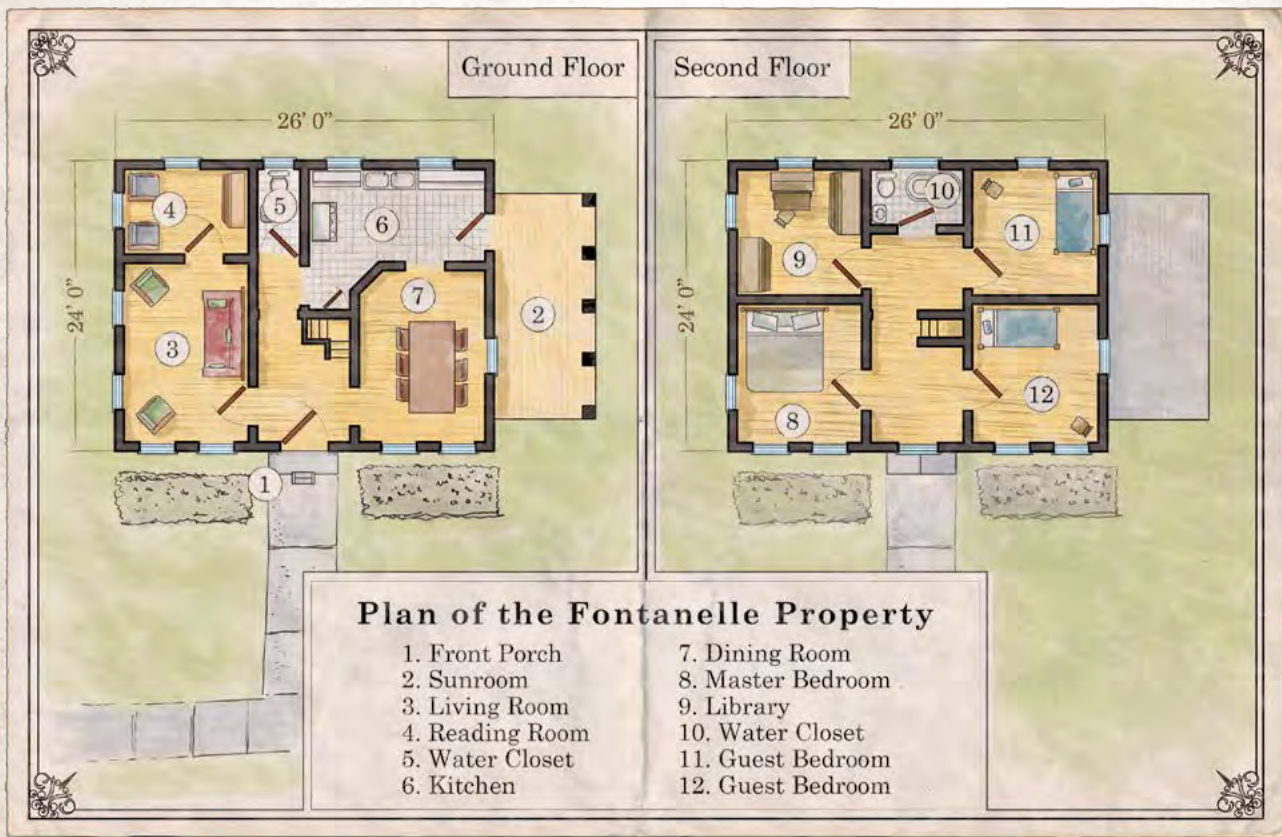
THE FONTANELLE RESIDENCE

The Fontanelles live in a lovely two-story house in a quiet neighborhood in Garden City on Long Island. In the 1920s, the Long Island Motor Parkway, the first roadway created exclusively for automobiles, enticed residents and businesses to the area. Despite the Great Depression and the now-obsolete motor parkway, the area is experiencing a population boom, with hundreds of houses being built. If the heroes come between the hours of 7 am and 9 pm, they encounter Mrs. Cordelia Fontanelle, who is in the process of moving out, helped by her sister, Marlene.

Cordelia is a short, snub-nosed woman in her mid-40s, with her dark hair set in finger curls. She speaks bluntly in an exasperated tone of voice and is more than happy to dish the dirt on her absent spouse. Once upon a time, she admits, she found Leopold compelling; however, she never had much interest in his esoteric pursuits and had finally had enough of his behavior, including his draining of her modest inheritance. Right before he left town, they argued yet again. He told her that this would be the most important trip of all, and she should stop complaining about the costs, for they wouldn't have anything to worry about after this. He topped it off by telling her she was lucky to have such a husband!

Cordelia lets the heroes look over her husband's effects with a successful **Hard Charm**, **Credit Rating**, or **Persuade** roll. If they explain that her husband has endangered someone, or offer to pay \$250 for his things, the difficulty is reduced to Regular, and she even lets them take his books and papers. There are plenty of photographs around for the heroes to get a description of Leopold Fontanelle: a portly figure, with dark-set eyes and a mustache.

Fontanelle's library is of primary interest, and the bookcases are crammed with occult books of varying quality and condition. Most of these provide +1 percentile in Occult at best, but the Keeper can place something more interesting here, such as links into future scenarios or possibly even a



Fontanelle Property map

August 3, 1933

I almost turned my rough-looking visitor away, which would have been the greatest mistake of my life. Thank what gods there be that he let slip hints of elder knowledge before I showed him the door. Once I gazed into those wolf-gray eyes, I saw the blazing intellect within. He sought me out after hearing me speak in that shabby bookstore about my latest work, because he is in need of my services. He is a man out of time, an old soul from the Golden Age of Lomar! The world of today is unrecognizable to him, both physically and culturally, having but recently awakened in the charity ward at Bellevue. Even much of his eldritch wisdom is clouded, apparently a result of the great act of will required to traverse the eons and possess the body of Ferdinand Argus. Well then, I shall help

him navigate this modern era and restore his strength.

September 21, 1934

Since returning from the trip to Europe to acquire materials to restore some of my master's faded knowledge, I have been quite busy with both further research and more conventional, but necessary, matters to implement our plans. I write from a hotel room in the Capitol, after my meeting with Lee Sarason. Those who think him simply the secretary to that buffoon Senator Windrip dangerously underestimate him. I hoped to interest him in providing funding for our own plans, but I fear he is unconvinced. He did share some interesting news—radio sermonizer Bishop Prang is forming a national cadre, the League of Forgotten Men. Sarason also said Windrip is

preparing to run for president. I understand the quasi-literate folksiness of Windrip's Zero Hour and its pie-in-the-sky promises have proven absurdly popular, so I suppose he has a real chance.

February 15, 1935

I despair of ever shaping the League of Forgotten Men into a proper organization, one which we can use as the vanguard in our war of conquest. Simpletons like Seabrooke mire it in orthodox religion and lazy scientism. Nonetheless, I have identified various members of the Brooklyn chapter who will suit our needs well enough, though they must be kept in the dark for now. This is my curse—in America, the paranormal societies lack discipline and the nationalist groups are too conventional. Sadly, even the Nazis are discarding the occultists who did so much to establish them and their ideology, even banning the Thule Society. It is clear that we must forge our own path.

Book travel for Argus to Sauger

minor Mythos tome. Copies of his own books are here as well (see **Books Written by Fontanelle**, above, and **Appendix B: Tomes and Spells**). Among the reference volumes and conventional texts is Adolf Hitler's *Mein Kampf*.

Fontanelle is a meticulous journal keeper, and his journals are easy to discover. Each one covers a year or two of his life since his teenage years. Looking through the recent ones reveals some interesting information (**Handout: Past Lives 1**). The most recent journal is not present, however.

On Fontanelle's desk is a stack of books focusing on lost civilizations and hollow-earth theories, *Paradise Found*, by Rev. Dr. William F. Warren; *Beasts, Men and Gods*, by Ferdinand Ossendowski; and a second edition of *A Journey to the Earth's Interior*, by Marshall Blutchter Gardner. Skimming through these provides enough of a glimpse to understand their somewhat crazed contents, which reveal that Eden is under the North Pole's ice, the technologically advanced city of Agharti is beneath Asia, and refugees from Lemuria and Atlantis now live below the Americas.

While searching around the office, a successful **Spot Hidden** roll uncovers a scrap of paper that must have fallen beneath the desk drawers and been forgotten (**Handout: Past Lives 2**)—this provides a backup link into Chapter

2 should the heroes miss the main clue in **Handout: Past Lives 3** to be found in Ferdinand Argus' study (page 29–30). If the heroes show her the note or think to ask Cordelia whether Fontanelle had a connection to Saugerties, she seems to recall overhearing him talking about the place but is unsure of the reason why.

RESEARCHING FERDINAND ARGUS

It is difficult to learn much about Ferdinand Argus' history. He bought his property in Weehawken, New Jersey, in December 1933; the property's address and his birth certificate (1902) provide the sole records that can be uncovered with a successful **Library Use**. Refer to **Argus' Home and Office** (following) for details of what can found at his home.

If the heroes learn that Argus was in Bellevue Hospital's charity ward (**Handout: Past Lives 1**), they can find out more there. The records of the Manhattan hospital are closed except to medical professionals, but the head nurse of the ward, Marie Cornelius, responds to successful **Charm** or **Fast Talk** rolls. She relays that Ferdinand Argus was a



The gardener and the greenhouse

construction worker who had some kind of fit while working in 1927. He fell and became comatose and was placed here. He stayed mostly still and quiet for five years, but he occasionally muttered strange words. She recalls a couple, which sounded like “low mar” and “noff keh.” He came to in 1933 and was very confused. The doctors feared it was amnesia, but he soon recovered.

ARGUS' HOME AND OFFICE

This two-story house with high hedges and a good-sized yard sits on a mostly residential street in the former “playground of the rich” of Weehawken, atop the 300-foot-high (91 m) Palisades cliffs overlooking the Hudson River. The New Jersey end of the Lincoln Tunnel runs through the township’s center.

THE GARDENER

Visitors during the day are likely to encounter Terry Jenkins, the gardener; possibly his most important job is to take care of the poppies in the **Greenhouse** (page 32). Slightly

pudgy and with unkempt brown hair, he is an unsmiling, unwelcoming figure in his mid-30s who eyes the heroes suspiciously—use the profile for the **League of Forgotten Men Members**, page 36, for Jenkins, as required. If the heroes have been to a meeting of the League of Forgotten Men, they may make a **Luck** roll: a success notes that Jenkins was there, too.

Jenkins won't hide his affiliation with the League if confronted. Even if they can get through his surliness, there's not much the heroes can get from him—he doesn't know where Argus and the other men went.

Keeper note: Argus told him to keep an eye out for strangers poking around, though, so he's almost certain to contact some of his fellow League members whom Argus asked to do the same thing. They'll probably start by tailing the heroes if they are able to get a lead on them—the heroes may catch wind of this with a successful **Spot Hidden** roll and can either confront or shake their tail with a combined **Navigate** and **Drive Auto** roll (or **Navigate** and **DEX**, if on foot). If they don't know where the heroes are, the men will keep an eye out for them, possibly catching them at Fontanelle's house or the League's headquarters.



Argus Property map

The League members soon confront heroes who continue to poke around, demanding to know why they're being so nosy. They aren't armed unless the heroes seem particularly dangerous. If the heroes beat them up or are exceptional nuisances, the men may come back with Jerry Humble (who isn't otherwise involved; he wasn't asked to keep a look out, but he protects his own). See page 36 for **League of Forgotten Men Member** profile and **Jerry Humble's** profile.

THE ASSISTANT

On weekdays, the front door is unlocked, and Percy Langhorn sits at a desk in the foyer. Langhorn says that his boss is, unfortunately, not taking appointments at the moment. If asked for further details, he says that Mr. Argus is out of town and will not be back for a few weeks. The appointment calendar has been cleared until July, so he's happy to put someone down in a free timeslot after that.

If pressed, Langhorn states that he can't say where Mr. Argus has gone. A successful **Psychology** roll notes that he isn't simply protecting his employer's interests—he genuinely doesn't know where his boss went, as Argus has kept Langhorn completely in the dark about his nefarious goings-on.

Subjected to a successful **Intimidation** roll, Langhorn lets slip that maybe Argus' personal records contain his destination. He can be cajoled into checking them but, if so, he doesn't return—see **The Study** (nearby) and **Running Round the Ring** (nearby) for more on his fate.

If the heroes gain access to the appointment book, they discover that Brendan Sterling had weekly appointments on Wednesdays up until a week ago. If appointments from July on are checked, Sterling's name is crossed out.

The Session Room

This parlor features heavy curtains, soft lighting, and two comfortable chairs facing each other. Pleasant pastoral landscapes decorate the walls. Between the chairs is a table with a small silver censer. Within is some residue that gives off a faint, smoky, floral odor. A framed photograph provides the heroes with an image of Argus: a large man with a forked brown beard and piercing eyes, dressed in a smart suit.

The Study

The door to this room is propped open with a doorstep (Langhorn was ordered to keep the door open to allow the cat access but told to otherwise leave the room alone). As the heroes' approach, a slim, long, gray Siamese cat perched on a cupboard hisses at them before jumping down and scurrying beneath it; its yellow eyes watch the heroes—anyone sticking their hand under the cupboard gets scratched for 1 point

of damage. If Langhorn was pressed into looking through Argus' effects, then he is nowhere to be seen.

As they go about the room, the heroes detect a lingering sweet odor of maple with a hint of flowers in the air. The cat jumps back on top of the cupboard and contentedly begins licking its paws clean. The room is dominated by a large, old desk in less than pristine condition. The other point of interest is the bookcase.

Keeper note: as soon as anyone touches the desk or bookcase, small, hidden panels along the ceiling slide open, discharging a magical trap prepared by Argus. The trap combines enchanted Lomarian poppy incense with a magically bound cat from Saturn. While the victims' bodies remain here, their minds are sent to a dream-version of Saturn.

A successful **Listen** roll hears the panels opening, followed by a soft hiss of gas, while a successful **Natural World** roll notes a sudden sickly sweet floral odor. Those who succeed have a moment to cover their mouth and nose. Within seconds, the vents pump out a thick yellow smoke. Anyone remaining in the study sees the walls and furniture stretch and distort, and they hear the strangely hollow yowl of a cat—refer to **Running Around the Ring** (following).

If some of the heroes are in the parlor while the others are exploring the study, those in the parlor see smoke fill the room next door and hear the thump of bodies hitting the floor. Anyone who goes into the study succumbs as well—If they wait, though, the smoke disperses in a couple of minutes; the survivors wake up, while the dead are missing entirely.

Running Round the Ring

Suddenly, the heroes find themselves on an enormous rock floating in space, surrounded by other drifting rocks of various sizes and colors. The rocks are moving in a ring around a huge yellowish orb. They bob up and down, moving closer to and farther from each other. Many of the rocks appear to have ruins or plants on them. The air is chilly and breathable, and the rocks exert gravity on their "up" sides. The heroes have none of their possessions with them—they're dressed in tunics with flared shoulders that seem to be made of greasy cheesecloth. The bizarre sight triggers a **Sanity** roll (0/1D4 loss). If Langhorn went into the study, the heroes find a picked- and sucked-clean human skeleton at their feet. A successful **Science (Astronomy)** roll identifies the nearby yellowish planet as Saturn.

As the heroes get their bearings, they realize they can still hear a piping yowl in the distance. Its source is the leader of a pack of six cats from Saturn who are preparing to chase down the heroes, leaping through space towards them. The creatures are roughly the size and shape of jaguars, but they

PAST LIVES, FUTURE DEATHS

appear more like multicolored, gleaming abstract multi-dimensional statues than living things—their profile can be found on page 36. In the opposite direction, following the path of the drifting rocks, the heroes can just make out a strange, wavering doorway through which they can see Argus' study and their own unconscious bodies.

If the heroes run for it, begin a chase sequence (*Call of Cthulhu Rulebook*, **Chapter 7**). The heroes must each make a **CON** roll (Speed roll) to determine their MOV for the chase due to the soporific effects of the smoke. However, if anyone was scratched by the cat when entering the study, they automatically fail their **CON** roll, losing 1 from their MOV rating for the rest of the chase. The cats have CON 45 and a normal MOV of 9 when determining their Speed roll and MOV for the chase (*Call of Cthulhu Rulebook*, page 132). Refer to the **Chase Diagram**, nearby.

The heroes could elect to stand and fight. While the cats are not particularly tough, their strange physicality means that all impaling weapons do minimum possible damage. Without weapons (such as clubs), the heroes may fare better by running and looking for something to help them or running to escape through the wavering doorway.

Death

Heroes killed in this dream-version of Saturn disappear from view; they essentially wink out of the dream existence with a terrible cry. Harsh Keepers may elect to have the hero die both mentally and physically—their death in the dreamscape sends a shock to their physical body causing a sudden and fatal heart attack. Of course, those with 30 Luck points to burn may negate disaster by Avoiding Certain Death (*Pulp Cthulhu*, page 61).

Less harsh Keepers may, optionally, choose to limit the consequences of dream death at such an early point in the campaign. In respect of this, the hero winks out of the dreamscape but does not die physically and instead wakes up to find their body battered and bruised—possibly with bleeding wounds if caused by the cats from Saturn—resulting in the loss of 8 hit points. The psychic shock of dream death inflicts an automatic loss of 1D6+1 Sanity points, which may cause the revived hero to immediately suffer a bout of madness. In addition, heroes dying in the dreamscape have had their connection to the Dreamlands severed and they can never again venture into the land of dream. This last consequence may be later negated, at the Keeper's discretion, should the hero find a magical means



to reconnect their psyche with the dream dimension, although such workarounds should carry a high price for the hero concerned.

Moving

The rocks that the heroes and cats move across each comprise from 1 to 3 locations to travel across. The changing gap between rocks constitutes a barrier that requires a successful **Jump** roll to cross (1 movement action for heroes and cats). Heroes may use an additional movement action to approach cautiously (*Call of Cthulhu Rulebook*, page 134), essentially waiting for the gap to diminish and gaining a bonus die on the subsequent Jump roll (thus, costing a total of 2 movement actions to jump across). Those who fail to jump across find themselves crashing back into the same rock, taking 1D8 damage and losing 1D3 movement actions; gravity has pulled them back to the same location, and they can retry to jump across later.

Hazards and Maneuvers

Rather than have a particular rock require a number of movement actions to cross, the Keeper may elect to instead present a hazard or obstacle—some examples are provided here. The Keeper should place obstacles and hazards along the way, most of which will slow those who fail to negotiate them by 1D3 movement actions, along with any other consequences.

- Toppled ruins that need a **Climb** roll to navigate.
- Heroes scrambling across the rocks may spend 1 movement action to gain a **Luck** roll to find an improvised club that deals 1D6 damage.
- A thicket of thorny fungus requiring a **DEX** roll to get through without taking 1D6 damage.
- A “meteor” shower of small rocks strikes the area, requiring a **Dodge** roll to avoid 1D6 damage.
- The rock slams into another one and both partially shatter. A **Jump** or Hard **DEX** roll is required to maintain balance and avoid 1D6 damage.
- The rock begins rotating, forcing the character to scramble to stay on the “up” side of it, using either **STR** or **DEX**. Those who fail fall to another rock for 1D8 damage, moving back 1 location in the process.

As an option, the following hazards could be employed. A cat from Saturn may spend 2 movement actions to pounce on a rock, upsetting the rock’s balance. Heroes on that rock must make a **Jump** or Hard **DEX** roll or lose 1D3 movement actions. Heroes may create their own hazards, though resources are few and the cats are incredibly agile; but the environment

allows for creativity on the part of players and the Keeper. One possibility is for a hero to attempt to maneuver or deceive cats off a rock by jumping on the rock (a combined **STR** and **SIZ** roll) or feinting movement (a **DEX** roll). If successful, the displaced cats must make a successful **DEX** roll to land on a rock below or hook the underside of the rock they were pushed off—the cats lose 1D3 movement actions, as well as being moved 1 location back.

Back to the Waking World

If the cats from Saturn are defeated or if the heroes pass through the door back to the study, the heroes wake up as the smoke disperses, having only been unconscious for a couple of minutes. Having survived the trap, it poses no further danger. The Siamese cat is missing, either killed in the Dreamlands or dispelled with the breaking of the enchantment. The heroes are now free to inspect the study.

Searching the Study

One of the desk drawers contains letters, while another drawer holds a sheet of lined paper and a scroll. The letters are from Leopold Fontanelle (**Handout: Past Lives 3**)—and are an important clue for the heroes, directing them to Saugerties in Upstate New York to follow the trail of Leopold Fontanelle (**Chapter 2**), as well as mentioning Yian-Ho (**Chapter 5**).

The sheet of lined paper (**Handout: Past Lives 4**) contains a handwritten list of names, including Brendan Sterling’s, each of which has been crossed out. A single word in a strange language (Lomarian) is written beside each, though those unfamiliar with that language can only identify it with a successful **Cthulhu Mythos** or suitable **Lore** roll (such as **Dream Lore** or **Lost Civilization**); however, even if translated, all that can be discovered is that they are Lomarian personal names.

The long papyrus scroll is attached between two wooden rollers and is written in Latin. It requires no roll for an initial reading for a hero with a Latin skill of 20% or higher. If none of the heroes know the language, they should be able to easily find a translator (several Open Mind Group members will happily help, for instance). For details of the scroll’s contents see **Ancient Roman Pnakotic Scroll** in **Appendix B: Tomes and Spells**, page 159, and also **The Crystals and the Victims**, page 31.

The bookcase has a number of reference and history books. There is also a shelf of more esoteric books, dominated by Leopold Fontanelle’s oeuvre, personalized to “milord Thetnoris” (see **Books Written by Leopold Fontanelle**, page 159). Much more valuable is the copy of the *Pnakotic Manuscripts* (*Call of Cthulhu Rulebook*, page 233).

PAST LIVES, FUTURE DEATHS

March 25, 1934

My lord Thetnoris,

It is with great honor that I send you this Latin fragment of the Pnakotic text. The owner, one Leonel Montoya Jiménez of Alcántara, Spain, parted with it dearly, but I was certain it held the secret of the crystals of Naphkon. Soon you'll be able to create a new shewstone to find others like yourself, vessels with bloodlines pure enough to host your countrymen. While I am in Europe, I hope to uncover other fragments of the ancient wisdom before I must return.

Your obedient servant,

Leopold Fontanelle

May 11, 1934

My liege,

I apologize that I have had so little good fortune in finding more fragments of the Pnakotic texts. So much knowledge has been lost over the eons. The 15th century Pnakotic manuscript you have is sorely lacking, but it remains the best source, though even that pales in comparison to the one you consult in dreams. I still marvel at my own visit to that lingering shadow of Lomar, when I had the honor of witnessing you use the fabled Heart of Dreams to rescue the seeds of that poppy long extinct in the Waking World, as well as acquire a sacred cat from many-ringed Cykranosh to guard your treasures.

Your humble advisor,

Leopold Fontanelle

Handout: Past Lives 3a

CHAPTER I

Handout: Past Lives 3b

April 16, 1935

Master,

Success! I have uncovered an entrance into the Inner World not far from here! My theory was correct: there must be numerous paths into the vast deeps below us. The myths of the Red Indians, confused and primitive as they are, hinted at a racial memory of a time when they lived below the surface.

Why mount an expedition to the impenetrable North Pole or the formidable Himalayas? Certainly, the hidden civilizations of Hyperborea or Agharti would be a great prize, but, for all the expense, are the Nazis any closer to seizing either? Even the sanctuaries of the Lemurians and other refugees from lost lands, rumored to exist under the Grand Tetons or Mount Shasta, are far enough away to ignore when we have an entrance in our proverbial backyard. After all, if forbidden Yian-Ho truly lies hidden between the poles, any path down might equally take us there.

I am already making the arrangements for our trip on May 3 to Saugerties for ourselves, your transplanted countrymen, and some assistants from the League.

With boundless anticipation,

Leopold Fontanelle

Iä! Shub-Niggurath!

Handout: Past Lives 4

Norbert Blythe	Neglos
Adelaide Hartley	Dakelis
Marguerite de Lacy	Inzikla
Hugo Northridge	Lendalo
Brendan Sterling	Kethnos
Ivy Tinsdale	Zeralta

THE CRYSTALS AND THE VICTIMS

A reader of the Latin scroll realizes that the crystals of Naphkon described therein could be used to view the psyches of Brendan Sterling and the other victims, wherever they may be. In addition, a crystal of Naphkon can hold the psyches of those who willingly give their minds unto the crystal.

To fashion a crystal of Naphkon requires a large amethyst (see **Create Crystal of Naphkon**, page 161), which can be easily purchased in New York City for \$20 for a rough, poor quality stone (higher quality stones costing \$50 to \$100+). Once created, using the crystal with a successful **Clairvoyance** roll and 1D6+1 magic points, or a successful **Psychometry** roll and 1D6+1 magic points if touching a possession of one of the victim's (possibly their bedding or an empty bottle from the cellar), or, without psychic talents, a successful **Hard POW** roll and 1D8+5 magic points, allows the psychic to home in on the kidnapped psyches. The process is similar to viewing different times and places, but the costs and process are slightly different due to the psychic turmoil caused by this event.

The vision reveals six men and women trapped in an unfurnished room with marble floors and walls. All of them are wearing amethyst necklaces. They are dressed in loose tunics, and the men have forked beards. One is frantically pounding on the door, while others pace or slump dejectedly. There is one tall, thin window, too narrow to squeeze through. Suddenly, all of the inhabitants react, apparently to sounds outside. One of them runs to the window and looks down. The viewer now sees that they are in a high tower. Down below, flames are spreading through a partly-ruined city, and tunic-clad, gray-eyed people are fighting shaggy umber-colored humanoids. A six-legged, white-furred beast with a horn jutting from its head rampages past. The vision ends abruptly with a sense of impending doom for the victims. The experience costs the viewer 0/1D4 Sanity points.

Heroes who wish to rescue Brendan Sterling and the others need to figure out how to get to them and gather their psyches— see **Chapter 6** for details on how this rescue can be accomplished. The heroes can attempt this rescue practically any time, though it's best accomplished before tracking down the Lomarian-possessed bodies.

Having experienced the vision of Sterling and the others, a hero may attempt a **Cthulhu Mythos** roll to deduce their location in ancient Lomar. Alternatively, heroes using the details from the vision may conduct research in any Mythos tomes they encounter or possess to fathom the victim's location. Use the tome in question's Mythos Rating (*Call of Cthulhu Rulebook*, page 175) to determine if the heroes find matching information concerning gray-eyed peoples (Lomarians), shaggy umber-colored humanoids (Voormi), and six-legged furred beasts (gnoph-kehs), all of which places Brendan Sterling and the others in forgotten Lomar, some 25,000 years in the past!

Note that the Keeper is advised to read the opening section of **Chapter 6**, which includes advice about keeping the mind-swapped victim's plight in the heroes' thoughts throughout the campaign.



Bedroom

Argus' furnished bedroom has one thing of interest: a 2-foot × 2-foot × 2-foot (60 cm × 60 cm × 60 cm) square wooden trunk at the foot of the bed. Within its padded interior is a **Heart of Dreams** (see box, nearby). Using it to enter the Dreamlands provides one way to rescue Argus' victims (see **Dream Lomar**, page 113). Doing so is dangerous, however.

Cellar

Apart from cobwebs and dust, there is a cot in here, with a blanket and pillow, near the furnace. Strewn on the floor nearby are a few empty whiskey bottles. Norbert Blythe lived down here in secret for five weeks, kept warm, fed, and lubricated by his "benefactor" Argus.

Greenhouse

A small greenhouse sits in the backyard. Most of it is taken up by pale yellow poppies. Questioning Terry Jenkins (**The Gardener**, page 25) about the poppies reveals little (if the heroes can get him to talk at all). As far as Jenkins knows, they're just some rare variety that's important to Argus for some reason. Examining them closely with **Science (Botany)** doesn't identify their species, but they most resemble *Papaver radicatum*, commonly known as the rooted poppy, which can grow as far north as the Canadian Arctic Archipelago. This flower, however, seems to thrive under greenhouse conditions, needs richer soil, and shows no evidence of shifting its head toward the sun. If its latex is successfully analyzed with **Science (Botany or Pharmacy)**, it is revealed to have soporific properties, and any heroes who have already been subjected to the trap in Argus' study recognize it as the source of the cloying yellow smoke.

THE OTHER MISSING VICTIMS

Ferdinand Argus has gathered six descendants of Lomar. Heroes who discover their names on the handwritten list in Argus' study (**Handout: Past Lives 4**) may look further into them, though there is little to learn. None of the people have been reported missing besides Brendan Sterling. They might discover that all of them (including a cleaned-up Norbert Blythe) came to a few meetings of the League of Forgotten Men, sometimes in each other's company.

If the heroes reference the names in the appointment book (**The Assistant**, page 26), all are present except for Blythe's. Like Sterling's, the names are crossed out (in appointments from July onwards). Helpfully, telephone numbers are included for those listed.

The following provides the baseline information the heroes can discover about the missing people by asking their families, friends, or associates. In the main, no one seems to know much about the whereabouts or circumstances of their disappearances, and, if made aware that something's happened to them, most are suitably concerned, worried, and hopeful the heroes can help in finding answers and their missing loved ones.

Norbert Blythe

A homeless alcoholic man who used to hang out near the docks, although no one has seen him there in weeks. He's been charged with vagrancy and public intoxication a couple of times, so heroes who can access police records have the easiest time tracking the name down. Alternatively, asking around the city's vagrant population points the heroes to the docks and the information above.

Adelaide Hartley

A young housewife who often argues with her husband, Joe, in their small Queens home. She said she was going to visit her sister in Boston, and Joe was happy to have a little freedom. He knows she went to sessions with Argus. Adelaide's sister doesn't know where she is or even that she's been used as an alibi.

Marguerite de Lacy

A torch singer at the Danube Supper Club in Greenwich Village. She hasn't shown up there since last week and the staff suspect she's probably on a bender somewhere. She lives alone in a small apartment, also in Greenwich Village. She said nothing to her landlord, Gerald Fine, about leaving, and he hadn't realized she was gone—nor had her equally free-spirited neighbors. If the landlord is convinced that something's wrong, he checks the apartment with the heroes. It's untidy but nothing seems amiss.

Hugo Northridge

Northridge told his wife, Estelle, that he was going to Newark in search of a job. She's surprised anyone would be asking after him, but she invites the heroes into their apartment in the Bronx and is happy to talk. Hugo has been out of work for some time and she isn't really missing him as she has recently started a good office job. Estelle doesn't expect Hugo back for some time. She knows nothing of Argus.

Ivy Tinsdale

A student at Columbia University, Ivy told her dorm roommate, Stacy Ellison, she had met someone and was eloping. Stacy is happy to chat about it. She's both excited for the romance of it all and perplexed that Ivy never said anything about this mystery paramour.



CHECKING IN WITH MELODY

After learning more, the heroes may go back to Melody Sterling with further questions. If she's asked if her husband said things like "Lomar" or "gnoph-keh" while hypnotized, she recalls that he did say things that sounded similar to those words.

Informed of what the heroes have discovered about the fate of her husband, she accepts such wild stories more readily than most would. It is, however, distressing. She implores the heroes for their help, knowing that the authorities can offer no aid in such matters.

OPTIONAL: A TIMELY LETTER

If one of the heroes has an existing backstory connection to the Slater Institute for Parapsychological Studies (such as pre-generated hero Miriam Blackmore), they receive a letter from Yvonne Callisham, the Institute's director, which arrives shortly before the heroes leave town in their continued search for the missing dentist. Give the player concerned **Handout: Past Lives 5**. Getting this letter is not obligatory, although it provides another route (or reinforces the pathway) into the events of Chapter 2.



Slater Institute for
Parapsychological Studies
Woodstock, New York

May 7, 1935

Dear —

I feel as if we're cursed. Here we are, nestled in the quiet hills, where trouble should be a distant thing indeed. However, two weeks ago, one of our resident subjects, Graham Tolhurst, disappeared. No one is a prisoner here, as you well know, and none of the subjects are required to live here while we conduct our studies. Of course, some of the most promising are not—well, let's just say, the most well-adjusted of people, so perhaps I should expect the occasional unannounced departure. We had another last October—the same sort of thing—the subject, Natalia Thimble, just up and left in the middle of the night. No one in town claimed to have seen her pass through. Nor did anyone see Evan Bain when he left in June. Of course, you remember shy little Anna Yardley and how we found her missing in September 1933. I know Anna wasn't the first subject to disappear, but she was the first that really took us aback.

Even worse, now I'm seeing the ghosts, too. You'll recall the sightings that some of the subjects reported of American Indians stalking the halls at night, peering in at them in their beds. It's all certainly eerie, though we were never able to verify anything. As I say, though, now I've seen them too—perhaps it's the strain and restless slumber. My last good sleep was the night Graham vanished. I actually overslept, which I never do.

I'm sorry to bother you with all this, but I'm just at a loss. Perhaps we are haunted, and that's why subjects keep running off. I wish Director Nesbitt were still here. I miss his passion, though that's what led to him going into the Catskill Mountains and never returning. So, this is all my responsibility, now. I've dreaded asking, but I could really use your knack for getting to the bottom of things. I perfectly understand if you haven't the time or inclination.

Sincerely,

Yvonne Callisham

Percy Langhorn, age 23, oblivious assistant

STR 40 CON 45 SIZ 45 DEX 50 INT 60
 APP 70 POW 50 EDU 70 SAN 50 HP 9
 DB: 0 Build: 0 Move: 8 MP: 10 Luck: —

Combat

Brawl 25% (12/5), damage 1D3
 Dodge 25% (12/5)

Skills

Accounting 50%, Appraise 40%, Charm 50%, Credit Rating 15%, Drive Auto 35%, Fast Talk 25%.

Jerry Humble, age 32, street fighting member of the League of Forgotten Men

STR 80 CON 75 SIZ 85 DEX 55 INT 55
 APP 55 POW 50 EDU 50 SAN 50 HP 16
 DB: +1D6 Build: 2 Move: 7 MP: 10 Luck: 25

Combat

Brawl 75% (37/15), damage 1D3+1D6
 Blackjack 75% (37/15), damage 1D8+1D6
 Dodge 27% (13/5)

Skills

Climb 50%, Drive Auto 45%, Intimidate 70%, Jump 40%, Listen 35%, Spot Hidden 45%, Stealth 30%.

Pulp Talent

- **Heavy Hitter:** may spend 10 Luck points to add an additional damage die when dealing out melee combat (die type depends on the weapon being used, e.g. 1D3 for unarmed combat, 1D6 for a sword, etc.)

League of Forgotten Men Member, irascible tough

Use this profile for all generic members of the League.

STR 65 CON 60 SIZ 65 DEX 45 INT 40
 APP 45 POW 35 EDU 50 SAN 35 HP 12
 DB: +1D4 Build: 1 Move: 8 MP: 7 Luck: —

Combat

Brawl 45% (22/9), damage 1D3+1D4
 Club 45% (22/9), damage 1D6+1D4
 .32 revolver 25% (12/5), damage 1D8
 Dodge 22% (11/4)

Skills

Climb 30%, Drive Auto 45%, Intimidate 40%, Jump 30%, Listen 35%, Spot Hidden 35%, Stealth 30%.

CREATURES AND MONSTERS

Cats from Saturn, iridescent hunters

These are vaguely cat-like creatures. Their multi-dimensional bodies are almost abstract, formed of arabesques and filigrees in many bright hues. At one end is a baroque object identifiable as a head only by its great round multicolored eyes, while at the other is a reticulated tail. From their complex bodies, these cats can unfold two, four, or more legs, each ending in long, whip-like paws. Cats from Saturn are feared and hated by the cats of Earth.

STR 80 CON 45 SIZ 65 DEX 95 INT 65
 APP — POW 70 EDU — SAN — HP 11
 DB: +1D4 Build: 1 Move: 9 MP: 14 Luck: —

Combat

Attacks per round: 1D4+1 (variable number of paws and 1 bite)

Bite 40% (20/8), damage 1D6+1D4
 Paw 40% (20/8), damage 1D4+1D4
 Dodge 50% (25/10)

Skills

Dream Lore 30%, Jump 90%, Spot Hidden 70%, Stealth 80%.

Armor: none, but due to the nature of the creature's body, all impaling weapons deal minimum damage.

Spells: one of the cats can cast *Wither Limb* (*Call of Cthulhu Rulebook*, page 265), with which it targets legs—given the variable distance between the floating rocks, ask the spell's target to make a Luck roll to determine if they are in range of the spell. Victims of the spell lose 1D3 movement actions immediately and have their movement actions reduced by 1 for the duration of the chase (this can't reduce a hero to less than 1 action).

Sanity loss: 0/1D4 Sanity points to see a cat from Saturn.

PAST LIVES, FUTURE DEATHS

Keeper of the Heart of Dreams, *shadowy tormentor*

Keepers of the Heart of Dream appear in the Waking World and its Dreamlands as shadowy silhouettes. They take the form of nightmare conjured from the mind of those they target—be it a dark shadow, a black hound, a ghostly visage, or some hideous Mythos manifestation. They are featureless except for a pair of yellow eyes that glow menacingly, and their presence is heralded by a sudden cold chill.

STR — CON — SIZ 100 DEX 90 INT 75
APP — POW 75 EDU — SAN — HP 20
DB: — Build: 0 Move: 10 MP: 15 Luck: —

Implacable Hunter: keepers are always considered to have made their CON roll to determine MOV in chases. Since they are immaterial, they ignore mundane obstacles and hazards.

Combat

Attacks per round: 1

These creatures only appear when their victims are alone or with any others who were present when a heart of dreams was used. They have no scent and make no sound, so they almost always attack by surprise, wrapping their shadowy arms or tendrils around their victims, causing a **Sanity** roll (1D4/1D8

loss) and, optionally, inflicting 1D4 of physical damage. If a target is entangled by the keeper's arms for three rounds, the victim is then dragged through a portal into the realm of Hypnos in the land of dream. The victim may escape by making a successful opposed STR vs. POW roll, or if a spell (such as Curse of Darkness, Prinn's Crux Ansata, or the Elder Sign) is successfully cast to repel the keeper. Victims dragged away reappear in the Waking World where they last were, unable to be awakened by mundane means—certain spells and rituals (at the Keeper's discretion) may wake the victim.

Entangle	35% (17/7), Sanity loss (1D4/1D8) and 1D4 damage
Dodge	45% (22/9)

Skills

Stealth 100%.

Armor: none, but they are immune to physical damage and effects. They only take damage from enchanted weapons and magic that affects INT or POW.

Sanity loss: 1/1D6 Sanity points to see a keeper of the heart of dreams.



Cat from Saturn



WANDERING MINDS

The first stage of the expedition to the Inner World lies in Upstate New York. To follow the villainous Argus, our heroes must either fend off nationalist dupes or explore a haunted Institute plagued by its own disappearances!

In this chapter, the heroes journey up the Hudson River to the area surrounding the Catskill Mountains. Clues found in Leopold Fontanelle's residence (**Handout: Past Lives 2**) and Ferdinand Argus' study (**Handout: Past Lives 3**) lead to the transportation hub of Saugerties, New York, on the trail of an expedition whose goal appears to be the Inner World. One or more of the heroes may have also received a letter from Dr. Yvonne Callisham, Director of the Slater Institute for Parapsychological Studies, asking for their assistance in Woodstock (**Handout: Past Lives 3**).

In Saugerties, the heroes learn that Argus' party went to the mountains toward the Devil's Path. They may, too, run afoul of local Forgotten Men, who don't take kindly to nosy strangers. In Woodstock, the heroes may investigate mysterious disappearances and ghost sightings, which lead to Mink Hollow—though they'll face psychic assault while following spirits both in the Institute and beyond. They may also repair the original director's "mental radio," giving them a way to reach ancient Lomar and rescue the people trapped there.

DRAMATIS PERSONAE

"Big" Timmy Weblin,
age 35, larger of the Weblin brothers

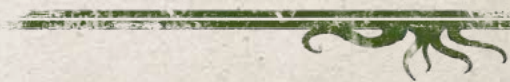
Timmy Weblin does odd jobs around Saugerties but has acquired a reputation for having a bad attitude. He and his brother are avid listeners of Bishop Prang's radio show, along with some other locals who've begun to identify as "forgotten men." The Weblins helped outfit Ferdinand Argus' party and transported them to the mountains.



POSSIBLE ROUTES OF TRAVEL

Chapter 2 presents two locations for heroes to explore, Saugerties and Woodstock, and both lead to Chapter 3 and beyond. The scenario allows differing players groups to follow their inclinations. The heroes may visit both locales or they may ignore one altogether. Either approach is viable.

Keepers who want the Slater Institute to draw the heroes' attention should, as previously mentioned, consider working with a player to develop a background connection (see **The Heroes**, page 8). In playtesting, the two groups that received Dr. Callisham's letter became intrigued by the Institute's mysteries and never actually visited Saugerties. A third group didn't have an explicit link to the Institute; while they did speak briefly with Dr. Callisham, they chose to concentrate on the pressing leads they'd uncovered in Saugerties in the pursuit of Fontanelle and Argus.



- **Description:** hulking, with sandy-blond hair and blotchy skin.
- **Traits:** surly.
- **Roleplaying hooks:** looking out for trouble—he quickly decides nosy heroes qualify.

“Little” Jimmy Weblin,
age 30, smaller of the Weblin brothers

Jimmy Weblin does odd jobs around Saugerties when he can, but he’s most known for his readiness to fight anyone he disagrees with. Listening to Bishop Prang on the radio has only wound him up tighter. He and his brother helped outfit Argus’ party and drove them to the mountains.

- **Description:** hulking, with dirty-blond hair and pale blue eyes.
- **Traits:** pugnacious.
- **Roleplaying hooks:** reflexively clenches at least one of his fists most of the time.

Dr. Yvonne Callisham,
age 34, worried parapsychologist

Dr. Callisham is the Director of the Slater Institute for Parapsychological Studies, having arrived there shortly after it opened following her graduation from Bryn Mawr College, Pennsylvania. There are few opportunities for the formal study of parapsychology, though she is hopeful that the Institute’s research, as well as that being conducted at Duke University, will finally give the field standing. Dr. Callisham has great respect for the missing Dr. Nesbitt,

founder of the Institute, and feels it is her duty to continue his work (see **The Absent Director**, page 52, for more about Nesbitt).

Dr. Callisham is deeply troubled by the recent disappearance of her subject Graham Tolhurst and wants to figure out what has happened to him, as well as the other missing subjects. Even if she hasn’t invited the heroes here (**Handout: Past Lives 5**), she’s willing to discuss the matter with anyone who seems credible, and effectively opens her Institute to them, including offering to hire the heroes if they present themselves as professional investigators.

She believes that extrasensory perception (ESP) exists, though she is not sure to what degree. She’s less convinced about phenomena such as ghosts and reincarnation. She’s well aware that there are a lot of con artists out there, but she maintains an open mind and insists that the study of any of these is within the purview of parapsychology (even if only to debunk it).

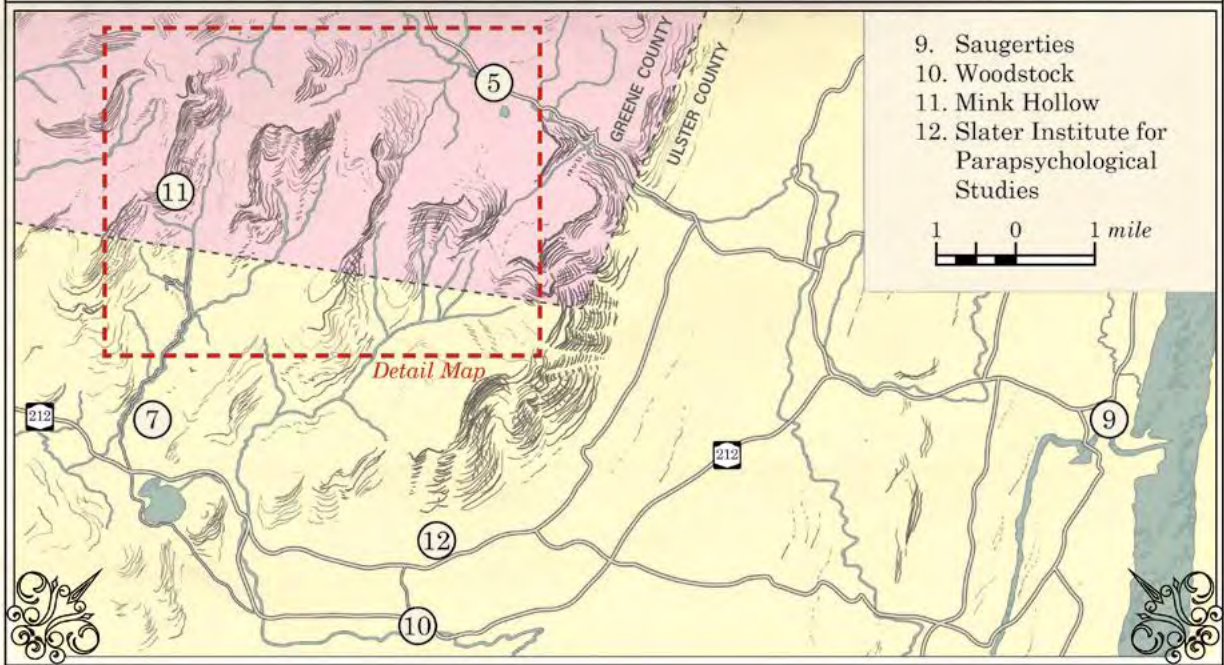
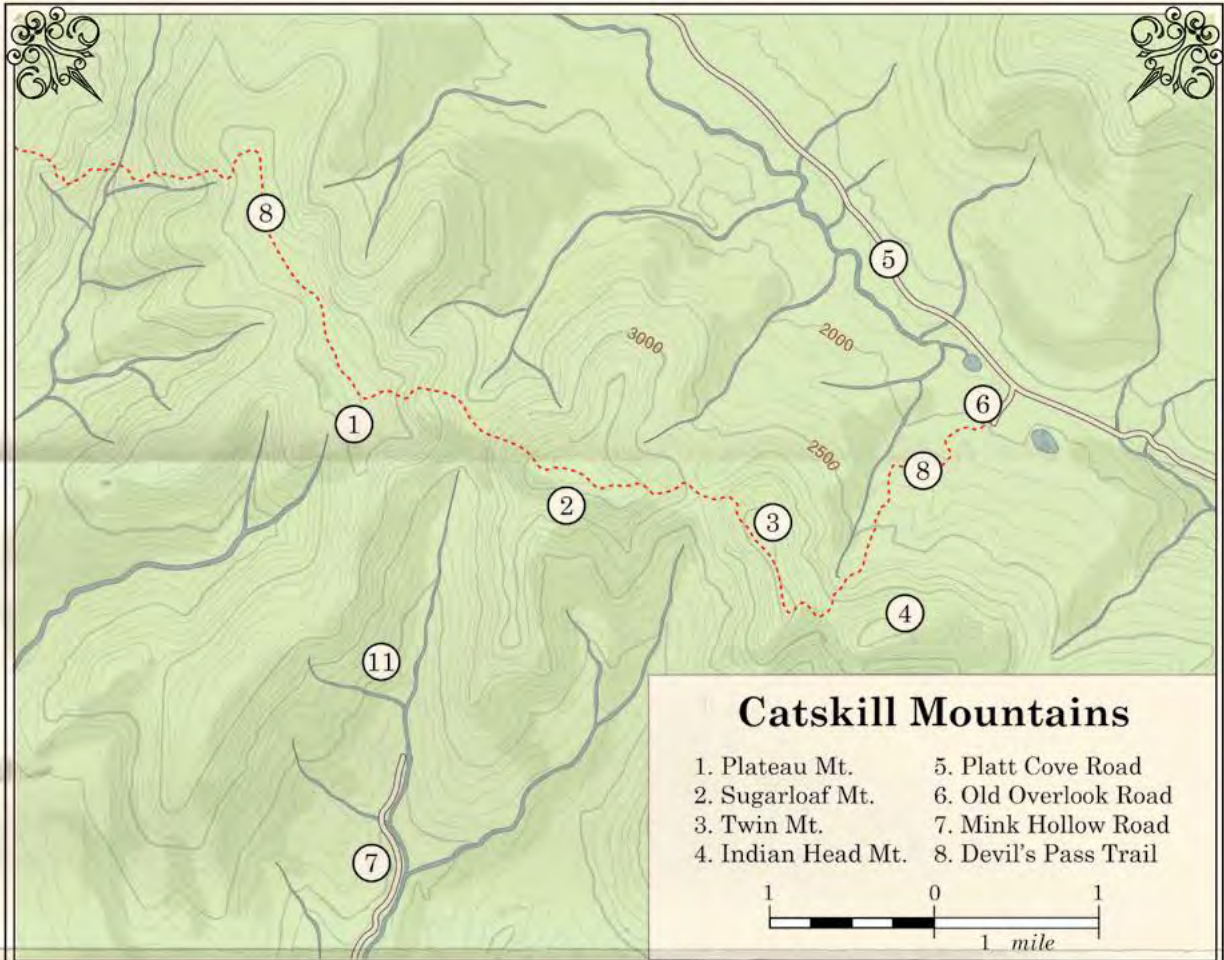
- **Description:** tall, with long brunette hair and a pointed nose; favors practical clothes.
- **Traits:** inquisitive; hopes to live up to responsibility; worried over recent happenings.
- **Roleplaying hooks:** wants the heroes to figure out what is going on; may have personal history with one or more of the heroes.



“Big” Timmy Weblin



“Little” Jimmy Weblin



Dr. Bertram Winslowe,
age 32, skeptical dream researcher

Dr. Winslowe began working at the Slater Institute for Parapsychological Studies in 1929 after meeting its founder, Dr. Nesbitt, at Cornell University while finishing his studies. He was disappointed when Dr. Callisham was instated as the Institute's new director, but he ultimately understood why Dr. Nesbitt chose her and has learned to respect her a great deal. That doesn't stop him from occasionally second-guessing her, though.

If Dr. Callisham asks him to share information with the heroes, he does so, including his files. While he's a trained psychoanalyst, he doesn't consider his sessions with the subjects to fall under doctor-client privilege. He is concerned about the disappearances and is at a loss to figure out how they might all be connected.

He thinks (and hopes) that ESP and other psychic phenomena are possible but that definitive proof has not yet been found. As for other kinds of paranormal activity, he believes in them even less than Dr. Callisham. He's careful to apply Occam's razor to all phenomena. He is, however, a proponent of lucid dreaming techniques, and much of his research focuses in this area, as well as looking for confirmation that those who show evidence of psychic

capabilities also show differences in the way they dream.

- **Description:** stout African American with light brown hair; rarely seen without a tie and jacket.
- **Traits:** formal.
- **Roleplaying hooks:** willing to provide information at Dr. Callisham's request.

Jeffrey Stuyvesant, age 24, Ashe's next target

Stuyvesant is a young man from Albany, recently graduated from Columbia University. He hasn't quite decided what to do with himself yet, and prospects are few regardless. He's a current long-term subject at the Slater Institute for Parapsychological Studies. He didn't see anything the night Graham Tolhurst disappeared, as he slept soundly through the whole thing. Stuyvesant is happy to hang around and sponge off the Institute. This is his third time here in the last couple of years, and he's been here since April 16th.

- **Description:** fit, with twinkling blue eyes, blond hair, and mild acne scars.
- **Traits:** gregarious; slightly aimless.
- **Roleplaying hooks:** happy to relate ghost stories; he becomes a target for Esmeralda Ashe (*Esmeralda's Visits*, page 51).



