

Tickets-of-Leave are small self-contained additions to the **Convicts & Cthulhu** setting for Lovecraftian roleplaying in the early penal colonies of Australia. Each includes a selection of game elements which can either be used collectively as a thumbnail sketch of a scenario, or can be used in isolation to provide pieces that enhance a scenario of your own invention.



Convicts & CTHULHU

TICKET of LEAVE¹³

The Thirteenth Convict

CREDITS

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Introduction

When compared with the (supposedly) rational world we are familiar with, the general mindset of most people in the *Convicts & Cthulhu* era was strongly shaped by beliefs that were decidedly irrational. Indeed, superstition and folk magic were routine parts of life in Britain in this time, so it is not surprising that such beliefs and practices made their way with the convicts and settlers of colonial Australia to their new home. Some of these curious traditions are things that

we still recognize today — belief that certain numbers, occurrences, or times of the week or year were associated with bad luck. Others were far stranger, including magical marks and concealed objects — the latter ranging from shoes to dead cats, all meant to ward off evil and protect the householder.

For this 13th *Ticket of Leave*, it seems only fitting that we look at convict era superstitions and folklore and present an adventure that sees an exploitation of such practices to raise an evil greater than even the most superstitious might suspect.



SPECIAL BIBLIOGRAPHICAL NOTE

This *Ticket of Leave* is especially indebted to the recent scholarly work of architectural historian Dr Ian Evans. His original researches brought to light how common the practice of folk magic was in Australia through the colonial era. His writings form the foundation of what we know about this subject in its Australian context. His recent work is with the Tasmanian Magic Project which can be found at <https://tasmagic.wordpress.com/blog-posts/>. Other examples of his works appear in the bibliography, at the end of this *Ticket of Leave*.

Household ‘Folk’ Magic in the Convict Era

“Concerning the shapes and figures of the Spirits they are very Monstrous, Terrible and Afrighting....!”

— Dr John Pordage, *Innocencie Appearing, Through the Dark Mists of Pretended Guilt, 1655, reprinted in The Supernatural Magazine for 1809.*

By our standards, both the free settlers of the early Australian penal settlements and the convicts themselves were an extremely superstitious bunch. They believed in a range of ‘folk’ traditions which had existed for generations back in England. These suggested all manner of simple daily things that one could do to ward off bad luck, such as throwing salt over one’s shoulder after some had been spilled on a table. They also avoided certain situations because they believed they were somehow causally tied with bad luck or even death. Being on a table where thirteen people were sitting was especially dire, since it was generally believed that in such cases one of the party would die before a year had passed. Breaking a looking glass was a cause of seven years’ bad luck.

People also believed in the existence of ill-defined “evil spirits” that could cause all manner of misfortune and mischief. The protection of oneself and one’s household from such malicious insubstantial influences was a significant consideration for many and drove some of the stranger practices which have been discovered by historians and archaeologists.

Gamemasters can make use of real-world historical superstitions to add authenticity and depth to their *Convicts & Cthulhu* games. NPCs (and even

investigators) might be particularly attached to certain irrational beliefs that “good luck” or “bad luck” might be caused by prosaic occurrences. Some characters may even practice old forms of traditional magic, whether that be the brewing of medicinal “potions”, the casting of the “Evil Eye” or other more outlandish practices. Whether such blessings and curses have power in the world of *Convicts & Cthulhu* is something for the Gamemaster to decide (we have provided some ideas about possible subtle effects in the box “Folk Magic Spells” on page 26). However, even if they have no direct ability to greatly alter the physical world that does not mean that these traditions might not have a major effect on the motivations of key NPCs, or the ability of characters to exploit such beliefs for their own gain. See the scenario in this *Ticket of Leave* for an example of the latter.

In the sections which follow we briefly summarise a few of the superstitions and folk magic practices of early Australians. This list focusses on the colonies themselves rather than the many, many, superstitions observed by maritime men of the 18th and 19th centuries: for insight into sailing superstitions, see <http://www.gunplot.net/main/content/naval-customs-traditions-terminology>).

Concealed Items

The practice of concealing items within secret nooks in one’s house has a long tradition. It was generally done to bring luck, or to ward off evil influences that might assail those living within the home.

