



MYSTERIES OF IRELAND

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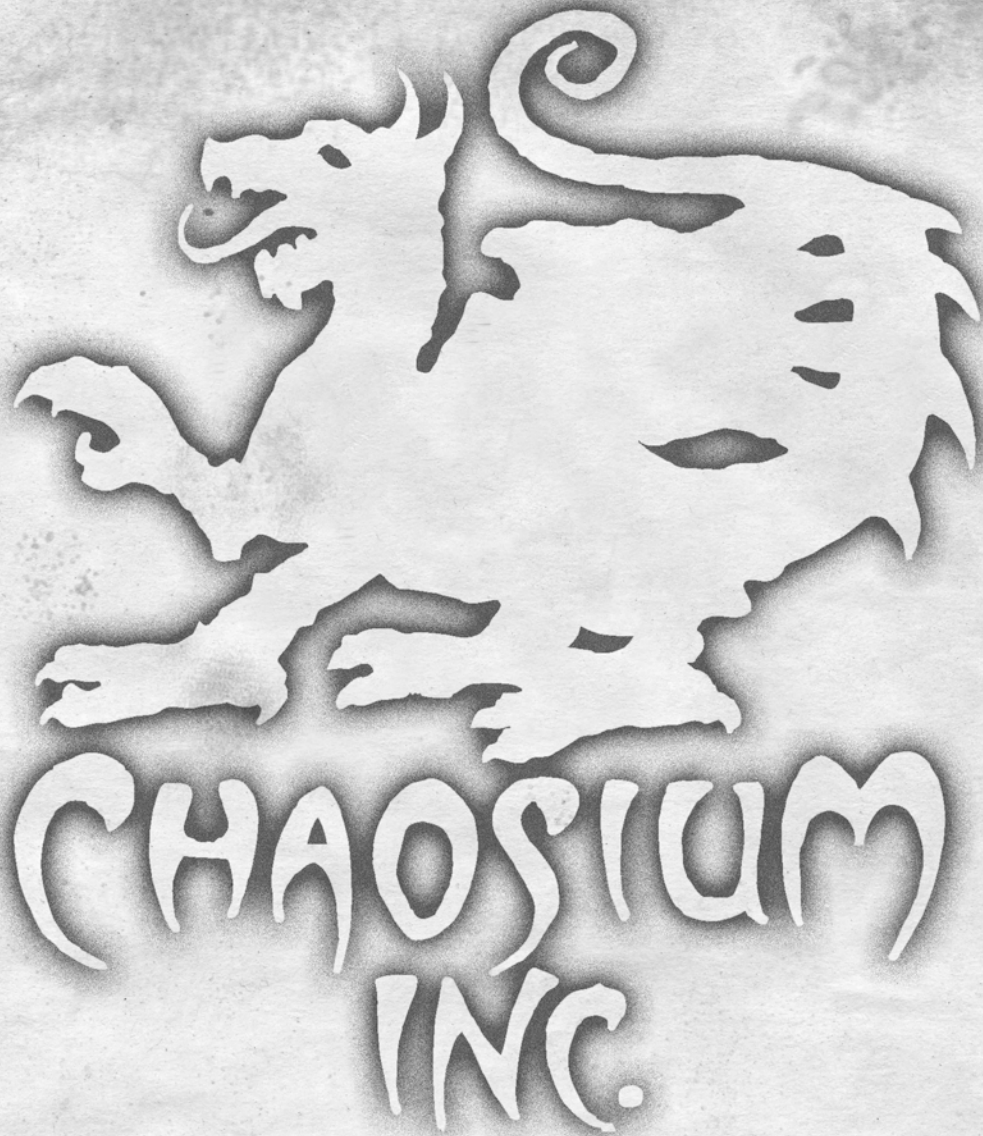
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Horror Roleplaying in 1920s Ireland





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Mysteries of Ireland

Acknowledgements

This book was principally written and illustrated by Colin Dunlop, additional information on fashion was provided by Charlene Conway and on stamps and the post office by Johnny Barkley. Eugene Doherty edited this volume, and as well as undertaking the painstaking task of identifying my many spelling mistakes he also suggested innumerable improvements and Mythos ideas to include in the book. The author would like to thank William Boyle, Gary Bingham, John Deans, Mark Dornan, Mark Lamki, Robert Chapple and Jeremy Spence for casting their eyes over the work and supplying me with constructive suggestions for changes and also Eva McDermott for producing the plans of Lord U'Briains mansion for the scenario Blood Fruit. I would also like to thank my gaming group, The Pink Ninja's (don't ask.... No really don't ask), for play testing the 3 scenarios. I would also like to thank Dustin Wright at Chaosium for his help and advice and finally Charlene Conway, my mother, my sister and my friends for their support.

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This adventure pack is best used with the roleplaying game CALL OF CTHULHU, available separately.

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INTRODUCTION

“For all his love of Ireland, America had not left him untouched, and he hated the beautiful wasted space where peat might be cut and land opened up. The legends and superstitions of Kilderry did not move him, and he laughed when the peasants first refused to help, and then cursed him and went away to Ballylough with their few belongings as they saw his determination. In their place he sent for labourers from the North, and when the servants left he replaced them likewise. But it was lonely among strangers, so Barry had asked me to come.”

- H.P. Lovecraft, The Moon Bog

“A man is a very small thing, and the night is very large and full of wonders.”

- Lord Dunsany

This book is designed as a guide to roleplaying in the 1920s in Ireland. It is for use in conjunction with the Call of Cthulhu Basic roleplaying rules and with the 1920s investigators companion. Much of the general information on firearms, entertainments, transport and prices will be useful to players and keepers playing games set in Scotland, England and Wales as well as Ireland.

In this compendium you will find a complete guide to all aspects of Irish life in this period, a discussion of the political situation, a summary of the entertainments the Irish enjoyed, the mythology and gods worshipped on the island and the superstitions and archaeology of this ancient realm. Though all effort has gone into attempting to accurately obtain information for this period, the writer apologises for any factual errors that may have crept in.

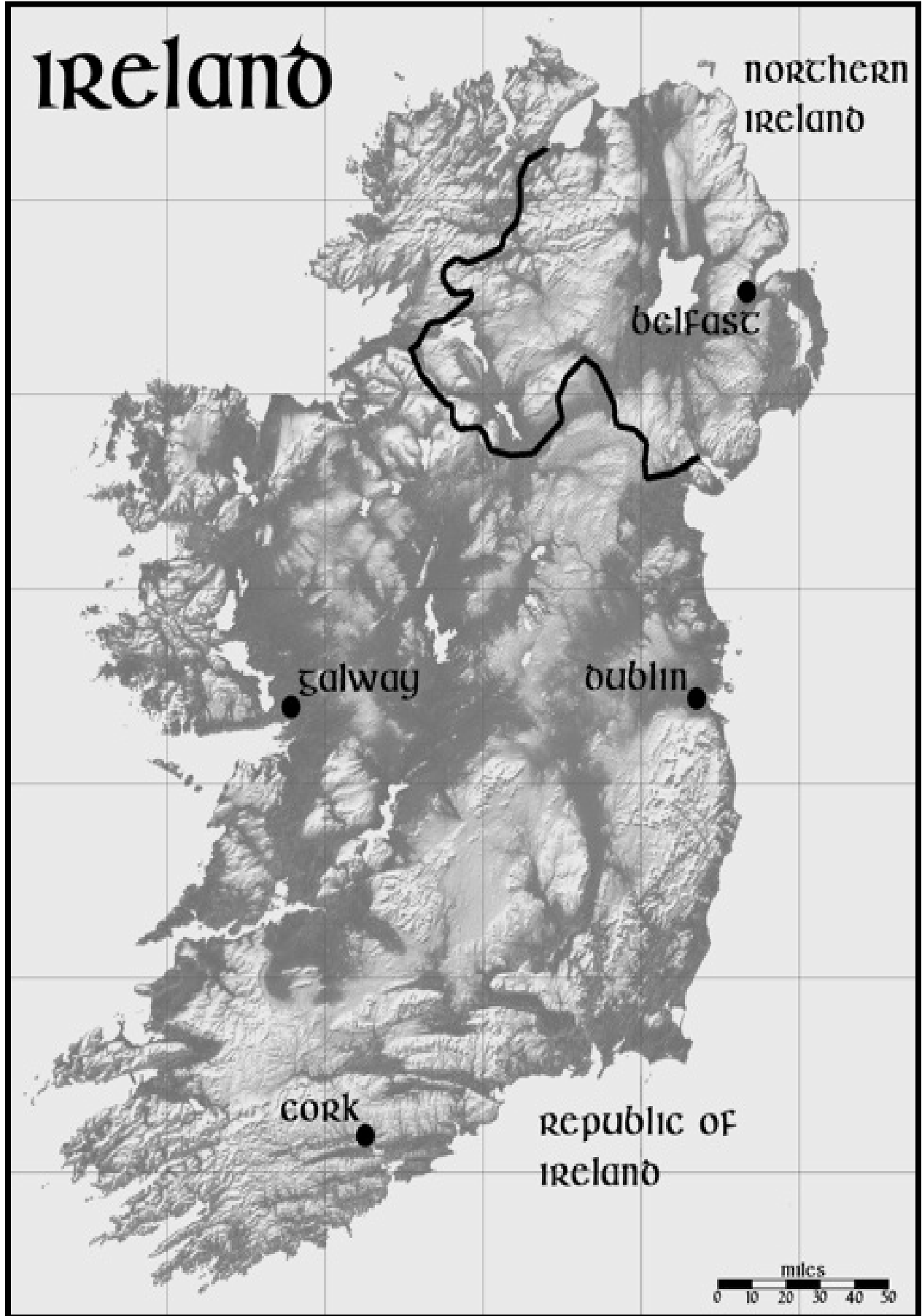
This companion includes a guide to the cities of Belfast and Dublin and 3 new scenarios that are set across the island and throughout the 1920s. A bibliography of sources can be found at the end of this book and these will

hopefully prove useful for anyone seeking more information on anything within this guide.

The most controversial aspect of this book will be the Irish War of Independence and the Irish Civil War. This period saw terrible atrocities committed by all sides and Keepers and players will have to take this into consideration when playing games in the early 20s. Sectarianism was also rife in this period and it is advised that for the enjoyment of play this aspect of factual Irish life may be best looked over. However for those who wish to set games using the full reality of these troubled times a simplified summary of these events is included.

This guide does not provide detailed maps of Ireland or discuss its geography or natural history, as this material is a readily accessible resource. Keepers and players alike should however make themselves aware of the location of the four provinces of Ireland; Ulster, Munster, Leinster and Connaght, and its 32 counties, as most locations within this guide are identified by county or province.





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AN OVERVIEW OF IRELAND 1919-1930

A Divided Nation

In America the Jazz Age was in full swing, but in post war Europe it was a very different matter. Europe was destitute after the war and with the cost of rebuilding and paying off its debts the Jazz Age would come late, if at all. In Ireland matters were even worse for no sooner had the Great War ended than Ireland descended first into a War of Independence with Britain and then a Civil War. These wars lasted for just over 3 years and fractured the country in two, creating a principally Protestant and Unionist Northern Ireland still controlled by Britain and a mainly Roman Catholic and Nationalist Independent Southern Ireland, Eire.

When peace descended normality began to creep back into Irish life but the war against the British left deep sectarian scars between the mainly Protestant Unionist and principally Roman Catholic Nationalist. The undercurrent of mistrust and ingrained hatred led to a fracturing of society with social separation of Unionists and Nationalists happening across both countries. Anti British sentiment and the rise of Roman Catholic Ideology within the government of the Eire led to a third of the pre-war Protestant population emigrating. In the North this was even more apparent and with the Catholic purges, which occurred during the war with Britain, some towns and villages had become almost completely Protestant. In the larger towns where complete separation was not possible this led to enclaves where only Catholic or Protestants lived. Workplaces tended to be either Catholic or Protestant and schools were divided strictly along religious lines.

Economy

Industry and trade had suffered from the ongoing wars and Irelands fledgling economy was depressed throughout this period. The shipyards in Cork and Belfast lay mostly idle and by the end of 20s grass was growing on the

slipway where the Titanic had been launched. Other countries were now producing machinery and weaving cloth at a much cheaper rate and with no trade Irelands unemployment rate was around a fifth of the population. The only part of Ireland which could be said to have seen a whimper of the roaring twenties was Dublin, and even then only the very wealthy could enjoy its pleasures.

In the country life had gone on through the wars and the civil strife much as it done for the last 100 years. Farmers lived in isolated houses or small hamlets dotted around the country. Wealthier farmers would have a small number of servants and labourers in their employ. The less wealthy shared labour and farming equipment with their neighbours. Farms produced wheat, potatoes, various vegetables, raised cows for dairy and beef, and bred sheep, pigs and chickens. At this time farms did not specialise and did a little bit of everything.

Mechanisation of farms in Ireland was not quickly taken up and even by the end of the 1920s few farms had tractors. It was not uncommon for Livestock to be walked up to 20 miles to the nearest market and the Irish Draught Horse retained its pace as the beast of burden for ploughing the fields and pulling carts.

The positive side of this slow take up of modern machinery was that agriculture retained its place as Ireland's biggest employer and around $\frac{3}{4}$ of Irelands population lived in the country. Sectarianism occurred in the country but was not felt as widely as in the towns and due to the shared responsibility of working the land these problems were often put aside for the sake of practicality.

Irish Language

Though Irish is the national language of Ireland only a small minority speak it fluently. In towns and cities the players may find a few people who will converse in Irish, however for the most part all business will be done in English. Even in the villages where there are more native

Irish speakers the vast majority of the populace will also be fluent in English. The only areas where English would not be known are in the small isolated hamlets on the west coast and the islands off that coast (known as the Gaeltacht regions).

Currency and Banks

It was only in 1928 (12th December 1928) that the Republic of Ireland minted its own currency, the Irish punt or Saorstát pound. Up until this juncture Ireland retained British Sterling as its national currency. Even after 1928 the punt was value linked to the British pound, with 1 British pound equalling 1 Irish Pound, a situation that continued until 1978. For a prolonged period both currencies could be used as legal tender in the Republic and it was well into the 1930's before British Sterling was finally removed from general circulation. British Sterling continued as the currency in Northern Ireland from separation up to the present day.

Throughout this period coinage was of a standardized design with both British and, when introduced, Irish coins minted at the Royal Mint in London. Bank notes were however a different affair with the many Irish banks (Bank of Ireland, Ulster Bank Ltd., Munster & Leinster Bank, Northern Bank, Belfast Banking company, Provincial Bank of Ireland, Royal Bank of Ireland and the National Bank of Ireland) as well as the British Treasury and the Bank of England producing their own individually designed bank notes. Though officially the only legal tender was notes issued by the British treasury all notes produced by the banks were in circulation and valid throughout Ireland. Bank notes issued ranged from ten shillings to £1000 pounds.

The exchange rate between the pound and the dollar fluctuated between \$4 to the £1 and \$5 to the pound but for ease of use it is recommended that the exchange rate of \$5 to the pound is used when converting prices from other *Call of Cthulhu* roleplaying books.

The following is a summary of relative values of currency and their Irish and British names:

British name	Irish name	Numeral
Farthing	Feirling	¼ d
Halfpenny	Leath Phingin	½ d
Penny	Pingin	1d
Three-pence	Leath Reul	3d
Sixpence	Reul	6d
Shilling	Scilling	1s (12d)
Florin	Flóirín	2s
Half-crown	Leath Choróin	2s6d
Crown	Choróin	5s
Ten Shilling	Deich Scilling	10s
Pound	Punt	£ (20s)
Guinea	Guinea	Gns (21s)

Post Offices

Nearly every town and village will have a post office. As well as post they offer a telegram service and will also often sell hardware, groceries and stationery.

Letters cost 2d to anywhere in Britain and Ireland, any of the British colonies, the U.S.A. and for some reason Tangiers. Anywhere else in the world costs 3d. Parcels cost 9d minimum, up to 1s6d maximum in Britain and Ireland. World prices varied but were a minimum of 1s6d and a maximum of 5s3d.

Airmail was only available in Europe and it cost an extra 3d to send post by this method.

Telegrams

With telephones in their infancy the only reliable method of fast communication was the telegram. Until the late 1920s this was also the only method of quickly sending and receiving messages across the world. All post offices could offer this service at a cost of 1/2d per word.

The transatlantic telegram cable connects to Ireland on Valentia island, Co. Kerry on the west coast of Kerry. A small maintenance station is manned here at all times.

Telephone

By the start of the 1920s all of the cities and major towns of Ireland were connected to the phone network. However it was not until the mid 1920s that a rural phone system was in place and while most city calls could be direct dialled, the country calls continued to be passed through a manual operator throughout this period. International calls only became possible after 1927 when a transatlantic radio communication began. Only a small number of wealthy people could afford their own telephones, however phones boxes were readily available in all connected areas and cost 2d per local call. Transatlantic calls cost £3 per minute.

Electricity

In the 1920s it was only the 4 major cities (Galway, Belfast, Cork and Dublin) and a small number of the large towns that had a constant electricity supply. Private companies supplied this locally at coal fired power stations. There were also a small number of enterprising souls in rural areas who produced electricity using small steam engines or converted water wheels. This was utilised for their own personal and business use. Even in areas where electricity was available only the richest could initially afford to be connected and it was not until the mid 20s that it became more common place in the home.

Gas Lighting

Even after electrification the streets of the cities, towns and villages of Ireland were still for the most part gas lit. The gas was produced locally from the burning of coal and pumped around using a vast network of pipes. A team of lamplighters would travel around lighting all of the lamps in the evening. At dawn they would return and switch them off. Gas lighting was also found in homes, pubs, theatres, hotels and other businesses.

Fashion (by Charlene Conway)

Ireland was not immune to the changing fashions of the world and although clothing in the country remained much as it had before the First World War the towns and cities saw a marked change. This in many ways reflected a change in society. For women the fashion of the period reflected the increase in their liberation.

The twenties saw the introduction of the flapper. Flapper fashion was comprised of shapeless shift dresses; skirts that were below knee length, fur collared coats, rolled down stockings and cloche hats. Women would often wear their hair short and applied more make up than ever before. They would often check their appearance and touch up their make up in public with the use of a compact mirror. Another accessory often carried was a long cigarette holder. With their new freedom



women of all classes would see no shame in smoking in public.

The appearance of a boyish figure was preferred. Shapeless dresses gave no definition to the waist and made the chest look flat. With bare arms and the shorter hemlines of skirts more flesh was on show than previous fashions.

Men's fashion in the 1920s also became more casual in comparison to earlier fashions with loosely fitted clothing suitable for playing sports, such as shorts and sweaters, becoming common.

Even though suits were often worn as everyday wear by the working professional the style was more casual than before. Jackets and trousers were shorter and top hats and long tail jackets were only worn on formal occasions. The middle class would prefer the trilby or the bowler hat while the working classes opted for the flat cap. The common outfit of most working class men in Ireland consisted of a plain shirt and tie, waistcoat, high waist trousers, a trench coat and black shoes.

Those living in the countryside mostly kept to their practical working clothes. Both men and women's clothing was functional and not based on fashion trends. Women would have worn blouses and long skirts with an apron

worn over the top while men would have worn shirts, high waist trousers with braces and hardwearing working boots. Fashion in the Irish countryside did not change much over the years.

Children of this era mostly wore simple, practical clothes, girls wearing smocks while boys wore shorts and knee high socks

At the end of the 1920s there was a growing movement that thought the morality of Ireland was being destroyed by the sexual liberation of the flapper woman. This backlash led to the fashions once again becoming more conservative.

Playing during the Irish Wars

In the early 20s players and Keepers must be prepared to play in games set against a background of civil strife, sectarian violence and sporadic bouts of guerrilla warfare. This period lasts from just after the end of World War 1 to the middle of 1923 and encompasses the War for Independence from Britain and the Civil war, which happened almost immediately after. To understand the wars and the particular social and religious problems associated with playing a game set in Ireland it is important to first understand where it all stems from.

Nationalist versus Unionists

The problems of Ireland date back to the 16th Century when the English began forcibly settling the country with Scottish and English Protestants. Before this period Ireland was almost universally a Catholic country. This was the so-called 'plantation' of Ireland. Over the years of occupation that followed the Protestant population increased and soon the north-east of Ireland was almost universally Protestant.

The vast majority of the Protestant population continued to see themselves as British while the majority of the Catholic population were nationalists who dreamed of a free Ireland. Though several uprisings occurred during the preceding centuries they all failed and it was only at the start of the 20th century that



an independent Ireland was being discussed with the British Government. When the First World War ended frustration boiled over and the native Irish unilaterally created their own parliament and declared independence. This led to the English sending in the army and the war of Independence began.

War of Independence

21st January 1919- 11th July 1921

The war started slowly with a small number of British soldiers and policeman (the Royal Irish Constabulary) murdered by the Irish Republican Army (IRA). As the Protestant and unionists of Ireland did not want independence they also became targets of the IRA and though initially no civilians were murdered they often came under intimidation and their businesses were targeted for sabotage.

The British took action in the middle of 1919 and the Royal Irish Constabulary and the Army was sent in to attack the IRA and also to undertake unofficial reprisals against nationalists and their properties. In a further escalation of hostilities Michael Collins formed "the squad", this was a small group of assassins who began systematically murdering prominent British civil servants and members of the security forces. By 1920 matters had deteriorated further and the British augmented their forces with the recruitment of the Black and Tans. These were ex-soldiers,

Captured Irish Republican Armymen



were rabidly unionist and were responsible for some of the worst atrocities of the war; their name came from the colour of their uniform.

In the summer of 1920 an increase in the number of IRA attacks in Belfast caused the Protestant workers to retaliate by forcing out the Catholic workers in most of the large businesses. This led to inter community warfare, it lasted for several weeks and culminated in the expulsion of all Catholics from the nearby town of Lisburn. This incident caused the irreparable breakdown of relationships between the communities in the north of Ireland and meant that from this point on sectarian mistrust is a constant backdrop to any interactions.

Though very little of what could be classed as open pitched battles occurred during the war hostilities became more and more savage with IRA atrocity being followed by British Retaliation. The worst of these was Bloody Sunday when the IRA shot dead 14 British undercover agents in Dublin, later that day the Black and Tans opened fire on a Gaelic Athletic Association match in Croke park killing 12 people and wounding 60. The war rumbled on until the middle of 1921 when a truce was finally called and peace talks began.

In the north of Ireland the unionists had been granted their own parliament and been assured that the 6 counties of Antrim, Down, Fermanagh, Londonderry, Armagh and Tyrone would remain part of the British Empire. This threatened the IRA's plans for a totally independent Ireland and virtually en-mass they demobbed to the North and began an intense campaign of terrorist attacks across Northern Ireland. This violence lasted until the beginnings of the Irish Civil War, at which point the IRA moved back south to join the forces allied in conflict against the newly elected Southern Irish Government. Northern Ireland then slipped into a tense peace and though a sectarian undercurrent pervaded it was for much of the 1920s almost totally free of both sectarian and violent crimes.

The Irish Civil War

18th June 1922- 24th May 1923

The peace settlement had granted independence to the majority of Ireland, but in accordance with the wishes of the unionist majority in the north the British retained control of Northern Ireland. The retention of even a small part of Ireland by the British was not accepted by a large number of Irish citizens and they saw their own newly elected governments as traitors of Ireland for agreeing to the deal. Members of the IRA who opposed the agreement (called irregulars) formed their own army units and started a war against their own government.

The Irregulars were initially very successful and took control of several towns and military bases in the south and west of the country, however the superior arms and greater numbers of government troops soon told and the towns were rapidly retaken. After several months the Irregulars were forced underground and a guerrilla campaign continued for almost a year. During this campaign terrible atrocities were carried out by both sides, however it was the government soldiers were responsible for the single biggest atrocity of the war when a number of irregulars in Kerry were tied to land mines which were then detonated. In a skirmish in April 1923 Liam Lynch, the Irregulars leader, was killed. Without his leadership the momentum behind the war disintegrated and the irregulars soon declared a ceasefire.

In the following years the majority of the Irregulars joined the political process and many became elected to the Irish Parliament. However, a small hardcore group of militants continued to target government officials and troops and sporadic acts of terrorism occurred throughout the 1920s.

Chronology of the 20s in Ireland

1918 - On the 11th hour of the 11th day of the 11th month of 1918 the Great War ended and Europe was finally at peace. A rapidly called election returned 73 Sinn Féin mps in Ireland. They refused to take their seats in the British parliament at Westminster and declared their intent to form an independent Irish parliament (Dail Éireann). The British government had at this time 34 of the elected MPs, including Eamon De Valera, the leader of Sinn Féin and the Irish Parliament under arrest.

1919 - 21st January the Dail Éireann convened for the first time and approved a declaration of independence. The 26 elected Unionist MPs in Ulster did not attend and retained their seats in Westminster. On the same day the Irish Republican Army shot dead two Royal Irish Constabulary officers at Soloheadbeg in Co. Tipperary, this was the first blood shed in what would be the start of the Irish war of Independence. **3rd February** Eamonn De Valera escapes Lincoln jail, **1st June** De Valera flees to America to raise funds and support for the Irish state, he does not return until December 1920. **15th June** the British Royal Air Force officers Captain John Alcock and Lieutenant Arthur Whitten make the first non stop Trans-Atlantic flight from St. Johns in Newfoundland to Clifden, Ireland. They use a Vickers Vimy bomber and in doing so take the grand prize of £10,000 offered by the London Daily Mail. **7th September** the British Government take their first unofficial reprisals when 200 soldiers looted and burned several commercial buildings in Fermoy, Co. Cork. **12th September** British government declare the Dail Éireann illegal. **19th September** Michael Collins forms "the squad", a small unit of assassins who systematically started picking off prominent security personnel and civil servants. **11th November** Dail Eireann begin to produce the Irish Bulletin, it provides weekly propaganda updates until July 1921.

1920 - 20th March the lord mayor of Cork, Thomas MacCurtain is murdered by Royal Irish constabulary officers in his house. **25th March** first Black and Tans augment the Royal Irish Constabulary. **21st July** Catholic workers are forced out of the Harland and Wolff shipyard in Belfast, the following days see most of the large firms in Belfast following suit and Belfast descends into inter community warfare for several weeks. **22nd August** in reprisal for IRA attacks Catholic properties in the small town of Lisburn, are burned out and the Catholics forced to flee. **28th September** after the IRA attack the military barracks in Mallow, Co. Cork the British soldiers retaliate and sack the town. **11th November**, the government of Ireland act is passed in the British Parliament, the separation of Ireland into two separate north and south parliaments becomes law. **21st November**, Bloody Sunday, the IRA shoot dead 14 British undercover agents in Dublin, later that day the Black and Tans open fire on a Gaelic Athletic Association match in Croke park killing 12 people and wounding 60. **28th November**, the IRA murder 16 Black and Tans at Kilmichael in Cork, 10th December this causes the British Government to declare martial law in counties Cork, Kerry Limerick and Tipperary, this is extended to Clare and Waterford in January 1821. 11th December British troops set fire to most of central Cork. 23rd December, the Government of Ireland act is passed into law the British parliament, it calls for 2 parliaments in Ireland, one in the south and 1 in the North, Sinn Féin immediately reject it and the unrest continued.

Capt. Alcock makes a text book Landing



1921 - 25th May, over a hundred IRA members capture and set fire to the Custom House in Dublin, the building is quickly surrounded by British soldiers, 5 are killed and over 70 arrested. **1st June** The Football association of Ireland is formed in Dublin, this is response to the pro northern Irish bias of the Irish football association based in Belfast. **22nd June** At huge personal risk George V opens the Northern Irish parliament in Belfast. In his speech he calls for British - Irish and Northern Irish - Southern Irish reconciliation. The parliament is predominantly unionist, with 40 MPs compared with the nationalist and Sinn Féin who had 12. The government was led by the unionist James Craig. In Southern Ireland 124 Sinn Féin and 4 unionist politicians were elected, Sinn Fein did not take up their seats and went on to form a second Dail Eirenn, the British government suspended the Irish parliament and re-instated direct rule from London. **23rd June** the train carrying the Kings entourage is blown up by the IRA on the way to Dublin, 4 men and 80 horses die, the king is not on the train and is un-harmed. **9th July**, a truce was called, it came into affect on the **11th July**, in this short period 9 more people lost their lives at the hands of the Black and tans and the IRA. **8th September** the British Prime Minister David Lloyd George invites Dail Éireann representatives to London to discuss terms of a limited Irish sovereignty, Dail Éireann accept and send a delegation led by Michael Collins to London on the **9th October**. **24th September** Ernest

George V opens the Northern Ireland Parliament



Shackleton once again leaves England for the Antarctic. **6th December**, agreement is reached on an Anglo Irish treaty.

1922 - 5th January, Ernest Shackleton, polar explorer died, he was born in Kilkea, Co. Kildare. **January 7th**, the Dail agree by a narrow majority to support the Anglo-Irish Treaty, Eamon De Valera and his supporters walk out in protest and vow to continue the struggle for a full 32 county Irish republic. **January 12th** the British government release the last of the prisoners captured during the war of independence. **February 1st** Britain hands over control of Beggars Bush barracks in Dublin, this marks their official withdrawal from the Irish Free state, Britain does however keep 3 naval bases on the island, Berehaven Bay and Queenstown, Co. Cork and Lough Swilly, Co. Donegal. **17th February** all British stamps are overprinted with Rialtas Sealadach na hÉireann 1922, but the first wholly Irish stamps are not released until the 6th December. **7th April** The Northern Irish Parliament enacted the civil authorities bill, this gave the home affairs minister the authority to detain suspects without charge and set up courts of summary jurisdiction. **22nd May** Unionist MP W.J. Twadell was assassinated by the IRA, this led to the immediate internment of 200 Catholics aboard the good ship HMS Argento in Belfast Lough. **28th June** Start of the Irish Civil war when Irish Government troops are fired upon by Irregulars (Anti Agreement IRA members) who had occupied several important buildings in the centre of Dublin. **20th July** Limerick and Waterford are retaken by Government troops. **11th August**, Government troops retake Cork. **12th August** Arthur Griffin, Irish president suddenly dies, it is a great shock but turns out to be from natural causes. **27th September** the Irish government introduce the Public safety Bill which allows for the execution of men captured bearing arms against the state and aiding and abetting attacks on state forces. **22nd August** Michael Collins is killed by anti Treaty Republicans. **24th November** Erskine Childers is executed for the unlawful possession of a gun, many believe

this is government retribution for the death of Michael Collins. **7th December** Irregulars assassinate MP Sean Hales, the government retaliates by assassinating 4 irregular prisoners, representing 1 from each province of Ireland.

1923 - 6th-28th March, in retribution for the murders of several government soldiers 23 irregulars are assassinated in Kerry, some are tied to landmines which are then detonated, survivors are machine gunned. This is the worst war crime of the civil war. **10th April** Liam Lynch, leader of the Irregulars is killed while fighting government troops in Knockmealdown mountains, Co. Waterford. **24th May** the Irregulars declare a ceasefire and the Irish civil war comes to an end. **30th April** socialist activist and communist supporter James Larkin is deported from American and returns to his native Ireland, he is met by thousands of supporters. September James Larkin sets up the Irish Workers League, the Irish section of the world communist movement. **14th November** Irish poet and playwright William Butler Yeats receives the Nobel prize for literature.

James Larkin



1924 - 30th May the Irish Government announce tougher new licensing laws meaning pubs can only open between 10am and 10pm and is limited to only those who are 18 or older. **2nd August**, The Tailteann Games are re-launched after a 1000 year absence. This 16 day event was an exhibition of the best in Irish sports and Irish athletes. It was decided that the competitions would be open to all people of Irish birth and also all people whose parents or grandparents were Irish. **18th August** Irelands first Rodeo opens at Croke Park, Dublin. **7th November** the Irish Government announces an amnesty for all criminal acts committed during the civil war.

1925 - 1st March to the 1st April, rumours of strange happenings off the west coast of Ireland (H.P. Lovecraft - *Call of Cthulhu*). **5th August** Annie Walsh becomes the last woman to be executed in Ireland. **10th December** George Bernard Shaw awarded the Nobel Prize for Literature.

1926 - 1st January, the Irish Free state broadcasting service, 2RN, officially opened. **11th February** a riot ensues at the abbey theatre during the 4th run of Sean O'Caseys new play, *The Plough and the Stars*, the audience are outraged by its depiction of sex and religion. **5th September**, a timber barn being used as a cinema in Drumcolliher catches fire, 48 people lose their lives.

1927 - 18th April, Celtic Park, the first greyhound track in Ireland, opens in Belfast, **29th June** a solar eclipse occurs in the morning, it is visible across the whole Island. **10th July**, Republican militants kill Kevin O'Higgins MP, the government responds by pushing through legislation making it easier to arrest militants. **28th July** Ireland's first automated telephone exchange opens in Dublin. **11th August**, Eamon De Valera's new party Fianna Fáil (Soldiers of Destiny) take their seats in parliament. **15th September** James Larkin is returned as a communist member of parliament, he is not allowed to take his seat as he was bankrupt.

1928 - 12th April, the first successful east-west transatlantic flight left Baldonell Aerodrome,



The RMS Celtic runs aground

Dublin bound for New York. The Bremen is flown by the German Pilot Hermann Kohl, but to the great pleasure of the Irish the co-pilot is the Dublin born Commandant James Fitzmaurice. Though landing almost 1200 miles off course in Greenly, Canada the flight turns the men into heroes. **1st August** the second Tailteann Games begin, it is widely accepted that this is nowhere near as successful as the previous games. **10th September** the first Irish pound notes enter circulation. **10th December**, the RMS Celtic, one of the largest passenger liners of the day hit rocks off Queenstown. The ship remained lodged on the rocks and all on board were rescued.

1929 - 22nd April, The Singing fool, starring Al Jolson, is the first talkie to play in Ireland, it opens at the Capitol theatre in Dublin. **16th July**, The censorship in Ireland act is brought into law by the government, this vastly restricts the use of anything considered even slightly immoral or blasphemous in art, literature, film and theatre. **22nd July**, The Shannon scheme Hydroelectric power station opens, it provides 80% of all Ireland's power needs. **29th October**, the Great Stock Market Crash, Irelands economy follows the rest of the world into the great depression.

Firearms

The Firearms act of 1920 requires anyone who wanted to buy a firearm or ammunition, or anyone who brought a gun into the country to register it with the local chief constable. If he deems that the investigator is of intemperate habits, unsound mind or for any reason unfitted to be trusted with firearms he will refuse your request

and confiscate your weapons. The investigator must also persuade the chief constable that they have a good reason for needing the weapon, only then will they receive a firearms certificate for the weapon. No standard weapon is prohibited, however investigators may find justifying a machine gun or other heavy weaponry a difficult proposition.