Dr. Yvonne Callisham



Dr. Bertram Winslowe

SAUGERTIES

The town of Saugerties is about 50 miles (80 km) south of Albany and 100 miles (160 km) north of Manhattan and lies on the west side of the Hudson River. It's home to nearly 9,000 people, including numerous Irish, German, and Italian immigrants. Local industries include a paper mill and an iron works, along with several brickyards and bluestone quarries. Bluestone is a blue-gray slate unique to Upstate New York, and the slate slabs are used in construction, especially sidewalks, although even before the Depression, the adoption of cement in construction had greatly reduced the industry.

During these trying times, Saugerties' position on the river and its train station have kept people and goods moving through the area. It's a popular landing and hostelry for tourists on the way to the Catskill Mountains. Traveling less than a mile east into town from the train station, the Exchange Hotel on Main Street is the first boarding establishment that visitors come across. A general store and post office are a couple of blocks to the west, on the corner of Main and Market.



Jeffrey Stuyvesant

WANDERING AROUND

When they arrive, the heroes don't know where in town Leopold Fontanelle and Ferdinand Argus went. The Exchange Hotel is only one of four hotels within a few blocks of each other, so they may pass it by. If the heroes ask around, someone will have seen the large group come into town and head for the Exchange Hotel, with some of them later going into the general store.

EXCHANGE HOTEL

The three-story Exchange Hotel, one of the area's first, is over 100 years old but is well-maintained and still doing good business. Apart from accommodation, the hotel now offers a bar and grill. A successful **Intimidate**, **Fast Talk**, or **Hard Charm** roll gets information from the businesslike clerk, Jacob Billings, who wears thick-lensed glasses and sports a fastidiously trimmed mustache; the information he can provide is detailed below.

- A group of 20 people under the name Leopold Fontanelle checked in on the afternoon of Friday, May 3rd.
- The porters took the group to their four rooms and brought in some additional cots to accommodate everyone.
- Once settled, Mr. Fontanelle and some others left, returning a half hour later.
- The whole party then left the following morning in a couple of trucks laden with supplies. They were driving west toward the Catskill Mountains.
- If asked, Billings assumes they arrived in town by train or boat.

GENERAL STORE

There are numerous other stores nearby, including a new hardware store next door to the Exchange Hotel, but the venerable and well-stocked general store and post office on the corner of Main and Market remains the most popular. A successful **Charm** or **Fast Talk** roll gets Jed Hanson, the wiry, cheerful proprietor, to talk. With a failed pushed roll the heroes get the first piece of information, but another patron of the store overhears and alerts the Weblin brothers, who get a bunch of friends together and come looking for the heroes, itching for a fight (see **The Weblin Brothers**, page 44).

- A stranger matching Leopold Fontanelle's description came in with some other men to get dried goods for their camping trip.
- They said they were going to various spots in the Catskill Mountains for an extended period.

- They left Saturday morning in trucks driven by Big Timmy and Little Jimmy Weblin.
- The Weblin brothers returned alone a couple of hours later.
- The Weblins are bad news. They have chips on their shoulders and get into a lot of fights, and hang out with some other grumblers, who belong to a group calling themselves the League of Forgotten Men.
- The Weblins came in the other day and cleaned Jed out of dynamite. They said they needed it to clear out some boulders.

THE WEBLIN BROTHERS

The heroes turn up the brothers if they ask around, although the Weblin brothers may also be looking for the heroes if they've heard about them (via the general store). It turns out the 6'4" (1.9 m), 250 lb. (113 kg) Jimmy is only small in relation to the 6'6" (1.98 m), 280 lb. (127 kg) Timmy.

The brothers were warned by their League compatriots from New York City to keep an eye out for trouble. If the brothers have caught wind of the heroes, then they'll have some friends with them (use the profile for **League of Forgotten Men Member** in Chapter 1, page 36, as required). They don't have any problem with starting a brawl in the

street—if the heroes start pulling out guns, then some of the League members do the same. While Saugerties is on the outskirts of the wilderness, firing or openly brandishing guns in the small town causes a commotion and draws the attention of the police. Depending on how the fight unfolds and what the witnesses report, the heroes may be able to get off lightly with credible claims of self-defense against these known troublemakers.

If the heroes subdue either of the brothers or otherwise get the drop on them, a successful Hard **Intimidate** roll gets them to talk. They reveal that one of the New York members, Chester Gimpel, contacted them to make travel arrangements and buy dynamite and other supplies. Saturday morning, the group from the city piled into two trucks with the supplies, and the Weblin brothers drove them to Old Overlook Road near the Devil's Path trailhead. Other than that, the brothers don't know much. All they were told was that it would "help the cause." They don't know where the group was going or what they were doing in the area.

If the heroes linger in town after their encounter with the brothers, they quite possibly face more trouble from the vengeful pair. The League members may even try to track the heroes down after they leave town, attempting to intercept them at the trailhead.



Fighting the Weblin brothers

Keeper note: see *The Devil's Path*, page 58, and *Folklore of the Catskill Region*, page 58, for what heroes either know or can learn about the Devil's Path trail.

GHOST STORIES

While in Saugerties, the heroes may overhear gossip regarding the incidents in Woodstock, particularly the recent disappearance of Graham Tolhurst (**Handout: Past Lives 5**). The police have made inquiries into the missing Tolhurst but no one in Saugerties has seen him in weeks. Such conversation leads naturally into a discussion of previous disappearances, the "kooks" running that "psychical place" up above Woodstock, and the ghosts that have been seen in that old mansion. The Keeper may use this to draw the heroes' attention to the Slater Institute if they don't have a prior relationship with Dr. Callisham.

If the heroes ask for details, the somewhat ill-informed locals can expound on what they know (refer to **The Disappearances**, page 49) and talk about local folklore (see **Folklore of the Catskill Region**, page 58). In general, they have a low opinion of the Institute, and theories of what could have caused the disappearances range from being chased off by ghosts, to witchcraft and Lucifer, as well as murder (criminal conspiracy? Love triangle? Madness?), to simply leaving the area.

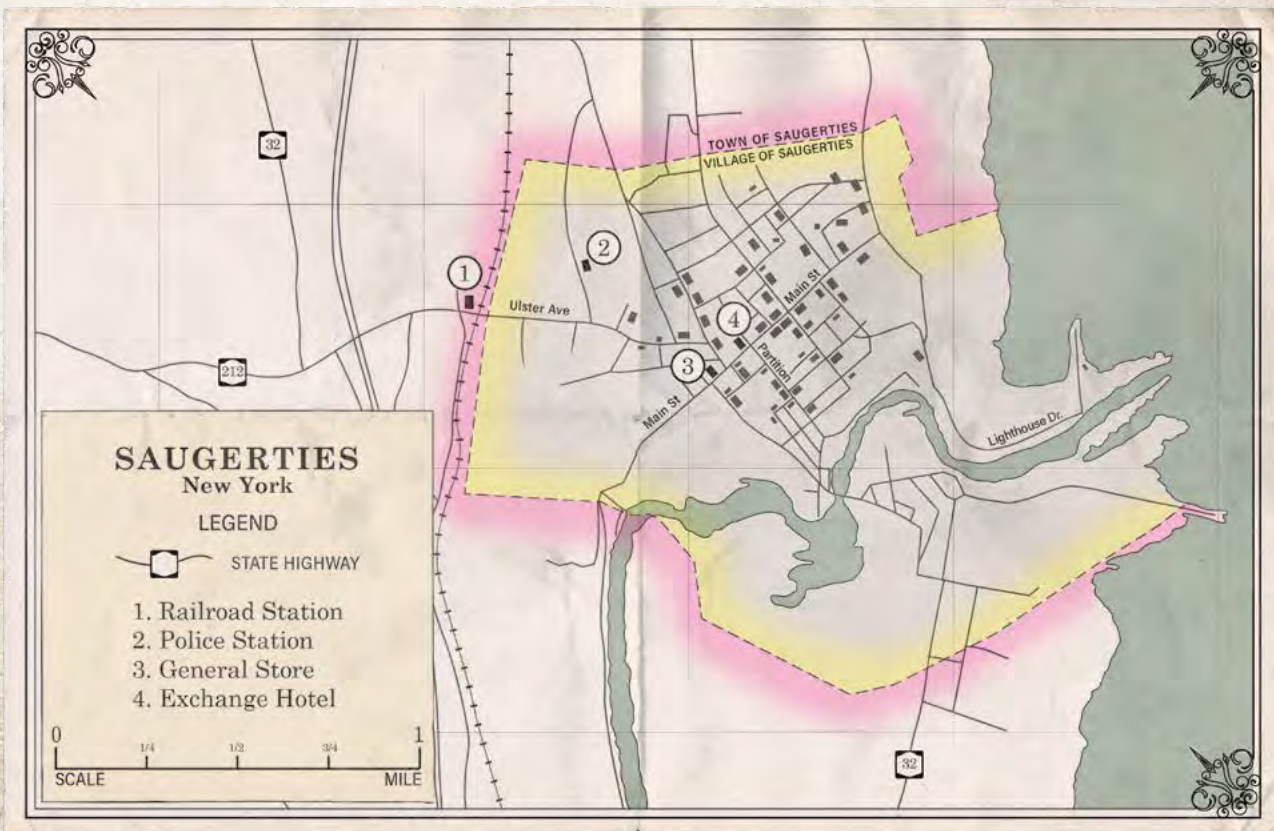
WHERE NEXT?

Having arrived and checked out the situation in Saugerties, the heroes have a choice: do they immediately follow the trail of Argus and Fontanelle into the mountains or head across to Woodstock to visit Dr. Callisham at the Slater Institute? The rest of this chapter focuses on the events and mystery at the Institute, while **Chapter 3** picks up the pursuit of Argus and Fontanelle.

While the events described in Chapter 3 are key to the progress of the campaign, the action centered on the Institute is essentially optional, although clues found there do play into the core campaign.

WOODSTOCK

The town of Woodstock is in the Catskill foothills, about 10 miles (16 km) west of Saugerties. Its population is less than 2,000. Once, it had a tannery, glass factories, and bluestone quarries, but those industries had mostly expired by the turn of the century. Farming conditions are poor, and the prime timber was cut down for the tannery and glass factories. Now it is a pretty, quiet, and isolated town. The era of the mountain resorts is over, and most of them lie



Saugerties, New York map

empty; however, there are a number of boarding houses in Woodstock still frequented by tourists.

Woodstock is also a magnet for painters and several art colonies since it hosted the Hudson River School in the late 1800s. The free-spirited Maverick Colony, an offshoot of the Byrdcliffe Colony, held a summer festival here from 1915 to 1931. Guests were encouraged to dress in costume or at least wear flowers. The founder, openly homosexual utopian philosopher and poet Hervey White, succumbed to pressure to end the crowded bacchanals, which were drawing ill-behaved crowds in the thousands.

THE SLATER INSTITUTE FOR PARAPSYCHOLOGICAL STUDIES

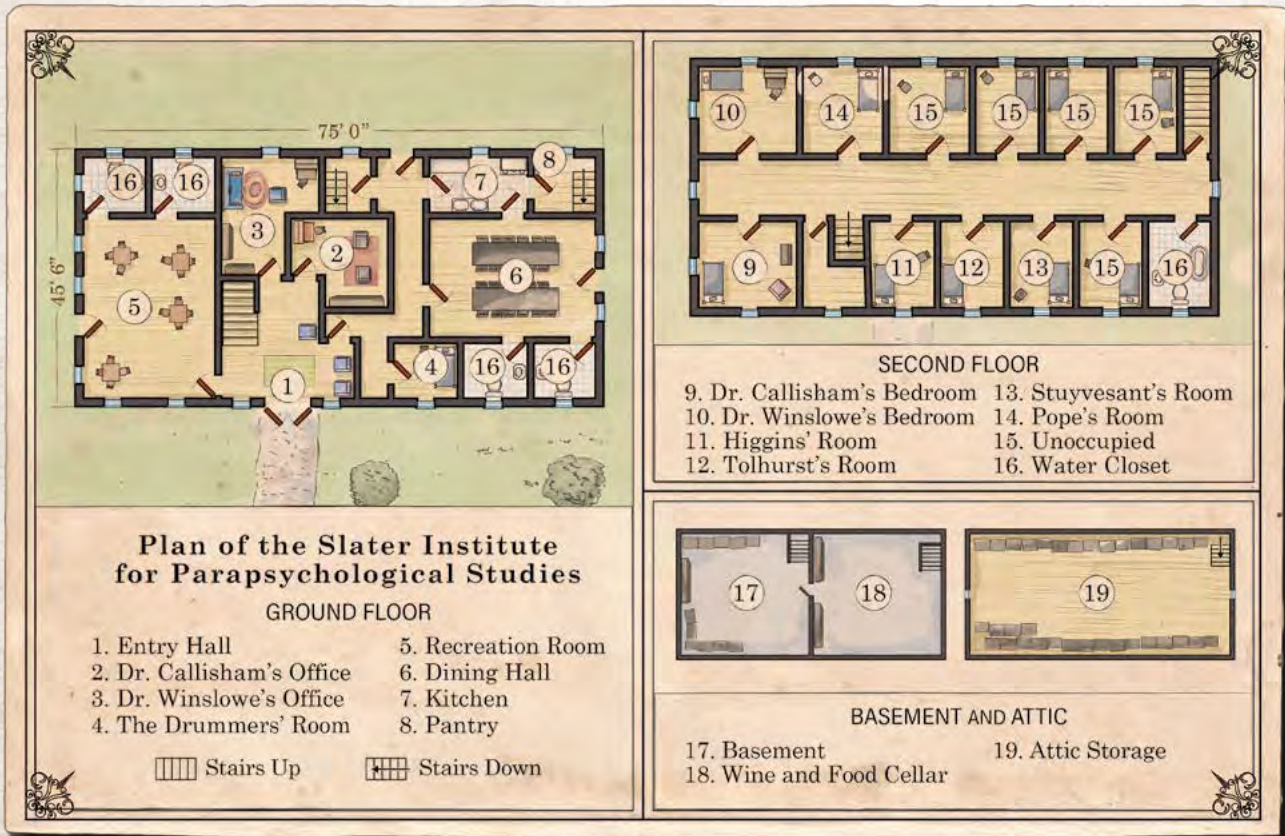
The Institute inhabits an old two-story resort atop a hill overlooking Woodstock. Built in 1834, it was never one of the biggest or most popular resorts, but, being at a low elevation, it was easy to get to for the less adventurous tourists. The resort held on a bit longer than most, though its owners were, in the main, the only inhabitants for 20 years until they sold it to Dr. Walter Nesbitt in 1928.

Dr. Nesbitt bought it to establish his parapsychology institute and directed it until he disappeared on a trip into the Catskill Mountains in 1931 (see **The Absent Director**, page 52). The current director is Dr. Yvonne Callisham, who conducts studies and experiments regarding ESP—she essentially inherited the position according to Dr. Nesbitt’s written arrangements. The other parapsychologist in residence is Dr. Bertram Winslowe, who conducts dream research. Usually, subjects come for a weekend or a few days to be tested for paranormal perception, receiving free room and board for the duration. Sometimes, subjects stay a few weeks longer to participate in long-term ESP and dream studies. If they are available, they often return for subsequent investigations. Joseph and Lydia Drummer, a middle-aged, cheerful, and friendly couple, maintain the house and grounds, sharing the domestic duties. Originally from Woodstock, the pair now live at the Institute.

Talking to Callisham

Assuming the heroes have an established connection to Dr. Yvonne Callisham, she is pleased to receive them at the Institute and immediately begins to outline the situation

The Slater Institute for Parapsychological Studies map



WANDERING MINDS

as described in this chapter. Where a connection does not exist, the heroes must decide what approach they take. Do they ask to talk to the head of the Institute? Do they try to enroll as psychic candidates? Remember, Dr. Callisham is desperate for answers and concerned about the disappearances, especially that of Graham Tolhurst, and is ready to accept help from any credible source. If necessary, she offers to take the heroes on with a retainer

of \$200 (total) to help solve the disappearance. While she assumes the heroes have already arranged accommodations in Saugerties or Woodstock, she can provide rest beds in the Institute for those who state that they will be undertaking nighttime surveillance of the premises. Refer to the preceding section about the Institute and also to Dr. Callisham's write up in the **Dramatis Personae**, page 54. Information about the disappearances follows.

THE MISSING

Graham Tolhurst, April 20th, 1935

- 21-year-old Yale student.
- Recently returned from a trip to Europe.
- From Poughkeepsie, and his family still lives there. His parents are very upset and threatening legal action.
- He was a little reserved but was always polite with the staff and subjects.
- He had very intense dreams and recently reported seeing ghosts.
- No one heard anything the night he left. Everyone remembers having a sound sleep and waking late in the morning.
- See **Handout: Wandering Minds 1** for Tolhurst's recent interview session.

Natalia Thimble, October 1934

- Natalia had left her husband; the doctors suspect she was abused by him.
- Lived in Newark, NJ.
- Aside from the typical form of ESP, she also had premonitions.
- Her husband came looking for her a couple of weeks after she disappeared.
- Both the police and the staff believed she ran off from the Institute due to the aftereffects of her home life.

Evan Bain, June 1934

- A veteran of the Great War.
- Lived in Albany and was estranged from his family.
- He had terrible nightmares and was somnambulant.
- The staff and subjects found him sleepwalking a few times.
- When he disappeared, he left his few belongings behind.
- A search was mounted in the hills due to fear that he had left the Institute during a sleepwalking episode.

Anna Yardley, September 1933

- An orphan from the Bronx.
- Very shy, speaking rarely.
- The staff was surprised at her disappearance.
- While the doctors couldn't account for why she would choose to leave, they also didn't know much about her, due to her closed-off nature.

Esmeralda Ashe, July 1932

- Originally from the nearby city of Kingston, NY.
- Striking, with large brown eyes, and had a "magnetic personality."
- She was uncooperative much of the time.
- She was a spiritualist and follower of Theosophy, and she talked avidly about it with other subjects.
- She disappeared shortly after being asked to improve her attitude and to stop undermining the Institute's work.
- If interest is expressed in her, Dr. Winslowe can present the heroes with her file; see **Handout: Wandering Minds 2**.
- There's a photograph of Ashe staring intently at the camera in her file.

CHAPTER 2

Handout: Wandering Minds 1



Slater Institute for
Parapsychological Studies
Woodstock, New York

NAME: Tolhurst, Graham

DATE: APRIL 20, 1935

SUBJECT: It started as the same sort of dream I've been having for the last few months. Quite intense, really. As I've said, I never had a dream quite like it before coming here a year ago. I suppose it's because of the research and my increasing capability with lucid dreaming techniques. I was always a strong dreamer. I've told you how it frightened my mother and father.

DOCTOR: Yes. Quite. Graham, pardon me for saying, but you seem a bit, shall we say, hesitant today.

SUBJECT: Ah, well, I suppose I should stop rambling and get to it. As I was saying, it was the dream about the underground city. I feel like I'm getting better at remembering details, but it's still all so hazy when I wake up, even though it leaves such an intense impression. Anyway, everything appears blue in the city, even the people. It's such a peculiar feeling, as if I'm somehow intruding and belong there at the same time. I still can't for the life of me remember a single word that we exchange in these dreams. Maybe we don't talk, though I feel as if we do. I just remember people staring intently at each other.

DOCTOR: Graham, are you all right?

SUBJECT: ... Yes, yes. I'm fine. It's just that put me in mind of what happened next. I woke up, you see, blinking in the darkness. And I felt this... presence. I turned toward my door, and I saw a woman. Well, really, mostly all I saw were her eyes. She had these wide eyes, a bit bigger than normal. And she was staring at me just as intently as the people in those dreams I have. Then she just faded away. Gone, just like that. It must have been an apparition. We haven't talked about this much, since it's nothing to do with your dream research really. But she's hardly the first ghost I've seen, here or elsewhere.

DOCTOR'S NOTE: I have questioned Mr. Tolhurst numerous times about possible waking inspiration for his dreams. They bear a striking resemblance to the sort of thing Miss Ashe used to talk about, but she disappeared three years before Mr. Tolhurst came here. It's possible that her stories have filtered through successive rounds of subjects long after her physical presence here. He also claims never to have read anything about the so-called "hollow earth," whether misguided pseudo-science like "Symmes Holes" or fictional treatments like in Verne. While it's tempting to theorize that such visions are somehow connected to psychic capabilities, it's more likely to be some combination of subconscious archetypes and stories influencing the dreams.

The Disappearances

There have been one or two disappearances a year since that of Dr. Nesbitt. Each time, the police have investigated but found no evidence of foul play or any clear indication of where the missing have gone. Perhaps they've all left of their own free will (or sleepwalked into a fatal accident in the mountains, as suspected in the case of Evan Bain). It's getting harder to rationalize these events as eccentric behavior, though.

Each disappearance has occurred at night, and the missing person's personal property is usually gone as well. No one's ever claimed to hear anything when it happens, lending credence to the theory that they all simply sneaked out. Every one of the missing subjects was participating in a long-term study.

See the nearby box, **The Missing**, for details concerning those who have disappeared. The most recent was Graham Tolhurst. Note, however, that both doctors may neglect to mention Esmeralda Ashe or only add her to the list in passing, so convinced are they that she left because she was admonished. Even the ever-helpful Drummers don't know what to make of it all. The balding husband, Joseph, frets at his stubbled chin as he admits he feels like he should have somehow done something to prevent folks from vanishing,

although his wife, Lydia, squinting at him in concern, assures him there was nothing he could have done.

Heroes who enquire with Woodstock's thick-jowled and narrow-eyed constable, Herb Galpin, don't learn anything else about the subjects—the search for Director Nesbitt was conducted by the Saugerties Police Department (the Woodstock Constabulary wasn't established until a few months later); for more on Director Nesbitt, see **The Absent Director**, page 52.

The Current Subjects

There are three subjects currently at the Institute, two of them—Jeffrey Stuyvesant and Carole Higgins—are here for an extended period, while the third—Ted Pope—is only here for a few days and is not undergoing a dream study. The studies are not particularly intensive, so the trio are able to visit Woodstock, go hiking, or travel to other nearby communities during their copious free time.

Jeffrey Stuyvesant's description can be found in the **Dramatis Personae** on page 54. Carole Higgins is a young woman from Queens, with long, curly blonde hair and freckles. Deeply religious, somewhat shy, and easily embarrassed, she was unsure whether her minor psychic gifts were a blessing or a curse, although since her arrival on April 26th, her mind has

Handout: Wandering Minds 2

NAME: Esmeralda Marie Ashe

DOB: 9/12/1905

PLACE OF BIRTH: Kingston, NY

Subject is extremely gifted. She consistently gets high marks in most ESP tests we conduct with her. Like many of the gifted subjects we study, her home life and social life were troubled by her gifts. She is, however, especially difficult to work with. It is clear that she is used to getting her own way, aided in large part by her magnetic personality. I dare say she would make an able mesmerist if she turned to that. From her stories of her upbringing, it's clear that her premonitions and other talents caused no small amount of fear in her community and even family. This has surely only increased the negative qualities of her behavior.

As difficult as she can be in one-on-one sessions, she also insists on spreading her Theosophy-tinged-spiritualist claptrap among the other subjects here. While we don't require our subjects to ascribe to the same principles of logic and scientism we do, I think we must ask her to desist in proselytizing about "hidden masters" living in some preposterous paradise at the center of the earth.

been very much put at ease by the Institute's air of neutrality and clinical approach to research (even if the doctors can't explain how her "talents" might accord with God's plan).

Ted Pope, on the other hand, is in his early-30s with bristly blond hair and a pointed chin, and always ready with a smile and a wink. If asked, he blithely recounts how he used his (possibly) psychic talents at Coney Island, guessing attendants' weight, age, and birth month, until the manager caught him in bed with his wife. "*I didn't see that one coming! I guess I was preoccupied!*" he says with a chuckle. He arrived at the Slater Institute on May 8th. After his time here, he plans to hook up with another carnival and travel the fair circuit.

GHOSTS OF THE SLATER INSTITUTE

There have been occasional ghost sightings among the subjects since the Institute began. When someone's gotten a better look at the spirits, they've appeared as American Indians, blue bobbing flames, or a woman in a robe. Dr. Nesbitt never claimed to see them but was curious about the "manifestations," while Dr. Winslowe believes they're

figments of the imagination and that the rumors have spread between subjects over the years. The Drummers are a little spooked but have never actually seen anything, either. Dr. Winslowe has overheard Joseph Drummer relating ghost stories to the subjects, so he thinks the servants may have helped keep the legends alive.

Dr. Callisham thinks she saw something a couple of nights after Graham Tolhurst disappeared. She has been restless of late and got up that night to get some water. In the hall, she saw a spectral shape that she couldn't make out. A few nights later, she briefly woke up and thought she saw a dim light in the darkness. She's unsure if she really saw something either time. If the heroes didn't receive Dr. Callisham's letter (**Handout: Past Lives 5**) and haven't given any indication that they're open to stories of the paranormal, she does not mention that she caught these fleeting glimpses of spectral activity. She hasn't told anyone at the Institute about them. Heroes may make a **Psychology** roll to note she's holding something back if the subject of ghosts comes up while she's present.

The only current subject to have really seen apparitions is Jeffrey Stuyvesant, and he's done so with some frequency. He's seen a transparent American Indian man dressed in robes decorated with swirling designs, who wears a headband and has a bladed weapon on his hip—much longer than a



Dr. Callisham sees a ghost

normal knife. Stuyvesant has also seen what seems like a blue flame bobbing down a hall.

Since Tolhurst disappeared, Stuyvesant has been (mostly) sleeping through the night. A couple of nights ago, though, he got up to go to the washroom and saw a woman with large, intensely staring eyes coming down the halls. She stopped when he saw her and faded away. If shown a picture of Esmeralda Ashe, he recognizes her as the spirit he saw.

Ted Pope spins a story about seeing a savage red-skinned warrior stalking the halls. The more attentive the audience, the more exciting he makes it (he especially enjoys winding up Carole Higgins), but a successful **Psychology** roll notes that he's embellishing wildly in keeping with his casual relationship with the truth. He only caught a fleeting glimpse of something the other night and has no idea what it actually was.

DREAM TOURISTS FROM K'N-YAN

Dream-walking K'n-yanians have been wandering the Catskill Mountains and surrounding areas for millennia. They almost never go into buildings, but they are curious about the psychic energies detected within the Institute's walls. They mean no harm and are usually invisible, especially to non-psychics.

K'n-yanian apparitions come in two forms. One appears simply as a blue ball of flame, bobbing along at about head height. The other resembles an American Indian man, wearing a headband and a robe decorated with peculiar designs. If the American Indian apparition is seen or described, a successful **Cthulhu Mythos** roll allows the heroes to note the robe's symbology may be related to Cthulhu and Yig. The apparition also carries a short, forward-curving sword with a gold hilt at his side. A hero succeeding with an **Anthropology** roll determines that any resemblance of features and clothing to any known tribe is largely superficial, while one succeeding in a **History** or **Archaeology** roll realizes that not only would such a sword be uncharacteristic of any tribe, its design most resembles an ancient Iberian falcata or a Nepalese kukri. Even when visible, both forms are indistinct and transparent. Seeing either apparition provokes a **Sanity** roll (0/1D3 loss).

Heroes wandering the halls at night might see one of the apparitions. A clairvoyant hero comes across the "Indian" or blue flame with successful use of the **Clairvoyance** skill. If none of the heroes are clairvoyant, allow the one with the highest POW to make a Hard **POW** roll (along with the loss of 1D6+3 magic points) to see anything.

A psychic hero who uses the **Medium** skill anywhere but the dormitory draws one of the K'n-yanian apparitions to

them, making it clearly visible to everyone nearby. It departs quickly, but the heroes can follow it if they so desire (see **Tracking an Apparition**, page 52). For what happens if the skill is used in the dormitory, see **Contacting Spirits in the Dormitory**, page 52.

ESMERALDA'S VISITS

Esmeralda Ashe, now a resident in K'n-yan, has been sending a psychic projection of herself to lure others to the Inner World. Recently, she has targeted Jeffrey Stuyvesant. Previously, she conserved her energy and was careful to spread out the disappearances but she's begun to lose patience, and she realizes that she can't abscond with subjects for much longer. She visits him in his sleep, projecting her thoughts into his mind. Soon, he'll start having dreams of K'n-yan, and, when he is fully prepared, Ashe will reveal herself and bring him to the entrance of K'n-yan (see **Jeffrey's Fate**, page 52).

Keeper note: for details concerning Esmeralda Ashe and her backstory, see **Chapter 4**.

Going to Sleep

While she is stalking a subject, Ashe deepens the sleep of both her target and everyone else in the building. Any hero sleeping in the Institute at night experiences a heavy, dreamless slumber; however, heroes whose heritage could include descent from K'n-yan are in danger. A hero with a psychic skill of 50% or more becomes Ashe's target instead (if more than one hero qualifies, she chooses the one with the highest skill). If that hero succeeds in a Hard **POW** roll, they wake up during the visitation and see her. Realizing she's been spotted, Ashe begins to fade away while making good her escape. A quick-thinking hero can chase after her—see **Tracking an Apparition**, page 52. A targeted hero who does not wake up is slightly bent to her will. Resisting her psychic attacks in the future is more difficult, thereafter, the hero gains a penalty die on opposed rolls against her.

Stakeout

If the heroes stake out Stuyvesant's room or otherwise hang around the dormitory halls at night, they might also encounter Ashe. A hero may attempt a Hard **Clairvoyance** roll to see her (having her photograph or file reduces the difficulty to Regular). If none of the heroes on stakeout are clairvoyant, only the one with the highest POW has a chance to see anything, by making an Extreme **POW** roll (the effort uses up 1D6+3 magic points). Ashe immediately departs when she realizes she's been seen, but can be followed (see **Tracking an Apparition**, page 52).

Seeing Esmeralda

Ashe has a mane of dark, curly hair and wide, intensely staring eyes. She dresses in a black robe chased with elaborate gold and occult-looking designs—a successful **Cthulhu Mythos** roll recognizes stylized depictions of Cthulhu, Yig, and Shub-Niggurath. Seeing her in this ghostly form provokes a **Sanity** roll (0/1D3 loss).

CONTACTING SPIRITS IN THE DORMITORY

Heroes conducting a séance or otherwise using the **Medium** skill in the dormitory at night draws the angry attention of Esmeralda Ashe. She is visible only to the medium (or if there is no medium present, the person with the highest POW), and she unleashes a psychic assault (see **Psychic Attacks and Possession**, page 85, *Pulp Cthulhu*) against that hero (Ashe has POW 110 and MP 22). A hero drained of magic points collapses into unconsciousness. If Ashe loses more than half (or all) of her magic points, she flees back to K'n-yan, and the medium can follow her (see **Tracking an Apparition**, following).

TRACKING AN APPARITION

Heroes who spot one of the apparitions have an opportunity to follow it back to the entrance to K'n-yan. Heroes with **Clairvoyance** or **Medium** can follow by succeeding in a skill roll, while heroes without either ability can follow by making a Hard **POW** roll. Neither of these methods cost any further magic points beyond those spent to initiate contact.

The apparition strides across the hillside, heading west into Mink Hollow. Even if the apparition knows it's being followed, it needs to return to K'n-yan; however, it can attack briefly if the heroes get too close (perhaps as a consequence of a failed pushed **Stealth** roll while shadowing the apparition). If the heroes don't do anything to draw the apparition's attention, an attack probably doesn't happen until traversing Mink Hollow, perhaps near the **Bluestone Tower** (page 60). The apparition makes psychic attacks to knock out the heroes (K'n-yanian: POW 90 and MP 18; Esmeralda Ashe: POW 110 and MP 22). When they wake up in an hour, the heroes can continue exploring Mink Hollow or return later (see **Chapter 3: Mink Hollow**, page 59, and **Folklore of the Catskill Region**, page 58).

JEFFREY'S FATE

Soon, Jeffrey Stuyvesant will succumb to Ashe's psychic communications, leading him to follow her into K'n-yan. Stuyvesant won't be safe until either he leaves the area or

Ashe is stopped. If they have gained a good rapport with the staff of the Institute, the heroes may be able to convince them that dismissing Stuyvesant is the best course of action; otherwise, a successful **Persuade** roll does the trick. The staff could even be convinced to dismiss all the subjects, at least for a little while, if the heroes wish to press the point. Stuyvesant, like the other subjects, isn't under any real obligation to stay, so the heroes can try to convince him to leave of his own accord, although without the doctors telling him to leave, such a conversation requires a successful **Charm** or **Persuade** roll to get him to go. If the heroes leave Stuyvesant at the Institute, there's a chance that they encounter him later in Ashe's retinue (**Chapter 4**, page 82).

THE ABSENT DIRECTOR

The following background can be related by either Dr. Callisham or Dr. Winslowe. If the heroes ask to see Nesbitt's notes or ask for more information, refer to **Nesbitt's Files**, following, and **Police Report on Nesbitt**, page 53.

Walter Nesbitt interned at the Matteawan State Hospital for the Criminally Insane in Beacon, New York, 50 miles (80 km) south of here across the Hudson River. There, he became interested in a recently arrived inmate named Joe Slater, an illiterate murderer from the Catskill Mountains who experienced fits in which he raved about strange places and enemies. Dr. Nesbitt conducted a series of experiments in mental communication with him, utilizing a device of his own design, until Slater died in 1901.

Over two decades later, Dr. Nesbitt opened the Institute after taking the property off the owners' hands. He named it after his former test subject. Dr. Nesbitt rarely got his mental communication device to show positive results, although he did have some success using it during shared lucid dreaming experiments. Dr. Callisham remembers the device was put in storage and now resides in the Institute's attic.

He was very interested in the Catskill Mountain region and its people, often traveling through the area. He set off on another such trip in the vicinity of Mink Hollow a few years ago but never returned.

NESBITT'S FILES

The former director's files are in Dr. Callisham's office, and she shares them with interested heroes (in her presence if she doesn't trust them fully). The files include rough schematics and notes on his "mental radio" or "ether-wave apparatus," building on theories of electromagnetic thought transmission developed by various spiritualists and Theosophists in the 1800s. Nesbitt believed that he and Slater were casting their

minds across time and space, experiencing other incarnations while doing so. There are full details of his experiments with Joe Slater (interested players can read this report in the form of Lovecraft's short story, "Beyond the Wall of Sleep," though doing so isn't necessary).

Nesbitt's notes include his belief that psychic power is largely genetic. One of his reasons for establishing the Institute here was the hope of finding more gifted individuals like Slater. In his final notes, Nesbitt wrote that he wanted to investigate around Mink Hollow, an area with a reputation for strange phenomena (see **Mink Hollow**, page 59, and **Folklore of the Catskill Region**, page 58, for what the heroes know or can learn about the valley).

Keeper note: for Nesbitt's current whereabouts and the truth about his disappearance, see **Chapter 4**.

Police Report on Nesbitt

The police in Saugerties searched Mink Hollow, investigating the scattered villages in the valley. The reporting officer, John Branch, said that one isolated collection of hovels nestled deep in the slopes of Mink Hollow was populated by the most docile mountain people he'd ever encountered, but his partner, Max Hibble, swore they were hiding something. The report gives landmarks (on the western side of the valley; past a large pile of hand-placed bluestone slabs; near a creek branch) that help pinpoint the area of the village.

Nesbitt's Device

The machine sits in a crate up in the attic. Dr. Callisham allows those she trusts to break it out; otherwise, a successful **Charm, Persuade, or Fast Talk** roll gains access to it.

The device is cumbersome, like an old wireless telegraph apparatus. It has six headsets, one for transmitting thoughts and five for receiving them. There is also a control set with dials to adjust for different electromagnetic wavelengths. While it can still draw power, it becomes clear on inspection that the electromagnetic modulation no longer works. This can be fixed with a successful **Electrical Repair** or **Science (Engineering)** roll.

Even while fully working, it doesn't do much, other than buzz and give headset wearers headaches after a while. Psychics hooked up to the machine might be able to communicate briefly, though this communication probably amounts to nothing more than fleeting images. For Keepers who want to present future adventures in the Dreamlands, the machine offers one avenue in for those who sleep while hooked up to it, especially if one of the users is already an established Dreamer. Use of the device to access the Dreamlands requires a successful **Hard POW** roll to stumble on the Gateway to Dream; if guided by a Dreamer, it only takes a Regular success to find it.

However, if someone hooked up to the machine is holding a crystal of Naphkon (see **The Crystals and the Victims**, page 31 and **Create Crystal of Naphkon**, page 161), the minds of all hooked-up heroes hurtle across dimensions toward ancient Lomar. If only some of the heroes have donned the headsets for whatever reason, the ones who have can stop just short of mentally traveling, allowing everyone the opportunity to mentally travel together—see **Chapter 6** for details.

CONCLUSION

By the end of this chapter, the heroes have uncovered a couple of leads toward the entrance to K'n-yan. If they're hot on the trail of Argus and Fontanelle, they can travel west from Saugerties down Platte Cove Road to Old Overlook Road and into the mountains (**Chapter 3**). If they've been investigating the strange activity at the Slater Institute, they might wish to explore Mink Hollow (**Chapter 3**). Depending on what else they've found, the heroes may also be ready to take a side trip to Lomar (**Chapter 6**).

If they've concluded their investigations in Saugerties and Woodstock, then they've earned a hero development phase (see **Chapter 1**, page 53, for a brief overview). If they're heading to Lomar first, give them their rewards of experience before they go back in time.

If the Institute is shuttering its doors for a while, the doctors remain behind to investigate the phenomena further. Fortunately, they are in no danger, since the "spirits" don't return during this period. With no observable phenomena, the doctors are likely to conclude that there have been no hauntings, and they soon begin their regular studies again and invite test subjects to come to the facility—which draws K'n-yanian attention once more. Until the heroes deal with her (**Chapter 4**), Esmeralda Ashe is still actively recruiting psychics, putting such subjects in danger.

There are two possible Sanity awards for this chapter:

- Convincing the doctors or Jeffrey Stuyvesant that he should leave: +1D4 Sanity points.
- Defeating an apparition in psychic combat: +1D3 Sanity points.

NON-PLAYER CHARACTERS

Big Timmy Weblin, age 35, larger of the Weblin brothers

STR 90 CON 80 SIZ 95 DEX 50 INT 45
APP 40 POW 50 EDU 45 SAN 50 HP 17
DB: +1D6 Build: 2 Move: 7 MP: 10 Luck: 50

Brawl 75% (37/15), damage 1D3+1D6
Dodge 25% (12/5)

Skills

Climb 50%, Demolitions 35%, Drive Auto 55%, Intimidate 80%, Mechanical Repair 50%, Operate Heavy Machinery 50%, Psychology 15%, Stealth 40%, Throw 30%.

Pulp Talent

- **Heavy Hitter:** may spend 10 Luck points to add an additional damage die when dealing out melee combat (die type depends on the weapon being used, e.g. 1D3 for unarmed combat, 1D6 for a sword, etc.)

Little Jimmy Weblin, age 30, smaller of the Weblin brothers

STR 80 CON 80 SIZ 85 DEX 70 INT 50
APP 40 POW 50 EDU 45 SAN 50 HP 16
DB: +1D6 Build: 2 Move: 7 MP: 10 Luck: 50

Combat

Brawl 75% (37/15), damage 1D3+1D6
Dodge 35% (17/7)

Skills

Climb 50%, Drive Auto 65%, Intimidate 70%, Mechanical Repair 50%, Operate Heavy Machinery 50%, Psychology 20%, Stealth 50%, Throw 30%.

Pulp Talent

- **Fleet Footed:** may spend 10 Luck to avoid being outnumbered in melee combat for one combat encounter.

Dr. Yvonne Callisham, age 34, worried parapsychologist

STR 45 CON 50 SIZ 50 DEX 60 INT 85
APP 60 POW 60 EDU 90 SAN 60 HP 10
DB: 0 Build: 0 Move: 8 MP: 12 Luck: —

Combat

Brawl 25% (12/5), damage 1D3
Dodge 30% (15/6)

Skills

Credit Rating 35%, Language (Latin) 60%, Library Use 50%, Persuade 60%, Psychology 40%, Science (Chemistry) 40%, Science (Parapsychology) 60%, Science (Physics) 40%.

Dr. Bertram Winslowe, age 32, skeptical dream researcher

STR 50 CON 60 SIZ 70 DEX 50 INT 80
APP 65 POW 70 EDU 90 SAN 70 HP 13
DB: 0 Build: 0 Move: 7 MP: 14 Luck: —

Combat

Brawl 25% (12/5), damage 1D3
Dodge 25% (12/5)

Skills

Anthropology 25%, Credit Rating 30%, First Aid 50%, History 50%, Hypnosis 40%, Language (German) 50%, Library Use 40%, Medicine 60%, Psychoanalysis 70%, Psychology 60%, Science (Parapsychology) 45%.

Jeffrey Stuyvesant, age 24, Ashe's next target

STR 65 CON 75 SIZ 75 DEX 75 INT 70
APP 65 POW 75 EDU 65 SAN 70 HP 15
DB: +1D4 Build: 1 Move: 8 MP: 15 Luck: —

Combat

Brawl 50% (25/10), damage 1D3+1D4
Dodge 37% (18/7)

Skills

Clairvoyance 30%, Jump 40%, Swim 40%, Throw 65%.

Pulp Talent

- **Psychic Power:** Clairvoyance.





INTO THE WILDS, INTO THE DEPTHS

Deep in a Catskill valley hides one of the entrances to ancient K'n-yan—but between the heroes stand spectral visitors, interdimensional stalkers, and an isolated village of mind-controlled slaves!

In this chapter, the heroes journey deeper into the region to find Argus' and Fontanelle's destination, although there is more than one route, depending on the clues the heroes have found. Either way, they come upon an ancient marker erected by the K'n-yanians near the entrance to their underworld lands. While exploring, the heroes risk capture by mind-controlled villagers whose leader, Zeke Groth, is a powerful psychic.

On Saturday, May 4th, Ferdinand Argus and his men marched into Groth's village and forced him to show them the entrance to K'n-yan. Succumbing to the Lomarian's psychic assault, Groth reluctantly took Argus' group to the entrance cave. Argus has no plans to return this way, so he let Groth go while also ordering the members of the League of Forgotten Men to dynamite and block the entrance behind the Lomarrians as they entered the passage.

Embarrassed and paranoid, Groth now forces his people to waylay anyone else who dares intrude on his domain. The heroes may free his people from his control, negotiate with Groth to have him lead them to the entrance to K'n-yan, or avoid the village entirely while searching the area. Once the entrance is found and cleared, the heroes may descend to the Inner World.

DRAMATIS PERSONAE

Zeke Groth, age 46, king of his village

Groth is a powerful psychic, partially descended from K'n-yanians, although his understanding of this heritage is obscured by fragmented legends. He does not recognize the term "K'n-yanian," knowing the underground folk simply as, "the very old people." His recent ancestors used their psychic abilities to make themselves masters of their tiny village. A few days ago, Ferdinand Argus and his followers demanded that Groth show them the cave that leads to the inner lands.

Groth did not fare well in the ensuing psychic struggle and was forced to take the newcomers to the cave entrance. Since then, he's been seething and determined to reassert his control—and ensure he's never embarrassed that way again.

- **Description:** wiry and slouching; tanned skin; short-cropped brown hair.
- **Traits:** paranoid; arrogant; angry and ashamed of being overcome by Argus. Groth tends to refer to himself in the third person.
- **Roleplaying hooks:** looking for trouble—he quickly suspects nosy heroes qualify.



*Opposite: Hiding in the Catskill Mountains
Left: Zeke Groth*

THE CATSKILL MOUNTAINS

Spreading out over almost 6,000 square miles (1.6 million hectares) and five New York counties, this is one of the most romanticized regions of the United States, immortalized in the writings of John Fenimore Cooper and Washington Irving and in the paintings of the Hudson River School. Such works have led to an influx of visitors to the misty, round-topped peaks and their upland, thickly forested valleys.

May 1935 is a cold one, with many days experiencing temperatures below freezing. Patches of snow linger, especially at the higher elevations. It is one of the driest Mays on record, however, with less than 2 inches (5 cm) of rain (about half the month's average). Even the warmest days fail to reach the usually achievable 80°F (27°C).

FOLKLORE OF THE CATSKILL REGION

Legends abound in this area, going all the way back to the early Dutch settlers. An American hero knows some of the tales surrounding the Devil's Path and its destinations by succeeding in a **History** roll; otherwise, a **Hard History**, **Regular Science (Parapsychology)**, or **Hard Occult** roll suffices. This folklore can also be learned by talking to people in Woodstock or Saugerties (**Chapter 2: Ghost Stories**).

Devil's Path is said to have been given its name by the early Dutch settlers because only cloven hooves could easily walk such steep, treacherous ground. Other Dutch legends say that the devil created the path while walking with his witches, strewing the debris responsible for the area's poor soil.

Sugarloaf Mountain, one of the mountains traversed by the hiking trail, has a reputation for holding a Witch's Sabbath. Supposedly, witches (or their ghosts) still travel to the summit to conduct their rituals on certain nights.

Mink Hollow (page 59) is rumored to be haunted. One of the ghosts is said to be that of Chief Joseph Brant, an Iroquois leader who fought for the British and died in Ontario after the war. It is also claimed that the Hollow is visited by the ghosts of witches who once searched the mountain for herbs. In addition, mysterious blue or green lights, like foxfire or will-o'-the-wisps, are said to be sometimes sighted at night.

THE DEVIL'S PATH

It's believed this trail was originally created or discovered by early Dutch settlers traveling north through Mink Hollow to the interior of the Catskill Mountains. A hiking trail was cut along the trail from the opposite direction in 1929, going south from Old Overlook Road to Mink Hollow. The trail was

extended to Plateau Mountain in 1934. It is often considered the most dangerous trail in the East, generally taking two days to fully traverse, with one day to arrive in Mink Hollow.

Heroes following Fontanelle's and Argus' trail from Saugerties start at the trailhead near Old Overlook Road. Along the way, a successful **Track** or **Spot Hidden** roll discovers the occasional footprints of a large group who seem to have stuck to the main trail. The trail begins off the road and climbs Indian Head Mountain. The hike is extremely steep for almost a mile and a half (2.4 km)—see **Dangers on the Path**, page 59, for what natural dangers the heroes face while hiking. It reaches a lookout point on the eastern slope with a view of Kaaterskill High Peak to the north. From there, the trail passes through a forest of spruce and fir trees. After a half a mile (800 m) along the north slope, the heroes come to a steep rock face; tree roots create a natural ladder upwards. The path is mostly easier here, with views of the Hudson River, as it climbs half a mile (800 m) to Indian Head's summit, across level stretches of trail.

The trail then descends into a deep notch between Indian Head and Twin Mountains. Twin Mountain's south summit provides incredible views before the trail gently descends along the mountain and then ascends steeply again to Twin Mountain's true summit. It's three-quarters of a mile (1.2 km) down through tricky terrain to the notch between Twin and Sugarloaf Mountains.

Climbing the eastern slope of Sugarloaf Mountain is made occasionally difficult by rock chutes and outcroppings, although no Climb rolls are necessary. After cresting the summit, the trail descends through even more challenging chutes, 1,600 vertical feet (488 m) into Mink Hollow—a harsh Keeper might call for a **DEX** roll to avoid stumbling and suffering 1D6 damage from a sudden fall. The heroes can attempt a **Track** roll to follow their quarries' footprints south to the area around a bluestone pile—on a failed pushed roll, the heroes are still able to follow the trail to the area of the pile before losing it (see **The Bluestone Tower**, page 60), but probably encounter a black bear on route—see page 65 for the animal's profile.

REACHING THE DEVIL'S PATH FROM WOODSTOCK

The heroes may, alternatively, travel from Woodstock through Mink Hollow and into the mountains, perhaps following rumors of witch activity (or ghosts!). Before they reach the Devil's Path, they run into Groth's villagers—see **Patrols**, page 61. Climbing up the western slope of Sugarloaf Mountain is difficult and calls for the rolls suggested in **Dangers on the Path**, page 59. Once near the summit, a successful **Track** or **Spot Hidden** roll detects tracks heading back the way they came. If the heroes wander too

INTO THE WILDS, INTO THE DEPTHS

far down the Devil's Path, they encounter the dimensional shamblers—**Dangers on the Path**, below.

MINK HOLLOW

The heroes may approach Mink Hollow either from the north, via the Devil's Path, or the south, from the Woodstock area. The densely overgrown valley cuts between the Sugarloaf and Plateau Mountains. The southern road allows carriages and motorcars to come in for about half a mile (800 m). A few nameless, isolated tiny villages, populated by the mountain folk of the area, are hidden away in the valley (see **Mountain People**, page 61).

Ghosts of the Hollow

Psychic heroes exploring the valley at night have a chance to come across an apparition by using either the **Clairvoyance** or **Medium** skill. If successful, a woman with aquiline features, wearing long robes, and carrying a blue flaming torch walks through the woods. There are strange, long growths extending from her cheeks, like four thick, fleshy whiskers (0/1D3 Sanity points loss). This is R'ga-lil, Director Nesbitt's tormentor (see **Chapter 4: Dramatis Personae**, page 68, for further details). She does not immediately notice the heroes, and they can follow her back to the entrance to K'n-yan. The psychic should attempt a **Luck** roll: if failed, R'ga-lil realizes she's being followed as she passes the



DANGERS ON THE PATH

While hiking the often-tricky Devil's Path, the heroes face a number of difficulties, although the way is easier if any hero succeeds in a **Survival (Mountain)** roll (other Survival specializations may be appropriate but with an increased difficulty level), as success with this roll means they gain a bonus die when tackling one of the following hazards, which the Keeper can deploy to illustrate the dangers of the route.


Example hazards and suggested rolls:

- A sudden landslide requiring a **Dodge** roll to avoid taking 1D6+2 damage.
- A **Spot Hidden** roll to avoid stepping in a small crevice; failure means a **Jump** roll is required to avoid a fall into a hollow as the ground beneath them caves in, as well as 1D6 damage.
- A **Listen**, **Natural World**, or **Science (Zoology)** roll to detect a nearby black bear (page 65) and avoid it.

Failing a pushed roll to navigate a hazard probably means increased damage as a consequence or triggering some other calamity, such as drawing a bear towards them, and so on.

Nature does not provide the only dangers. Argus and Fontanelle have summoned two dimensional shamblers to guard Sugarloaf Mountain. If the heroes are sneaking, they make it through the area if they succeed with a **Stealth** roll, without ever coming across the shamblers (**Creatures and**

Monsters, page 65); otherwise, a successful **Spot Hidden** roll sees two hulking figures stalking through the trees. Forewarned, the heroes have time to try to sneak through and skirt the area of the path; although if a **Stealth** roll is failed here, call for a group **Luck** roll to determine if the shamblers move toward the heroes and attempt to whisk the interlopers to another dimension. If any heroes are transported by the shamblers to "another place" the Keeper must decide where that "place" is—possibilities include locations in Chapter 4, such as in one of the **Abandoned Towns, Farms, or Scattered Temples** (see pages 73-74), or perhaps somewhere deeper in K'n-yan, allowing transported heroes to be rescued later on (or make an escape); alternatively, the shamblers could transport heroes directly to **Groth's Village** (page 61). Lastly, the shamblers could take the heroes to another dimension, such as the Dreamlands, where they must find a way home, sparking a sidetrack scenario of the Keeper's own design; perhaps an inhabitant of the other dimension takes pity and uses their own magic to return the heroes to earth—of course, nothing is ever free, so the inhabitant probably wants something in return, or unbeknown to the heroes, comes with them (like an invisible shadow) to advance their own agenda, which could instigate a future scenario. Another (quicker) solution, if the heroes have points in the Cthulhu Mythos skill, is a spontaneous use of the skill to open a Gate-like portal back home (see *Pulp Cthulhu*, pages 36).



bluestone pile (**The Bluestone Tower**, following) and then makes a psychic attack to knock out the heroes (R'ga-lil: POW 90, MP 18).