The most frequently found items in buildings from the colonial era are things that have been concealed inside walls as a warding device. Popular locations for the placement of items include the kitchen, chimney, or doorways all of which are believed to be potential access points for malign spirits.

The items chosen for concealment were picked because of a belief that they can protect directly against evil spirits or more generally against ill fortune or other calamities. Common concealed items include shoes (powerful because they retain the shape of the body; also the Devil was said in medieval times to be cast into a boot), gloves, straw hats, and even dead cats to chase spiritual vermin.

Curing Recipes

In the colonial era, folk 'remedies' for illnesses were common and sometimes believed to have supernatural healing properties. Healing potions are concocted by the magical practitioner, usually through a combination of herbs and other ingredients along with a special, often ritualistic, preparation. These can be duplicated by the client if they follow the correct instructions, which can be written out.

Magic Marks

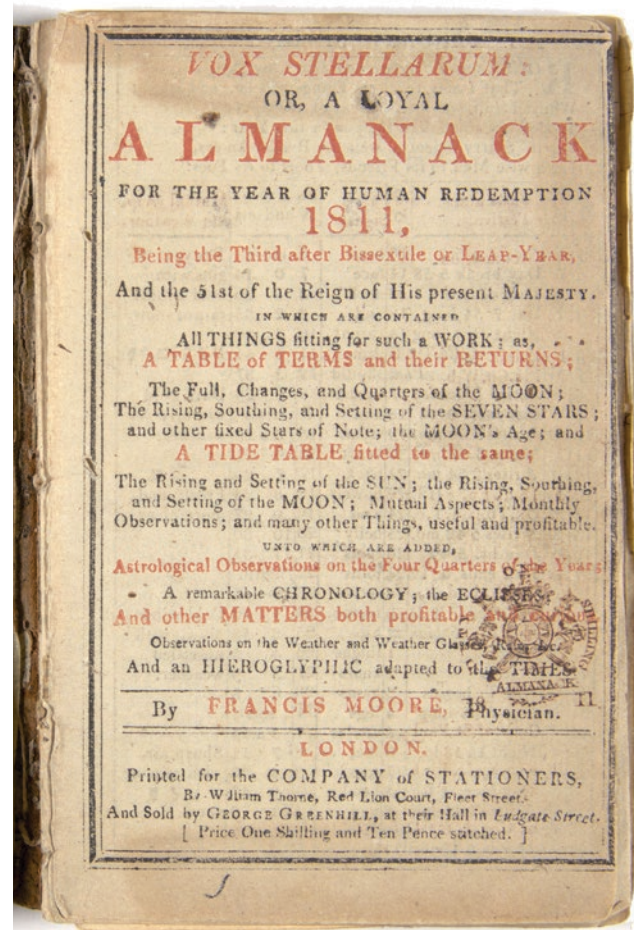
Another ancient form of folk magic was the carving of sigils and other markings into buildings or objects, to bring good luck or fend off evil. Such wards are also known as apotropaic marks (apotropaic means a kind of magic used to protect from evil influences). Apotropaic marks are found at perimeters, entry points to a house and in those places in or near the building where food is stored, prepared or consumed and in buildings where farm animals are housed.

In structures from the Australian colonial era, magic marks can be found on kitchen ceilings, in barns and on dairy doors. The classification covers a number of individual style of marks. They include the hexafoil, six overlapping circular lines (a sign used for protection dating back to the 6th century BC). They also include carefully constructed burn marks often used in horse stalls. Like concealed items the marks protect against curses, spirits and other malign influences.

For some photographs on real hexafoil markings from Australian colonial structures, see this article published by the Australian Broadcasting Corporation: <http://www.abc.net.au/news/2017-02-21/hexafoil-markings-point-to-hidden-magical-past/8290464>.

Charms and Curses

Charms are written down and can be worn or placed in walls. Curses are typically scratched on very thin sheets of lead or lead alloy or on stone tablets and buried in the ground, at grave sites or other places where the natural and supernatural world might interact. A charm can help or cure while a curse might bring general misfortune, some specific calamity, or stop its victim from doing something.