The cost for a firearm license is 2s 6d. The maximum penalty for violating the license was a fine not exceeding one hundred pounds or, at the discretion of the court, to imprisonment with or without hard labour for a term not exceeding two years or to both such fine and such imprisonment. Of course with a good excuse and some fast-talking or diplomacy the penalty for an investigator could prove to be much less.

In towns weapons would not be commonly carried and anyone found to be concealing a gun in public will face questioning. In the country weapons would be more common and would be carried openly with most country folk owning shotguns for both pest control and game hunting. The upper classes would undertake deer and fox hunting and would keep rifles for the occasion.

War Veterans would often retain the weapons they were given during World War 1. These would be in general a Lee Enfield Rifle with bayonet and a Webley Mk IV revolver. Captured German and borrowed, gifted or simply stolen Ally weapons would also form part of a veterans gun cabinet.

Entertainments

The Pub

When we drink, we get drunk. When we get drunk, we fall asleep. When we fall asleep, we commit no sin. When we commit no sin, we go to Heaven. So, let's all get drunk and go to heaven. - Irish Proverb.

The pub and drinking are steeped in the psyche of the Irish and though the idea of the constantly drunken Irish is a myth the role of the bottle and the bar in Irish life is very important. Once work was done for the day and the pleasantries completed with the family the pub is the next stop on many Irishmans daily travels. The pub is the centre of much of Irish life, it is the hub and should be the main stopping point for any seekers of local information. The quantity of pubs in the towns and villages of Ireland is immense, the centre of most towns will have a few pubs on every street with each small village having at least 1 pub for every 100 people. Ballyhaunis (pop. 1000) has 50 pubs, that is 1 for every 20 people living there! In the open country it is common to find a small pub every 5 miles or so and these often also serve as the local shop. On the main highways these are often "halfway houses", so called as they are they halfway stop over point between two destinations. Though some pubs will provide food and accommodation, it is mainly these halfway houses where food, accommodation and if needed stabling for horses will be easily provided for weary travellers.

Many pubs will have occasional sing songs or the playing of some traditional Irish mu-

Firearms Table

Make	Dmg	Range	Attacks	Bullets	HPs	Cost in	Mal
			round	Gun	per		
.303 Lee Enfield Rifle mark 3	2d6 +4	110yds	½	10	12	£9	00
Bayonet	D8+db	/	1	/	/	£1	/
Webley Scott 500 – Double Barrel shotgun	4d6/2d6/1d6	10/20/ 50yds	1 or 2	2	12	£12	00
Purdey Sporting double barrel shotgun	4d6/2d6/1d6	15/25/ 60yds	1 or 2	2	12	£20	00
.455 Webley Mark IV revolver	D10+2	15yds	1	6	10	£5	00
Holland & Holland Badminton- double barrel shot gun	4d6/2d6/1d6	15/25/ 60yds	1 or 2	2	12	£25	00

sic, however the idea of the session, where many musicians spontaneously get together and play traditional tunes, was not common until the 1940's. Often the end of the night would see Irish pubs having an after hours lock-in, where the doors are locked and everyone continues to get drunk until the early hours of the morning. This would be common in the country where the law may often also be found imbibing and enjoying the craic (literally the fun) during the lock-in, for after all if everyone in the village is in the pub what possible crimes could be committed outside? However in the town the police are more thorough and the closing hours would be enforced more rigorously.

Investigators should however be aware of the potential for sectarianism in town pubs. Country pubs will however for the most part be free of such problems.

Opening Times

Before 1924: Monday-Saturday 6am-10pm, Sunday, Christmas day, Good Friday and St. Patrick's Day 12.30pm-2.30pm and 6pm-10pm. After May 30th 1924: Monday-Friday 10am-10pm, Saturday 10am-9.30pm, Sunday 2pm-5pm and closed on Christmas day, Good Friday and St. Patrick's day.

An exception to this rule was for Bona Fide Travellers. Under the licensing laws anyone travelling in good faith, meaning that they are not travelling for the purpose of taking refreshment, but were merely going into an inn or hostelry for refreshment in the course of a journey, whether of business or pleasure, could be served outside of normal opening hours.

Pub Names

Pub names in Ireland are often the names of the owners; McCarthys, Mattie Moores, Laverys, H. McGinn, Kellys Cellars, etc. but names such as the Bridge End, the Crown, The Meeting house, Stags Head, Forest Inn and the like are also common.

Irish Moonshine - Poitin (Pot-cheen) or Wee Still

On dark windy nights when the smoke of the peat turf fires would not be noticed by the authorities 100's if not thousands of illicit distilleries were brewing moonshine across the countryside. This potato brew was known as poitin in the south and west or Wee Still in the north and was world famous for its strength, often as strong as 95% proof. Less scrupulous, or just less skilled brewers made a drink which could blind or even kill so care should be taken when buying this illegal brew.

Innishmurry, an isolated island 3 miles of the west coast of Ireland, is well known as the best source of quality poitin. The lack of a permanent policeman and the commanding sea views, which allowed the locals to see any government raiding parties coming, mean that the flow of drink from the island is virtually continuous. Its quality is so marked that in the 19th century John Power, of Powers whiskey provided the islanders with their own copper still.

Temperance and Prohibition

There is no appetite in Ireland for an American style prohibition law and with most of the population partakers of a glass or two of drink there is no chance of such a law coming into force. This does not mean that there are not people promoting the idea. The strongest of these and the only group who actively affected government policy were the Roman Catholic association: The Pioneer Total Abstinence Association of the Sacred Heart. They require complete abstinence from its members and can be identified by a small Sacred Heart pin that they wear on their lapels. This pin advertises the group and warns people not to offer them drink.

Cinema

Cinema is arguably the most popular entertainment in the world at most small towns have a cinema and the larger cities, such as Cork, Belfast and Dublin have around 20 cinemas each. Though the 1920s begins as the golden age of the silent cinema it ends with its demise at the hands of the new talkies. Players and Keepers should however note that converting cinemas to the new technology was an expensive process and most cinemas in Ireland held out well into the 1930's to make the conversion. As hard as it is to believe many people were of the opinion that the talkies were just a phase that would never catch on!

The cinema also sees one of Ireland's largest tragedies when on the 5th September 1926 a cinema in Drumcolihher catches fire killing 48 people.

Cinema Names

Examples of are the Princess Palace, the Kevlin, The Pictoria, The Picturedrome, The Curzon, The Lyceum, The New Yorker, The Gaiety, The Hippodrome, The Astoria, The Arcadian and the Ambassador.

Big Films by Year

1920 - Helen of the Four Gates.

1921: Mr. Justice Raffles.

1922: Flames of passion, Bulldog Drummond.

A successful Poitin raid



1924: Shadow of Egypt (A European adventurer tries to steal from an ancient Egyptian tomb, only to become afflicted by a mysterious curse).

1925: The Rat.

1926: Mademoiselle from Armentieres, The Triumph of the Rat, Irish Destiny (The only truly Irish made film of the decade, it told the story of a black and tan raid on a small Irish village)

1927: The Pleasure Garden (Hitchcocks first movie), Hindle Wakes, The Lodger (Hitchcocks second movie), Sorrell and Son.

1928: Champagne, The Constant Nymph, A little bit of Fluff.

1929: Blackmail (The first British talkie and a massive critical and commercial hit), A cottage on Dartmoor, Lily of Killarney (Not a great hit in its time but may be useful to Keepers as it was shot on location in Killarney and may form a useful backdrop for a game), The Return of the Rat.

Movie Stars

Of course as today there were also stars of the cinema and as well as the well known Hollywood actors such as Charlie Chaplin and Buster Keaton, Britain and Ireland had its own matinee idols. The following is a brief list of the most famous of these stars.

Male Stars:

Devastatingly handsome actor Owen Ramsay Nares was Britain's favourite matinee idol for much of the 1920s. He was much in demand in both cinema and theatre and continued to work in both mediums throughout this period and on into the talkie era.

By 1920 Gerald Ames was already a huge star. He very successfully portrayed three archetypal fiction characters, Rupert von Hetzau, Arsène Lupin and Raffles. Gerald was also a fencing champion and even represented Britain in the Stockholm Games of 1912.

David Powell – Also a major player before the 1920s he went on to star in several paramount pictures of the early 1920s including several

penned by Hitchcock. He suffered an untimely death in 1925.

Ivor Novello, was a multi-talented composer, singer and actor who became one of the most popular British entertainers of the early 20th century. Novello first became known as a result of the song *Keep the Home Fires burning* which he composed during the First World War. After the First World War, Novello pursued a film career which continued into the 1930s and included several very popular crime thrillers, including two of Hitchcock's early directorial efforts.

Walter John "Jack" Buchanan was a theatre and film actor, singer, producer and director. He was described by the times newspaper as the "last of the nuts", he revelled in his fame and was the embodiment of the dapper gent.

John Stuart, was a very popular leading man in British silent films in the 1920s. His twinkling eyes and winning smile made him stand out from the other actors of the era.

Female Stars:

Betty Balfour was the most popular actress in Britain in the 1920s, and in 1927 she was named by the Daily Mirror newspaper as the country's favourite world star.

Mabel Poulton was often cast as a feisty or mischievous character. She was a petite blonde who was well regarded for her fashion style and was a highly recognisable celebrity. By the end of the decade she was considered to be one of Britain's leading screen actresses along with Balfour, and was described by critics as Balfour's only serious rival.

Moyna Macgill was Belfast born and the only truly Irish cinema idol of this period. She debuted in 1920 in *Garryowen* and was a major star until the mid 1920s when she took a break to have children.

Chrissie White, though seldom top billed, appeared in over 180 films. She was married to actor and film director Henry Edwards, and in

the 1920s the two were regarded as one of Britain's most famous and newsworthy celebrity couples.

Alma Taylor debuted in 1907 as a child actress. She was voted ahead of Charlie Chaplin as most popular British performer of 1915, she continued to be given top name billing until the end of 1920s.

Estelle Brody, shot to fame in 1926 in the British silent movie *Mademoiselle from Armentieres*, she quickly became the darling of the British media and the public and remained a major star until the end of the 20s.

Theatre

Though the rise of cinema certainly led to a decrease in the number of theatre goers there was still a thriving theatre scene and in the 1920s most towns would have their own small theatres, with the larger towns having several large venues. Examples of theatre names are; The Empire theatre of Variety, The Abbey, the Royal Hippodrome, The Coliseum and The Gaiety.

Radio

In October 1922 the British Broadcasting Corporation was formed in England. It transmitted news and entertainment programmes to the whole of the British Isles, including Ireland,

Moyna McGill



and though initially only being heard by a small number of listeners it rapidly became the main source of news and home entertainment for the masses. On the 15th September 1924 the Belfast station of the BBC started transmitting and local news soon joined the up until now London centric bulletins. The south of Ireland saw its own station, 2RN, launched on the 1st January 1926.

Books, Plays and Poems

The end of the 19th century saw a new wave of authors begin to interweave aspects of the Irish mythological and historical past into their work, the movement became known as the Irish Literary Revival. At the forefront of these writers are W.B. Yeats, Lady Gregory, Lord Dunsany and AE Russel. Throughout the 1920s they are the main influence on new Irish writers.

Irish Literature of the 20s

1920: Lady Isabella Augusta Gregory, Visions and beliefs in the west of Ireland (local of mythological and supernatural tales), James Stephens, Irish Faerie Tales (short story collection)

1921: George Bernard Shaw, Back to Methuselah (play).

1922: George William Russell, The Interpreters (novel), James Joyce, Ulysees (Novel), George Shiels, Paul Twynning (play).

1923: George Bernard Shaw, Saint Joan (play), Stephen Lucius Gwynn, The history of Ireland (reference), Liam O'Flaherty, Thy Neighbours wife (novel).

1924: George Moore, Conversations in Ebury Street (collection of short stories), Thomas Corneliuss Murray, Autumn Fire (play), Sean O,Casey, Juno and the paycock (play), Oliver St. John Gogarty, An offering of swans (poetry anthology).

1925: George Shiels, Professor Tim (play), Peadar O'Donnel, Storm (novel), Lord Dunsany, The tale of the Abu Laheeb (first in a long line of very popular fantastical adventure tales based around the character Joseph Jorkens).

1926: Lennox Robinson, The big house (play), W.B. Yeats, A vision (Inspired by occult astrology it is a study of various philosophical, historical, astrological, and poetic topics written while the author was experimenting with automatic writing).

1927: James Joyce, Pomes Penyeach (poetry anthology), Sean O,Casey, The plough and the stars (play).

1928: Peadar O'Donnel, Islanders (novel), George William Russell, Midsummer Eve (poetry anthology), Thomas O Criomhthain. An t-Oileánach - The Islandman (biographical account of island life off the west coast of Ireland, only published in Irish).

1929: George Bernard Shaw, The Apple cart (play).

Markets and Fairs

Most larger villages and towns would have weekly markets where a large variety of mixed goods were available for sale. Once a month there would also be farmers markets where livestock would be bought and sold and twice yearly, on the 12th May and 12th November, there were hiring fairs where farm labourers, maids and servants could gain employment.

Added to these were the fairs, these were festivals where craft stalls, singers and entertainers

Market Day



joined the usual market regulars. The oldest of these is the Lamma's fair in Ballycastle, its roots go back 300 years and is known for its large crowds and the local treats, yellow man, a sickly sweet bright yellow honeycomb toffee and dulce, a dried red seaweed.

Festivals and Parades

There are a number of festivals and parades in Ireland. These occur throughout the year and are a mix of Christian, pagan and political celebrations.

12th July Festival

On the 12th July the majority of Protestants in Ireland get together to commemorate the Battle of the Boyne. This battle has great meaning to the Protestant population as it marked the victory of the Protestant King William of Orange over an alliance of King Louis, the Catholic King of France, King James 2nd, the deposed Catholic king of England and the native Irish Catholic population. Though this battle happened in 1690 it has come to symbolise the victory of unionism over Irish nationalism.

During this festival Orange men, so named after King William of Orange, march through the streets of the Protestant dominated towns of the North of Ireland. The Orange men are formed into mock military units, each led by a flute or accordion band. The units are called orders and each order has its own Orange Hall where they have regular meetings and band practices throughout the year. At the end of the 12th July march the orange men meet up in large fields where food and drink flows freely, speeches are said and musical entertainment is put on.

Over the 12th July period tensions between the Unionists and the Nationalists inevitably increases. However, it should however be noted that though there were a small number of serious sectarian incidents during the early for the rest of the 1920s the 12th July passed peacefully.

St. Patrick's Day

St Patrick's day has been a religious festival in Ireland for over 1000 years. In the 1920s it is not the all day drunken party we know today but is a more restrained celebration of St. Patrick bringing Christianity to Ireland. It is a religious holiday for both unionist and nationalist and is a social occasion with fairs held in most towns and villages. These fairs are often combined with parades where a person dressed as St. Patrick passes through the town leading the masses.

Beltaine

Celebrated on the 1st May, Beltaine is an ancient festival celebrating the turning of the seasons and the coming of summer. It is believed that the otherworld is particularly close at this time and that denizens of this realm can be easily contacted. Huge bonfires are lit on prominent hills across the country and cattle are driven between them to purify them. People also walk between the fires to be purified or dance around them in a clockwise direction to bring luck. The main bonfire is lit at the hill of Uisneach, Co. Meath, known as the navel of Ireland, this is one of the most important ritual sites in Ireland and marks the meeting point of all the provinces in Ireland.

Samhain (Halloween, All Hallows Eve)

This festival is the opposing festival to Beltaine, it is a harvest festival which marks the end of the Summer and the beginning of Autumn, it is celebrated on November 1st. Bonfires are once again lit and the same purification rituals are practiced. The bones of slaughtered animals are then thrown into the flames as a sacrifice for the Otherworld. The denizens of the Otherworld walk the earth during Samhain and people would wear costumes and masks in an effort to copy and confuse them. The spirits of the dead could also be contacted and an empty place is set at the table to make sure the dead have somewhere to sit if they should visit. Not all Otherworld beings are friendly and to ward

off evil spirits lanterns made from hollowed out turnips with carved faces are carried or set outside windows. It is also traditional for children to dress up and travel round the villages providing entertainment for a few coins, they are called guisers.

Cultists wishing to contact the dead or demons from the Otherside will have more luck at this time as the gates between the worlds are much weaker.

Imbolc

The festival of Imbolc marks the halfway point of winter and the beginning of spring, it is commonly celebrated around the 1st February. It is the day when Cailleach, the veiled one, collects wood for the rest of winter and people pray that the day is stormy as it means she cannot collect much wood and the winter will soon end. It is also a day dedicated to Brigit (Christians have renamed her St. Brigid, but she is still the same deity), the Irish goddess of crafts. She is said to walk the earth on this day and a strip of cloth left outside overnight will be blessed by her and will have powers of protection and healing during the year. On Imbolc eve a Brigit corn dolly will be made and the girls and young unmarried woman of the household will make her a bed and sit up with her all night. The next day all of the boys and unmarried men in the community will ask permission to enter the home and will then enter to pay their respects to the doll. People spend the day in the home, celebrating around the hearth fire with special food such as bannocks being eaten and many bright candles being lit. It is also a time of divinations when predictions for the weather for the year ahead are told. Many ancient burial monuments, including the mound of the hostages at Tara, are aligned so that the sunrise illuminates their entry passage on this day.

Lughnasad

Celebrated on the 1st August it is the first harvest festival of the year and was begun by the god Lugh as a funeral feast, and all Ireland games in celebration of the life of his mother

Tailtiu. By the 1920s the festival survives as a Tailtean Fairs where small-scale village games of skill and strength are held, bonfires are lit and open-air parties are undertaken. The Irish government also try to revive the Tailtean games during the 1920s and hold Olympic style games in 1924 and 1928.

It has particular significance for the worshippers of Lugh and the followers of the Cult of the Long Arm undertake dark rites in his name on this day.

Winter and Summer Solstice

The winter and summer solstices are not widely celebrated in Ireland and they are not part of the traditional seasonal cycle festivals of Imbolc, Beltaine, Lughnasad and Samhain. However, the midsummer is connected with the goddess Aine and some villages have fairs and fireworks displays on this day. At midwinter no particular activity is undertaken, however as dawn the sunrise lights up the passageway of the burial tomb at Newgrange and as such it must have had more significance in the ancient past.



Mummers, Wren boys and Straw boys

“Beside the fire my father sat in the chimney corner building the red hot coals expertly as he added more turf. Outside, one of the frequent winter gales swept in off the Atlantic. The deep bellow of the big open chimney rose and fell according to the intensity of the gusts, its crescendos punctuating the occasional silences in the conversation.

Suddenly a loud rat-tat-tat on the front door startled the gathering. ‘Any room for Mummers,’ a strident, rough voice outside the door demanded. ‘Aah, it’s only the Mummers,’ my mother said. ‘Come in,’ she smiled, facing to the door.’

The door burst open and a strange looking masked figure dressed in rags, decorated with ribbons and papers, and wearing a tall conical straw hat leaped, with a few wild bounds, into the kitchen.

A draught of air whirled through the open door causing the flame of the oil lamp to dance wildly. It sent grotesque shadows pirouetting along the whitewashed wall from the prancing figure in the middle of the kitchen. I ran terrified from the table to hide behind my father in the corner and watched as this menacing figure, like some mad hobgoblin of the dark, paced across the floor. Following him a motley array of creatures with strange names: Cap-

Mummers



tain, Green Knight, Brian Boru, Beelzebub and Devil Doubt paraded across the flagstone floor in quick succession each one reciting a strange gibberish of words”

- Joe McGowan, Echoes of a Savage Land

Mummers are actors who undertake masked folk plays during the winter months and particularly over the solstice. These plays descend from the pagans and are a re-enactment of the struggle between the light of the summer and the dark of the winter. By performing these plays the Mummers hope to gain favour with the gods and to end the dark of winter and have spring reborn. Most towns and villages would have mummer groups, they would not be professional actors but would don the mummers garb and perform the plays door to door during the dark days of winter.

Wren Boys

Related to Mummers were the Wren boys, who dress up in masks, sack-cloths and hats but only on St. Stephen’s day (26th December), on this day they hunt for and sacrifice a wren. This tradition is necessary to stop Cliona, the sorceress. She is said to have seduced young men to follow her to the seashore. Here they drowned in the ocean into which she enticed them. Eventually a charm was discovered that, not only protected against her wiles, but could also bring about her

Wren Boys





destruction. Her only method of escape was to turn herself into a wren. As a punishment for her crimes she was forced to take the shape of the little bird on every succeeding Christmas Day and fated to die by human hand.

Strawboys

The Strawboys cover their faces in sack-cloth and dress in straw hats and dresses. They visit weddings and bring good luck, a long life, health and wealth to the bride and groom. If they are well received they burn their hats on leaving the wedding, however if they are not well treated the hats would be thrown into the trees and the blessing on the bride and groom would be negated.

Storytellers

The art of storytelling runs deep and before the advent of theatre, cinema and radio, stories told around the fire would have been the main form of entertainment. While the 1920s saw the towns in thrall of the new entertainments in the countryside the storyteller was still king and players may find that the local storytellers or Seanchaí (Shan – a – key) as they are

called in Irish will be a vital source of information on local history, legends and superstitions.

Sports

Motorsports

The first Motorbike race was held in Dublin in 1902, with the first car race in 1903. Though few could afford a car or indeed a bike before the war, and only the wealthy could race, huge crowds were drawn to watch this new, exciting and above all dangerous sport.

By far the most popular type of motorsport in Ireland was road racing. These races were held on closed public roads, with the circuit passing through small towns and villages.

Fatalities were high among both drivers and spectators and with no safety barriers the crowds were often on the road edge and within touching distance of the passing vehicles.

The main motorbike races of the time were the Ulster Grand Prix, which began in 1922 and was held in October and the Leinster 100, which began in 1923 and was held in July. Though car races were held regularly at Phoenix Park in Dublin throughout the 20s it was only at the end of the era that international competitions were taking place. In August of 1928 the Ards TT was launched. It was a difficult street circuit which lured the most famous names in motor sport to take part and



attracted around half million spectators. Not to be left out Phoenix Park held the first Irish grand prix in July of 1929.

Famous professional motorcycle racers of the time included Graham Walker, Stanley Woods, Joe Craig, Wal Handley, Tommy Bullus and Paddy Johnston. The most famous was however Fay Tylour, also known as Flying Fay, she was a young woman from Birr on Co. Offaly who was driving cars at the age of 12 and had graduated to bikes by the time she had left school. She went to England and began racing motorcycles. After a period in road racing she moved into speedway and became a famous draw around the world.

Famous car racers included Henry Segrave, Edward Ramsden Hall, Malcolm Campbell, William Grover Williams, John Duff, Tim Birkin and finally Kaye Don and Kenelm Lee Guinness, the most famous of the Irish racing drivers, the latter being an heir to the Guinness brewery fortune.

Boxing

The Irish Amateur Boxing Association was founded in 1911 and organises all official boxing matches. However there are many more unofficial and unsanctioned boxing matches and quite often these would have been bare-knuckled events.

Most towns would have their own boxing gyms with the cities having 2 or 3. Boxing was a sport of the working class and was often seen as a way out of poverty for young boys who could not obtain work elsewhere. The police also had their own boxing clubs.

Famous Irish Boxers of the time were; John Joseph "Jack" Chase, Robert Hilliard, William James "Boy" Murphy, Dave Magill, Mike McTigue and George Kelly. There were however hundreds of journeymen fighters who fought in small venues across the UK and Ireland.

Rugby

In Ireland rugby is seen as a middle class sport and is played by the wealthier parts of society. Most towns have their own rugby clubs

and these are often associated with Grammar schools. Rugby is played throughout the autumn and winter and finishes with season finale where Ireland competes in the Five Nations championship against England, Scotland, Wales and France. Irelands home games are played in either Balmoral Showgrounds or Ravenhill in Belfast, or Landsdowne Road in Dublin.

Even after the separation of Ireland they continue to play as a united team. Each province also has its own team and they compete in the Inter provincial championships every year.

Cricket

Originally only played in towns that had a large English army population. Its popularity decreases in the south after partition but it is still played enough that several international test cricket teams come to Ireland in the 1920s to play against the national team. Much like rugby it is a middle to upper class sport and the team is a unified north and south team.

The governing body is the Irish Cricket Union. It is played throughout the summer; there are separate provincial leagues and a season ending inter- provincial cup competition.

Golf

Golf is a popular past time of the wealthy in the 1920s. It is played by ladies and gentlemen and though a small number of courses prohibited lady players the vast majority were open to both sexes. There are over 100 golf courses dotted around the country.

Competitions are run under the auspices of the Golfing Union of Ireland, each province has its own golfing association.

Soccer

Soccer is known simply as football in Ireland. It is governed by the Irish Football Association in Northern Ireland and, from 1921, by the Football Association of Ireland in the south. Most of the teams are from the north of Ireland with the few teams in the south, these are mainly in the Dublin area. The game was brought into Ireland by British army officers and as such is

deemed a foreign sport by the ardently nationalist Gaelic Athletic Association. Throughout the 1920s there is a ban on any of their members either playing or watching football. Despite this ban many Catholics play football and a number of wholly Catholic teams play in the Irish leagues. The vast majority of teams are however completely Protestant and any games between the Protestant teams and the Catholic teams, can and do lead to match day trouble. The main Catholic teams are Cliftonville FC and Belfast Celtic (who did not play matches between 1920 and 1923 due to the Irish wars), both play in the Northern Irish league.

Unlike rugby, football is a sport both played and followed by the working classes and is played from the autumn to the spring.

Gaelic Athletic Association (GAA)

Founded in 1884, the GAA promote and organise the traditional Irish sports of Hurling, Camogie (ladies hurling), Gaelic Football, Handball and Rounders. It is a strongly nationalist association and is heavily involved in the politics of independence from an early stage. In 1918 this led to the British government banning the organisation, however this had little effect and Gaelic games continued to be played. In response to this Ban the GAA expelled all members who were civil servants of the British crown (including policemen) and banned their members from playing or watching foreign sports, in particular soccer football.

The association of GAA and nationalism led to one of the biggest atrocities of the Irish war of independence. On the morning of the 21st November 1920 Michael Collins arranged the murder of 13 British agents in and around Dublin, in the afternoon of the same day and in direct retaliation the British Black and Tans marched into a Gaelic match in Croke park and opened fire into the players and crowd killing 14 civilians.

Most towns and villages with nationalist residents have their own Hurling, Camogie and Gaelic football teams, Rounders and Handball are at best a minority sport played by a

very small number of individuals. The local teams provide players for the county teams who compete in provincial leagues and cup competitions. The winners go on to the All Ireland final which is held at Croke park in Dublin at the end of the season. The All Ireland Hurling and Gaelic Football finals are a major sporting event with over 50,000 people crammed in to the ground to watch the spectacle. The season runs from March until the end of September.

Hunting

It would be a rare house in the country where a shotgun would not be found propped against the kitchen wall. In the farming community shooting game was not just a matter of pest control, it was a past time enjoyed by most. For the wealthier the hunting of deer and foxes with horse and hound was also a fairly frequent activity.

Horse Racing

Horse racing and gambling have been taking place in Ireland since the 18th century. In the 1920s there are a number of horse racing venues, the main ones are Punchestown and The Curragh, Co. Kildare, Down Royal and Downpatrick Racecourse, Co. Down, Phoenix Park and Leopardstown, Co. Dublin, Gowran Park, Co. Kildare, Galway Racecourse, Co. Galway, Faeriehouse, Co. Meath, Dundalk Racecourse, Co. Louth and Mallow Racecourse, Co. Cork. Most do not have racing all year but have weekend or week long events forming part of a packed racing calendar.

The most unusual racing event in the calendar is the Laytown races. These are held in September on the beach beside the small village of Laytown, Co. Meath. The race meeting occurs in September and begins as soon as the tide is far enough out to start.

Dog Racing and Hare Coursing

Hare coursing is one of the oldest sports in Ireland and is popular in most rural areas. Coursing occurs in large open fields, approximately



Opening Ceremony at the Tailtean Games

400yds long. It entails 2 or more greyhounds chasing down a released hare. If the hare makes it to the end of the field it is allowed to escape through a small gap in the fence, however if the hare is caught before the end of the field the greyhounds generally eat it. Large numbers of people come to these events and the national meetings in Clonmel, Co. Tipperary and Greenmount, Co. Limerick attract over 10,000 gamblers. The Irish coursing club organises all official meetings, however many more unofficial and smaller scale coursing events occur throughout the country.

In an effort to expand the popularity of the sport to Ireland's towns the first Irish greyhound track is opened at Celtic Park in Belfast on the 18th April 1927. It was so popular that 1927 saw a second track open in Belfast at Dunmore Stadium and two tracks opened in Dublin, at Shelbourne Park and Harolds Cross. The following year a track opened in Cork.

Tailtean Games

The Tailtean games were an Irish version of the Olympic games with contests in speed, strength and skill. They were held in honour of the Irish goddess Tailtiu and took place over the month of August. The games began as far back as the 2000BC and continued up until the 11th century. In a spirit of nationalist pride the games were revived in the 1920s, with games held in Croke Park, Dublin in August of 1924 and 1928. The games were open to anyone of Irish birth or decent, with participants coming from all over the world to take part in hurling, foot-

ball, camogie, athletics, boxing and unusually chess, literature and arts.

The first games were the most successful with 6,500 athletes attending; many of these were world-class athletes who had stopped over at the Tailtean games on their way to the Olympics in Paris. The next games were less successful and with interest waning the last Tailtean games was held in August 1932.

Transport

Aviation

The First World War had greatly improved the technology of airplanes and the period immediately after the war saw the technology advance beyond recognition. These new planes and the surplus of skilled pilots who had left the British Royal Air Force after the war led to the first fledgling commercial companies being formed. These companies initially flew post but soon branched out into small scale passenger services. Players should however note that these could only be afforded by the very rich and costed around 1/4d per mile. In Ireland commercial ventures popped up every so often but for the most part any airplanes flying overhead would be military and be either part of the Irish Air Corp or the British Royal Air Force.

The British Royal Air Force

In Ireland during the First World War the Royal Air Force had squadrons at 5 aerodromes; Aldergrove, Gormanston, Tallaght, Collinstown and Baldonnel and 3 landing sites; Fermoy, Oranmore and Castlebar. Immediately after the war all but Aldergrove and the 2nd squadron who manned it were re-deployed home. When the Civil war started the British feared attack from potential rogue elements of the Irish Air corps and sent a detachment of planes from Aldergrove to re-man Collinstown, the potential attack never materialised and Collinstown was abandoned immediately after the end of the Civil War. Aldergrove itself was then abandoned and was left unoccupied until May 2005 when the 502 Ulster squadron was formed, they

remained based at Aldergrove throughout the 1920s.

Irish Air Corps

The Irish Air Corps was founded in 1922, their main base of operations from formation has been Baldonnel airport on the outskirts of Dublin. During the civil war Fermoy Airport was sporadically manned with detachments of planes from Baldonnel. A single Bristol Fighter under the command of Lt. Delamere was also stationed at Tralee from December 1922 until the end of the civil war.

Planes

1922-1925: 6 Bristol F.2 Fighters, 1 F4 Buzzard Mk I fighter, a single-seat fighter biplane which was one of the fastest planes used in World war 1, 4 Avro 504 two seater training biplanes, 1 single seater Royal Aircraft Factory S.E.5 biplane fighter and finally still lying in the crate it came in was 1 Martinsyde F4 Buzzard Type A.Mk II, a Four-passenger cabin version of an F4 Buzzard Mk.I.

1925-1928: 6 new Bristol F.2 Fighters and 4 De Havilland DH 60 Moths, a two seater training aircraft that was the precursor of the famous WW2 gypsy moths, were added to the fleet.

1928- end of the 1920s: 1 Fairey III F, a 2 two seater general purpose biplane or three seat spotter / reconnaissance biplane and 1 Avro Type 621 Tutor, a plane which was meant to be an improvement on the Avro 504 but actually ended up slower and less manoeuvrable, were added to the fleet.

Commercial Services and Private Hire

In the early 1920s it was occasionally possible to hitch a ride with the mail planes which were flying from England and Scotland. These flights went from Aldergrove and Balconnel to Plymouth, Birmingham and Manchester, their cost depending on the negotiating skills of the traveller. In 30th April 1924 Northern Airlines opened the Malone Aerodrome in Belfast, it was the first civil airport and offered a daily

mail and passenger service to Aintree in England. Passengers were charged £3 per flight but possibly due to the constant weather delays and the cost being too prohibitive for the common man the airport closed and the company was dissolved in 2nd June 1924. This proved to be the last commercial airline venture of the 1920s and though players may still try and ride with the mail planes there only other recourse would be to approach the military or the small number of private plane owners. These were mainly focused in the north, with the only civil plane registered in the south being owned by the Irish Aero Club, a 2 seater Avro 594B Avian which was delivered on the 5th October 1928.

Aeronautical Milestones in Ireland

15th June 1919 British Royal Air Force Captain John Alcock and Lieutenant Arthur Whitten landed at Clifden, Co. Galway after making the first non stop west to east Trans-Atlantic flight. They used a Vickers Vimy bomber and in doing so took the grand prize of £10,000 which had been offered by the London Daily Mail since before the war.

April 12th 1928 the first successful east-west transatlantic flight left Baldonell Aerodrome, Dublin bound for New York. The Bremen is flown by the German Pilot Hermann Kohl, but to the great pleasure of the Irish the co-pilot is the Dublin born Commandant James Fitzmaurice. Though landing almost 1200 miles off course in Greenly, Canada, the flight turns the men into heroes.

Cars

Throughout the early 1920s driving was a luxury that only the wealthy could afford. It was only by the middle of the decade that the common man even began to think about joining the motoring age and it wasn't until the end of the 20s that the car became a common site on Ireland's roads.

Anyone could drive providing they paid for a 5 shilling drivers licence, and there was no driving test to be taken. The speed limit was restricted to 20mph, with police enforcing this

speed limit by hiding behind hedges and timing cars with stopwatches. Though most cars could achieve speeds well in advance of the speed limit, and indeed sports models such as the sunbeam grand prix could reach top speeds of 125mph, there were only small stretches of road in and around the main towns where these speeds could be achieved. The country

roads were for the most part only one step up from a dirt track and with the many sharp bends and the likelihood of meeting an oncoming horse and cart or herd of cows being high, speeds were generally quite restrained.

For the true petrol head, there were however organised race meetings. These were either on closed public roads or within the grounds of some of the large stately homes that dotted the countryside.