The Bluestone Tower

The heroes may specifically seek out this landmark after reading the **Police Report on Nesbitt** (page 53). Seeking the bluestone pile by heading in from the Woodstock area, the heroes cross a creek and can attempt a **Navigate** or group **Luck** roll to come across it quickly; otherwise, they stumble into trouble before discovering it (such as an ambush by villagers; see **Patrols**, page 61). They may also pass the pile while following an apparition.

If the heroes come from the Devil's Path, they do so from elevated ground and are in a better position to spot a patrol ahead of time. Unless they got here after failing a pushed **Track** roll, the heroes can make **Listen** rolls to hear people walking through the undergrowth, coughing, or talking. With a successful **Stealth** roll, the heroes can sneak closer and determine who these people are (see **Patrols**, page 61), and then either avoid them and head to the tower or confront them.

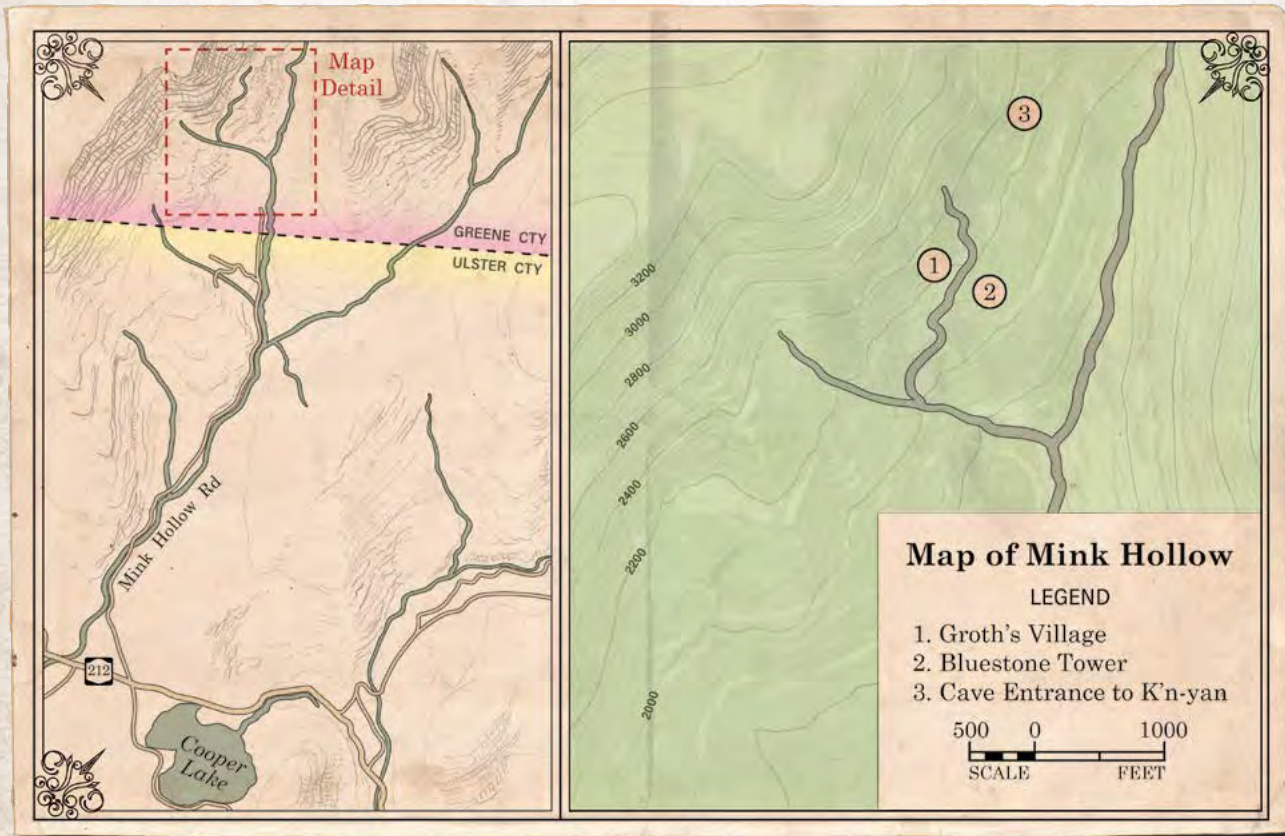
The tower is a stacked pile of bluestone slabs of varying sizes and weights on the western slope of the valley. Its base is

roughly square, about 5 feet (1.5 m) to a side, and it rises about 7 feet (2.1 m) high. Many of the slabs are extremely heavy. A successful **Science (Engineering)** or **Archaeology** roll determines that it's extremely unfeasible that the slabs were placed by hand. It's impossible to say how long ago the slabs were installed, but they are draped heavily in ivy and moss.

If the heroes are searching for the village from the police report, they find the creek branch mentioned in the report some 500 feet (150 m) to the west of the tower, and **Groth's Village** beyond that (page 61). The heroes may otherwise look for anything else of interest in the area, including the entrance to the Inner World (**The Cave**, page 63). Regardless, they are likely to encounter a **Patrol** (following) before reaching either.

If the heroes came from the Devil's Path and are following the footprints, those that made a successful **Track** roll earlier may simply pick up the trail again after evading or confronting the patrol. The footprints head west to **Groth's Village**, but then lead back through the area and head northeast (to the entrance to K'n-yan). Those who lost the trail can search the area, finding the village and possibly the entrance to K'n-yan.

Heroes who aren't following the Devil's Path or using the information in the police report may still explore Mink



Mink Hollow map

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Hollow, hoping to find something of interest, such as the entrance to the Inner World. They run into a patrol during the day (**Patrols**, following) or possibly an apparition at night (**Ghosts of the Hollow**, page 59). If they're still at a loss, they can thoroughly search the area, finding the cave with a successful **Track**, **Natural World**, or **Spot Hidden** roll—a pushed roll should result (even if failed) in finding the cave, although at the cost of rousing an angry black bear or some other dire consequence. If a psychic hero is holding a crystal of Naphkon (see **The Crystals and the Victims**, page 31 and **Create Crystal of Naphkon**, page 161), it grants a bonus die to whomever makes a roll to find the cave.

Patrols

Zeke Groth has ordered the villagers to maintain a constant vigil for more interlopers. They rotate patrols during the day and village guard duty at night. The patrols are usually made up of six men and women, half armed with .22 rifles and the rest with 20-gauge shotguns. A successful **Anthropology** roll recognizes the villagers as native Catskill residents, both by clothing and features.


Whether observing the villagers from hiding or encountering them face-to-face, the heroes may be able to realize that the patrol members are acting strangely. Their

movements and speech are slow, and their gaze doesn't focus properly on anything. A successful **Psychology** roll reveals this odd affect, while a successful **Hypnosis** roll notes that their behavior is similar to someone who has been hypnotized.

Unless the heroes are using **Stealth** to sneak around the area, a patrol soon sets upon them. The villagers train their weapons on the heroes and demand they surrender. Those that do are marched straight to the village and presented to Groth.

Talking to the villagers is difficult. Succeeding in a social skill roll causes them to waver for a moment, but then they make their demands again; however, a successful **Spot Hidden** roll notes a tear in one of their eyes as they do so. All the villagers reveal is that they are going to take the heroes to their village to figure out what is going on. A stalemate quickly devolves into gunfire—if the villagers are the first to try to fire, a successful **Psychology** roll notes their intent, avoiding surprise. Patrol members who witness the deaths, or later see the bodies, of their fellow villagers are devastated.

A captured villager is not much more communicative, though they likely break down, pathetically frantic with the overpowering need to get loose and take the heroes prisoner, which ultimately results in tearful pleading. On the other hand, the heroes may try to get the prisoner to take them to the village. The villager refuses to do so, forced to choose torture or death rather than intentionally betray Groth. Note that the villagers would gladly betray Groth if able to, though most would hesitate to do so in a way that endangers the rest of the village.



MOUNTAIN PEOPLE

In terms of media representation, rural villagers of the Catskill Mountain region are often considered to be inferior, inbred, illiterate, or worse. This was certainly how they were portrayed in everything from newspaper articles to (often eugenicist) anthropological research of the time. The relative isolation and the partial Native American heritage of the “mountain people” contributed to this bigotry. But the reality is and was different. There is no evidence that feeble-mindedness was endemic to the area, and the rates of literacy and high school attendance were in line with other rural communities and close to that of urban ones.

The people of Zeke Groth's village, unfortunately, seem to fall into these negative stereotypes at first glance. They are slow and uneducated, but this is due to their extreme isolation and successive generations being psychically manipulated by the Groths. They are not idiots, but their wills have been broken down. They are the victims of petty tyrants, not genetics.

GROTH'S VILLAGE

Either by being led here, coming through the area while looking for the entrance to K'n-yan, or choosing to investigate the area, the heroes may come across Groth's village, which consists of a few ramshackle huts, around which chickens and goats run free. Very few vegetables are grown here due to the poor conditions; the villagers gather what they can from the woods and occasionally trade moonshine for what they lack.

In the village's center sits a makeshift, handmade throne of bluestone slabs. Zeke Groth spends much of his day here, directing operations. His shotgun is close at hand. Every man, woman, and child in the village is under Groth's psychic thumb. During the day, there are usually ten villagers either carrying weapons or with ready access to them. At night, there are four guards stationed around the village, occasionally patrolling, armed with .22 rifles. Patrols go out for a couple of hours during the day; if they don't report back soon after that, Groth sends another contingent of four to

CHAPTER 3

look for them, arms himself and puts the remaining armed villagers on guard.

Whether the heroes are prisoners or visitors, Groth angrily and arrogantly interrogates them as to their reasons for coming. If he realizes he's being lied to or feels threatened, he'll readily have the heroes taken and thrown into a shack (see **Imprisoned**, following) to be later shot and thrown into a shallow grave.

- Fortright honesty and a successful Hard **Persuade** or **Charm** roll gets him to let the heroes go, and, if he thinks they'll go and cause trouble with Argus, he'll lead them to the cave entrance.
- Being deceptive with **Persuade** or **Charm**, or using **Fast Talk**, is at Extreme difficulty.
- A successful Extreme **Intimidate** roll is necessary to get Groth to crumble—unless his forces have been taken care of somehow; then the difficulty is reduced to Hard.
- Any show of psychic or supernatural ability makes things worse, probably adding to the difficulty of any attempts at negotiation or intimidation (adding a penalty die if the difficulty is already Extreme).

If the heroes successfully deal with Groth, they can ask him about his powers, the bluestone tower, and the entrance to the Inner World. Use the following points to construct his answers to the heroes' questions (Groth tends to refer to himself in the third person).

- That bluestone totem's old, real old. The very old people built it as a marker of their land using their magic.
- The very old people are what you might call fairies. They live under all these mountains. They're tricky, so sometimes they take the shape of Indians. Or maybe they're related to Indians.
- The Indians used to say they came out of the ground, the Great Mother, hundreds and hundreds of years ago.
- Groth's got a lot of Indian blood in him, so that's why he's got his second sight. Groth's not the only one around these parts with that, but he's got it real strong.
- The entrance to where the very old people live is hidden. Most people, even around here, don't know about it, and those that do have the sense to stay away. This village is the closest to it, and that's why things are strange here. But no one bothers Groth's villagers much.
- The very old people don't come out much anymore. Sometimes Groth sees their fairy fire.



Kneeling before Groth

INTO THE WILDS, INTO THE DEPTHS

IMPRISONED

If the heroes surrender or are overcome, they're tossed, weaponless, into a shack. The Keeper can either run the heroes' escape attempt (the villagers don't make diligent guards) or have them regain awareness wandering in the woods, having had their memories of Groth and his village psychically removed, and a mental block implanted, stopping them from returning without making a Hard **POW** roll. If Groth feels they're nuisances rather than blood enemies, he just wants them out of his business. The heroes can search the area for the cave (see **The Bluestone Tower**, page 60). If any of the heroes possessed a crystal of Naphkon it may now be missing, dependent on the circumstances and the Keeper's discretion.

Freeing the Villagers

The only way to free the villagers from Groth's mind control is to convince him to do so (an extremely unlikely prospect) or to kill or otherwise remove him. If such an event takes place, the villagers are somewhat muddled for a while, but they are thereafter able to do as they will, practically for the first time. If the heroes intentionally saved them, they are grateful. Unfortunately, although many of them have heard legends of the entrance to the underground (they can recount the information provided in **Groth's Village**), none of them

know exactly where it is. All they know is that it's a cave, somewhere nearby but northeast of the bluestone tower. Heroes can attempt to make a **Track** or **Spot Hidden** roll in that area to follow Argus and Fontanelle's expedition but being pointed in the right direction grants a bonus die (and those with a psyche-infused crystal of Naphkon gain another bonus die).

THE CAVE

The entrance to the Inner World is in the rear of a cave. That cave is in an overgrown cleft, making it very difficult to find, especially by accident. There are, however, a number of ways the heroes can discover it.

- The heroes may follow an apparition here, either from the Slater Institute (**Tracking an Apparition**, page 52) or by seeking one in Mink Hollow (**Ghosts of the Hollow**, page 59). Apparitions head to the blocked entrance and pass through the boulders without pause.
- Heroes using the Devil's Path may follow Argus' party's tracks here.
- Groth may lead the heroes here, either to send them after Argus or because he has been forced to.
- The heroes can thoroughly search the area and find the cave the hard way with a successful skill roll (note that rolls gain a bonus die if the search is aided by the villagers, and another bonus die if a crystal of Naphkon is used).

The cave entrance was covered by underbrush, but much of that has recently been cleared away. The cave is a large, natural chamber with several branches. One of those branches, pointing southwest, has been blocked by a cave-in. Inspecting the cave-in with a successful **Archaeology**, **Science (Geology)**, or **Demolitions** roll reveals that the earth and rocks clogging the entrance are the result of a recent small explosion.

Opening the entrance takes a successful **Science (Engineering)** or **Demolitions** roll to accomplish safely (presuming appropriate equipment is used) or use **STR** roll to maneuver the larger rocks out of the way—up to three heroes can work together and combine their efforts to quickly shift the rocks that have a combined STR value of 200 (refer to Physical Human Limits, page 88 of the *Call of Cthulhu Rulebook*). With a failed pushed roll, the entrance opens up, but a landslide occurs and those working at the entrance are hit with falling rubble for 1D6 damage. After that, the debris can be cleared out in a few hours without further danger.



FACING THE ENTIRE VILLAGE

Heroes stuck in the village may appear to be up against impossible odds; however, several factors count in the heroes' favor. Not only are the villagers "mooks," they're also not tacticians, they're foggy from mental control, and they don't necessarily want to hurt the heroes. Heroes who burst into action are likely to cause chaos as the villagers get into position, attempt to get noncombatants out of harm's way, and endeavor not to shoot their own. The Keeper can start off with a few shots and ramp up the opposition each round.

Even if the heroes couldn't get through to Groth with their social skills before the fracas, they may have another opportunity if Groth gets hurt or loses a few followers; this most likely happens during a lull between rounds or whenever a hero decides to attempt to call for peace. Groth calls for their surrender, but it's up to the Keeper whether the heroes get another chance to negotiate and if they get a bonus or penalty die on the associated rolls.



The Wall Carvings

Beyond the entranceway is a tunnel, with obviously worked stone—granite and sandstone, much of it probably imported—on its surfaces. The flagstones are both huge and extremely worn. The walls on either side are elaborately carved near the entrance, then sparsely thereafter. A successful **Cthulhu Mythos** roll determines that the carvings on the left-hand wall bear designs dedicated to Cthulhu, while the right-hand wall bears ones to Yig. The carvings are incredibly intricate in places, requiring advanced tools, and feature highly stylized figures of the entities, their tentacles and serpent's coils represented as angular, crisscrossing geometric shapes intertwined with other abstract shapes and symbols, trailing off down the tunnel. Studying the carvings for a length of time provokes a **Sanity** roll (0/1 loss). While **Archaeology** cannot determine exactly how ancient they are, judging by erosion and other factors, they have to be many millennia old; however, a successful **Archaeology** or a Hard **History** roll detects slight resemblances to both Mesoamerican and Central Asian artwork.

The Tunnel

The tunnel stretches on into the darkness, starting level and then sloping downward at various gradients. It is generally about 7 feet (2.1 m) high and 3–4 feet (90–120 cm) wide. The total length is about 50 miles (80 km), taking around three days to traverse. The air is mostly tolerable though occasionally damp, with infrequent fetid zones. The oppressive silence and stillness of these long-vacant tunnels is tainted by only two things: the heroes and occasional drips or trickles of often unseen water. The only light the tunnels seem to have ever known is that brought by the heroes.

The eons have changed the tunnel radically in places, where natural formations such as stalactites, stalagmites, and flowstones have developed. This makes some areas difficult to maneuver through, requiring crawling under formations or squeezing through narrow apertures. In an extreme case, the heroes must fail **SIZ** rolls to be able to get through without harm—with a “successful” roll, the hero suffers 1D3 damage squeezing through the narrow passageway.

The floor is often slick, and it slopes precipitously in places. On one occasion, the heroes must make a successful **DEX** roll to descend without suddenly sliding and taking 1D6 damage. Using the **Climb** skill to negotiate such areas is a possibility (at the Keeper's discretion) but the walls are often slippery and smooth, forcing Hard or even Extreme rolls.

Many times, the heroes see what appear to be the archways of constructed side passages, but they have been blocked up by masonry sometime in the distant past. In other places, the tunnel intersects with various natural cave systems that have

connected with it over time. A successful **Track** or Hard **Spot Hidden** roll determines that Argus' group stuck to the main passage (the occasional boot print or litter left behind). Heroes exploring these side tunnels may run into trouble before realizing they've gone away from their quarry's path.

INTO THE INNER WORLD

Close to the end of the tunnel, about 5 miles (8 km) vertically below the Mink Hollow entrance, the amount of intact stonework increases again, including the carvings venerating Cthulhu and Yig, and carved steps appear, making the descent less hazardous. Then, the tunnel levels off and heads straight forward. Dark basalt blocks are used as flagstones and as support columns. The air begins to glow with a blue light. Finally, the heroes come to an opening similar to the entranceway in the cave above, though it hasn't been blocked. Ahead is a vast landscape of rolling, stony hills, with lower areas obscured by bluish mist. Seeing the Inner World causes a **Sanity** roll (0/1D4 loss).

CONCLUSION

The chapter fully concludes once the heroes travel through the tunnel's doorway into the Inner World of K'n-yan (**Chapter 4**). A hero development phase is triggered immediately if they decide to head in straight away (see **Chapter 1: Conclusion**, page 35, for a brief summary); however, the heroes may discover the entrance but decide to backtrack and return to civilization to fully prepare their expedition into the earth. If they haven't made some form of peace with Groth, leaving the area and coming back later to enter the cave means dealing with him and the village patrols, possibly for a second time. Once they enter the cave again or are preparing to (having decisively dealt with Groth), the heroes then become eligible for their development phase. If the heroes take a detour to Lomar (**Chapter 6**) at this point, they should enter the development phase before going back in time, as long as they are otherwise ready for K'n-yan.

It's also possible that the heroes will return to the Slater Institute during the course of this chapter to complete any unfinished business there. Fold any now-available Sanity awards from **Chapter 2** (page 53) into the ones below.

- Defeating the dimensional shamblers: +1D10 Sanity points.
- Defeating an apparition in psychic combat: +1D3 Sanity points.
- Freeing Zeke Groth's village from his control: +1D6 Sanity points.

CHARACTERS AND MONSTERS

NON-PLAYER CHARACTERS

Zeke Groth, age 46, king of his village

STR 65 CON 70 SIZ 70 DEX 55 INT 90
APP 60 POW 105 EDU 45 SAN 50 HP 14
DB: +1D4 Build: 1 Move: 6 MP: 21 Luck: 80

Combat

Brawl 75% (37/15), damage 1D3+1D4
12-g shotgun (2B) 50% (25/10), damage
4D6/2D6/1D6
Dodge 60% (30/12)

Skills

Climb 60%, Intimidate 60%, Jump 50%, Listen 60%, Natural World 40%, Occult 20%, Psychology 90%, Spot Hidden 70%, Survival (Mountain) 40%, Stealth 50%, Throw 50%, Track 40%.

Pulp Talents

- **Alert:** never surprised in combat.
- **Psychic Attack:** opposed POW roll with target, damage 1D10 magic points.

Villagers, thralls to their psychic master (mooks)

STR 50 CON 50 SIZ 50 DEX 50* INT 50
APP 40 POW 50 EDU 35 SAN 40 HP 10
DB: 0 Build: 0 Move: 8 MP: 10 Luck: —

**While under Groth's control, villagers do not gain +50 DEX for readied firearms.*

Brawl 45% (22/9), damage 1D3
.22 bolt-action rifle 40% (20/8), damage 1D6+1
20-g shotgun (2B) 40% (20/8), damage 2D6/1D6/1D3
Dodge 25% (12/5)

Skills

Climb 30%, Jump 30%, Listen 40%, Natural World 40%, Spot Hidden 40%, Stealth 40%, Survival (Mountain) 40%, Track 40%.

CREATURES AND MONSTERS

Black Bear, dangerous resident

STR 100 CON 70 SIZ 100 DEX 60 INT —
APP — POW 50 EDU — SAN — HP 17
DB: +2D6 Build: 3 Move: 12 MP: 10 Luck: —

Combat

Attacks per round: 2 (claw, bite)

Fighting 40% (20/8), damage 1D6 +
damage bonus
Dodge 25% (12/5)

Skills

Climb 30%, Listen 75%, Scent Prey 70%

Armor: 3-point fur and gristle.

Dimensional Shamblers, summoned and bound interference

STR 95 CON 80 SIZ 95 DEX 50 INT 35
APP — POW 50 EDU — SAN — HP 17
DB: +1D6 Build: 2 Move: 7 MP: 10 Luck: —

Trans-Dimensional Travel: able to leave a plane of existence at will, signaling the change by beginning to shimmer and fade. The transition costs them 4 magic points and takes one full round to complete. During this time, they may be attacked, although they cannot inflict damage on their attackers.

A shambler can take objects or beings with it when it fades into another dimension. Clutching the desired object or person in its talons, the shambler must expend an additional magic point per 50 SIZ points of the object or creature held, allowing it to transport the object or person to another place—see **Dangers on the Path**, page 59, for some ideas.

Combat

Attacks per round: 2 (talons or 1 grab)

May attack with both fore-claws or may attempt to grab an opponent and disappear into somewhere else.

Fighting 45% (22/9), damage 1D8+1D6
Grab (mnvr) 45% (22/9), held for one round,
then disappears
Dodge 30% (15/6)

Armor: 3-point thick hide.

Sanity loss: 0/1D10 Sanity points to see a dimensional shambler.



LOST WORLD IN BLUE

The heroes explore the remnants of a great but depraved civilization. Dangers abound, including Esmeralda Ashe and her plans to restore K'n-yan's glory, but utter cataclysm awaits if the heroes don't track Ferdinand Argus and his agents to the center of the Earth!

On the trail of Argus and Fontanelle, the heroes have made their way through the wilderness of the Catskill Mountains and possibly dealt with Zeke Groth. Entering the cave entrance to the Inner World and descending for days, the heroes find themselves in an enormous underground environment, although there is no immediate indication of where Argus and his cohort are or what precisely they are up to. The heroes must explore a strange and hostile world, and while interacting with those who dwell below may bring some answers it could also ensnare the heroes in the conflicts and plots of the underworld's inhabitants.

Unbeknownst to the heroes, their quarry has already left for Yian-Ho, but they may find other missing people, such as the enslaved Dr. Walter Nesbitt or Esmeralda Ashe and those she has psychically enticed to rebuild the K'n-yanian empire with her. The heroes may also run across Leopold Fontanelle on an urgent mission for his master.

The heroes may find the collapsed temple to Nug and Yeb where Argus opened the way to Yian-Ho, but that path is unavailable to them now. They have two options to get to the center of the Earth, the first better suited to mechanically inclined heroes, the second to mystically inclined ones: travel through the ruined cities of the decadent K'n-yanians to find a suitable vehicle or travel through the forests and over the seas inhabited by warring tribes to find another temple.

RUNNING THIS CHAPTER

This chapter serves to introduce the heroes to the strange inner world of K'n-yan. It is likely for the heroes to arrive and then make their way towards the city of V'thruu (and Esmeralda Ashe), passing through R'ga-lil's plantations on the way. Useful information can be discovered in either location. Similar information can also be gained by heading

west and encountering the tribal K'n-yanians. In either case, information learned compels the heroes to venture towards one or more of the temples of Nug and Yeb to find a means to access Yian-Ho.

Most of the encounters and locations in this chapter are self-contained and take a sand-box approach—they may be visited in any order, dependent on the heroes' route of travel. Allow the heroes to explore but ensure they are reminded of the need to follow the footsteps of Argus and Fontanelle, so as not to let the trail grow too cold. The Keeper is advised to elaborate and further develop the differing locations detailed in this chapter, bringing the people and places to life through action and deed.

DRAMATIS PERSONAE

Dr. Walter Nesbitt, age 57, enslaved parapsychologist

Dr. Nesbitt followed a K'n-yanian "ghost" into this underground land four years ago and has been enslaved ever since, suffering cruel tortures for the entertainment of his captor, R'ga-lil.

- **Description:** balding, blunt-nosed, and more tanned than he used to be; unclothed; missing his tongue and the smallest two fingers of each hand—a successful **First Aid** or **Medicine** roll notes that they were removed very cleanly, as if they were never there.
- **Traits:** fearful, but hopeful of escape.
- **Roleplaying hooks:** currently mute. He is initially frightened of the heroes, unsure of their intentions and worried about punishments from R'ga-lil. He won't run from or resist them, however, unless they threaten him.

R'ga-lil, dreaming agriculturalist

R'ga-lil is a K'n-yanian who runs the plantation that provides food for the nearby city of V'thruu. Her slaves do the work, leaving her ample time to dream or create her art. That art is produced through her talent for manipulating organic material, both living and reanimated. She is intrigued by Esmeralda Ashe and her psychic followers, and their plans to restore K'n-yan's glory.

- **Description:** dark copper skin and a long, narrow, sharp-nosed face. Her eyes are large and bulge slightly. Her ears have long lobes, and the tops of her ears are flat rather than curved. Her most remarkable feature is the four fingers that extend from the sides of her lower jaw; although they are paler than the rest of her skin, they seamlessly connect to her face, where they curl and wave fitfully. She wears the customary K'n-yanian black robes.
- **Traits:** jaded and sadistic.
- **Roleplaying hooks:** sees most outsiders as playthings, though she might be convinced to cooperate.

Esmeralda Ashe, age 29, would-be queen

Ashe was a troubled soul from Kingston, NY, both disquieting and compelling. She studied Theosophy and other esoteric beliefs before coming to the Slater Institute

for Parapsychological Studies. After her dreams drew her to K'n-yan, she soon impressed the inhabitants with her psychic talents. Quickly learning the history of the ancient, decayed society, she decided to gather fellow psychics from the surface to reclaim "their heritage." Her sanity is completely gone and she believes she is destined to rule.

- **Description:** thick, dark curly hair, with wide brown eyes and an intense stare. She wears elaborately brocaded robes featuring gold abstract designs symbolizing the deities of K'n-yan.
- **Traits:** arrogant, charismatic, and dangerously ambitious.
- **Roleplaying hooks:** while she is not unapproachable, Ashe is dangerous. She is protective of both her people and her power. The heroes should be careful in their dealings with her, especially since she tries to stop anyone she doesn't trust from returning to the surface world. Social skill rolls require Hard successes, due to her natural and paranormal abilities to read people; attempts to use Intimidation may shake her, especially if caught alone, but it probably doesn't last long.

Anna Yardley, age 20, Esmeralda's protégé

Yardley, an orphan from the Bronx, remains shy and awkward. She is, however, the second most powerful psychic in Ashe's group, so Ashe continues to develop her for a key



LOST WORLD IN BLUE

role in her plans. Yardley looks up to Ashe and wants to please her. At the same time, her experiences here and her attempts to become a “proper” K’n-yanian have left her in a fragile state, which those who succeed in a **Psychology** roll while interacting with her realize.

- **Description:** slight; ties her dark hair back.
- **Traits:** trying to live up to Ashe’s expectations; unsure.
- **Roleplaying hooks:** convincing Yardley to leave is difficult, requiring an Extreme social skill roll success under most circumstances. If she learns that her mentor has done something particularly terrible, or the heroes argue that Ashe used psychic influence on her and the rest, the difficulty is reduced to Hard. If Yardley is approached but unconvinced, she quickly lets Ashe and the others know.

Evan Bain, age 37, soldier for a new cause

Adrift after the Great War, Bain has completely taken to his role as protector and tactician. He finds what remains of K’n-yanian culture largely distasteful and worries that Ashe and Yardley are going native. Despite such concerns, he is intensely loyal to his group and hopes that K’n-yan, with the right leadership, will enter a new golden age. He believes the surface world should be left alone unless it poses a threat. His attitude is likely to become more bellicose over time.



Anna Yardley



Esmeralda Ashe



Evan Bain

- **Description:** large and fit, with a wide face and tussled gray-brown hair.
- **Traits:** wary, with a military bearing.
- **Roleplaying hooks:** Bain isn't very approachable, as he is always "on duty." An Extreme social skill success convinces him that he and the others need to leave K'n-yan; arguing that Ashe is power mad or that Yardley is losing her mind reduces the difficulty to Hard. If such negotiations fail, he considers the heroes an imminent threat.

Natalia Thimble, age 34, reluctant prophet

Thimble, who fled her husband in Newark, NJ, hopes she can be safe in the Inner World. She receives protection from Ashe and Bain, and she is developing both physical and paranormal defense skills. Her premonitions, usually in dreams, have been more of a curse than a blessing in her life. She uses an ordinary deck of cards when seeking psychic answers. Thimble has been here for a few months and is still trying to get used to things.

- **Description:** short, with a round face; her light-brown hair has a streak of gray.
- **Traits:** reserved.
- **Roleplaying hooks:** requires a Hard social skill success to convince Natalia to leave, but, if she knows others are leaving,

the difficulty is reduced to Regular. Even if she is approached but declines, she's unlikely to inform on the heroes, unless she thinks they're bad people (a failed **Intimidate** roll definitely qualifies).

Graham Tolhurst, age 21, the previous new recruit

Tolhurst was a student at Yale from Poughkeepsie. He is still trying to acclimate to his new home and spends much of his time alone, although if others in Ashe's group know outsiders are around, they keep an eye on him.

- **Description:** lanky, with a narrow face and straw-blond hair.
- **Traits:** keeps to himself, even more so while figuring out this situation.
- **Roleplaying hooks:** Tolhurst can be convinced to escape with a successful social skill roll. He may help if the heroes are unable or unwilling to deal with Ashe.

Jeffrey Stuyvesant, age 24, the latest new recruit

Stuyvesant may have been drawn here by Ashe during or after the events of **Chapter 2**. He is from Albany, recently graduated from Columbia University.



Natalia Thimble



Graham Tolhurst

LOST WORLD IN BLUE

- **Description:** fit, with twinkling blue eyes, blond hair, and mild acne scars.
- **Traits:** gregarious and awestruck.
- **Roleplaying hooks:** he is overwhelmed, swinging between terror and wonder. Due to Ashe's mental prodding at the Slater Institute and his emotional state, he requires the successful use of a social skill to be convinced to escape.

N'x-Yhaa-Wll, *dreaming shaman*

N'x-Yhaa-Wll is the shaman of the T'lhya tribe, a group of K'n-yanians that have rejected the cities and advanced technology. He spends most of his time dreaming, communing with the powerful alien entities his people revere.

- **Description:** stiff, his dark flesh is stretched tight on his emaciated frame, with lank, long black hair.
- **Traits:** serene, makes minimal movement, and acts as servant and guide to his people.
- **Roleplaying hooks:** N'x-Yhaa-Wll has seen the heroes in visions and believes they are the only ones capable of setting things right, especially since his own people's taboos keep them from making the required journey.



N'x-Yhaa-Wll



Jeffrey Stuyvesant



Leopold Fontanelle



K'N-YAN'S ENVIRONMENT

There is no day or night in K'n-yan, just a steady, quasi-electric blue light that flickers like an aurora. Colors can still be discerned at close range, though they tend to appear as darker shades than they do on the surface. Watches stop working, and compasses go haywire. A hero succeeding in a Hard **Science (Physics)** roll or using a radioactivity-measuring device surmises that the air is mildly radioactive, though not enough to cause more than tanning of the skin.

The sky is seething and impenetrable; there is no visible sun or other celestial bodies. There are no clouds, but bird-like animals soar high overhead. The climate feels like spring: dry and temperate. The lowlands experience frequent mists, and rainfall is sudden, condensing from moisture in the air.

While the heroes' eyes adjust during their first day, they suffer a penalty die or increased difficulty to anything requiring sight at a distance of 100 feet (30 m) or greater.

A successful **Survival** roll is needed each day if food stores have been depleted—with a Regular success, food for two people is acquired; with a Hard success, food for four; and on an Extreme success, food for six. After two days without adequate food, heroes suffer a penalty die to rolls requiring physical activity. After a week without adequate food, heroes suffer two penalty dice to physical rolls and a penalty die to mental ones (Luck and Sanity rolls are unaffected).



WILDLIFE OF K'N-YAN

K'n-yan is not teeming with life but there are animals, often similar but disturbingly different to their surface cousins. There are various fish-like animals and amphibians in the rivers and lakes, while insects and worms crawl in the soil. For the most part, these creatures may be slightly odd, but they're not dangerous. Serpents slither through the grass or lurk in trees, and some are blessed by Yig (see **K'n-yanian Serpents**, page 96). If hunted and caught, animals are edible, though rarely appetizing.

Leopold Fontanelle, age 47, transformed occultist

Fontanelle's quest for esoteric and mundane power has borne results, though the cost has been heavy. He and the other League of Forgotten Men flunkies have been transformed by the energies unleashed in a ritual performed in Yian-Ho. Suffused with the black flame, his humanity and sanity have been burned away.

- **Description:** portly, with a mustache and bulging jet-black eyes, his flesh quivers and ripples.
- **Traits:** raving mad, he loudly boasts of imminent triumph while exulting in his new power.
- **Roleplaying hooks:** Fontanelle tries to kill anyone who appears to be even remotely a threat, ranting during the encounter: "*The black sun is rising! It cannot be stopped! I have basked in its terrible light and left pathetic humanity behind!*" If he is captured, he is combative and erratic but admits that Argus ("*Lord Thetnoris!*") and the rest are in Yian-Ho. The foolish heroes will never find them there. And when they return to the weak surface world, it will be too late. The only other thing he reveals is that he is on an important mission for Lord Thetnoris. He is carrying his current journal (**Handout: Lost World 1**).

NORTHEASTERN K'N-YAN

The entrance tunnel taken by the heroes exits at a cliff face rising into the blue haze. There are traces of an ancient road leading from it toward a line of dark gray hills a mile (1.6 km) away—the only visible landmark, other than sparse grass. With a successful **Track** or **Spot Hidden** roll, the heroes can verify that their quarry kept to the worn road.

Dark Hills

The rocky hills are barren, and their gritty soil preserves few tracks. The old road winds between them until they gradually give way to a grassy plain. When the road exits the hills, the heroes have a chance to spot some other landmarks. They may see some ruins starting about 3 miles (4.8 km) away with a successful **Spot Hidden** or **Archaeology** roll (a hero who scales a hill gains a bonus die to the roll, which negates the penalty for the blue light); the road continues southward toward the ruins. They also see what appears to be an enormous, dense forest about 2 miles (3.2 km) ahead and 3 miles (4.8 km) to the west of the road (**The Dripping Forest**, page 87).

The Grassy Plain

The plain has occasional stands of tall, twisted trees that vaguely resemble cypress trees with broader leaves. There are also numerous shrubs resembling gorse, only with blue flowers. The road is in better condition here, paved with tessellated tiles but cracked and choked by weeds and creeping vines. Occasional small pillars with illegible hieroglyphs mark the road and side paths.

KEEPING TO THE PATH

After a couple of miles, if the heroes haven't veered off toward the **Dripping Forest** (page 87), they come to an intricately carved, black basalt bridge crossing a 500-foot (150 m) wide, slow and soundless river. The water is clear, and bizarre fish can be seen swimming within. Shortly after crossing it, the heroes begin coming across abandoned towns and farms, as well as intact temples. The roofs of the buildings glitter in the distance. Keeping to the old path, the heroes pass by a ruined town, a couple of farms, and numerous temples. After 15 miles (24 km) of such structures, the heroes see a sprawling conglomeration of glittering towers in the extreme distance, suggestive of a city (**The City of V'thruu**, page 80).

Abandoned Towns

These towns were once surrounded by stone walls—successfully examining the remains with **Archaeology**, **Science (Engineering)**, or a Hard **Know** roll determines that the walls were forcibly smashed centuries ago. Even more interesting is that the ornate buildings behind those walls are made of gold.

Most of the larger buildings are tall, slender, and flower into multiple pinnacles. Few are intact. Some buildings are not just demolished but partially melted. A successful **Science (Chemistry)**, **Science (Geology)**, or Hard **Know** roll notes that the melting point of gold is close to 2,000°F (1,093°C), which is hotter than fire reaches without manipulation.

Keeper note: there is rarely anything else to find in these towns, which were sacked by the forces of Tsath millennia ago; afterward, the remaining population of K'n-yan centered around that conquering southern city for the next epoch. At the Keeper's discretion, scavengers may turn up an overlooked item with a Hard **Spot Hidden** roll—see **Appendix D**, pages 164–166, for details of K'n-yanian equipment and vehicles.

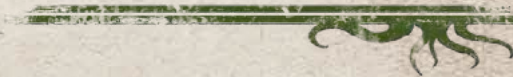


I'M RICH!

Heroes wishing to profit from collecting gold from villages and farms must take time to chisel out, break, or otherwise find a means to secure gold bricks or pieces from the buildings. The task is harder than it sounds without adequate tools for the job, requiring considerable time and a Hard **STR** roll to chip away a small chunk, although extended searching of the area might find a few pieces of gold hidden among the dirt and grass. Feasibly, with enough time and the right tools, a hero could come away with enough gold to become rich—if they can carry it and survive long enough to return to the surface world. Of course, the noise made by such pursuits is liable to attract attention from **K'n-yanians**, **K'n-yanian serpents**, and wandering **y'm-bhi** (see **Creatures and Monsters**, pages 94, 96, and 96, respectively), and mightily delay the heroes in their pursuit of Fontanelle and Argus.

Ultimately, the Keeper must decide how much gold a hero can carry. Those who restrict themselves to a small chunk or two should not be unduly penalized, although someone weighed down with as much gold as they can carry will suffer penalties to movement and **DEX** rolls, as well as physically based skills, and grow quickly tired. Heroes encumbered with looted gold are unlikely to be warmly welcomed by any K'n-yanians encountered.

For reference, assume an average person (**STR** 50) is fully laden when carrying 50 pounds (23 kg), equating to roughly 729 troy ounces of gold (\$25,515 in 1935 at \$35 per troy ounce), which forces 1 penalty die to “dramatic” physical actions (running, climbing, fighting, and so on) and reduces movement by half. Immediately following such physical exertion, a failed **CON** roll means the hero must rest for at least 15 to 30 minutes or suffer further penalties; a fumbled **CON** roll means the character can go no further without adequate rest. Continued exertion imposes a penalty die to further **CON** rolls. This assumes the person is carrying nothing else and the gold is in a backpack. The Keeper, at their discretion, may impose up to 2 penalty dice if the situation warrants it—certainly, after a few hours, the person will be tired and their pace slowed greatly. Sensible looters can pick up a few gold chunks (\$2,000) with no penalty, while Keepers are advised to find imaginative ways to relieve the heroes of their gold before the campaign ends.



Farms

Many of these farms were abandoned during Tsath's war of conquest. Some were established in the last few centuries but shut down due to misadventure or boredom. The fields and orchards, threaded by narrow irrigation canals, are long overgrown. The buildings, primarily constructed of gold, are often intact. There are silver cables linking the buildings to golden pillars—inspected, the cables turn out to be electrical wires. Some of the pillars have been destroyed, their wires detached. The farms are stalked by feral gyaa-yothn (**Creatures and Monsters**, page 95), which sneak up on prey through the tall grass.

There is more likelihood of finding something useful on the farms than in the towns (**Spot Hidden** roll), such as Tulu-metal items (coins, discs, etc.), searchlights, or even scrolls (see **Appendix D**). At the first farm the heroes explore, they come across a six-wheeled, silver and steel vehicle, looking something like a van, which can carry four people in comfort and four more in the cargo area. A hitch allows plows or other devices to be pulled behind it. There's a lever to turn it on, but it's not drawing power. A successful **Electrical Repair** roll gets the power restored and the vehicle working (see **K'n-yanian Vehicles** in **Appendix D**, page 164, for more information).

Scattered Temples

Temples dedicated to K'n-yan's various obscene deities sit alongside the main road. Paying a visit inside a temple provokes a **Sanity** roll (0/1 loss) to see the weird, nauseating, and blasphemous interiors. Each temple compound is entered by a gateway made of hideously carved, vine-draped stone pylons. Past the gateway is a path, usually lined with trees and black-stone monoliths. At the end of the path is a windowless temple, usually made of gold. Most of the temples are dedicated to Tulu or Yig, although thorough heroes may also uncover shrines to Shub-Niggurath and the Not-To-Be-Named-One, or even abandoned black basalt temples to Tsathoggua. There's only one temple to Nug and Yeb in the area, past the plantation (see **The Fallen Temple**, page 84).

The exteriors of the golden temples are covered in horrifying bas-reliefs showing ceremonies and other religious scenes. Most of these have heavy gold doors, often left standing open, though they can be latched from the inside. The unlit interiors are almost entirely made of gold, with wood, stone, or other metals making up many of the furnishings, such as sculptures, braziers, basins, and altars. A hero making a successful **Archaeology** roll or a **Hard History** roll notes a faint resemblance to the interior of Mesoamerican temples. The altars are shaped like 7 foot (2.1 m) long ziggurats with hollow depressions on the top.

A successful **Cthulhu Mythos** roll notes the primary deity of each temple.

Tulu

Tulu is the “symbol of universal harmony,” and his temples are dominated by an enormous statue in his likeness, made of Tulu-metal with emerald eyes. These temples are the most luxurious edifices in K'n-yan. The carvings depict Tulu (Cthulhu) descending to Earth from the stars, people and other strange figures trailing behind him.

Yig

Yig is the “principle of life,” and these temples have low, sunken floors covered in bones, both snake and human. Instead of an altar, a silver-and-gold statue of the serpent god looms over the floor. A successful **DEX** roll is required to navigate inside without getting bitten by a snake, resulting in 1 damage plus venom (a strong poison causing 1D10 damage, halved with a successful **Extreme CON** roll).

Shub-Niggurath

Shub-Niggurath is the “All-Mother,” and her temples are filled with plants, animal and human bones, insects, and vermin—those entering must make a **Luck** roll to avoid being bitten for 1D3 points of damage. Such wounds become infected the next day; treat as a strong poison (2D10 damage), which causes sweats, blackening and hardening of the wounded flesh, vomiting, and diarrhea. The victim is also plagued by whisperings from the goddess and visions of other worlds (0/1D6 **Sanity** loss per week). A **Medicine** roll may be attempted each week to cure the victim; an **Extreme CON** roll shakes off the disease. The damage from the infection doesn't heal until the victim is cured.

The Not-To-Be-Named-One

The Not-To-Be-Named-One's temples have no statue. The carvings include depictions of Shub-Niggurath and her spawn, Nug and Yeb, but nothing depicts the temple's primary god except a blank spot. A successful **Archaeology**, **Oculta**, or **Hard History** roll reminds the hero of the worship in Roman times of the *Magnum Innominandum* (the Great Not-To-Be-Named) by a strange and wild Spanish mountain tribe.

Tsathoggua

Tsathoggua's temples are not golden but squat, black basalt buildings without carvings. Within is a large onyx pedestal with nothing on it. The sense of a brooding presence disturbs anyone who enters. At the Keeper's discretion, a temple may contain a large bowl in which rests a formless spawn of Tsathoggua (see *Call of Cthulhu Rulebook*, page 293).



Northeastern K'n-Yan map

OUTSKIRTS OF THE CITY

About 20 miles (32 km) from the first abandoned town, the area is more densely developed, with plantations, suburban villas, and other buildings surrounding the city of V'thruu and its golden towers. Most of these properties lie empty, though they provide opportunities for scavenging (see **Appendix D**), as well as encounters with depraved K'n-yanians and wandering y'm-bhi (**Creatures and Monsters**, pages 94 and 96). The K'n-yanian R'ga-lil oversees a plantation here, providing food for the city.

R'GA-LIL'S PLANTATION

This is a large plantation, though there are unused portions. Unclothed humanoid figures and gyaa-yothn, plowing and working the fields industriously, can be seen from the road. Further back stands a farm house. As the heroes' approach, more details can be seen. The humanoid figures are of three sorts, though the heroes may not be able to readily tell the difference.

- The first are living slaves; these resemble brutish, often deformed, humans who move in a jerky fashion and have glassy eyes. The unspeaking slaves pay no attention to the heroes, other than to move aside or around them; otherwise, they are completely docile and won't defend themselves. They occasionally pause to graze. Most have suffered mutilations of various kinds, such as scars, burns, piercings, and body-part removal. Seeing these pathetic creatures provokes a **Sanity** roll (0/1D3 loss).

Keeper note: a hero succeeding in an **Anthropology** or **Science (Biology)** roll sees that the slaves' deformities are likely caused by inbreeding; however, the prevalence of certain malformations suggests selective breeding practices. There is a corral holding slaves unfit for work, who are used as breeding stock and as food. R'ga-lil gives both the bred slaves and y'm-bhi hypnotic orders at the beginning of each work shift and leaves them to it.

- The second are y'm-bhi (**Creatures and Monsters**, page 96), which appear much like the living slaves, though their mutilations are often more extreme, including the "artistic" or utilitarian grafting on of additional body parts. They may defend themselves if approached or bothered. If attacked, they raise an alarm, causing the six y'm-bhi in the house to rouse R'ga-lil.
- Lastly, there is one mentally agile slave here: Walter Nesbitt, founder of the Slater Institute for Parapsychological Studies (see **The Enslaved Director**, following).

THE ENSLAVED DIRECTOR

If Nesbitt spots the heroes, or if they approach him, he backs away, frightened of them, looking between them and the farm house. A successful **Psychology** roll detects he fears the heroes while also seemingly fearful of the farmhouse or whomever is inside. A successful **Charm**, **Fast Talk**, or **Persuade** roll helps Nesbitt to overcome his anxiety, allowing him to communicate with them, using written words, sketches, and impromptu sign language (his tongue having been removed). Nesbitt tries to convey the following points of information.

- While exploring Mink Hollow in 1931, he followed a "witch ghost" into a cave that led to this place. While he was wandering awestruck, the "witch," R'ga-lil, returned in her physical body and captured him. Since then, she has treated him both as a favored slave (due to his intelligence) and a source of cruel amusement.
- His punishments have seemed arbitrary. R'ga-lil is "wearing" his fingers and has his tongue. She's promised to return his body parts if he is good.
- He has been threatened with being sent to the **Arena** (page 83).
- He's too terrified to try to escape. He won't leave as long as his master, R'ga-lil, lives.
- If R'ga-lil is killed, Nesbitt can collect his body parts in the hope of grafting them back on later.
- R'ga-lil is usually in her house in the center of the plantation.

K'N-YANIAN FEATURES

With black hair, a dark copper skin tone, aquiline noses, and vaguely similar dress, K'n-yanians are often confused for American Indians. They do not, however, fully resemble any surface people. They are thin-faced, their eyes are larger and rounder, and they have long-lobed ears with squared tops. Their fingers are longer and thinner than average for their hand size, and their tongues are significantly smaller. Ultimately, they appear mostly human, but not quite.



K'N-YANIAN SOCIETY

In the years after Zamacona discovered it, K'n-yan fell into disarray as the people struggled with what, if anything, to do about the surface world. The population had long been centered on the capital Tsath, but interest in the abandoned vastness fostered re-exploration and resettlement of other areas. Over the next couple of centuries, different regions became isolated. Northeastern K'n-yan experienced a bloody schism between those who maintained urban civilization and those who rejected it wholly—see **Tribal Culture**, page 86, for details of the latter way of life.

The K'n-yanians have forgotten much of their ancient history and have only vague ideas of the surface world, having shut off the connecting passageways after refugees from Atlantis and Lemuria came with stories of cataclysms and the enslavement of humanity by “space devils.”

Little political structure remains, though it was already largely based on custom rather than law. Property—land, slaves, livestock, Tulu-metal ingots, and communal shares—was once allocated equally through a complex system, no longer necessary.

K'n-yanian culture is extremely tolerant, with little forbidden. Most K'n-yanians keep an approximation of the culture's traditions, though they don't place much value in them beyond the aesthetic. Though highly intelligent, rational thought and knowledge are not held to be as important as emotions. K'n-yanians value diversions, either traditional or novel, and many of these would be considered depraved by surface dwellers. Traditional art tends to be geometric abstraction; even representational art features such motifs. There remains no social or civil distinction between genders.

K'n-yanian science and technology is highly developed in all fields except for astronomy. No advances have been made in millennia, and the K'n-yanians lack the rigor to even retain the knowledge that had been discovered, outside of a handful of hobbyists. Most machines, even industrial ones,

are easy to use and maintain, so the K'n-yanians continue to exploit that which serves a need or brings pleasure.

The people of K'n-yan long ago conquered aging and general mortality. With treatment, their bodies do not degrade over time, though their memories of anything more than a century in the past are dim. They do not die of natural causes. The genetics of surface dwellers, unfortunately, do not respond to these remedies. Some K'n-yanians, however, choose to age at some point for the novelty of it. They need not fear since the same procedures can be used to reverse aging's effects. They may also simply will themselves to die, or, since they are still susceptible to violence, commit suicide in a much more spectacular fashion. The K'n-yanians have little sense of self-preservation, and boredom has led to vast numbers of K'n-yanians killing themselves over the last few centuries.

K'n-yanians are either solitary, marginally social, or gather in large affection units. Childbirth is almost nonexistent. As with many practices, having children is primarily done for the novelty value—many children are simply discarded or put to other purposes. With the high death toll in the wars of 300–400 years ago, the population, which wasn't high to begin with, is extremely low.

Spoken language is rare among these telepaths, except when needed to address gatherings or get the attention of a stranger. See **Appendix C** for more details on the Language (K'n-yani) skill and the K'n-yanians' psychic powers (pages 162 and 163, respectively).

Though there is no day or night here, days are measured as 46 hours long (a single “tail beat of Yig”), with the last 15 hours marked as the sleeping period. Many K'n-yanians pay little heed to tracking days closely, however. Years are 280 K'n-yanian days long (a single “shedding of Yig's skin”), equivalent to about 536 days on the surface.



R'GA-LIL'S HOUSE

R'ga-lil spends most of her waking hours here. During the rest period, she often dream-projects her mind to the surface world. Her home and person are guarded by six y'm-bhi programmed to capture or kill interlopers. Two of them can attack twice per round due to extra arms, while one has an extra arm and an additional mouth, giving it three attacks. One y'm-bhi will shake a sleeping R'ga-lil awake, although this takes 1D3+1 rounds if she is dream-projecting.

Keeper note: if forewarned, the y'm-bhi make efforts to defend the property and prevent the heroes from gaining access. If stout resistance is met, R'ga-lil may elect to enter combat (psychic attack preferably) but is more likely to try and find out what the heroes want. She is sadistic and an opportunist, so uses guile to put the heroes at ease only to later attempt to capture them when their defenses are down. Equipped with the Cloud Memory and Implant Fear spells, she can be a formidable opponent if the heroes are caught unawares.