Almanac Use

Many types of folk magical practices (and some superstitions) are tied firmly to certain times of the year or changes of the seasons. In the *Convicts & Cthulhu* era, those that were interested in determining such matters with any degree of accuracy needed to carefully consult a published almanac.

An almanac is a calendar, a timetable for phases of the moon, astrological information, and a seasonal guide to the activities of the rural year such as planting and harvesting. Early almanacs referenced in colonial Australia were actually written in England and based on Northern Hemisphere conditions and seasons — and are hence entirely inaccurate for the Australian setting. That did not stop the early Europeans in Australia consulting them.

It is also believed that early Bushranger (outlaw) gangs relied on almanacs to determine the best nights on which to conduct raids. (The central importance of the almanac can be seen in its double use as a notebook in the example of Tasmanian farm manager and client of cunning men, William Allison; see box nearby).

Gamemasters who want to make use of a real-world almanac from the era in their games could do a lot worse than consulting the scanned copy of the 1809 “*Vox stellarum, or, Loyal almanack*” available for free at: https://archive.org/details/voxstellarumorlo00andr_8

Other Superstitions

Some other superstitions of Australian colonial life include:

- Wattle brought inside the house is bad luck. (This may be attributed to its tendency to cause hay fever)
- Excessive swearing can cause one to be cursed with bad luck.
- Marriages in the month of May are considered unlucky.
- Anyone bitten by a snake (any kind of snake) will die by sunset that day.
- The image of anything which frightened a particular animal can be seen in its pelt after death.
- Sneezing is often considered a sign of bad luck.
- People commonly spit to avoid bad luck when they encountered something they believed ill-omened.
- The number 13 is considered unlucky, in particular when tied to a Friday or a gathering of people at a table (all of these stem from beliefs about the “last supper” between Jesus and his disciples as recorded in the gospels).
- Work done on a Sunday will bring bad luck.

William Allison (~1789 – 1856)

One of the more remarkable discoveries in the recent study of folklore and magic in early Australia has been the Almanac owned by one William Allison, a farm manager who came from England to Van Diemen's Land. While believed for many years to be nothing more than a common copy of 1811 *Vox Stellarum Almanac*, examination by experts in the past few years has revealed the slim volume to be a detailed written notebook of a practitioner of folk magic. In the blank pages at the back of the almanac are a variety of notes about the magic practice and herbal remedies that Allison was involved with dispensing.

The biographical detail about William Allison's life is vague — complicated by the fact that there were several men of that name present in Van Diemen's Land during the period. It is also unclear whether Allison was himself a “cunning man” or, more realistically, the client of one.

It is known for certain that Allison was a servant of Lt Arthur Davies and accompanied his master to the colonies to serve as overseer at his property, known as The Lawn. From the notes contained in the almanac, it has been inferred that Allison's magical practice was undertaken in conjunction with another man, Benjamin Noakes.

The entire Allison almanac, including its hand-written notes, has been scanned and is available for free at: <http://stors.tas.gov.au/NS261-1-1>

New Occupation: Cunning Man or Wise Woman

Folk Magic is usually conducted by those with skills in its arts and devices usually called a cunning man or wise woman (the cunning man is not to be confused with the Aboriginal Clever Man, although both are practitioners of non-Mythos types of magic). Cunning Men and Wise Women tend to be semi-professional in status or even sometimes lay practitioners. They aid in folk medicine as well as protective and other rituals and their magic is very low key.

For a historical example, see the notes on William Allison nearby — while he himself was likely not a fully-fledged Cunning Man, it is clear that he was at least a client of one, and perhaps even a lay practitioner.

Occupation Skills: EDU x 2 + POW x 2

Credit Rating: Usually has another occupation which determines base credit rating, especially in the case of convicts. Add +10 to the base. If no other occupation Credit Rating is 30 but add 20 more for firm believers.

Suggested Contacts: Farmers and settlers.

Skills: Craft (any one), First Aid, Insight, Lore (any one), Medicine, Natural World, Occult, one interpersonal skill (Charm, Fast Talk, Intimidate, or Persuade).