If players cannot quite stretch to buying a car outright there are a small number of car hire centres in the bigger towns. But if investigators do end up with a car they should be aware that supplies of petrol are limited and will become more and more scarce the further away from a major town you get.

The only car to be manufactured in Ireland was the Belfast built Chambers car but even then only a few hundred were made. The vast majority of the cars on Ireland's roads were imported from Britain, with a few from continental Europe and America.

Motorcycles

For those who couldn't afford a car, the motorcycle was the next best thing. It had proved invaluable in WW1 and with many soldiers now returning from the field with experience riding motorbikes the demand was high. Sidecars were also very popular in the 1920s and they could be purchased for most of the larger models for around £25.

Automobiles

Model	Year	Price	Seat	Top Speed
Luxury cars				
Rolls Royce silver ghost	1907	£1400	6	65mph
Daimler Limousine	1916	£1200	7	45mph
Crossley 20/25	1909	£900	4/6	55mph
Crossley 25/30	1919	£1200	5/7	60mph
Chambers limousine	1919	£490	5	40mph
Rolls Royce Phantom 1	1925	£2300	6	80mph
Daimler double six	1926	£1500	7	80mph
Sensible cars				
Ford Model T	1908	£450	2/6	40mph
Sunbeam tourer	1919	£915	5	70mph
Morris Cowley "Bullnose"	1919	£175	4	50mph
Citroen A	1920	£495	4	40mph
Wolseley 10	1920	£250	4	50mph
Humber 4 seater tourer	1920	£440	4	60mph
Austin 20	1921	£675	4	65mph
Austin 7	1922	£165	4	48mph
Hillman 14	1925	£455	4	55mph
Ford Model A	1927	£225	2/6	45mph
Sports cars				
Chambers doctors coupe	1919	£345/£405 2/3		55mph
Citroen coupe	1920	£625	2	50mph
Wolseley sports 10	1921	£695	2	70mph
Crossley 14	1922	£475	2/5	55mph
Aston Martin sports roadster	1922	£550	2	65mph
Alvis 12/50 sports roadster	1923	£550	2/4	75mph
Triumph 10/20	1923	£450	2/4	52mph
Sunbeam grand prix	1923	£7500	2	125mph
MG sports	1924	£300	2/4	65mph
Frazer Nash sports roadster	1925	£300	2	75mph
Singer junior	1926	£148	2/4	45mph
Triumph super 7	1927	£180	2/4	50mph
Aston Martin S-Type	1927	£600	2	80mph
Austin 7 sports	1928	£190	2	75mph

Motorcycles

Model	Year	Price	Top Speed
Douglas 2 ¾ hp	1912	£42	40mph
Royal Enfield 225cc	1914	£35	45mph
Triumph model H	1914	£63	45mph
Norton 16H	1914	£115	68mph
AJS Model B	1919	£52	40mph
AJS TT model	1920	£87	72mph
Raleigh twin	1920	£55	50mph
Brough Superior SS80	1920	£120	80mph
Humber light sports	1921	£28	55mph
Triumph Ricardo	1921	£83	70mph
Royal Enfield light	1921	£55	50mph
Diamond super sports	1922	£74	65mph
Norton 18	1922	£80	78mph
Brough superior SS100	1924	£170	100mph
Triumph model P	1924	£41	50mph
Douglas EW	1925	£42	75mph
Velocette KSS	1925	£95	80mph
BSA 249cc	1925	£36	43mph
AJS Model E	1925	£90	55mph
Raleigh 2 sports	1925	£75	62mph

Lorries, Vans and Trucks

At the start of the 20s the larger Irish industrialists had replaced the horse and cart with steam driven lorries and trucks and smaller petrol driven vans when transporting their goods. By the mid 20s most vehicles had been converted to diesel and with reduced costs even the less wealthy traders had invested in the new technology and the horse and cart was virtually consigned to history.

Lorries, Vans and Trucks

Vehicle	Year	Price	Top Speed
Ford Model T Van	1914	£320	25mph
AEC 4 tonne	1919	£1200	15mph
Albion 3 tonne	1920	£840	20mph
Enfield 2 tonne	1920	£950	25mph
Guy 2 tonne	1921	£800	25mph
Guy 2 ½ tonne	1921	£1000	20mph
Chevrolet 1 tonne	1924	£180	40mph
Morris 1 tonne	1926	£190	45mph
Comme 3 tonne	1928	£365	25mph

Taxis and Buses

Private hire taxis and buses are also readily available and though horse drawn carriages may be found at the start of the 20s, by the end of the decade they would be mostly consigned to history.

Buses in towns cost 1d per zone and out of town on average 1s for every 10 miles. Taxi cost around 2d a mile but as they are unregulated it really is down to the negotiation skills of the investigator.

Trams

Belfast, Dublin and Cork had their own tram systems and these covered much of the main routes in the towns. They were priced at 1d per stage.

Trains

The train network in Ireland in the 1920s is intensive with all corners of Ireland serviced. There is a wide array of train operators and though prices vary across the operators as a guide it costs around 1s6d for every 10 miles travelled.

Bicycles

The bicycle would have been the most common form of transport seen on the roads of Ireland with nearly every family having at least one bike. They would have cost between £4 and £10 and common brands were BSA, Sunbeam, Hudson and Raleigh but many smaller manufacturers existed.

Horses

In the country many families would have owned horses. Farmers utilised these for work and transporting heavy loads on carts. The wealthier would still retain stables with horses both for pulling small carriages and for general riding.



Ferries

There are many regular daily ferries between Ireland and Great Britain. These mainly transport foot passengers, post and goods. Cars, motorbikes and bicycles can also be transported at an additional cost. For those with money luxury berths and full waiter service is avail-

Ferry Prices		
From	To	Price – one way
Liverpool	America or	1st class - £25
	Canada	Steerage - £6
	via Belfast, Cork or Dublin	
Larne	Stranraer	10s
Belfast	Liverpool	16s
Belfast	Glasgow via Larne and Stranraer	12s
Belfast	Douglas (Isle of Man)	8s
Dublin (Dun Laoghaire)	Liverpool	14s
Rosslare	Fishguard	12s
Cork	Fishguard	16s
Cork	Liverpool	16s
Waterford	Liverpool	16s
Additional Irish Sea prices		
Cabin berth	Luxury	10s
	Basic	3s
Motorcar		60s
Motorbike		10s
Bicycle		3s

able. There are also less regular ferries leaving from Liverpool via Cork or Belfast bound for New York, Quebec or Montreal.

Men's Clothes

Fedora	15s
Bowler hat	25s
Top hat	32s
Flat cap	8s
Silk tie	6s
Silk bow tie	4s
Dress shirt	15s
Casual shirt	8s
Evening dress suit	£10
Casual suit	£7
Uniforms (chauffer, butler, etc.)	£6

Overcoat	£5
Woollen jumper	£2
Shoes	£3
Socks	2s

Woman's Clothes

Dress hat	25s
Fur hat	£5
Shawl	2s
Scarf	4s
Gloves	10s
Handbag	£1
Fur coat	£50
Overcoat	£5
Woollen jumper	£2
Plain dress	£2

Evening dress	£4	Whiskey (glass)	5d
Designer dress	£20	Whiskey (bottle)	12s6d
Uniforms (maid, nurse, etc.)	£3	Other spirits (glass)	6d-2s
Overcoat	£5	Other spirits (bottle)	15s-£3
Shoes	£3	Wine (glass)	2s
Silk stockings	9s	Wine (bottle)	£1.12s
Socks	2s	Illegal Poitin (bottle)	4s

Communication

Telegram (per word)	½ d
Radio Receiver	£49
Postage (per letter - uk & Ire.)	2d
Postage (per parcel - uk & Ire.)	9d-1s6d
Postage (per letter - world)	3d
Postage (per parcel - world)	1s6d- 5s3d
Telephone (per local call)	2d
Telephone (international per min)	5d
Desk telephone	£3
Newspaper (Local)	1/2d
Newspaper (National)	2d

Tickets to Events

Theatre (Box seats)	£2
Theatre (stalls)	12s
Cinema	3s
Sporting event (stands)	2s
Sporting event (seats)	10s

Booze

Beer (pint)	6d
Beer (cask)	£8

Musical instruments

Tin whistle	2s
Flute	£1
Fiddle	£3
Boron	£2
Guitar	£5
Accordion	£4
Harmonica	6s
Spoons	1s

Home Entertainments

Radio	£10
Box Camera	£1.6s
Film (24 exp)	2s
Film developing (per picture)	8d
Cine camera	£25
Movie projector	£15
Phonograph	£9
Phonographic records	3s

Accommodation

Basic hotel	4s
Average hotel	8s
Good Hotel	16s

Luxury Hotel	£2	Tent (2 person)	£8
Room in house (per week)	£1	Tent (4 person)	£14
House (per month)	£15	Torch	10s6d
<i>Meals</i>		<i>Fishing and Hunting</i>	
Breakfast	1s	Beater and dog (per day)	15s
Lunch	2s	Boat hire (per day with guide)	20s
Dinner	4s	Folding Boat	£18
		6ft Canoe/Curragh	£8
		10ft Rowboat	£15
<i>Medicine</i>		10ft Boat with outboard motor	£70
Appointment fee	2s	10ft sailboat	£60
Coroners Dissection kit	£3	Large motorised fishing boat	£700
Scalpel set	4s	Large sailing boat	£1200
Travellers medical case	£2.10s	Fishing rod	£1.6s
Microscope	£4.10s	Fishing tackle	£3
Crutches	15s	Large fishing net (per square yd)	10s
Bandages (per yd)	1d		
Aspirin (12)	1s6d	<i>Luggage</i>	
Alcohol (per bottle)	6d	Small case	£1
Thermometer	6s	Suitcase	£3
Hypodermic syringe	£2.10s	Trunk	£9
<i>Camping Equipment</i>		<i>Tools</i>	
Binoculars	£2.2s	Tool Kit (20 tools)	£3
Camp bed	£2	10' measuring tape	2s
Camp stove (spirit)	7s	25' ladder	£1
Compass	£2.5s	Ball of string	5d
Lamp	15s	Band saw	£4
Hand axe	12s	Crowbar	10s
Map	3s	Gasoline blowtorch	£1
Pocket knife	8s6d	Garden scythe	7s
Sleeping bag	£4	Handcuffs	10s
Telescope	£3.15s		

Hand drill (plus bits)	£1.6s
Hand saw	16s
Magnifying glass	8s
Naturalists dissection kit	£1.15s
Padlock	3s
Pith helmet	£1.8s
Portable search light	12s6d
Pulley	8s
Rope (50 ft)	£1.10s
Steel chain (per ft)	2s
Shovel	4s
Watchmakers kit	£3
Wheelbarrow	16s

Motor Vehicles

See p.27 for motor vehicle prices

Battery	£1.15s
Headlight	16s
Luggage carrier	12s
Petrol (per gallon)	1s7d
Radiator	£1.16s
Service (full)	£4
Sidecar (motorbikes)	£25
Tyre (with rim)	£2
Vehicle Tool Kit	£2

Public Transport Fares

Trains (per 10 miles)	1s6d
Trams (per stage)	1d
Taxis (per mile)	2d
Buses (per 10 miles)	1s

Ferry Transport Fares

Ireland -	
America (one way)	1st - £25, 3rd - £6
Larne - Stranraer (one way)	10s
Belfast - Liverpool (one way)	16s
Belfast - Glasgow (one way)	12s
Belfast - Douglas (one way)	8s
Dublin - Liverpool	14s
Rosslare - Fishguard	12s
Cork - Fishguard	16s
Cork - Liverpool	16s
Waterford - Liverpool	16s

*Air Travel*Belfast or Dublin to England (when operating)
£3-£5*Ammunition & Weapons*

Below are the principal weapons held in Ireland, for all other weapons convert prices from 1920s investigators companion at a rate of £1 to every \$5

Firearms certificate (per wpn)	2s6d
.303 Lee Enfield Rifle	£9
.303 shells (100)	£1.10s
.455 Webley Mark IV revolver	£5
.455 shells (100)	5s
Webley-Scott 500 double barrellled shotgun	£12
Purdey sporting double barrellled shotgun	£20
Holland & Holland Badminton double barrel shotgun	£25

Shotgun cartridges (100)	15s
Bayonet	£1

Miscellaneous

Watch	£1
Cigarettes (per pack)	1s
Pipe	10s

RESEARCH

Libraries

Most towns and even the larger villages will have a library and these will be well stocked with books of local interest, however for more obscure research investigators will need to rely on the large libraries of the bigger towns and cities.

Universities

There are six Universities in Ireland. Queens College Cork, Trinity College Dublin, University College Dublin, University College Galway and Queens University Belfast all teach similar courses, with archaeology, classical studies, anthropology and Irish history on the curriculum. The final University is St. Patricks Theological College, Maynooth. This university is the teaching college for all Roman Catholic and Church of Ireland student ministers, it is not open to non ecclesiastical students.

Museums

There are two museums in Ireland, The National Museum in Dublin and the Musei Belfastiani in Belfast. The National museum houses a vast array of Irish art, archaeology and natural history specimens, it also holds a smaller collection of international specimens, including a number of artefacts and paintings on loan from the National museum in London.

The Musei Belfastiani's main collection is zoological, botanical and geological but it still



Armagh Observatory

houses a substantial quantity of archaeological, anthropological and antiquarian artefacts, including Takabuti, the only Egyptian mummy in Ireland.

Armagh Observatory

The Observatory at Armagh was founded in 1790, it is one of the oldest in the world and has meteorological and astrological records dating from its inception. The director of the observatory is William Frederick Archdall Ellison; he has complete control over all aspects of the Observatory and supervises a small team of assistants.

Newspapers

Most towns will have their own newspapers. These papers will have local offices with all the stories written by a small team of 3 or 4 journalists. It is possible that some of these may have archives of older papers but this would not be commonly done. For wider area news each province has its own newspaper, they are printed in the 4 main cities and are published daily. They keep their own archives and for a small fee these can be examined at their offices. A consignment of British papers containing national and international news is also delivered daily to Belfast and Dublin. Examples of provincial or national papers are; The Dublin Evening Mail, The Irish Independent, The Evening Herald,

The Irish Times, The Sunday Independent, The Northern Whig, Irish News and The Newsletter. Prices ranged from 1/2d for local papers to 2d for national papers.

ARCHAEOLOGY

*Hoard*s

Caches of ancient artefacts have been found all over Ireland. As well as those found at known archaeological sites they have also been recovered from open fields, bogs, lakes and rivers. These hoards were either deliberately hidden for later recovery or deposited as a votive offering to the gods of the area, this is particularly true of artefacts found within rivers, bogs and lakes.

Megalithic Tombs

Ancient Tombs are found throughout Ireland. These tombs are large stone built structures that take the form of passages and rooms covered by earthen mounds. They were used to bury the dead and were often found to contain grave goods such as pottery, weapons and food. They are found in 4 main types; Passage tombs, Court tombs, Portal tombs and Wedge tombs, and were built from 4000BC up to 2500BC. By the 1920s most of these tombs have been grave robbed, however archaeological excavations during the 1920s revealed a small number which had survived virtually intact. Some of these tombs revealed stone carving, in the form of indented cup marks, abstract shapes and spirals. These are believed to have been drawn while the artist was in a drug induced altered state of consciousness.

Stone Circles

On isolated hillsides and hidden within the wild bogs of Ireland are around 200 stone circles. These range from 4m diameter, up to about 40m, with stones standing up to 1m in height. These circles were built from 3000BC up to about 1500BC.

Standing Stones

Enigmatic single stones standing upright against the sky, they come in many shapes and sizes and appear to have been erected between 2500BC and 1200BC. Ireland has around 10,000 standing stones and they are referred to as menhir by academics and either long stones or broad stones by the locals. Many of the stones have art similar to those found in the megalithic tombs carved into them. The stone were re-used from the 1st century AD by people of who carved writing in a secret language called Ogham, a runic script, on the stones. In later times the stones were also carved with crosses and other Christian symbols and writings.

During the 4 festivals (Lughnasad, Beltaine, Samhain and Imbolc) the standing stones and the stone circles become focal points for the occultists of Ireland. Hideous ceremonies are enacted at this time with the stones acting as ready conduits to both the stars above and the horrors that lurk below.



Crannogs

These are man made islands in the middle of lakes. They date from 4000BC up to the 16th century and there are over 1200 known examples. They were used as well defended homesteads and were often occupied sporadically over thousands of years.

Raths

Raths or ring forts date from 1000BC up to the 13th centuries and were defended farmsteads for the wealthy. They were situated on hilltops and had a bank and ditch surrounding them. Each fort could be seen by at least 2 others and if attacked the alarm could be sent out and help summoned quickly. The Irish often refer to them as Faerie Forts as it is believed that they are the home of the Faeries. There are over 60,000 raths in Ireland and for the most part they have survived virtually intact as local superstitions says that great harm will befall anyone who damages a Faerie Fort.

Souterrains

These are artificial underground stone tunnels which were used for storage and as a hiding place when attacked. They are cramped, being usually no more than 1m high and 1m wide, they could however be up to 100m in length and contain a number of side passages. They are often found near raths and date to the same period.

Bog Bodies

With the stripping of peat bogs for fuel a number of mummified human remains were encountered. The bog bodies had been preserved by the peat to such an extent that the hair, clothes and even the facial expression of the corpse survived. The bodies mostly dated from the 2nd century BC to the 4th century AD and were generally found to have been ritually murdered and then deposited into the bog. It is these bodies that Denys Barry was wont to disturb in Lovecrafts *The Moon Bog* and he paid

a terrible consequence for his foolish actions as the bog wraiths took him.

Seats of the Kings of Ireland

Hill of Tara, Co. Wexford, is the seat of the High King of all of Ireland, It was a position given to the most powerful king of the 6 kingdoms which made up Ireland at the time. The hill has seen human ritual activity from 4000BC, and was the site of the Kings inauguration from the third century BC to the 12th century AD. The High King was only crowned after he had placed his feet on the magical Lia Fáil (the Irish coronation stone). If he was the rightful king the stone would roar and he would be crowned, if it did not he could not claim to be High King of Ireland. The stone lay at Tara until the end of the 19th century. At this time it disappeared and many believe that the Tuatha de Dannan, who brought the relic to Ireland in the first place, have recovered it and are now holding it in one of their dark subterranean dwellings.

Navan Fort or Emain Macha, Co. Armagh was the seat of the King of Ulster and is believed to be the capital of Ulster from the 3rd century BC to the 5th century AD. The Munster Kings sat at the Rock of Cashel, Co. Tipperary from the 4th century BC to the 12th century AD. The Connacht Kings sat at Rathcroghan, Co. Roscommon from the 4th century AD to the 15th century AD. The Leinster kings sat at Knochawlin, Co. Kildare from the 2nd century AD to the 12th century AD. The Ailech kings sat at the Grianan of Ailech, Co. Donegal from the 5th to the 13th century AD. The capital of the Kings of Meath sat at Brega, Co. Meath from the 6th century AD to the 17th century AD.

Meteorites

“It all began, old Ammi said, with the meteorite.”
“There had come that white noontide cloud, that string of explosions in the air, and that pillar of smoke from the valley far in the wood. And by night all Arkham had heard of the great rock that fell out of the sky and bedded itself in the ground beside the well at the Nahum Gardner place.

This was the house which stood where the blasted heath was to come”

– H.P. Lovecraft, *Colour out of Space*

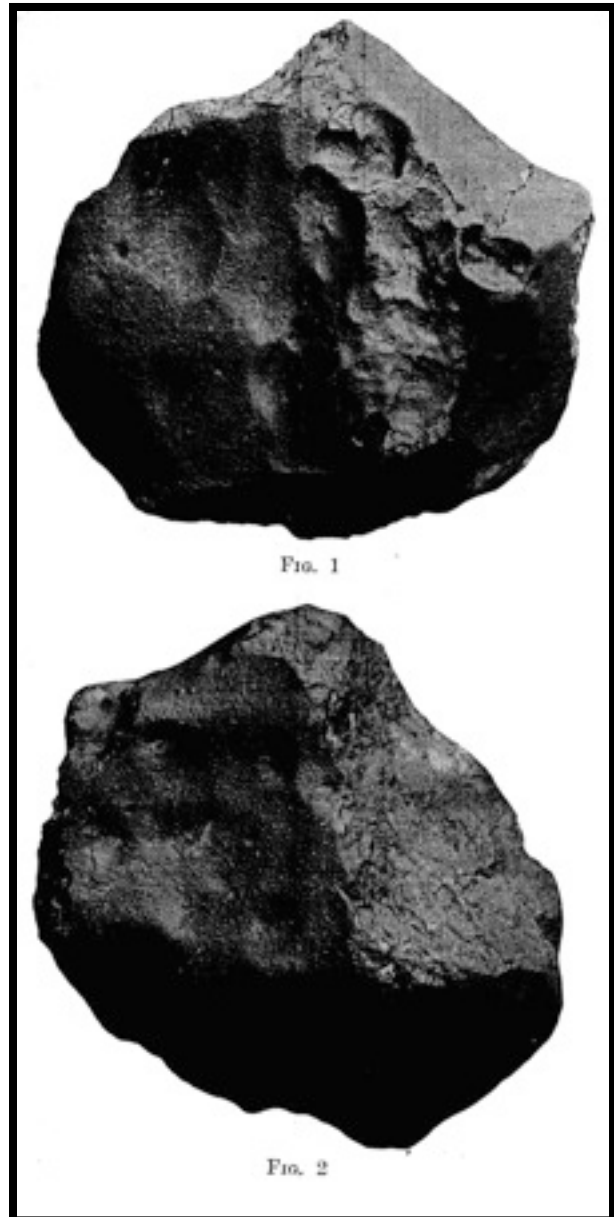
Since the first astronomers identified shooting stars as meteorites the antiquarian world has been fascinated by these small wayward astral bodies and have constantly strived to collect those few lucky examples that survived the Earth’s atmosphere and landed on this planet. However these men of science never think to pause and ponder whether an alien hand had intentionally cast these rocks into space or to question what their arrival may herald.

By the 1920’s six Irish meteorites are held in antiquarian collections. The following details their place and time of finding, the place of their storage and a brief description of the meteorite.

Further additional information including first hand accounts are available from: <http://www.meteoritehistory.info/UKIRELAND/SEIRE.HTM>

Meteorite 1 was collected from Pettiswood, West Meath in 1779. It is currently held by the descendents of the first owner, the Bingley family who still live in Pettiswood. The meteorite is small weighing only 4oz and is in several fragments. As described at the time “the composition of this stone what else it may, it has been adjudged to be neither fossil, pyrite, nor petrification; and, I doubt nor, were it put into water, it would dissolve, and spread to the bottom of its own proper natural element; in short, it is not any mineral substance, nor is it similar to any stone known in the country. It looks like a cake of concreted sand, containing small particles of white sparkling shells”. The shells are of no earth source and suggest that the meteorite fell from another inhabited planet.

Meteorite 2 crashed at Moorsfoot, Co. Tipperary on the 10th Aug 1810. It is currently held by the Moore Family, 13 Lower Mount-Street, Tipperary. The meteorite is somewhat of a cubical shape, with the angles and edges of two sides rounded; the other two oppo-



The Crumlin Meteorite

site sides exhibited a very uneven surface, occasioned by depressions and prominences. It weighs 7lb9oz and the entire surface is covered over with a brownish black thin crust.

Meteorite 3 fell in Limerick, County Limerick on the 10th September 1813 at 9am. It is broken into several pieces, collected from Scagh (17 lb), Brasky (65 lb), Faha (24 lb), and several smaller stones near Adare. The part of the meteorite found at Faha is in the collection of Oxford University, the remainder is held in the National Museum Dublin. The meteorites were irregular in shape and

have no appearance of having been fractured in any part. The whole of their surfaces are uniformly smooth and black, as if affected by sulphur or gunpowder.

Meteorite 4 was recovered from Killeter, Co. Tyrone on the 29th April 1884. It survives as a few small fragments and is held at Geological museum Trinity College Dublin. The pieces had black crusts and an internal greyish-white crystalline structure and appearance, with specks of metallic lustre, occasioned by the iron and nickel alloy.

Meteorite 5 fell at Dundrum, Co. Tipperary on the 12th August 1865. It is 4lb 14.5oz and is held in the Geological museum at Trinity College Dublin. The stone is rudely pyramidal in form; the triangular base being a freshly broken surface, and the faces of the pyramid being covered by a black vitrified glaze. The exterior is covered in straight lines as perfect as if made by a ruler. Under a lens specks of metallic iron and of magnetic pyrites are visible, and also a few minute grains of chrysolite. It is evidently a portion of a much larger stone; and it is probable that other pieces of the larger mass may yet be found in the neighbourhood of Dundrum. The straight lines on the surface are an enigma and it cannot be discounted that they are a decoration which had been incised on to the rock at its extra terrestrial source.

Meteorite 6 was recovered from Crumlin, Co. Antrim at 10.30am on the 13th September 1902. It is held at the British museum in London. The meteorite is dark black, is 9lb 5 ½ oz in weight and is irregular and distinctly fragmental in shape. There are nine or ten faces, each of them slightly concave or convex; the edges are somewhat rounded. Here and there, bright particles of metal (nickel-iron) interrupt the continuity, of the dark crust. On one of the surfaces, of latest fracture there is visible a section of; a large flat nodule of Bronze coloured troilite. There is a thin crack extending nearly halfway through the meteorite.

THE OCCULT

Hermetic Society

Founded in 18th June 1885, this was the Dublin branch of the Theosophic Society. Many of the elite of the Irish Literary revival followed theosophy and were instrumental in the formation of the Irish branch. Theosophy is a System of philosophy and religious thought and is based on claims of a mystic insight – that is insight into the nature of God and the laws of the Universe. Theosophists believe that the truest knowledge comes not through reason or senses, but through a direct communication of the soul with the Divine Reality. Theosophy takes in aspects of eastern mysticism, spirituality, astrology and occultism. The main tenants of theosophy are:

- To diffuse amongst men a knowledge of the Laws inherent in the Universe.
- To promulgate the knowledge of the essential unity of what is fundamental in nature.
- To form an active Brotherhood amongst men.
- To study the ancient and modern religions, sciences and philosophies.
- To investigate the powers innate in man.

W.B. Yeates



It is believed that there are those who possess full, or at least extraordinary, knowledge of the Divine Wisdom, they are called the Masters, the Mahatmas or the Adepts. The Masters are present here on Earth, and are able to communicate with chosen acolytes in person. The Masters have evolved to the highest levels of existence. They can exist in spirit (consciousness) or in matter, or in a combination of the two. They are as close to the Divine as possible, and they know the truth. The Masters are part of a larger grouping called the Great White Brotherhood, who are a grouping of magical, telepathic mystics who have transcended death and are responsible for the cosmic destiny of humanity.

Prominent members are the authors; W.B. Yeats, James Henry Cousins, Ella Young, George William Russel, Captain P.G. Bowen, Stephen MacKenna, James Stephens and Charles Johnson; the artists Althea Gyles, Daniel Nicol Dunlop and his son Ronald Ossary Dunlop and the actors; Maud Gonne and Sara Allgood.

Aleister Crowley, the infamous British Occultist, known as the Great Beast was a member of the London Theosophical society and is friends with some of the Irish theosophists. He had a falling out with W.B. Yeats in 1900 over the leadership of the Theosophical movement and the wounds have not healed.

In the 1920's there are Theosophic societies in Dublin, Belfast, Cork and Derry/Londonderry, however Dublin remains the theosophical centre and the headquarters are on Frederick Street, near Trinity College.

The Irish Astrological Society

Founded on the 7th June 1922, the Irish Astrological society was an offshoot of the Hermetic Society and has W.B. Yates as its patron. Its president is Cyril Fagan and it meetings every Friday evening at 5 Leinster Street, Dublin. Other significant members are Peirce L. Pielou, John Larkin and Bernard Kelly. The society researches all aspects of astronomy and members are often asked to give lectures on the subject to other organisations. Cyril Fagan has a gift with

astrology which allows him to provide a level of information from the planetary alignments which is well beyond those of any of the other members.

Psychics

There are a large number of psychics who tour Ireland during the 20s, most are charlatans and tricksters tied in with circuses and Irish travellers, but a few receive wide spread recognition and are well respected.

The most famous of the psychics is Hester Dowden, she is the daughter of the Irish literary scholar Edward Dowden and through him became friends of Bram Stoker and W.B. Yeats. She has 5 spirit guides, Peter (an Irish American scoundrel), Eyen (an ancient Egyptian priest), Astor (a very helpful woman) Sharnar (a Hindu lady) and Johanes (a Jew who lived 220 years before Christ).

William John Warner, known as Count Louis Hamon, or more famously as Cheiro, is a famed clairvoyant who is paid large sums of money to do predictions for the wealthy. He also teaches astrology, palmistry and Chinese numerology. He spends his time between New York and London.

Kathleen Goligher is a young woman from Belfast. Her family is poor but they follow spiritualism as a religion and will not take any fee for undertaking séances. At these séances the spirits of the dead communicate through loud rapping and the levitations of furniture and sometimes people. While in a trance Kathleen will occasionally produce visible ectoplasm from her body.

Other Irish psychics are the Cork medium Geraldine Cummins, who was trained by Hester Dowden and is know for her automatic writing, Dublin based Georgie Hyde-Lees, W.B. Yates wife, another automatic writer and Eileen Garret, a clairvoyant from childhood who fled Ireland after being persecuted and now lives in London.

Irish Occult Researchers

Eric Robertson Dodds, is a friend of W.B. Yeats and George Russel. During the 20s he initially lectures in classics at Reading University then in 1923 he takes up a the same post at Birmingham University. He undertakes studies in mysticism and psychic research.

William Fletcher Barrett, former professor of physics at Trinity College Dublin and one of the founder members of the Society for Psychical Research in London. He is now retired from his lecturing post but continues to undertake experimental psychic research projects in which the author James Cousins often assists him. He dies 26th May 1925.

Edmund Edward Fournier d'Albe is a good friend of William Fletcher Barrett and is currently a professor of physics at Trinity College Dublin. His main line of interest is automatic writing and hauntings.

Thomas Henry Webb is a Quaker and advertising company director who undertakes research using the Ouija board. He lives in Dublin.

Peirce L. Pilou is a theosophist, celticist, amateur archaeologist, astrologist and psychic researcher. He lives in Dublin.

Reverend Ernest Saville Hicks is the Presbyterian minister of the St. Stephens Green church in Dublin. He undertakes psychical research and utilises Ouija boards.

Lady Augusta Gregory is the director of the Abbey Theatre in Dublin, is a writer and folklore expert and a prominent member of the Irish Literary Revival. Her main interest in the occult is séances, of which she has taken part in many.

W.B. Yeats is one of Irelands most renowned writers and he has travelled widely around the world. He owns a home in Dublin but is rarely there. He has been undertaking research into all aspects of occultism, spirituality, theosophy and psychical phenomena since the 1880's.

Raynor Johnson is a lecturer in Physics at Queens University, Belfast. He is a young man

and is only beginning his research into mysticism and other esoteric studies.

Dead Irish Witches, Sorcerers and Occultists

Dame Alice Kyteller was a noble woman who lived in Kilkenny, and was born in 1280. She had 4 husbands; William Outlaw, Adam le Blund, Richard de Valle and, finally, Sir John le Poer. Each of her husbands died mysteriously and after Le Poer died his family and the families of the other three husbands accused her of using poison and sorcery to kill her husbands. They also accused her of diabolism, invocations, sacrificing of animals to demons, blasphemy and sleeping with an incubus. She managed to flee to England, but not before she named seven accomplices in the act, including her son, daughter and maid. Her maid, Petronella de Meath was tortured until she confessed, then she was flogged and burned at the stake. Her son recanted and got off lightly as he only had to hear 3 masses a day for a year and feed the poor. The remaining accused were either whipped, banished or excommunicated, the final fate of Dame Alice Kyteler is unknown.

In 1327 Adam Dubh of the Leinster tribe of O'Toole was burnt at the stake in College Green, Dublin for denying the doctrines of the Incarnation and the Holy Trinity, as well as rejecting the authority of the holy.

Gerald FitzGerlad 3rd Earl of Desmond, "The Poet", was born around 1340 and was Lord of Munster from 1358 to 1398, when he mysteriously disappeared. He was alleged to have had magical powers and to have had romantic liaisons with the goddess Aine. When he disappeared legends say that we went to sleep in a cave beside Lough Gur. He awakes once every seven years and rides around his kingdom on a horse shod with silver shoes. When the shoes wear out he will reclaim his kingdom for good.

Valentine Greatrakes, born 14th February 1628 in Affane, Co. Waterford. He was known as "Greatorex" or "The Stroker" and was able

to cure people by the laying on of hands. On a trip to London a Bishop gave an eye witness account of him curing dizziness, diseases of the eyes and ears, ulcers, goitre, epilepsy and swellings. Two doctors also attested to the veracity of his claims. His fames saw him summoned to the Royal court, however, he was unable to cure Charles II of Scrofula and returned to Ireland where he continued healing until his death on the 28th November 1683.

It is not known when Florence Newton, known as the “Witch of Youghal” was born. She lived in the small seaside town of Youghal, Co. Cork and was accused of using sorcery against John Pyne. She caused his house to be affected by a poltergeist and after kissing his employee, Mary Langdon, she caused her to become sick and have fits, cramps and visions. While in prison awaiting trial she was also accused of causing the death of David Jones. His widow said she had kissed his hand and that a few days later he had died after screaming Newton’s name. She was found guilty of witchcraft and executed on the 11th September 1661. Florence Newton’s friends, Goody Halfpenny and Goody Dod were also thought to be witches but they were never brought to trial.

William Quan Judge, born April 13th 1851 in Dublin, emigrated to America when he was 13 and was a founder member of the Theosophical Society. He died 21st March, 1896.

St Patrick (389-461 AD), defender of Ireland from the Great Old Ones

St Patrick is the patron saint of Ireland. He was a missionary Bishop who is said to have been responsible for converting the entirety of Ireland from its pagan ways. During his life he performed over 1000 miracles. Most of these were normal saintly acts such as healing the sick, however a small number can be considered as exceptional and show that he was a great sorcerer and adept of the Mythos:

St Patrick Banishes the snakes from Ireland : After a 40 day fast on the hill top of Croagh

Patrick he was set upon by a hoard of snakes. In his wrath he chased the snakes into the sea and banished them from Ireland. Science tells us that snakes never existed in Ireland therefore these snakes may have in fact been followers of Yig, and the story is a parable which relates to his destruction of the cult of Yig on the island.

St Patrick raises the dead: On at least 33 occasions St Patrick brought people back to life. Many of these resurrections were temporary and done to elicit a truth from the dead. This feat would place him amongst the greatest of the Mythos sorcerers.