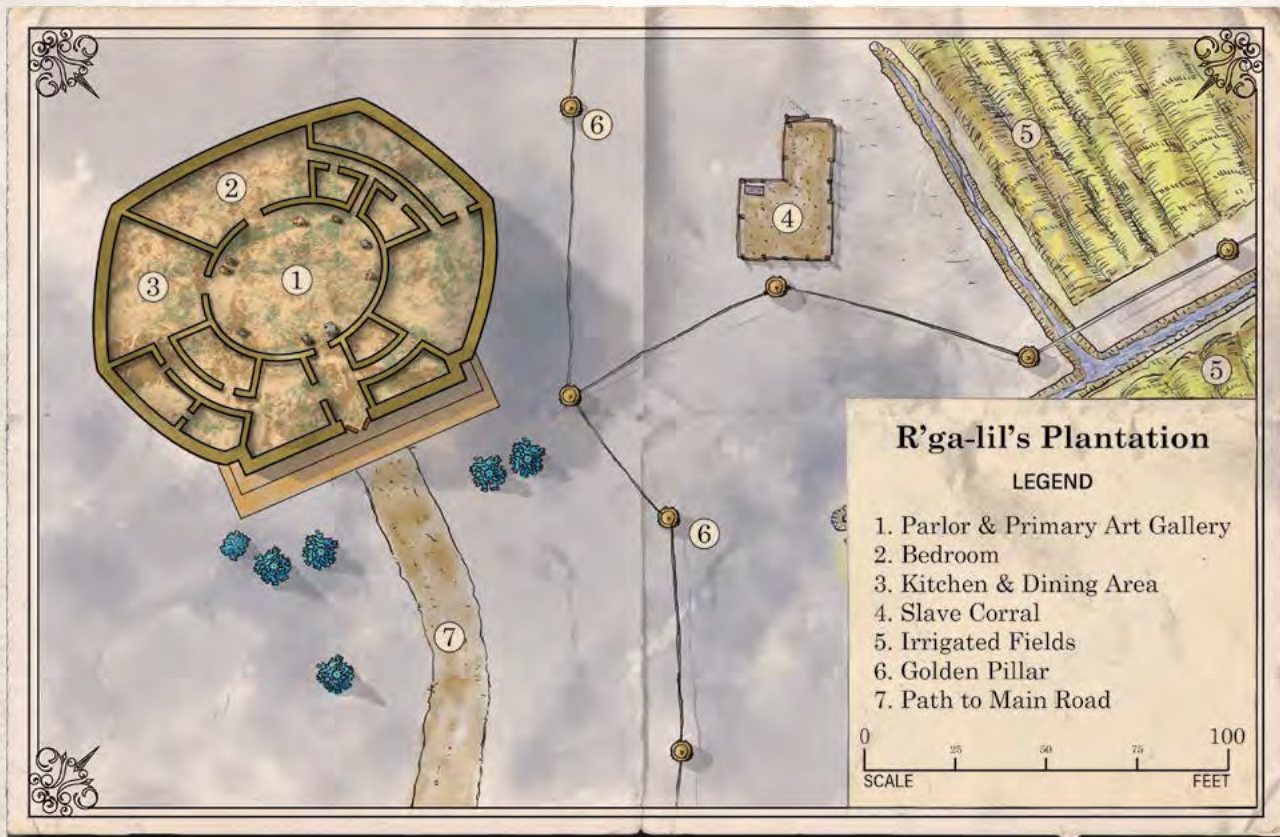
R'ga-lil's home is sumptuously furnished, with lacquered wooden cabinets, velvet and silk reclining-corners for sleeping, velvet and silk pillows for sitting, metal tables and

desks, and ebony pigeon holes for storing Tulu-metal scroll tubes. If viewed, the scrolls are made from a yellow-colored membrane on which strange green-inked symbols and letters are brushed.

Keeper note: the scrolls are written in K'n-yani and study of these grants an **INT** roll: if successful, +2 percent is gained in Language (K'n-yani) and also Lore (K'n-yani). Repeated study is possible (per 24 hours) with the same gains each time up to a maximum of 25 percent in each skill.

R'ga-lil's home showcases her artistic creations, combining body parts from numerous victims in elaborate configurations—many of the artworks feature still moving, even choreographed, parts. Nesbitt's tongue sits on a silk cushion, occasionally thrashing about. Viewing these macabre art installations causes a **Sanity** roll (0/1D3 loss). R'ga-lil sets most of the energy-globes to low lighting, though she keeps choice artworks brightly lit.

Among R'ga-lil's belongings are her body-modifier (see **Appendix D**, page 165), a Tulu-metal disc on a leather cord, and numerous Tulu-metal coins. Nesbitt's clothes and his wallet are in a trunk.



R'ga-lil's Plantation map

Dealing with R'ga-lil

Depending on the route taken by the heroes, R'ga-lil may be wooed, persuaded, or interrogated to assist by imparting useful information about Esmeralda Ashe, revealing that Ashe and her followers live in the City Palace of V'thruu. R'ga-lil is intrigued by Ashe's abilities and drive to restore K'n-yan, though she sees it as merely an entertaining diversion. R'ga-lil can also inform the heroes about Yian-Ho (as mentioned in **Handout: Past Lives 3**)—see **Finding Yian-Ho**, page 84, for what she can say.

Unless captured by the heroes, R'ga-lil is reluctant to part with Nesbitt and any demands for his release are met with resistance, although if the heroes can come up with a suitable bargaining chip or trade, she is willing to make an exchange. Reward imaginative and creative schemes in terms of what the heroes can offer the sadistic R'ga-lil to release Nesbitt.

Nesbitt Restored

Assuming he uses the body-modifier to re-attach his tongue, Nesbitt can converse freely. His descriptions of K'n-yan's environment and society grant listeners +10 percent to Lore (K'n-yan). In addition, he imparts the following information.

- He saw a group of 20 armed surface dwellers moving down the road a few days ago—he lost track of dates long ago, so can't pinpoint it to Thursday, May 9th. He wasn't close enough to make out their features but they were headed to the west towards the old temple to Nug and Yeb (**The Fallen Temple**, page 84).
- He's seen a woman from the surface world leading lone surface dwellers down the road, as recently as less than a month ago. If given Esmeralda Ashe's description (she came to the Institute after his disappearance), he confirms it's her and says she occasionally visits R'ga-lil, sometimes alone and sometimes accompanied by others.
- Freed, Nesbitt wants to return home immediately and is fine doing so alone.

THE ROAD TO THE TEMPLE OF NUG AND YEB

R'ga-lil's plantations end some 5 miles (8 km) north of the city of V'thruu. A side road to the west of the old road leads into a hilly area; a roadside marker is relatively intact. Reading the marker with a successful **Cthulhu Mythos** or **Language (K'n-yani)** roll interprets the prominent hieroglyph as representing Nug and Yeb. The side road goes for 2 miles (3 km) and leads to a partially collapsed temple (**The Fallen Temple**, page 84). If the side road is ignored, the heroes may continue to follow the old road south, taking them directly to V'thruu (following).



K'N-YANIAN NAMES

So far, only important K'n-yanians have been given names, but the Keeper may need more during the campaign. Use the following table to assist. By ancient tradition, female names are constructed by combining words from the first and last parts columns, while male ones combine all three. Hyphens separate the parts in both constructions; all parts are capitalized in three-part names, while only the first is in two-part names. Not everyone adheres to that tradition, so either construction could be used for a gender. Names can be chosen or can be determined randomly using rolling 1D12 for the required number of parts.

Roll	First Part	Middle Part	Last Part
1	B'th	Bexeb	Bysz
2	G'lu	Gthraa	Gxx
3	H'rr	Huubl	Hnth
4	K'th	Kexub	Krx
5	L'l'u	Lyrex	Luthu
6	M'tl	Mweth	Muu
7	Nn'x	Nykeb	Nyyn
8	Tu'w	Tuuv	Tyyb
9	V'th	Vekuun	Vll
10	X'th	Xexeg	Xyllth
11	Y'thu	Yurkun	Yaa
12	Zel'	Zregex	Zll



NOTE: LEOPOLD FONTANELLE'S PARTY

Something has gone awry with the ritual Ferdinand Argus and the other Lomarians are conducting, so Leopold Fontanelle has returned to K'n-yan with five League members to consult the (undamaged) *Black Supplications* carved into the walls of a temple of Nug and Yeb that lies across the Sea of Still Waters (**Temple Across the Sea**, page 89).

Fontanelle and his lackeys are currently en route to this temple. It is suggested that the heroes encounter them during their own trek to the faraway temple, either in the **Dripping Forest** (page 87) or on the **Sea of Still Waters** (page 89), depending on how quickly they move. If the heroes trail behind Fontanelle significantly, they could encounter his group at the **Temple Across the Sea** (page 89). Alternatively, the heroes could encounter Fontanelle in the **City of V'thruu** (following), while he conducts research, or in **Gru-lug** (page 90), as his group looks for a vehicle to take them to the temple. Fontanelle and the four surviving members of his party attack anyone who might interfere with their quest.

One League member, Chester Gimpel, was killed by tribal warriors (see **The T'lhya Tribe**, page 85). Another, Horace Fenwick, may get killed along the way, and the heroes stumble upon him (reducing the group from five to four, including Fontanelle). The head of Fenwick, formerly of the Bronx, now tapers to a point, and a line of additional eyes runs along it (0/1D3 Sanity loss).

THE CITY OF V'THUU

The city is in ruins, vines and moss cover most surfaces, and trees erupt from paving and structures. The roads are wide, regular, and paved with gold and basalt blocks. In the city center, golden towers stand, the intact ones reaching hundreds of feet into the air. Their heights fade into the blue haze above, and more than one appears to rival or exceed the height of New York's Empire State Building.

V'thruu has few inhabitants and they keep to themselves. The heroes could wander for days without realizing V'thruu isn't completely abandoned. Most of the K'n-yanians spend their time dreaming or quietly pursuing their singular pastimes. Some keep slaves, living or dead. Some K'n-yanians react to interlopers with curiosity, others with



The city of V'thruu

violence. Uncontrolled y'm-bhi (page 96) wander aimlessly and a few are likely to respond to the presence of the heroes with mindless aggression.

Many of the uninhabited buildings contain furniture and belongings, where heroes can find Tulu-metal coins and discs readily enough. Weapons may also be uncovered—particularly swords, and possibly a disintegration-ray projector. Texts are fairly common. There are a variety of other devices, appliances, tools, or amusements that can be found, though many no longer function or are inexplicable (see **Weird Science in K'n-yan**, nearby, for possible uses). The most useful devices that might be found are body-modifiers (**Appendix D**, page 165). Vehicles are extremely rare, however, since the K'n-yanians abandoned them for the gyaa-yothn as riding and draft animals long ago (see **Gyaa-yothn** profile, page 95).

Esmeralda Ashe and her followers inhabit the City Palace (following), sitting ten blocks before the tall towers on a low hill. Heroes exploring the city are likely to spot the palace, both for its unique architecture and its condition. Another prominent landmark is the circular coliseum of gold and silver that lies on the outskirts of the city, (**The Arena**, page 83).

THE CITY PALACE

This palace was once the center of civic life, and Esmeralda Ashe seeks to restore its role, under her control. The building is a slender, tapering step pyramid made of gold and red copper, free of overgrowth and with a largely intact interior. A garden park lies in front of the structure but is less well maintained; the fountain is dry, and the cultivated plants gave way to invading weeds centuries ago.

The murals in the entrance hall and elsewhere depict historical events, primarily of the city (including its conquest). Studying the murals increases K'n-yan Lore by +1 percent—or +3 percent if the hero has Language (K'n-yan). The palace's archives provide months of reading material (see **Records**, page 165, **Appendix D**).

The rooms inside include mostly unused offices on the first floor, an armory on the second floor stocked with swords and disintegration-ray projectors, a large hall on the second floor with an enormous gold table where Ashe holds court, and a gallery, also on the second floor, showcasing artists such as R'ga-lil (see **R'ga-lil's House**, page 78). Numerous bedrooms can be found on the third floor. The fourth (top) floor is a great amphitheater with seven silver thrones arranged in a semicircle; braziers on tripods stand in front of them. Six enormous electric batteries sit on the opposite side of the room, wired to various points, including all but the central throne.



WEIRD SCIENCE IN K'N-YAN

Heroes with the **Weird Science** talent can scavenge useful materials and machines in K'n-yan, which can be used to create new gadgets. Components worth $1D4 \times \$1,000$ can be gathered in two hours of searching in one of K'n-yan's cities—a **Luck** roll may be required to avoid danger, including malfunctioning devices. In a machine city, such as **Gru-lug** (page 90), or in the workshop of a K'n-yanian machinist, gadgets can be built with these repurposed materials much more quickly than on the surface by succeeding in an **INT** roll. With a Regular success, the time required is reduced by one increment (i.e., hours become minutes, days become hours, weeks become days, months become weeks, years become months). With a Hard success, the time required is reduced by two increments (e.g., weeks become hours). With an Extreme success in a machine city, the time is reduced by three increments (e.g., months become hours). "Minutes" is the lowest increment. The Keeper may allow normally unavailable modifications to be made to the gadget, such as in the below example.

Example: Jean Bernard wants to build a jet pack in a Gru-lug machine shop. After five hours, she's found enough materials to construct one. Normally, it takes $2D10+1$ months but Jean rolls an Extreme success on her INT roll—now, it only takes her $2D10+1$ hours. In six hours, she has a working jet pack. The Keeper decides that, like everything else in K'n-yan, it's atomic powered—instead of needing to be refueled, Jean needs to make an Electrical Repair roll after four jumps.



Keeper note: a successful **Electrical Repair** roll is needed to get the batteries running again. With six people seated in the wired thrones, a "presence" can be felt seated in the seventh throne, which may be uncomfortable for anyone currently sitting in this center throne. Within moments, visions begin to wash over the participants as they mentally travel around the cosmos—aimlessly, if they don't have psychic training—although if one of the heroes seated on the thrones is holding a crystal of Naphkon, they can project their psyches to ancient Lomar (see **Chapter 6**). The heroes can learn the use of this room from Ashe or by making a successful **Lore (K'n-yan)** roll. Ashe believes the presence in the seventh throne is one of the Undying Masters, perhaps dreaming in Asia.

Ashe and the five people from the Slater Institute (Anna Yardley, Evan Bain, Natalia Thimble, Graham Tolhurst, and Jeffrey Stuyvesant) live and operate from the palace. In addition, K'n-yanians come and go, with some staying for extended periods; there are generally a half dozen here at any one time. There are also typically six to twelve y'm-bhi slaves in attendance—Anna Yardley has developed some skill for giving them their hypnotic orders for the day. Originally, she did it to feel useful, but she is beginning to enjoy having power over something, no matter how mindless. The y'm-bhi are commanded to provide a first line of defense should the heroes attempt to storm the palace (see **Y'm-bhi** profile, page 96).

Ashe and Her Subjects

Esmeralda Ashe is the self-appointed savior of her people. She fully believes that K'n-yan is her heritage and that of other psychics. Her goal is to restore K'n-yan with the help of other psychics from the surface world, beginning with V'thruu and its surroundings. In her view, the remaining native K'n-yanians have slid so far into decadence that outsiders such as herself are the only hope. She seeks to bring as many civilized K'n-yanians as possible to her side and then wipe out—or at least push back—the tribal ones.

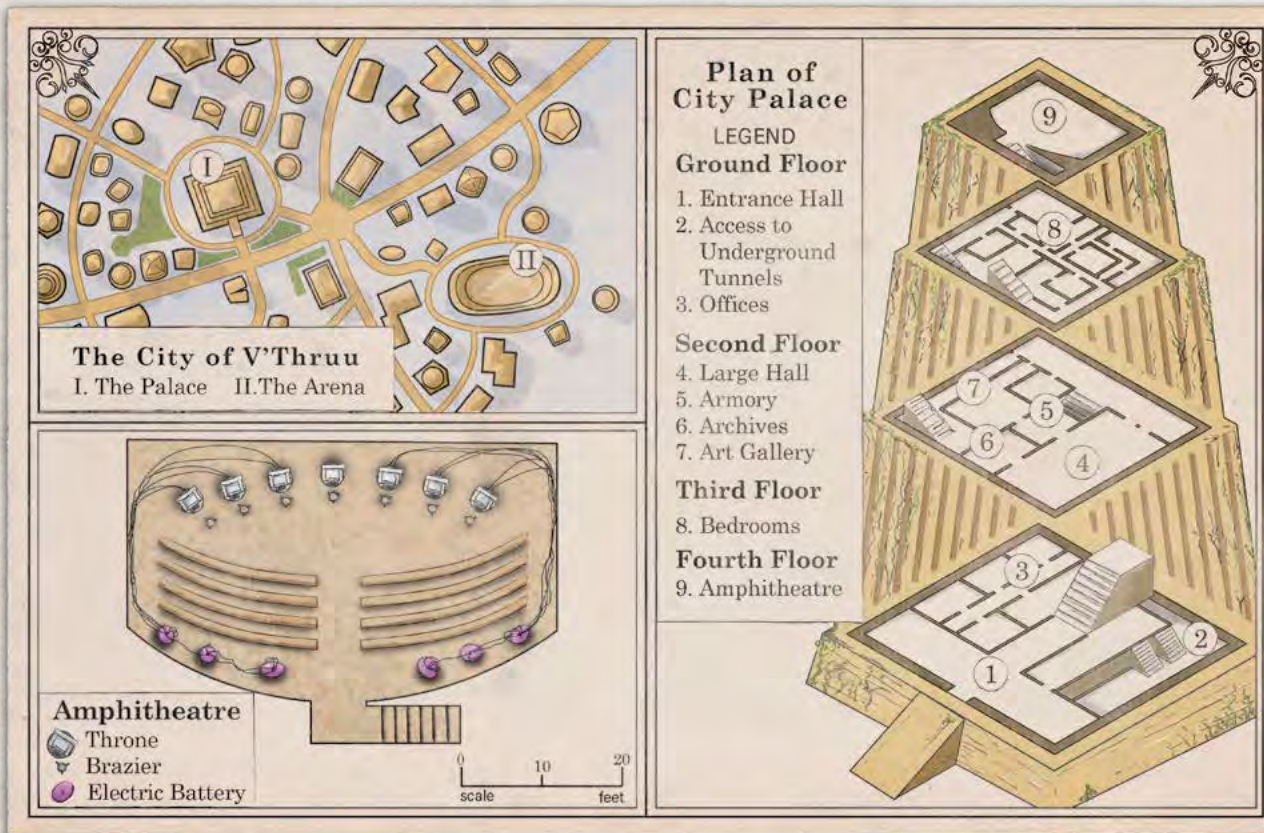
With a functioning society in place, more territory can be incorporated. If all goes well, she'll look to the surface world next. After all, it was once populated by K'n-yanians. But that, at best, is years—if not centuries—away.

A few K'n-yanians have been swayed by Ashe. They are impressed by her powers, especially since she's a surface dweller—perhaps the K'n-yanians' fear of the space devils and their corruption of the surface world was overblown. Still, some of them work with her for the amusement value rather than any real interest in seeing K'n-yan flourish. Many other K'n-yanians, such as R'ga-lil, are intrigued by Ashe and her plans, but they haven't allied fully with her. Most, however, ignore her.

Talking to Ashe

If cordial relations are established, Ashe discusses matters of interest with the heroes; however, she knows nothing of Ferdinand Argus or Leopold Fontanelle. She has heard of Yian-Ho (**Handout: Past Lives 3**)—see **Finding Yian-Ho**, page 84, for what she can say, and she may mention the *Black Supplications of Nug and Yeb* (page 159, **Appendix B**) and that this can be found in temples to Nug and Yeb. She does know that the nearby temple of Nug and Yeb collapsed recently, and though she's never been there she can point the way. She considers the worshippers there a prime example

The city of V'Thruu map (Amphitheatre and City Palace inset)



of K'n-yanian decadence; the moans of pleasure and pain could be heard day and night. She shares the average K'n-yanian's conflicted view of religion. For centuries, K'n-yanians observed religious practices out of tradition, but there has been a resurgence of belief in the last decade, happening after the K'n-yanians were assailed by visions of Tulu (Cthulhu) briefly awakening, proving their mythical creator god's existence. Whatever the case may be, Ashe requires further proof, despite her experience and belief in all manner of esoteric matters. She's partial to the idea that any of their gods that exist are alien beings—an idea that fits with Theosophical concepts of cosmic cycles of evolution and enlightenment.

While Ashe is permanently insane, the five surface dwellers she has lured here have some degree of sanity left from their experiences and could recover over time. They don't leave readily, though—see their individual **Dramatis Personae** entries, pages 67–72, for how they might respond to the heroes and be persuaded to leave.

Ashe is dangerous. She will be wary of the heroes and unwilling to end her dreams of restoring K'n-yan. She is likewise protective of her people, and is liable to turn on the heroes if she suspects they mean her harm. Ideally capturing them so they can be indoctrinated to her will or at least held so they can't enact any further trouble. While reasoned argument may persuade Ashe to let some of her “followers” return to the surface world (if they themselves beg her leave), it is more likely that the heroes will have to incapacitate, subdue, or kill her to ensure the freedom of the surface dwellers. Alternatively, the heroes might convince some or all of the surface dwellers to make a desperate escape before Ashe notices—this could result in Ashe, her y'm-bhi slaves, and a few of her K'n-yanian followers pursuing the escapees.

THE ARENA

The arena is on the outskirts of the city, a circular coliseum of gold and silver. Capable of seating thousands, it now only sees dozens during the regular torture entertainments that still take place here. Slaves are the chief subjects, but more delicious is when a K'n-yanian volunteers. Watching the delirious panoply of dematerializations, modifications, and horror calls for a **Sanity** roll (1/1D6 loss).

The heroes may be invited to attend by Ashe or friendly K'n-yanians. They may also learn that someone they know (or at least know of) has been sent to the arena to be tortured—this could be Graham Tolhurst or Jeffrey Stuyvesant, due to be taught a lesson for helping the heroes or attempting an escape. Walter Nesbitt could be sent here for possibly arbitrary punishment and made a terrible spectacle by a gleeful R'ga-lil. Indeed, heroes captured by Ashe might find themselves hoisted to the arena, participants in a ghoulish spectacle where

they must fight to survive. For arena combatants, the Keeper should select suitable opponents from volunteer K'n-yanians (use the **Tribal K'n-yanians** profile, page 94), gyaa-yothn trained to fight (page 95), or y'm-bhi (page 96).

THE UNDERGROUND STATION

A twisting network of tunnels, accessible from all major buildings, runs under V'thruu. Once, it was used for transportation and to move supplies. Now, it is mostly unused, aside from the gyaa-yothn pens. Energy-globes provide low lighting.

To find their way without detours, the heroes must succeed in either a **Navigate** roll to keep their bearings or a **Language (K'n-yani)** roll to read the signs. A hero who receives directions from someone (such as R'ga-lil, Esmeralda Ashe, or a friendly K'n-yanian) or who has 25% or more in Lore (K'n-yan) receives a bonus die. A spontaneous use of **Cthulhu Mythos** (*Pulp Cthulhu*, pages 36) to read the signage can be used in place of the actual language, but no bonus die is bestowed. Without successfully finding their way, the heroes run into the gyaa-yothn (page 95) or murderous K'n-yanians (**Civilized K'n-yanians**, page 94).

At the station, a sleek gold and silver vehicle sits on a single rail that ends here, designed to carry cargo and a few passengers. There is an empty rail on the other side of the platform. The vehicle has an operator's cabin at either end, allowing for return trips. There are 16 curving seats behind the one for the operator. Getting the vehicle to function requires a successful combined **Mechanical Repair** and **Electrical Repair** roll, or a **Science (Engineering)** roll. If all fails, the heroes could attempt to persuade a friendly K'n-yanian to help, as long as they can keep the murderous K'n-yanians at bay.

Once the vehicle begins moving, anyone seated who is carrying a Tulu-metal item feels as though they are being gently held in their chair. With a bit of effort, the magnetic hold can be broken, although a successful **INT** roll deduces this may be a form of safety mechanism at work.

The vehicle moves electromagnetically along the rail at 400 miles per hour (645 kph). It is a quick and uneventful trip down a tunnel until they're about 70 miles (113 km) from Gru-lug. The blue light of the vehicle reveals debris blocking the rail up ahead, requiring the operator to make a successful **Operate Heavy Machinery** roll to brake in time (reward creativity if the heroes come up with an imaginative use of an alternative skill). If the roll is failed, the train derails. This is a Severe incident causing 1D10 damage (per **Table VI: Vehicular Collisions**, *Call of Cthulhu Rulebook*, page 147). On a failed pushed roll or a fumble, the accident is upgraded

to Mayhem (increasing the damage to 2D10). Anyone not carrying Tulu-metal is flung from their seat and suffers damage (those held in their seats are safe from injury). The debris can be cleared in a couple of hours, allowing the vehicle to continue. If derailed, the heroes must get the vehicle back on the tracks, which probably means a lot of manhandling and pushing, requiring a **STR** roll versus STR 160 (heroes may assist one another to reduce the difficulty of the roll).

THE FALLEN TEMPLE

The golden temple of Nug and Yeb lies close to the **Tribal Lands** (page 85). Tribal warriors sometimes travel through the area, especially on raids, but they avoid the temple.

Heroes heading toward the temple may encounter a band of warriors in the area, which could lead to a potentially fruitful parlay (refer to **The T'lhya Tribe**, page 85).

Arriving at the temple site, the heroes find the structure has caved in. A successful **Archaeology**, **Demolitions**, or **Science (Engineering)** roll notes that the damage happened in the last few days. Regardless, a successful Hard **Listen** roll detects sounds of movement inside. A collapsed wall offers the only entrance, and those trying to get through it must succeed with a **DEX** roll to do so safely and avoid suffering 1D+1 damage.

Inside is a scene of destruction and carnage, of rubble and bodies. There are survivors among the naked worshippers, though they are traumatized and injured. Many of them bear frostbite wounds. Some don't even notice the heroes; the others look at them as if unsure they are real. The

FINDING YIAN-HO

Yian-Ho is mentioned in a letter from Leopold Fontanelle to Ferdinand Argus (**Handout: Past Lives 3**), identifying the place as the object of the pair's quest. Thus, the heroes should be on the lookout for information about how to reach Yian-Ho and figure out a way to get there. Questioning R'ga-lil (**R'ga-lil's House**, page 78), Esmeralda Ashe, or a friendly K'n-yanian allows the heroes to learn how to reach Yian-Ho either physically or via the use of the Black Pilgrimage spell. If the heroes are reluctant to ask for help, they can find the information themselves by developing the Lore (K'n-yan) skill to at least 20% by reading the various scrolls and carvings around the city. Use the following as necessary to impart the information to the heroes.

Keeper note: if the heroes have yet to discover the importance of the crystals of Naphkon, they can find mention of the crystals in the city's scrolls—refer to **The Crystals and the Victims**, page 31.

Getting to Yian-Ho

Legends say Yian-Ho can be reached physically from K'n-yan. Yian-Ho lies deep below red-litten Yoth and black-litten N'kai, but all the passages to N'kai were sealed up long ago to bar Tsathoggua's revolting formless spawn. There is, however,

an ancient chasm, known as Zyth-eb, said to go miles below the earth, even deeper than N'kai. It is many hundreds of miles to the west of V'thruu, so traveling there quickly requires effort, to say nothing of descending the chasm itself. A flying machine or hovercraft could possibly make it, and the nearest source for such a thing is undoubtedly **Gru-lug** (page 90), the closest machine city, some 500 miles (800 km) northwest of V'thruu. Fortunately, there is an underground rail system that connects V'thruu and Gru-lug that may still be operational (**The Underground Station**, page 83). From Gru-lug, it is another 500 miles (800 km) to **Zyth-eb** (page 91).

The Alternative

Using the Black Pilgrimage spell (page 160, **Appendix B**), contained within the *Black Supplications of Nug and Yeb* (page 159, **Appendix B**) is the most direct way, though it is dangerous to obtain and use. The heroes may learn of the *Black Supplications* from speaking with R'ga-lil, Esmeralda Ashe, friendly K'n-yanians, and also N'x-Yhaa-Wll of the **T'lhya Tribe** (page 85). An incomplete version of the *Black Supplications* is carved into the walls of the Temple of Nug and Yeb (**The Fallen Temple**, page 84), although a complete version can be found in the **Temple Across the Sea** (page 89).

worshippers' wince if spoken to, clapping their hands over their ears. Providing medical assistance with a successful **First Aid** or **Medicine** roll enables one of the congregants to communicate telepathically with the heroes—impart the following information as a conversation.

- The revels here were constant, with many of the worshippers living in the temple.
- The other day, during their revels, black flames erupted from their bodies. Some worshippers gave birth to monsters that slithered away. Then the temple collapsed in a tremor.
- Many men came in a few days ago, a day before the collapse (as K'n-yanians reckon it, a couple of days as the heroes do). The heroes “see” images of the men, recognizing Argus and Fontanelle if they know what they look like.
- The newcomers ignored the revels, and the revelers ignored them.
- The newcomers broke taboo and went down to the catacombs, where the *Black Supplications* are carved into the walls. The worshippers do not go down to the catacombs.
- A short time after the collapse, some people walked through the area; it may have been the same day or a day or two later. The worshippers were too delirious and frightened to focus on them. There were black flames smoldering about the strangers, which seemed to be dying out. They left through the opening in the temple's wall.

Keeper note: if they haven't already been to V'thruu, a surviving worshipper can inform the heroes that surface dwellers (Esmeralda Ashe and her group) are living in the administrative palace in the city (**The City Palace**, page 81).



EARTH SCIENCE OF THE 1930S

In the 1930s, the basic composition of the planet is fairly well understood. The outer level—the crust—extends below the continents for about 25 miles (40 km). The next level—the mantle—is about 1,800 miles (2,900 km) of mostly solid, super-heated rock. The center of the Earth is known as the core. From 1926 until 1936, it is believed to be completely molten.

Heroes succeeding in a **Science (Geology)** or **Hard Know** roll understand these facts. Surely the legends of Yian-Ho being in the center of the world aren't to be taken literally?



THE CATACOMBS

The stairs into the catacombs are accessible, though many of the tunnels have collapsed. Six recently born spawn of Nug and Yeb now lurk down here (see **Creatures and Monsters**, page 97). Most of the *Black Supplications of Nug and Yeb*, carved into the black diorite walls, have shattered, although a series of panels is still visible. The first depicts two amorphous, intertwined entities (not unlike the yin-yang symbol) inside a larger sphere, with buildings depicted along the interior surface of that sphere. Next is a carving of a woman performing some sort of ritual (the chant, unfortunately, is no longer present). Then, in the next panel, she is engulfed in flames and disintegrates. The entities are shown again but now flames appear below them. In the following panel, the flames dissipate, and the woman appears in their place. She then supplicates herself to the entities, bathing in the waves of energy that flow from them.

If a surviving celebrant is asked if there are any other sources for the *Black Supplications*, they answer that they are displayed in all temples of Nug and Yeb, but those temples are rare and distant from each other. They do not know if any other temples remain.

THE TRIBAL LANDS

A large portion of K'n-yan is roamed by various nomadic tribes. Once city dwellers, the K'n-yanians here have rejected the trappings of civilization and no longer use advanced technology. Centuries ago, the civilized K'n-yanians tried to wipe out the tribal groups due to a mixture of revulsion and boredom. After years of fighting, with heavy losses on both sides, the two sides essentially withdrew from each other. Both groups still despise each other, and many tribes war among themselves as well. Between the casualties from the original schism, low reproduction rates, and a brutal way of life, the population of this area is as low as elsewhere.

THE T'LHYA TRIBE

The T'lhya tribe ranges on the plains near Nug and Yeb's temple, tending to fight other tribes while largely ignoring the decadent city dwellers. If the heroes wander into the tribe's lands, a group of masked warriors, riding on gyaayothn, approach warily. Such an encounter could also occur near the collapsed temple of Nug and Yeb (**The Fallen Temple**, page 84). While their weapons are drawn and ready, they do not make the first attack, preferring to investigate the strangers.

Should the heroes' disrespect the warriors, K'th-Raag-Llth speaks, saying that they should go back to their world



TRIBAL CULTURE

K'n-yan tribes typically consist of a few dozen adults, though alliances with other tribes are frequent though temporary. Property is held communally, with all sharing in the labor. There are no chiefs, though shamans are revered and those with skill and knowledge are generally deferred to in their areas of expertise. They keep slaves gained through capturing other K'n-yanians.

It is a harsh life, with no room for the entertainments of their decadent cousins (though many urban K'n-yanians believe it's all a game). Religious ceremony, including dancing and song, are central. Theirs is an “oral” culture.

Having rejected technology, the tribespeople are no longer able to mechanically extend their lives, though some immortal members remain who did so before the schism, and possession of Tulu-metal discs increases their longevity (**Appendix D**, page 166). Children are raised communally, with the young rarely knowing their parentage.

The tribes hunt y'm-bhi, gyaa-yothn, as well as using slaves for food; cannibalistic, they will eat K'n-yanians. All snakes are considered the sacred children of Yig and, consequently, left in peace. Long fish with twin, ropy tails and no other fins, called “zee-sph,” are caught—their flesh is rubbery, but their eye-cluster sacs are a delicacy. Plants are gathered from the plains and forests.

Weapons include spears, knives, and bows, as well as swords, and cured-hide armor reinforced with bone is worn when making war. Gyaa-yothn are raised by many tribes as steeds. Body-modification, conducted with heated blades, is practiced. For cosmetic modification, ear lobes or little fingers are removed, while punishments can result in much more catastrophic removals, depending on the severity of the offense.

Hair is kept short or shaved. Clothing is minimal, including Tulu-metal amulets and other jewelry, and monstrous masks made of leather and Tulu-metal; such masks are never removed willingly, although the tribespeople must lift their masks slightly to eat and drink, since there are no mouth holes.

cursed by the space devils—the heroes must succeed with a **Hard Charm**, **Fast Talk**, or **Persuade** roll if they are to regain the warriors' goodwill and attention.

If the heroes feel threatened and make a move to attack, the warriors respond in kind; use the **Tribal K'n-yanians** profile (page 94) and that of **K'th-Raag-Llth**, their leader (page 94) should combat ensue. After a few rounds of fighting, the warriors pull back and their leader psychically communicates with the heroes (see following).

If the heroes try to speak with the warriors, the tribe members look at each other and then back at the heroes with expressionless masks. If the heroes persist or attempt telepathy, their leader, K'th-Raag-Llth, communicates mentally, demanding to know the heroes' purpose here. If the heroes respond respectfully and fairly truthfully, he says that the wise dreamer N'x-Yhaa-Wll, who walks with Tulu, has been waiting for them, along with the rest of their tribe. If the heroes agree, K'th-Raag-Llth takes them to meet N'x-Yhaa-Wll.

N'x-Yhaa-Wll

K'th-Raag-Llth brings friendly heroes to a settlement of hide tents, wherein they spy tribe members going about their daily business and, possibly, see the tribe's use of slaves first hand. Without allowing the heroes to tarry, K'th-Raag-Llth takes them to N'x-Yhaa-Wll's tent, directing them inside. Like all tribal shamans, N'x-Yhaa-Wll wears no mask and is sitting with his eyes closed when the heroes enter. With his stretched skin and unmoving body, he might be mistaken for a mummy, except that his slow breathing can be seen and heard. His eyes remain closed as he communicates telepathically. It is as if his slow and measured “voice” is calling the heroes from a great distance. The shaman imparts the information contained in **Handout: Lost World 1**.

Keeper note: if the heroes ask N'x-Yhaa-Wll about the crystals of Naphkon, he can relate their value to the heroes—refer to **The Crystals and the Victims**, page 31.

The Scene of the Massacre

If the heroes wish to look at the site where the tribe's warriors fought with Leopold Fontanelle's party, K'th-Raag-Llth directs them to the location, which lies to the south of the tribe's settlement (see the map of **Northeastern K'n-yan**, page 72).

Arriving at the bloody scene, the heroes spot a body lying on the ground. The deceased man, dressed in contemporary (surface world) clothes suitable for the wilderness, appears human except for his mouth, which has been replaced by a circular maw. Black blood weeps slowly from wounds made by the warriors' weapons. A hero making a closer inspection of the blood can hear it crackle like ice as it slowly warms. Searching the man's clothing finds a wallet and his driver's license, identifying him as Chester Gimpel of Brooklyn.

Keeper note: the heroes may recall Chester Gimpel's name from conversations had with the Weblin brothers in Saugerties (**The Weblin Brothers**, page 44). Gimpel was a member of the League of Forgotten Men.

THE DRIPPING FOREST

This extremely humid, densely packed forest grows in a valley obscured by mist. A successful **Navigate** roll allows the heroes to traverse it in a day; otherwise, the heroes become hopelessly lost. Each following day, a group **Luck** roll can be attempted to stumble onto the way out that leads to the Sea of Still Waters. There are no healthy sources of food or water here, and there are numerous dangers, as the forest is saturated with Shub-Niggurath's power; serpents blessed by Yig avoid it.

The dominant plants have spongy bark and long fronds that writhe occasionally, with flowers about the size of a human head. These blossoms emit a soft, rhythmic noise, which periodically grows louder, becoming a song to Shub-Niggurath. A hero succeeding with a **Cthulhu Mythos** roll or who knows either the Call/Dismiss Shub-Niggurath or Summon Dark Young spells knows the proper vocal response to the strange song. Without the proper respect shown, the stems thrust toward all of the heroes, their razor-sharp petals supplying keen and painful cuts—Fighting 50% (25/10). A successful **Dodge** roll evades the razor-sharp petals, while a failure inflicts 1D6+1 points of damage. Two points of damage caused to a plant is enough to make it withdraw. After an initial assault, the heroes can back away to avoid further injury. There are too many of these dangerous plants to destroy them completely, although the careful use of fire can help to clear a path and prevent more attacks. After the first encounter, the heroes may make a **Listen** roll to avoid further danger from this source.

Fortunately, not as common are the hideous womb beasts (**Creatures and Monsters**, page 97) that flounder in biotic pools. These bulbous monstrosities engulf trespassers, transforming them over time into womb spawn (**Creatures and Monsters**, page 97), many of which can be encountered in the forest—call for a group **Luck** once per day to determine if the heroes come across womb beasts and/or womb spawns; assume 1D4 of each at the Keeper's discretion. Another threat lurking in the forest is the secretive and vile K'n-yanian tribe named the B'rii-guhun, who willingly give their children to the womb beasts as a rite of passage. Loud and unwary heroes may unwittingly summon a group of B'rii-guhun (see box nearby), who are likely to consider the heroes as their next meal.



N'x-Ybaa-Will's visions

N'x-Yhaa-Wl's Information

Deep below the earth, the balance of Nug and Yeb has been disturbed. Someday, Nug and Yeb must engulf the world in black flame and make ready the way. But the days of the cleansing are not yet. Let the Great Old Ones sleep in peace. The destruction that is being unleashed serves no purpose. The nearest temple of Nug and Yeb, full of decadent city dwellers fornicating in a parody of worship, has fallen. It is the first pained spasm of Nug and Yeb.

Half-formed monsters have been born and spread out into the plains. The tribe's warriors have been hunting them down. The man who has disturbed the Twin Blasphemies is not of K'n-yan, but his mind is untainted by the space devils. He has left his proper time.

Our warriors confronted a group of men walking through the plains a day ago. All but one of the warriors were destroyed, only killing one of the outsiders in the exchange. The one made it back to the tribe and told his story before dying. The outsiders were surface dwellers, but they were monstrous and wielded strange powers.

A vision enters the heroes' minds, that of a man resembling Leopold Fontanelle, although his eyes are black and bulging, and his skin ripples like water.

Later, the tribe collected their dead warriors for ritual feasting, but left the monstrous corpse of the slain outsider where it lay.

The temples of Nug and Yeb contain the Black Supplications; the nearest lies to the west of the plantation harvested by the one known as R'ga-lil, but the Supplications may be incomplete. Another temple lies far away, past the Dripping Forest and across the Sea of Still Waters, and may hold the complete Supplications. Those who recite the Black Supplications will be reborn before the Twins. Should you seek the temple across the sea, beware the dangers of the Dripping Forest. We T'lhya only enter briefly for rites of passage and to gather sacred drugs. Only the vile B'rii-guhun live there, but they have now returned to the All-Mother. It is taboo to say more.

SEA OF STILL WATERS

The Dripping Forest's far edge comes close to the shore. A successful **Spot Hidden** roll notices some ancient wharves half a mile (800 m) away, where an array of boats is moored. The boats include wooden canoes lacquered and worked with gold, and also silver and steel powered craft. Some of the powered craft are operational (see **K'n-yanian Vehicles** in **Appendix D**, page 166).

The opposite shore is 50 miles (80 km) away and takes 20 hours to row across, or 8 in a powered boat. The liquid of the sea is thick and sluggish. It is slightly caustic, causing 1 point of damage each round of exposure.

Huge bubbles occasionally form and burst in the sea, causing turbulent waves. Assuming the heroes are in a boat, a successful group **Luck** roll lets them cross without running into serious trouble, although with a failure the pilot must make a **Pilot (Boat)** roll, while a Hard **DEX** or **STR** roll is required for those rowing a canoe. If this roll is failed, water splashes onto the heroes, causing 1D4 damage. A fumbled roll suggests that the hero concerned has been washed overboard.

Rolls to get back in the boat may not be pushed, but they can be attempted each round. Heroes in the water suffer 1 point of damage each round, as does anyone thrusting their arms in to assist. Pulling a swimmer back into a boat

requires a successful **STR** or **DEX** roll. The swimmer may also attempt the same roll, as long as the boat is occupied; otherwise the roll is Hard. As necessary, use the drowning rules, asking for a **CON** each round (see *Call of Cthulhu Rulebook*, page 124).

TEMPLE ACROSS THE SEA

When the heroes have journeyed across the Sea of Still Waters, as they reach land, they spy the ruins of a town close to the shore. Disembarking from their boats, heroes entering the ruins find that the ground shudders rhythmically for a moment or two. A successful **Science (Geology)** or Hard **Know** roll reveals that it is no ordinary earthquake or tremor. A successful **Spot Hidden** roll notices a gout of black flame issue from a building during the convulsion.

If no one sees the black flame, the heroes can search around. Aside from temples to other gods or any interesting equipment they might find (items from **Appendix D**, page 164, may be discovered at the Keeper's discretion), the heroes most certainly encounter grave danger while they are here. If Fontanelle's group has already arrived, they may see the heroes first and attempt to ambush them. If Fontanelle isn't here, 1D4 spawn of Nug and Yeb (see profile, page 97) stalk the heroes instead. Shortly after such an encounter, the ground convulses again. This time, the heroes automatically spot the black flame, leading them directly to the temple of Nug and Yeb.

The temple's door stands open. The interior is choked with dust and cobwebs. If Fontanelle's group did beat the heroes here, a successful **Track** or Hard **Spot Hidden** roll finds their footprints leading down to the catacombs.

Keeper note: should the heroes manage to get the better of Fontanelle, here or elsewhere, the journal missing from his study can be found on his distorted corpse (**Handout: Lost World 2**).

The complete *Black Supplications of Nug and Yeb* (see **Appendix B**, page 159) are carved into the diorite walls of the catacombs, on both sides of the corridor. An initial reading takes four hours. While the Keeper may require either a successful **Language (K'n-yani)** or **Cthulhu Mythos** roll to read the text, even a failed pushed roll, despite whatever other setbacks are caused, should succeed, at least enough for one hero to ascertain how to perform the **Black Pilgrimage** (see **Spells, Appendix B**, page 160). Having understood the Black Pilgrimage, the heroes may now cast the spell to travel to Yian-Ho (**Chapter 5**).



B'RII-GUHUN

A wild K'n-yanian tribe that worships the Dark Mother, Shub-Niggurath, makes its home in and around the Dripping Forest. When they come of age, the tribe's children are taken into the forest and given over to the womb beasts. Unlike others who fall into the embrace of the womb beasts, the process does not transform them into womb spawn and instead twists the B'rii-guhun into something not quite "human." Once initiated, the B'rii-guhun have no need for the masks worn by other K'n-yanians, as their faces and bodies are distorted with fear-inducing weird scars and strange growths. Like other tribal K'n-yanians, the B'rii-guhun are cannibals and happy to hunt down those wandering through the forest. If and when encountered, groups of B'rii-guhun tend to number from 8 to 16 members—use the **Tribal K'n-yanian** profile (page 94) and apply the appropriate Sanity loss for seeing them.

Keeper note: at the Keeper's discretion, the heroes could further consult the *Black Supplications*, allowing a hero to learn how to stabilize Nug and Yeb's unleashed energies (see **Stabilizing the Black Sun**, page 104). This additional task requires a further three hours to decipher, during which the other heroes must defend against another attack by 1D3+1 spawn of Nug and Yeb. Learning how to stabilize Nug and Yeb can also be learned from the alien sorcerer Nzouka (**Nzouka's Tale**, Chapter 6, page 123).

GRU-LUG

Gru-lug's station is surrounded by a network of tunnels, although it's easy to find an exit into the city proper. The city is eerily quiet, except for a low thrum that courses through it. While abandoned centuries ago, most of the buildings remain fairly intact. Machine cities are dramatically different from the likes of V'thruu and other population centers. Gold is favored less than copper, steel, and other utilitarian metals.

The buildings appear to be colossal machines, connected by wires and pipes to their neighbors. Heroes searching for interesting devices or gadget parts will not be disappointed—see **Weird Science in K'n-yan** (page 81) and **Appendix D** for ideas about what could be found.

Information about Zyth-eb

Having arrived in Gru-lug, the heroes probably wish to determine where to head to get to Zyth-eb, the chasm to Yian-Ho. Across the abandoned city are stores of scrolls and wall carvings, which can point the way. Written in K'n-yani, study of these grants an **INT** roll: if successful, +2 percent is gained in Language (K'n-yani) and also Lore (K'n-yani). Repeated study is possible (per 24 hours) with the same gains each time up to a maximum of 25 percent in each skill. A **Library Use** roll may be made once per day to determine if a hero has found the information about the location of Zyth-eb, which lies 500 miles (800 km) to the west of the city—kind Keepers might also allow a **Luck** roll to find the directions.

Handout: Lost World 2

May 2, 1935

I can't sleep, so thrilling is our imminent journey to the fabled land of K'n-yan. Thethnoris has assembled his loyal countrymen—I almost pity the poor fools whose minds have been cast back to doomed Lomar. They will perish with that civilization while their stolen bodies live on and build a new Lomar, crushing the weak democracies of the world under their heel. Even the mighty fascist leaders must bow before their true masters.

May 10, 1935

The Temple of Nug and Yeb. I can still hear the obscene passions from above, but they do nothing to distract me from the revelations of the *Black Supplications* carved into the catacomb walls. With these ancient secrets, we will do what no humans in eons have done—walk the thousand bridges of forbidden Yian-Ho at the very center of the world.

[Final entry]

I don't know what day it is. There is no time here. The *Black Sun* never sets, never rests. Thethnoris has been drawing power from the *Twin Blasphemies*, but something's not right. Despite his power and wisdom, Thethnoris isn't channeling the energies properly, though he and the other Lomarians are shielded from the worst of it. But it's too late to stop the ritual now—it would mean our doom. Thethnoris has entrusted me with an important mission. I will lead an expedition back to K'n-yan to consult the *Black Supplications* again. I would write more, but my skin won't let me.

Machine City Trouble

While the vast majority of K'n-yanians long abandoned Gru-lug, occasional bored and thrill-seeking types venture into the city and these may be encountered at the Keeper's discretion. Friendly folk might help the heroes with directions to Zyth-eb or where to find a means of transport (see following), whereas unfriendly K'n-yanians are liable to consider the surface dwellers as sport for hunting and an exciting diversion (use the **Civilized K'n-yanians** profile, page 94). The heroes could also encounter Leopold Fontanelle and his companions in the city (see **Note: Leopold Fontanelle's Party**, page 80). Alternatively, Mythos monsters could potentially be lurking in the city to trouble the heroes: ghastrs, a sleeping flying-polyp, a formless spawn, a group of sand-dwellers, or even an ancient shoggoth. As necessary, determine which threat would work best in your game and consult the *Call of Cthulhu Rulebook* for monster profiles. The heroes leaping into a hovercraft to escape a rampaging shoggoth should present a suitably pulpy and dramatic moment!

Looking for Transport

Flying craft can be found on a paved field at the edge of the city. The vehicles consist of two concentric rings (with empty space between each) surrounding a cylindrical core; a viewing window rings the core above the position of the rings, which hover around its midpoint. Some mysterious force holds the outer two rings in place. The craft sit on spindly landing gear, and a hatch allows entrance. Most of the craft are still operational, their control panels lit and waiting (the ones that aren't working are obvious, since their outer rings have collapsed), and can be flown using **Pilot (Aircraft)**, with a maximum speed of 200 mph (320 kph). The two outer rings rotate in opposite directions when moving.

Some hovercraft can be found a few blocks away from the flying craft. The hovercraft are open-topped, rectangular vehicles, floating slightly above the ground when not in use. Their seats are equipped with bulky padded harnesses. A few non-working hovercraft have dropped to the ground. The vehicles can be driven with **Drive Auto**, and have a top speed of 100 mph (160 kph). They can travel along vertical surfaces and across water—see **K'n-yanian Vehicles**, page 166, **Appendix D** for both hovercraft and flying craft.

ZYTH-EB

The chasm to Yian-Ho gapes open 500 miles (800 km) from Gru-lug. It stretches 300 miles (480 km) across, and descends into the ground—after a few miles, Zyth-eb stops going straight down and begins to twist, much like a corkscrew. The sheer scale of the chasm means the heroes would be wise to venture downwards in their flying craft or hovercraft, assuming they took one of these vehicles from Gru-lug.

Plunging into the chasm, the light remains blue for about 4 miles (6.5 km), at which point it turns red. After another 8 miles (13 km), the light turns black. This is not the same as darkness; in fact, it's worse: the lights of the heroes' vehicle do little to illuminate the way, and the disturbing quality of the black light provokes a **Sanity** roll (1/1D4 loss) as it seems as though the ground is swallowing the heroes.

The pilot or driver must make an appropriate skill roll for the vehicle to avoid hitting an unseen obstacle. Failure results in a collision at Severe incident level, causing 1D10 damage (per **Table VI: Vehicular Collisions**, *Call of Cthulhu Rulebook*, page 147). On a failed pushed roll or a fumble, or a reduction to 0 Build, the vehicle also stalls out but remains floating. A successful combined **Mechanical Repair** and **Electrical Repair** or a **Science (Engineering)** roll is required to get it moving again—a further failed pushed roll (or a fumble) means the vehicle tumbles slowly into the depths.

Whether safely navigating or falling, the chasm connects to an enormous lozenge-shaped shaft after 3,000 miles (4,830 km). The temperature outside rises to 95°F (35°C), and the black light fades to genuine darkness. Traveling down the shaft for about 4,000 miles (6,440 km) brings the heroes to Yian-Ho (see **Chapter 5**).