Example Folk Magic Spells: Protect the Dwelling, Fortuitous Outcome (see the box on page 4)

Scenario: The Thirteenth Convict

This adventure can be set any time in the core *Convicts & Cthulhu* era; it is assumed however that it is set at a time where there is already considerable level of settlement in places like the Hawkesbury and the lands west and northwest of Parramatta. This means that it would not be appropriate for the very earliest days of the colony (the Arthur Phillips era; not a core part of the C&C era, but available as an option in the forthcoming standalone *Convicts & Cthulhu RPG*).

The scenario's action spans virtually the whole of the settled areas of New South Wales. Gamemasters should re-familiarize themselves with the sections of the core C&C book describing distances, travel methods, and travel times involved with reaching some of the more remote parts of the colony. Depending on the manner in which the investigators are introduced into the adventure, the logistics and cost of reaching some of these distant corners of settlement may be significant.

Gamemaster's Introduction

This adventure concerns itself with an audacious mythos-fuelled terrorist-style scheme — the “Hexafoil Plot” — crafted by one very twisted man. That man is the 'Reverend' Samuel Caulker a degenerate ex-minister of the Church of England who arrived in New South Wales a couple of years ago, one step ahead of both the authorities and other less savoury pursuers. His Hexafoil Plot has been conceived as a means of not only instilling fear across the entire colony of New South Wales but also elevating him into the unknowable court of Yog-Sothoth.

THE BLACK-HEARTED REVEREND

Caulker started his career as an ordained Anglican priest within the Wesleyan Methodist church. Even in the earliest days of preaching from the pulpit, he despised the strong vein of ingrained superstitious belief that ran deeply through his flocks. In time he came to develop a hatred for the majority of his own parishioners on account of their lack of critical reasoning. He viewed such “sheep” as worthy of being exploited and accordingly developed a range of techniques for manipulating people based on their credulous beliefs in folk traditions. This started

Religious Content Warning

The backstory to this scenario features an insane NPC who conflates some elements of traditional Christian belief with the mythology of the Cthulhu Mythos. His beliefs also conflate some aspects of conventional religious practice with hideous dark practices. It shouldn't need saying, but the writers and publishers want to make it clear that this content is not included to demean anybody's personal beliefs or to cast a negative light on Christianity generally. If you find this content offensive, or you think some of your gaming group might do so, we would urge you to amend these plot points or find another *Convicts & Cthulhu* scenario to run instead.

small — tricking parishioners into donating more to the upkeep of the church — but quickly snowballed into more self-aggrandizing and sinful practices.

The reverend's well-honed powers to deceive and mislead drew him into the orbit of darker forces who similarly sought profit through the deception of superstitious everyday folk. The group that appealed to him most was a quasi-mystical secret society known as the Fraternal Order of the Eternal Conception, a front for a cult which worshipped Yog-Sothoth. Caulker was initiated into this group and learned some of its dark ways under the tutelage of its leader, a Frenchman who called himself the “Comte Montferrat.” In 1790, the Fraternal Order planned a grand ritual which would culminate in their god siring a child on a mad woman in a London asylum. The Frenchman possessed a special stone empowered by the Outer God. Caulker was responsible for manipulating common folk through their beliefs in folk magic to attend the madhouse on this night in question — ostensibly to bring them good luck, but in actuality to fuel the summoning ritual.

The ceremony ended in disaster: Yog-Sothoth was able to partially manifest above the horrified and quivering congregation, but the sight of the mighty alien god snapped Caulker's mind entirely. Snatching the sacred lodestone from the hands of the Frenchman and nabbing the tome from which the ritual was being cast, he fled the asylum. The place was destroyed utterly, and so too were those inside.

While Caulker prayed desperately that no members of the Fraternal Order survived, he secretly feared that the Frenchman might pursue him. Accordingly, he fled to the new colony of New South Wales.

THE NEW RELIGION

The voyage out to Australia gave Samuel Caulker time to properly study the Mythos tome that he had stolen, and to reflect upon his personal brush with the alien beauty of Yog-Sothoth. Such thoughts did nothing to soothe his shattered mind; rather they twisted his previous Christian beliefs into a perverted parody of the orthodox religion. He came to think of Yog-Sothoth as the one true Lord in heaven; the ritual that the debased Frenchman had planned out was designed to create a son on Earth who could save humanity from its sinful ways.