“The Lord hath given to me, though humble, the power of working miracles among a barbarous people, such as are not recorded to have been worked by the great Apostles; inasmuch as, in the Name of Our Lord Jesus Christ, I have raised from the dead bodies that have been buried many years” Extract from a letter attributed to St Patrick.

Spells St Patrick may have known:

Call / dismiss Yig, cast out devil, create zombie, healing, identify spirit, implant suggestion, lame / heal animal, mental suggestion, resurrection, summon plague, unmask demon.

The Hellfire club

Richard Parsons, 1st Earl of Rosse, was a founder member of the Irish Hellfire club and according to his local priest he was guilty of profligacy, gaming, drinking, rioting, turning day into night, blaspheming his Maker, and, in short, all manner of wickedness. He was born in 1702 and died in 1741.

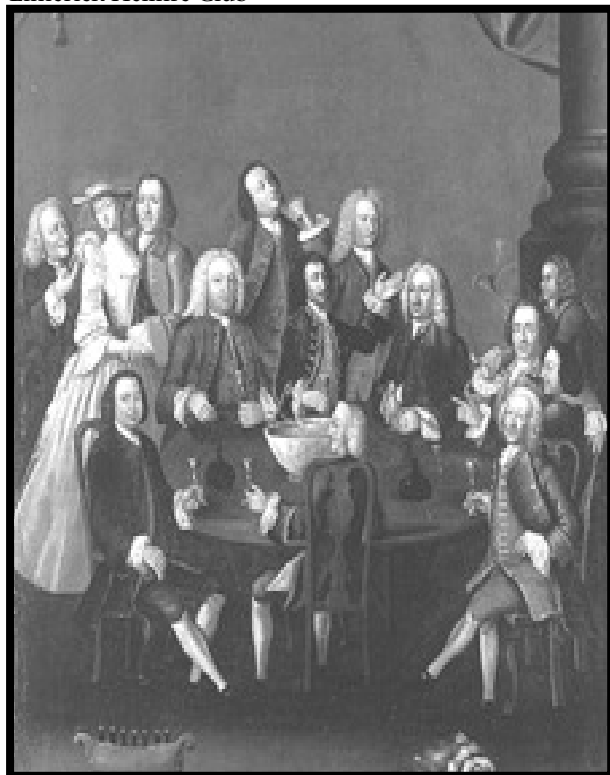
The other members of the Hellfire club were Colonel Jack St Leger (killed in a duel in 1941), Richard Chappell Whaley (nicknamed Richard “Burn Chapel” Whalley as he enjoyed setting fire to Catholic churches), Lord Harry Barry of Santry (who was tried and convicted for murder in 1739), Lord Simon Luttrell of Irnham (Luttrell is said to have made a pact with the Devil to give up his soul within seven years in return for settling his debts but, when the Devil came to Mount Pelier lodge to claim his

prize, Luttrell distracted the Devil and fled. The Diaboliad, a poem written in 1777 was dedicated to him as worst man in England), Colonel Henry Bessborough, Colonel Richard St George, Colonel Clements, Charles Talbot Blayney (he later became a clergyman), Thomas Potter (Treasurer for Ireland who had a penchant for seducing women in graveyards), Sir Francis Dashwood (Ireland's post master general) and James Worsdale (painter, actor and flamboyant philanderer).

They are said to have undertaken all kinds of drunken debaucheries, prayed to the devil, sacrificed animals, and on at least one occasion a dwarf, and that the devil himself appeared and played cards on at least two occasions.

They met in public at Eagle Tavern on Cork Hill, near Dublin Castle, and Daly's Club on College Green, and in secret at Mount Pellier Hill, Dublin and at Loftus Hall, Co Wexford between 1735 and 1741. They are said to have worshipped The Morrigan (Shub-Niggurath, the Black Goat of the Woods) and on at least one occasion were successful in summoning her to accept sacrifices.

Limerick Hellfire Club



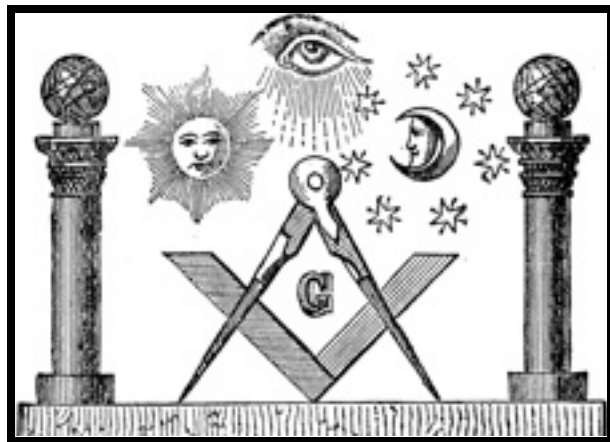
The Hellfire Club was revived in 1771 by Richard Whalley's son, Thomas Buck Whalley. It was renamed 'The Holy Fathers' and as before it met at Mount Pellier Hill, Dublin. At one meeting they are alleged to have kidnapped, murdered and eaten a farmer's daughter. The club was disbanded in 1800 but rumours abound of wealthy Irishmen and women holding secret Hellfire meetings in out of the way estates and remote villages to this day.

SECRET SOCIETIES

Freemasonry

A huge number of Irishmen (and many of the Theosophists) are members of the Freemasons and most Irish towns and many of the villages will have Masonic lodges where they meet. It is a secret society whose mysterious rituals, symbols and doctrine are only revealed to those initiated into its membership. It is a non-denominational organisation with members from all religious and political persuasions.

Existing members must propose a potential new member; he must then pass through several rituals before attaining full membership. Non-members cannot enter the Masonic Lodges and are not permitted to be present during meetings, officially women are also not allowed to be members but throughout its history a small number have been accepted. It is known that there are several degrees of membership and that as you move up these grades you gain enlightenment into the deeper secrets of masonry. Masons believe in a higher being, the Great Architect of the Universe, sometimes referred to by members simply as Gauto. It is an overarching monotheistic deity, all other gods are seen as aspects of this one god. The main Masonic lodge is on Molesworth Street, Dublin and its Grandmaster is Richard Hely-Hutchinson, 6th Earl of Donoughmore. The British occultists Aleister Crowley and John Yarker were former members of the Freemasons.



Royal Arch Purple Order and the Royal Black Preceptory

“The things of the temple must be learned in the temple. Who shall say from what far and strange sources they have come?” - unknown Grandmaster of the Royal Black Preceptory.

These are secret societies that are entirely Protestant and are modelled on the Freemasons. They are linked to the Orange Order and only members of the Orange Order can progress to the Royal Arch purple or the Royal Black. The Orange order is not however a society associated with any occult leanings; it is principally an evangelical Protestant organisation. The Orange order is officially opposed to the Purple and the Black, however most of their senior figures are members.

The Royal Arch Purple progresses to the Royal Black and as with freemasonry the revelation of the hidden mysteries comes in the form of gradually unfolding enlightenment. Bit by bit as the member advances through the different degrees he receives more and more knowledge on the inner doctrines and esoteric secrets of the Institution.

The Black and the Purple retain much more of their secrets than the Freemasons and only fragments of information concerning them have been revealed. It is known that their meeting places are referred to as Temples, death and the afterlife are a centre point of many of their rituals and it is alleged that human remains are utilised during initiation rites. Its full membership, many of its meeting plac-

es and most of the secrets of the Purple and the Black are unknown. Their headquarters is in Lurgan, Co. Armagh and their leader up to 1924 is William Lyons, after 1924 it is William Allen.

SUPERSTITIONS

Though each community will have its own local myths, legends and superstitions a small number of persistent tales are found throughout Ireland.

The Fetch

The Fetch is a ghostly doppelganger which appears as a shadowy form of the original person. It does not communicate and can be seen by more than one person at any time. If the Fetch is seen in the morning the original will have a long life but if the Fetch is seen in the evening death is rapidly approaching.

The Seven Whistlers

“Natives are mortally afraid of the numerous whippoorwills which grow vocal on warm nights. It is vowed that the birds are psychopomps lying in wait for the souls of the dying, and that they time their eerie cries in unison with the sufferer’s struggling breath. If they can catch the fleeing soul when it leaves the body, they instantly flutter away chattering in daemonic laughter; but if they fail, they subside gradually into a disappointed silence”

-H.P. Lovecraft, The Dunwich Horror

In Ireland if one heard seven birds flying and calling to each other at dusk it is seen as a sure sign of death coming. The birds are generally curlew, wimbrels or golden plovers. A heron calling three times during twilight would mean death to the listener. These are the Irish Whippoorwills of the Mythos.

The Banshee

The Banshee is a spirit that is said to howl before an untimely death. It has no malevolence of itself and does not intend harm to anyone; it is merely a harbinger of an imminent tragedy. It is said that only people related to the deceased can hear its call. If the banshee manifests itself it can take many forms; including an old woman, a beautiful red haired girl, a bird with a womans face, a hare or a large moth.

Hand of Glory

This is the hand of a dead man into which a lighted candle was placed. The hand must have been severed from the hand of a murderer while he was still swinging on the gallows. It is then preserved and candles fitted onto or between the fingers, the candles themselves had to be made from the fat of other murderers, with the wick made from the murderer's hair. If this charm is lit in a house where people are asleep they will not wake until the candles are put out. The hand takes several days and to prepare and costs the maker d6 san and 6 magic points. Using the hand costs a further d3 san and 2 magic points.

Cursing and Blessing Stones

"The loosened the curse against the king,

They cursed him in his flesh and bones,

And daily in their mystic ring,

They turned the maledictive stones."

- Sir Samuel Ferguson

These were small rounded stones which could be turned Widdershins (anticlockwise) to enact a curse or Deasil (clockwise) to bestow a blessing. Many of the small islands off the coast of Ireland have these cursing/blessing stones. It is said that the stone on Owey Island was turned against an invading gun boat which then sank, while at Innismurry 73 of these stones can be found lying on a huge stone table. On the mainland the stones are often found beside or

within Bullaun stones (large rocks with a natural depression in the middle).

Faerie Thorn

Standing isolated in a field or close beside a faerie fort these trees were said to mark the site of the Faeries treasure horde. Anyone who dug up or damaged a faerie thorn was sure to suffer an accident and may even die. The belief was so strong that roads were diverted around them and buildings were often constructed around lone thorns. The most famous Faerie thorn stands in the grounds of Queens University Belfast, standing proud in the garden, surrounded by several science departments.

IRISH CREATURES OF LEGEND

Bog Wraiths (from the Moon-Bog by H.P. Lovecraft)

Those that disturb the bogs of Ireland run the risk of waking the Bog Wraiths from their slumber. They are the ghosts of the many victims of past sacrifices who lie entombed as bog bodies within dark peat. They appear as translucent half-floating, half gliding white clad impressions of their former selves. Their arrival is announced to the sound of the piping of detestable unseen flutes and only occurs when the moon is in the sky. The Bog Wraiths have no physical attacks and rely on their musical piping to lure their victims to drown within the bogs. The only way to stop a Bog Wraith is to find its bog body and burn it while reciting the Dismiss Bog Wraith spell.

Weapons: Unseen piping – occurs over successive nights, the victim must make a POW roll against the resistance table or be lured into certain death in the bog. The difficulty is based on the Wraiths having POW 10 on the first night, this increases by 1 Point for every successive night that the attack continues.

Armour: The wraiths are incorporeal and all physical and magical weapons will pass through

them. No spells have an affect on the Wraiths, except for the Dismiss Bog Wraith Spell.

Sanity Loss: 1D3/1D6 to see a Bog Wraith

New Spell:

Create/Dismiss Bog Wraith: To create a Bog wraith the victim must be murdered on the bog during a full moon. The murder is to be committed with the use of a garrotte and the body then submerged and tied down within a water filled pool. The Spell costs 10 magic points and 5 sanity points. To Dismiss the Bog Wraith the murdered body must be dug up and then burned on a peat fire until the remains are completely gone. The dismiss spell costs 5 magic points and 2 sanity points.

Cluricaun (also known as The Red Man or Fear Dearg in Irish), Lesser Independent Race

The Cluricaun is a being who either chooses to permanently reside in someone's house or would visit them at a set hour of the day. He is generally very similar in stature to the faerie folk, but is more often than not described as an old man. For the price of food or a bit of hospitality he will use his spells to bring luck to the family. If the family at any time refuse him food or entry to their house he will uses his spells to bring bad luck and minor harm to the family. This will last until he is satisfied that the family have been punished enough, normally a few days, then he disappears.

The Cluricaun is mischievous, bad tempered and irritating but is generally not dangerous and if treated well will provide a continual boon to the family who host him. The Cluricaun can be summoned by reciting the spell over an empty seat at a table where a freshly prepared meal has been set. The magic point cost varies; for every 3 magic points sacrificed the chance for a successful cast increases by 10 percentiles; a 96-100 is always a failure. Each cast of this spell costs 1d3 Sanity points. A knocking at the door of the house will let the caster know that the Cluricaun has arrived and may be let in.

The Cluricaun cannot be dismissed, however if its demands are not met it will inflict mischief on the caster for a short period and then eventually leave.

Cluricaun

char	rolls	averages
STR	3d6	10-11
CON	3d6	10-11
SIZ	2d6	6-8
INT	3d6 + 3	13-15
POW	4d6	14-16
DEX	3d6	10-11
Move 8	HP 10 - 11	

Av. Damage bonus: + 0

Weapons: None

Armour: None

Spells: Blight/Bless Crop, Dream Vision, Heal, Healing, Implant Fear, Lame/Heal Animal, Nightmare, Send dreams, Wrack.

Sanity Loss: 1/1D3 to see a Cluricaun

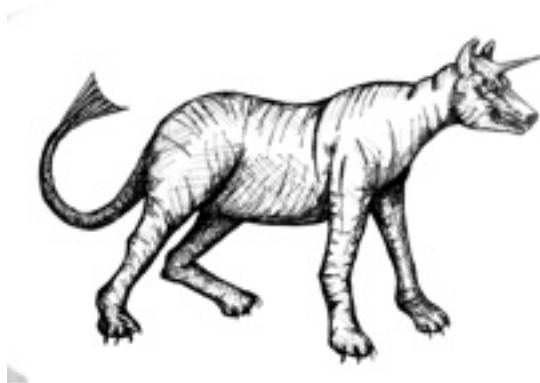
Dobhar-Chú, Magical Beast

Many loughs in Ireland have legends of the Dobhar-Chú a half-wolf, half-fish creature that resides in the watery depths. It is said to have an oily fur coat, webbed feet, a single horn on its head and a canine jaw. Though it can run as fast as a horse it tends to prey on the unwary who are either swimming in, or working on the side of the lough. The Dobhar-Chú is the size of a large pony; they are used as steeds by the Faerie folk.

Dobhar-Chú

char	rolls	averages
STR	3d6 + 6	15-17
CON	3d6	10-11
SIZ	3d6 + 6	16-17
POW	3d6	10-11
DEX	2d6+6	13
Move 12 / 14 swim	HP 13 - 14	

Av. Damage bonus: +1D4



Weapons: Bite 30%, damage d10

Claw 40%, damage d6+db

Armour: 4-point hide

Skills: Swim quietly 75%, Move quietly 65%, Scent prey 60%, Track by smell 60%.

Habitat: Large freshwater lakes and deep rivers

Sanity Loss: 1/1D6 to see a Dobhar-Chú

The Faerie folk (The Tuatha De Danan), Lesser Servitor Race

The faeries of Ireland live inside large earth mounds, these are called raths by archaeologists and faerie forts by the locals. They are diminutive, being no more than 2 feet tall, and are at times seen to issue forth from their abodes riding on small steeds. Their usual attire is a black hat, green coat, white stockings and red shoes but as they can also make themselves invisible and assume any form they please it would be uncommon to see them like this. When people see a cloud of dust they believe that it is the faerie folk travelling from place to place. They are immortal and are led by a king called Dagde who is a mighty sorcerer.

Though they steal children and strike people with paralysis and other ailments (which is called being faerie struck) they can also be kind to those for whom they have contracted a liking, and may render them an essential service in time of need.

The faerie folk are fond of music and during thunderstorms they would open up their

hills for great dances. If a person should come across one of these dances and choose to join the revelry they would often find that weeks or even years had passed in what the dancers thought was just a few minutes or hours of time inside the faerie fort.

The faerie are often called the Good People or the Gentry, this was meant as a polite term and said in the hope that it would placate them and stop them doing harm. They are also referred to as the denizens of the otherworld, or the spirits. In Irish the faerie are called Sidhe, Shia or Shee.

The fairies are descendents of the dread Tcho-Tcho tribes of Tibet, the Tuatha De Danan, who travelled here during Irelands ancient past. As they passed through the intervening lands they picked up new magical arts and learned to control the worst of their excesses, making them a slightly more civilised and less bloodthirsty peoples. In times past they waged war with the new human settlers of Ireland and were driven underground. Realising they could not hope to destroy humanity by force they resolved to trade and bargain with the humans. They can be contacted at their forts during lightning storms or by leaving notes tied to faerie thorns, the response will be tied to the tree during the next lightning storm.

They do not want people to access their subterranean dwellings and investigators entering these dark abodes may find both Ghosts and Ghouls aplenty. If they should enter the inner reaches of the faerie forts they will find that the faerie worship both Chaugnar Faugn and Nyarlathotep and continue to practice horrific ceremonies and deeds in their name. Any person entering the fort is likely to find it very difficult to escape and may find that they end up sacrificed to the Great Old Ones.

Faerie folk will be a maximum of 4ft high and will have human stats. Unlike the Tcho-Tcho the faerie retain some sanity and will have half normal human sanity. The Faerie have in depth knowledge of the occult and the Mythos and even normal faerie will know at least 3 spells. Priests or acolytes of the great

old ones will know a large numbers of spells, including alter weather, cloud memory, contact deity, enthrall victim, Implant suggestion and Voorish sign. In addition all Faerie can become invisible at will, this cost 1 magic point per minute of invisibility, no San loss.

Leprechaun (Lougheryman in Ulster and either Lubarkin or Lucherman in Irish), Lesser Independent race

Their appearance is that of an old man or woman, being slight of stature but not as small as the faerie folk, they are descended from the Fir Bolg peoples who lived on Ireland before the Tuatha De Danan (Faerie folk). They are immortal and their prime motivation is to gain wealth. They have insinuated themselves into our society and after finding that their traditional trade of shoemaking was not creating enough wealth they moved into other businesses such as banks, money lending, jewellery trading and pawn shops.

Leprechauns hide away their wealth in secret out of the way places and will protect the whereabouts of this wealth with all of the spells and violence at their disposal. They have no qualms about hiring assassins, summoning dread creatures or interceding with deities to preserve this knowledge. If captured it is only with the most violent of threats that they will reveal the location of the stash, however if the leprechaun is not constantly watched he will cast Vanish and disappear.

If any investigator should find their way into the maze of passages where a Leprechaun has kept his treasure he will find that it is extensively trapped and that it is also protected by the Little People, the leprechauns servant race. To summon the little people the Leprechaun must be holding at least 1oz of gold. The magic point cost varies; for every 1 magic points sacrificed the chance for a successful cast increases by 10 percentiles; a 96-100 is always a failure. Each cast of this spell costs 1d3 Sanity. On a success every oz of gold held

in the leprechauns hand equates to the summoning of 1 Little People, the gold disappears.

Leprechaun

char	rolls	averages
STR	3d6	10-11
CON	3d6 + 10	20-22
SIZ	2d6 + 4	9-11
INT	4d6	14-15
POW	6d6	21
DEX	4d6	14-15
Move	10 HP	15- 17

Av. Damage bonus: + 0

Weapons: None

Armour: None

Example Skills: Accounting 80%, Bargain 75%, Cthulhu Mythos 25%, Craft shoes 60%, Credit rating 90%, Disguise 85%, Fast Talk 75%, Hide 45%, Listen 55%, Occult 40%, Persuade 75%, Psychology 45%, Ride 40%.

Spells: Contact Deity, Summon/bind Little people, Vanish, plus d6+4 further spells.

Sanity Loss: 0/1D3 on realisation that it is a leprechaun

Little People, Lesser Servitor Race (*drawn from the short scenario, "The Little People", by Keith Herber and the Miskatonic University expansion by Sam Johnson*)

Genetic experimentation by the Leprechauns produced the diminutive Little People, a hideous amalgamation of Leprechaun and frogs. They are tiny grey humanoids, up to 18 inches high, with clammy, grey, rubbery skin that is covered in warts. They have vaguely frog like faces surmounted with two bulging golden eyes, and have wide shapeless mouths lines with jagged teeth. Suckers glisten on their fingers and toes, and they use these to scamper about on walls and ceilings.

The Little People are naturally invisible and can only be vaguely seen by a very perceptive child (POW 15 or better) or an inebriated

adult. The alcohol triggers a synapse in the brain that allows the investigator to see the Little People, the more drunken the investigator gets the wider this synapse opens and the more visible the Little People are. The Little People also become visible if they are immersed in alcohol.

They will not attack people unless they are in numbers. They will then try a massed attack where $1d20 + 5$ Little People leap on and try to overwhelm an enemy. If the number of Little People overcomes the target's STR the victim falls and loses any attacks that round and next round as well. Each combat round an investigator is swarmed upon and felled the investigator receives 1 point of damage for every 3 Little People that attacked him (rounded down). They may also try and use one of their 3 spells on the investigator, Sleep, Unseelie Transformation and Summon Screaming Hag.

They suffer intense pain under bright light and nausea under lesser light. Holy water is lethal to them and they die shrivelling burning deaths at the slightest contact.

The Little People are immortal and are used by the Leprechauns as guards for their treasure chambers. They may be left trapped for years inside the walls of the subterranean treasure chambers but as they are drawn to shiny objects they enjoy fighting amongst themselves over the treasure. In these chambers the Little

People breed and there can be hundreds and sometimes thousands of these creatures locked up inside. Occasionally some of them have escaped and like rats they have spread and formed small colonies around the world.



Little People

char	rolls	averages
STR	1d4	2-3
CON	1d4	2-3
SIZ	1	1
INT	2d4	5
POW	1d3	2
DEX	2d6 + 8	15
Move	6 / 3 climbing	HP 2

Weapons: Bite 33%, damage 1

Massed attack 99%, damage see above

Armour: none, but the Little People are tiny and invisible. When unseen, an attacker's investigator must roll D100 equal to or less than POW to hit a creature. If visible their small SIZ and high DEX halve firearm and missile attacks; hand-to-hand attacks are at full skill. Note the drunkenness to see them imparts its own penalty of up to 30% on skills)

Example Skills: Climb 95%, Hide 95%, Jump 90%, Sneak 90%, Spot Hidden 45%

Spells: Sleep, Little People of POW 3 also know summon Banshee and Unseelie transformation (see Miskatonic University expansion)

Sanity Loss: Enduring an invisible Little Person's harassment cost 0/1 sanity. Seeing a lone Little Person costs 0/1D2 sanity. Seeing an angry horde of them or suffering a massed attack costs 1/1D6 sanity.

Little People spells:

Sleep (Faerie only):

Usually cast jointly by a group of Little People, each contributing 1 magic point. When the spell is complete the target player matches his or her POW against the total magic points spent on the resistance table. The groups soft hums and chants are often the last thing the investigator will hear before drifting off to sleep.

Any number of targets within earshot can be affected. A success shakes off the spell but the Little People rarely use the spell unless they have the numbers to ensure success.

Targets who succumb fall into a deep sleep for $d2+1$ hrs, only waking if doused in ice cold water, a loud noise (such as a gun) is set off beside them, or they are physically harmed. Assuming the Little People have not suffocated them in their sleep the investigator will wake groggy but otherwise will have no ill effects.

Unselie Transformation (Faerie only):

A befriended human may sometimes be offered the gift of eternal life by the Little People. In the first stage of the spell the Little People enchant a golden ring (Costs 2 POW) and give it to their human friend. Once worn the ring remains on the persons finger until they die, the ring can only be removed with holy water or the severing of the finger.

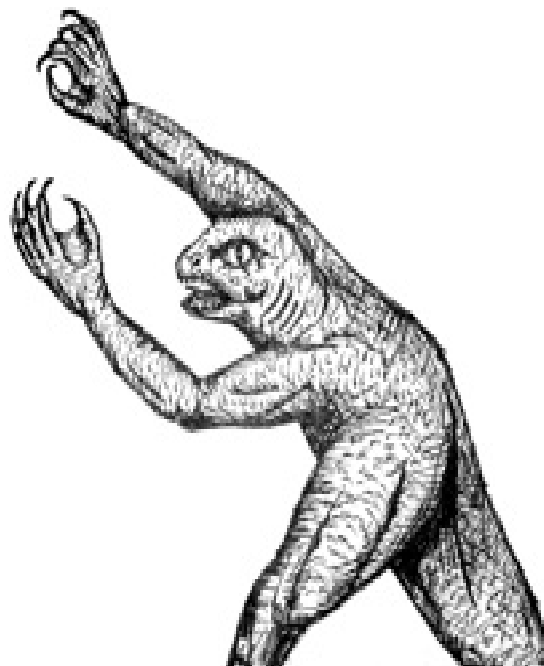
Once the person dies the Little People collect the body and bring it into their underground lair where they spend a week chanting over the body. Over the course of the week the body slowly shrinks and turns into a new Little Person. At the end of the ceremony the new Little Person comes to life and joins his new family. Relatives or friends may see a slight likeness in the new Little Person to the deceased.

Summon/Bind the Screaming Hag:

The spell requires the blood sacrifice of one little person and 3 rounds of chanting to complete. The spell has a base 50% chance of success, for every 1 magic point spent this increases by 10 percentiles, a 96-100 is always a failure. If successful a door opens to the Otherworld and a Screaming Hag appears in a shaft of Blue light. Casting this spell costs $2d3$ sanity points.

Merrow, Deep Ones – Gilled Humanoids

These are the Deep Ones who live off the coast of Ireland. They are extravagantly wealthy as they have looted gold and jewels from the myriad of boats that have sunk off the dangerous Atlantic coast. With this wealth they have bartered and traded with the locals and the tales of these denizens of the deep are awash with references to the number of marriage unions



between them and mortals. Indeed there are a large number of families in the south of Ireland who claim direct descent from the Merrow.

There are rumours that in 1857 when the first transatlantic telegraph cable snapped it was the Merrow who were responsible. In 1858 they disrupted the cable again and it is alleged that Cyrus Field then spent years trying to negotiate with the Merrow to allow the cable to run through their realm. Whatever dark promises he made with them in 1866 the cable was finally and successfully joined between Newfoundland and Valencia Island in the west of Ireland.

The Merrow have the same stats as the Deep Ones. They worship an Avatar, and Star Spawn of Cthulhu, called Father Moloch. He sleeps under Owey Island, off the west coast of Donegal.

Pooka, Magical beast

These are wicked minded, dark looking, bad things that come in the form of wild colts with chains hanging about them. These creatures haunt the wild places of Ireland and will cause great hurt to travellers who are forced to spend the night out in the open.



Pooka

char	rolls	averages
STR	3d6 + 18	28-29
CON	2d6 + 6	13
SIZ	3d6 + 10	20-21
POW	3d6	10-11
DEX	3d6	10-11
Move 12		HP 20

Av. Damage bonus: +2d6

Weapons: Bite 30%, damage d4 + db

Chains 50%, damage d8+db

Armour: 3-point muscle and chains

Skills: Dodge 45%, Scent prey 50%, Track by smell 50%.

Habitat: Remote bogs, mountains and woods

Sanity Loss: 1/1D6 to see a Pooka

Screaming Hag (*drawn from the Banshee in the short scenario, "The Little People", by Keith Herber and the Miskatonic University expansion by Sam Johnson*)

This is a malevolent spirit which hates those that live and feeds by draining magical energy and should not be confused with the relatively benign banshee.

It appears as a floating, transparent and immaterial female shrouded in a tattered cloak or robe. A rotting death's head glares from the depths of its hood. The Screaming Hag

first attack is always its wail. This loud howl is terrifying and any listener driven temporarily insane by it is rendered paralysed, allowing the banshee to automatically feed.

Screaming Hag

char	
INT	22
POW	25
Move 12	floating

Weapons: Touch 50% (automatic for paralysed or sleeping victim) damage permanently drains 2d4 +2 points of POW per round. A victim reduced to zero POW suffers a horrible withering death.

Armour: The Banshee is insubstantial and immune to all physical weapons. This sort of spirit is also immune to most spells. If an investigator splashes holy water on the banshee or forcefully presents a crucifix while reciting the Lord's prayer, the foul spirit flees back into the Otherworld.

Sanity Loss: seeing the banshee costs 1/1d6 sanity. Feeling its chill touch costs 1/1d6 sanity per round/. Hearing its dread wail for the first time costs 2/1D8 + 1 sanity.

MYTHOLOGY

Irish Origin story

The mythological origins of Ireland and its occupation by various races of peoples is detailed in the *Lebor Gabála Éirenn*, literally The Book of the Taking of Ireland. This book details the history of Ireland from the time of Genesis in the Bible up to the 12th century AD and is drawn from a series of earlier stories and poems. The history was written by a monk and unites biblical history with Irish myths and legends and begins with the creation of the world.

The first people to set foot on Ireland's soil were fleeing the biblical flood and ended up there when their boats sank off the coast. The group comprised Noah's son Bith, his grand-

daughter Cessair and her husband Fintan as well as 50 other people. Unfortunately for them 40 days later the Flood arrived killing all but Fintan. He survived by spending a year under the waters in a cave called Fintan's grave. When the flood subsided he continued to live on and witnesses 5500 years of Ireland's history disguised as a salmon, an eagle or a hawk. He is known as the "White ancient" and it is believed by the followers of Chaugnar Faugn that he is the white acolyte of legend who will one day travel to Asia and bear Chaugnar Faugn to a new land.

300 years later Partholon, another descendent of Noah, settled in Ireland with his 3 sons and their people. They lived peacefully for ten years but were then attacked by the Fomorians, a race of evil seafaring giants led by Cichol Gricenchos. These giants are described as ugly and violent and are often one armed, one footed or one eyed. Their stronghold was Tory Island off Co. Donegal. They would appear to have been Deep Ones and their misshapen shoggoth slaves. They battled for a number of years before they were driven off, unfortunately their victory was short lived as a plague wiped the Partholon out shortly after. Only one man survived, Tuan Mac Cairill (like Fintan before he lived for many thousands of years). He did not assume disguises but lives and dies in an animal form before being reincarnated into another animal and it is likely he still wanders Ireland today.

After another 30 years Nemed, a relative of Partholon, settled Ireland with his peoples. They too fought wars with the Fomorians and after several battles they eventually wiped each others armies out. A flood then covered Ireland and the few survivors fled and settled the four corners of the world.

The Greeks enslaved some of the fleeing descendents of Nemed, they eventually escape some 300 years later and return to Ireland. Calling themselves the Fir Bolg they settled and apart from a few minor skirmishes with the Fomorians peacefully occupied the entire of the Island. The centre of their kingdom was

Tara, with three sub-divisions of the clan, the Fir Domnan, the Fir Galion and the Fir Bolog, controlling Munster and Connacht, Leinster and Ulster respectively.

Another set of descendents of Nemed, the Tuatha de Danann, arrived some 37 years later and waged war on the Fir Bolg. They had learned pagan magic and druidry on their travels and were too strong for the Fir Bolg. After defeating the Fir Bolg with the help of the Morrigan (Shub-Niggurath) they exiled them to the Aran Islands.

Led by Nuada, the Tuatha de Danann then began a savage war with the Fomorians, who were now led by Balor of the evil eye (a creature equivalent to Dagon). Balor was so called as one look from his poisoned eye could kill a man. Nuada lost his arm in one battle and was forced to give the crown to the Fomorians. His doctor, Dian Cecht, fashioned him a new arm and he returned to fight the Fomorians. He died but his son, Lugh of the Long arm, killed Balor and took control of Ireland.

The final peoples to arrive in Ireland were the Milesians, they were descendents of Goidel Glas who was the creator of the Irish language and gave the Irish their early name of Gaels. Ith, a Milesian noble, spied Ireland from atop Breogans tower in Galicia Spain and travelled across the sea to meet the Tuatha De Danann. He was welcomed by the nobles but then in a fit of jealousy they killed him. His body was returned home and the Milesians vowed to return and avenge his death. They arrived in Ireland and headed to Tara where they demanded the kingship. The Tuatha De Danann refused and in two ensuing battles they were defeated. Amergin, the Milesian poet, druid and judge then pronounced that the Milesians would control all that is above ground in Ireland, and that the Tuatha De Danann would control all that lay below ground. The Tuatha De Danann were then led underground by their new king Dagde and continued to reside there as the supernatural faerie folk. The Milesians then ruled Ireland until the time of the Norman Invasions of the 12th century AD.

Hero legends

The Ulster, Fenian and historical cycles of tales relate the deeds of the heroes and kings of Ireland in the period from the Milesian victory up to the 12th century. The tales are of daring deeds by magical endowed heroes who often receive help from gods, goddess, sorcerers and seers. They mostly involve in provincial battles, with the Ulster cycle relating tales of the warrior of Ulster against those of Connacht, the Fenian cycle follows high King Fionn's rise to power, while the historical cycle looks at the mighty deeds of a large number of the legendary kings of Ireland. The cycles contains a huge number of heroes and villains, the most famous of these being Cu Chullain, the son of the god Lugh. Known as the hound of Ulster, he is a national hero and icon for all of Ireland, both Protestant and Catholic. Many of the Gods and Goddesses from the origin story also make appearances in these cycles.

THE MYTHOS IN IRELAND

Tales of the Mythos

Very few Mythos stories have been set in Ireland with Lovecraft only setting one story there, The Moon Bog, which takes place at Kilderry Castle, Co. Meath. He also mentions strange happenings off the west coast of Ireland from the 1st March to the 1st April 1925 (Call of Cthulhu).

Only two other Mythos stories, Daoine Domhain by Peter Tremayne and The Cairn on the Headland by Robert E. Howard are set in Ireland. Daoine Domhain follows the tale of a sailor who had been involved in the deep sea bombing of Devils Reef, Innesmouth. It recounts his return to Ireland and his eventual demise at the hands of the Deep Ones. The Cairn on the Headland follows an amateur archaeologist and his friend as they investigate Grimmin's Cairn, near Dublin.

H.P. Lovecraft was a fan of Lord Dunsany and the inspiration for much of the Mythos comes from his writings. The work of other Irish authors; Sheridan Le Fanu, Bram Stoker,

Charles Robert Maturin, Gerald J. Tate, Oscar Wilde, James Joyce, J.M. Synge, W.B. Yeats, Thomas Crofton Croker, Douglas Hyde, Lady Isabella Augusta Gregory and Charlotte Riddell, though not specifically of the Mythos also contain aspects which can be interpreted through the Mythos.