CONCLUSION

The chapter concludes once the heroes' journey leads them to Yian-Ho (**Chapter 5**) by either journeying down the ancient chasm, known as Zyth-eb, or by enacting the Black Pilgrimage spell. Although they are heading toward an even more terrible place, the heroes deserve some Sanity rewards for what they have overcome in K'n-yan. They may also take the time for a hero development phase, thinking of cherished loved ones or meditating on what matters to them (see **Chapter 1: Conclusion**, page 35, for a brief summary). If they haven't traveled back in time to Lomar yet, they may do so before moving on (**Chapter 6**), either via a method they've previously uncovered or the amphitheater in the **The City Palace** (page 81). The rewards for completing this chapter are:

- Rescuing Walter Nesbitt: +1D4 Sanity points.
- Rescuing a follower of Esmeralda Ashe: +1D4 Sanity points, +1 for each additional follower.
- Defeating Fontanelle and his followers: +1D6 Sanity points; +1 for each follower.
- Defeating a spawn of Nug and Yeb: +1D6 Sanity points.
- Defeating a y'm-bhi: +1D4 Sanity points.
- Defeating a gyaa-yothn: +1D8 Sanity points.
- Defeating a womb beast: +1D10 Sanity points.
- Defeating a womb spawn: +1D6 Sanity points.
- Defeating members of the B'rii-guhun tribe: +1D4 Sanity points.

CHARACTERS AND MONSTERS

NON-PLAYER CHARACTERS

Dr. Walter Nesbitt,
age 57, enslaved parapsychologist

STR 45 CON 55 SIZ 55 DEX 80 INT 80
APP 45 POW 75 EDU 90 SAN 25 HP 11
DB: 0 Build: 0 Move: 6 MP: 15 Luck: —

Combat

Brawl 25% (12/5), damage 1D3
Dodge 25% (12/5)

Skills

Cthulhu Mythos 10%, Electrical Repair 60%, First Aid 40%, History 45%, Hypnosis 30%, Lore (K'n-yan) 25%, Language (German) 50%, Library Use 60%, Mechanical Repair 65%, Medicine 50%, Operate Heavy Machinery 30%, Psychoanalysis 75%, Psychology 60%, Science (Parapsychology) 60%, Telepathy 20%.

Esmeralda Ashe, age 29, would-be queen

STR 60 CON 80 SIZ 60 DEX 70 INT 85
APP 65 POW 110 EDU 60 SAN — HP 14
DB: 0 Build: 0 Move: 8 MP: 22 Luck: 60

Combat

Brawl 25% (12/5), damage 1D3
K'n-yanian sword 40% (20/8), damage 1D6+2
Disintegration-ray 60% (30/12), damage 1D10
Dodge 50% (25/10)

Skills

Clairvoyance 70%, Cthulhu Mythos 10%, Dematerialization 70%, Lore (K'n-yan) 60%, Language (K'n-yani) 60%, Listen 60%, Occult 40%, Persuade 70%, Psychology 80%, Spot Hidden 60%, Telepathy 70%.

Pulp Talents

- **Psychic Power: Clairvoyance.**
- **Psychic Attack:** opposed POW roll with target, damage 1D10 magic points.

Anna Yardley, age 20, Esmeralda's protégé

STR 40 CON 55 SIZ 40 DEX 75 INT 80
APP 60 POW 80 EDU 50 SAN 30 HP 9
DB: -1 Build: -1 Move: 8 MP: 16 Luck: —

Combat

Brawl 25% (12/5), damage 1D3-1
Dodge 37% (18/7)

Skills

Clairvoyance 55%, Cthulhu Mythos 5%, Dematerialization 50%, Lore (K'n-yan) 35%, Language (K'n-yani) 40%, Sleight of Hand 50%, Stealth 50%, Telepathy 55%.

Pulp Talent

- **Psychic Power: Clairvoyance.**

LOST WORLD IN BLUE

Evan Bain, age 37, soldier for a new cause

STR 70 CON 80 SIZ 80 DEX 80 INT 60
APP 65 POW 75 EDU 60 SAN 45 HP 16
DB: +1D4 Build: 1 Move: 8 MP: 15 Luck: —

Combat

Brawl 65% (32/13), damage 1D3+1D4
K'n-yanian sword 70% (35/14), damage 1D6+2+1D4
Disintegration-ray 80% (40/16), damage 1D10
Dodge 40% (20/8)

Skills

Cthulhu Mythos 5%, Dematerialization 25%, First Aid 40%, Intimidation 65%, Lore (K'n-yan) 15%, Psychometry 45%, Spot Hidden 60%, Stealth 60%, Telepathy 50%.

Pulp Talents

- **Quick Draw:** does not need to have their firearm "readied" to gain +50 DEX when determining position in the DEX order for combat.
- **Psychic Power: Psychometry.**

Natalia Thimble, age 34, reluctant prophet

STR 55 CON 75 SIZ 70 DEX 70 INT 65
APP 60 POW 75 EDU 65 SAN 45 HP 14
DB: +1D4 Build: 1 Move: 8 MP: 15 Luck: —

Combat

Brawl 50% (25/10), damage 1D3+1D4
K'n-yanian sword 50% (25/10), damage 1D6+2+1D4
Disintegration-ray 40% (20/8), damage 1D10
Dodge 35% (17/7)

Skills

Cthulhu Mythos 5%, Dematerialization 35%, Divination 40%, Lore (K'n-yan) 20%, Psychology 55%, Spot Hidden 50%, Telepathy 55%.

Pulp Talents

- **Alert:** never surprised in combat.
- **Psychic Power: Divination.**

Graham Tolhurst, age 21, the previous new recruit

STR 60 CON 70 SIZ 60 DEX 60 INT 70
APP 70 POW 80 EDU 65 SAN 65 HP 13
DB: 0 Build: 0 Move: 8 MP: 16 Luck: —

Combat

Brawl 25% (13/5), damage 1D3
Dodge 30% (15/6)

Skills

Clairvoyance 40%, Dematerialization 5%, Lore (K'n-yan) 10%, Telepathy 25%.

Pulp Talent

- **Psychic Power: Clairvoyance.**

THE K'N-YANIANS

R'ga-lil, dreaming agriculturalist

STR 50 CON 65 SIZ 55 DEX 55 INT 95
APP 55 POW 90 EDU 110 SAN — HP 12
DB: 0 Build: 0 Move: 8 MP: 18 Luck: —

Combat

Attacks per round: 1

Psychic attack opposed POW roll with target, damage 1D10 magic points
Brawl 40% (20/8), damage 1D3
Disintegration-ray 45% (22/9), damage 1D10
Dodge 27% (13/5)

Skills

Art/Craft (Body Crafting) 60%, Cthulhu Mythos 25%, Dematerialization 75%, Dream Lore 30%, Electrical Repair 50%, First Aid 50%, Lore (K'n-yan) 50%, Listen 60%, Mechanical Repair 45%, Medicine 35%, Operate Heavy Machinery 40%, Psychology 55%, Science (Biology) 60%, Science (Physics) 40%, Spot Hidden 50%, Telepathy 90%.

Spells: Cloud Memory, Implant Fear.

Sanity loss: 0/1D3 Sanity loss to see R'ga-lil and the four fingers grafted to her face.

K'th-Raag-Llth, war party leader

STR 75 CON 75 SIZ 75 DEX 80 INT 95
 APP 65 POW 85 EDU 55 SAN — HP 15
 DB: +1D4 Build: 1 Move: 8 MP: 17 Luck: —

Combat

Attacks per round: 1

Psychic attack opposed POW roll with target,
 damage 1D10 magic points
 Brawl 70% (35/14), damage 1D3+1D4
 K'n-yanian sword 70% (35/14), damage 1D6+2+1D4
 Spear 70% (35/14), damage 1D8+1+1D4
 Dodge 40% (20/8)

Skills

Cthulhu Mythos 25%, Dematerialization 65%, Dream Lore 20%, First Aid 40%, Jump 50%, Lore (K'n-yan) 30%, Listen 65%, Natural World 30%, Navigate 30%, Psychology 50%, Spot Hidden 60%, Stealth 60%, Telepathy 70%, Tracking 60%.

Armor: 1-point of hides and bone.

N'x-Yhaa-Wll, dreaming shaman

STR 35 CON 80 SIZ 60 DEX 35 INT 100
 APP — POW 100 EDU 60 SAN — HP 14
 DB: 0 Build: 0 Move: 6 MP: 20 Luck: —

Combat

Attacks per round: 1

Psychic Attack opposed POW roll with target,
 damage 1D10 magic points
 Dodge 17% (8/3)

Skills

Cthulhu Mythos 60%, Dematerialization 95%, Dream Lore 60%, Lore (K'n-yan) 35%, Psychology 70%, Telepathy 90%.

Armor: 2-points of leathery flesh.

Spells: Clutch of Nyogtha, Contact Deity: Cthulhu, Dominate.

Sanity loss: 0/1 Sanity loss for seeing N'x-Yhaa-Wll.

Civilized K'n-yanians, psychic decadents

STR 60 CON 60 SIZ 60 DEX 65 INT 90
 APP 60 POW 80 EDU 95 SAN — HP 12
 DB: 0 Build: 0 Move: 8 MP: 14 Luck: —

Combat

Attacks per round: 1

K'n-yanians have the usual range of unarmed attacks open to humanoids and can use any human weapons. Civilized folk favor swords and disintegration-ray projectors for weapons. They enjoy using their psychic abilities, especially Dematerialization and Psychic Attack, on victims.

Psychic Attack opposed POW roll with target,
 damage 1D10 magic points
 Brawl 40% (20/8), damage 1D3 or by
 weapon type
 Disintegration-ray 35% (17/7), damage 1D10
 Dodge 32% (16/6)

Skills

Cthulhu Mythos 20%, Dematerialization 45%, Dream Lore 20%, Lore (K'n-yan) 50%, Telepathy 80%.

Spells: K'n-yanians know 1D6 spells.

Tribal K'n-yanians, psychic primitives

STR 70 CON 75 SIZ 70 DEX 75 INT 90
 APP 55 POW 80 EDU 70 SAN — HP 14
 DB: +1D4 Build: 1 Move: 8 MP: 14 Luck: —

Combat

Attacks per round: 1

Fighting: K'n-yanians have the usual range of unarmed attacks open to humanoids and can use any human weapons. Tribal folk generally wield spears and bows. They enjoy using their psychic abilities, especially Dematerialization and Psychic Attack, on victims.

Psychic Attack opposed POW roll with target,
 damage 1D10 magic points
 Brawl 45% (22/9), damage 1D3 or by
 weapon type
 Bow 40% (20/8), damage 1D6 + ½ 1D4
 Dodge 37% (18/7)

Skills

Cthulhu Mythos 20%, Dematerialization 45%, Dream Lore 20%, Lore (K'n-yan) 25%, Stealth 50%, Telepathy 80%.

Armor: 1-point of hides and bone.

Sanity loss: there is no Sanity loss for seeing most K'n-yanians; 1D4 Sanity loss for encountering the B'rii-guhun.

FORMER LEAGUE MEMBERS

Leopold Fontanelle, age 47, transformed occultist

STR 75 CON 160 SIZ 70 DEX 65 INT 75
 APP — POW 100 EDU 70 SAN — HP 23
 DB: +1D4 Build: 1 Move: 8/10*MP: 20 Luck: 50
 *Flying

Special Powers

Black Fluids: Fontanelle's bodily fluids have been replaced by liquid black fire. He may spit it up to 3 yards/meters away; a successful attack may blind the target (giving a penalty die on combat rolls for the next 1D4 rounds). If his blood splashes on a hero (Luck roll if engaged with him when he is wounded) it deals 1D6 damage.

Flight: thanks to his transformation, Fontanelle can now fly. (He is the only transformed cultist able to do so.)

Combat

Attacks per round: 1 (claw or spit)
 Fighting 50% (25/10), damage 1D6+1D4
 Spit Black Blood 40% (20/8), damage 1D6 + blinding
 Dodge 32% (16/6)

Skills

Cthulhu Mythos 30%, Lore (K'n-yan) 30%, Lore (Lost Civilization) 50%, Occult 55%, Psychology 45%, Stealth 30%.

Armor: none, but Fontanelle regenerates 1D6 hit points per round.

Spells: Black Pilgrimage, Call/Dismiss Shub-Niggurath, Cloak of Fire, Contact Elder Thing, Contact Deity: Cthulhu, Fist of Yog-Sothoth, Summon/Bind Byakhee, Summon/Bind Dark Young, Summon/Bind Dimensional Shambler.

Sanity loss: 0/1D6 Sanity loss for seeing the transformed Leopold Fontanelle.

Transformed League of Forgotten Men Members, reborn in black flame

There are four remaining League members currently with Fontanelle.

STR 85 CON 100 SIZ 80 DEX 75 INT 60
 APP — POW 70 EDU 55 SAN — HP 18
 DB: +1D6 Build: 2 Move: 8 MP: 14 Luck: —

Special Powers

Black Fluids: their bodily fluids have been replaced by liquid black fire. They may spit it up to 3 yards/meters away;

a successful attack may blind the target (giving a penalty die on combat rolls for the next 1D4 rounds). If their blood splashes on a hero (Luck roll if engaged with wounded man) it deals 1D4 damage.

Combat

Attacks per round: 2 (weapon, claws or 1 bite or spit)
 Transformed League members may attack with both claws, or a claw and either a bite or spit. They are also armed with guns and may attack with those instead of their natural weapons. One is armed with a Thomson submachinegun, one has a shotgun, and the others wield handguns.

Claw	50% (25/10), damage 1D6+1D6
Bite	40% (20/8), damage 1D4
Spit Black Blood	20% (10/4), damage 1D4 + blinding
.32 auto	40% (20/8), damage 1D8
12-g shotgun (2B)	40% (20/8), damage 4D6/2D6/1D6
Thompson SMG	40% (20/8), damage 1D10+2
Dodge	37% (18/7)

Skills

Cthulhu Mythos 15%, Lore (K'n-yan) 15%, Lore (Lost Civilization) 30%, Occult 55%, Psychology 30%, Stealth 30%, Throw 40%.

Armor: none, but they regenerate 1 hit point per round.

Sanity loss: 0/1D6 Sanity loss for seeing the transformed League of Forgotten Men members.

CREATURES AND MONSTERS

Gyaa-yothn, beasts of burden

Great white things on four legs, sometimes more, their backs covered in dense black fur, with a rudimentary horn jutting from the center of their foreheads. Their faces carry the trace of human or anthropoid blood in their flat noses and lips; their design is not that of nature but rather ancient foul magicks and wicked heredity.

These bestial things have the approximate form of humans but are far larger, have a horn protruding from their head, and are covered in fur. The K'n-yan people bred the gyaa-yothn from quadrupeds native to the caverns of Yoth and used them as beasts of burden and mounts. Although far smarter than their animal ancestors, the gyaa-yothn still only maintain rudimentary intelligence in comparison to humans or the people of K'n-yan.

STR 135 CON 75 SIZ 150 DEX 65 INT 30
 APP — POW 50 EDU — SAN — HP 22
 DB: +3D6 Build: 4 Move: 12 MP: 10 Luck: —

Combat

Attacks per round: 2 (kick and bite)

Bite 30% (15/6), damage 2D8
 Kick 30% (15/6), damage 1D6+3D6
 Dodge 32% (16/6)

Skills

Stealth 50%.

Armor: 3-point skin.

Sanity loss: 0/1D8 Sanity points to see a gyaa-yothn.

Y'm-bhi, reanimated slaves

Y'm-bhi are corpses reanimated by a combination of psychic and atomic power. Most of them were slaves in life and remain so in death, though they are even less capable of following complex commands than the nearly mindless living slaves of K'n-yan. Those under hypnotic command are rarely dangerous (unless ordered to be aggressive). Uncontrolled y'm-bhi may lash out at anything around them.

STR 80 CON 80 SIZ 60 DEX 50 INT —
 APP — POW 30 EDU — SAN — HP 14
 DB: +1D4 Build: 1 Move: 8 MP: 6 Luck: —

Special Powers

Detached Limbs: detached y'm-bhi body parts often retain their reanimation and may pose a threat. Wriggling appendages may be encountered anywhere, providing food for beasts and pets for K'n-yanians. Reduce SIZ to 1, HP to 8, and DB and Build to -1.

Combat

Attacks per round: 1 (2 or more if given extra limbs or mouths)
 Y'm-bhi fight unarmed with whatever limbs they have. They often grasp and try to overwhelm victims, especially if they have been directed to fight.

Fighting 30% (15/6), damage 1D3+1D4
 Dodge n/a

Armor: impaling weapons do half rolled damage; round down any fraction.

Sanity loss: 0/1D4 Sanity points to see a y'm-bhi.

K'n-yanian Serpents, lurkers in the grass

The serpents of K'n-yan resemble those of the upper world, but their heads taper dramatically almost to a point. Coloration varies, though green-blue is common. Those serpents blessed by Yig have white crescent marks on their foreheads.

STR 35 CON 35 SIZ 15 DEX 90 INT 10
 APP — POW 60 EDU — SAN — HP 5
 DB: -2 Build: -2 Move: 8 MP: 12 Luck: —

Special Powers

Terrible Venom: venom is strong (2D10 damage); serpents blessed by Yig have lethal poison (4D10 damage)—both reduced to half damage with a successful Extreme CON roll. It takes 1 minute for the poison to act. The effect is sweating, rapid heartbeat, blurred vision, vomiting, and respiratory failure. The victim must also make a Hard POW roll (Regular if a successful Extreme CON roll was made to resist the poison's effects) or go berserk for 1D10 rounds (gains an additional attack but targets are chosen randomly from friends and foes).

Combat

Attacks per round: 1

Bite 40% (20/8), damage 1D4-2 + poison
 Dodge 45% (22/9)

Skills

Stealth 90%.

Armor: 1-point of rubbery skin.

Sanity loss: there is no Sanity loss for seeing a K'n-yanian serpent.

Gyaa-yothn



LOST WORLD IN BLUE

Womb Beasts

Womb beasts are large, puffy piles of flesh with ungainly hoofed legs, rarely moving from the teeming pools they squat in. Their enormous maws split open vertically to swallow victims and rebirth them.

STR 230 CON 100 SIZ 260 DEX 20 INT 70
APP — POW 90 EDU — SAN — HP 36
DB: +5D6 Build: 6 Move: 4 MP: 18 Luck: —

Special Powers

Umbilical Tongue: womb beasts have four sinewy tongues with lamprey-like mouths at the ends. When a tongue strikes a victim, it releases a paralyzing agent; victims who fail a CON roll are immobilized for 1D4 hours. Victims are drawn into the womb beast's body on the following round.

Gestate: a victim trapped within a womb beast loses 1D6 CON per round. Once drained of CON, the victim is reborn as womb spawn and released back into the world. Those trapped may be released if the womb beast suffers 10 points of damage—enough to hack a hole through which to pull out the unfortunate victim.

Combat

Attacks per round: up to 4 tongues or 1 bite

Attacks with any unengaged umbilical tongues. It may also attack once per round with its thorny maw, but it cannot do this if its tongues are attached to victims that have not been drawn into its body yet.

Fighting	80% (40/16), 5D6
Tongue	80% (40/16), 1D6 + paralysis
Dodge	10% (5/2)

Armor: womb beasts are of non-Earthly material and make-up, so that any successful hit with a firearm attack deals only 1 point of damage per bullet (2 points for an impale). Hand-to-hand weapons deal normal damage. Attacks dependent on heat, blast, corrosion, electrical charge, or poisoning have no effect.

Sanity loss: 1D3/1D10 Sanity points to see a womb beast.

Womb Spawn, gestated abominations

Womb spawn are the result of a womb beast's rebirthing process. They keep much of their original shape, but with various additions, scars, or mutations; these often include various goatish features.

STR 65 CON 85 SIZ 70 DEX 70 INT 40
APP — POW 50 EDU — SAN — HP 15
DB: +1D4 Build: 1 Move: 8 MP: 10 Luck: —

Combat

Attacks per round: 3

Attacks with two of its limbs (claw, hoof, or tentacle) and with a bite. Those with horns may make a gore attack instead of a bite.

Fighting	40% (20/8), damage 1D6+1D4
Bite	30% (15/6), damage 1D6
Gore	40% (25/10), damage 1D6+1D4
Dodge	35% (17/7)

Skills

Stealth 60%.

Armor: 3-points of thick skin.

Sanity loss: 0/1D6 Sanity points to see a womb spawn.

Spawn of Nug and Yeb, progeny of the Black Flame

Nug and Yeb continuously generate monsters from their unholy union, and sometimes also with worshippers or victims. These small creatures are pliable black wads with several drooling, gnashing mouths and numerous mismatched limbs, each somewhere on the spectrum between a tentacle and a claw.

STR 75 CON 70 SIZ 10 DEX 70 INT 50
APP — POW 70 EDU — SAN — HP 8
DB: 0 Build: 0 Move: 10 MP: 14 Luck: —

Combat

Attacks per round: 2

Spawn attack with their various limbs and bite with their many mouths.

Enfold (mnvr): a spawn may launch itself, attempting to cover a victim's face. If successful, it is able to bite the victim automatically each round, and the victim must test against asphyxiation with a CON roll per round (see *Call of Cthulhu Rulebook*, page 124).

Fighting	50% (25/10), damage 1D6
Bite	40% (20/8), damage 1D6
Enfold (mnvr)	50% (25/10), asphyxiation + automatic bite 1D6
Dodge	35% (17/7)

Skills

Stealth 70%.

Armor: spawn take minimum damage from physical attacks (including damage bonus); an Extreme success with an impaling weapon causes an extra instance of minimum damage for the weapon itself.

Sanity loss: 1/1D6 to see a spawn of Nug and Yeb.



BLACK SUN RISING

The schemes of the ancient Lomarians threaten total destruction. Our heroes must end the unrestrained ritual by whatever means they can or lose all they hold dear!

The heroes have traveled to Yian-Ho, the very core of the Earth, through forbidden magic or unfathomable technology discovered in the ruins of subterranean K'n-yan. Here, they will find their quarry, the villain Ferdinand Argus, now called Thetnoris, and the possessed bodies of his victims. Thetnoris' out-of-control attempt to siphon power from Nug and Yeb places the world in grave danger. If war doesn't immolate the world, the prematurely awakened Great Old Ones certainly will. If the heroes haven't done so already, they have an opportunity to save the time-tossed victims, including Brendan Sterling (Chapter 6)—even if the heroes don't currently have the victims' psyches at hand, now is the perfect chance to bring their waylaid bodies back.

THE CITY BETWEEN THE POLES

At the center of the planet lies the forbidden city of Yian-Ho, within the otherwise solid metal inner core. The black-frost-rimed city covers the interior surface of a hollow sphere 50 miles (80 km) in diameter. The winding streets are crowded by vacant, pagoda-like structures; innumerable chimes ring discordantly, and a thousand bridges cross the icy black rivers that flow through Yian-Ho, whose waters pain those who would touch them (2 points of damage per round of water contact).

In the center of the sphere is an orb, 300 feet (90 m) in diameter, mercifully cloaked in black flames that bestow a dim light: this is Nug and Yeb. While their full horror is hidden, it costs 1/1D10 Sanity points to see Yian-Ho and its "black sun."

Gravity pulls toward the inner surface of the sphere; one can walk in any direction and end up in more or less the starting location after 50 miles (80 km). Flying objects have a ceiling of 10 miles (16 km) above the nearest surface—while more city can faintly be seen above, it cannot be flown to without covering the ground between.

On opposite ends of the city are two great lozenge-shaped shafts leading toward the North and South Poles but currently blocked below the ice by invulnerable structures.

DRAMATIS PERSONAE

The ages given are for the possessed bodies inhabited by the Lomarians.

Lord Thetnoris (Ferdinand Argus), age 43, Lomarian schemer

Lord Thetnoris, the architect of the scheme to escape Lomar's destruction, is attempting to absorb power from Nug and Yeb; however, in doing so, his ritual has destabilized the twin gods. In response, Thetnoris sent Leopold Fontanelle back to K'n-yan to seek a means to stabilize the situation. He and the other Lomarians have maintained their ceremony for days now, waiting for Fontanelle to return with a solution.

- **Description:** scrupulously maintained, with a forked brown beard and piercing gray eyes; he wears rugged outdoor clothing and an amethyst on a chain around his throat. His possessed body's original eye color is brown.
- **Traits:** believes he is destined to restore Lomar and subjugate the world.
- **Roleplaying hooks:** Thetnoris will not let "lesser beings" (such as the heroes) interrupt his master plan, regardless of any miscalculations he's recently made.

Opposite: The city between the poles



Lord Ithnoris (Ferdinand Argus)



Neglos (Norbert Blythe), age 41, Lomarian

Norbert Blythe was living a vagrant lifestyle for over a decade until his body was possessed by Neglos and his mind sent back in time to be imprisoned in Neglos' old body in ancient Lomar. If Bythe's mind is restored to his own body, Blythe constantly mutters and seems only marginally aware of or concerned about his surroundings. He begs for drinks but doesn't press the point.

- **Description:** grizzled and tanned, with dark brown hair, a beard, and gray eyes; he wears outdoor clothing. Blythe's original eye color is hazel.
- **Traits:** Neglos is impetuous and blustering; Blythe is a chronic alcoholic.
- **Roleplaying hooks:** Neglos speaks better English than the other Lomarians; if the heroes interrupt the ritual, he attacks and curses at them in Lomarian but can understand anything they say to him in English.

Dakelis (Adelaide Hartley), age 24, Lomarian

Adelaide Hartley lived in Queens with her husband Joe before her body was possessed by Dakelis. Returned to her original body, Hartley makes the best of the situation, cracking jokes and making wry observations.

Neglos (Norbert Blythe)



Dakelis (Adelaide Hartley)

BLACK SUN RISING

- **Description:** button nose, with freckles, dark-red hair, and gray eyes; she wears outdoor clothing. Hartley's original eye color is light blue.
- **Traits:** Dakelis is sharp witted and cruel; Hartley is superstitious and acerbic.
- **Roleplaying hooks:** Dakelis knows little English; if the heroes interrupt the ritual, she attacks in desperate vengeance.

Inzikla (Marguerite de Lacy), age 26, Lomarian

De Lacy was a torch singer who worked and lived in Greenwich Village before being possessed by Inzikla. If restored to her own body, de Lacy is thankful but quickly becomes withdrawn, fearful of the situation, until she is closer to home.

- **Description:** tall and thin, with auburn hair and gray eyes; she wears outdoor clothing. De Lacy's original eye color is light brown.
- **Traits:** Inzikla has few feelings and tends to be distant; de Lacy is a libertine.
- **Roleplaying hooks:** Inzikla knows little English; if the heroes interrupt the ritual, she coldly attacks and says nothing.



Lendalo (Hugo Northridge)



Inzikla (Marguerite de Lacy)



Kethnos (Brendan Sterling)

Lendalo (Hugo Northridge), age 37, Lomarian

Hugo Northridge, an out-of-work man from the Bronx, who kept his visits with Argus a secret from his wife out of embarrassment. His body is possessed by the hot-headed Lendalo. If restored, Northridge is grim and fatalistic, but is overcome with joy should he make it back home.

- **Description:** pudgy, with curly blond hair and gray eyes; he wears outdoor clothing. Northridge's original eye color is green.
- **Traits:** Lendalo is prone to anger and recklessness; Northridge has been defeated by life's twists and turns.
- **Roleplaying hooks:** Lendalo doesn't know English at all; if the heroes interrupt the ritual, he is vengeful, ranting at the heroes in Lomarian.

Kethnos (Brendan Sterling), age 36, Lomarian

Brendan Sterling was a Manhattan dentist who had a fascination with the occult. He is possessed by Kethnos. If restored, Sterling is in awe of the situation but desperately wants to return to his wife, Melody.

- **Description:** salt-and-pepper hair; a wide face, stocky build, and gray eyes; he wears outdoor clothing. Sterling's original eye color is brown.
- **Traits:** Kethnos is vengeful and murderous; Sterling is inquisitive and accident prone.
- **Roleplaying hooks:** Kethnos speaks few words of English; if the heroes interrupt the ritual, he seeks their death.

Zeralta (Ivy Tinsdale), age 20, Lomarian

Ivy Tinsdale was a young student at Columbia University who decided to try hypnotism as a lark when Argus approached her.

Her body is possessed by Zeralta. Restored to her original body, Tinsdale talks constantly to avoid dwelling on the situation and looks to the heroes for help while somehow blaming them for the current situation.

- **Description:** tied-back black hair, with a pointed chin and gray eyes; she wears outdoor clothing. Tinsdale's original eye color is blue.
- **Traits:** Zeralta is deceitful but strongly committed to Thetnoris' mission; Tinsdale talks loudly in a cheerful but accusatory fashion.
- **Roleplaying hooks:** Zeralta speaks few words of English; if the heroes interrupt the ritual, she may attempt to lull the heroes into a false sense of security before attacking them.

ARRIVING IN THE FORBIDDEN CITY

There are two ways for the heroes to travel here, either via Zyth-eb or use of the Black Pilgrimage spell (**Finding Yian-Ho**, page 84). The heroes' arrival point depends on the method used.

Through Zyth-eb

The heroes' vehicle exits the chasm and into Yian-Ho. Looking around, the heroes soon see blasts of black flame periodically striking a particular point in the city, some 5 miles (8 km) away. Those who crashed on the way here must make the rest of the journey on foot, while those with an operational vehicle can travel closer; however, a successful **INT** roll recognizes the danger of traveling by vehicle too close to the surging black flames.

If the heroes continue flying or driving, a successful **Pilot (Aircraft)** or **Drive Auto** roll is required; if failed, the vehicle is slammed by a gout of black flaming liquid, which quickly begins to eat through the vehicle's structure, destroying it in a matter of seconds. All passengers should make a **Jump**



Zeralta (Ivy Tinsdale)

or Hard **DEX** roll to dive from the vehicle or suffer 2D10 points of damage—if, from a flying machine, an additional 2D6 damage is taken (halved with a successful **Luck** roll, which assumes the craft was nearly at ground level).

If the heroes walk, either by choice or necessity, they can shelter from the flame strikes but are instead assaulted by Nug and Yeb's spawn that stalk the city (**Spawn of Nug and Yeb**, page 97). The spawn may attempt an ambush from under bridges or out of alleyways, with up to four of the monsters attacking (the Keeper could increase this to six per attack if the heroes are particularly tough sorts).

Through the Black Pilgrimage

The heroes magically appear in a plaza 200 feet (60 m) from the **Ritual Site**. The five remaining members of the League of Forgotten Men easily spot the conflagration that marks the heroes' arrival and take up defensive positions on the periphery of the ritual (providing a penalty die to their enemies' firearms attacks)—an eagle-eyed hero making a successful **Spot Hidden** roll sees them do so. Unless attacked first, the guards start firing when the heroes get within 50 yards/meters. Use the **Transformed League of Forgotten Men Members** profile (page 95) for these five guards.

THE RITUAL SITE

In the sky above, the swirling black vortex that is Nug and Yeb emits gouts of black flame. Below, in a circular plaza area, stand the seven Lomarians amidst chunks of black ice that litter the ground. In the center is Lord Thetnoris (Argus), who is leeching energy from Nug and Yeb, as evidenced by a beam of black light connecting the Lomarian to the black sun. Surrounding Thetnoris are the other Lomarians: Neglos, Dakelis, Inzikla, Lendalo, Kethnos, and Zeralta.

Roaring black flames surround the plaza on which the Lomarians stand, but it appears they are somehow protected from the flames by their ritual performance. The chanting, punctuated by occasional exhalations of pain and ecstasy, issues from the engulfing black fire.

Keeper note: if the heroes have not already encountered the five remaining members of the League of Forgotten Men guarding the ritual site, they may be able to use **Stealth** to creep up to the guards or past them; otherwise, the guards run to attack once the heroes have been detected—see **Transformed League of Forgotten Men Members** (page 95).



The forbidden city of Yian-Ho

A RITUAL GONE AWRY

Nug and Yeb struggle to remain intertwined, spraying black energy in all directions as they thrash about. The most intense blasts of black flame strike one spot, the plaza where the Lomarrians are conducting the ritual meant to infuse them with eldritch power.

Keeper note: the heroes do not need to cross through the black flames to perform the chant to calm Nug and Yeb (see **Stabilizing the Black Sun**, nearby); however, if the heroes wish to cross the flames to reach the Lomarrians, see **Attacking the Ritual in Progress** (nearby).



STABILIZING THE BLACK SUN

There are two ways that the heroes can learn to stabilize the powerful energies flowing from Nug and Yeb into Thetnoris. They may have read the *Black Supplications* (see **The Temple Across the Sea**, page 89) or the alien sorcerer Nzouka may have taught them the relevant portion (see **Nzouka's Tale**, page 123, Chapter 6)—if the heroes have already traveled back in time to rescue the minds of the bodies possessed by the Lomarrians.

To stabilize the black sun, all participants must chant a portion of the *Black Supplications*, although only the chant's leader is required to have learned it from either the *Supplications* or Nzouka. The chant takes ten minutes to perform, and each participant must sacrifice a portion of themselves to Nug and Yeb. In game terms, this requires a total expenditure of 50 points from each of the following characteristics: STR, CON, INT, and POW. Each participant must make as equal a sacrifice as possible but may choose what combination of characteristics and the amount of each to relinquish.

The chant's leader attempts a **Cthulhu Mythos** roll at the ritual's climax: if successful, the energies unleash one final spasm before stabilizing, with each hero concerned suffering 1D10 points of damage as well as being required to make a **Sanity** roll (1D10/1D100 loss) as Nug and Yeb are momentarily revealed in their full horror. If the roll is unsuccessful, the dark energies momentarily pour forth in greater magnitude, causing 2D10 damage, as well as 1D10/1D100 Sanity loss, and then Nug and Yeb are stabilized. The heroes must now face the enraged Lomarrians.



Using Magic to Disrupt the Ritual

The heroes may attempt to use spells to affect the proceedings. Those who successfully hide from the guards can do so without engaging them. Heroes who have learned how to stabilize Nug and Yeb's energies may attempt to do so with or without allowing Thetnoris to complete the ritual (see **Stabilizing the Black Sun**, nearby).

The heroes may have other spells or artifacts at their disposal. It is up to the Keeper how such magic interacts with the ritual. Most offensive spells that target the Lomarrians run afoul of the protections detailed in **Attacking the Ritual in Progress** (following), although the Keeper is advised to be lenient and reward particularly cunning plans put forth by the players.

Attacking the Ritual in Progress

The heroes may try an all-out assault on the Lomarrians while they are still leeching the rampant energy. While it is impossible to make out the features of those in the flames, one is clearly the focal point—the heroes may rightly surmise that this is Ferdinand Argus (aka Thetnoris). If the heroes enter the plaza, they feel intense cold radiating from the fire, increasing the closer they get.

Any surviving League members do everything possible to protect the Lomarrians. Moreover, the black flames surrounding the Lomarrians provide two forms of defense. First, attacks against the Lomarrians suffer a penalty die due to concealment, and second, anyone other than the Lomarrians even touching the flames (either directly or with a melee weapon) suffers 4D10 damage each round of exposure. Heroes may cross through the flames, with a successful **DEX** roll reducing exposure damage by half. Inside the area of ritual, the air is dense and shrouded in darkness, making visibility poor.

Most of the Lomarrians do not react to the heroes' presence. Thetnoris, however, becomes aware of the heroes if he is attacked. He is able to divide his attention enough to hurl spells at his enemies. His preternatural alertness also allows him to make a **Dodge** roll to obscure himself further once he has been targeted by a firearm; this additional cover means attackers now suffer two penalty dice.

Any of the Lomarrians (including Thetnoris) who are injured lose concentration momentarily, and the interruption of their ritual brings a torrent of flaming, freezing black liquid raining down on Yian-Ho. Every round thereafter, the same hideous liquid pours down and any unsheltered hero must attempt a **Dodge** roll to avoid being hit for 1D6 damage. The same event occurs if the heroes swap the minds of Lomarrians and their victims of mind swaps.

If Thetnoris loses consciousness or is otherwise removed, the energies unleash one final spasm, and the heroes suffer

BLACK SUN RISING



The Ritual Site map

CHAPTER 5

2D10 points of damage (reduced to half damage with a successful **Dodge** roll) and lose 1D10/1D100 Sanity points also as Nug and Yeb are momentarily revealed. The heroes now must face any remaining Lomarians.

Restoring the Victim's Minds

During the encounter, the heroes will have to move quickly to rescue the possessed bodies of Brendan Sterling and the other mind-swapped victims, especially if any Lomarians or League members are still active. If a Lomarian or other formerly possessed victim is reduced to zero hit points by the storm of black flame, they fall unconscious rather than die. As long as the heroes can get them to safety within a few rounds, survival is possible (though a few scars are likely).

Thetnoris Defeated

If Thetnoris falls unconscious or is killed, heroes who approach his form find his eyes open (whether he is stunned or dying)—the Keeper may have Thetnoris groan or otherwise draw attention to himself. If the heroes fought him only at a distance, the Keeper should be sure to describe him, including his crystal of Naphkon: his gray eyes begin

fading to brown as he forces his mind through time and space. If necessary, a successful **INT** roll allows a hero to deduce that Thetnoris is trying to send his mind to some other place and time.

The heroes only have a moment to act. If they bear their own crystal of Naphkon, they can attempt to snare Thetnoris' untethered psyche by making a Hard **POW** roll, alternatively, spontaneous use of the **Cthulhu Mythos** skill could “banish a monster” (see *Pulp Cthulhu*, page 36). Another option would be to snatch away his crystal, which also stops him—doing so requires a **DEX** roll (possibly at Hard difficulty due to the situation and environment).

If the heroes are successful in thwarting Thetnoris' escape, his eyes turn gray again as he mutters a Lomarian epithet and finally expires. If the heroes fail to stop him, the amethyst around his neck glows blindingly for a moment, and Thetnoris' now brown eyes glaze over as his stolen body dies.

If the heroes still need to acquire a crystal of Naphkon, they can make use of Thetnoris' to rescue Brendan Sterling and the other victims' psyches, if they haven't done so already per the events of **Chapter 6**.



The flame ritual

CONCLUSION

At the end of the campaign, the heroes have hopefully stopped the Lomarian's ritual, ensuring that the world continues to exist for a while longer; however, if the heroes disrupt the ritual but fail to calm Nug and Yeb, the Great Old Ones continue to pump out energy until black flames burst forth from the Earth's poles. This premature signal awakens sleeping Mythos entities across the world, heralding destruction and devastation—which can form the basis for future adventures, with the heroes now tracking down and dealing with such monsters awoken from their slumber by the energies released from Nug and Yeb.

Escaping Yian-Ho is the heroes' next goal, with or without the victims of the Lomarian's scheme. Heroes who used the Black Pilgrimage can recast that spell to return the same way. The mind-swapped victims (hopefully returned to their original bodies) can return that way as well, since both their bodies and their consciousnesses made the Black Pilgrimage—the victims intuitively know this. If none of the heroes know the spell, one of the victims could lead the ceremony, but the undoubtedly ragged heroes must pay the costs.

If the heroes have a functional vehicle, they can use it to exit Yian-Ho. That vehicle may be miles away, posing a danger if the storm is raging. Heroes can dash from building to building in an attempt to avoid the black rain and any other obstacles the Keeper wishes to deploy. Those succeeding in a **DEX** roll make it to the vehicle without suffering more damage; escaping while carrying someone else increases the difficulty to Hard. Those who fail the roll take 1D6 damage while getting to the vehicle. Once the heroes return to K'n-yan, the journey back to the surface world can be effectively red lined unless the heroes choose to continue adventuring in the underworld. The Keeper can describe K'n-yan beset by tremors and psychic turmoil, and the heroes racing through the chaos toward home. If the Keeper doesn't want an easy return trip from K'n-yan, the entrance at Mink Hollow is now blocked, either during the cataclysm or intentionally by Esmeralda Ashe or the K'n-yanians. The Keeper must also decide whether K'n-yanian devices work when brought to the surface world (see **Bringing K'n-yanian Devices Home**, page 164). In addition, the heroes may seek to bring back some of the plentiful gold of the underworld. Gold, however, is extremely heavy—see **I'm Rich!**, page 73. For Keepers wary of allowing the heroes to return with gold, it's possible that the K'n-yanian gold used in construction was treated by some atomic processes to make it a suitable building material—perhaps most of it simply disintegrates when brought to the surface.

If the heroes rescue the mind-swapped victims' bodies but are unable to restore their proper psyches at this time, they

may be able to do so by traveling to ancient Lomar, with this quest forming the climax of the campaign per the events detailed in **Chapter 6**. If the heroes have already traveled to Lomar and either failed to bring back the psyches or somehow lost them on the way, it is up to the Keeper if some other method is available to save them or not, which may entail a further adventure of the Keeper's design.

Grant a hero development phase and present the following rewards for completing this chapter:

- Stopping the Lomarians' ritual by stabilizing Nug and Yeb's energies: +1D20 Sanity points.
- Stopping the ritual but not stabilizing Yug and Neb: +1D10 Sanity points but also -1D10+5 Sanity points for realizing the consequences of unleashing Nug and Yeb's energies upon the world and the resultant awakening of Mythos horrors.
- Defeating Thetnoris (Ferdinand Argus): +1D6 Sanity points.
- If Thetnoris' mind escapes back to Lomar (and the heroes are aware of this): -1D6 Sanity points.
- Defeating a spawn of Nug and Yeb: +1D6 Sanity points.
- Defeating the transformed League members: +1D6 Sanity points (total).
- Restoring a victim's psyche: +1D6 Sanity points, +1D2 for each additional mind restored to their body.
- Failing to restore Brendan Sterling's psyche: -1D6 Sanity points, -1D2 for each additional victim's mind they fail to restore.

ENDING THE CAMPAIGN

The surviving heroes have stopped the psychic time travelers from creating an empire and enslaving humanity or, even worse, accidentally causing the world to end well ahead of schedule. They may have rescued any number of people from Yian-Ho and K'n-yan, such as Brendan Sterling and Dr. Walter Nesbitt, as well as Esmeralda Ashe's disciples. In any case, there will be some amount of retracing their steps back through K'n-yan and the Catskill Mountains region to New York City. Though only a handful of people are likely to ever know what has been accomplished, the heroes know they have saved the Earth. There may be unfinished business, such as time traveling (**Chapter 6**) or revisiting the Slater Institute of Parapsychological Studies (**Chapter 2**).

If Thetnoris was able to mentally escape, he could find himself in practically any time period where a descendant of Lomar exists. It's possible he could return to menace the heroes at some point, determined to avenge himself.

Unless things have gone terribly off-kilter, such as the heroes failing to stop Thetnoris or Fontanelle, Franklin Delano Roosevelt wins re-election, and the League of Forgotten Men and their favored candidate, Windrip, are

marginalized and, in time, forgotten. Although the U.S. weathers its brush with dictatorship, fascism soon plunges the world into war; however, if the Keeper is interested in presenting an alternate history, things go very differently in the States, with Windrip winning and establishing an authoritarian state, leading to further trials and tribulations for the heroes.

CHARACTERS AND MONSTERS

Keeper note: all bodies possessed are unchanged except for each now having the characteristic gray eyes of Lomarrians; if the original (victim's) mind is returned to their body, their eyes turn from gray to the original color.

Lord Thetnoris (Ferdinand Argus), Lomarian schemer

STR 85 **CON** 80 **SIZ** 80 **DEX** 75 **INT** 100
APP 75 **POW** 130 **EDU** 110 **SAN** 00 **HP** 32
DB: +1D6 **Build:** 2 **Move:** 8 **MP:** 26 **Luck:** 100

Combat

Attacks per round: 1

Brawl 70% (35/14), damage 1D3+1D6
.38 auto 80% (40/16), damage 1D10
Dodge 37% (18/7)

Skills

Cthulhu Mythos 50%, Dream Lore 40%, Hypnosis 80%, Lore (K'n-yan) 35%, Occult 75%.

Pulp Talents

- **Alert:** never surprised in combat.
- **Psychic Power:** Clairvoyance.

Spells: Black Pilgrimage, Cloak of Fire, Clutch of Nyogtha, Contact Elder Thing, Contact Formless Spawn, Contact Deity: Tsathoggua, Mindblast, Mind Transfer, Summon/Bind Byakhee, Summon/Bind Dimensional Shambler, Voorish Sign.

THE OTHER LOMARIANS

In the following profiles, characteristics and skill values belonging to the original human psyche are listed first, while those in parentheses represent those possessed by the relevant Lomarian interloper. All of the Lomarian psyches know the Black Pilgrimage spell.

Neglos (Norbert Blythe, alcoholic vagrant)

STR 50 **CON** 45 **SIZ** 60 **DEX** 60 **INT** 60(90)
APP 40 **POW** 50(80) **EDU** 60(90) **SAN** 30(00) **HP** 10
DB: 0 **Build:** 0 **Move:** 7 **MP:** 10 (16) **Luck:** —

Combat

Brawl 35% (17/7), damage 1D3
Dodge 30% (15/6)

Skills

Credit Rating 00% (00%), Cthulhu Mythos 00% (25%), Dream Lore 00% (25%), Lore (K'n-yan) 00% (40%), Language (English) 60% (30%), Language (Lomarian) 00% (90%), Listen 35% (20%), Navigate 30% (10%), Occult 10% (55%).

Dakelis (Adelaide Hartley, unhappy housewife)

STR 60 **CON** 65 **SIZ** 50 **DEX** 60 **INT** 60(80)
APP 60 **POW** 50(80) **EDU** 60(90) **SAN** 30(00) **HP** 11
DB: 0 **Build:** 0 **Move:** 9 **MP:** 10 (16) **Luck:** —

Combat

Brawl 30% (15/6), damage 1D3
Dodge 30% (15/6)

Skills

Credit Rating 15% (00%), Cthulhu Mythos 00% (20%), Dream Lore 00% (20%), Fast Talk 60% (05%), Intimidate 30% (15%), Lore (K'n-yan) 00% (35%), Language (English) 60% (10%), Language (Lomarian) 00% (90%), Occult 20% (55%), Psychology 40% (10%).

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Inzikla (Marguerite de Lacy, fun-loving singer)

STR 50 CON 70 SIZ 55 DEX 60 INT 60(80)
APP 75 POW 55(80) EDU 60(90) SAN 35(00) HP 12
DB: 0 Build: 0 Move: 8 MP: 11 (16) Luck: —

Combat

Brawl 35% (17/7), damage 1D3
Dodge 30% (15/6)

Skills

Art (Singing) 70% (05%), Charm 40% (15%), Credit Rating 10% (00%), Cthulhu Mythos 00% (20%), Dream Lore 00% (20%), Fast Talk 75% (05%), Lore (K'n-yan) 00% (35%), Language (English) 60% (10%), Language (Lomarian) 00% (90%), Listen 40% (20%), Occult 10% (55%).

Lendalo (Hugo Northridge, desperate laborer)

STR 70 CON 70 SIZ 75 DEX 60 INT 50(70)
APP 60 POW 40(80) EDU 60(70) SAN 30(00) HP 14
DB: +1D4 Build: 1 Move: 7 MP: 8 (16) Luck: —

Combat

Brawl 35% (17/7), damage 1D3+1D4
Dodge 30% (15/6)

Skills

Climb 40% (20%), Credit Rating 10% (00%), Cthulhu Mythos 00% (18%), Dream Lore 00% (20%), Drive Auto 50% (00%), First Aid 40% (30%), Lore (K'n-yan) 00% (15%), Language (English) 60% (00%), Language (Lomarian) 00% (70%), Mechanical Repair 60% (00%), Occult 10% (35%).

Kethnos (Brendan Sterling, unsatisfied dentist)

STR 50 CON 50 SIZ 55 DEX 70 INT 70(80)
APP 65 POW 50(80) EDU 90(90) SAN 30(00) HP 10
DB: 0 Build: 0 Move: 8 MP: 10 (16) Luck: —

Combat

Brawl 30% (15/6), damage 1D3
Dodge 35% (17/7)

Skills

Charm 40% (15%), Credit Rating 35% (00%), Cthulhu Mythos 00% (22%), Dream Lore 00% (25%), First Aid 60% (30%), History 30% (00%), Lore (K'n-yan) 00% (35%), Language (English) 90% (10%), Language (Latin) 60% (00%), Language (Lomarian) 00% (90%), Medicine 70% (01%), Occult 50% (55%).

Zeralta (Ivy Tinsdale, garrulous student)

STR 45 CON 60 SIZ 45 DEX 60 INT 65(75)
APP 60 POW 50(80) EDU 65(85) SAN 30(00) HP 10
DB: 0 Build: 0 Move: 8 MP: 10 (16) Luck: —

Combat

Brawl 35% (17/7), damage 1D3
Dodge 30% (15/6)

Skills

Charm 50% (25%), Credit Rating 35% (00%), Cthulhu Mythos 00% (20%), Dream Lore 00% (20%), Fast Talk 40% (05%), Lore (K'n-yan) 00% (30%), Language (English) 65% (10%), Language (French) 30% (00%), Language (Lomarian) 00% (85%), Library Use 50% (45%), Occult 10% (45%).





TIME RESCUE

To rescue the kidnapped minds of Brendan Sterling and the others, our heroes must hurtle back in time. It's a race through fire, raiders, and runaway mastodons to save them before the last bastion of Lomar collapses around them!

This chapter is optional, playable whenever the heroes devise a way to travel back in time—either mentally or physically—and can arrange to do so. The heroes can unlock the first piece of this puzzle when they gain access to the spell for creating a crystal of Naphkon in **Chapter 1** (though this requires them to be in possession of a gemstone). A hero using a crystal of Naphkon to view the psyches of the six victims discovers that they have been cast back into the bodies of doomed Lomarians (see **The Crystals and the Victims**, page 31). The heroes may not be fully aware of exactly where and when Lomar exists, but they may know it is somewhere in the past. Without being able to restore the victims' psyches, rescuing their possessed bodies is possible but hardly ideal.

Additionally, the heroes (especially psychic ones) may experience visions of the trapped victims in dreams or psychic sendings, hearing their cries for help. These visions are clearer if the hero has used a crystal of Naphkon, while heroes who haven't done so have a more impressionistic experience, such as impossibly distant cries along with feelings of imminent danger and being trapped. The Keeper can use such visions to prod the heroes as necessary, keeping the plight of the victims present as the campaign continues.

MOUNTING A RESCUE

Mounting a rescue of the exiled psyches is difficult but not impossible, though the heroes are initially likely to be at a loss as to how to do so. There are a number of possibilities detailed here, and Keepers and players may come up with their own, depending on the nature of their campaigns. Most of them involve mental, rather than physical, travel. So long as one of the heroes is holding a crystal of Naphkon while embarking on this quest, the victims can be found, and their psyches brought back and stored for safekeeping. The astral dimensions are essentially timeless, so, no matter how long heroes stay there, not much time passes in the real world.

Therefore, heroes return to the real world about an hour after beginning the rescue mission. Thus, this optional scenario may be played at any point during the campaign.

Each method below indicates how the heroes may become aware of the rescue possibility—each option is discussed in the following sections. Of course, a hero who has access to a Mythos tome may use it as a reference when making any of the Cthulhu Mythos rolls indicated below (see *Call of Cthulhu Rulebook*, page 175). Heroes may become aware of multiple methods, allowing them to choose between them and have a backup if they fail to travel via a chosen one.

- “The mental radio” created by Walter Nesbitt (mental travel).
- The K'n-yanian amphitheater in V'thruu's administrative palace (mental travel).
- Astral travel (mental travel).
- The Plutonian drug (mental travel).
- Forcing the Lomarians out through magic (page 112).
- A Time Gate (physical travel).
- A time machine (physical travel).
- Consultation with experts (either mental or physical travel).
- Dreaming (mental travel).

The Mental Radio

Nesbitt's Device (page 53), once restored to working order, can be used to send the users' psyches through the dimensions to ancient Lomar. There are enough headsets for up to six people. The “transmitter” headset must be worn by the person holding the crystal of Naphkon. With some manipulation of the machine's dials to find the right electromagnetic wavelength, the users fall into a trance and find themselves drifting in a strange expanse; see **The Spaces Between**, page 115.