When Caulker arrived in Sydney, he initially attempted to gain the acceptance of the religious community but neither the church officials nor those among the missionary community could tolerate him. Instead he gravitated to the fringes of the settlement and set himself up as an itinerant minister and sometimes teacher, specialising in those who were not in regular contact with the authorities. Feeling powerless in this brutal place, Caulker soon fell back to his old habits of preying on highly superstitious folk beliefs to recruit followers. His first success was Ronald Green, an impressionable young clerk who worked in Government House. Though highly intelligent, Green came from an old family whose beliefs in the “old ways” ran very deep. Caulker and Green became fast friends; the reverend confessed some of his own unorthodox beliefs and the clerk was sufficiently won-over to agree to help in setting some plans in motion to “improve” the colony of New South Wales.

THE CONVICT CULT AND THE DISGUSTING SUPPER

To aid in the realisation of the Caulker’s insane ambitions, he and Green set about recruiting a group of “acolytes” from among the population of convicts, to aid in both ceremonial and practical activities. This has proved a successful strategy — convicts are, on the whole, a highly superstitious lot and Caulker’s message of “overturning of the order of the world” strongly appeals to them. In a short time, the mad preacher and his “inside man” at Government House recruited around 20 convict followers in Sydney. These Caulker has instructed directly in the worship of the Elder Gods. While the convicts believe such teachings a bit peculiar, the desperate rabble are so motivated by their desire to overthrow the harsh prison system that they do not

Campaign Frame: The Magical Protection Society

The forthcoming *Convicts & Cthulhu Roleplaying Game* includes the concept of Campaign Frames, ways in which adventuring in the convict colonies can be viewed by players and gamemasters alike.

The prevalence of folkloric magic in colonial NSW and Van Diemen's Land suggests a potential campaign frame. This would see player characters with high skills in Occult or other appropriate Knowledges traveling the limits of settlement helping those who believed they have been cursed, or reassuring those who wish to find magical protection.

The group would likely cohere around a wealthy and eccentric settler or perhaps even a couple such as a husband and wife and might include convict servants, freed convict and settler allies, a cunning man or wise woman, and Aboriginal characters. The authorities would disdain the group, if not outright oppose it, especially those allied to the Churches. This campaign frame would provide an excellent rationale for looking into matters of the supernatural and the weird.

care about the means employed. Caulker’s vision of nigh-apocalyptic destruction on a colony-wide scale is something they find appealing.

When Caulker asked that one member of the cult “give of his or her own flesh and blood to become marked as the future Son or Daughter of God,” the convict mob had few qualms about the idea. One of their number — a partially-lame young man named William Mayberry — eagerly volunteered, suggesting that Caulker could take his useless left arm to use in the ceremony, and drain as much blood as needed.

Thus, the stage was set for an especially dark celebration — a parody of the “Last Supper” between Christ and his apostles. This ceremonial dinner was held in a rented warehouse in The Rocks, decked out with candles and festooned with expensive brassware. Caulker arranged for a lavish meal to be served to the thirteen convicts seated around the table and, as they ate, he bestowed upon them each a “holy name”. Twelve were named after the Christian apostles: the thirteenth convict, Mayberry, was simply called “Future Son”. After the first courses had been eaten, Caulker

served up the “ceremonial course,” thirteen plates each bearing a cooked portion of the flesh from Mayberry’s severed arm. The “apostles” and the “future son” himself were obliged to consume the morsel, and drink some of Mayberry’s blood from a chalice passed from convict to convict. After the disgusting repast, Caulker produced the sacred lodestone stolen from the Fraternal Order back in London and proceeded to lay it upon the belly of each of the thirteen. Even the merest contact by this alien stone caused the ritually-prepared flesh and blood in their stomachs to transform into something unnatural. Shortly afterwards, all present began to feel violently ill. Caulker was prepared, moving from convict to convict with a heavy iron cauldron into which each could purge their part-digested supper. Amid the disgusting vomit, small alien creatures squirmed — the seeds from which the reverend’s mad plan would hatch.