Gods and Goddesses

Christianity has been Ireland's main religion from the 5th century AD and though the Christian hierarchy would have it believed that the worship of the old gods had pretty much died out this was far from the case. The use of holy wells and blessing/cursing stones are completely pagan and are spoken of within the early mythology as are the festivals of Beltaine, Samhain, Imbolc and Lughnasad.

Many pagan Gods and Goddesses were worshipped in Ireland, these are formed principally from the ranks of the Tuatha De Dannan and the Fomorians, though a number of gods appeared from other parts of the origin story, hero legend cycles and even a small number of biblical demons. Rising nationalism saw many people looking back at the old ways and the renewed Victorian interest in the occult and druidism, which continued into the 1920s, saw the cults of these deities being renewed.

Many of these gods and goddesses worshipped in Ireland over the years are in fact deities of the Mythos and the principle ones are described below:

Father Moloch

The Merrow and the residents of the western islands of Ireland worship Father Moloch. Father Moloch is in fact an avatar and star spawn of Cthulhu and through his worship the people of these isolated islands ensure a steady supply of fish. The centre of this cult is on Innishmurray Island where a large stone effigy of this deity can be found. Father Moloch himself lies sleeping under Owey Island off the west coast of Co. Donegal.

Deep One Greater Servitors (brothers of Dagon and Hydra)

In ages past three Deep Ones, Balor of the Evil Eye, Neit and Nemain grew to massive proportions and became servitors of Cthulhu. Balor died at the hands of the Tuatha De Dannan but Neit and Nemain still lurk beneath the icy depths of the Atlantic.

Lugh

Lugh is a comet deity who is described as having a visage so bright he could not be looked at directly. He came from the west, with a long arm trailing behind. The long arm means that he was travelling from the stars with his slipstream creating a plume behind. The god settled in Ireland and eventually bore a son, Cu Chullain, the hound of Ulster. Lugh is in fact one of the many forms of Nyarlathotep and his cult continues under the guise of the Cult of Lughnasad. His main day of worship is the 1st August, when huge bonfires, feasts, fairs and games are held in his and his mother Tailtiu (a guise of Yog Sogoth's) honour. Though most who partake in the festivities do not understand they are involved in the worship of Nyarlathotep, a small number of devotees use the Lughnasad festival to cover up dark deeds.

Chaugnar Faugn

Worshipped by the Faerie in their dark subterranean dwellings. The Faerie are constantly searching for Fintan, the White Acolyte, who will bear Chaugnar Faugn to Ireland where they hope he will use his powers to allow the Faerie to retake Ireland from the humans.

The Morrigan (Shub-Niggurath, The Black Goat of the woods)

From at least the 18th century the decadent rich and powerful of Irish society have worshipped this malignant fertility god. Under the guise of the Hellfire clubs they have offered her countless untold sacrifices and undertaken horrendous rites to gain her favour. In the out of the

way estates of Ireland; secret underground caverns, heavily locked rooms and sound proofed chambers still host regular meetings of the Hell Fire Club.

Lir (Nodens, Lord of the great abyss)

The elder god of the sea has a small following amongst the residents of the Arran Islands. The islanders themselves are descendents of the Fir Bolg, and though their bloodline has been somewhat diluted they still retain some of strength and magical abilities of the old people. As descendents of the Fir Bolg they are opposed to the Tuathe De Dannan and no Faerie can be found on the islands. Noden also protects the islands from the influence of the Deep ones.

In peril the men of Arran can summon Mannana Mac Lir, the son and avatar of Lir to their aid. He is a giant man who rises up from the sea riding on his horse (Enbarr of the flowing mane). In battle he wears a helm, a breastplate and a shimmering magical cloak that changes colours as the sun creates dappled light on the rolling sea. He wields a sword called the Answerer (Fragarach in Irish). He is partially made of the sea and every successful strike on his body will release water from his form and reduce his size by 1 point.

Avatar of Lir, Mannanan Mac Lir

char	rolls	averages
STR	2d6 x 5	35
CON	3d6 x 5	52-53
SIZ	3d6 x 2	22
INT	6d6	21
POW	10d6	35
DEX	4d6	14-15

Move 10 HP 43-45

Av. Damage bonus: + 2d6

Weapons: Sword 60%, damage d10 + db, wounds inflicted continue to bleed for 1 point per round until successful first aid.

Armour: none, fire does no damage, physical weapons do minimum damage, in seawater Mannanan Mac Lire regenerates 2hp per round



(if dead he is brought back to life by total immersion in seawater)

Sanity Loss: 1D6/2D6

Special: Magical cloak of Mists. Instead of making an attack Mannanan Mac lir can use his magical cloak to raise a dense fog from the nearest water source. The fog envelops him and his followers and reduces the likely success of all attacks against them by 20 percentiles. The fog rises in 2 rounds.

New Spell:

Summon Mannanan Mac Lir

This is the Avatar of Lir. He constantly wanders the sea and is able to immediately move freely from one point in the ocean to another. The caster must have his hand in the ocean to invoke the summoning. The summoning costs 10 magic points, the sanity loss is 1D3/1D8. Unlike many other avatars he is highly intelligent and the caster must persuade Mannanan that he is a true devotee of Lir or the caster will be immediately attacked.

PLAYER OCCUPATIONS

All occupations from the 1920s companion have comparable Irish equivalents and can be

readily used. Characters who are from a nationalist background are likely to know Irish as well as English and characters will have a starting minimum of 40 in ride.

Class	Earnings
Pauper	£0-£50 per year
Lower Class	£50-£100 per year
Upper Lower Class	£100-£300 per year
Lower Middle Class	£300-£500 per year
Middle Class	£500-£1200 per year
Upper Middle Class	£1200-£5000 per year
Upper Class	£5000-£15000 per year
Wealthy	£15,000 + per year

New Occupations

Tinkers (Irish travellers)

Though leading a similar nomadic lifestyle to the Romany Gypsies the Tinkers, or Irish travellers, are an un-related ethnic group. The Tinkers are small family groups who travelled the length and breadth of Ireland (as well as much of England, Scotland and Wales) in horse drawn carts. The origin of the tinkers lies back into the 12th century, however as they have no written history it is unclear what activities they undertook during their early nomadic wanderings. In the 1920s the tinkers are known for mending pots, pans and cutlery (tinsmithing which is where they got their name) as well as taking dead or old horses for slaughter, known as knackerling. The Tinkers also breed dogs, notably greyhounds and lurchers and trade in horses.

They have a deep interest in gambling and were known for organising dog fighting, hare coursing and boxing matches for their own entertainment. The tinkers are consummate riders and have a long history of producing bare-knuckle boxing champions. Music is also important to the Tinkers and they are consummate players of traditional Irish music.

Irish Name	Meaning	Type	Mythos
Aine	Brightness, heat or speed	Earth goddess	
Angus Mac Og	Angus young son	Trickster god	
Badb	Raven	Battle goddess	
Balor of the evil eye	/	Leader of the Fomorian giants	Deep one greater servitor akin to Dagon
Baal	King of Heaven	High ranking devil	
Banbha, Eriu and Fotla	/, Earth, /	Ireland's sovereign goddesses	
Boann	White Cow	Cattle and river goddess	
Bres	The glittering one	Fertility god	
Brian	Strong one	Magician	
Brigit	Exalted one	Craft Goddess	
Buannan	The lasting one	War Goddess	
Cailleach	Veiled one	Earth Goddess	
Carman	She of the weaving beam	Goddess of magic	
Clidna	/	Otherworld goddess	
Creidhne	/	Craft god	
Danu	River	Mother goddess	
Dian Cecht	Swift/powerful judge	Healing god	
Donn	The dark one	Death god	
Ernmas	Iron death	Magic and earth goddess	
Father Moloch	Father King	God of sacrifice and sun	Star Spawn of Cthulhu
Fedelm	/	Prophet goddess	
Fergus	Strong man	Horse god	
Flidais	/	Earth and beast goddess	
Goibniu	Smith	Smith God	
Grian	Sun	Season goddess	
Kymideu Kymeinvoll	Pregnant in battle	War goddess	
Lir	The sea	Sea goddess	Nodens
Lugh	Shining one	Comet, Sun and god of all crafts	Nyarlathotep
Macha	Pasture, field or plain	Earth and horse goddess	
Manannan Maclir	Him from the Isle of Man the son of the sea	Sea and magic god	Avatar of Nodens
Medb	Drunk woman	Warrior goddess	
Midir	/	Otherworld god	
The Morrigan	Great Queen	Battle, water, magic and earth goddess	Shub-Niggurath
Nechtán	The pure one	Water god	
Neit	/	Battle god	Deep one greater servitor akin to Dagon
Nemain	Frenzy	Battle goddess	Deep one greater servitor akin to Dagon
Nuada	Catcher	King of the gods	
Okeepera	/	Sun and Poetry God	
Scathach	Shadowy one	War goddess	
Sionna	Fox	River goddess	
Tailtiu	The great one of the earth	Earth	Yog Sogoth

The Tinkers are apart from the political upheavals of the time and though most tinkers are devoutly Roman Catholic and have nationalist leanings the nomadic lifestyle meant that borders and governance have little significance to them. This does lead them into conflict with local land owners but as they perform a valuable service this is less than the present day.

The tinkers have their own language, the Cant or Gammon (known as Shelta by linguists). In their own language they refer to themselves as Minceir or Pavees while in Irish they are referred to as Lucht Siuil, literally the walking people.

The tinkers tend to have greater knowledge of the occult, Mythos and legendary creatures than other occupations and will start with a base occult rating of 10 percentiles, tinkers will however begin with a credit rating of 0 percentile. Some Tinkers may also have struck up a relationship with the Faerie folk or other supernatural creatures.

During the Irish Famine of the 1840's a small number of Tinkers settled in America and by the 1920s the descendants of these immigrants were living out their nomadic existence along the eastern seaboard, with the largest populations in South Carolina and Texas.

Earnings: Pauper to Lower Class

Contacts and Connections: Organized crime, the Faerie folk, illegal gambling

Skills: Astronomy, bargain, conceal, craft, Fast talk, fist aid, fist/punch, history, locksmith, natural history, navigate, occult (starts base 10), Ride, sneak, track.

Special: Own secret language: the Cant.



World War 1 Veterans

Though Ireland did not have conscription, huge numbers of Irishmen, both nationalist and unionist, joined the British Army during World War 1. With the end of the war thousands of demobbed soldiers returned home to a country little changed from when they left. Those of a unionist leaning found themselves falling into positions with the police or remaining with the British army. Those who had a nationalist leaning had become increasingly angered with the lack of progress towards a united Ireland and began to form their own military units.

Eventually the Irish War of Independence erupted and between 1919 and 1921 the two sets of veterans would find themselves on opposite sides of the political divide. The Nationalist forming the Irish Republican Army, the unionist either still with the British Army or re-enlisted into the Black and Tans.

At the end of the War the Unionist veterans returned to their barracks or to their police jobs in the newly formed Northern Ireland. The vast majority of the nationalist veterans joined the Gardai (the southern Ireland police force) or the new Irish army but a small number of extremist nationalist veterans began a terrorist war against Northern Ireland and those who supported it. The civil war then erupted and for nearly a year the nationalist veterans turned on each other in a bloody battle for political supremacy.

Both sides were responsible for many atrocities during these wars and any players attempting to play a veteran character during this time would need to stay aware of the ramifications.

The veterans all have knowledge of weaponry and most will have at least a basic knowledge of automobiles and in particular motorbikes.

Earnings: Upper Lower to Middle Class.

Contacts and Connections: Police, Military, organized crime.

Skills: Bayonet, fist/punch, grapple, handgun, head butt, kick, knife, rifle, drive motorbike/car, mechanical repair, persuade, track.

Special: Depending on the posting the characters had during the war they will have lost between 1D4 and 1D20 san due to the traumas of war.

DOCTORS AND MEDICINE

Throughout the 20s clinical studies, methods of teaching and surgical techniques improve. Radium and radiotherapy became commonly utilised in the management of cancer, and there are several major advances in therapeutics, like the introduction of insulin in 1922.

All towns and cities have large hospitals and nearly every village has their own doctor, nurse and midwife. They are highly respected and the level of care is generally very good. Locals are registered with their nearest doctor and will receive free consultations. Anyone who is not registered with their doctor will be charged a small fee (around 2s), this fee is also charged on out of hours services, including house visits. Any medicine and treatments after diagnosis will also be charged.

Doctors are almost all male, though a small number of female doctors can be found. They are well paid and will often be the only motorcar owners in an area.

Psychiatric Care and Asylums

Doctors deal with mental illness in 1920s Ireland, they receive a cursory course in psychiatric issues from medical schools but there is no dedicated psychiatric training. The few doctors who do take a stronger interest generally work in the asylums. There are no freelance psychiatrists, or alienists as they are known, and players will take a risk going to a doctor as their general course of action will be to have the loony incarcerated in the asylum. From 1923 it will be possible to transfer to the newly opened Maudsley hospital, London, the first and for a long time

only dedicated psychiatric hospital and training facility within Great Britain and Ireland.

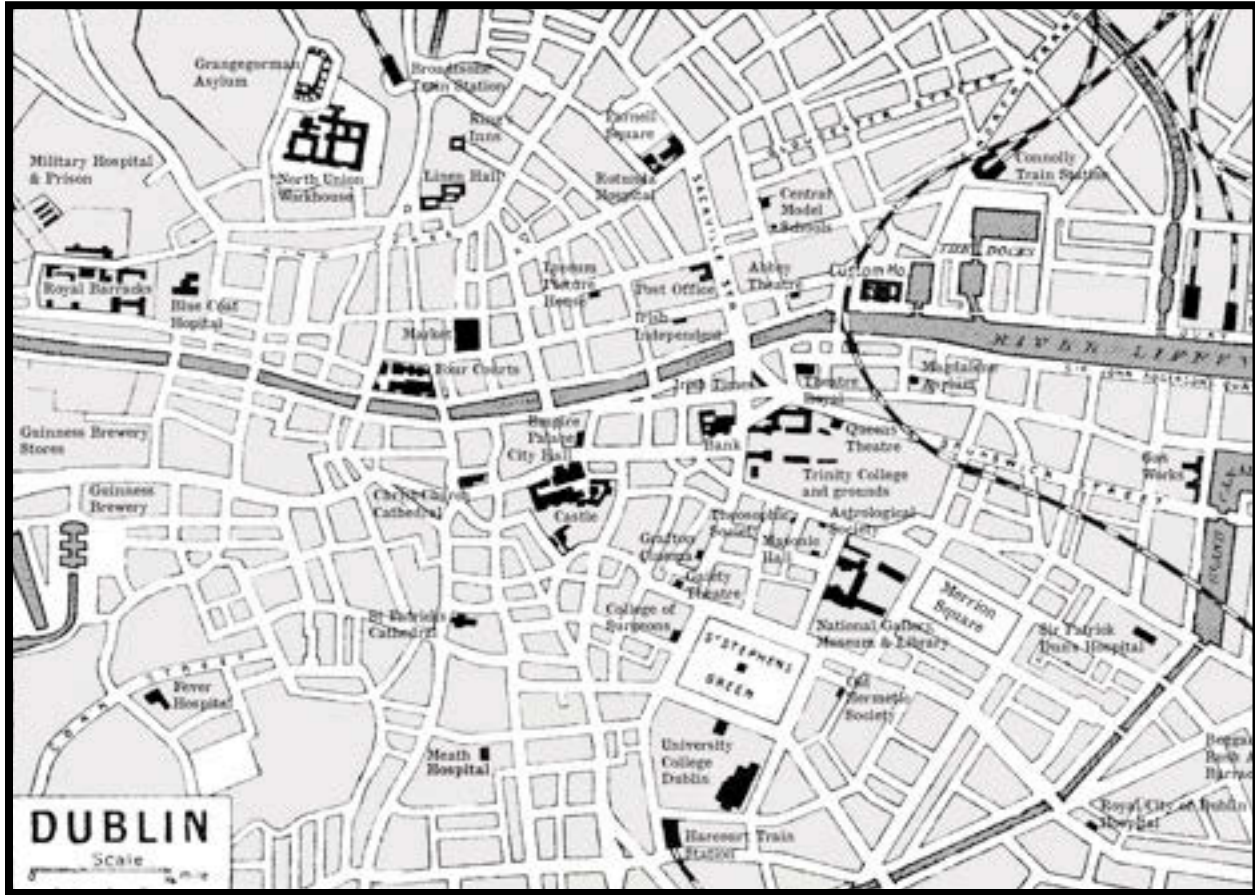
Female Asylums

A large number of female asylums exist. In the south of Ireland these are called Magdalene asylums but are more commonly known as Magdalene laundries as this is the work most of the residents undertake. They are run by nuns and have a strict regime more akin to a prison. Very few inmates have actual psychological problems with most of the inmates having been orphans, committed for alleged social dysfunction; including prostitution, being an unmarried mother, being developmentally challenged, abused or even being too beautiful or flirtatious.

They are most often admitted at the request of their own families, priests or doctors and can only leave if another member of the family vouches for them. They have to lead a stringent Catholic life and many take religious vows. Physical and mental abuse is common and a large number of woman die while they are incarcerated. Psychological and medical help does not really exist in these asylums. In the North of Ireland many are run by non Catholic denominations, however conditions and the terms of incarceration are much the same.

Male Asylums

There are many fewer Male Asylums than female ones as the charge of social dysfunction was only rarely pointed at men. Only the truly insane, those declared developmentally challenged, those who were too violent to be incarcerated in a normal jail or those unlucky enough to fall foul of a particularly malevolent person of influence were incarcerated. The male asylums are also run like prisons. The level of psychiatric and medical care was however higher, unfortunately this means that many ground breaking and subsequently found to be damaging, experimental treatments are tried on the residents.



DUBLIN

Dublin History

Dublin is the centre of Ireland's governance and commerce. It was founded almost 2000 years ago and is recorded by the Roman mapmaker Ptolemy in 140AD. It became the capital of Viking Ireland and has remained its capital since those times. In 1920 Dublin has a population of just over 350,000 people who are very much divided by class. The wealthy live in luxury apartments in the south of Dublin or in new villas in the outskirts while the Lower classes lived in rat and vermin infested tenements in the centre and north side of the city. The 1920's see the start of the systematic replacement of these slums but many still survive until the end of the decade.

The Industrial revolution passed Dublin by and it depends on the Guinness Brewery, Jameson's whiskey distilleries and other foodstuff manufacturers to provide employment for most

of its workers. Those that fall through the cracks end up making money from prostitution, theft and illegal gambling, or find themselves put to work in the large workhouses or Magdalene Laundries. The architecture of Dublin city centre ranges from the large stone medieval and 18th century defensive walls of the castle, through 19th century Victorian warehouses and opulent Edwardian department stores and offices. The back streets are however mostly comprised of utilitarian 18th and 19th century two and three storey terraces.

Dublin is electrified by the 1920's and a tram system and street lighting operate throughout the city centre. Most houses and businesses however continue to use gas lighting and electrical appliances are rare. Trains leave Dublin for the rest of Ireland and ships regularly leave the harbour bound for Liverpool, New York, Quebec and Montreal.

Places of Interest

Hospitals

There are five hospitals in Dublin city centre; the Fever hospital, the Meath hospital, the Royal city of Dublin hospital, Sir Patrick Dun's hospital and the Rotunda hospital. The Fever hospital treats contagious fevers, diseases and infections within the poor and working class population, its main aim is to stop the spread of infection into greater Dublin. The Meath hospital is large and treats working and middle class patients for a small fee. The wealthier would seek treatment in the Royal city of Dublin Hospital or in the smaller Sir Patrick Dun's hospital, though this latter hospital is also a teaching establishment and a patient is as likely to be seen by a trainee as a fully qualified doctor. The final hospital is the Rotunda maternity hospital; it is a charitable foundation open to mothers of every class. Wealthy benefactors regularly attend fundraising dinners and events that take place in the hospitals huge rotunda.

Asylums

The council Asylum is Grangegorman, a converted former prison in the north of Dublin city centre. It accepts both sexes and all classes of mental patients. The sexes are strictly separated and the wealthier tend to receive better treatment and are generally not used by the staff for the testing out of new pioneering medical techniques. An alternative for female mental patients are the Magdalene Asylums, these are brutal workhouses where those who are actually insane are housed with orphans, unmarried mothers, those with learning difficulties and those incarcerated by dint of causing slight to their families or their priest. The women are treated badly and are made to work in the laundries all day only to receive meagre rations and no psychological help in return.

North and South Union workhouses

Over 4000 paupers find gainful employment in these workhouses. They are given lodgings, very basic medical treatment and meager ra-

tions for the privilege. The North Union workhouse is converted for military use at the start of the 20's, the South Union workhouse, which lies just west of the Guinness Brewery, continues to support 2000 people throughout the period.

National Gallery, Museum and Library

These three venerable institutions hold the entire literary, artistic and archaeological heritage of Ireland. Below their buildings are vast vaults that contain rooms upon rooms of boxed and stored material that cannot be displayed due to both space considerations and the potential harm some of the material may have on the sensitivities of the public psyche. The stored archives include disturbing paintings by the hellfire club member James Worsdale, transcripts from the Witch trials and a number of archaeological finds simply tagged as 'Mythos? – not for public display'.

Schools

Many small primary schools can be found within the environs of Dublin city centre, there are however only two larger institutions which teach older pupils, the unusually named Blue Coat Hospital and the Central Model Schools. The Blue Coat Hospital is a private Christian boys school that gives preference to members of the Church of Ireland. The Central Model Schools take both girls and boys from the ages of 4 to 16, Bernard Shaw was a notable past pupil.

Universities

There are two universities, Trinity College and University College Dublin. Trinity College is a 400 year old institution and was the first University in Ireland. It is secular and takes in both female and male students. Pupils can study the three main sciences, law, medicine, history, philosophy, geology, zoology, botany, literature, classical literature and Greek, Roman and Egyptian archaeology. Irish Archaeology is not studied at Trinity and their collections mainly contain artefacts from the classical civilisations,



their Irish geological collection is however incomparable. The Trinity College Library has the largest collection of scientific texts in the country as well as a number of highly significant Irish writings, including the Book of Kells. University College Dublin was only formed in 1854 but by the 20's its students were outperforming those from Trinity College and it was deemed to be the finest University in Ireland. The University teaches Medicine, English Literature, Politics, economics, geography, Irish history and archaeology, classical history and archaeology, music, architecture and the sciences.

Newspapers

There are two main newspapers published in Dublin, the Irish Times (founded in 1859), a liberal and unionist paper, and the Irish Independent (founded in 1905), a conservative, Catholic and nationalist paper. Though both are Dublin centric they will cover news from the whole of Ireland as well as major world events. Both keep an archive of back issues that can be examined for a small fee.

Train Stations

Harcourt Train station is the final stop for travellers from Bray, Co. Wicklow. Connolly Station is the central hub of the network and trains from the north and south of Ireland terminate at this station. Broadstone station is the end of the line for travellers from Galway and the west

of Ireland. The Docks Train Station is for heavy goods arriving and leaving Ireland.

Entertainment venues

The main theatre, music hall and variety venues are the Theatre Royal, The Queens Theatre, The Gaiety theatre and the Abbey Theatre. Cinema goers are served by three cinemas; the Rotunda which is attached to the Rotunda hospital, the Grafton Cinema and the Lyceum Picture House.

Pubs

Dublin city centre has several hundred pubs which range from working class dives to decadently outfitted Victorian gentlemen's clubs.

Old Hermetic Society

This is a 4 story terraced house with 8 private flats and a large communal reading room. It was formerly the home of the Theosophic society and the walls are still adorned with mystical murals that were painted by the first members. Due to the strange visions that gives unsettled sleep to the tenants the rooms are generally not occupied for long and can be rented from the landlord, F J Dick, for a very reasonable price. The reading room contains a small number of basic occult and Mythos Tomes.

Dublin Theosophic Society

This is the home of the Dublin Theosophic society. Its chairman is George William (AE) Russell, however he will only be in the building during their Saturday night meetings. The meetings are for members only, as is access to the large collection of occult and Mythos Tomes held in their library.

Astrological Society

Founded on the 7th June 1922, the Irish Astrological society is an offshoot of the Hermetic Society and has W.B. Yates as its patron. Its president is Cyril Fagan and it has public meetings every Friday evening. The society researches all aspects of astronomy and many

former members of the Theosophic society can be found at these meetings.

Guinness Brewery and Stores

The Black stuff, as it is known in Ireland, has been brewed in James Gate Dublin since 1759. It employs around 3000 people in Dublin and over 2 million barrels of beer leave the premises every year. Guinness are currently advertising the health benefits of their stout with the slogan "Guinness is Good For You" and everyone seems to feel a little better after a pint of the black.

Public Parks

Merrion Square and St. Stephens Green are two small parks and Botanical Gardens in the centre of Dublin. Phoenix Park lies just west of the city centre and is a huge walled park which hosts international motor races, athletic events and international cricket. Dublin Zoo is within the park and a herd of wild Fallow deer have the freedom of its 1750 acres.

Dublin Castle

The Castle stands on the highest point in Dublin and contains a myriad of fortifications, towers and barracks dating from the medieval up to the 18th century. During the war of Independence fierce gun battles ensued between the Irish Nationalists and the British for control of the castle and though the nationalist occasionally held the castle it was not officially handed over to the new Irish Republic until the 16th January 1922. Further battles erupted over control of the Castle during the Irish Civil war, however after this period it fell into disuse and the latter part of the 20's saw the castle ignored and abandoned by the government as a useless relic. The Castle stands on an earlier Viking Castle and before that a Faerie Fort once stood on the site. Traces of these earlier structures as well as secrets left by them may still survive buried within the deep catacombs under the castle.

Parnell Square

This square has two buildings that are of great significance to the Irish Nationalist movement, The Gaelic League (Conradh na Gaeilge in Irish) building and the Irish National Forester's hall. The Gaelic league lobbies for the world-wide promotion of Irish Language and literature and for its inclusion in the school curriculum. The Irish National Forester's hall was built to secretly drill the Irish Republican soldiers and volunteers in preparation for the war of independence. Both buildings host meetings by the leaders of the nationalist movement and even after separation many high level republican talks continue to take here. Vaughn's hotel on the far corner of Parnell Square is a favourite drinking and socialising haunt for the nationalists after their meetings.

Sites of interest outside the city centre:

Croke Park

Situated just north of the city centre this is the largest stadium in Ireland and is capable of holding up to 50,000 people. It is the home of the Gaelic Athletic Association and hosts sporting events sanctioned by the association, Gaelic Football, Camogie and hurling, as well as the Tailtean games which are held here in 1924 and 1928. On the afternoon of the 21st November 1920 Croke Park sees the biggest civilian massacre of the troubles when British Black and Tans marched into a Gaelic match in Croke park and opened fire into the players and crowd killing 14 civilians.

Dunsink Observatory

This Observatory was closed before the First World War and lay abandoned for a number of years before a small group of scholars offered their services as caretakers. They were given government approval and have been carrying out their own research at the observatory. The government were not however aware that these scientists were in fact Mi-Go who have been using the telescopes for their own mysterious stellar observations. Visitors are not welcome and

the grounds are locked and patrolled by guard dogs.

Mount Pelier Hill

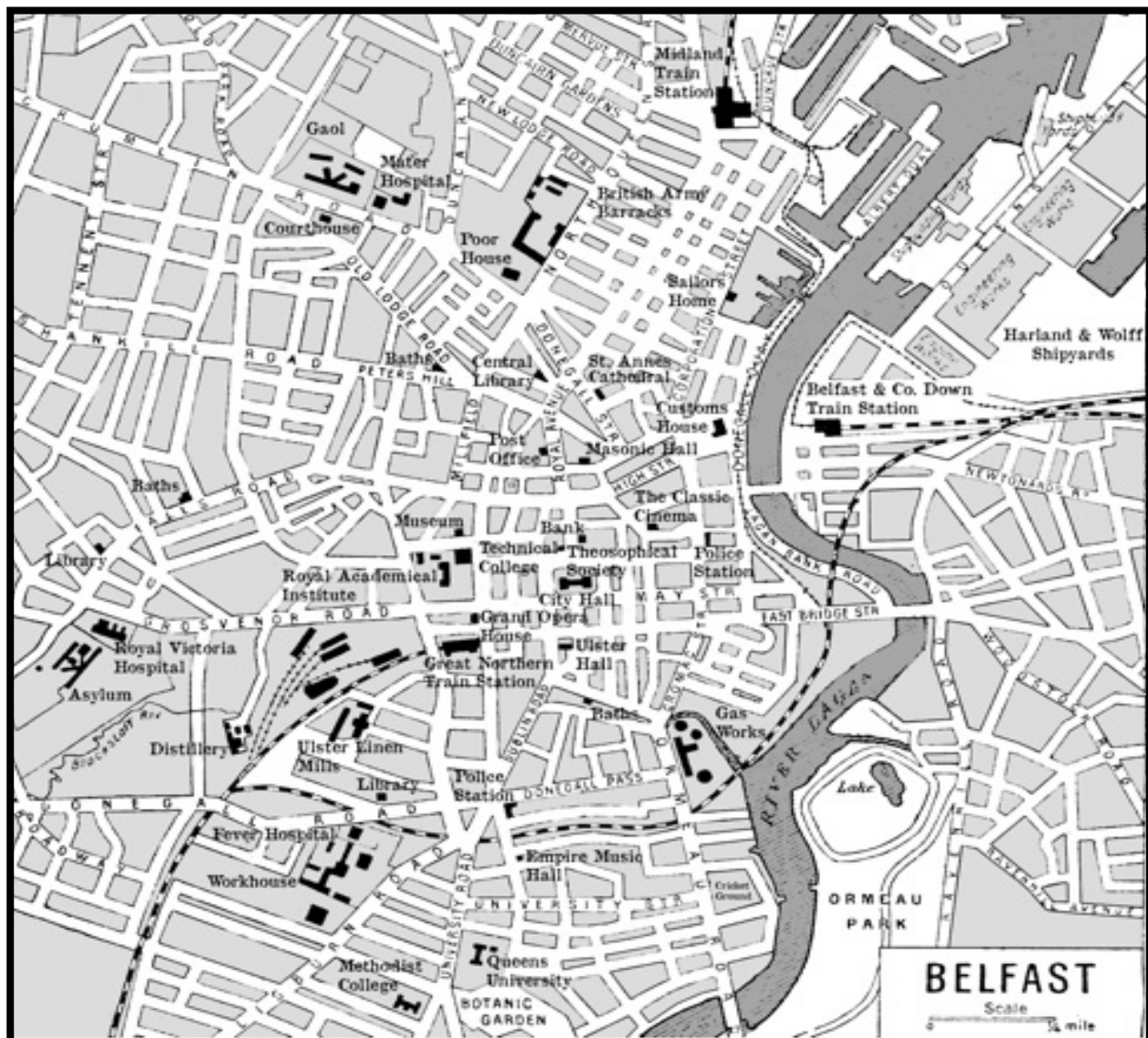
On the outskirts of Dublin lies Mount Pelier Hill. In the 18th century a hunting lodge on its top was the secret meeting place of the Hellfire club. Strange lights are often still seen flickering in its darkened windows and few dare enter its forbidding walls after dark.

BELFAST

Belfast History

With a population of 450,000 Belfast is the biggest city in Ireland and in 1921 becomes

the capital of the new Northern Ireland. It is a harbour city with huge area of docks and a large river, the Lagan, which runs through its centre. It was founded in the 17th century and was a minor town until the industrial revolution when it became the engine room of the Irish economy. The vast majority of the populace are employed in the shipyards, the Linen mills and the distilleries. Belfast is however a divided city, the wealthy live in large houses in the south and north of the city while the working class live in tightly packed terraced housing which sprang up in the east and west. The city is also divided on sectarian and religious grounds with the east principally Protestant



and Unionist and the west principally Catholic and Nationalist.

The architecture in the centre of Belfast is a mix of wide thoroughfares lined with large lavishly appointed Victorian shops and businesses and behind these small entries, narrow alleyways and closes which contain run down 18th century warehouses, tenement buildings and a myriad of small badly lit pubs. Outside of the centre the population live in tightly built terraced houses built from the red bricks that are manufactured locally at the brickworks on the River Lagan.

The streets in the centre of Belfast are lit with electrical lights, as are some of the larger department stores and hotels, however the majority of Belfast continues to be gas lit. Electricity only begins to be connected to private homes by the end of the 20's.

Ships leave Belfast bound for Glasgow, Liverpool and The Isle of Man and across the Atlantic to New York, Quebec and Montreal. The city is also served by an extensive tram system and trains leave Belfast bound for all corners of Ireland.

Places of Interest:

Hospitals and Asylums

There are three hospitals in Belfast; The Royal Victoria, The Mater and the Fever Hospital and one asylum. The Fever hospital is the oldest in Belfast and though it principally treats the sick from the workhouse it also takes fever and burn cases. The Royal Victoria is newly constructed and is one of the most modern and well equipped hospitals in Ireland, however treatment tends to be expensive. The Mater is a charitable hospital founded by the Sisters of



mercy and will treat patients of all classes and creed, it is also the teaching hospital linked to Queens University.

Work House and Poor House

The destitute find gainful employment in these two buildings, and are provided with lodgings and meagre rations for the privilege.

Libraries

Belfast has several small libraries and one large central Library. All of the smaller libraries are well stocked with modern and classic fiction and items of local interest. The Central Library houses an extensive collection of historical, scientific and academic reference books. The Central Library also has a special collection containing books that are not deemed suitable for public shelves, access to the special collection is restricted to academics and the Head librarian must give permission.

Schools

Methodist College and The Royal Academical Institute are fee-paying schools where the children of wealthy families are taught. Both schools take boarders from the ages of 4 to 18; Methodist College teaches both girls and boys, The Royal Academical Institute is a boy's only school.

Technical College

Practical skills are taught at this institution, skills necessary to allow those less academically minded to take up posts in the industrial trades of Belfast.

Queens University

This is the only University in Northern Ireland and is a fine academic institution with many faculties including Medicine, Engineering and humanities. It has its own private archaeological, anthropological and geological collections.

The central Quad of the University contains a Faerie thorn that can be used to send messages to the Faerie folk. The Faerie find it most amusing that a University that officially denies their existence has a guard watching the thorn day and night to make sure that no students damage the tree.

Museum - The Musei Belfastiani

This is the home of the Belfast Natural History Society. Its main collection is zoological, botanical and geological but it still houses a substantial quantity of archaeological, anthropological and antiquarian artefacts, including Takabuti, the only Egyptian mummy in Ireland. The museum library contains many rare academic books from the greatest naturalists, explorers and anthropologists of the past 300 years.