Alternatively, if the heroes don't yet have access to a crystal of Naphkon, then they could use the device to visit the recreation of Lomar in the Dreamlands instead (**Nesbitt's Device** and **Dreaming**, pages 53 and 113, respectively).

The K'n-yanian Amphitheater

The amphitheater (**The City Palace**, page 81) works similarly to the mental radio above, though there are no headsets and no wavelength adjustments. Seated on the thrones, the heroes can direct their minds into astral dimensions and back in time; see **The Spaces Between**, page 115.

Astral Travel

A hero versed in the occult is likely familiar with the concept of astral projection, if not the actual practice. The Theosophists, among others, believe it is possible to leave the mundane body behind and travel spiritually throughout the universe. A hero making a successful **Occult, Science (Parapsychology)**, or **Cthulhu Mythos** roll theorizes that they could use such methods in conjunction with the crystal of Naphkon to send their minds back to ancient Lomar. One way to do so is through hypnosis—a hero who succeeds in a **Hypnosis** roll may put the group (including the hypnotist) into a trance. A spontaneous use of **Cthulhu Mythos** provides another solution, using mantras and concentration on mental formulae. This costs the hero 8 magic points, plus 1 point for each additional person, along with 1D4 Sanity points. Whatever method is used, it results in the heroes' minds appearing in another dimension; see **The Spaces Between**, page 115.

The Plutonian Drug

Heroes may have or gain access to the Plutonian drug or discover how to manufacture it (see *Call of Cthulhu Rulebook*, page 273). Those who partake of the drug in the presence of a crystal of Naphkon can find their way to ancient Lomar. This may very well bypass the psychic dimensional travel detailed in **The Spaces Between** (page 115) and **Farewell to Doomed Lomar** (page 122), especially if such journeys run counter to how using the drug has been previously established in the game. The Keeper may therefore want to replace those sections with other dangers. It is, however, possible that the dhole in **Farewell to Doomed Lomar** is traveling through time rather than other dimensions, swallowing the mental time travelers on their way back. Regardless of any changes made to the journey to and from Lomar, **While Olathoë Burns** (page 118) plays out as detailed.

Forcing the Lomarians Out

The heroes may have access to magic that can force “possessing” entities out of a body. This could be used against the Lomarians once they're encountered in Yian-Ho, though whether that leaves an empty shell or effectively swaps the minds depends on the nature of the spell and the Keeper's discretion. Casting the Lomarians' psyches out of their victims' bodies could make it easier to return the victims'

minds via a crystal of Naphkon, either immediately or at some later point in time.

A Time Gate

It is possible to travel physically to ancient Lomar through a Time Gate or similar method. Creating a Time Gate is extremely taxing—this one costs 35 POW (see *Call of Cthulhu Rulebook*, pages 256–257). Also, a Time Gate transports users temporally but *not* spatially, meaning the caster must open the Time Gate in the area where Lomar once existed, now buried beneath the ice somewhere in the North American Arctic Circle. The information regarding Lomar's point in time and space is contradictory, but both might be pinpointed with research or the use of magic or psychic abilities.

Time Gates are not precise under normal circumstances, but the connection between crystals of Naphkon allow the caster to open a Time Gate to the siege of Olathoë; this limits the usefulness of the Time Gate since it always deposits users to the same cataclysmic night. It does have the benefit of being a direct journey, and the heroes arrive in ancient Lomar in their own bodies with whatever modern gear they bring with them. It is also more dangerous since those same physical bodies are vulnerable to injury and death. Also, the heroes are unlikely to be able to communicate with any Lomarians, including the guards in the tower (**While Olathoë Burns**, page 118).

A Time Machine

In a pulp campaign that includes weird science, a working time machine is within the realms of possibility. If the heroes already have one, or know where to get a hold of one, they can use it to travel back to Lomar—if they know when and where they're going. Unless the time machine also allows spatial travel, the device needs to be lugged to the right spot, more or less. Research into the vague histories of ancient lost civilizations or supernatural methods of inquiry is required.

Whatever the process to pinpoint the correct temporal destination, no matter its level of precision, the connections between crystals of Naphkon pull the travelers to the siege of Olathoë, with whatever clothing and equipment they have with them. Being there in their own physical bodies means they are vulnerable to injury and death. They also don't have the benefit of sharing a mind that knows Lomarian (**While Olathoë Burns**, page 118).

Under normal circumstances, it probably requires months, if not years, to build a time machine. The cost is surely high as well—say, \$50,000. A Keeper who wishes to encourage this method, however, can allow some special circumstance (some recovered blueprints and parts, for example) to reduce the time needed significantly—especially if it's a prototype

that burns out after this usage. See **Weird Science in K'n-yan**, page 81, for how using K'n-yanian technology can reduce the time and cost. A successful combined **Extreme Mechanical Repair**, **Electrical Repair**, and **Science (Physics)** roll is required in any case.

Consulting Experts

If the heroes aren't savvy enough in the occult and Cthulhu Mythos themselves, they may know people who are. They could inquire with established contacts or look up fellow members of an organization the heroes belong to. Instead of rolling skills listed in the methods detailed above, the heroes may need to make a social skill roll or strike some sort of bargain. If it works out, the non-player character either puts the heroes on the right track or sends the heroes through time directly. Astral travel or Dreaming are the most likely methods an occult expert provides. Another possibility is a mad scientist (or at least one who is lovably eccentric and passionate) who either has a working time machine or just needs the heroes to bring them that one missing element to make their contraption work.

An alternative source of expertise may be found through contacting or summoning a Mythos entity. With the performance of the right spell (and some safeguards), the heroes might contact or summon an elder thing, mi-go, ghou, Yithain, or, if they are suitably insane, contact a Mythos deity such as Nyarlathotep, Hastur, or Yog-Sothoth. Such beings could either impart needed information or have the means to transport the heroes (physically or mentally), although the price for generosity may be high and unpleasant.

Dreaming

The heroes may note that, according to correspondence found in Ferdinand Argus' study, Leopold Fontanelle accompanied Argus to a dream-version of Lomar. In a campaign where the heroes have already experienced the Dreamlands, they may be familiar with that very place and have a good idea how to get there. If they haven't or they have trouble interpreting Fontanelle's letter, the heroes may attempt a **Cthulhu Mythos** roll to realize that at least one Lomarian fled the destruction of their homeland through dreams, creating a replica of their doomed country in the northern Dreamlands—a successful roll here also provides the revelation in the next paragraph as well.

Even knowing that a dream shadow of Lomar exists and how to get there, heroes may not initially realize that going there is helpful in rescuing the victims. A successful **Cthulhu Mythos** or **Dream Lore** roll informs a hero that the crystal of Naphkon is the key—if the heroes go to the Lomar of the Dreamlands, they can consult scholars or texts, looking for a way to use the crystal to home in on the victims. A

psychic hero who is also a Dreamer could come to the same realization through a vision or message with a successful **Clairvoyance**, **Divination**, **Psychometry**, or **Medium** roll under the appropriate circumstances. This may happen while the hero is using the ability for some other purpose, but it probably requires a separate roll unless a Hard success is involved. It may also occur during a time of stress, especially after experiencing psychic assault.

Heroes who have previously been to the Dreamlands can simply go to sleep and travel to Lomar by ship or otherwise. This trip can be glossed over without particular incident, though the Keeper may bring in characters or events from previous games as desired, or even run a small and impromptu adventure describing their journey through the land of dream to their destination of Lomar. Dangers should be minimal, however, since the heroes have plenty ahead of them.

If the heroes have never been to the Dreamlands, they may have a method at hand—the heart of dreams (**Chapter 1: Bedroom**, page 32). Heroes who sleep in the same room while one holds the heart can use the crystal of Naphkon to home in on Lomar's capital. They appear on a mountain pass, with the marble domes and towers of Olathoë ahead, past a watchtower with a dim light flickering from an upper window. Dream Lomar closely resembles the Waking World's lost land; see **Olathoë and Its People**, (page 118) for a general description, and below for specifics for this version. Otherwise, the heroes may be able to use Nesbitt's mental radio to reach the Dreamlands, if they can get it working (**Nesbitt's Device**, page 53). Note that a hero whose spirit self has died in the Dreamlands or elsewhere can't use dream travel to travel to ancient Lomar.

ROUTES OF TRAVEL

The following sections describe differing encounters with Lomar, dependent on the means of travel employed.

- **Dream Lomar:** covers heroes who travel to the Dreamlands.
- **The Spaces Between:** concerns astral travel.
- **While Olathoë Burns:** covers the arrival of both physical and astral heroes.

DREAM LOMAR

Should the heroes attempt to reach the version of Lomar located in the Dreamlands, it is the middle of the night when they arrive. However, the streets are not empty, and the people go about their business as if it were noon. If the heroes linger, they soon discover that it is always night here.

Stars and a red horned moon shine overhead. A successful **Science (Astronomy)** roll spots what appears to be the Pole Star winking in the constellation of Ursa Minor; in the Waking World, that would put Lomar within 2,000 miles (3,320 km) of the North Pole.

The average inhabitants of this Lomar are effectively dreams unaware of their true nature. These Lomarians never lived in the Waking World and do not know it exists—this is the only Lomar they have ever known. They recognize the heroes as strangers, rare but welcome visitors to this isolated land. A hero making a successful **History, Archaeology,** or **Hard Know** roll notes some similarities in their clothing to the styles of ancient cultures, particularly Roman, but the designs are significantly different.

Communicating with the Lomarians can be frustrating, since asking them why they are out at night or about events in the Waking World confuses them. Some of them experience minor anxiety that the hairy, cannibal Voormis will attack soon, but Arapthis keeps vigil in the watchtower of Thapnen, so they are safe. If asked about Thetnoris or his allied Lomarians, an inhabitant can confirm that those are Lomarian names, but they are unfamiliar. If asked about Ferdinand Argus or Leopold Fontanelle or other recent visitors, an inhabitant remembers them, recalling that they spoke with the wise Zelrathos. Any questioning of

an inhabitant should end with the Lomarian directing the heroes to Zelrathos (**Speaking with Zelrathos**, page 115) in the city's archives, who can surely provide them with better answers.

Keeper note: depending on the timing of this episode within the campaign, and should any heroes have died, the Dreamlands could be a place for the heroes to meet potential replacement heroes. Such dreamers are currently abroad in the Dreamlands while their physical bodies are asleep (ideally not too far away from the Catskill Mountains) on Earth.

DRAMATIS PERSONAE FOR DREAM LOMAR

Zelrathos, apparent age 92, helpful sage

Zelrathos is an old man who spends most of his time poring over and compiling the material in the archives. He is always happy to speak with strangers about Lomar and other lands, including the Waking World. While he is a dream, he is aware of that fact and how he came into being. He is the sole confidante of Arapthis, the Lomarian from the Waking World who dream-fashioned this replica and the people inhabiting it into existence.

- **Description:** tall, with a long silver beard coming to two delicate points; he dresses in heavy robes.
- **Traits:** pleasant; patient and helpful.
- **Roleplaying hooks:** he is quite willing to help visitors, especially once he realizes Thetnoris is involved.

Arapthis, apparent age 37, penitent watcher

When Olathoë fell, Arapthis was the one who failed to warn the city of the invasion. He fell asleep in the tower of Thapnen while watching the Pole Star wink overhead, and the signal fire remained unlit. As with many other Lomarians, he was a Dreamer. Although his mortal body perished, his dreaming self survived the annihilation of Lomar. His shame caused him to separate from the other survivors and try to recreate Lomar in the Dreamlands, peopling it with dream citizens he can protect from their encroaching doom. He maintains his vigilance in the watchtower, determined not to fall under the Pole Star's baleful influence again.

- **Description:** strong, with auburn hair, a sharp nose, and whose beard does not have the customary Lomarian forks.
- **Traits:** always on high alert; guilt-ridden.
- **Roleplaying hooks:** although distracted by his duties, he realizes Zelrathos would only bring him visitors if the need were great.



Zelrathos

SPEAKING WITH ZELRATHOS

Welcoming the heroes, Zelrathos is delighted to answer their questions. Use the following as a guide to what he can impart.

Concerning Lomar and its Survivors

Zelrathos explains that, when ancient Lomar fell, some of its citizens were able to live on in dreams when their bodies died. All but one of them simply spread out into the Dreamlands, intermingling with the folk there. Arapthis, however, crafted these shadowy lands as a memorial, vainly attempting to erase the shame he felt for letting Olathoë fall, for it was he who had been tasked with keeping watch and lighting the signal fire. But he fell asleep and had strange dreams, and the last bastion of Lomar fell. Now, he maintains an eternal watch for the invaders, intent on not letting his people down again.

Zelrathos knows of a noble-born Lomarian named Thetnoris, an historical figure renowned for his mental powers. It is said that Thetnoris had a plan to save his people from Lomar's inevitable fall, involving casting their minds into the future to possess the bodies of people there. Through this, Thetnoris believed he could re-establish the glory of Lomar. Though he convinced some of his fellows of the viability and worthiness of his scheme, most believed it was neither feasible nor honorable.

Concerning Ferdinand Argus and Leopold Fontanelle

Zelrathos recently had a couple of visitors, a rare thing. One of them, Argus, displayed an impressive knowledge of Lomar. Zelrathos suspects Argus is descended from the exiles of Lomar—indeed, he had gray eyes and wore his beard in twin forks—though he made no such claim. His companion, Fontanelle, seemed much more out of place. Argus was particularly interested in the poppies that grow here and requested a cutting. The last Zelrathos saw of them, they were visiting some of the many temples of Olathoë, specifically those of the Great Mother and Tsathoggua.

Concerning the Pnakotic Manuscripts

If asked about the *Pnakotic Manuscripts*, Zelrathos laments that they have never been here. Supposedly, the tome was brought into dream by exiles from Lomar, but it is in Ulthar. The old Lomarian fantasizes about journeying across the sea to consult them. Perhaps someday...

The Heroes Describe Argus/Thetnoris' Plan

If informed that Thetnoris is in the process of enacting his plans, Zelrathos becomes gravely concerned. He takes the heroes to see Arapthis in the tower of Thapnen. Arapthis listens, though his eyes rarely stray from the window, and his hand is always ready to light the signal fire. Understanding the heroes' predicament, Arapthis offers to send their psyches to the true Lomar, adding that to return they must simply think of home (and make a successful POW roll)—see **The Spaces Between**, following.

THE SPACES BETWEEN

Visiting the astral realms is a unique and, potentially, rather disturbing affair for all those involved. The laws of Earth's physics do not apply here. Following are a selection of rules for handling travel and combat in the astral domain.

Astral Characteristics

The "subtle bodies" of astral travelers are not physical things; they are composed of some form of mental energy. Therefore, the hero's usual physical characteristics don't apply. The following rules govern the capabilities of heroes traveling through raw astral realms.



Arapthis



INT and POW are used in place of STR, CON, SIZ, DEX, and APP. EDU is used as normal. When improvising a characteristic check, it is up to the Keeper's judgment whether INT or POW applies in that particular situation. Generally, use INT when precision or speed matter, and POW when raw muscle or fortitude are key.

- Damage Bonus and Build are determined by adding INT and POW—refer to the **Astral Damage Bonus and Build** table, nearby.
- Hit points are determined by adding INT and POW and dividing by 5 (round down).
- MOV is based on POW—refer to the **Astral Movement Rate** table, nearby.
- Dodge skill equals half the hero's POW.
- Magic points do not regenerate in the timeless expanses of the astral dimensions.

Astral Combat

In astral combat, initiative is determined by INT. Heroes immediately discover that they can create psychic equivalents of their typical weapons—and do not need to have had those weapons on their person in the real world, but the weapon must be something they own and are familiar with. Damage is the same as the mundane version, using the hero's astral damage bonus when applicable.

Firearms operate the same as they do in the real world, with a few differences: Ammunition never runs out; shots are slightly slower; readied firearms do not shoot at INT +50 in the initiative order, and they can be dodged without “diving for cover” and losing their next action.

Injuries to the Astral Form

Hit points and damage to astral heroes is completely separate from their physical bodies—an injury to one has no effect on the other. Astral damage does not heal while in these timeless dimensions, nor does medical attention help. Heroes may spend 20 Luck points as usual to gain a 1D6 hit point recovery. Once back in the real world, astral hit points regenerate at the same speed as magic points (see *Call of Cthulhu Rulebook*, page 176).

Heroes who fall unconscious due to being reduced to zero hit points (or who otherwise wake up in the real world) are unable to return to the astral realm for at least an hour (after one astral hit point has healed). Thus, they are unable to rejoin their companions until later. Heroes can spend Luck points to stay conscious as normal (*Pulp Cthulhu*, page 61).

Heroes whose astral forms die wake up in the real world. They are never able to travel in spirit form again, either to the astral dimensions or to the Dreamlands. The horrific experience causes the automatic loss of 1D10 Sanity points. A hero with 30+ Luck points can spend all of them to avoid this fate (immediately regaining 1D6+1 hit points), just as with avoiding conventional death—a hero doing this on the trip to Lomar “reappears” just as the heroes are arriving in Olothoë, while a hero doing this on the return trip reawakens in the real world (but still retains the ability to travel in spirit form) and doesn't lose 1D10 Sanity points. In either case, the Keeper may wish to inform players facing such a choice that astral death is a hindrance rather than total destruction.

Injuries to a hero's POW in astral form remain for the duration of that hero's current journey in an astral dimension, with each 10 points of POW lost astrally corresponding to

ASTRAL DAMAGE BONUS AND BUILD

INT + POW	Damage Bonus	Build
2–64	–2	–2
65–84	–1	–1
85–124	0	0
125–164	+1D4	+1
165–204	+1D6	+2

ASTRAL MOVEMENT RATE

POW	Movement Rate (MOV)
15–49	7
50–74	8
75–99	9
100+	10

TIME RESCUE

1 point of POW permanently lost to their physical selves. When that hero returns to an astral dimension, their POW is restored to the normal level. Thus, in this chapter, the heroes may travel twice in an astral dimension (to and from Lomar), meaning that on their return journey their POW is reset to the normal value minus any permanent loss suffered from the inward journey.

Chases in the Astral Dimension

In a chase, characters roll INT to determine their MOV adjustment. The astral dimension is generally devoid of hazards, but characters can create their own out of the raw stuff that surrounds them. To do so, a hero draws on a mixture of imagination and memory; if they spend a movement action and 1D6 magic points, and make a successful **POW** roll, they can form an obstacle based in some fashion on a backstory entry. Using a key connection confers a bonus die. Use INT in place of DEX (the attribute usually used in place of unlisted skills) when a monster or non-player character needs to negotiate a hazard (see *Call of Cthulhu Rulebook*, page 144).

ADRIFT ON ASTRAL SEAS

Once in the astral realms, the heroes find themselves adrift in a nebulous infinitude of shifting colors and shapes. They appear essentially as they picture themselves, including clothing. Emerging from this confusion are images from the heroes' memories and imagination, as well as glimpses of

Earth's prehistory with its rising and falling parade of bizarre entities. Soon, the heroes realize that there are other entities, human or otherwise, "swimming" through the dimension, but they are distant and indistinct. The Sanity loss for first experiencing the astral dimension is 1/1D6 Sanity points.

A successful **Cthulhu Mythos**, **Occult**, or **Science (Parapsychology)** roll reveals that the substance of this dimension is responding to the heroes' thoughts, trying to translate itself into symbols the human mind can grasp. Even without that realization, the heroes soon learn that they can momentarily shape the substance around them to some extent. Most importantly, they can create a gateway to deeper dimensions, moving them closer to their destination.

A hero who makes the above skill roll also knows that some of the mysterious entities they've seen could act as a guide, helping to form the necessary portal. Gaining a guide requires drawing the attention of one of these passersby, though there's no guarantee that something hostile won't respond. Attempting to gain a guide requires the expenditure of 2D6 magic points and a successful **Luck** roll. If the roll fails, a terror from beyond takes notice and rushes to attack (use **Terrors from Beyond**, page 125); if the Luck roll succeeds, a guide forms before the heroes.

The guide appears as a figure obscured by a cloak, resting atop a vaguely hexagonal pedestal covered in unknown hieroglyphs. The figure's true shape is impossible to make out. It communicates in waves of sensation, which are incomprehensible at first but slowly become understood. A successful **Occult** or **Cthulhu Mythos** roll determines that

ASTRAL CHARACTERISTICS FOR THE PRE-GENERATED HEROES

	Boris Konev	Jean Bernard	Laura Ruth Sheversky	Macario Ortiz	Miriam Blackmore	Morgan Dunhurst
INT	60	90	75	65	85	75
POW	80	55	70	70	65	55
HP	28	29	29	27	30	26
MOV	9	8	8	8	8	8
Dodge	40% (20/8)	27% (13/5)	35% (17/7)	35% (17/7)	32% (16/6)	27% (13/5)
DB	+1D4	+1D4	+1D4	+1D4	+1D4	+1D4
Build	1	1	1	1	1	1

this is an Ancient One, a powerful being dwelling outside of time and space, possessed of unimaginable wisdom. The fragmentary knowledge it imparts reduces the difficulty of creating the portal to the next dimension (see following).

Forming a Gate calls for a Hard **POW** roll or a **Cthulhu Mythos**, **Dreaming**, or **Occult** roll. With a success, a titanic wall of strange design rears up. An enormous arch is set within it. Passing through the arch, either on their own or swept through on a wave of sensation from their guide, the heroes plunge into a tunnel of complete darkness. From somewhere in the infinite distance come the sounds of strange rustlings and chirpings.

PASSING THROUGH THE GATE

Finally, the heroes pass through to the other side of the Gate, appearing in another astral expanse. They are assaulted by visions of their own pasts and futures, as well as those of different incarnations, not all of which are human. They realize that they are not one person in one moment of space and time, but an endless progression of them. The Sanity loss for this profound understanding of their past and future lives is 1/1D8 Sanity points. Glimmering in the distance is the final portal, a wavering light leading to Lomar.

As the heroes' reel, they see that the wall they passed through, receding in the distance, is riddled with infinite arches. Spilling from these is a clamoring, misshapen horde of conglomerate beings. These composite things disperse throughout the astral dimension, except for a small group of them that heads toward the heroes. Each hero recognizes something of themselves in the twisted features of one of the monsters.

A hero who makes a successful **Occult** or **Cthulhu Mythos** roll recognizes the creatures as "devourers," entities hungry for physical sensation that hunt and consume astral travelers. Once they have a taste for someone, they hunt down that being's incarnations across the dimensional voids until they grow powerful enough to inhabit the empty shell of the victim.

There is one astral devourer for each hero—use the **Heroes' Devourers** (page 126). They relentlessly seek their specific prey, ignoring other targets while doing so except to defend themselves (fighting back against melee attacks or dodging ranged ones). The heroes can either fight or make for the final portal, hoping to leave their attackers behind (see **Chases in the Astral Dimension**, page 117). Heroes who escape through the portal leave their frustrated devourers behind, which lash out with their claws against any remaining heroes.

A hero drained to zero POW is consumed by their specific devourer. At a minimum, this kills the hero's spirit self (see

Injuries to the Astral Form, page 116). With a failed **Luck** roll, this was the hero's final incarnation, and the devourer awakens within the vacant body. Fortunately for the other heroes, it is initially disoriented and flees the area before they return. Devourers are primarily interested in physical sensation, and the heroes may never see their "changed" colleague again unless they diligently hunt them down. On the other hand, such a creature has no morals constraining its pursuits, so the heroes may later discover it has become a new villain.

Once the heroes pass through the flickering final portal, they descend into the beleaguered city of Olathoë (move onto the next section, **While Olathoë Burns**).

WHILE OLATHOË BURNS

As the heroes' astral selves hurtle toward Lomar, they each see someone among the chaos whom they feel they recognize, as if in a dim memory. Each hero rushes toward this person, merging their own psyches with an inhabitant of Lomar. The heroes do not fully possess the Lomarian characters—the Lomarians' minds are still in control. The Lomarians do, however, understand who the heroes are and the peril the future faces, and so consent to their bodies being used in this manner. After a moment of disorientation as two minds reconcile to inhabiting one body, the Lomarian heroes converge on a plaza in Olathoë (**Race to the Tower**, page 119). See the **Lomarian Characters** box, nearby, for details on playing Lomarian characters.

Keeper note: if the heroes physically traveled to Lomar rather than astrally, they still arrive just as the city is about to fall; however, there is no merging of minds with Lomarians—the heroes are here in true physical form, and they will have to figure out another way of communicating with the Lomarians they encounter. The rest of this chapter assumes the heroes have astrally traveled to Lomar, so Keepers with groups of physically arrived heroes should adapt the text accordingly.

OLATHOË AND ITS PEOPLE

The capital city of Lomar sits on the plateau of Sarkis, between the barren gray peaks of Noton and Kadiphonek. Most of the buildings and sculptures are constructed of variously colored marble, including the many domes and towers. Columns line the main marble-paved thoroughfares, with their tops carved into busts of Lomarian men and women. The plazas are decorated with statues of robed men and women, as well as Lomar's famous pale-yellow poppies.




LOMARIAN CHARACTERS

Give each player a Lomarian hero to play (see **Lomarian Heroes**, page 129 onward). These characters are past incarnations of the modern heroes. Each one has a core characteristic tied to their archetype, and there are eight characters available to choose from.

The players use the characteristics and skills of their temporary heroes; however, Luck and Sanity points are based on their modern heroes' current values. The players should take a moment to familiarize themselves with the talents and special abilities of these new heroes. Some of the heroes have fairly high Cthulhu Mythos skills that they can use for spontaneous supernatural effects; thus, the Keeper should make sure that the players are aware of how that works (*Pulp Cthulhu*, page 36).

If a Lomarian hero dies, the modern hero's spirit form is snuffed out, too (see **Injuries to the Astral Form**, page 116, for details). A hero with 30+ Luck points may choose to spend all of them to avoid certain death, appearing in the next encounter with 1D6+1 hit points. Otherwise, the Lomarian hero should be able to go out in a blaze of glory (*Pulp Cthulhu*, page 69), helping their comrades in overcoming the current obstacle and perhaps even saving valuable time and forestalling a delay. For example, a hero going out in a blaze of glory while facing the Voormi shaman's raiding party could hold it off while the other heroes escape. If this happens within the first three rounds, no delay occurs while the dying hero exacts blood-soaked vengeance.



The higher-class citizens wear robes, and the men are bearded, often styling their beards into two points. Almost all of them have crystals of Naphkon, worked into jewelry or adorning weapons. Laborers, servants, guards, and merchants wear more practical tunics.

It is night. Bright stars peer through thin clouds, and the horned moon is red. The air is warm and still. Squat, umber-furred Voormi warriors run amok through the streets, with beasts tame and wild, as well as some of the terrible gnoph-keh. The ancestors of the Lomarrians had forced the Voormis back into the mountains when they first established this land, and the war-like cannibals are finally getting their revenge. With the city attacked, the able-bodied Lomarrians rush to defend it. With the recent destruction of Daikos, Olathoë is the last major urban area. When it falls, Lomar is effectively no more.

THE HEROES ARRIVE

Once the minds of the modern heroes converge into their Lomarian bodies, the "combined" heroes are ready to rescue the mind-swapped victims. Now they are finally here, the heroes can see that some of the plaza's statues lie shattered. Screams and shouts can be heard, and smoke is in the air. From somewhere in the distance comes the sound of furious trumpeting and enormous feet pounding the street.

Suddenly, a pack of wild mastodons comes into view, stampeding through the city in the same direction as the heroes. Provoked in part by the magic of Voormi shamans, the mastodons trample Lomarrians and shatter buildings. If the heroes don't move quickly, they risk falling beneath the charging beasts—stopping the stampede is impossible, the heroes must run for it.

As the heroes run from the plaza, they see six Voormis (see the **Voormis'** profile on page 127) down one of the avenues leading off from it, dragging a screaming mother and her two children. The Voormis have not seen the heroes yet. If the heroes do nothing, preferring to go another way, call for a **Sanity** roll (0/1D4 loss) when the heroes hear the screams suddenly choke off. If they instead opt to fight, it counts as their first delay (see **Tracking Delays**, page 120).

Regardless of their decision, the heroes must now hurry before Olathoë completely collapses. As they seek out the trapped minds, there are other dangers that can cause the heroes to veer from the direct route, eating up precious time...

RACE TO THE TOWER

The heroes must figure out where the captives are. If one of the modern heroes had a vision of the victims, then a successful **Navigate** roll pinpoints where the tower must be. Without a successful roll, they can track them down with their crystals of Naphkon, which give off occasional thrumming signals when the heroes focus their minds on the trapped minds, or even if they just focus on the mental image of Brendan Sterling; this process takes longer, however, counting as one delay (see **Tracking Delays**, page 120).

In getting to the tower, the heroes run through a series of encounters (see following sections); each has the potential to delay them. If they take too long reaching the tower, the mastodons heard and seen on their arrival may overtake them. Each delay brings the creatures closer, raising the pressure. Accumulating three delays means the heroes and frenzied mastodons cross paths.

TRACKING DELAYS

The Keeper should track the number of delays the heroes accumulate. Every time the heroes suffer a delay, describe the sound of the mastodon stampede getting closer. At two delays, the Keeper should let the heroes know that any further delay means they will surely cross paths with the rampaging behemoths. At three delays, the mastodons run through the heroes. The heroes may attempt a **Dodge** roll (or another suitable skill roll according to the situation) to avoid the stampede. Heroes with MOV 9 gains a bonus die to whatever attempt is made. Heroes who fail their roll to avoid the mastodons should make a **Luck** roll; with a success, the hero narrowly escapes the brunt of the stampede, losing only 1D10 hit points; if failed, the hero suffers a brutal buffeting and stomping causing 4D10 damage.

Other Potential Delays

Aside from the encounters listed below, the heroes may delay themselves for other reasons. If they spend significant time doing something, the Keeper should consider this as one or more delays. Providing first aid after an encounter is fine, but healing someone with the Medicine skill (which takes an hour) probably brings the mastodons down on them

long before the task is done. The Medicine skill can still be used to bring an unconscious character quickly back to consciousness, however.

Delay: Burning Streets

The heroes come upon Olathoë's markets, a network of winding streets and plazas, where its many wooden structures have caught fire and black smoke hangs in the air. They realize they can simply go around this area, but the detour will waste time. Doing so counts as a delay.

Rushing through the blazing market stalls and carts takes 11 minus MOV in rounds for each hero. Every round, each hero must make a successful Hard **CON** roll to avoid asphyxiation; those who start choking suffer 1D3 damage per round while in the market.

On the first and fourth rounds, there are no additional dangers; the heroes avoid the sparse flames. On the second round, the flames grow more intense, and each hero must make a **Dodge** roll to avoid being burned, with failure causing 1D10 flame damage, plus the hero must make a **Luck** roll to avoid catching on fire. Burning heroes take 1 damage on the first round, with the damage doubled each round thereafter until the fire is put out. On the third



A gnoph-keb attack in the snowstorm

round, the heroes must each make either a successful **Spot Hidden** or **Listen** roll to avoid a hazard. A hero who fails trips over smoldering debris or is hit by collapsing timbers for 1D10 damage.

Delay: Snowstorm

The heroes discover that their route is experiencing a freak snowstorm. From somewhere within, a terrified scream is suddenly cut short. A hero succeeding with a **Cthulhu Mythos** roll theorizes that a gnoph-keh is responsible. The heroes may choose to go another route, but they realize this will take additional time. If they do so, this counts as a delay.

Visibility within the snowstorm is reduced to 3 yards/meters maximum. The heroes must each make a single successful **CON** roll or lose 1 hit point from the biting cold. As they make their way forward, they come across a clump of dismembered, ice-encrusted bodies. Seeing the carnage provokes a **Sanity** roll (1/1D4+1 loss).

At the center of the storm, a gnoph-keh hunts. If the heroes are sneaking, they can each attempt to make a **Stealth** roll to avoid the monster. If the gnoph-keh is aware of them, it attempts an ambush. A successful **Spot Hidden** or **Listen** roll at Hard difficulty avoids a surprise attack. If attacking with surprise, the gnoph-keh gets one claw attack that automatically hits unless it fumbles (if necessary, ask for a **Luck** roll and use the highest result to determine who it attacks). After that, combat proceeds as normal (see the gnoph-keh's profile on page 127). Either by slaying the gnoph-keh, distracting it, or successfully avoiding it, the heroes make their way out of the snowstorm and see the tower a few streets away.

Delay: the Voormi Shaman

With the tower a few blocks away, the heroes encounter a raiding party of Voormis. Three warrior Voormis are led by one of their shamans, wearing an elk-antler headdress and carrying a ceremonial staff draped in feathers, bones, and strung stones. The shaman rides a saber-toothed cat. The heroes must get past them to reach the tower.

The Voormis (see profiles for the warriors and shaman on page 127) are being quite obvious, so the heroes should notice them first, giving them time to attempt a surprise attack or sneak past them (a Hard **Stealth** roll). If the heroes engage the Voormis, a fight lasting more than three rounds requires a group **Luck** roll afterward—with a failure, the heroes suffer a delay. If the heroes sneak past, this takes precious time, and a delay occurs automatically.

THE TOWER AND ITS PRISONERS

Eventually, the heroes arrive at the tower. Constructed of pale marble, the four-story tower stands 50 feet (15 m) tall. Luckily, the fighting has not fully reached this area, although its defenders have rushed elsewhere. The tower's door has been broken down.

Entering inside, the ground floor encompasses the base of the tower, and a staircase spirals up the wall, starting on the opposite wall from the door. Six guards stand at the ready, wiping the blood from their sabers (**Lomarian Guards**, page 125); the corpses of four Voormis litter the floor.

The guards are loyal to Thetnoris and do not readily let interlopers inside. A successful Hard **Charm** roll convinces them to abandon their post and help in the defense of their homeland, while a successful Hard **Intimidate** roll gets them to disperse; otherwise, they will defend the tower to the death.

The captives are held on the top floor, with the stairs ending in a short landing before a stout door. The door is locked, and the complex lock can be picked with a successful Hard **Locksmith** roll or the door forced with a Hard **STR** roll. Otherwise, an axe (taken from a Voormi corpse if need be) can hack it down, but a successful **Luck** roll is required not to injure a prisoner when the door splinters.

Once the heroes get inside, the prisoners greet them with confusion and fear, speaking in English, unsure if they're being rescued but desperate to escape. If heroes reply in English (the captives don't know Lomarian) it takes time, unfortunately, for the prisoners to understand that they need to allow their psyches to enter a crystal of Naphkon. They immediately acquiesce on a successful **Charm** or **Persuade** roll (Hard difficulty if someone was injured when the door was broken down); otherwise, they dither until the sounds of destruction outside come perilously close.

- If the heroes avoided the mastodons on the way here, the stampede is nearing the area, butting buildings in their fury.
- If the heroes delayed and already encountered the mastodons, six Voormis and a gnoph-keh are, instead, sacking the area.

Once the prisoners become convinced that this is their only hope of escape, it only takes a moment for the heroes to gather their psyches, with each prisoner simply required to focus on the crystal and will their mind into it. The Lomarian bodies fall to the ground comatosed. The crystal of Naphkon used warms slightly as the psyches slumber within it.

Keeper note: remember that, even if the heroes arrived physically and don't have a crystal of Naphkon with them, each of the victims is currently wearing one around their necks, although they have no idea what they are or how to use them.

With the victims' psyches secured, the modern heroes are ready to return home. If they came here via the astral dimensions (including being sent there by Araphthis from dream), they may each think of home and make a **POW** roll each round (based on their regular characters' POW, not the Lomarian ones); this roll may not be pushed. With a success, their psyches depart the borrowed Lomarian heroes' bodies, while a failure means they remain in the tower as it undergoes assault. If the heroes traveled here physically, they still need to escape to their point of entry and whatever method brought them to Olatthoë. In that case, substitute **DEX** rolls for POW to get out in time.

- The tower is overrun by mastodons or Voormis and a gnophkeh at the end of the current round, unless the heroes have taken actions that postpone that fate.
- If the heroes convinced the captives to immediately allow their psyches to be gathered, another round is gained.
- If the guards were convinced to defend the neighborhood, another round is gained.
- If the heroes got here before encountering the mastodons, another round is gained.

Therefore, the heroes each have 1 to 4 rounds to escape, attempting a **POW** roll each round. It is quite possible that some heroes will leave before others, and the ravaging hordes may overtake the tower before everyone can leave (see **Too Late!**, following). Heroes who physically arrived could exit the tower via a lower window with a successful **Jump** roll, possibly avoiding the rampaging Voormis.

TOO LATE!

If some of the heroes remain behind when the tower is overrun, they must face danger before they can finally escape.

- If the tower collapses during the mastodon stampede, everyone inside suffers 2D10 points of damage; survivors have one last opportunity to make a **POW** roll before the stampede is on them. If this roll is failed, they are trampled in the rubble for another 2D10 damage. Any hero that remains conscious automatically succeeds in leaving after that.
- If the tower is overrun instead, a group of six Voormis rushes inside, one of which is a chieftain (**Voormi Chieftain**, page 128). The remaining heroes must fight for their lives. Any hero that survives automatically succeeds in leaving after the combat.

FAREWELL TO DOOMED LOMAR

Once the heroes escape Lomar, they find themselves again adrift in an astral dimension (those who arrived physically presumably have returned the same way). Having acclimated somewhat to the experience, they find it mostly pleasant and comfortable. Images from the heroes' subconscious play across the astral mists, and they may work their own will upon the raw dimensional matter if they choose. There is no need to create an astral Gate; the heroes can simply wander home—its call is strong and familiar. As long as one hero's spirit self has survived the journey, the six captive psyches trail along with them, shedding a comforting glow.

This pleasant journey is suddenly interrupted, as a rugose, wormlike thing the size of a ship rears up from the heavy mists: a dhole! The creature's mouth splays open, inhaling everything in its path. The heroes are sucked in, along with the colorful mists. Call for a **Sanity** roll (1D4/1D20 loss)—kind Keepers might say the event is so sudden that the heroes fail to really get a good look at what just swallowed them and downgrade the loss to 1/1D10.

The heroes slide down the monster's seemingly endless throat, passing by and over strange, throbbing organs and patches of caustic slime. The dhole continues to wriggle through the astral plane, never remaining still. Each hero must succeed in a **Luck** roll or plunge through a patch of slime, suffering 1D6 damage as they pass through. The continual swallowing motions of the dhole propel the heroes through these pockets, down along its length.

While the heroes are still getting their bearings, they find that they are each now being shunted off into shallow furrows that have formed beneath them. These cradling depressions lead toward an area of bulbous growths, and some of these sacs iris open, waiting for the heroes to be deposited into them.

THE STOMACHS

The heroes may attempt to arrest their descent. The dhole exerts its own powerful will here, superseding the typically malleable nature of the astral dimensions; however, the heroes are still able to form their customary weapons and equipment as they could before. A hero making a successful appropriate **Fighting** roll can grab hold of the dhole's thick muscle or pierce it and hold on.

Heroes who do not stop their slide enter a stomach sac, which immediately envelops them. A trapped hero can hardly move as the flesh compresses around them, slowly digesting them at the rate of 1 damage per round. The hero

TIME RESCUE

may attempt to forcibly tear free of the stomach sac each round by succeeding with a Hard **POW** roll.

Heroes who stopped their descent can safely move to aid a trapped compatriot—or somewhere else—by successfully making another **Fighting** roll. A hero who fails manages to stop themselves before sliding again and has the option of pushing the roll by making another effort.

Stomach sacs have 1 point of armor and 15 hit points, and a hero can make **Fighting** rolls to tear or cut it open from the outside (Extreme successes grant maximum damage). On a failure, the hero still hits but only deals minimum damage, while a fumble deals regular damage to the sac but also to the victim inside.

Another Victim?

Once any trapped heroes are liberated, a successful **Listen** or **Spot Hidden** roll notes that someone appears to be trapped in yet another sac, making muffled noises of distress and trying to struggle free. Heroes can attempt to move over to the sac by making **Fighting** rolls, as before. Cutting or tearing the victim free can be done without rolls, however.

Freed, the victim sputters and heaves, rising from the shredded sac and blinking in surprise. Despite the elaborate scarlet robe it wears, it is clearly not human. A long, rubbery

snout dangles from the front of its vaguely insectile face, and bristly black hairs sprout from its head. Its movements reveal a very different skeletal structure, and it clutches a short metallic staff in its claws. A successful **Cthulhu Mythos** roll recognizes it as a nug-soth, an inhabitant of the distant world of Yaddith, peopled by relatively peaceful sorcerer-astronomers.

After a moment, it thanks the heroes for rescuing it and offers to help the heroes escape once it has had some time to recuperate. Thanks to the psychic nature of the astral dimensions, communication is possible without knowing each other's language, though some concepts don't translate properly. The nug-soth stands up, waves a claw, and says unintelligible words, and the dhole stops thrashing about. It then walks over, casts another spell, and taps the dhole's flesh with the staff, causing a sphincter to open. The creature ushers the heroes through, explaining that they'll be safe in this air passage. Once everyone is inside, it seals the opening and introduces itself as Nzouka.

Nzouka's Tale

While the dhole moves through the astral realm, Nzouka rests and the heroes have time to converse. Nzouka speaks of coming from Yaddith, a world being devoured from within



Freeing Nzouka

by dholes. The sorcerer had come here hoping to learn more about dhole life cycles and how they travel from world to world. Having found this one, Nzouka was studying it when it suddenly went wild and began swallowing everything around it.

Keeper note: a hero succeeding with a **Cthulhu Mythos** or **Hard Occult** or **Science (Parapsychology)** roll has heard vague references to Yaddith and its “Lords” as a place of incredible occult secrets.

Nzouka is curious about the heroes as well. Once the heroes say they are from Earth, Nzouka becomes excited, addressing them with a combination of admiration and pity, saying that they are both blessed and cursed, for the core of their planet is infested with the Great Mother’s beautiful and disgusting children, Nug and Yeb. Those twins engage in a continuous and furious copulation until the time when, sated, they will separate and become wholly themselves. Then, the Earth will be destroyed and recreated in such a horrible and wonderful fashion. Nzouka claims that such an honor and a burden is theirs, unlike the sad world from which Nzouka hails, riddled with worms such as these.

If the heroes express concern, Nzouka tries to allay their fears, saying that the events foretold won’t happen for eons yet, barring outside interference. Nzouka adds that, from time to time, Nug and Yeb’s passionate embrace causes dire consequences to those nearby and, if the heroes are heading to Yian-Ho, a method is known to calm the restless gods. The sorcerer is happy to teach the heroes this method (requiring a successful **INT** roll), which turns out to be a chant (actually a portion of the *Black Supplications*), which when combined with a small sacrifice of the heroes’ essence will soothe the Twin Blasphemies’ passions (see **Stabilizing the Black Sun**, page 104).

Escaping the Dhole

Once the heroes are ready, they can try to free themselves from the dhole and return home. The dhole’s flesh and armor are too thick for the heroes to penetrate, but there are other possible ways to escape.

- Magic could be used, led either by Nzouka or someone successfully making a spontaneous use of **Cthulhu Mythos**. Everyone must participate in the magic, spending 2D10 magic points each. A hero who has neither enough magic nor hit points available remains trapped within the dhole. Those who leave this way awaken in their bodies, wherever they left them.
- The heroes might exit through either the dhole’s mouth or anus. Traveling to either end of the dhole calls for either a

Hard **INT** or **POW** roll for each hero—with those failing suffering 1D6+5 hit points due to fatigue and burns as they make their way to the exit.

- Escaping from the mouth safely requires a Luck roll if the heroes simply go for it; alternatively, if they patiently wait and observe, a hero successfully making a Hard **INT** roll is able to time the right moment. If either roll fails, the dhole clamps its mouth shut as the heroes try to get out. Each hero must make a Dodge roll, with those failing taking 3D6 damage before the mouth opens again, releasing them.
- Escaping from the anus requires attacking the softer flesh here and causing a total of 20 points of damage. With a failed attack, normal damage is still inflicted but the entire passage constricts, causing everyone in there to be crushed momentarily for 2D8 damage; if a fumble, no damage is dealt to the dhole, but the passage constricts for 2D8 damage to each hero.

If the heroes escape through the dhole’s mouth or anus they drift free and soon find their way home, waking up in their own bodies.

Keeper note: depending on the timing of this episode within the campaign, and should any heroes have died, the dhole’s stomach or the astral realm could be places to insert potential replacement heroes. While Nzouka isn’t really suitable as a player character, other human heroes might be encountered adrift and/or lost (for whatever reason) in the astral dimension.

CONCLUSION

This chapter concludes once the heroes return to their proper time and place. Ideally, they have rescued the six victims from Lomar. If they did, their crystal of Naphkon throbs warmly, almost beyond perception. The psyches within are mostly dormant (without psychic prodding) and safe until the heroes can attempt to return them to their proper bodies—see **Create Crystal of Naphkon** spell (page 161) and **The Ritual Site** (page 103).

Assuming the rescue does not form the climax to the campaign, the heroes may now continue their adventure in the modern world. This chapter may very well take place in the middle of another. If that is the case, the heroes should earn a well-deserved hero development phase once they’ve returned to their own time (see **Chapter 1: Conclusion**, page 35 for a brief summary). The Keeper may allow Sanity awards earned so far in the current-day chapter or hold them until the current chapter is decisively concluded.

Grant the following Sanity awards for this chapter.

- Defeating a terror from beyond: +1D10 Sanity points.
- Defeating the astral devourers: +1D6 Sanity points.
- Defeating the Voormis: +1D4 Sanity points (max).
- Defeating a gnoph-keh: +1D10 Sanity points.
- Retrieving a victim's psyche: +1D4 Sanity points, +1 point for each additional victim rescued.
- Failing to retrieve a victim's psyche: -1D6 Sanity points (max).
- Escaping the dhole: +1D10 Sanity points.

CHARACTERS AND MONSTERS

NON-PLAYER CHARACTERS

Zelrathos, apparent age 92, helpful sage

STR 35 CON 40 SIZ 50 DEX 45 INT 90
 APP 45 POW 80 EDU 99 SAN 65 HP 9
 DB: 0 Build: 0 Move: 2 MP: 16 Luck: —

Combat

Dagger 30% (15/6), damage 1D4+2
 Dodge 25% (12/5)

Skills

Cthulhu Mythos 30%, Dream Lore 60%, Law 60%, Library Use 90%, Lore (Lomarian) 70%, Natural World 40%, Occult 60%, Persuade 70%, Psychology 50%, Science (Astronomy) 75%, Science (Botany) 60%, Science (Chemistry) 30%, Science (Cryptography) 70%, Science (Zoology) 60%.

Spells: Anathema*, Bolonath's Furnace*, Contact Deity/Tsathoggua, Equilateral Screen*, Ironmind*, Lassitude of Phein*, Powder of Ibn-Ghazi, Serviceable Villein*, Voorish Sign.

* *Dreamlands spells* (see The Grand Grimoire of Cthulhu Mythos Magic).

Arapthis, apparent age 37, penitent watcher

STR 75 CON 75 SIZ 65 DEX 60 INT 75
 APP 45 POW 85 EDU 70 SAN 50 HP 14
 DB: +1D4 Build: 1 Move: 8 MP: 17 Luck: —

Combat

Saber 70% (35/14), damage 1D8+1D4
 Dodge 30% (15/6)

Skills

Climb 40%, Cthulhu Mythos 10%, Dream Lore 60%, Intimidate 45%, Jump 40%, Listen 60%, Lore (Lomarian) 60%, Navigate 60%, Psychology 60%, Ride 40%, Spot Hidden 75%.

Lomarian Guards, prison tower defenders

Use this profile for all Lomarian guards.

STR 75 CON 75 SIZ 70 DEX 75 INT 65
 APP 60 POW 70 EDU 60 SAN 60 HP 14
 DB: +1D4 Build: 1 Move: 9 MP: 14 Luck: —

Combat

Saber 50% (25/10), damage 1D8+1D4
 Dodge 37% (18/7)

Skills

Climb 45%, Jump 40%, Listen 40%, Psychology 35%, Spot Hidden 40%, Throw 40%.

Armor: 3 points of leather armor.

CREATURES AND MONSTERS

Terrors from Beyond, astral predators

STR — CON — SIZ — DEX — INT 65
 APP — POW 100 EDU — SAN — HP 20
 DB: +1D6 Build: 2 Move: 10 MP: 20 Luck: —

Combat

Attacks per round: 1 (bite)

Terrors from beyond use their main tendril to bite chunks of flesh or psychic matter from their victims.

Fighting 90% (45/18), damage 1D8+1D6
 Dodge 50% (25/10)

Armor: none, but regenerates 4 hit points per round.

Sanity loss: 1/1D10 Sanity points to see a terror from beyond.

CHAPTER 6

Astral Devourers, *ravening body thieves*

STR — CON — SIZ — DEX — INT varies
 APP — POW varies EDU — SAN — HP varies
 DB: varies Build: varies Move: varies MP: varies Luck: —

Characteristics: the devourer mirrors the characteristics of the being it hunts. Its INT is equal to the victim's, and its POW is equal to the victim's plus 2D10. The devourer's Dodge equals half its POW. Its hit points equal one fifth of POW.

Combat

Attacks per round: 1 (grasp followed by bite, or claw)

Astral devourers attack their chosen prey by latching onto it with their grasp maneuver, then tearing into it with their teeth. When fighting back or attacking someone other than their prey, they rake their target with their claws. Target may break free with a successful opposed INT roll or if able to inflict a significant wound (6+ damage) on the devourer.

Fighting	70% (35/14), damage 1D6+DB
Grasp (mnvr)	70% (35/14), target held, automatic bite on following rounds
Bite	automatic success if grasped, damage 3D10 POW drain per round*
Dodge	varies

*See *Injuries to the Astral Form*, page 116.

Armor: none.

Spells: an astral devourer with a POW of 75 or more knows 1D4–1 spells at the Keeper's discretion.

Sanity loss: 1/1D6 Sanity points to see an astral devourer.

HEROES' DEVOURERS

These devourers have been designed with the pre-generated heroes in mind, although the Keeper can simply realign each of them to heroes created for play if the readymade characters are not being used.

	INT	POW	HP	DB	Build	MOV	MP	Dodge
Boris Konev's Devourer*	60	85	17	+1D4	1	9	17	42% (21/8)
Jean Bernard's Devourer	90	71	14	+1D4	1	8	14	35% (17/7)
Laura Ruth Sheversky's Devourer	75	77	15	+1D4	1	9	15	38% (19/7)
Macario Ortiz's Devourer	65	79	15	+1D4	1	9	15	39% (19/7)
Miriam Blackmore's Devourer*	85	82	16	+1D6	2	9	16	41% (20/8)
Morgan Dunhurst's Devourer	75	61	12	+1D4	1	8	12	30% (15/6)

*These devourers know one spell of the Keeper's choosing.

Gnoph-keh, arctic terror

Fearsome creatures and cunning predators, they go about on six legs, sometimes on two, sometimes on four. Great white-furred beasts that possess great intelligence and herald the coming of biting cold winds and blizzards of snow and ice that cut through men like blades. Their great horns are alleged to hold mystical qualities for those alchemists who would work to transmute ice and other cold minerals.

—The Pnakotic Manuscripts

STR 155 CON 110 SIZ 155 DEX 75 INT 75
 APP — POW 70 EDU — SAN — HP 26
 DB: +3D6 Build: 4 Move: 9 MP: 21 Luck: —

Special Powers

Blizzard: has the power to summon a small blizzard about itself, restricting visibility to 3 yards/meters maximum and costing 1 magic point per hour. The blizzard begins with a radius of 100 yards/meters, which may be increased by 100 more yards/meters for every extra magic point expended. On the rare occasions that two or more gnoph-kehs work together, they may combine their magic points to create gigantic blizzards. The blizzard is always centered on the gnoph-keh.