Theosophical Society

The Belfast Branch of the Theosophical society, It is a small office on the third floor of a large Victorian office block. They have a small reference library of occult and Mythos Tomes, these can be examined on appointment but may not be borrowed. They have meetings on Monday evenings, their secretary is Mrs Leyton.

Newspapers

The Belfast Telegraph, The Northern Whig, The News Letter and the Irish News have their offices on either Donegall Street or Royal Avenue near the Central Library. The Belfast Telegraph focuses on news from in and around Belfast, the other papers report on news from whole of Northern Ireland but will also have all Ireland and world news stories. The Northern Whig and Belfast Telegraph are generally balanced and liberal papers, the Newsletter has a unionist

manifesto while the Irish News has a nationalist manifesto. All of the papers have archives but the Newsletter will be the most useful to investigators as it is the oldest printed Newspaper in the world and has records going back to 1737.

Train Stations

The Midland train station line heads towards the harbour at Larne and then onto the north coast. The Belfast and Co. Down Railway line heads east from Belfast towards the holiday destinations of Bangor and Newcastle. The final train station is the great Northern whose line heads south towards Dublin.

Sailors Home

With the support of rich benefactors this home is a refuge for retired or out of work sailors and ex naval officers. Investigators may find this a useful building to visit as the occupants are always ready to relate tales of their times at sea.

Entertainment Venues

The main theatre, music hall and variety venues are the Grand Opera House, the Ulster Hall and The Empire Music Hall, for cinema goers there are several cinemas, the largest is the Classic Cinema which has 1800 seats.

Pubs

Belfast has several hundred pubs with most of the streets and back alleys in the city centre having at least one pub. These range from lavish Victorian drinking establishments to small dank smoky pubs where 2 or 3 people sit huddled over their slowly warming pints.

Harland & Wolff Shipyards

Though some smaller shipyards continue to operate through the 20's Harland & Wolff is by far the biggest and has the largest payroll in Belfast with 30,000 people clocking in and out of the shipyard every day. The shipyards are a sprawling mass of slipways, engineering and machine workshops, warehouses, and offices that cover much of the docks' area. The slipways will have half finished and nearly finished boats tied up

waiting for launch. Private security guards the docks at night but during the day access is fairly easy though non workers who are found within the shipyards will be quickly removed. The shipyards see one of the biggest sectarian events of the troubles when on the 21st July 1920 all of the Catholic workers are expelled.

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Poitin for Father Moloch

This scenario is designed for inexperienced investigators. It should take 1 session to complete.

Setting

Owey Island and its neighbouring coastline in Co. Donegal. The scenario takes place in the summer but otherwise the date and year are immaterial.

The players are asked to collect a Poitin shipment from Owey Island. The players are to meet the smugglers at 2am on the cliff tops overlooking Owey Island.

Synopsis and smuggler Background for Keepers

The smugglers collected the Poitin late that afternoon and then spent the rest of the evening and night hiding out in the caves on the east coast of Owey Island. While biding their time they explored the caves and came across a narrow passage leading into the island, following it up they went past a few small caves and into a large chamber, a single beam of light was flowing into the chamber from a narrow hole above.

The light illuminated a dais upon which stood a 4ft tall statue of a golden figure, half man half frog, with sharks teeth and clawed webbed hands and feet. It clutched a golden rod in its hand, the end of which held a large crystal. The light seemed to flow into the crystal then refracted out lighting the room with spots of golden colour. An altar lay off to the side of the stature, a narrow channel led from the base of the altar to a deep hol-

low at the statues feet. The hollow opened up into darkness below and the sound of flowing water could be heard from below. The smugglers decided to steal the crystal from the statue, but after trying to lift the statue itself they found it immovable and left it behind. They planned to return with picks and shovels and take it away later. As they lifted the crystal the frogs mouth opened and a red liquid gushed out and flowed into the hole at its feet. This freaked out the smugglers, and though they did not go insane they ran for it and got back into their boat and set sail for the meeting.

Unbeknownst to the smugglers the blood (yes it was blood) that flowed from the statues mouth hit the water and acted as a scent and taste alarm signal to the Merrow (Irish Mermen, i.e. deep ones) who had been worshipping the stature. They want the crystal returned and swarmed from far and near, finally catching up with the smugglers some miles from the coast but within sight of the cliff.

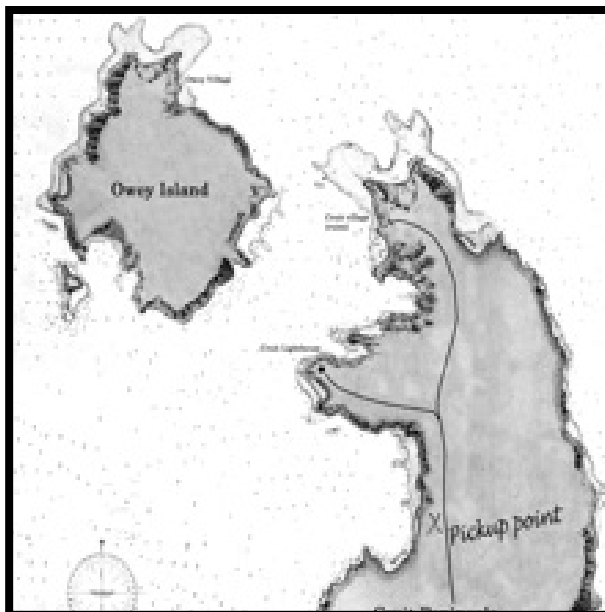
KEEPER note on Father Moloch and early history with the Merrow

The statue is Father Moloch, a deity (a star spawn of Cthulhu) who required regular sacrifice to preserve his favour. This favour has increased the stocks of fish in the area which has been good for both Merrow and local fishermen. The Merrow have for years been taking fishermen and even swimmers in the area who have either accidentally gone overboard or strayed too far from shore. Though they

have been very careful not to be seen some of the fishermen in the area speak of them and cross themselves when they head out to sea to protect themselves from them. The fishermen have for years also left sacrifices for the Merrow in a cave by the sea, these sacrifices were in the distant past of children but at some point they began to use cows and sheep and the Merrow accepted them just as well.

The Merrow have only left the sea and actively attacked once before and that was when a young priest from the abandoned village round the coast (Owens bay – see map) went over and lifted the very same crystal the smugglers took. He got back to the village and though the villagers begged him to take it back he refused and said that God would protect them. But that night the Merrow rose from the sea and dragged the entire village to the altar in Pollacore caves. They returned the crystal to its rightful place and sacrificed all of the villagers to Father Moloch. Only one man survived as he had left early that evening to go to Bundoran on a message, he returned the next day and promptly lost his mind, he slowly regained it but now lives as a hermit in a small house above the abandoned village. This all happened 30 years ago.

Player Handout #1



THE BEGINNING

Rab Cooper, who is either a friend of one of the investigators, or possibly an underworld contact, asks the investigators to collect a delivery of poitin from Owey Island. He will lend them a van and will pay them £20 each for their trouble. The investigators are to wait for the smugglers on the cliffs overlooking Owey Island. They should arrive late at night and should take care not to be spotted by the Police. Once there they should use a small lantern (which Rab provides) to signal towards Owey Island. The smugglers will see the light and will bring the shipment over.

The smugglers are Sandy Murphy, his brother Stephen and Robert Flannery. They will bring the poitin up to the truck so the investigators are to park as close to the cliff edge as they can. There is a path from the beach which the smugglers will use to bring the poitin up (*Player Handout #1*)

If the players happen to be particularly law abiding you may wish to have them hired by the police and sent to the cliff tops to pretend to be the delivery drivers. The real delivery drivers will have been arrested by the police and are in custody. The police cannot pose as the drivers as the smugglers know their faces. The investigators will be paid £20 each for their troubles.

Cliff top

The moon glows brightly casting its dim light on the gently rolling waves of the Atlantic Ocean. The investigators should be perched on the cliff above the landing site and shining the lamp out to sea. The cliff overlooks a small sandy bay, Cruet lighthouse sits some 500m to the north, its light circling every minute or so, to the west is Owey island, a shadowy shape in the distance. A steep path down to the beach lies in front of the investigators and their truck should be parked behind them on the road.

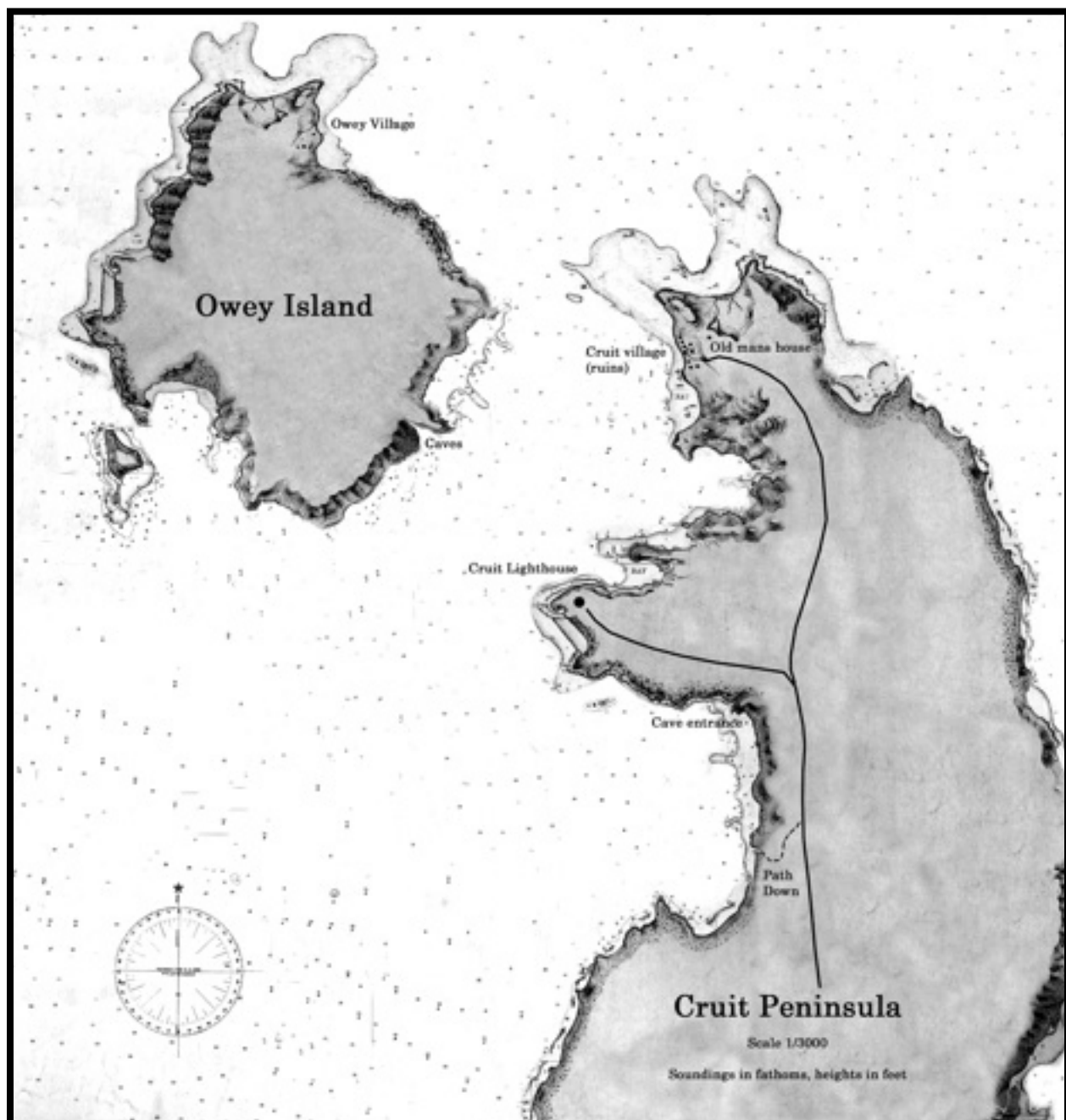
The ship they are waiting for contains £500- of illicit poitin (£10,000 when sold), the monies have already been paid out by Rab Cooper

and the transaction with the islanders made that afternoon. On board the boat are the 3 smugglers.

The players finally see a small light flickering as it moves up and down on the crest of the Atlantic rollers, and in the calm air the rhythmic sounds of rowing can be heard. Suddenly the light starts rocking back and forth, it begins flashing in their direction (knowledge check to identify as an SOS message). Sever-

al shots are fired in the dark, 2 loud splashes are heard, then silence. The boat can be seen begins to moving back towards Owey Island, Spot hidden check (or use of a telescope or binoculars if the investigators have them) will show that there is somebody in the boat but they are lying down in it and are not rowing. They can also see a figure quickly swimming towards the beach.

Keeper Map Handout #1



The Path Down

The path takes 2 mins to get down safely, 1min if they run (running will require a dexterity check at x 2, a fail will mean a tumble down the path and 1 hp dmg). As they arrive at the beach they hear a scream. Some 500m ahead they can just make out a figure hunched over a struggling form at the waters edge. As they approach the hunched over figure looks up and runs off down the beach, it runs fast but with an odd shuffling gait (*KEEPER note: the figure must get away, they cannot catch up to it and any shots must not kill it*). It runs off into the dark but leaves an obvious trail of footprints and a strong fishy odour in the air.

The body on the ground is Sandy Murphy, one of the smugglers, he has been mauled, a huge lump has been bitten out of his face and blood can be seen oozing from clawed rents in his chest (San check for 1/1D3 san loss), he is close to death but breathing. (Medicine roll – on a success they know he cannot be saved, Natural history – on a success they know that they are teeth marks and think they are from a shark, the claws they don't know).

Sandy speaks: 'They...they... came from below.... In the water ... I fell inthe hands dragging me...I kicked out then swam...I felt them behind me all the way....grasping at me....we shouldn't have taken it...but it was

there...just sitting in the gold statue....' he reaches up at that point and grabs whoever is nearest 'take it back...you must take it back' he then dies.

In Sandys backpack they will find a bottle of poitin, a revolver, some soggy food and a large clear crystal.

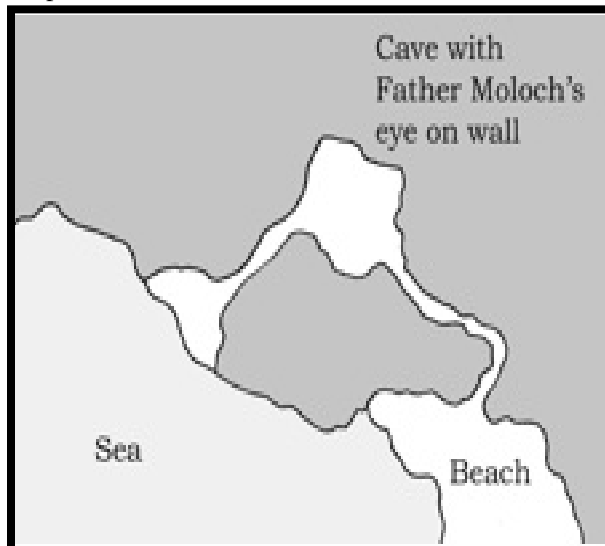
Tracking the Merrow

The tracks are easy to follow and lead to a cave mouth at the end of the beach (Tracking check – these tracks are human sized but closer investigation shows they are webbed and clawed, san check for anyone who makes this successfully 0/1 san loss).

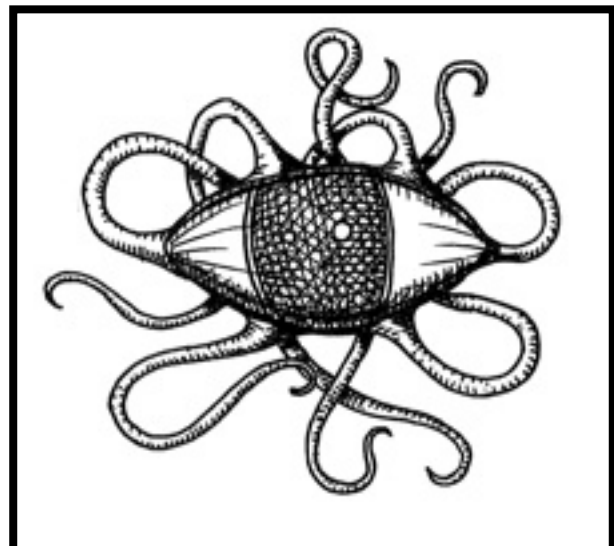
The tunnel is narrow and pitch black inside, (as the investigators enter make a listen check – on a success there is the sound of the waves ahead and also a clicking and sucking noise – Keepers should try and make this sound).

The tunnel goes on for 20 metres before opening out into a cave. The cave wall is covered in layers of writing, the writing surrounds a painting of a large eye wreathed in tentacles (Player Handout #2: occult roll to identify as the sign of Father Moloch, a warning that he has his eye on you, 1/d3 san loss on success). The footprints continue down the passage and the players can now all hear the clicking and sucking noises coming from that direction.

Map of the Cave



Player Handout #2



THE CAVE

Searching the cave (spot hidden reveals some old bones on the ground, they appear to have been gnawed and the marrow broken out of them. A medical/biology check to identify them as human – san check once identified – san loss 0/1). The writing is in many layers, the earliest barely legible and seems to be some form of runes, some of the later writing is in Irish but is mostly obliterated by the last layer. The most recent writing is Latin, on a successful roll they can read – “Please take these offerings Father Moloch and allow our ships to return safe to shore”, the layer below is in ancient Irish, an Irish check will allow them to read “I gi th..... her Moloch.....a sacrifice in baern, tae protect the fishermen” (*KEEPER note: baern means baby*).

The Passage

The passage is 25m long and as the players head down it they hear the sound of waves crashing on rocks and the clicking and sucking noises getting louder. The passage suddenly opens out into a very small sandy cove, rocks enclose the cove and a cliff towers above on both sides. On the edge of the waves is a grizzly scene, 3 strange creatures with bulbous heads, sharp pointed teeth, clawed and webbed hands and feet and pallid scaly grey skin are crouched over a body on the ground, they are tearing chunks out of it and snapping the bones in their hands (san check – san loss 1/1D6, Occult check, on a success they identify them as Merrow). The creatures look up and then charge the party, however at the first injury the creatures take they make a run for it and dive into the water. Rapidly disappearing from site.

Merrow

STR 14 CON 12 SIZ 15 INT 12 POW 10 DEX 10

Move: 10/18 (swimming)

Hit points: 13

Weapons: 2x Claw 25% (dmg: d6), Bite 20% (dmg: d8)

The body is almost completely mutilated and a stench of fish pervades the area, there is also a slimy goo on the remains. Though there is not much left the players can eventually find enough information on the body to identify him as Stephen Murphy (the investigators must have close contact with the remains to do this and any who are involved in searching the corpse immediately lose 1 san).

There is nothing else of interest in the tunnels or cave complex.

Explosion

After the players exit the cavern and before they reach the path up the cliff side there is a loud explosion and above them they can see flames near the cliff edge. On arrival at the top of the path they find their truck is on fire. Scrawled on the ground beside the car is written “Father Moloch can see you”.

THE LIGHTHOUSE

As the nearest habitation the players will presumably make for the lighthouse. It is functioning and has one lighthouse keeper who is in permanent residence. There is only one door, it is very strong and can be bolted and locked from the inside, there are also only very small windows, too small for a person or a Merrow.

The lighthouse keeper is called Max Dunphy, he is a young man, around 25, with longish brown hair, he is slightly dishevelled and has a bit of a far away look in his eyes. He is very friendly and invites them in and offers them tea, he listens intently to their story but after a few minutes a bell



Max Dunphy

rings and he apologises and says he must go and check the light and fill in his log book, “I daren’t miss it as the log book goes back some 200 years without a missed entry!” he returns soon after.

The following is the info he has providing the players ask the right questions:

- He has only been the lighthouse keeper for the last two years.
- He is not local but born in Dublin.
- He does it as he likes his freedom and his own space.
- He has no car and there is no phone but there is a telegraph system operating to Bundoran.
- He has not seen anything they describe but has seen odd lights emanating from one of the caves on Owey Island (he can pinpoint the caves on their map)
- He tells them there is an old man who lives just outside the abandoned village who may be able to help, he used to live in the village but it was destroyed by a high tide some 30 years ago. He warns them that he is a bit mad and tends to sleep during the day.
- He has the lighthouse logbooks which date back to this period. They are a bit mouldy and are sitting on a shelf at the back of the room. There are two logs of interest (library use to find them quickly but if they persist in looking they will eventually find them, *Player Handout #3*).

A search will reveal that under the rug in the centre of the floor is a strange symbol (*Player Handout #4*, this is the sign of protection from Father Moloch and stops the Merrow entering the lighthouse, Occult roll to identify but only if the player has already identified Father Molochs eye in the cave, otherwise they don’t recognise it). Max Dunphy knows nothing about it and just says it has been there as long as he has been in the lighthouse.

Lights can be seen on Owey Island during the night but nothing appears to happen at the lighthouse.

If the players try to leave during the night: they must make spot checks to identify large numbers of Merrow approaching from all sides. They then can make an idea check to know that they cannot beat them and must flee back to the lighthouse. Keep pressure on to make sure they return to the lighthouse. They are safe there, the Merrow will also stay out of visual range but if they want to take pot shots at them from the upper part of the lighthouse let them. In the morning they will be gone and only a few footprints will remain.

In the morning they wake to find a sign scrawled on the door – It is an eye wreathed in tentacles (*Player Handout #5*).

THE OLD MAN AND THE VILLAGE

The Village is a mile away from the lighthouse at the bottom of a stony path that winds its way along the cliff top. The party round a point and can see a group of 10 houses and a small church sitting in the bay, a small harbour juts out into the sea. They can see a faint plume of smoke coming from a thatched house on a rise above the village.

The Village

The Village is empty, the doors and windows of the houses are either completely broken or swinging freely in the wind, the thatch is collapsing on all the houses and grass is growing out of it. A look inside the buildings shows decaying furniture and personal possessions lying strewn around the ground, there are even some pictures hanging on the walls, they are mouldy but occasionally a face or a foot has survived the ravages of the elements.

The small church is also lying open, its windows smashed and bits of glass can be seen lying on the ground outside. The roof is open to the elements and brambles and weeds now grow within its walls. The pews lie rotten and scattered around the interior and the altar has

Player Handout #3

3rd July 1895:

7am - light switched off and cleaned.

8am - 4 fishing boats from village sited heading south

11am - Small boat, 1 person on board, Father McBride?

Heads in direction Owey Island, returned 1pm.

4pm - 4 fishing boats from village returning to port

5pm - light checked and found to be in working order

10pm - light switched on

4th July 1895:

2am - loud crash of a wave heard to the north, gunfire and screams?

3am - Lights appear in Owey Island

6am - Lights in Owey Island go out

7am - Light switched off

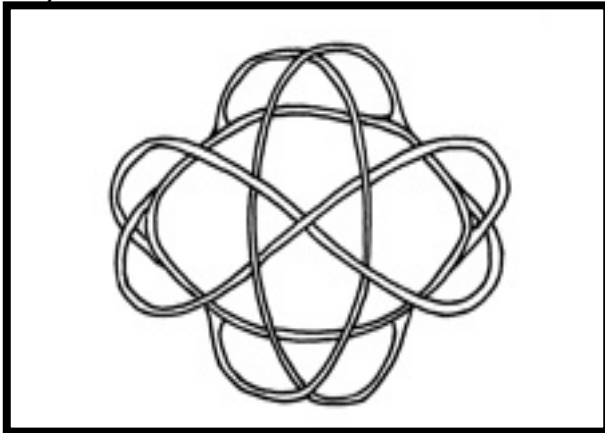
2pm - I have been to the village, they are all gone and there is slime on everything, I think a wave has crashed into it, taken everyone?

Have telegraphed the head office.

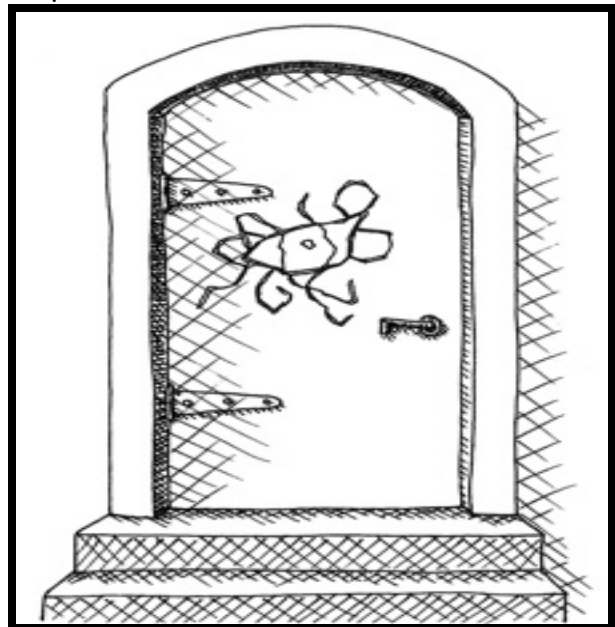
5pm - Light checked and found to be in working order

10pm - light switched on

Player Handout #4



Player Handout #5



been overturned. (Spot hidden roll for anyone who enters the church – on a success the player notices some deep scratches on the wall behind the altar, they are partially covered by Ivy but when it is removed they can see the design is once again the sign of Father Moloch).

At first glance it would appear that the harbour contains no boats, but further investigation shows that 2 or 3 upturned boats lie underneath some mouldy tarpaulins which have then be overgrown by brambles (Spot hidden or give the players a prolonged search depending on the current game time). None of the boats are seaworthy and have obvious holes in them (If they players do not come up with the idea make a pilot boat or carpentry check allow them to identify that by using bits of the three boats they can make a single functioning boat). The players notice that there is an odd symbol carved on the base of each of the boats. *Player Handout 4*, this is the sign of protection from Father Moloch and stops the Merrow touching the boats, Occult roll to identify but only if the player has already identified Father Molochs eye in the cave, otherwise they don't recognise it (though damaged it is the same as the one which may have been found at the lighthouse). The oars for the boats are lying inside the boats, there are 4 useable oars left.

The Old Man

Smoke drifts lazily from the chimney of a small cottage on the hill above the village, though it is ramshackle and the thatch has some grass growing out of it nothing is broken. There is a small well tended garden at the side of the house and some clothes are on a washing line to the side of the house. The door is shut and bolted from the inside, there are also bars over each window. Looking through the window you can see a figure sleeping by the fire, a shotgun rests beside him on the edge of the rocking chair.

If the players knock the door or the window he jumps up, grabs his shotgun and shouts “who’s there”, if they rattle the door he jumps up grabs his shotgun and shouts “get away from

me, have you not taken enough....” then he seems to come to himself and shouts “who’s there?”

The old man will let them in if the players are nice to him but he always keeps the gun at hand. The old man is called Donal Kelly, he looks like he is in his 60’s, he is tall and thin, his face is haggard and drawn. He is wearing an old woollen sweater and a pair of heavy fisherman’s trousers. There are only two rooms in the house, the living room where the old man was sitting, which has a bed in its corner and the kitchen which can be seen off to the



Donal Kelly

back. The toilet is outside. The furnishings comprise a bed an armchair, an old dresser with some well fingered books on it and a small side table. (Spot hidden rolls – depending on the levels of success the players notice – at least 6 boxes of shotgun shells around the house, a second shotgun and a rifle on top of a cabinet and the fact that the door is bolted with heavy duty bolts in 4 places).

These are the things the old man knows or says:

- He stays awake at night as that is when they came for the village, he thinks they are watching him always and the curse that came to the village is over him, only by ceaseless vigilance has he stayed alive so long (psychology check – on a success they confirm that he is not quite sane).
- His entire family were wiped out when it happened.
- The authorities said it was a freak wave but it was the priests fault (keeper note he curses the priests name throughout the conversation).

- He oughtn't to have took it from the island, they had been at peace for years...
- The priest said the devil resided there and he stole a boat and went to investigate, he came back with something of theirs, we begged him to take it back but no, he said god would protect us...
- I left to go to Bundoran for the night but when I came back they were all gone, every last one, of them, my mother, my father, Elisa..... he sobs.
- A small sacrifice every year, it was only a few cows and sheep and we had peace.
- Some of the boats in the harbour may be salvageable.
- There was an old protection the sailors used to say over their boats to stop the Merrow... I have it in a book somewhere... He pulls out a leather bound book (*Keeper Note: it is normal cow leather*) which has Latin writing on the cover, it reads Spiritus Mare Maris (Latin check – Spirits of the Sea, Occult check – This book is a rare tomb attributed to Pliny the Elder and as well as accounts of all of the known sea creatures, it also includes stories from sailors and incantations and rites which sailors used when at sea). He flips it open to a well thumbed page which has an image on it (*Player Handout #4*) and an incantation, the incantation has been translated phonetically into Irish at the side of the book (This is the Deep Ones Ward and it takes 1 min to chant, costs 1D3 San and 4 magic points). The old man says that it has been like this for as long as he can remember and thinks that a priest, “when priests understood there was more to this earth than the bible!” used to read it over the boats when they were first launched. The carpenter would also carve the symbol onto the base of the boat when it was being made. The players do not have time to fully study this book (it will take weeks, however anyone who understands latin and even starts to read up on the deep ones or the first part of information on Father Moloch immediately loses 2 san).

If they show him the crystal he says:

- That's it, oh my god that's it, you must take it back or we are all doomed...take it back and quickly.....go, go now.....

THE BOAT ACROSS

The players must fix a boat and travel over to the cavern. It takes 20mins of rowing to reach the cavern opening, as marked on the map.

If the players have cast the spell and carved the design correctly the trip over proves safe, though they may sometimes look overboard and see dark humanoid shapes fitting in and out of vision under the water. If they have not protected the boat they will be attacked 2-3 times on the journey and the boat will be breached in many places by sharp rocks thrust from below, the boat must not sink and no player should die unless they do something stupid.

Merrow

Str 14 Con 12 Siz 15 Int 12 Pow 10 Dex 10

Move: 10/18 (swimming)

Hit points: 13

Weapons: 2x Claw 25% (dmg: d6), Bite 20% (dmg: d8)

As they get close to the cave they can see the smugglers boat floating on the current near its opening. They may ignore it and continue into the cave.

If they go over to the smugglers boat they can see the entire shipment of poitin is lying in it. If anyone plans to step into the boat they must make a spot hidden (only them and no other player) to see the dark shapes which are floating just below the surface of the water on either side of the boat. If they continue to step onboard it is immediately flipped over, they may then make a jump to leap back into the other boat, if they land in the water it is a swim check and a straight strength check to

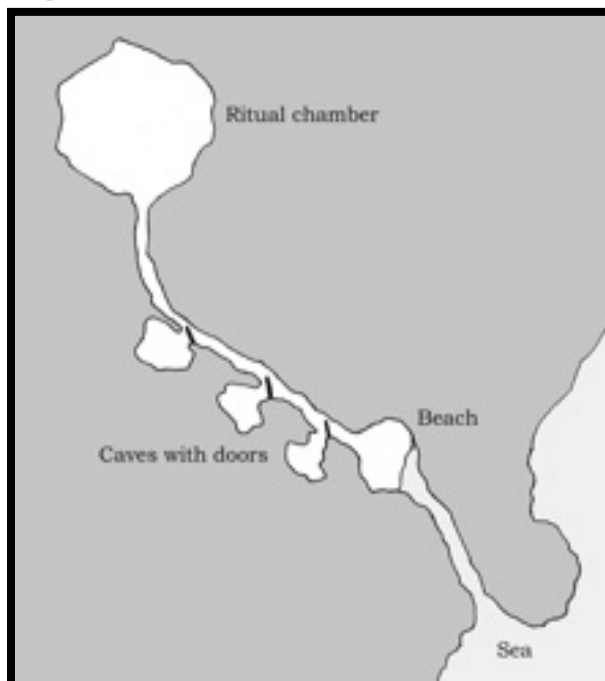
make it to the other boat, if they fail then they are dragged below the water and die.

THE CAVE

Entering the cave, they can see ahead that there is a sandy beach where they may draw up the boat. The dim light from the entrance illuminates a narrow passage leading into the darkness. The Merrow are right behind and one of them will reach up and grab at the foot of the last person leaving the boat, dodge to avoid, otherwise strength to pull free, other players may aid and add their strength to his/hers for the check.

Assuming lamps are lit, the players can see the passage rises gently. The Merrow will stay at the edge of the lamplight but can be constantly seen by the players, they may shoot and do damage or even kill some, but there is an endless number. There are three small caverns off to the side, they are empty but any search will show that there are heavy doors made of Iron bars which close the entrances to these caves. The first of these doors is open and partially obstructs the way, the players can make a strength check to fully open it and completely block the passage, but they must

Map of the Cave



make a good suggestion as to how it can be wedged open or the Merrow will simply push it closed again. The third cave contains a pile of clothes and a handgun with 6 rounds in the barrel (It has been in the water and does not work, let players know this fact if they check it, otherwise let them use it freely). All but Rab recognise these as Robert Flannerys.

Make a listen check – on a success there is chanting heard from up ahead, it is a combination of clicks and sucking noises.

Finally rounding a bend the passage opens up into a cavern, a single beam of light flows into the chamber from a narrow hole above.

The light illuminates a dais upon which stands a 4ft tall statue of a golden figure, half man half frog, with sharks teeth and clawed webbed hands and feet. Its mouth is open and it clutches a golden rod in its hand. An altar lies to the side of the statue, Robert is tied into the Altar and you can see blood dripping from the end of it and into a hole in the ground at the Statues feet (Spot hidden – success they notice he is still breathing). A Merrow is standing over Robert with a knife in hand, and 3 more stand facing the statue and chanting. The players may get the first surprise attack. (The Merrow will try and use the dominate spell on the players).

Merrow

Str 14 Con 12 Siz 15 Int 12 Pow 10 Dex 10

Move: 10/18 (swimming)

Hit points: 13

Weapons: 2x Claw 25% (dmg: d6), Bite 20% (dmg: d8)

Spells: Dominate

- As the last Merrow dies, he will grab onto a player and say in garbled English, Father Moloch will always have his eye on you, the player must make a san check for a 1/d6 san loss.

- Assuming the players kill the Merrow, they can save Robert by making a first aid roll.

- If they return the crystal the Father Moloch's mouth will close and the refracted light spots the room with beams of a beautiful golden colour.
- The Merrow, if they are in the room or the passage will retreat and they may safely return to their boat.

FINISHING THE SCENARIO

If they wish the players can collect the point from the boat that sits adrift off the island and complete their delivery, explaining the destroyed truck may however prove to be more difficult. The players receive 1D4 san for returning the crystal and completing the scenario.

New Mythos Tome

Spiritus Mare Maris – In Latin by Pliny the Elder, 1st century AD. Literally translates as Spirits of the sea and is one of many natural history and anthropology books written by the scholar. As well as accounts of all of the known sea creatures, it also includes stories from sailors and incantations and rites which sailors used when at sea. Mythological beasts it includes are the Merrow, referred to as Deep Ones, and the dread Shoggoths. The book contains many alleged hexes and superstitious rites that sailors used but only two are actual spells.

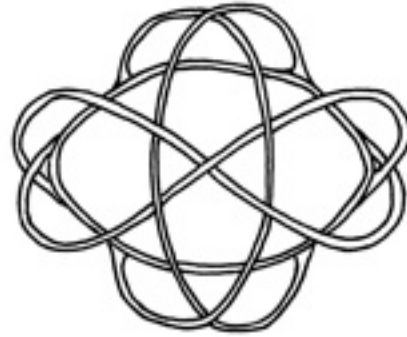
- Deep one Ward which takes 1 min to chant, costs 1D3 San and 4 magic points. It requires a symbol to be carved or drawn on the item to protected prior to the chant being said over it.

Symbol for Deep ones ward

- Attract Fish: A fishermans aid, to be cast over salt or fresh water. The cost is 2 magic points and no sanity loss. Bait must be placed in the water and a simple sing-sng chant uttered for 2 minutes, In 1d6 minutes, D100 local fish will congregate in the area.

Reading this book gives a d6 sanity loss, Cthulhu Mythos +3 percentiles, Natural history (sea only) +25%, 8 weeks to study and fully comprehend.

Symbol for Deep Ones Ward



The Demon in St Nielaus' Church

The scenario is designed for 3 to 4 investigators of any experience level. It should take a single session to complete the scenario.

Setting

The adventure is set in an old abandoned church in the centre of the small village of Knockagullion, some 50 miles north of Cork city. The church is medieval and was originally occupied by Franciscan monks. IRA irregulars were storing dynamite in the church, when they heard that the government forces were upon them they blew the dynamite and made their escape. Unfortunately the dynamite blew a hole in a magical seal which was in the floor, this has partially released a Star Traveller which had been summoned here and trapped by the monks in the 14th century.

The ground floor of the church is well lit by a glowing moon, however the lower levels are in pitch darkness, if players have no torches a few nearly empty oil lamps and candle stubs can be found after a spot hidden check.

Historical background

In the 13th and 14th centuries the monks who lived at Franciscan friary formed a small secret order whose purpose was to investigate whether God's messengers "Angels" could be contacted and a direct line to God could be created. They researched far and wide looking for any mention of star creatures, solar travellers, messengers from the Stars, etc. Their research brought them to the great libraries of the time and led them to delve into books which had hitherto

and indeed since been classed as demonic, occult and evil. The monks even talked to those considered as witches and delvers of black magic in their quest for knowledge.

Finally on the 23rd January 1310 the monks researches were complete and they began the ceremony to summon a Star Traveller. The summoning required the martyrdom of one of the monks and one of the Novices gladly and freely gave his body to the Lord for the purposes of summoning the Angel. He was strapped to the ceremonial table (now the altar), his arms and feet were sliced open and as he slowly bled to death the words of summoning were chanted over him by the four most senior monks. As his last breath left his body a great beam of light erupted from his chest and flew star-wards, his body disappeared in a glowing mist.

All went quiet for a minute and the monks believe that the summoning had failed, but then a light appeared in the night sky, it got brighter and brighter until finally the Star Traveller in a glowing cloud of light flew into the monastery and landed on the sacrificial altar. The monks were left in a Religious fervour, the angel reached out a hand and touched one of the novices, then the screams began and his flesh was torn from his body. The senior monks knew something had gone horribly wrong and fled the scene while this summoned monster killed all around it. The senior monks recognised this was no angel but some form of demon and ran to check the library for a solution. While the noise of the rending of

flesh and screams still rained from above they prayed and feverishly searched for a solution.

Finally they found a way, a way to imprison the beast, they could have killed it but as that would have required them all to sacrifice their souls to the beast they chose instead to imprison the beast and study it, for demons were but fallen angels and surely after time it would talk and get them closer to god. They created a circle of power into which they first lured a novice of the monastery, once trapped within the circle they opened all of the doors and waited for the inevitable arrival of the beast, it duly arrived and had grown to massive proportions with its gorging, the novice screamed as the star traveller entered the circle and devoured him. It was however trapped and no matter how it smote the sides of its magical cell it could not break free.

The four monks who had trapped the beast swore all of the other monks to secrecy and hid themselves away studying the beast.

Over time they built walls around the magical circle which guarded the beast and hid away their dubious books in a secret chamber behind the main library. Access to the beast was through a tunnel accessed through a secret staircase which lay within the centre of the main staircase of the tower.

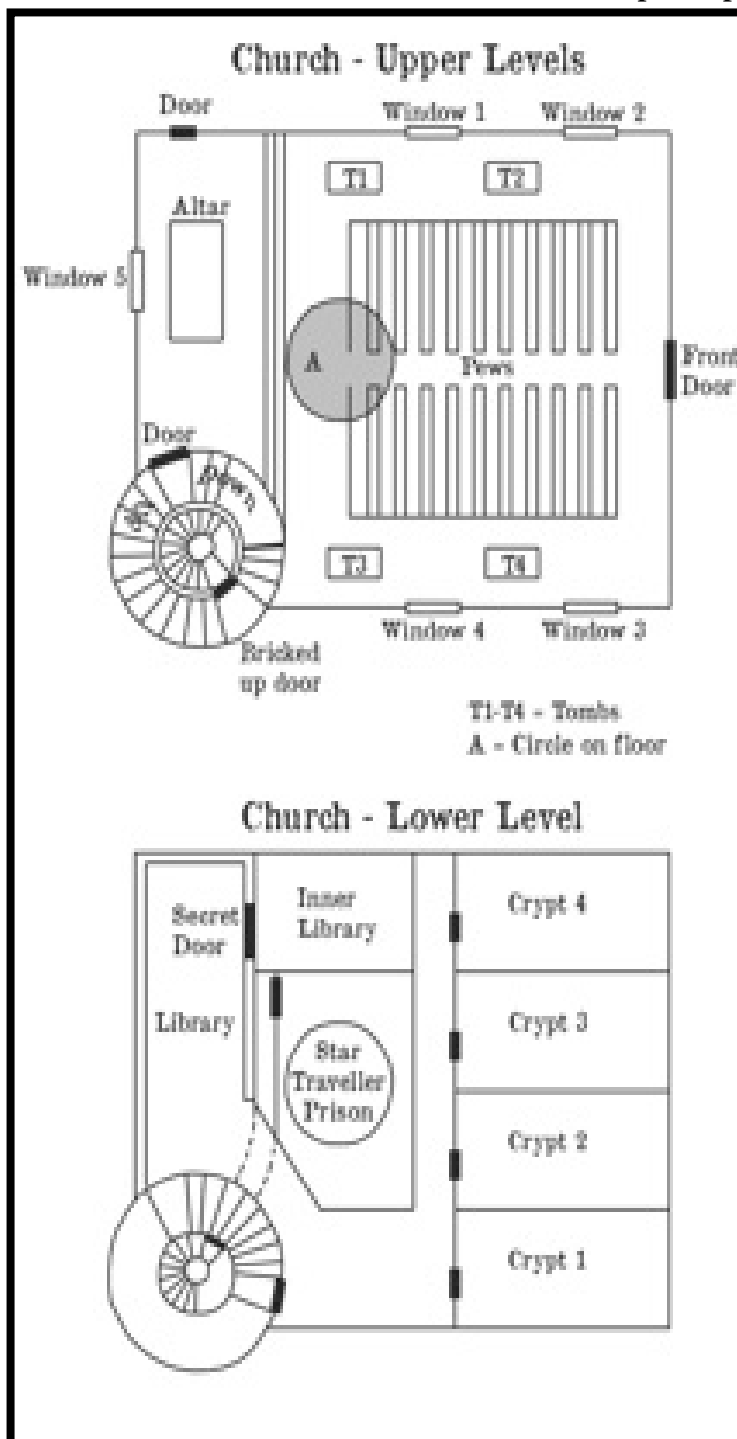
In the end the four monks who had imprisoned the beast began to die and and though they should have destroyed the beast they chose not to and left it imprisoned, almost sure in the knowledge that nothing could break it free of the bonds they had placed upon it. But just in case the unimaginable happened they left instructions around the monastery of how to destroy the beast.

The unimaginable has happened.

HOW TO KILL THE BEAST

Parts of the four monks who summoned the beast must be drunk/eaten, a chant (In Latin) is then said over the person who ate them "This is the flesh and blood of the souls who summoned the traveller and in their power you are blessed with a holy fire which will vanquish all

Keeper Map



evil". The person who has ingested these parts must then be eaten by the beast. The holy fire will then come forth and destroy the beast, the ingested person will however survive the ordeal, and appear unscathed from the process (well physically unscathed, the mental scars will run deep, san check 1D6/1D12).

1- The order in which these actions are to take place is laid out within the stain glass windows around the walls. The full instructions can be found in the secret room behind the main library.

2- Each of the four tombs which lie around the sides of the main monastery floor contain small wooden boxes which hold glass vials containing the blood of the 4 monks who summoned the beast. One of the glass vials is broken (Father Tamas'), to replace this vial the party must break into Tamas' body in the basement and take a part of his body.

3- The chant is written around the outside of the altar.

PLAYER INFORMATION

It is 11pm, 16th November 1922 and the party is staying in the small village of Knockagullion, 50 miles north of Cork. The sky is clear and the moon and the stars shine brightly.

A loud explosion is heard, followed by a loud rumbling noise. If the party look out they can see a narrow beam of light rising out of the old church and into the sky.

Approach to the Church

The players pass a troop of Irish army soldiers who are running past them down the road, If the players ask them where they are going they don't stop but shout 'Bloody irregulars, they have gone and blown their stash while they made their get away, we'll catch them, you can count on that'. They eventually disappear off into the woods that back onto the village

They can see that the church is badly damaged, the roof and part of the bell tower have collapsed in, and one of stain glass windows in the south of the church is broken (*see KEEPER map, window 2*). The door lies wide open and has been ripped off its hinges.

As they get close they see a policeman enter the church, this is rapidly followed by a scream, which is quickly cut off.

KEEPER note: You may choose to have locals loitering around the church when the players arrive. They will not enter the church and when pressed they will only say that there is evil within its walls. They will urge the players not to go inside. They will also be badly disturbed by the policeman's scream, but refuse to help.

CHURCH INTERIOR (GROUND FLOOR)

The roof and tower have collapsed into the middle of the church, partially covering the central west end of the interior. A Light is visible from a 2 foot long, 2 inch crack near the set of stone steps which lead up to the altar. The ground is covered in dust and broken bricks and the remains of some decayed pews are scattered across the floor. There is no sign of the policeman. Spot hidden or tracking to see drag marks leading from the door to the crack, investigation shows blood splatters all around the crack and part of the policeman's boot sticking out of it. Noises of crunching and sucking can be heard from the void below the crack. Pulling the boot reveals that it is connected to a severed leg ripped off the rest of the body... (SAN check 1/1D3). (*KEEPER note, torchlight will reveal that the crack narrows even more and the dismembered head of the policeman looks up from the gap San check 1/1D3*), the party cannot break open this crack further, not even with explosives, they must enter the chamber below by the blocked up stairway.

Give the players a short while to explore this level, then give them a listen check to identify a strange buzzing noise coming from above, if they make it they look up to see 3 flying creatures which appear to be half crustacean, half

giant bats with tentacles where their mouths should be and claws on the end of 8 legs. (San check 0/1D6, Cthulhu Mythos check to identify as Mi-Go). The Mi-Go have been drawn by the beam of light and may be the first of many creatures if the players do not succeed in killing the Star Traveller. If the players are more experienced the keeper may choose to bring the next wave of creatures in soon after this encounter.

The MI-Go continue to fly down and will attack the party when they are within contact.

Mi-Go

STR 12 CON 10 SIZ 10 INT 14 POW 12 DEX 15

Move: 7 / 9 (flying)

Hit points: 10

Weapons: 2 x Nippers 30% 1D6 + grapple

Spells: None

Special: Impaling weapons do minimum damage. Mi-Go will attempt to grapple and drop victim from height.

Ground Floor: Windows

Window 1: This window shows 4 monks laying their hands on a novice monk, he is seated and has look of rapture on his face. Spot check if passing or if investigated it shows that each monk is bleeding from the hands and the liquid is running down the novices face and into his mouth.

Window 2: This window is badly damaged, what is left seems to show the monks with hands raised in prayer over the same novice monk. Part of the inscription below which is not broken reads (in latin) and verily they blessed the novice and said the word "This is the flesh and bl...." at this point the window is destroyed.

Window 3: This window shows the novice monk within the gaping maw of a large demonic figure, the rapture still glows on his face as he appears to being swallowed

Window 4: The demon is shown dead and consumed by fire and the novice monk shown standing beside it head bowed in prayer.

The other windows have been destroyed but appeared to have been normal plain glass.

Ground Floor: Tombs

These tombs are carved granite, they do not contain the bodies of the 4 monks, they are buried in the crypt below. All writing is in Latin and it requires the combined strength of two people with a crowbar, or the like to open each tombs.

Tomb 1: On the outside is written Father Fintan, died the year of our lord 1310. Inside is a wooden box which contains a vial of the Monks blood. The wooden box is locked and can be opened with a successful lockpick check or broken open, though there is always a chance the vial may break (used your judgement).

Tomb 2: This tomb is broken, however on the outside can still be read Father Tamas, died the year of our lord 1316. The wooden box and the vial which it contained lie smashed within the tomb.

Tomb 3: On outside is written Father Lafferty, died the year of our lord 1312. Inside is an unlocked wooden box which contains a vial of the Monks blood.

Tomb 4: On outside is written Father Murhan, died the year of our lord 1323. Inside is a wooden box which contains a vial of the Monks blood. The wooden box is locked and can be opened with a successful lock pick check or broken open, though there is always a chance the vial may break (used your judgement).

Ground Floor: Altar

Examination of the Altar shows that around the outside is written in Latin (Latin check) "This is the flesh and blood of the souls who summoned the traveller and in their power you are blessed with a holy fire which will vanquish all evil". The top has a groove which runs along the

outer edge of the altar and leads to small holes at the four corners (Occult check to identify this as a sacrificial table, San check: 0/1). The surface has been whitewashed, Spot hidden to see that there is a vague shape under the peeling layers. Scraping will reveal that the ghostly burnt impression of a splayed out body is visible on the surface of the altar (San check: 0/1).

Behind the Altar the players find a surprisingly undamaged stash of explosives. They are in a small wooden box and there are five 1kg blocks of explosive and 20m of fuse wire (1kg of explosive does 6D6 damage).

Ground Floor: Circle on floor

Examination of the crack shows that there is a circle of writing leading from it and surrounding an area some 10 foot in diameter. The crack has broken this circle and this is what has released the beast. The circle lies partially under the pews and they must be moved to see the whole writing. It reads (in Latin, requires successful check) "He who released the messenger must enter the inner stair, reach the sanctuary, make sacrifice to the Beast and return it to the stars".

Explosives will only cause slight damage to this circle and will not open it wide enough to allow the party access the pit below.

Tower

The tower has a locked door to the left of the altar (lock pick check or it can be broken). The tower has stairs up and down.

Tower: Stairs up

The tower has been destroyed from just above the first floor, the landing at the top of the stairs has the access point to the inner stair. The access is an arched doorway, it has the image of an angel at its highest point and 2 monks look up at it from both sides. The entry has been bricked up and must be blasted open with explosives

Tower: Inner Stair

This leads down the inside of the tower to a stone cut tunnel which runs below the basement of the monastery. At the end of the tunnel is a locked door, it leads up to the Star Travellers prison.

Tower: Stairs Down

The stairs lead to the lower levels of the church, the door is not locked at the bottom of the stairs.

CHURCH INTERIOR (LOWER LEVEL)

Lower Level: Library

The library contains many empty bookshelves, a spot hidden or thorough search will reveal the hidden door to the inner library.

Lower Level: Inner library

This library contains a couple of study lecterns and a bookshelf which contains a large quantity of occult books. Though their spines survive they are infested with bookworms and most are beyond repair. There may be many of the most sought after Mythos Tomes here and it is at the Keepers discretion if any are legible or indeed completely survive. None are needed for this scenario but may prove a useful depository for a wider arcing plot.

On the lectern are extensive notes on the method for destroying the beast, feel free to use this as a hint point if the party is lost, and what you feel they need from the history section.

The noise of crashing and the movement of rubble can be heard from behind the wall to the south. Explosives do not work on this wall, the players must use the inner stair.

Lower Level: Crypts 1-3

These contain many dead monks but none are plot important.

Lower Level: Crypt 4:

This is the oldest looking crypt and appears to have been sealed for some time. Inside lie the 12-15th century monks of the church. A search and a Latin check will find Father Tamas' coffin, he has been partially mummified and the remains of skin and some hair can be peeled off his body (san check 0/1). A large Iron key is on a chain round his neck (this is one of the 4 keys needed to open the Star Traveller's prison, the others are on the bodies of the three other monks, their bodies can also be found within this crypt).

THE PRISON OF THE STAR TRAVELLER:

The door to this room is locked with 4 separate locks and a heavy iron bar. If the players have not found the keys that are on the bodies of the four monks, they must be lock-picked.

Through the door the players can hear the sounds of bones crunching and slurping noises.

The centre of the room contains a circular pit, a ray of light is shooting directly up from the Star Traveller who lies within this pit. It is a massive 10 foot tall blob of constantly shifting and reforming tentacles and mouths (San check 4/2D6, Cthulhu Mythos check to identify it as some form of strange cross between a Flying Polyp and a Shoggoth, if any of the party have learned anything about the Mi-Go they may surmise that their hands may have been involved in this devilish species amalgamation). The Star Traveller cannot be reasoned with, it is possible to destroy it with a great deal of explosives but the players should by this stage be aware of the correct method of destroying it. The Star Traveller will attack as soon as they enter the room.

If the players they decide they are not ready to face the Star Traveller, or wish to run away they may try to exit this room. This will require a dexterity check to avoid being hit, then a strength check to close and relock the door.

The Star Traveller

STR 25 CON 18 SIZ 22 INT 18 POW 16 DEX 8

Move: 12

Hit points: 75

Dmg Bonus: 2d6

Weapons: 4 x Whip attack 35% (Dmg: 1D6). Bite attack 60% (Dmg: immediately swallowed, 2 ingestion dmg per round).

Spells: None, all magic points used on beam of light.

Special: All firearms, blades, etc. only do 1hp damage; fire, electric and explosives do ½ damage unless they are within the beast, magical weapons and spells do normal damage.

ENDING THE ADVENTURE

As soon as the players defeat the Star Traveller the light immediately goes out and the room goes dark.

Exiting the tower they will find government troops in the ground floor of the church. They are wielding weapons and will demand answers. They will disarm the party as they initially believe that they are either irregular IRA, or looters. With a reasonable explanation the players will be released.

Players may receive 1D10 San for completing the adventure and destroying the Mi-Go and the Star Traveller.

Blood Fruit

This scenario is designed for 4 to 5 investigators of reasonable experience. It should take 2 to 3 sessions of play to complete the scenario.

Setting

The scenario takes place at the end of April 1924. The first part of the scenario can take place anywhere in Ireland. The second part of the scenario is set on the Island of Ortansay, off the southwest coast. The players need to arrive on the Island on the morning of the 30th April as the finale of the scenario is on the evening of the Beltaine festival, 1st May.

Historical Background

Lord Connor U'Briain's family have been the owners of the Island of Ortansay for at least the last 1200 years and trace their lineage back to the Old Kings of Munster.

He has made a pact with Yig, who in return for a yearly child sacrifice has made the island constantly warm. This has enabled the lord to produce a lucrative trade in tropical fruit for the Irish and British Market.

The pact began 23 years ago when he sacrificed his son (Michael, aged 7) to Yig. He immobilised his son using the poison from a Tenouk's Mamba, dispensing it from a silver claw which he had attached to his finger. Once immobilised he took Michael to the plantation where he slit his throat and drained the blood onto the ground, he then took the body to the prepared chamber under the laboratory where a ceremony summoned Yig's avatar,

the body was fed to this beast and the pact was complete.

The terms of the pact mean that at the end of the 4 Irish festivals; Beltaine, Lughnasad, Imbolc and Samhain he must sacrifice a child to Yig.

In 1894 Connor's wife and parents died in a boating accident. He had a mental breakdown, abandoned his new born son and fled the island for South America, returning 3 years later after exploring the darkest parts of the mysterious continent. The ceremony came from a South American Toltec tribe he spent many months with while on an expedition into the Amazon Jungle. The ritual knife, silver claw and the sacrificial table in the smoking room also came from this tribe.

The population of the island were initially horrified at this strange new religion that the Lord had brought to the island but with their newfound wealth they soon converted to its ways. The demand for children to feed the needs of the avatar led the entire island into debauched lives of almost constant sexual activity and when the priest questioned them he was murdered and buried in the plantation.

The spirits of the children and the priest began to walk the plantation at night and messages appeared within the skins of some of the fruit. These messages read "pain", "help me", "murdered", etc. When one of these strange fruits was found off the island the Lord imported a machine which could look inside the fruit before they were sent and it now checks each piece of produce before they are sent.

Unfortunately for the Lord one of these pieces of fruit has once again found its way off the island and this is where the plot begins.

Lord Connor U'Briain

He is a tall thin man with a full head of brown hair that is beginning to go grey at the temples. He has a short and well groomed beard and a thin moustache. He holds himself with an heir of self-importance and always sounds self-assured. He dresses immaculately in the latest fashionable suits. He believes fully in the cult of Yig but is not foolish enough to believe that the rest of the world would understand or countenance its acts. He feels no regrets over the sacrifice of his son and though he will try to say that a snake killed his son and it was a great tragedy he is in fact unrepentant. His only regret was the murder of Father Brendan, the island Priest, as he respected the strength of his beliefs.

The two children that reside in the house (Michael and Orla) are his and were conceived after a liaison with one of the maids (Maidbh). Though he pays for them and lets them live in the house he does not admit that he is their father.

Lord Connor U'Briain

Str 16 Con 9 Siz 14 Int 16 Pow 14 Dex 12

Hit points: 12, Magic points: 14

Dmg Bonus: +1D4

Potential Weapons: Shotgun 30% (dmg: 4d6,2d6,d6), Rifle 25% (dmg: 2d6 +4) (dmg: 4d6/2d6/1d6), Dagger 70% (dmg: 1d3), silver claw 75% (dmg: 1 + Con check at base value or paralysed).

Spells: Contact spirits of the dead, Deflect harm, Hands of Colubra, Melt Flesh, Summon Yig's Avatar, plus any other the KEEPER deems fitting.

Skills: Archaeology 45%, Bargain 60%, Conceal 65%, Cthulhu Mythos 20%, Fast talk 35%, Listen 50%, Occult 40%, Persuade 60%, Sneak 60%

HOW TO SUCCEED

To succeed the players must sacrifice Lord Connor U'Briain to the Avatar of Yig. There are many clues lying around the island and once the investigators have worked this out they can undertake the ceremony and dismiss the Avatar. This will cause the islanders to rise up against them and they must then flee the island to complete the adventure.



Lord Connor U'Briain

Successfully dismissing Yig's Avatar will give the players D10 San back, removing Lord U'Briain without dismissing the Avatar will give 1D4 San back.

PART 1 - THE BEGINNING

The players are sitting down for breakfast (this can happen wherever the investigators are living and does not need to be in Ireland), one of them slices open an orange, a red viscous liquid starts dripping from it on to his plate. Inside the orange is written "help us". The orange is normal (successful biology or natural history check), however the red liquid can be identified as blood (successful medical check).

Researching the fruit

The Fruit Seller

He does not know where the fruit is sourced from he just buys it from Fergal Keane at Smithfield market, down at the docks. If they mention the weird nature of the fruit he does remember a couple of years ago a woman got a message from God in a piece of fruit, it was in the papers but he cant remember when or which paper.

Smithfield Market

The market is in a huge warehouse and is a hive of bustling activity with traders shouting over each other to sell their goods. There are people selling all types of goods and several people selling fruit and veg, however, after asking around the players can quickly find Fergal Keane. He is an affable old man who will be happy to answer questions the players have, but will also be constantly trying to sell them something off his stall. He has the following information:

- The fruit came from Ortansey Island and that his driver collects it from the harbour at Bolus, Co. Cork, and delivers it to him.
- He has been sourcing tropical fruit from the island for about ten years.
- He has not had any complaints before about his fruit but thinks that there was a story in the paper last year about a pineapple with a message from god in it.
- The island is not open to visitors and access is strictly prohibited. He was however there once when he arranged his deal to buy the fruit. It is

Player Handout #1

Pineapple Contains Message from God

A woman from Kells, Co. Cavan claims to have received a message from God in her pineapple! Mrs McElvey said "I was having my lunch and I just sliced into the pineapple when all this red stuff started dripping out, I opened it and there written in the skin were two words, Save Us, it was obviously a message from our father and a sign that I should go out and do Gods work", a local priest who also saw the fruit confirms the voracity of the Mrs McElveys statement. The fruit is said to have come from Ortansey growers, the Irish times contacted their owner, Lord U'Briain who dismissed the story as hokum. Unfortunately the fruit had decayed prior to this reporter visiting the scene and he cannot in all good faith confirm or deny this story.

Irish Times March 13th 1918

a pleasant island, the lord is very friendly as are the islanders. There are massive plantations all over the island and it seemed very warm. He also saw some snakes.

Newspaper Article

A search of the newspaper archives will find the following article (*Player Handout #1*).

Library

Searching the Occult section of the library (this can only be done in a major library) Investigators can quickly find many references to images inside all kinds of fruit and vegetables but for the most part these can be dismissed as visual illusions. However a prolonged search and a good library use roll will find this:

Player Handout #2

Excerpt from an Irishman Abroad, Walking South America by Fergus McGilloway. 1875.

While travelling through a banana plantation in Guatamala I stayed with Juan Lorenzo, a dapper Spanish Gentleman whose family were from Bilbao. Though most of his plantation was well tended I noticed that part of the plantation had been left unattended with the bananas left rotting on the trees. I asked if these had been left for the local wildlife and to my surprise I was told that there was a curse over that area of the plantation. He went on to say that the tribe that he drove off this land had their temple in that area and that nearly every piece of fruit picked off those particular trees dripped with blood and had strange writing inside. Obviously I thought the man was pulling my leg so I went off to check myself. Picking what appeared to be a normal banana, I peeled back the skin, a red viscous liquid gushed out and there was indeed strange squiggles on the bananas flesh. I felt my skin crawl and as the red liquid dripped off my hands I heard I voice whisper in my ear, I could not understand what it said but suffice to say I fled the area, packed my bags and did not spend another night on the plantation. Maybe this was just a natural disease of the bananas but this Irishman for one did not want to take the chance.....

Researching Lord Connor U'Briain and his family

Library

A genealogical check will show that Lord Connor U'Briain's family are one of the oldest in Ireland and can traced their lineage directly back to the high Kings of Munster. With the Norman invasion their kingdom was much reduced and finally they were left with only Ortansey Island, a small island off the southwest coast of Ireland, around 50 miles from Cork.

Business directories first record the Ortansey growers in their 1898 edition.

Newspaper Articles

Researching the newspaper archives will eventually uncover the following information. The number of these clippings which can be found depends on the library use score and the length of time the investigators are prepared to spend researching.

Player's Handout #3

Tragedy at Ortansey Island

Lord Eammon U'Briain, lady Isabella U'Briain and their daughter-in-law Miranda died late last night in a boating accident off the west coast of Cork. They were travelling from their home on the Island of the Ortansey to the holiday resort of Crookhaven when their boat disappeared. Investigators found their bodies washed ashore near Gortduff the following day, the boat was not recovered and is assumed sunk. Their son and Miranda's husband Lord Connor O'Bruian is reported as inconsolable. The accident is all the more tragic as Miranda and Connor were recently blessed with the birth of their first child, Michael, thankfully he was on the island in the care of his nanny at the time, Connor was waiting at Crookhaven for his wife and parents.

Dublin Evening Mail 13th July 1894

Player's Handout #4

New Lord of Ortansey Missing

Gardai are searching for Lord Connor U'Briain of Ortansey who went missing over a week ago. Islanders said that he had not taken the death of his wife or his parents well and his butler noted that his suitcase and some travelling clothes were missing.

Irish Independent 24th August 1894

Player's Handout #5

Missing Lord Returns

Lord Ortansey, who has been missing since 1894 miraculously reappeared at Cork harbour this morning. He disembarked from a steamer which had recently arrived from Rio. He was well tanned and had not had a shave in some time but otherwise appeared perfectly healthy. He refused to speak to the press but the following statement was issued by his Lawyers (Gibson, Murphy & Dowd) "After the death of my family I suffered a complete mental breakdown, I ran away from the situation and have spent the last 3 years living in south America. I apologise for the distress I have caused to my beloved island tenants and I can assure them that I bring new ideas which will bring great prosperity to all of them. I am particularly looking forward to seeing how big my son has got and resuming my responsibilities as a father"

Dublin Evening Mail 17th September 1897

The following newspaper article is the hardest to find as it is from a local paper. Copies will not be held with normal collections, it can only be found in the newspaper archive in Cork (see *Player Handout #6*).

Player's Handout #6**Island Access Restricted**

Against the wishes of Cork council Lord U'Briain has restricted all access to the Island of Ortensay. Only those who receive express written permission from the Lord may now dock on the island. The Lord states that he cannot risk important research relating to his islands plantations falling into communist hands. The council are seeking legal advice on this matter and hope to resolve the issue shortly.

Cork Examiner 14th May 1899

Accessing the Island

Only using a valid excuse and by obtaining an official letter from Lord Connor U'Briain will investigators be allowed to visit the island. The most straight forward possibility is posing as a new buyer, this is the mostly likely to succeed but players will have to create some background documents to be believed. Another possibility is to pose as government agents, e.g. Agriculture or tax inspectors, environmental officers, etc. However as there are a myriad of possibilities let the investigators be creative and play out the options.

Lord Connor U'Briain has no phone on the island but has telegraph and postal access. A phone exists within the pub in the village of Lispatrick, if the players make arrangements and he is amenable Lord U'Briain may ring them from this phone. The Village of Lispatrick

Village of Lispatrick

The small village of Lispatrick lies in the south-west corner of Co. Cork. It comprises 9 houses, a small pub and a harbour that has a small crane at its far end. The village is immaculately kept and the houses are lavishly appointed, there is even a small coal generator providing electricity and street lighting for the village. The harbour has 6 fishing boats moored up, they all appear to be relatively new and are obviously expensive boats. The pub is connected to the telegraph

network and has a phone line. The island of Ortansay can be seen some 2 miles off the coast.

This village is intensely loyal to Lord U'Briain as he has also made them very wealthy. They will be friendly but will hear no word against him and they will not let the investigators borrow the boats or help them get to the island until they get an official permission letter from the island.

It is at the Keepers discretion if they happen to let any information slip to the players.

PART 2 - THE ISLAND OF ORTANSEY

The island is 2 miles long. It has no general electricity supply, though a small electric plant gives power to the conveyors at the packaging plant. The island is also not connected to either phone or telegraph.

While on the island the following can be placed into the scenario where deemed appropriate:

1 – With the inherent paganism on the island there will be a lot of sexual activity going on and there is a good chance that players may happen upon couples engaged in such acts anywhere on the island and at any time of day or night. This may also include staff at the Lord's mansion and the workers around the plantation.

2 – Snakes (mainly Tenouk's Mambas, see player handout 7) are plentiful on the island and though they are most common around the plantation they can appear anywhere. They are revered by the islanders and they will not harm them, the islanders will react badly if they see the investigators harming the snakes.

There is a supply of anti-venom in the lab and also in the pantry at the mansion. If players are bitten the islanders or the Lord (if early in the adventure) will help the investigator and most islanders carry a supply of anti-venom with them at all times.

Tenouks Mamba

STR 5 CON 4 SIZ 3 INT 2 POW 1 DEX 29

Move: 16

Hit points: 6

Weapons: Bite 65% (dmg: 1)

Special: On successful bite player is poisoned – leads to paralysis in 10secs, Death in 2hrs

Skills: Hide 85%, Sneak 85%

3 – Local villagers, staff and plantation workers will be amorous towards the party and any conversations should be played out in a flirtatious manner. If the players show any interest the locals will endeavour to have sexual relations.

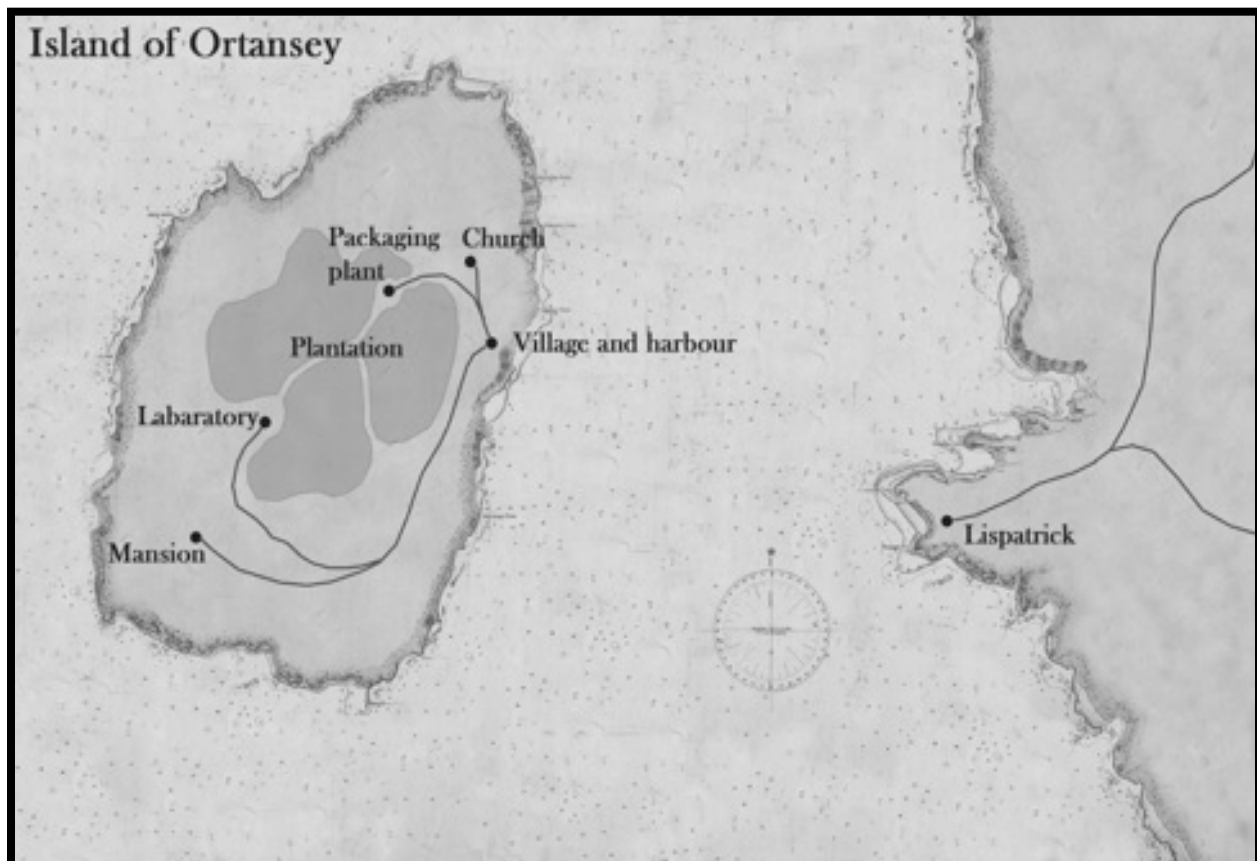
4 – The islanders will deny any suggestions of paganism and protest to being good Christians. They will not help the party in any way with their investigations and will be obstructive, malicious and potentially violent if and when they see the party are threatening their way of life. They will also try to protect Lord U'Briain with

their lives as they seem him as their spiritual leader.