Every 15 minutes spent within a blizzard, the hero must make a CON roll or lose 1 hit point to freezing damage (if not properly protected against the ice and wind). Note that no recovery of hit points may take place while exposed to the blizzard.

Generate Cold: can also create an intense cold around its body by expending magic points. For each magic point spent, the temperature goes down by 20°F (11°C) for an hour within a 100-yard/meter radius. If the creature desires, it can combine the cold and blizzard attacks to create a terrifying local storm.

Combat

Attacks per round: 5 (claws, crush, but only 1 horn gore per round)
 Fighting 45% (22/9), damage 1D6+3D6
 Horn Gore 65% (32/10), damage 1D10+3D6
 Dodge 35% (17/7)

Armor: 9 points of gristle, fur, and hide.

Sanity loss: 0/1D10 Sanity points for seeing a gnoph-keh.

Voormis, savage humanoids

They are three-toed humanoids, covered in umber-colored fur, who crouch and stand half-erect. Their hands end in sharp, talon-like claws. Emitting both guttural cries and sharp, high-pitched shrieks, they are aggressive of nature, cruel, and wish to make war on others.

—The Pnakotic Manuscripts

STR 75 CON 60 SIZ 50 DEX 60 INT 40
 APP — POW 60 EDU — SAN — HP 11
 DB: +1D4 Build: 1 Move: 8 MP: 12 Luck: —

Combat

Attacks per round: 3 or 1 (2 claws and bite, or 1 weapon)
 Fighting 40% (20/8), damage 1D6+1D4 or spear 1D8+1+1D4
 Bite 40% (20/8), damage 1D4
 Spear (thrown) 40% (20/8), damage 1D8+half 1D4
 Dodge 30% (15/6)

Skills

Listen 50%, Scent 75%, Spot Hidden 50%, Track 75%.

Armor: 2-point thick fur.

Sanity loss: 0/1D6 Sanity points to see a Voormi.

Voormi Shaman, speaker with spirits

STR 75 CON 60 SIZ 50 DEX 60 INT 50
 APP — POW 80 EDU — SAN — HP 11
 DB: +1D4 Build: 1 Move: 8 MP: 16 Luck: —

Combat

Attacks per round: 3 or 1 (2 claws and bite, or spell)
 Fighting 40% (20/8), damage 1D6+1D4
 Bite 40% (20/8), damage 1D4
 Dodge 30% (15/6)

Skills

Listen 50%, Scent 75%, Spot Hidden 50%, Track 75%.

Armor: 2-point thick fur.

Spells: Contact Formless Spawn, Contact Deity/Tsathoggua, Evil Eye, Shrivelling.

Sanity loss: 0/1D6 Sanity points to see a Voormi.

Voormi Chieftain, shaggy warlord

STR 90 CON 80 SIZ 75 DEX 65 INT 45
 APP — POW 60 EDU — SAN — HP 15
 DB: +1D6 Build: 2 Move: 8 MP: 12 Luck: —

Combat

Attacks per round: 3 or 1 (2 claws and bite, or 1 weapon)

Fighting: the chieftain may attack with two claws and a bite or once with a war axe each round.

Fighting	60% (30/12), damage 1D6+1D6 or war axe 1D8+2+1D6
Bite	60% (30/12), damage 1D4
Dodge	30% (15/6)

Skills

Listen 60%, Scent 75%, Spot Hidden 60%, Track 75%.

Armor: 2-point thick fur.

Sanity loss: 0/1D6 Sanity points to see a Voormi.

Saber-Toothed Cat, prehistoric terror

STR 130 CON 80 SIZ 150 DEX 90 INT —
 APP — POW 60 EDU — SAN — HP 23
 DB: +2D6 Build: 3 Move: 10 MP: 12 Luck: —

Combat

Attacks per round: 2 (claw and/or bite)

May use a maneuver to wrestle and pin its opponent down; target may escape following round with a successful opposed STR or DEX roll versus the cat's STR.

Fighting	60% (30/12), damage 2D6+2D6
Pin Opponent (mnvr)	60% (30/12), target held, automatic hit following round
Dodge	25% (12/5)

Skills

Stealth 30%, Track 25%.

Armor: 3-point fur and skin.

Nzouka, field researcher

The insect-like entities of Yaddith, called nug-soth, are strange to behold, with long snouts upon chitinous faces and strands of black or blue hair that erupt from the head. Their rugose and squamous bodies are tall and angular, with multiangled limbs and digits, whose visage is a mockery of humanity.

—*The Aspirations of Thelmassima*

STR 80 CON 65 SIZ 70 DEX 50 INT 100
 APP — POW 80 EDU — SAN — HP 13
 DB: +1D4 Build: 1 Move: 8 MP: 16 Luck: —

Combat

Attacks per round: 1 (claw)

Fighting	30% (15/6), damage 1D6+1D4
Dodge	25% (12/5)

Skills

Cthulhu Mythos 25%, Science (Astronomy) 60%, Science (Biology) 80%.

Armor: 2-point chitinous shell.

Spells: Call Shub-Niggurath, Deflect Harm, Dread Curse of Azathoth, Mind Blast, Voorish Sign.

Sanity loss: 0/1D6 Sanity points to see one of the denizens of Yaddith.

LOMARIAN HEROES

Use these pre-generated characters as directed in Chapter 6.



ARAKIEL, AGE 27, MUSCLEBOUND HALBERDIER

Arakiel is a member of Olathoë's militia, wielding an elegant polearm; a crystal of Naphkon is embedded in the grip, which Arakiel can focus raw mental power into.

STR 95	CON 80	SIZ 70	DEX 70	INT 70
APP 55	POW 60	EDU 65	SAN special*	HP: 30
DB: +1D6	Build: 2	Move: 8	MP: 12	Luck: special*

*Based on your modern hero's current values.

Combat

Brawl	60% (30/12), damage 1D3+1D6
Pole Axe*	90% (45/18), damage 1D12+1D6
Dodge	35% (17/7)

* **Special:** spend 1D4 MP to gain +2 points of damage with poleaxe per attack.

Skills

Climb 45% (22/9), Cthulhu Mythos 5% (2/1), First Aid 40% (20/8), Intimidate 50% (25/10), Jump 50% (25/10), Listen 30% (15/6), Natural World 30% (15/6), Navigate 30% (15/6), Psychology 30% (15/6), Spot Hidden 35% (17/7), Stealth 30% (15/6), Swim 30% (15/6), Throw 30% (15/6), Track 25% (12/5).

Pulp Talents

- **Power Lifter:** gain a bonus die when making STR rolls to lift objects or people.
- **Heavy Hitter:** spend 10 Luck points for additional 1D12 with poleaxe.

Armor: 4-points of studded leather armor.





SERAL, AGE 30, FORMIDABLE HUNTER

Based in the vapor-draped Valley of Banof, Seral hunts prey in the nearby mountains and forests, often fending off the hairy, cannibal Voormis.

STR 70	CON 95	SIZ 70	DEX 75	INT 75
APP 60	POW 65	EDU 70	SAN special*	HP: 32
DB: +1D4	Build: 1	Move: 8	MP: 12	Luck: special*

*Based on your modern hero's current values.

Combat

Brawl	50% (25/10), damage 1D3+1D4 or knife 1D6+1D4
Spear (melee)	90% (45/18), damage 1D8+1+1D4
Spear (thrown)	70% (35/14), damage 1D8+1D2, range 14 y/m
Dodge	40% (20/8)


Skills

Climb 60% (30/12), Cthulhu Mythos 10% (5/2), First Aid 50% (25/10), Jump 60% (30/12), Listen 50% (25/10), Natural World 60% (30/12), Navigate 50% (25/10), Psychology 20% (10/4), Spot Hidden 60% (30/12), Stealth 60% (30/12), Swim 30% (15/6), Throw 70% (35/14), Track 60% (30/12)

Pulp Talents

- **Fleet Footed:** 10 Luck to not be outnumbered for one encounter.
- **Shadow:** Bonus die or reduced difficulty to Stealth; makes two surprise attacks.

Armor: 3-points of furs.



THOLTKAN, AGE 25, HULKING WRESTLER

Tholtkan is an enormous barbarian with bright scarlet skin and jet-black hair from the continent of Lemuria in the Pacific Ocean. The foreign wrestler's striking appearance and skill have won acclaim in Olathoë's sports arena.

STR 85	CON 80	SIZ 95	DEX 75	INT 55
APP 40	POW 55	EDU 50	SAN special*	HP: 35
DB: +1D6	Build: 2	Move: 7	MP: 11	Luck: special*

*Based on your modern hero's current values.

Combat

Brawl* 100% (50/20), damage 1D3+1D6
Dodge 50% (25/10)

* **Special:** spend 1 MP to find a weak spot, ignoring opponent's armor for one attack.

Skills

Climb 40% (20/8), Cthulhu Mythos 5% (2/1), Fast Talk 30% (15/6), Intimidate 60% (30/12), Jump 40% (20/8), Language (Lomarian) 40% (20/8), Language (Naacal) 50% (25/10), Listen 30% (15/6), Natural World 20% (10/4), Navigate 20% (10/4), Ride 40% (20/8), Spot Hidden 30% (15/6), Stealth 25% (12/5), Swim 30% (15/6), Throw 50% (25/10).

Pulp Talents

- **Tough Guy:** spend 10 Luck points to ignore up to 5 HP damage per round.
- **Outmaneuver:** Build 3 when initiating maneuvers.

Armor: 2-points of leather and metal harness.

NETHKIL, AGE 28, AGILE ARCHER

Nethkil is a refugee from Daikos and wields a crystal caster, a pistol-like weapon carved from a single crystal of Naphkon. Nethkil fires it by focusing psychic energy into shredding bursts of kinetic force capable of impaling. The archer is able to use “dime store” therapy.

STR 50	CON 60	SIZ 50	DEX 95	INT 70
APP 65	POW 80	EDU 65	SAN special*	HP: 22
DB: 0	Build: 0	Move: 8	MP: 16	Luck: special*

*Based on your modern hero's current values.

Combat

Brawl	25% (12/5), damage 1D3
Crystal Caster*	95% (47/19), damage 1D10+2, range 20 y/m, attacks 1 (3)
Dodge	85% (42/17)

***Special:** spend 1D6 MP for paralyzing shot with crystal caster; victim is frozen for 1 round following and then suffers a penalty die to all actions in the second round.

Skills

Charm 40% (20/8), Climb 50% (25/10), Cthulhu Mythos 5% (2/1), First Aid 40% (20/8), Jump 70% (35/14), Listen 40% (40/8), Locksmith 30% (15/6), Natural World 20% (10/4), Navigate 20% (10/4), Psychoanalysis 20% (10/4), Sleight of Hand 40% (20/8), Spot Hidden 35% (17/7), Stealth 75% (37/15), Swim 40% (20/8), Throw 60% (30/12).

Pulp Talents

- **Rapid Fire:** ignores penalty die for multiple handgun shots.
- **Endurance:** gain a bonus die when making CON rolls (including to determine MOV rate for chases).

Armor: 3-points of leather armor.



PARATHKER, AGE 32, ENCHANTING NOBLE

Parathker has lived in the capital, Olathoë, for years, though the noble comes from the recently fallen city of Daikos. Parathker's natural attractiveness can be augmented with their crystal of Naphkon, entrancing viewers. The noble is able to use "dime store" therapy.

STR 55	CON 65	SIZ 50	DEX 70	INT 70
APP 95	POW 80	EDU 80	SAN special*	HP: 23
DB: 0	Build: 0	Move: 9	MP: 16	Luck: Special*

*Based on your modern hero's current values.

Combat

Brawl	40% (20/8), damage 1D3
Saber	90% (45/18), damage 1D8
Dodge	50% (25/10)

***Special:** spend 1D6 MP to make an opposed APP vs. POW roll against a human or Voormi who can see Parathker; the target is stunned for 1D4 rounds or until harmed.

Skills

Charm 80% (40/16), Cthulhu Mythos 10% (5/2), Law 55% (27/11), Listen 30% (15/6), Persuade 75% (37/15), Psychoanalysis 50% (25/10), Psychology 50% (25/10), Spot Hidden 50% (25/10).

Pulp Talents

- **Rapid Attack:** may spend 10 Luck points to gain one further melee attack in a single combat round.
- **Resilient:** may spend Luck points to shrug-off points of Sanity loss, on a one-for-one basis.

Armor: 7-points (4-points studded leather armor; 3-points shield).



NERALITH, AGE 90, KNOWLEDGEABLE SCHOLAR

Neralith studies life, death, and points between in Olathoë's libraries. Their great knowledge of the Cthulhu Mythos allows the scholar to spontaneously create a number of magical effects. Neralith is able to use "dime store" therapy.

STR 45	CON 50	SIZ 45	DEX 60	INT 80
APP 55	POW 75	EDU 99	SAN special*	HP: 19
DB: 0	Build: 0	Move: 8	MP: 15	Luck: special*

*Based on your modern hero's current values.

Combat

The Serpent's Kiss: telescoping whip that dispenses a variety of poisons that affect humans, Voormis, and animals if it breaks the skin. All of the poisons cause 2D10 damage in addition to any other "benefits;" an Extreme CON roll by the victim halves the damage and the additional affect. It cannot be used to fight back.

Poison Settings (choose which per attack)

- **Heart's Rage:** causes 2D4 rounds of berserk fury against random nearby targets; at end, target makes CON roll or dies of heart attack (negated if Extreme CON roll was successful).
- **Devouring Ice:** 4D8 damage to STR and DEX.
- **Numbing Fog:** 4D8 damage to INT and POW.

Brawl	30% (15/6), damage 1D3
Serpent's Kiss	75% (37/15), damage 1D6 + poison, range 10 y/m
Dodge	40% (20/8)

Skills

Charm 40% (20/8), Cthulhu Mythos 50% (25/10), First Aid 60% (30/12), Language (Voormish) 35% (17/7), Listen 30% (15/6), Medicine 50% (25/10), Natural World 40% (20/8), Navigate 30% (15/6), Occult 80% (40/16), Persuade 50% (25/10), Psychoanalysis 30% (15/6), Psychology 35% (17/7), Science (Biology) 80% (40/16), Science (Chemistry) 90% (45/18), Spot Hidden 50% (25/10).

Pulp Talents

- **Resilient:** may spend Luck points to shrug-off points of Sanity loss, on a one-for-one basis.
- **Gadget:** Serpent's Kiss.

Armor: 2-points of leather robes.



TERALOS, AGE 48, INSIGHTFUL SORCERER

Teralos lives in Olathoë. Along with formalized spells, Teralos can spontaneously use Cthulhu Mythos to improvise magical effects. Teralos has already cast Flesh Ward (see below).

STR 45	CON 60	SIZ 70	DEX 65	INT 95
APP 55	POW 85	EDU 80	SAN special*	HP: 26
DB: 0	Build: 0	Move: 7	MP: 17	Luck: special*

*Based on your modern hero's current values.

Combat

Flesh Ward (spell): choose how many magic points have been spent; each point provides an additional 1D6 points of armor against non-magical attacks. The protection is eaten away by each point of damage stopped. Lasts for 24 hours.

Attacks per round: 1

Brawl	70% (35/14), damage 1D3
Staff	70% (35/14), damage 1D8
Dodge	50% (25/10)

Skills

Cthulhu Mythos 40% (20/8), Fast Talk 50% (25/10), First Aid 50% (25/10), Listen 40% (20/8), Locksmith 25% (12/5), Medicine 20% (10/4), Natural World 40% (20/8), Occult 80% (40/16), Persuade 30% (15/6), Sleight of Hand 40% (20/8), Spot Hidden 45% (22/9), Stealth 40% (20/8).

Spells

Create Mist of R'lyeh, Flesh Ward, Wrack.

Pulp Talents

- **Strong Willed:** gain a bonus die when making POW rolls.
- **Keen Vision:** gain a bonus die to Spot Hidden rolls.

Armor: 2-points of leather robes.





HERASH, AGE 32, IRON-WILLED TELEPATH

Herash fled during the fall of Daikos. An astral traveler who has learned much of the Cthulhu Mythos and can use their knowledge to spontaneously create a number of magical effects. Herash is able to use “dime store” therapy.

STR 65	CON 75	SIZ 70	DEX 70	INT 55
APP 70	POW 95	EDU 70	SAN special*	HP: 29
DB: +1D4	Build: 1	Move: 8	MP: 19	Luck: special*

*Based on your modern hero's current values.

Combat

Brawl	40% (20/8), damage 1D3+1D4
Saber	75% (37/15), damage 1D8+1D4
Dodge	35% (17/7)

Skills

Charm 40% (20/8), Climb 40% (20/8), Cthulhu Mythos 40% (20/8), First Aid 40% (20/8), Intimidate 50% (25/10), Jump 35% (17/7), Listen 50% (25/10), Persuade 60% (30/12), Psychoanalysis 30% (15/6), Psychology 70% (35/14), Spot Hidden 50% (25/10), Stealth 50% (25/10), Throw 30% (15/6).

Pulp Talents

- **Alert:** never surprised in combat.
- **Psychic Power:** Psychic Attack—POW vs. POW; success drains 1D10 magic points. A victim drained of all magic points goes unconscious.

Armor: 3—points of leather armor.

COLLECTED PLAYER HANDOUTS

Handout: Past Lives 1

August 3, 1933

I almost turned my rough-looking visitor away, which would have been the greatest mistake of my life. Thank what gods there be that he let slip hints of elder knowledge before I showed him the door. Once I gazed into those wolf-gray eyes, I saw the blazing intellect within. He sought me out after hearing me speak in that shabby bookstore about my latest work, because he is in need of my services. He is a man out of time, an old soul from the Golden Age of Lomar! The world of today is unrecognizable to him, both physically and culturally, having but recently awakened in the charity ward at Bellevue. Even much of his eldritch wisdom is clouded, apparently a result of the great act of will required to traverse the eons and possess the body of Ferdinand Argus. Well then, I shall help

him navigate this modern era and restore his strength.

September 21, 1934

Since returning from the trip to Europe to acquire materials to restore some of my master's faded knowledge, I have been quite busy with both further research and more conventional, but necessary, matters to implement our plans. I write from a hotel room in the Capitol, after my meeting with Lee Sarason. Those who think him simply the secretary to that buffoon Senator Windrip dangerously underestimate him. I hoped to interest him in providing funding for our own plans, but I fear he is unconvinced. He did share some interesting news—radio sermonizer Bishop Prang is forming a national cadre, the League of Forgotten Men. Sarason also said Windrip is

preparing to run for president. I understand the quasi-literate folksiness of Windrip's Zero Hour and its pie-in-the-sky promises have proven absurdly popular, so I suppose he has a real chance.

February 15, 1935

I despair of ever shaping the League of Forgotten Men into a proper organization, one which we can use as the vanguard in our war of conquest. Simpletons like Seabrooke mire it in orthodox religion and lazy scientism. Nonetheless, I have identified various members of the Brooklyn chapter who will suit our needs well enough, though they must be kept in the dark for now. This is my curse—in America, the paranormal societies lack discipline and the nationalist groups are too conventional. Sadly, even the Nazis are discarding the occultists who did so much to establish them and their ideology, even banning the Thule Society. It is clear that we must forge our own path.

APPENDIX A

Handout: Past Lives3a

March 25, 1934

My lord Thetnoris,

It is with great honor that I send you this Latin fragment of the Pnakotic text. The owner, one Leonel Montoya Jiménez of Alcántara, Spain, parted with it dearly, but I was certain it held the secret of the crystals of Naphkon. Soon you'll be able to create a new shewstone to find others like yourself, vessels with bloodlines pure enough to host your countrymen. While I am in Europe, I hope to uncover other fragments of the ancient wisdom before I must return.

Your obedient servant,

Leopold Fontanelle

May 11, 1934

My liege,

I apologize that I have had so little good fortune in finding more fragments of the Pnakotic texts. So much knowledge has been lost over the eons. The 15th century Pnakotic manuscript you have is sorely lacking, but it remains the best source, though even that pales in comparison to the one you consult in dreams. I still marvel at my own visit to that lingering shadow of Lomar, when I had the honor of witnessing you use the fabled Heart of Dreams to rescue the seeds of that poppy long extinct in the Waking World, as well as acquire a sacred cat from many-ringed Cykranosh to guard your treasures.

Your humble advisor,

Leopold Fontanelle

April 16, 1935

Master,

Success! I have uncovered an entrance into the Inner World not far from here! My theory was correct: there must be numerous paths into the vast deeps below us. The myths of the Red Indians, confused and primitive as they are, hinted at a racial memory of a time when they lived below the surface.

Why mount an expedition to the impenetrable North Pole or the formidable Himalayas? Certainly, the hidden civilizations of Hyperborea or Agharti would be a great prize, but, for all the expense, are the Nazis any closer to seizing either? Even the sanctuaries of the Lemurians and other refugees from lost lands, rumored to exist under the Grand Tetons or Mount Shasta, are far enough away to ignore when we have an entrance in our proverbial backyard. After all, if forbidden Vian-Ho truly lies hidden between the poles, any path down might equally take us there.

I am already making the arrangements for our trip on May 3 to Saugerties for ourselves, your transplanted countrymen, and some assistants from the League.

With boundless anticipation,

Leopold Fontanelle

Iā! Shub-Niggurath!

Handout: Past Lives 2

Book travel for Argus to Sauger

Handout: Past Lives 4

Norbert Blythe	Neglos
Adelaide Hartley	Dakelis
Marguerite de Lacy	Inzikla
Hugo Northridge	Lendalo
Brendan Sterling	Kethnos
Ivy Tinsdale	Zeralta



Slater Institute for
Parapsychological Studies
Woodstock, New York

May 7, 1935

Dear —

I feel as if we're cursed. Here we are, nestled in the quiet hills, where trouble should be a distant thing indeed. However, two weeks ago, one of our resident subjects, Graham Lohurst, disappeared. No one is a prisoner here, as you well know, and none of the subjects are required to live here while we conduct our studies. Of course, some of the most promising are not—well, let's just say, the most well-adjusted of people, so perhaps I should expect the occasional unannounced departure. We had another last October—the same sort of thing—the subject, Natalia Thimble, just up and left in the middle of the night. No one in town claimed to have seen her pass through. Nor did anyone see Evan Bain when he left in June. Of course, you remember the little Anna Yardley and how we found her missing in September 1933. I know Anna wasn't the first subject to disappear, but she was the first that really took us aback.

Even worse, now I'm seeing the ghosts, too. You'll recall the sightings that some of the subjects reported of American Indians stalking the halls at night, peering in at them in their beds. It's all certainly eerie, though we were never able to verify anything. As I say, though, now I've seen them too—perhaps it's the strain and restless slumber. My last good sleep was the night Graham vanished. I actually overslept, which I never do.

I'm sorry to bother you with all this, but I'm just at a loss. Perhaps we are haunted, and that's why subjects keep running off. I wish Director Nesbitt were still here. I miss his passion, though that's what led to him going into the Catskill Mountains and never returning. So, this is all my responsibility, now. I've dreaded asking, but I could really use your knack for getting to the bottom of things. I perfectly understand if you haven't the time or inclination.

Sincerely,

Yvonne Callisham

APPENDIX A

Handout: Wandering Minds 1



Slater Institute for
Parapsychological Studies
Woodstock, New York

NAME: Tolhurst, Graham

DATE: APRIL 20, 1935

SUBJECT: It started as the same sort of dream I've been having for the last few months. Quite intense, really. As I've said, I never had a dream quite like it before coming here a year ago. I suppose it's because of the research and my increasing capability with lucid dreaming techniques. I was always a strong dreamer. I've told you how it frightened my mother and father.

DOCTOR: Yes. Quite. Graham, pardon me for saying, but you seem a bit, shall we say, hesitant today.

SUBJECT: Ah, well, I suppose I should stop rambling and get to it. As I was saying, it was the dream about the underground city. I feel like I'm getting better at remembering details, but it's still all so hazy when I wake up, even though it leaves such an intense impression. Anyway, everything appears blue in the city, even the people. It's such a peculiar feeling, as if I'm somehow intruding and belong there at the same time. I still can't for the life of me remember a single word that we exchange in these dreams. Maybe we don't talk, though I feel as if we do. I just remember people staring intently at each other.

DOCTOR: Graham, are you all right?

SUBJECT: ... Yes, yes. I'm fine. It's just that put me in mind of what happened next. I woke up, you see, blinking in the darkness. And I felt this... presence. I turned toward my door, and I saw a woman. Well, really, mostly all I saw were her eyes. She had these wide eyes, a bit bigger than normal. And she was staring at me just as intently as the people in those dreams I have. Then she just faded away. Gone, just like that. It must have been an apparition. We haven't talked about this much, since it's nothing to do with your dream research really. But she's hardly the first ghost I've seen, here or elsewhere.

DOCTOR'S NOTE: I have questioned Mr. Tolhurst numerous times about possible waking inspiration for his dreams. They bear a striking resemblance to the sort of thing Miss Ashe used to talk about, but she disappeared three years before Mr. Tolhurst came here. It's possible that her stories have filtered through successive rounds of subjects long after her physical presence here. He also claims never to have read anything about the so-called "hollow earth," whether misguided pseudo-science like "Symmes Holes" or fictional treatments like in Verne. While it's tempting to theorize that such visions are somehow connected to psychic capabilities, it's more likely to be some combination of subconscious archetypes and stories influencing the dreams.

NAME: Esmeralda Marie Ashe

DOB: 9/12/1905

PLACE OF BIRTH: Kingston, NY

Subject is extremely gifted. She consistently gets high marks in most ESP tests we conduct with her. Like many of the gifted subjects we study, her home life and social life were troubled by her gifts. She is, however, especially difficult to work with. It is clear that she is used to getting her own way, aided in large part by her magnetic personality. I dare say she would make an able mesmerist if she turned to that. From her stories of her upbringing, it's clear that her premonitions and other talents caused no small amount of fear in her community and even family. This has surely only increased the negative qualities of her behavior.

As difficult as she can be in one-on-one sessions, she also insists on spreading her Theosophy-tinged-spiritualist claptrap among the other subjects here. While we don't require our subjects to ascribe to the same principles of logic and scientism we do, I think we must ask her to desist in proselytizing about "hidden masters" living in some preposterous paradise at the center of the earth.

N'x-Yhaa-WII's Information

Deep below the earth, the balance of Nug and Yeb has been disturbed. Someday, Nug and Yeb must engulf the world in black flame and make ready the way. But the days of the cleansing are not yet. Let the Great Old Ones sleep in peace. The destruction that is being unleashed serves no purpose. The nearest temple of Nug and Yeb, full of decadent city dwellers fornicating in a parody of worship, has fallen. It is the first pained spasm of Nug and Yeb.

Half-formed monsters have been born and spread out into the plains. The tribe's warriors have been hunting them down. The man who has disturbed the Twin Blasphemies is not of K'n-yan, but his mind is untainted by the space devils. He has left his proper time.

Our warriors confronted a group of men walking through the plains a day ago. All but one of the warriors were destroyed, only killing one of the outsiders in the exchange. The one made it back to the tribe and told his story before dying. The outsiders were surface dwellers, but they were monstrous and wielded strange powers.

A vision enters the heroes' minds, that of a man resembling Leopold Fontanelle, although his eyes are black and bulging, and his skin ripples like water.

Later, the tribe collected their dead warriors for ritual feasting, but left the monstrous corpse of the slain outsider where it lay.

The temples of Nug and Yeb contain the Black Supplications; the nearest lies to the west of the plantation harvested by the one known as R'ga-lil, but the Supplications may be incomplete. Another temple lies far away, past the Dripping Forest and across the Sea of Still Waters, and may hold the complete Supplications. Those who recite the Black Supplications will be reborn before the Twins. Should you seek the temple across the sea, beware the dangers of the Dripping Forest. We T'lhya only enter briefly for rites of passage and to gather sacred drugs. Only the vile B'rii-guhun live there, but they have now returned to the All-Mother. It is taboo to say more.

May 2, 1935

I can't sleep, so thrilling is our imminent journey to the fabled land of K'n-yan. Thethnoris has assembled his loyal countrymen—I almost pity the poor fools whose minds have been cast back to doomed Lomar. They will perish with that civilization while their stolen bodies live on and build a new Lomar, crushing the weak democracies of the world under their heel. Even the mighty fascist leaders must bow before their true masters.

May 10, 1935

The Temple of Nug and Yeb. I can still hear the obscene passions from above, but they do nothing to distract me from the revelations of the Black Supplications carved into the catacomb walls. With these ancient secrets, we will do what no humans in eons have done—walk the thousand bridges of forbidden Yian-Ho at the very center of the world.

[Final entry]

I don't know what day it is. There is no time here. The Black Sun never sets, never rests. Thethnoris has been drawing power from the Twin Blasphemies, but something's not right. Despite his power and wisdom, Thethnoris isn't channeling the energies properly, though he and the other Lomarians are shielded from the worst of it. But it's too late to stop the ritual now—it would mean our doom. Thethnoris has entrusted me with an important mission. I will lead an expedition back to K'n-yan to consult the Black Supplications again. I would write more, but my skin won't let me.



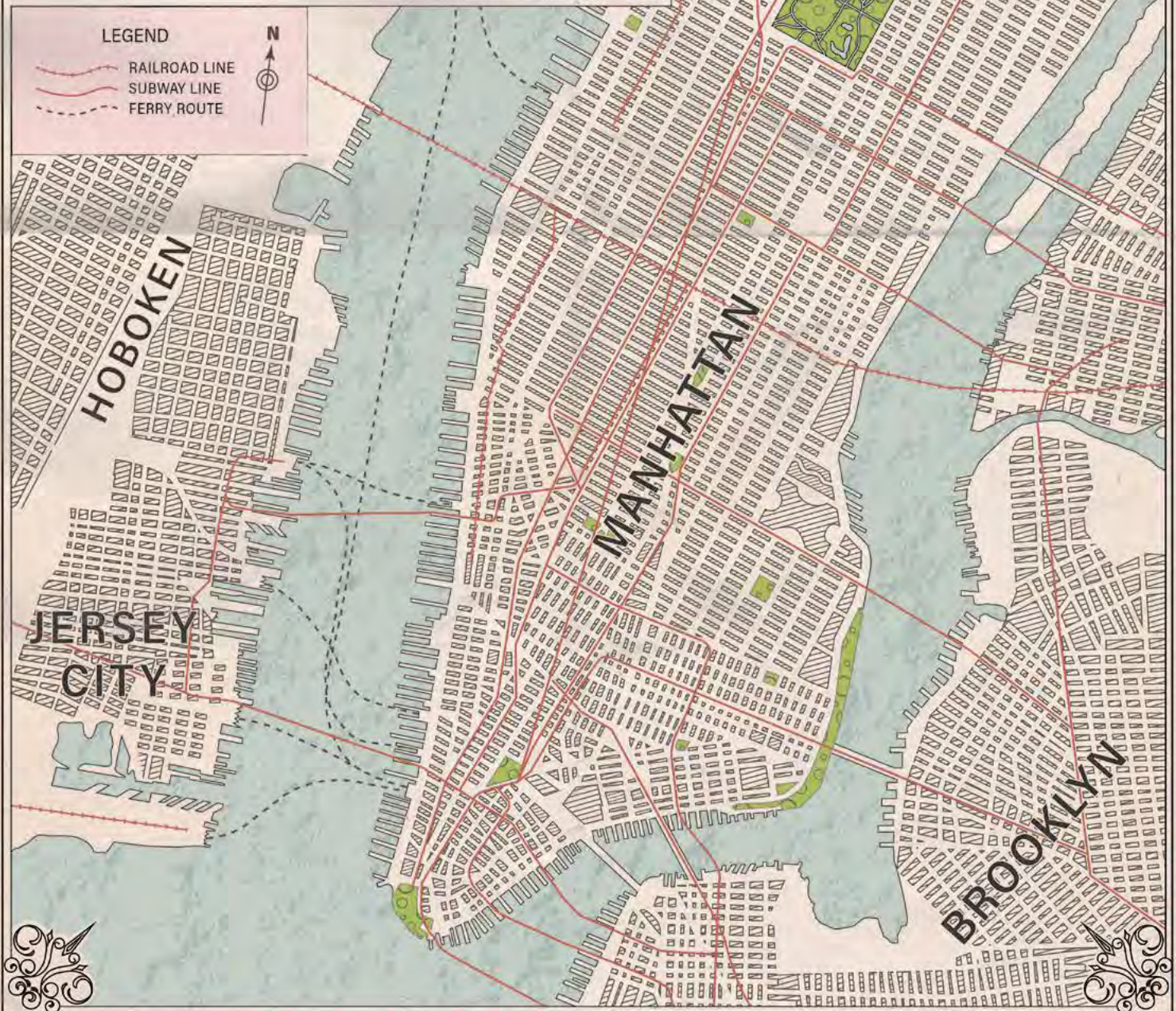
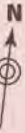
MAP OF LOWER NEW-YORK

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Scale in Feet



LEGEND

- RAILROAD LINE
- SUBWAY LINE
- FERRY ROUTE



Ground Floor

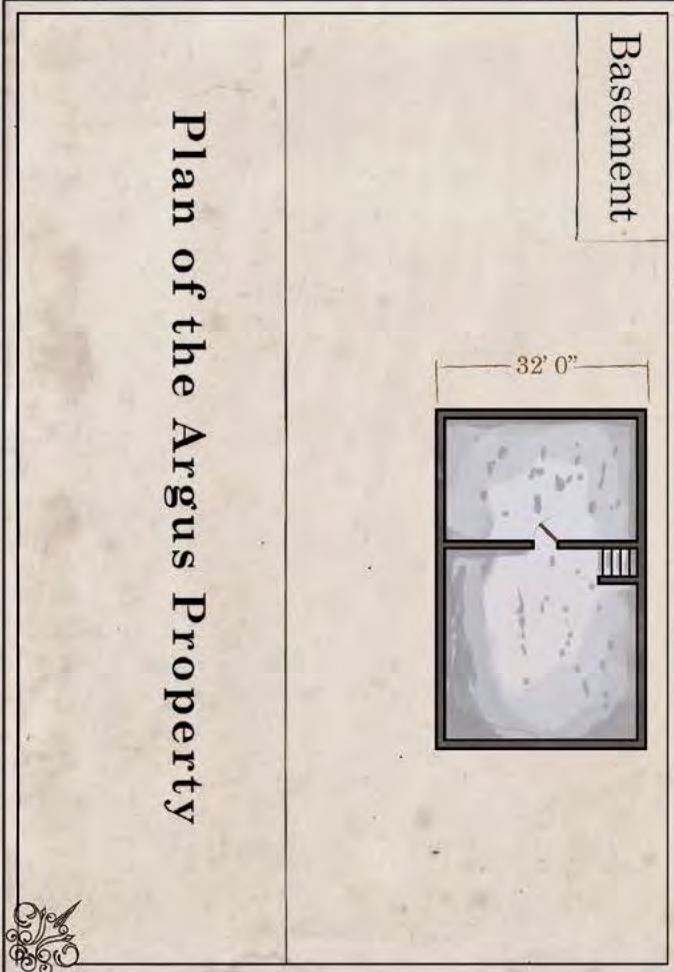


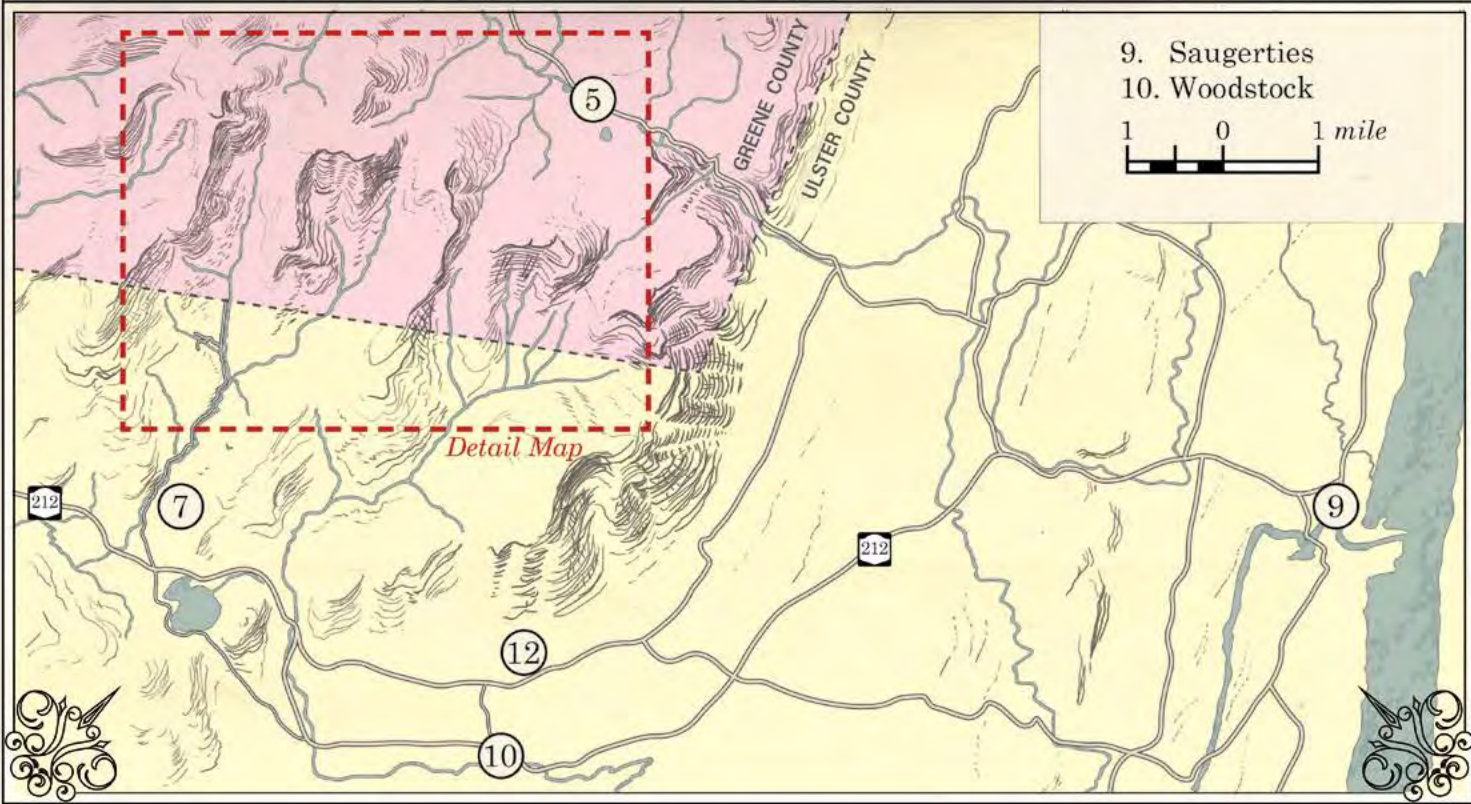
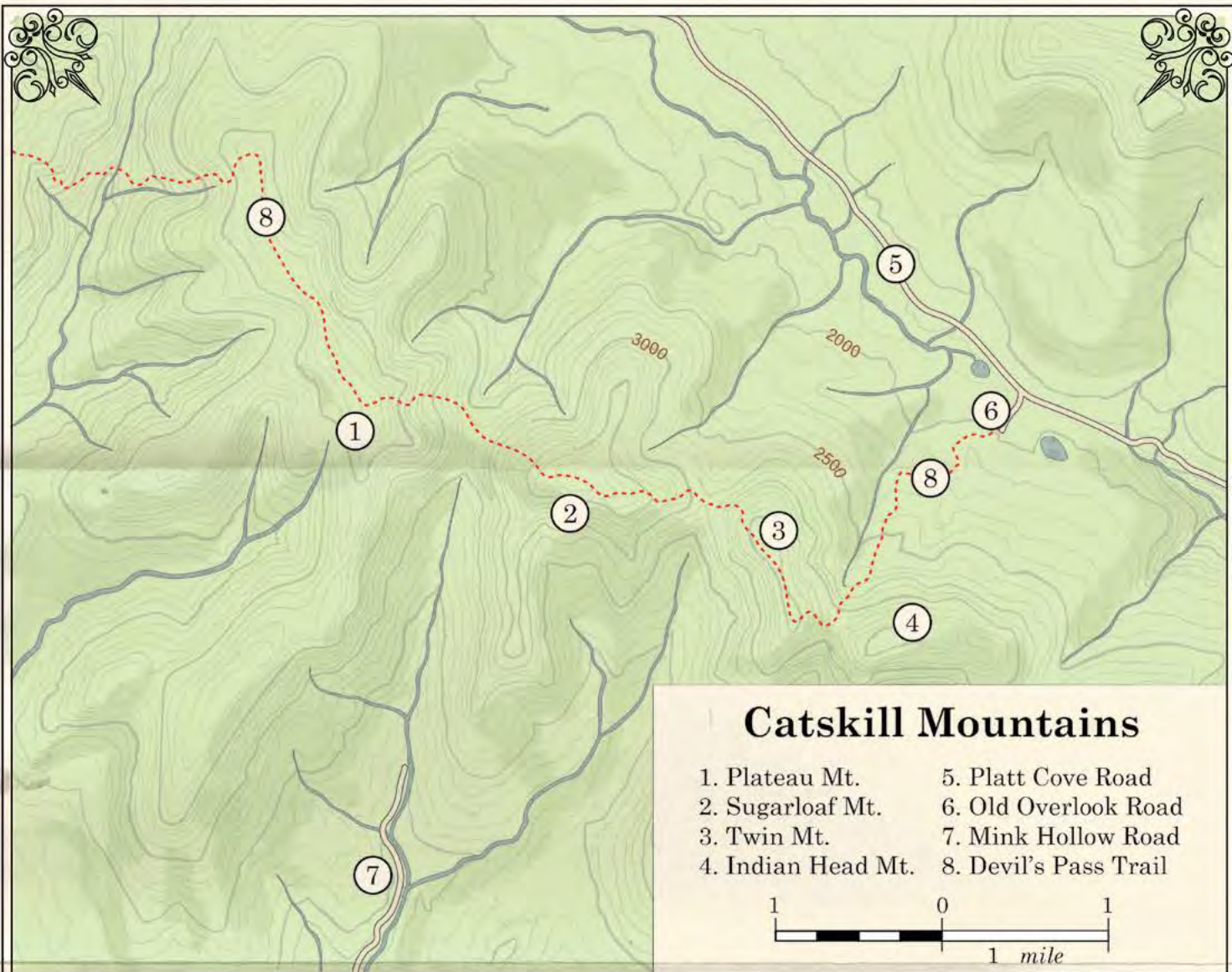
Second Floor