The island is relatively free to explore once the players get there and as such each area is described individually. The following is the timeline of the plot once the players arrive on the island.

Plot Time line**1 – Arriving on the Island: Morning of the 30th April 1924.**

As the boat approaches the island the players notice a marked rise in temperature and by the time they reach the island it is around 15 degrees warmer than when they left Bolus. The boat drops the players off in an idyllic fishing village, there are some woman mending nets in the bay and a group of older teens are acting raucously and somewhat obscenely outside of a pub. There is an elderly gentlemen beside the pier who introduces himself as Mick Harte, he welcomes them to the island and asks to see



their documentation. Once this has been approved he tells them that Lord U'Briain bids them welcome to the island and that if they would follow him he will take the party up to the mansion in the awaiting carriage.

2 – Drive up to the Mansion

The carriage winds its way out of the village and Mick will talk garrulously about the virtues of the island and describe the various sites they can see, he may also warn them of the snakes. As they get near the edge of the village they pass the shell of an old building. On the doorstep is a young woman who is holding a baby in her arms and crying softly. If the players investigate she looks up and through her tears she cries “They wont take her away, she’s mine, she’s mine...” At this point Mick shouts over “Agnes Hughes, you know it has to be this way” she turns and glares at him with venomous anger in her eyes, spits at him then runs off into the village with her child.

If Mick is asked he says that the Magdalene sisters are coming for the baby as Agnes is a bit slow and the baby is better off in their care. (Psychology check to notice that he is lying). He will not elucidate them further on the matter.

3 - At the Mansion

They arrive at the door and are greeted by Lord Connor U'Briain. He is very friendly, inquires about them and their trip over and takes them up to show them their rooms (divide out the party amongst the guest bedrooms).

Once the pleasantries are over he asks them to join him for some light tea in the smoking room. At the end of the tea he offers them a fine port and some good South American cigars. If anyone takes one they notice that they are wrapped in a yellow leaf and sealed with a wax seal which has been embossed with a strange hieroglyph (archaeology to identify this as a Toltec symbol for smoke). If the players ask Lord U'Briain will freely tell them this information.

During this time he will describe to the party how the business of the island works and where everything is. At this point you may hand the players the map. The exact nature of Connor’s conversation will depend upon the ruse the investigators have used to gain access to the island, if they have arrived as merchants he will enquire of the quantity and nature of the goods going to be ordered and try and glean information on their business history, if they are from the government he will ask for proof of identification, but whatever the lie used Lord U'Briain is a clever man and the investigators must have their cover story well researched and backed up with material evidence.

At a juncture which seems appropriate to the KEEPER the investigators will hear running feet and two children shouting at each other, the door will slam open and two small children (Michael Clarke and his sister Orla, a boy and a girl of around 6) will burst into the room. They see Connor and immediately stop, stare at their feet and then in unison say “Sorry sir”. Connor does not appear angry but looks disappointed at them, “children you know I have guests now run along to your mother, and stay quiet”. Looking contrite they will run off and quietly shut the door. If the players ask he tells them that they are the children of one of his maids (Maidbh Clarke) and that the house is so big he lets them stay in the house along with one of the maids (Psychology check at a - 20 to find out that he is not completely telling the truth)

Providing he has not guessed the players are up to no good he then offers to take them on a guided tour of the island. He will begin at the Lab (*KEEPER note, only the upper lab, the lower lab is secret*) then walk through the plantation and then onto the packaging plant. Use the area descriptions for all encounters in these areas.

4- The Report of Agnes's Death

This will occur when the players are at the packaging plant.

A man comes in looking very worried and requests to talk to the Lord (this can happen at any moment but let the players explore the packaging plant for a short while first). He takes the lord off to the side (Listen check to hear "its Agnes sir, we found her body at the bottom of the cliffs....and sir her child was in her arms...what are we going to do now?", Lord U'Briain replies with a shaky voice "I'll sort something out, there's always a way"), after this conversation he returns to the party and tells them that there "has been a small problem up at the mansion, and if you wouldn't mind can you continue on yourselves and feel free to explore the island. Dinner is at 7 and if you could be back at the mansion by then that would be excellent" (psychology check to see that he is worried but covering it well). He will not let the party know what happened and is evasive of their questions, he will quickly bid them farewell and leaves with the man who brought the news.

5 – Supper

Over supper Lord U'Briain will inform them about the death of Agnes and her child. He will tell them that she couldn't cope with the thought of the Magdalene sisters taking her child and threw herself off the cliff (Psychology check at - 20% to find out that this is a half lie and that he is hiding something). He will answer any questions the investigators may have, and will make up excuses for any supernatural or occult occurrences the players may have found during their explorations. After supper he will bid his guests good night and head up to bed, he tells the investigators to help themselves to cigars and brandy and if they need anything else that they should ring the bell and the maid will assist them.

6 – Michael Clarke goes Missing

Late that night Lord U'Briain will sneak into his room and kidnap Michael. The boy sleeps in the maids room with his mother and his sister and 2 other maids. The other sleepers do not waken. If players are still awake they may hear some noises from the basement level and also (if not already explored) the gargoyle moving in the attic (see attic description). If they look out they will see a figure with something on its shoulder running from the back entrance of the mansion towards the plantation. They cannot catch up with him before the plantation and will lose him once he enters its darkness.

Lord U'Briain takes Michael to the secret temple under the laboratory. Michael will stay hidden here until the ceremony begins, Lord U'Briain will be hiding out in the plantation and cannot be found by the players until the ceremony begins.

In the morning they are woken by the sound of Orla screaming, they will find her and the house staff downstairs trying to calm her down. The house staff will tell the investigators that Michael has gone missing in the night. They think he must have got up and wandered off. They hope he is ok and that the snakes haven't got him. They also tell them that Lord U'Briain went off at first light to find him (Psychology checks for all lies, at - 20% for all half lies). The children's mother, Maidbh, does not appear to be upset and says that she has every confidence that Lord U'Briain has it all in hand.

The locals do not know the Lord or the boys whereabouts (they are not lying) and will be reticent about helping in the search for Michael, they tell the party that the Lord has it all in hand.

7- The Ceremony, if the Investigators have Failed

As the sun sinks low in the sky on the evening of the 1st May, Lord U'Briain will appear from the Lab dragging Michael by the hand, the boy is crying. Lord U'Briain is dressed in his dark robes and has his silver finger claw in his hand,

the dagger is in his pocket (If the players have confiscated these items he is wearing his suit, is holding a Tenouks Mamba in his hand and has a kitchen knife in his pocket). He heads for the centre of the plantation where he poisons the boy then slits his throat and lets the blood drain into the ground. He then lifts the body and takes him back through the lab and into the temple where he gives the body to Yig's Avatar.

8- The Ceremony, if the Investigators have Succeeded

If the investigators have worked out how to dismiss Yig's Avatar, they will repeat the above ceremony but undertake the rite using Lord Farnham. Participants in this rite must make a san check for 3/1D10+ 2 loss. Once they have completed the rite and given the body to Yig's Avatar, he will nod at them and begin to diminish in size until he becomes a normal size Tenouks Mamba who slithers off. Over the next few hours the temperature on the island begins to drop and by the morning the island is at the same temperature as the rest of Ireland.

9- Getting off the Island

The players must now try and flee the island. The whole island will have risen up against them and they must sneak off in fear of their lives. They will have to fight off the locals if they are found.

Islanders

STR 12 CON 10 SIZ 10 INT 10 POW 8 DEX 10

Hit points: 10

Potential weapons: Shotgun 30% (dmg: 4d6/2d6/1d6), Machete 20% (dmg: 1d6) and Fist 40% (dmg: d4).

Areas on the Island

The Harbour

The harbour is well used and has many fishing and cargo boats docked. There will be at least one delivery of fruit leaving the island every

day. The village at the harbour contains one pub a grocer and a haberdasher and 30 small houses. The locals will be friendly and may be amorous towards the investigators. A Spot Hidden will reveal an absence of any Christian symbols within the town, this would be extremely strange for an Irish village. There is nothing else of note here.

The Mansion

The mansion is of Georgian character with simple large windows and a grand columned entranceway. The road up to the mansion is gravel and is lined with palm trees. The building has two floors and a basement level. A foot wide ridge runs around the entire house at first floor level and a balcony sits atop the entranceway.

The basement can be accessed from the main staircase of the building and also through a servant's entrance that lies to the rear of the mansion. There are 4 maids, 1 head butler and 2 junior butlers in the house, as well as two children. The interior is furnished with the usual trappings of a great house; animal pelts on the floor, tapestries and oil paintings on the walls, lavish candelabras and some antiquated guns, spears and swords gathering dust (at the Keepers discretion these may work), etc.

1- The Attic

The trapdoor to the attic is located on the 1st floor, it is always locked but can be successfully picked with a Locksmith success, or easily pried open with a crowbar. Players on the first floor will be able to hear scuttling noises at all times coming from the attic but it is particularly noticeable at night (Natural history check to identify that they are neither, mouse, rat or squirrel noises). The servants and the Lord will say that these are mice (a Psychology check proves that they all do believe that there are only mice in the attic. They arrived with some artifacts from South America and simply took up residence in the attic).

The attic is dark and contains two small gargoyles (San check 0/1D3). They will generally scuttle about like mice but when they sit still they look just like small statues. They will only attack the party if they get cornered or the investigators stay too long in the attic. They will mostly try to hide from any investigator. Spot hidden check will reveal a myriad of tiny footprints in the dust, these are like tiny handprints but with claw points on the end (Occult check to identify as gargoyles).

Gargoyle

STR 8 CON 6 SIZ 4 INT 8 POW 8 DEX 18

Move: 8 / 14 (Flying)

Hit points: 3

Weapons: 2x Claw (Dmg: 1), Bite (Dmg: 2)

Skills: Dodge 65%, Hide 75%, Sneak 75%

The attic contains a jumble of boxes and detritus from the last 200 years. There are however two locked boxes, one of which is covered in dust, the other is noticeable for its thinner layer of dust. The first box contains the clothes of a young boy (knowledge check to identify the clothes as being late 19th century in style). The second box contains a set of priest's robes, a church bible inscribed with the Church of St. Patrick, Ortansy, a silver chalice and a silver cross.

2 – First Floor

Guest bedrooms

These rooms will be where the investigators are sleeping. They have been decorated relatively recently to the height of current fashionable trends.

Bathroom

Contains nothing of interest

Locked Bedroom

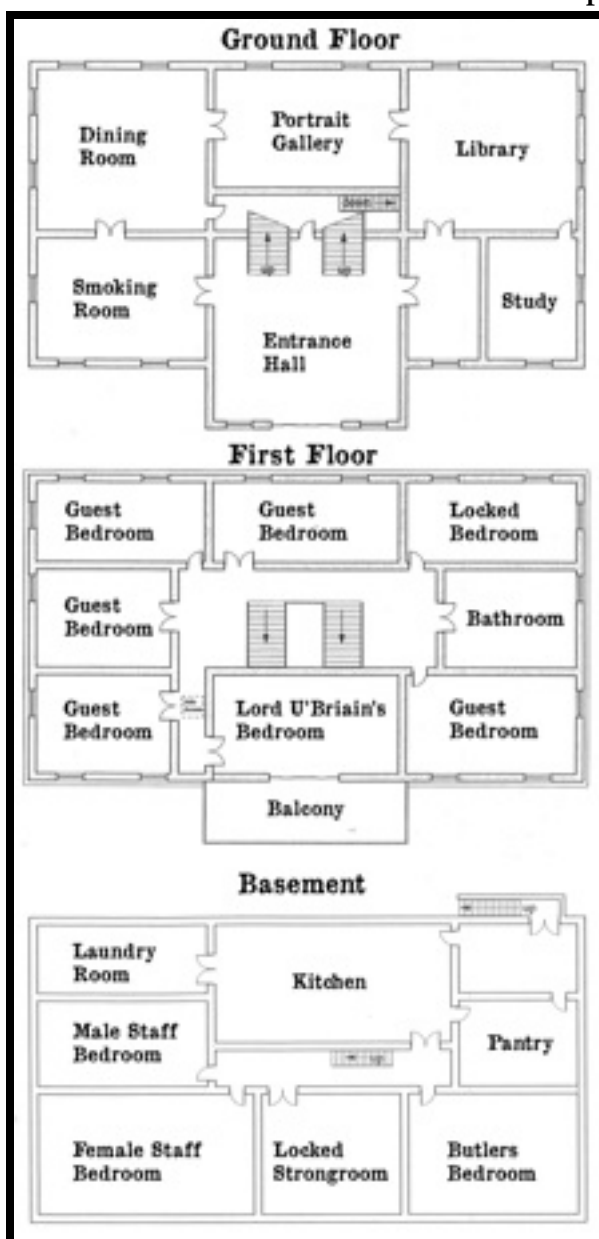
This room was formerly the Lord U'Briain's sons room. It has been redecorated and at first glance is appointed much like the other rooms.

A further search will reveal that there were bars on the windows which have since been removed and that the wallpaper in the corner is peeling to reveal brightly coloured children's wallpaper. The wallpaper is covered in balloons.

Lord U'Briain's Bedroom

This room is locked. It is plush but surprisingly sparse containing only a bed, a small bedside table, a wardrobe and a dressing table with a large mirror. There is access to the balcony through large French doors at the front of the bed; from this balcony it is possible to access the ridge that circles the house.

The Mansion Map



There are a few personal effects such as watches cuff links and the like sitting around the room, the wardrobe is full of expensive suits. The dresser is not locked and contains a large key and 2 small keys (this is the key to the strong room and the keys to the filing cabinets in the study). On one wall is the painting of a small boy holding an apple, there is a Latin inscription under the painting, on a successful Latin check it can be read as "You will not surely die, for when you eat of it your eyes will be opened and you will be like God". Theology check will reveal that this is from Genesis 3:4-5 and is said to Adam by the snake. Behind the painting is a safe which can be accessed with the code 3,4,5. The safe contains a thin sharp dagger with a snakeskin handle, a black robe, a gold amulet with a snake and some Toltec hieroglyphs on it (If these are translated it reads Yig, this will require a Cthulhu Mythos check to identify and will cost 1/1D4 san loss if successful) and a silver claw which fits over the index finger. The claw has a small closed cap near the end. The claw is covered in a small residue of poison and any players who accidentally cut themselves on the claw or lick the poison must make a con check, if they fail the will be rendered temporarily unconscious for 1D6 minutes. If the poison is analysed at the lab it will be identified as Tenouks mamba.

3 - Ground Floor

Smoking Room

This room contains large comfy sofas and a huge fireplace. A large table arrayed with cigar's and fine brandy sits in the corner. Under closer inspection it is revealed that the table is stone and has various hieroglyphs inscribed around its exterior (Archaeology check to identify as Toltec, translation will take some hours and will reveal that it describes a blood sacrifice rite to curry favour from the gods, san loss 1D3 on completion of translation) and a single groove running around its edge that leads to a hole at one end (Occult check to identify it as a sacrificial altar).

Dining Room

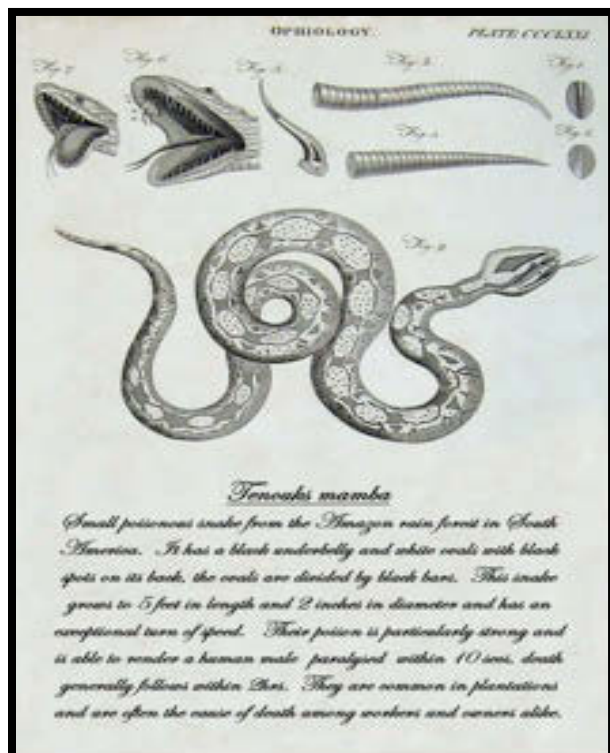
Nothing of interest here

Portrait Gallery

This room contains paintings of the last 10 Lords of Ortansy. There is a picture of the current Lord in his younger days, he is standing beside a beautiful young woman (spot hidden to see that she appears to be pregnant in the picture).

Library

Both doors to this room are locked, however an inspection on the outside will reveal that one of the windows to the side of the house is lying slightly ajar and can be opened. The library contains a vast collection of books, there are sections on various religions, foreign guidebooks and travel journals, horticultural and science books as well as classical literature. Many of the books are very old and date back at least 400 years. A prolonged search and a good library use check will enable the investigator to find the following books of interest:



Reptile guide to South America – contains the following description of the Tenouks Mamba:

History of the Toltec – This includes an extensive account of their believed practices and history of human sacrifice. It also contains a translation guide to their hieroglyphs.

Ritos Y Rituales del Toltec por Maria De Echegui - The final book of interest is bound in soft leather (medicine or natural history roll to identify as human, 1/1D3 san loss on success). Its cover is written in Spanish (helpfully the players can find a Spanish-English dictionary on the library shelves) and a date on the inside cover reads 1624. The cover translates as: Rites and Rituals of the Toltec by Maria De Echegui (Occult check to find out that this is the name of a Spanish witch who, along with her husband, was tried for witchcraft in 1610. She was later freed but her husband perished).

The book contains a list of spells and rituals from the South American Toltec tribe. Each section has an introductory summary in Spanish to explain the proceeding hieroglyphs. The hieroglyphs have been painstakingly engraved and must be fully translated to be useful to the reader. However some are of such gruesome aspect and lifelike quality that even a cursory examination will cause a 1D3 San loss.

This book will take some time to digest but a quick examination will allow the investigator to find that there is a block of ten pages near the back of the book which appear to have been more often thumbed through. This section contains the ritual of the summoning and banishment of Yig's Avatar (Summon / Bind child of Yig). In Spanish it details the need to sacrifice a blood child using the venom of the Tanouks Mamba to summon the Avatar and the ongoing need for regular sacrifices to continue receiving his blessing. The banishment spell requires the sacrifice of the person who summoned the Avatar. The hieroglyphs must be translated to gain the specific instructions on the method needed to do this. On a successful archaeology check this will take

1hr, every 10% incremental failure will add 1hr to translation time. This costs 1D3 San.

Full details of the Book and the spells it contains are at the end of this adventure.

Study

The study is locked and the windows on the outside of the house leading into it have solid steel bars.

It is well used and contains some half empty coffee cups, empty plates and general detritus of a busy man who does not let cleaners into this room. There are a large number of journals and account ledgers on the shelves that line the room, these are profit and loss books and are of little interest other than to note the huge amount of profit Lord U'Briain is making.

On the desk is his personal diary, it contains a number of succinct entries including a note on the investigators impending arrival. For the 1st May 1924 the entry simply reads A. Hughes, 1st born, £10. A search will find a similar payment made on the 1st February 1924. Older diaries can be found on the shelves, these will have payments made on the 1st February, 1st May, 1st August and 1st November of every year going back to 1901 (Occult check to identify the fact that all baptisms occur on the 4 main Celtic festivals - Imbolc, Lughnasad, Beltaine and Samhain) The diary can also contain whatever information the KEEPER would like to include.

There are 2 locked filing cabinets behind the desk (the keys are in Lord U'Briain's room).

Filing Cabinet 1- This has a set of very well organised files which detail: Name of Child, birth date of child, date of baptism (Occult check to identify the fact that all baptisms occur on the 4 main Celtic festivals - Imbolc, Lughnasad, Beltaine and Samhain, library check to find that only one baptism occurs on each date) (*KEEPER note, this is the sacrifice date and particularly thorough investigators may find that none of these children are still alive and with their families*), which child it was (1st born, 2nd Born, etc. It

Player's Handout #8

Name of child - Michael U'Briain
Birth date - 29th June 1894
Baptism date - 1st February 1901
Child - 1st
Parents - Connor U'Briain and
Isabella U'Briain

is noticeable that many woman have been very productive) and finally who the

parents were (again it is noticeable that many have a gap where the father should be). The list goes back to the 1st February 1901 (See *Player's Handout #8*).

In a separate file there is a list of dates and monies paid to island residents (accountancy check will identify a correlation between much larger sums being paid to families on the baptism days of their child).

Filing Cabinet 2- This cabinet has staff information. The only items of interest are that there are 2 Argentinian scientists, Dr Raquel Sebastien, a horticulturalist and Dr. Joze Garcia, a reptile expert.

4 - Basement

The only rooms of interest in the basement are the strong room and the pantry, the other rooms are as marked on the map.

The Pantry

This room contains mostly normal foodstuffs, however in the corner is a large metal case, on inspection it contains several syringes and 100 vials of a green liquid (though unmarked this is anti-venom for all snakes on the island)

The Strong Room

The strong room is locked and requires 5mins and a Locksmith roll at -20% to open, the key is in Lord U'Briain's Room. The strongroom contains 6 shotguns and several cases of ammo,

the family jewellery and a large number of gold objects of hideous aspect. Archaeology check to identify these as Toltec. The Keeper may decide how many objects are present as they are of great value and he may want to limit the money the players can make.

There is a secret door in the storeroom, its edges are disguised as wall support struts (spot hidden check to find). The front panel of the door opens to reveal a safe style lock with numbers from 0-9. The combination is Lord U'Briain's sons birthday 29-05-94. This lock cannot be picked.

This door opens into a long underground passage that eventually leads into Yig's temple. Unlike the passage from the Lab this one is not infested with snakes.

The Packaging Plant

As the players approach the first thing they will notice is the small wood fired generator that sits off to the side of the plant. It is emitting smoke and steam and the sound of crackling wood and pistons moving can be heard from inside. A thick cable leads from it into the plant.

Inside the plant are 2 conveyor belts. Some workers are loading the fruit in at one end, it then passes under a screen where another worker sits. As it passes under the screen the worker checks it and then discards some fruit. The good fruit falls off the end of the end of the conveyor and into wooden delivery crates which are taken away every few minutes. The discarded fruit is thrown out the back of the plant into a large crate. The workers will stop the party getting to the crate and will justify it by telling them that there are always snakes in the crate and that Lord U'Briain would never forgive them if a guest got poisoned while in their care. If they manage to inspect the crate they will find most of it will be rotten but a few recently dumped pieces will be found to contain blood lettering. The crate also contains many snakes (spot hidden check or the investigator will be struck at by a Tenouk's Mamba).

Lord U'Briain should be with them on their first entry here and will be happy to tell them that the machine is an X-ray machine and that it checks the fruit for burrowing grubs (Psychology check to detect the lie). He is very proud of the technology and may go on about the electric generator and the conveyor belts.

The Plantation During the Day

Many varieties of tropical fruit are grown in the plantation, there will be a large number of workers picking fruit and tending to the crops across the plantation. There is a small chance (Luck check at – 60%) that a piece of fruit picked by an investigator will contain blood letters. If any party member is spotted trying to pick fruit the workers and the Lord will try and stop them, telling them that they must be checked for bugs first (Psychology check for lie). Snakes infest the plantation and they will be commonly seen crossing the path or basking in the sun on its hard packed surface, they only become a danger to the party once the investigator steps into the dense plantation on either side.

The Plantation at Night

At night the ghosts of the murdered children haunt the plantation. They can be seen as barely visible spirits walking through the forest, they sometimes cry out and ask for their mothers, or stand still sobbing (san check 1/1D6). If an investigator is stupid enough to get in a ghosts way and it passes through them they get an immediate flashback to the last moments of the child's life (San check 3/3D10) The ghosts cannot be talked to and do not interact with the party.

There will also be an apparition of a priest, like the ghost children he also cannot be talked to. If the players follow him he leads them to his church. Once inside he goes to the altar, kneels down behind it and puts his hand inside it before disappearing.

The Laboratory

The laboratory is staffed by Dr Raquel Sebastian, a horticulturalist and Dr. Jose Garcia, a poisonous snake expert. They are from Argentina and speak fluent Spanish and English but to the investigators they will pretend to only know a few words of pigeon English. Lord U'Briain brought them from Argentina some years ago. They were already converts to Yig and can trace their ancestry back to the Toltec. They are however good scientists and are here to ensure good crops and a constant provision of anti-venom against the snakes.

Main Floor

This is a large greenhouse with a small cooler office at its far end. The greenhouse is uncomfortably hot and has a floor covered in a vast array of plants at different stages of growth. The office contains several microscopes and a large number of notebooks (these are uninteresting biological notes). There is a large hatch in the corner which is locked (the key is around Dr Garcia's neck).

They are friendly and will excitably show the investigators around the office and the greenhouse. If asked Dr Garcia will let them know that downstairs is the Vivarium where he prepares the anti-venom for the islanders. He is willing to show them the room but warns them to be careful and not to touch the tanks.

Basement Lab

The hatch in the office leads to the basement lab. This room contains many glass tanks all of which hold snakes, principally Tenouk's Mamba's, but other venomous snakes are also present. A locked hatch in the corner leads to the Temple of Yig (Locksmith check at – 20% to open, or it can be opened with a crowbar). Neither scientist has been inside this tunnel and they will tell the party that they have looked inside and it is snake infested. For safety it is always locked and Lord U'Briain holds the key (*KEEPER note: This is all true*).

While here Dr. Garcia may show them how he milks a snake for venom, the process for creating anti venom and the storage locker (a small cupboard with an unlocked heavy steel door built into the wall) where the anti-venom is kept.

The Church

The church grounds are overgrown and there is no sign of any recent graves being dug. The door is boarded up but the sign which lies on its side beside the church door reads “St. Patrick’s church of Ortanse, Father Brendan incumbent”. There was a rectory to the rear of the church but it has been burnt out and there is nothing of interest left. Pushing through the unlocked front door easily accesses the church interior. Inside is a mess with crudely drawn snake graffiti across the walls and pews, there are also some Toltec Symbols (Archaeology check, or translation using the books from the

Player’s Handout #9

Bishop Cohalon

*St. Mary and St Anne’s Cathedral
Cork City*

Dear Daniel,

Disturbing News, my suspicions that the Great Old Ones foul presence is on the island have been confirmed. I believe the entrance to the Temple lies under the mansion and will write further once my investigations have been completed. Can you please contact the inquisitors for I fear that I will not be strong enough to hold back the demonic influences that have the people of this island in its thrall.

May God be with you,

Brendan

Library will reveal these as the sign of Yig, on success Occult check to identify this name, on a success make a san check for 0/1 loss).

There is no sign of a cross but the large stone altar sits at the top of the church. The Altar contains a secret compartment which can be found with a successful spot hidden or by following the ghostly Priest and seeing where he put his hand. Inside the secret compartment is a letter that the Priest wrote but did not send. It is in Latin, anyone who has language Latin can read this without making a check, if none do there may be a Latin-English dictionary in the Library.

Ask players for an Occult check for mention of Great Old Ones, on a success SAN loss is 0/1.

TEMPLE OF YIG

The temple lies directly in the middle of the island, it can be accessed from narrow rock cut tunnels which are located in the strong room in the mansion and in the basement of the lab. The tunnel from the mansion contains no snakes, the one from the lab is infested with snakes.

The tunnels are dark and there is no natural light, investigators must bring their own light sources. The tunnel gets progressively warmer and more humid the closer the players get. The Temple lies inside a large cavern. It is a small stone pyramid which is inscribed on all sides with Toltec symbols for Yig. The Temple is giving off an unearthly green glow that is illuminating the entire room.

Temple before the Sacrifice Ceremony

Coiled around the temple is Yig’s Avatar. It’s appearance is that of a 30m long Tenouk’s Mamba (if this is after Michael Clarke goes missing and before his sacrifice he will be held captive by the Avatar, wrapped within its coils). The Avatar will turn to them when they enter and ask them what they want (San Check for 1D6/1D10 loss).

If they begin a conversation the Avatar will ask them to bring him more sacrifices for the great Yig. He will also tell them they cannot

have Michael unless they sacrifice the first to him (meaning Lord U'Briain). The Avatar will not attack unless provoked.

If they do attack the Avatar all 30 Tenouk's Mamba that lie within this area will immediately swarm to attack the investigator's, if they pull back and stop the attack, or run away the Mamba's will retreat.

Temple on the Night of the Sacrifice Ceremony

If the players arrive on the night of the ceremony they will find Lord U'Briain and six disciples here as well as Yig's Avatar. Lord U'Briain will be holding Michael close.

Lord U'Briain will direct his disciples to capture the investigators, if it is going badly for the disciples he will then tell them to attack. Lord U'Briain will try to cast his spells on the party, Yig's Avatar will watch on with interest to see what happens.

If the entire party end up paralysed or captured they will be sacrificed to Yig's Avatar along with Michael.

Lord U'Briain

STR 16 CON 9 SIZ 14 INT 16 POW 14 DEX 12

Hit points: 12, Magic points: 14

Dmg Bonus: +1D4

Weapons: Dagger 70% (Dmg: 1D3), silver claw 75% (Dmg: 1 + CON check at base value or paralysed).

Spells: Charm Animal, Contact Deity/ Yig, Deflect harm, Hands of Colubra, Summon / Bind Child of Yig, plus any other the KEEPER deems fitting.

Disciples

STR 12 CON 9 SIZ 14 INT 10 POW 10 DEX 12

Hit points: 12

Dmg Bonus: +1D4

Weapons: Dagger 70% (dmg: 1D3), Fist 60% (Dmg: 1D3), Kick 30% (dmg: d6), Grapple 35%.

Yig's Avatar

STR 26 CON 20 SIZ 24 INT 16 POW 20 DEX 35

Move: 24

Hit points: 22

Dmg Bonus: +2D6

Weapons: Bite 80% (Dmg: 3D6)

Special: On successful bite player is poisoned – leads to paralysis in 4secs, Death in 2mins.

Tenouks Mamba

STR 5 CON 4 SIZ 3 INT 2 POW 1 DEX 29

Move: 16

Hit points: 6

Weapons: Bite 65% (Dmg: 1)

Special: On successful bite player is poisoned – leads to paralysis in 10secs, Death in 2hrs

New Mythos Tome:

Ritos Y Rituales del Toltec – In Spanish and Toltec Hieroglyphs by Maria De Echegui, 1624. Literally translates as Rites and Rituals of the Toltec.

This book is a list of spells and rituals from the South American Toltec tribe. Each section has an introductory summary in Spanish to explain the proceeding hieroglyphs. The hieroglyphs have been painstakingly engraved and must be fully translated to be useful to the reader. However some are of such gruesome aspect and life-like quality that even a cursory examination will cause a d3 San loss. Some editions of this book are bound in human leather.

Spells: Bat Form, Bless/Blight Crop, Brew Dream Drug, Charm Animal, Contact Deity/ Yig, Summon/Bind Baka, Summon / Bind Child of Yig

Reading this book gives a d10 san loss, Cthulhu Mythos +6 percentiles, 24 weeks to translate and fully comprehend.

Information on Maria De Echugia which will be available to players if they make an occult role, or do some research.

Born in Logrono, Spain in 1584, she was one of a coven of witches who were found guilty of witchcraft by the Spanish inquisition during the 1610 Basque Witch Trials. She and her husband were both sentenced to life imprisonment, but when her husband died in prison she was released on compassionate grounds.

In fear of a further trial she fled to the new Spanish colonies in South America. It was here that she fell in with the descendent of the native American tribes and once she had gained their trust by murdering some Spanish soldiers she was let into their secrets. She studied with them for a number of years and eventually published her Ritos Y Rituales del Toltec. She was found dead shortly after, poisoned in her bed by a Tenouks Mamba.

MYSTERIES OF IRELAND

•••

*“Come Fairies, take me out of this dull world,
for I would ride with you upon the wind
and dance upon the mountains like a flame!”
William Butler Yeats*

**From the hills the fairies whisper to lone strangers, “come join the dance”.
Watching from beneath the waves are the Merrow, the dwellers of the deep.
Strange noises and half-heard screams ring at night from the cellars of the towns and cillages.
The unwary go missing in the wilds, the locals say “Pooka”, and shake their heads.
Fires are lit on the mountainsides and bones are cast into the flames;
a young woman sits in a trance as ectoplasm oozes from her mouth, and she speaks of
times-past in a voice that is not her own.**

**All these things and more are waiting on this Celtic Isle. This is a land of roaring seas, deep
lakes, green pastures, barren bogs, and heather-topped mountains.**

***Mysteries of Ireland* is a source book for the *Call of Cthulhu* roleplaying game.
It is a guide for playing games and running scenarios in 1920s Ireland.**

**This book contains information on life in Ireland during this period and includes Irish Myths,
Legends and Superstitions, the Occult, and the Mythos. There is detailed information for Dublin
and Belfast, two new investigator occupations: Tinkers and WWI Veterans, several new
creatures, and three new scenarios.**



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