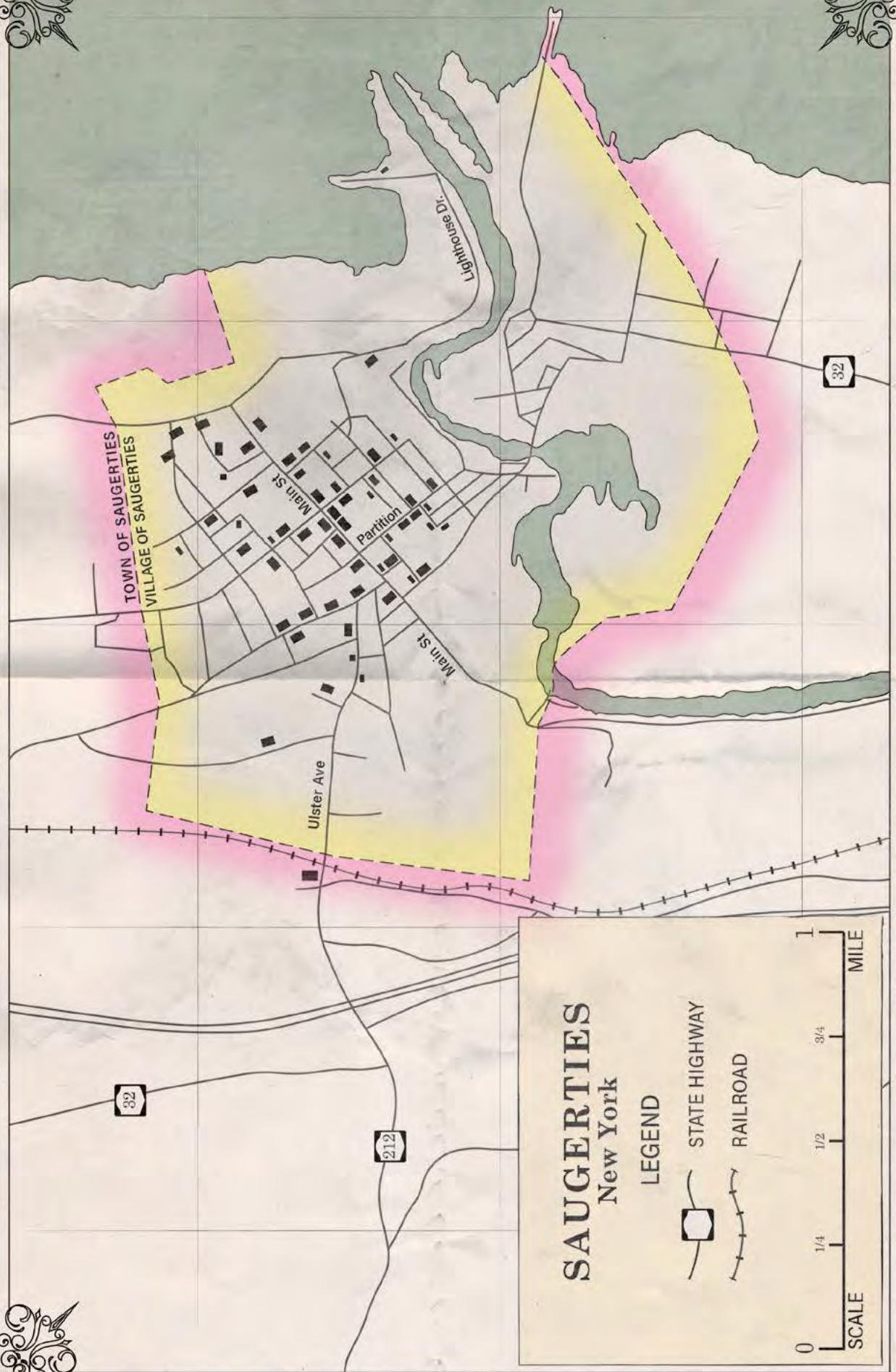


Plan of the Fontanelle Property
Garden City, Long Island

Opposite: Lower New York map;
Left: Fontanelle Property map





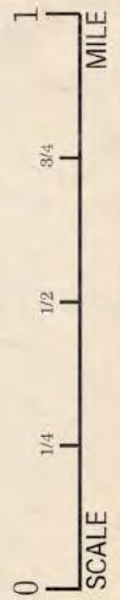




SAUGERTIES
New York

LEGEND

-  STATE HIGHWAY
-  RAILROAD

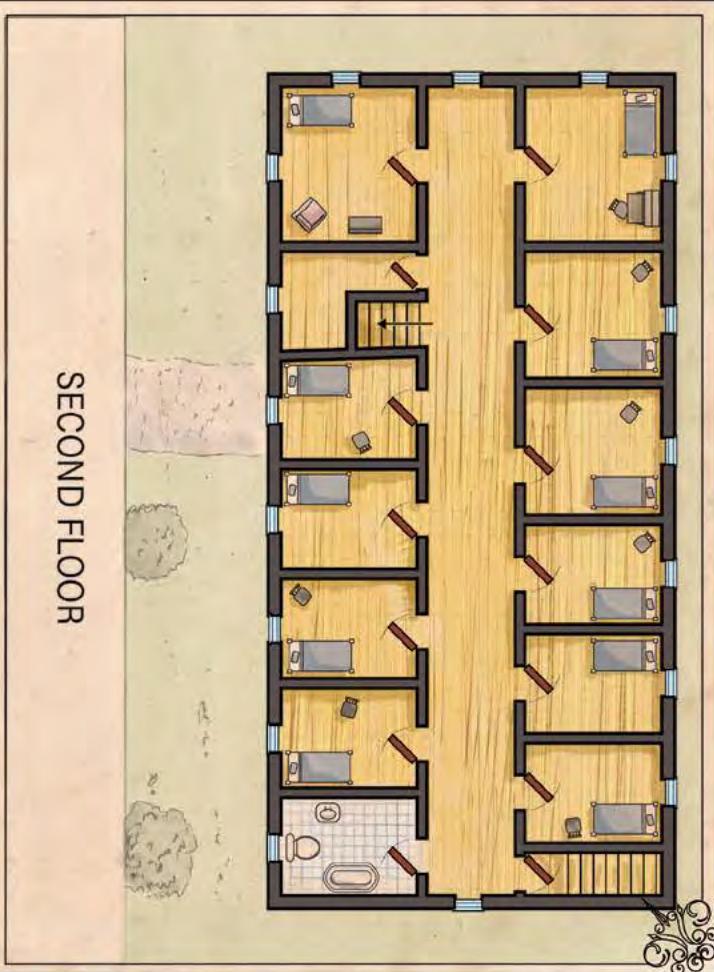


*Opposite: Catskill Mountains map;
Left: Saugerties map*

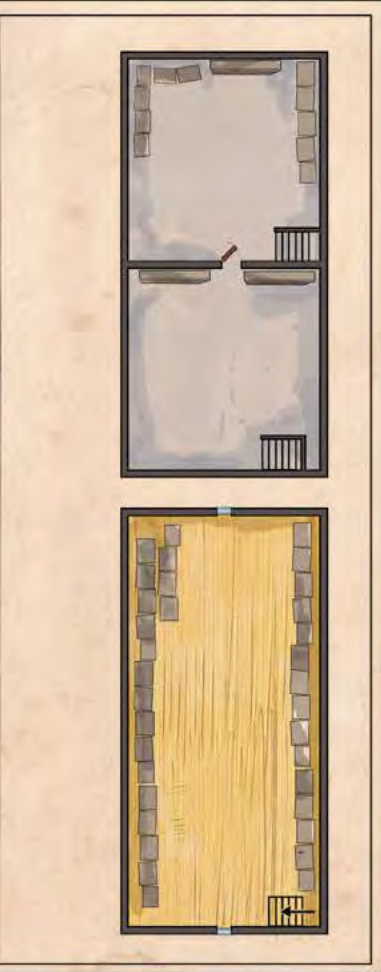


**Plan of the Slater Institute
for Parapsychological Studies**
GROUND FLOOR

▣▣▣ Stairs Up ▣▣▣ Stairs Down



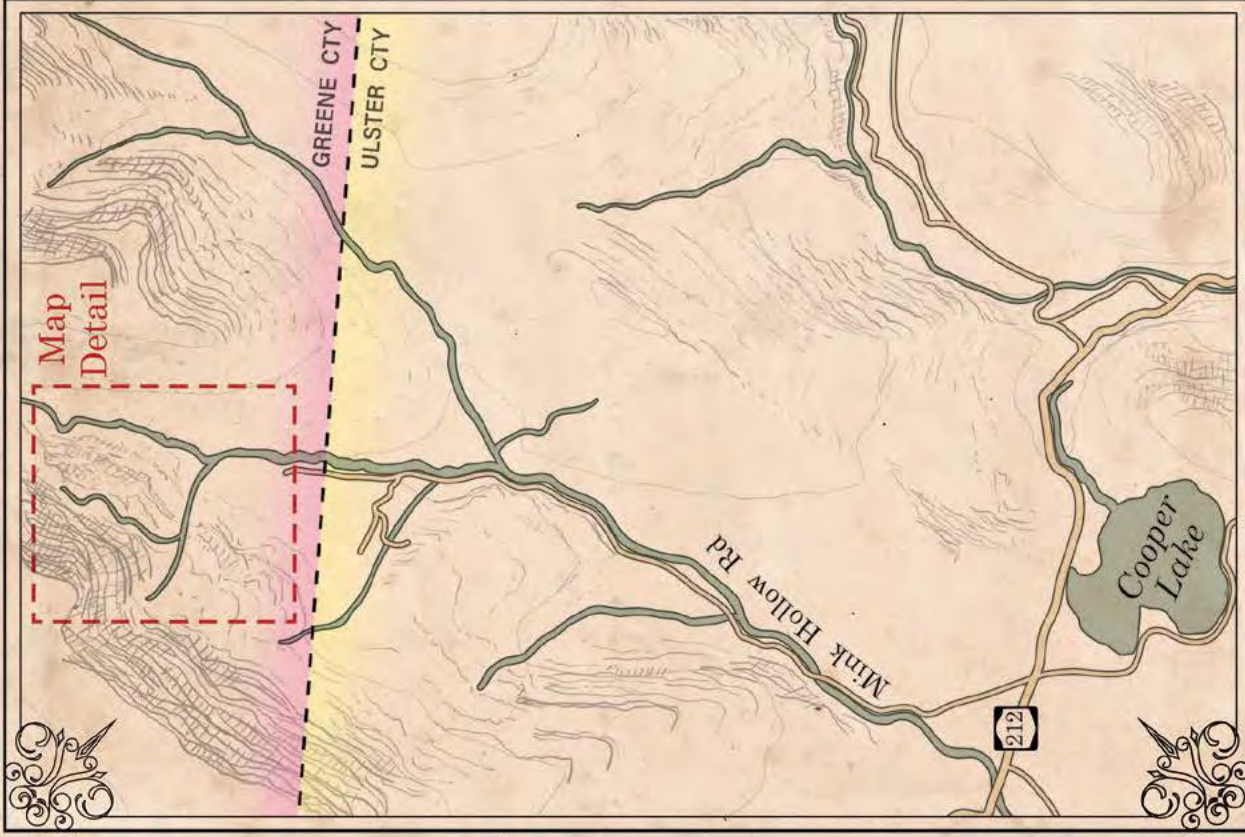
SECOND FLOOR



BASEMENT AND ATTIC



Map of Mink Hollow



Map
Detail

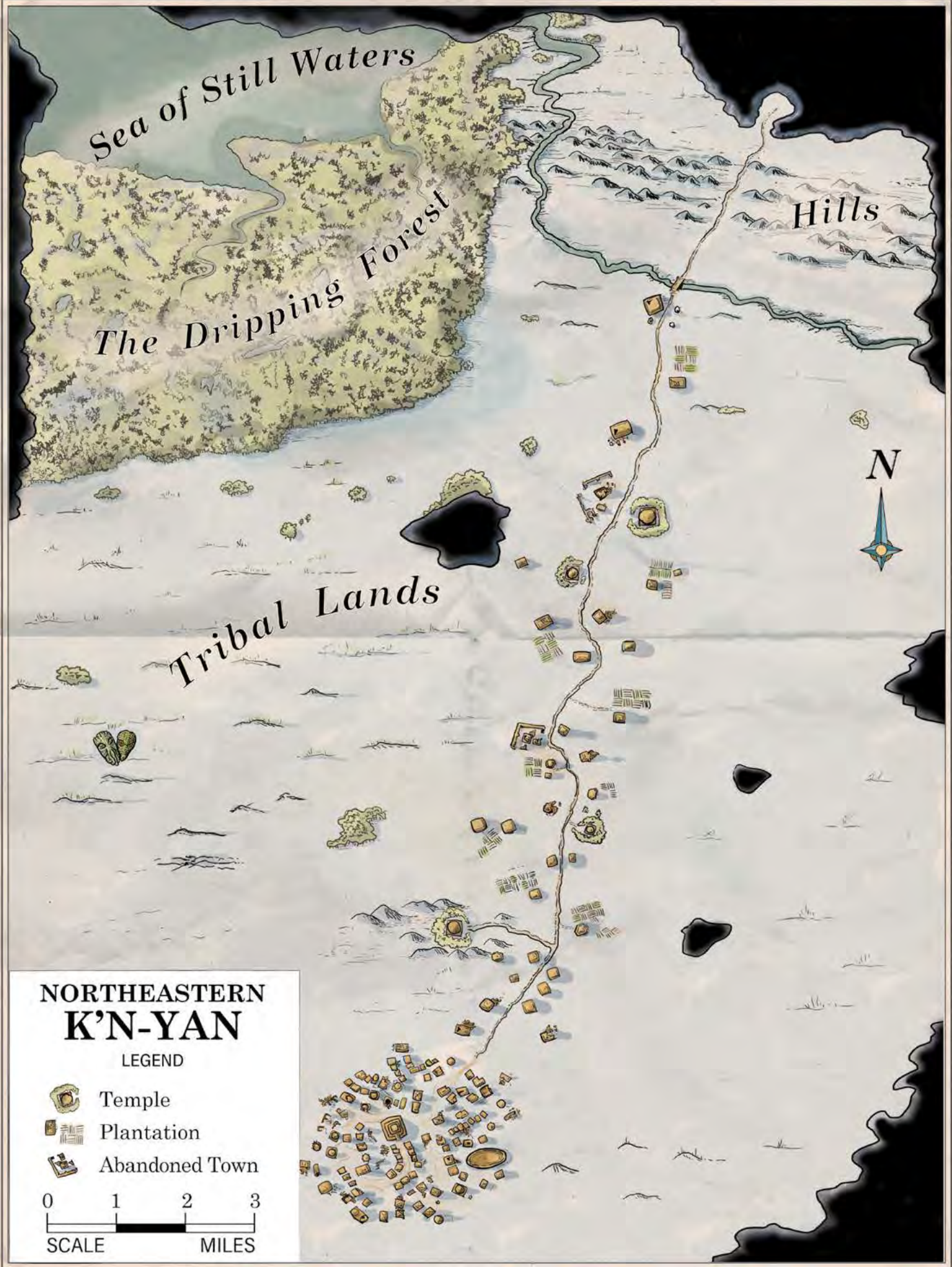
GREENE CTY
ULSTER CTY

Mink Hollow Rd

Cooper Lake

212





Sea of Still Waters

The Dripping Forest




Hills

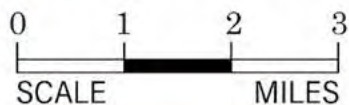
Tribal Lands

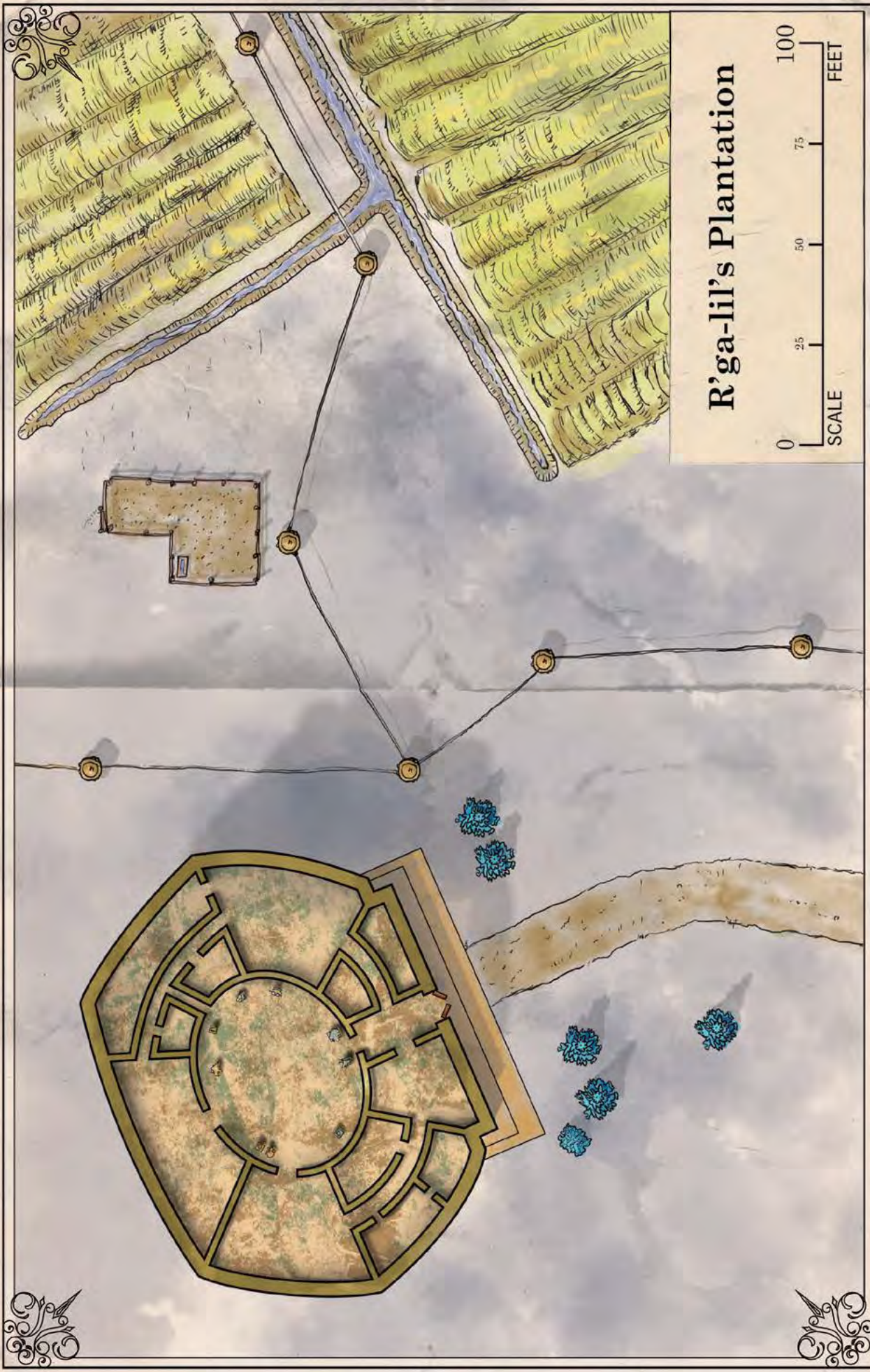


NORTHEASTERN K'N-YAN

LEGEND

-  Temple
-  Plantation
-  Abandoned Town

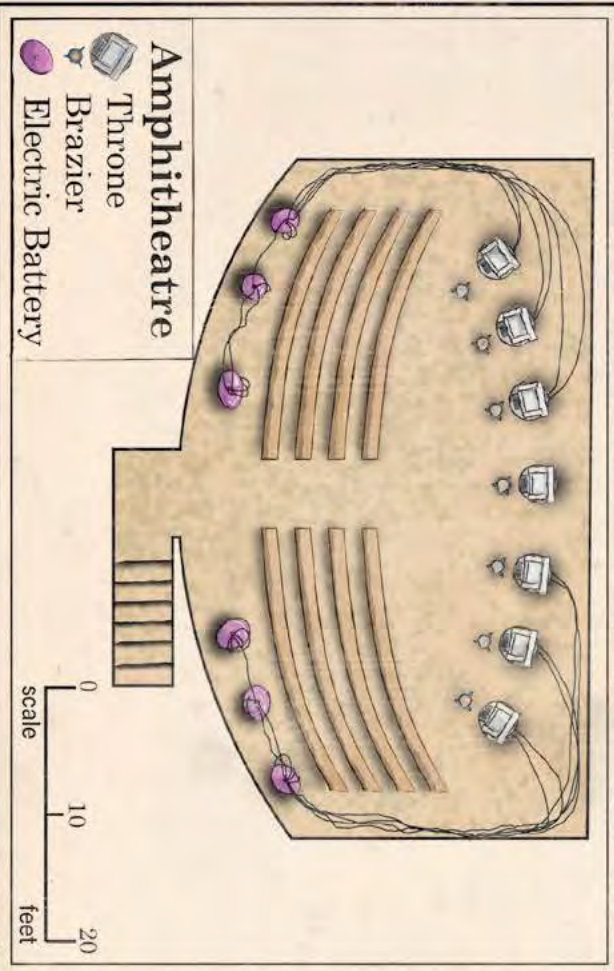
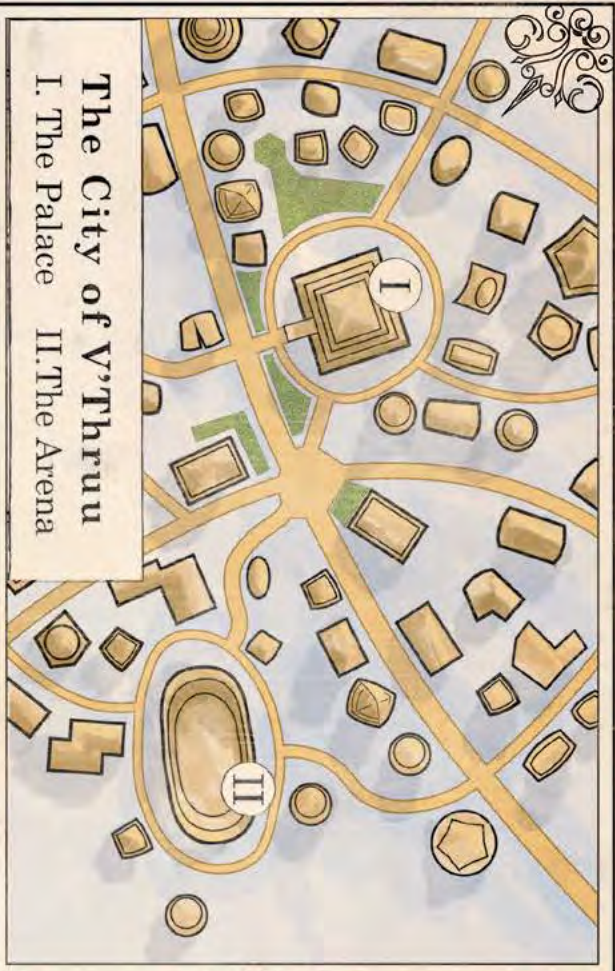
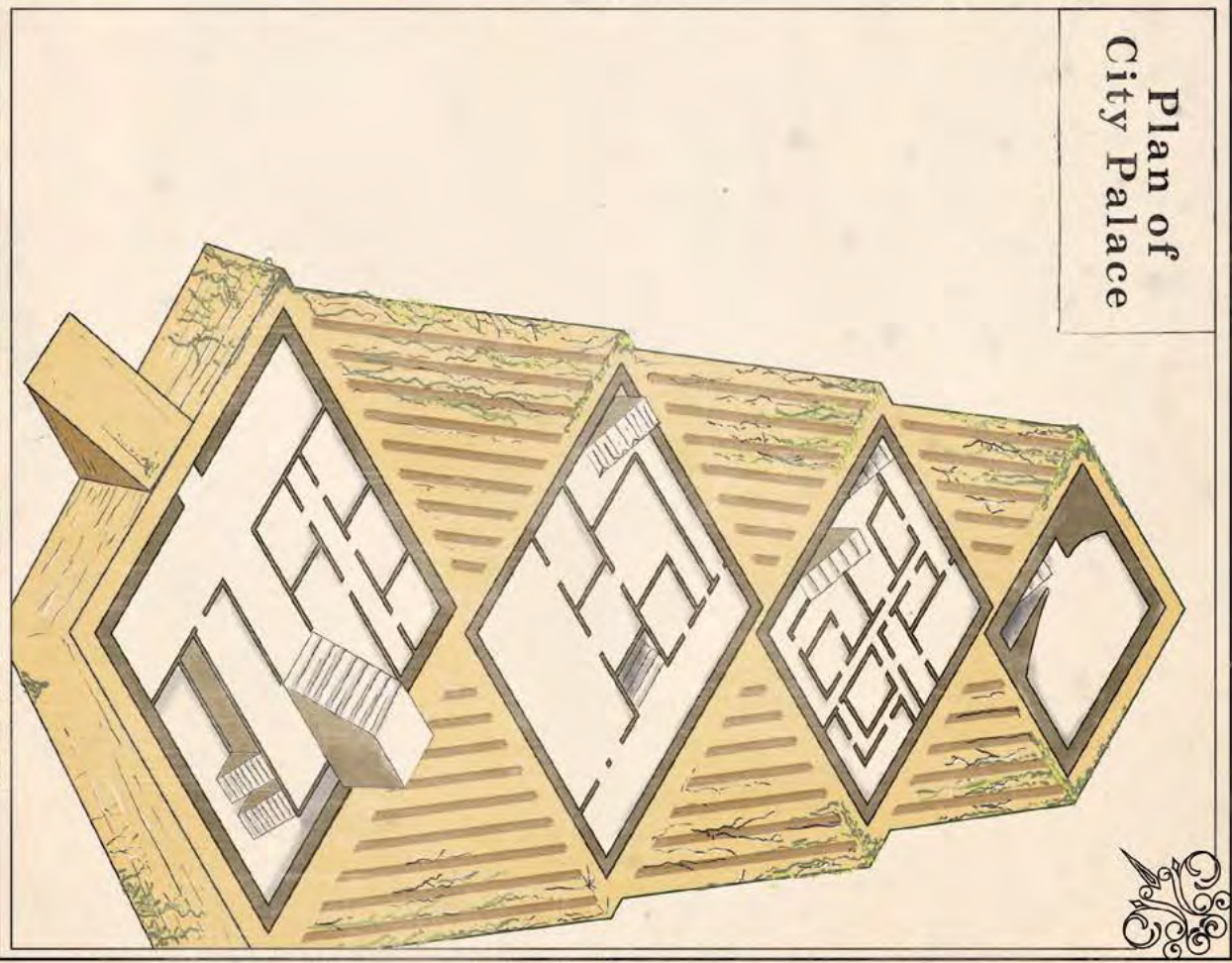




R'ga-lil's Plantation

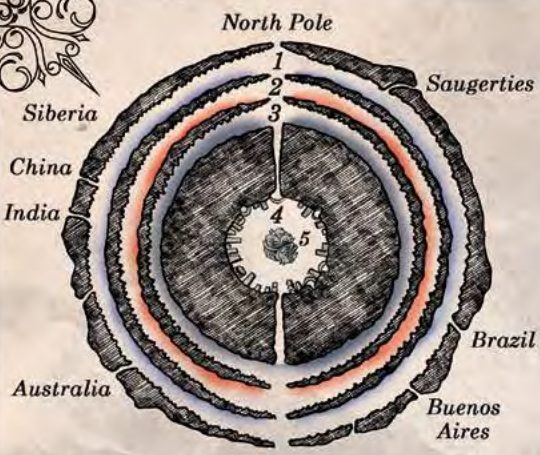
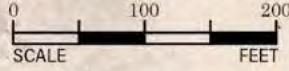


Opposite: Northeastern K'n-Yan map;
Left: R'ga-lil's Plantation map





The Ritual Site



Schematic Plan of the Lost World
(not to scale)

- | | | |
|------------|------------|------------|
| 1. K'n-Yan | 3. N'kai | 5. Nug and |
| 2. Yoth | 4. Yian-Ho | Yeb |





TOMES AND SPELLS

TOMES

Ancient Roman Pnakotic Scroll

Latin, author and translator unknown, c. 200 BCE

This scroll claims to be a translation from an Etruscan stone tablet. It discusses the crystals of Naphkon, which the ancient Lomarians considered sacred, and details how to create them (see **Create Crystal of Naphkon**, page 161). The Lomarians used the stones to view distant times, places, and worlds. They could project their psyches—or even those of others—through these stones. A “Great Race” was credited with creating and truly mastering such projection techniques.

- **Sanity Loss:** 1D4
- **Cthulhu Mythos:** 0/+2 percentiles
- **Mythos Rating:** 6
- **Study:** 1 week
- **Suggested Spells:** Create Crystal of Naphkon

The Black Supplications of Nug and Yeb

K'n-yanian, author unknown, c. 1,000,000 BCE

The *Black Supplications* are separate and contradictory but intertextual; full understanding comes from absorbing both. They alternate between revelations of the unity and the individuality of all things in a way that is impossible to fully reconcile. Likewise, they are a meditation on generation and destruction and their terrible balance. The symbol of the intertwined Nug and Yeb disturbingly foreshadows the classic yin and yang symbol.

Nug and Yeb exist in perfect balance until the day they must separate and herald the End Times. The *Black Supplications* reveal a method to stabilize their energies through self-sacrifice if they should prematurely lose equilibrium—for more, see **Stabilizing the Black Sun**, page 104.

- **Sanity Loss:** 2D6
- **Cthulhu Mythos:** +3/+7 percentiles
- **Mythos Rating:** 30
- **Study:** 6 weeks
- **Spells:** Black Pilgrimage Ritual, Call/Dismiss Shub-Niggurath.

The Quest for the Aryan Eden: Reclaiming Our Hidden Heritage

English, by Leopold Fontanelle, 1932

A survey of often contradictory theories concerning lost civilizations, including subterranean ones. Focuses on locating the ancestral homeland of the so-called Aryan people and unlocking the power therein, concentrating on the polar regions and referencing various legends of Hyperborea, Thule, and Lomar. The book can be ordered from Hitherne Press or found in bookstores carrying esoteric materials.

- **Sanity Loss:** 1D6
- **Cthulhu Mythos:** +2/+4 percentiles
- **Mythos Rating:** 18
- **Study:** 10 weeks
- **Suggested Spells:** none

SPELLS

Black Pilgrimage

- **Cost:** 20 magic points; 1D8 Sanity points
- **Casting time:** 1 hour

This spell is the predecessor of the fabled but inferior Dho-Hna formula. It is only comprehensible to someone who has read the *Black Supplications of Nug and Yeb*—it cannot be taught to those who haven't. It can, however, be cast in conjunction with other willing participants. Those participants need only repeat the mantras and perform the ritual actions. Such assistants must, however, pay the full magic and Sanity point costs. Those who know the spell understand that its casters must endure their bodies and minds being burned away in a fire "colder than any ice."

The casters are engulfed in excruciatingly painful and terrifying black flame; the caster and each assistant must each make a successful POW roll to withstand it. A hero

may call upon a backstory entry to reinforce their resolve; if the Keeper judges that the entry indeed provides support, the hero gains a bonus die to the POW roll. Alternately, a character may gain a bonus die from being hypnotized or drugged. Those who fail the POW roll may continue despite the physical and mental pain, but they lose another 1D10 Sanity points and 1D10+4 INT and CON each.

With success, the caster and assistants disintegrate and emerge whole (including gear) from the black flames in Yian-Ho. Returning requires only a short chant; the process is still painful, but it is over quickly. No rolls or costs are required, and the caster and assistants emerge from the flames as before.

A physician making a full examination of reconstituted bodies of those who performed the spell may note anomalies in organs with a successful Medicine or Science (Biology) roll. In the pulp era, such a thorough examination is likely only after death. At the Keeper's discretion, casters may experience adverse long-term effects from having their bodies recreated.



Create Crystal of Naphkon

- **Cost:** 5 POW; 1D6 Sanity points
- **Casting time:** 2 hours

This spell enchants an amethyst, which should be of at least 60 carats. The crystal focuses the mind, which is primarily of use to psychics. It allows a psychic user to view other times and places more effectively than they could without it, though details often remain hazy. Perceiving other worlds in this dimension or on the same planet but between 10,000 and 500,000 years in the past requires a Clairvoyance (or other appropriate) roll and 1D6+1 magic points. Viewing further than 500,000 years into the past on the same planet, viewing more than a few years in the past of another planet, or simply viewing another dimension requires a Hard roll and 1D12+5 magic points. Note that there are often Sanity losses for these visions.

A human may use a crystal to assist with viewing the future, with the crystal bestowing a bonus die to Divination rolls with the expenditure of 1D8+5 magic points. Keepers may allow non-psychics to experience visions as suits their game—the person peering into the crystal may have no control over what is seen (and must expend 1D8+5 magic points).

In addition, a crystal of Naphkon can be used to draw out and store transplanted psyches, if the transplant is willing. Anyone can access this power, even non-psychics. A crystal can hold any number of psyches this way, but it costs the crystal's owner 1 magic point to store each one. The stored psyche helps guide the crystal's bearer to its proper body. The bearer can then use the crystal to restore the stored psyche to its proper body with an opposed POW roll against the possessor, unless the body is unconscious, in which case it's automatic.

Someone with a POW of 100 or more may use a crystal for the following: seeing the future, tracking down descendants of Lomar, and casting Mind Exchange between two willing participants (unlike the standard casting, the adept can swap the minds of two other people this way).



NEW SKILLS

Lore (K'n-yan) (01%)

As with other Lore skill specializations, K'n-yan lore covers esoteric knowledge related to its subject. Using this skill allows a hero to recall facts and legends about K'n-yanian culture, geography, creatures, science, and psychic powers. How much information is available is up to the Keeper, though it will generally be in broad strokes. The skill can, for instance, reveal that K'n-yanians use atomic power but not how to build a device or even operate complex ones such as body-modifiers. The Keeper may also allow certain facts to be available without a roll—the basic fact that K'n-yanians are powerful, ancient psychics living underground should be available to any character with higher than base skill level, but specifics on their psychic powers generally requires a successful roll.

Language (K'n-yani) (00%)

The written language of K'n-yan mixes decorative hieroglyphs, generally symbolizing important concepts, with simpler pictograms for single or groups of letters. A successful Anthropology, Archaeology, or Hard Know roll notes a distant resemblance to Mesoamerican writing systems and phonetic structures—a hero with skill in such a language automatically notes it. With tutelage, a hero can quickly learn the basics of the language, allowing an INT roll to gain 1D10 in the skill. Without tutelage, a hero may spend a few hours studying carvings or records and make a Hard INT roll to gain 1D10 in the skill. A hero with at least 25% in a Mesoamerican language gains a bonus die to the INT roll when being tutored or a Regular difficulty to the INT roll if learning the basics alone. Afterward, skill advance is made as usual for the most part, though studying the extensive ancient literature of K'n-yan will increase facility with the language (see **Appendix D: Records**, page 165).

Science (Parapsychology) (01%)

The study of phenomena outside conventional science's understanding of human capabilities. It applies the scientific method to matters usually relegated to mysticism, superstition, and folklore. In studying human abilities, parapsychologists focus on extrasensory perception (ESP), psychokinesis, and “the survival hypothesis” (reincarnation, ghosts, and so on). With this skill, the user understands and can replicate the field's experimental methodology and is familiar with its literature and case studies. This includes the ability to verify phenomena as potentially genuine and debunking that which is not. Many parapsychologists are interested in loosely related phenomena, such as cryptids, unexplained natural phenomena, and ancient wisdom, so this skill represents knowledge in these areas as well.

In combination with mainstream scientific knowledge, parapsychology can determine what science can and cannot explain about a given subject. In many ways, it replicates the Occult skill from a supposedly more logical perspective, though one or the other skill may be better at analyzing a particular phenomenon (or may give wildly differing results). Some parapsychologists supplement their knowledge with the Occult skill, even if they believe that occultists are confused about the nature of what they study. Parapsychologists particularly interested in phenomena outside of psychic abilities and spirits may also study various Lore specializations (such as Cryptozoology, Fortean, Inner World, Lost Civilizations, Pyramid, and so on).

PSYCHIC POWERS

The following psychic powers are natural to K'n-yanians, though they can be learned to some extent by normal humans. Note that the Telepathy skill can be gained without having the Psychic Power talent, allowing some amount of mental communication with genuine telepaths.

Dematerialization (00%)

Dematerialization is a psychic skill in wide use by the people of K'n-yan and practically unknown elsewhere. It regulates matter and energy to dematerialize and rematerialize organic and inorganic substances. This once saw great use in industry, but now the K'n-yanians primarily use the ability for entertainment, especially while sleeping, projecting their minds and dreamily wandering the surface world like ghosts and reliving past glories. Like ordinary dreams, these experiences are only dimly remembered by the K'n-yanians, who may not even be aware that they've visited an actual place.

The psychic may dematerialize themselves or engage in dream projection, spending 1D8 magic points and losing 1D6 Sanity points to do so. This state may last as long as the psychic wishes, but a Dematerialization roll is required each hour. Also, if physical dematerialization lasts longer than an hour, it costs 1 magic point per extra hour, and the psychic loses 1D6 additional Sanity points.

The psychic may also dematerialize objects and creatures, costing 1D8+2 magic points. If the target is unwilling, an opposed POW roll is required. Whether willing or not, being dematerialized costs 1D6 Sanity points. The psychic can maintain this dematerialization as long as desired, but a Dematerialization roll is required each hour. Also, if dematerialization lasts longer than an hour, it costs 1 magic point per extra hour, and the recipient loses 1D6 additional Sanity points.

Dematerialization can be used to inflict harm. Inserting and holding a dematerialized object inside someone and then rematerializing it causes damage commensurate with the injury level of the weapon used (see *Call of Cthulhu Rulebook*); a successful fighting attack is required to contact the target in this manner. Likewise, a dematerialized victim could be rematerialized while within a wall or the like (causing 1D10 to 2D10 damage at the Keeper's discretion). Using Dematerialization is inefficient in combat, taking three rounds to pull off (one round to dematerialize something, another to insert the object or position the target with a successful attack roll, and one more to rematerialize the object).

Dematerialization can be learned, but this process usually takes years, starting with dream projection and building from there. A hero must take it as a psychic talent, gaining the skill at 1%.

Telepathy (00%)

The K'n-yanians are masters of telepathic communication and rarely speak vocally, projecting images and concepts back and forth. K'n-yanians can communicate telepathically among each other with ease through eye contact. They can communicate with other telepaths they know or their slaves without eye contact by spending 1D4 magic points per hour; the range of this is 30 yards/meters.

K'n-yanians can communicate with non-telepaths as well, which also requires eye contact. The non-telepath must make a successful POW roll to "hear" the messages being sent unless they have a psychic talent (this roll only occurs the first time telepathy takes place). It takes 3D6 minutes before the non-telepath's mind can process incoming thoughts and project their own back. At this point, the non-telepath gains 1D10 points in the Telepathy skill, which then increases through experience as do other skills. It costs novice telepaths 0/1 Sanity point for each hour of contact they initiate; such costs continue until their Telepathy skill reaches 50%. The novice telepath may only communicate with one telepath at a time and must maintain eye contact. Using a social skill or Psychology requires a combined roll with Telepathy.

Gaining the full power of Telepathy requires taking it as a talent. Even then, a hero who is not a full-blooded K'n-yanian may only communicate telepathically with other telepaths and is unable to teach the ability to others.

K'N-YANIAN EQUIPMENT AND VEHICLES

At its height, K'n-yan was a culture advanced far beyond any in recorded history. The modern K'n-yanians still make use of some of that technology, but much has been lost or discarded. The technology listed below represents only the most commonly found and used. Other devices may be nonfunctional or inexplicable to the heroes, though the Keeper can add new and wondrous devices to the ruins as desired. Little is out of bounds. See **Weird Science in K'n-yan** (page 81) for how the heroes can create gadgets with scavenged parts.

The K'n-yanians powered almost all machines, even the smallest, atomically. They created compact fuel sources that ran practically forever, barring malfunction. An exceptionally tiny device might not contain a proper atomic battery, needing to be recharged periodically (though it can hold that charge for months). The K'n-yanians do not use power plants; individual generators or batteries provide whatever power is needed for a building. The machine cities are almost an exception—the entire city is networked, sharing power to accomplish greater technological feats than possible elsewhere.

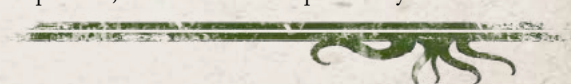
This atomic power is largely safe. The power source is shielded by Tulu-metal, but it can be worked with (installed, repaired, etc.) without posing a danger. It would take prolonged exposure to a running, unshielded power source for adverse effects to occur. A power source that explodes, on the other hand, causes up to 8D10 points of damage to anyone immediately adjacent to the device.



BRINGING K'N-YANIAN DEVICES HOME

It is up to the Keeper whether K'n-yanian technology works when brought to the surface—it may require unique underground radiation to function. In campaigns using the weird science rules, all kinds of crazy machines are possible, and K'n-yanian technology probably doesn't change the game that much. And even in "regular" games, such devices aren't appreciably different from a mi-go mist projector or Yithian lightning gun, so the Keeper may allow the heroes to hold on to them.

Even so, the atomic power source can hardly be analyzed (beyond determining that it's "atomic"). Replicating it or even modifying it to work with another device is probably impossible, as with other examples of Mythos science.



K'N-YANIAN EQUIPMENT AND VEHICLES

WEAPONS

Hand-to-Hand Weapons

K'n-yanian Sword

- Fighting (Sword), 1D6+2 damage

These gold-hilted swords have two-foot (60 cm) long blades of tempered steel, which curve forward dramatically. They're primarily used as a chopping and cutting weapon. A hero making a successful History or Archaeology roll notes that the blade resembles that of an ancient Iberian falcata or a Nepalese kukri.

Heavy Weapons

Disintegration-ray Projector

- Firearms (Heavy Weapons), 1D10 damage, Range 20 yards, Attacks per round 1, Ammo infinite, Malfunction 100

These weapons appear something like bulky box cameras with a trigger in each handle. Wounds caused by this weapon cauterize but do not otherwise heal; the hit points are permanently lost. It may cause permanent damage to APP as well. The beam may have a reduced or no effect on Mythos entities resistant to physical attacks. On a malfunction, the feedback vaporizes the weapon and the wielder suffers 8D10 points of damage—inspecting the device with Science (Physics) or Electrical Repair notes this danger.

Keeper note: at the Keeper's discretion, hit points permanently lost through damage from a disintegration-ray projector might be healed by a weird science gadget devised by a hero (possibly built from scavenged K'n-yanian materials) or by a body-modifier (see following).

DEVICES AND OBJECTS

Body-Modifier

Body-modifiers are handheld devices that look something like sleek clothes irons with numerous buttons and dials. A successful Medicine or Science (Biology) roll determines how to use one properly. They are primarily used to safely detach and attach body parts. It requires a combined (psychic skill) Dematerialization and Medicine or Science (Biology) roll to remove or attach internal organs or graft parts onto bodies other than the original. External body parts may be removed or re-attached cleanly with a Medicine or Science (Biology) roll.

Body-modifiers can also be used to regenerate tissue. Medicine rolls can restore 1D6 damage per successful application, and the operator can use Science (Biology) for any treatment roll normally requiring Medicine.

Failed pushed and fumbled rolls with body-modifiers often result in unintentional removals or 1D6 damage. Body-modifiers operate too slowly to be used as weapons (aside from as a small club).

Clothing

Urban K'n-yani typically wear dark robes, decorated with gold and silver thread in abstract geometrics. Making a Cthulhu Mythos roll, a hero interprets the designs as including symbols related to Cthulhu and Yig. Occasionally, other K'n-yanian deities are represented. K'n-yanians also often wear narrow headbands of various colors.

Energy-globes

Lighting in buildings is created by globes set in the ceilings, which emit a blue light and can be adjusted for brightness.

Furnishings

Typical home furnishings consist of such things as lacquered wooden cabinets, velvet and silk reclining-corners for sleeping, velvet and silk pillows for sitting, tables and desks (either wooden or metal) with chairs, and teakwood and ebony pigeon holes for storing Tulu-metal scroll tubes.

Records

Paper is made of a yellowish membrane, written or painted upon using various sizes of brush and green ink. Heroes reading records for two hours may make an INT roll, and if successful gain +2 percent in Lore (K'n-yan) and Language (K'n-yani)—see **Appendix C** for further details. The maximum in either that can be gained this way is 25 percent.

Searchlights

The ends of these rods emit a bright blue light that appears to be a flame when activated. The "flame" does not emit much heat, though prolonged exposure could cause a similar condition to sunburn.

TULU-METAL

This strange metal is heavy and lustrous and has a magnetic attraction to other sources of Tulu-metal. It defies analysis; even with a successful Science (Geology) or Science (Chemistry) roll, the most that can be determined is that it has a heavy atomic weight and is possibly meteoric in origin.

Tulu-Metal Coins

In coin form, Tulu-metal is mixed with base metals, reducing its magnetism. Metals include gold, silver, zinc, copper, and iron.

Tulu-Metal Discs

These 2 inch (5 cm) diameter discs of dark, richly mottled Tulu-metal feature a carving of Tulu (Cthulhu) on one side, and Yig the other, both accompanied by hieroglyphs in K'n-yani. Analyzed with a successful Science (Physics) roll, it proves to emit a mild radiation. Someone carrying or wearing a Tulu-metal disc heals an additional 2 hit points of damage a day and receives a bonus die to fend off illness and poison. They've also been known to increase lifespans.

Tulu-Metal Scroll Cylinders

These heavily and disturbingly decorated tubes are about 1 foot (30 cm) long and 4 inches (10 cm) in diameter. One end has a screw cap, and they are used to hold all sacred writings.

K'N-YANIAN VEHICLES

Vehicles are a rare sight outside of the machine cities, abandoned by the fickle K'n-yanians along with most other technology eons ago. Silver and steel—unpainted—are common construction materials. Doors tend to lift upwards.

K'n-yanian vehicles run on atomic-powered electricity, which a hero realizes upon inspecting one and making a successful Electrical Repair or Science (Physics or Engineering) roll. Engines are typically accessed on the left sides of vehicles in a compartment of radiation-shielding Tulu-metal. The vehicles make virtually no sound while operating, and vibrations from the engine are minimal.

Abandoned vehicles still, in the main, function centuries later (although they may need repairs). After a brief acclimation period, a surface dweller can operate one using the usual skills for driving or piloting a vehicle.

LAND VEHICLES

Type	MOV	Build	Armor for People	Passengers
Pleasure car	16	5	3	2
Hovercraft	14	5	0	14
Utility	15	6	3	8

AIR VEHICLES

Type	MOV	Build	Armor for People	Passengers
Flying craft	16	6	3	20

WATER VEHICLES

Type	MOV	Build	Armor for People	Passengers
Canoe	4	3	0	6
Powered boat	15	3	0	10



BORIS KONEV, AGE 55, CULT LEADER

STR 45	CON 60	SIZ 70	DEX 50	INT 60
APP 65	POW 80	EDU 60	SAN 80	HP 26
DB: 0	Build: 0	Move: 7	MP: 16	Luck: 80

Archetype: Mystic

Combat

Brawl	45% (22/9), damage 1D3
Walking stick	45% (22/9), damage 1D6
.30-06 bolt-action rifle	50% (25/10), damage 2D6+4
Dodge	25% (12/5)

Skills

Charm 70% (35/14)
 Credit Rating 40% (20/8)
 Hypnosis 43% (21/8)
 Language (English) 50% (25/10)
 Language (Russian) 60% (30/12)
 Medium 60% (30/12)
 Occult 60% (30/12)
 Psychology 50% (25/10)
 Science (Astronomy) 45% (22/9)
 Sleight of Hand 40% (20/8)
 Spot Hidden 35% (17/7)
 Stealth 40% (20/8)

The player has 40 skill points to allocate to any skills they desire, apart from Cthulhu Mythos.

Pulp Talents

- **Psychic Power: Medium.**
- **Strong Willed:** gain a bonus die when making POW rolls.

Note: for a game that does not use the optional rules for psychic powers, replace the Psychic Power: Medium talent with the Mythos Knowledge talent, and raise Charm to 80% (40/16), Hypnosis to 70% (35/14), Occult to 70% (35/14), and Sleight of Hand to 53% (26/10).

Backstory

Konev fled Russia during the Revolution. He counts Siberian Cossacks, who intermarried with the native Buryats, as his ancestors. Boris accentuates his traces of Mongolian heritage,

both out of personal interest and because the exoticism intrigues prospective clients and followers. He has recently gone from performing séances to establishing a small following eager to hear his wisdom in exchange for donations. He draws on Russian occult traditions, Eastern Orthodox Christianity, and Mongolian, Tibetan, and Chinese esoteric beliefs. He is fascinated by Baron Roman von Ungern-Sternberg, the mystically inclined White Russian cavalry leader who declared himself the heir of the Khans and rallied 10,000 Mongolians in a failed attempt to liberate their country in the early 1920s. The possibility that the lieutenant general may have been in contact with the underground civilization of Agharti is especially interesting.

- **Description:** tall and lean, with white hair, a thin long mustache, and short goatee.
- **Ideology/Beliefs:** truth is not found in just one culture or creed.
- **Significant People:** Baron Ungern-Sternberg.
- **Treasured Possessions:** Selenga, his Buryat-Mongolian wolfhound.
- **Traits:** cheerful.



JEAN BERNARD, AGE 25, MECHANIC/AVIATOR

STR 45	CON 60	SIZ 70	DEX 75	INT 90
APP 45	POW 55	EDU 80	SAN 55	HP 26
DB: 0	Build: 0	Move: 8	MP: 11	Luck: 65

Archetype: Greaser

Combat

Brawl	60% (30/12), damage 1D3
Machete	60% (30/12), damage 1D8
Mauser C96	40% (20/8), damage 1D10+1
Dodge	37% (18/7)

Skills

Accounting	40% (20/8)
Credit Rating	30% (15/6)
Electrical Repair	70% (35/14)
Language (English)	80% (40/16)
Listen	50% (25/10)
Mechanical Repair	70% (35/14)
Navigate	60% (30/12)
Occult	25% (12/5)
Operate Heavy Machinery	41% (20/8)
Pilot (Aircraft)	80% (40/16)
Science (Mathematics)	60% (30/12)
Science (Physics)	60% (30/12)
Spot Hidden	40% (20/8)
Stealth	35% (17/7)

The player has 40 skill points to allocate to any skills they desire, apart from Cthulhu Mythos.

Pulp Talents

- **Handy:** reduces difficulty by one level or gains bonus die (Keeper's discretion) when making Electrical Repair, Mechanical Repair, and Operate Heavy Machinery rolls.
- **Resourceful:** always seems to have what they need to hand; may spend 10 Luck points (rather than make a Luck roll) to find a certain useful piece of equipment (e.g., a flashlight, length of rope, a weapon, etc.) in their current location.

Note: for a game that uses the optional rules for weird science, the Resourceful talent can be replaced with Weird Science.

Backstory

Jean has been around machines her whole life, and her intelligence drew her beyond practical mechanics to the theoretical underpinnings of how things work. She then took that scientific knowledge and used it to dream of how to improve technology even further. Like many pilots, she developed a set of rituals and superstitions around the act of flying. Since working as the pilot, mechanic, and general assistant to explorer Morgan Dunhurst, she has become more interested and knowledgeable in folklore and the unexplained.

- **Description:** lanky and slim, with curly hair, and a prominent nose.
- **Ideology/Beliefs:** hard work never killed anyone.
- **Significant People:** her father, Jerry Bernard, who first showed her how to repair something.
- **Meaningful Locations:** her combination hangar/workshop.
- **Traits:** superstitious.



LAURA RUTH SHEVERSKY, AGE 31, INVESTIGATIVE JOURNALIST

STR 70	CON 85	SIZ 55	DEX 60	INT 75
APP 65	POW 70	EDU 70	SAN 70	HP 28
DB: +1D4	Build: 1	Move: 9	MP: 14	Luck: 65

Archetype: Hard Boiled

Combat

Brawl	75% (37/15), damage 1D3+1D4
Switchblade	75% (37/15), damage 1D4+1D4
Dodge	30% (15/6)

Skills

Art/Craft (Photography) 50% (25/10)
 Clairvoyance 60% (30/12)
 Credit Rating 15% (7/3)
 Fast Talk 70% (35/14)
 History 60% (30/12)
 Intimidate 30% (15/6)
 Language (English) 70% (35/14)
 Law 37% (18/7)
 Library Use 40% (20/8)
 Locksmith 50% (25/10)
 Psychology 60% (30/12)
 Read Lips 50% (25/10)
 Spot Hidden 45% (22/9)
 Stealth 50% (25/10)

The player has 40 skill points to allocate to any skills they desire, apart from Cthulhu Mythos.

Pulp Talents

- **Psychic Power:** Clairvoyance.
- **Rapid Attack:** may spend 10 Luck points to gain one further melee attack in a single combat round..

Note: for a game that does not use the optional rules for psychic powers, replace the Psychic Power: Clairvoyance talent with the Photographic Memory talent, and raise Listen to 35% (17/7), Locksmith to 60% (30/12), Spot Hidden to 60% (30/12), and Stealth to 70% (35/14).

Backstory

Laura grew up learning to trust her hunches. She also had a knack and compulsion for poking into things. Those hunches and her sixth sense became so developed that she became convinced over time that they were extrasensory in nature. Laura's talents and inclinations led her to become an investigative reporter. She knows how to take care of herself and won't hesitate to prove it. Her encounters with the seedier aspects of life, whether in back alleys or posh offices, have hardened her. But she still loves exposing a dirty secret to the world, even more so if it does some good.

- **Description:** short, with wavy hair; dresses so as not to draw attention.
- **Ideology/Beliefs:** secrets are meant to be uncovered.
- **Significant People:** Laura's mentor and editor, Dick Burroughs.
- **Treasured Possessions:** her worn silver lighter.
- **Traits:** driven.





MACARIO "MAC" ORTIZ, AGE 28, SOLDIER

STR 65	CON 90	SIZ 70	DEX 80	INT 65
APP 75	POW 70	EDU 60	SAN 70	HP 32
DB: +1D4	Build: 1	Move: 8	MP: 14	Luck: 70

Archetype: Steadfast

Combat

Brawl	50% (25/10), damage 1D3+1D4
.45 automatic	60% (30/12), damage 1D10+2
.30-06 bolt-action rifle	40% (20/8), damage 1D10+2
Tommygun	66% (33/13), damage 1D10+2
Dodge	50% (25/10)

Skills

Climb 32% (16/6)
 Credit Rating 15% (7/3)
 Drive Auto 60% (30/12)
 Fast Talk 40% (20/8)
 First Aid 70% (35/14)
 Intimidate 60% (30/12)
 Language (English) 60% (30/12)
 Language (Spanish) 50% (25/10)
 Medicine 41% (20/8)
 Psychoanalysis* 60% (30/12)
 Stealth 60% (30/12)
 Survival (Jungle) 40% (20/8)

**Mac is not a trained psychoanalyst, but his empathy and ability to reassure others allow him to use the "dime store therapy" version of the skill (Pulp Cthulhu, page 38).*

The player has 40 skill points to allocate to any skills they desire, apart from Cthulhu Mythos.

Pulp Talents

- **Nimble:** does not lose next action when "diving for cover" versus firearms.
- **Shadow:** bonus die or reduced difficulty to Stealth; makes two surprise attacks.

Backstory

Mac's grandparents moved to New York from Puerto Rico in the 19th century. As a young man, he joined the US Marine Corps and was sent to Nicaragua during the last days of the so-called Banana Wars. There, he served as a combat medic and developed a deep bond with his squad mates. He is convinced that a guardian angel saved their lives during an ambush. While he is no longer a marine, he still believes in doing the right thing and helping those in need. He is fascinated by mysterious occurrences and enjoys speculating about what may cause them.

- **Description:** stout and stocky, with a crew cut and sparkling eyes.
- **Ideology/Beliefs:** higher powers may watch over us, but we should help each other, too.
- **Significant Person:** Corporal Ryland "Spanky" Hurlleigh.
- **Treasured Possessions:** his collection of newspaper clippings of Fortean phenomena.
- **Traits:** resolute.





MIRIAM BLACKMORE, AGE 26, SCIENTIST

STR 70	CON 50	SIZ 45	DEX 55	INT 85
APP 55	POW 65	EDU 95	SAN 65	HP 19
DB: 0	Build: 0	Move: 9	MP: 13	Luck: 65

Archetype: Egghead

Combat

Brawl	25% (12/5), damage 1D3
12-g shotgun (2B)	50% (25/10), damage 4D6/2D6/1D6
Dodge	27% (13/5)

Skills

Anthropology 40% (20/8)
 Credit Rating 30% (15/6)
 First Aid 50% (25/10)
 History 40% (20/8)
 Language (English) 95% (47/19)
 Language (Latin) 60% (30/12)
 Library Use 50% (25/10)
 Medicine 50% (25/10)
 Natural World 36% (18/7)
 Persuade 60% (30/12)
 Science (Biology) 75% (37/15)
 Science (Botany) 62% (31/12)
 Science (Chemistry) 73% (36/14)
 Science (Parapsychology) 76% (38/15)
 Spot Hidden 50% (25/10)

The player has 40 skill points to allocate to any skills they desire, apart from Cthulhu Mythos.

Pulp Talents

- **Keen Vision:** gain a bonus die to Spot Hidden rolls.
- **Quick Study:** halve the time required for Initial and Full Reading of Mythos tomes, as well as other books.

Backstory

Miriam grew up on a farm near New Jersey's Pine Barrens. Her love of outdoor activities, along with her sharp, inquisitive mind, led to her study of the natural sciences. Since childhood, she has enjoyed ghost stories and folktales, and she turned her scientific mind to the study of paranormal phenomena. Miriam believes that rigorous research and experimentation can uncover the truth behind evidence of extrasensory perception and hauntings. A couple of years ago while completing her degree, she got to work at the Slater Institute for Parapsychological Studies in Upstate New York. Unfortunately, it didn't qualify for school credit, but the experience was valuable nonetheless. Perhaps someday the study of parapsychology will be regarded as a valid science.

- **Description:** slender, with brown hair; dresses practically.
- **Ideology/Beliefs:** all things can be understood.
- **Meaningful Locations:** the New Jersey Pine Barrens.
- **Treasured Possessions:** the microscope her parents scrimped to buy her in high school.
- **Traits:** loyal.



MORGAN DUNHURST, AGE 37, EXPLORER

STR 85	CON 75	SIZ 50	DEX 90	INT 75
APP 60	POW 55	EDU 80	SAN 55	HP 25
DB: +1D4	Build: 1	Move: 9	MP: 11	Luck: 70

Archetype: Thrill Seeker

Combat

Brawl	50% (25/10), damage 1D3+1D4
Machete	50% (25/10), damage 1D8+1D4
.45 revolver	50% (25/10), damage 1D10+2
12-g shotgun (semi-auto)	60% (30/12), damage 4D6/2D6/1D6
Dodge	45% (22/9)

Skills

Archaeology 41% (20/8)
 Charm 50% (25/10)
 Climb 50% (25/10)
 Credit Rating 60% (30/12)
 History 25% (12/5)
 Language (English) 80% (40/16)
 Language (Spanish) 50% (25/10)
 Natural World 60% (30/12)
 Navigate 40% (20/8)
 Occult 20% (10/4)
 Stealth 65% (32/13)
 Survival (Mountain) 41% (20/8)
 Swim 40% (20/8)
 Track 65% (32/13)

The player has 40 skill points to allocate to any skills they desire, apart from Cthulhu Mythos.

Pulp Talents

- **Lucky:** regains an additional +1D10 Luck points when Luck Recovery rolls are made.
- **Rapid Fire:** ignores penalty die for multiple handgun shots.

Backstory

Morgan wasn't content with a life of leisure that was too, well... leisurely. He enjoyed exotic environments and the thrill of the hunt. During a hunting expedition in South America, he became enamored of the ruins there and the traces of fallen empires. He is now set on making his own great discoveries and unlocking the secrets of the ancients. He eagerly devours any report that hints at lost civilizations, especially those scorned by hidebound academics who lack imagination. Perhaps he and his pilot and confidante Jean Bernard will be the ones to discover Atlantis, El Dorado, or Shambhala!

- **Description:** rugged, with a five o' clock shadow and handlebar mustache.
- **Ideology/Beliefs:** what we know of history is merely the surface of a deep and mysterious pond.
- **Significant People:** Jonathan Winthorpe, a rival explorer.
- **Meaningful Locations:** Machu Picchu.
- **Traits:** fearless.



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