THE HEXAFOIL PLOT

Caulker’s plan to convert Mayberry into a Son of Yog-Sothoth relies upon nurturing the hideous tentacled things that were birthed in the unholy supper and, once they have reached maturity, melding them into the convict’s flesh using the lodestone. The process of maturing the squirming things requires that they each spend weeks in close proximity to “wholesome souls” from whose energies the alien things can leech. This required Caulker to separate the thirteen seeds and find an appropriate place to store each.

Though mad, Caulker is an intelligent and a shrewd observer, and has previously noted the small magical rituals and superstitions that are a regular part of the lives of those in England and of the NSW colonists. This observation gave him an idea: perhaps he could find thirteen sufficiently superstitious free settlers (who also meet the criteria as “wholesome souls”) and prey upon their credulity such that they agreed to have a good-luck item concealed within a wall of their homes. Inside this item, the alien flesh could be concealed.

For additional good luck, the places where the objects were buried would be marked with a hexafoil. Once embedded, the creature could then grow in the wall — taking succour from the settlers — until it can be brought forth into its final mature form by a human sacrifice. The latter might be occasioned by the household family being slain by one of the convict cultists, or *in extremis* the cultist could lay down his or her own life in front of the hexafoil sigil.



One of the aims of Caulker’s plot is to sow as much fear and discord throughout the colony as possible — he believes this will aid in his ascension into Yog-Sothoth’s graces (although this is perhaps more a symptom of his madness than any well-founded Mythos lore). As such, he has gone to some lengths to find places spread far and wide throughout the settled parts of New South Wales to become homes for his sleeping horrors. Ordinarily the logistics of coordinating such a large-scale manoeuvre would be prohibitive, but Caulker has a secret resource — Green’s connections at Government House. Through a carefully manipulated series of convict assignments, the clerk has been able to deliver exactly what the degenerate reverend requested: to each locality targeted by Caulker, one of his thirteen loyal convict cultists has been assigned. Prior to their departure, each was given a bottled alien seed and instructions that would prepare it for implanting into its secret location.

This plot has already been in motion for some months, and Caulker has at last reached a point where all thirteen of his alien seeds are now embedded in secret hiding places. Furthermore, all have absorbed the energies they need to grow. Some are now ready to call forth, with more reaching that state with each passing week. The Hexafoil Plot is finally ready to begin. To prepare Caulker has created a timetable for hatching his monstrosities, with approximately one hatching per week. This schedule is all laid out in a page from an Almanac which Caulker has laboriously copied out for each convict conspirator. To communicate this important detail to the “sleepers” scattered around the colony has required him to disappear from Sydney altogether and embark upon a great looping journey. He has done so without telling his “co-conspirator” Green anything, believing the young clerk surplus to requirements.

As the scenario commences, the first of his terrorising hatchings has already taken place — with more soon to follow.

SOME COMPLICATIONS

Although Caulker has invested considerable amount of his own cunning and twisted intelligence in crafting a detailed plan for his conspiracy, there are (at least) two major complications he has not anticipated.

The first relates to Green, who until recently Caulker professed to be a firm friend and co-conspirator. Indeed, the young man was even led (falsely) to believe that at the appointed time when Caulker ascends to the service of the Outer Gods, Green would be by his side. Now, the reverend has disappeared without providing any warning or explanation. This has left the young man confused and conflicted, but above all angry. Although the scale of his own misdeeds in setting up the convict cult are so great that Green could never outright confess the whole truth, when horrible events begin to transpire across the colony he will be sorely tempted to anonymously leak information implicating Caulker in the whole sorry mess.

A second complication — one that Caulker could never have foreseen — is the recent arrival in the colony of the Frenchman Montferrat whose tome and lodestone he stole years back in England. This black-robed figure has finally tracked down his quarry, half a world away. To complicate matters more, Montferrat's conspicuous arrival in Sydney has attracted considerable attention. The colonial administration has earmarked him as a possible French spy, though his incessant questioning about peculiar religious practices have also drawn significant attention from Church officials. As the scenario progresses, this Frenchman will slowly zero in on Caulker and his mad creations. His mission is revenge, impure and simple.

Involving the Investigators

Any kind of character is suitable for this adventure, with the party especially benefiting from a player character who knows something of the occult.

There are three possible ways to entangle the investigators:

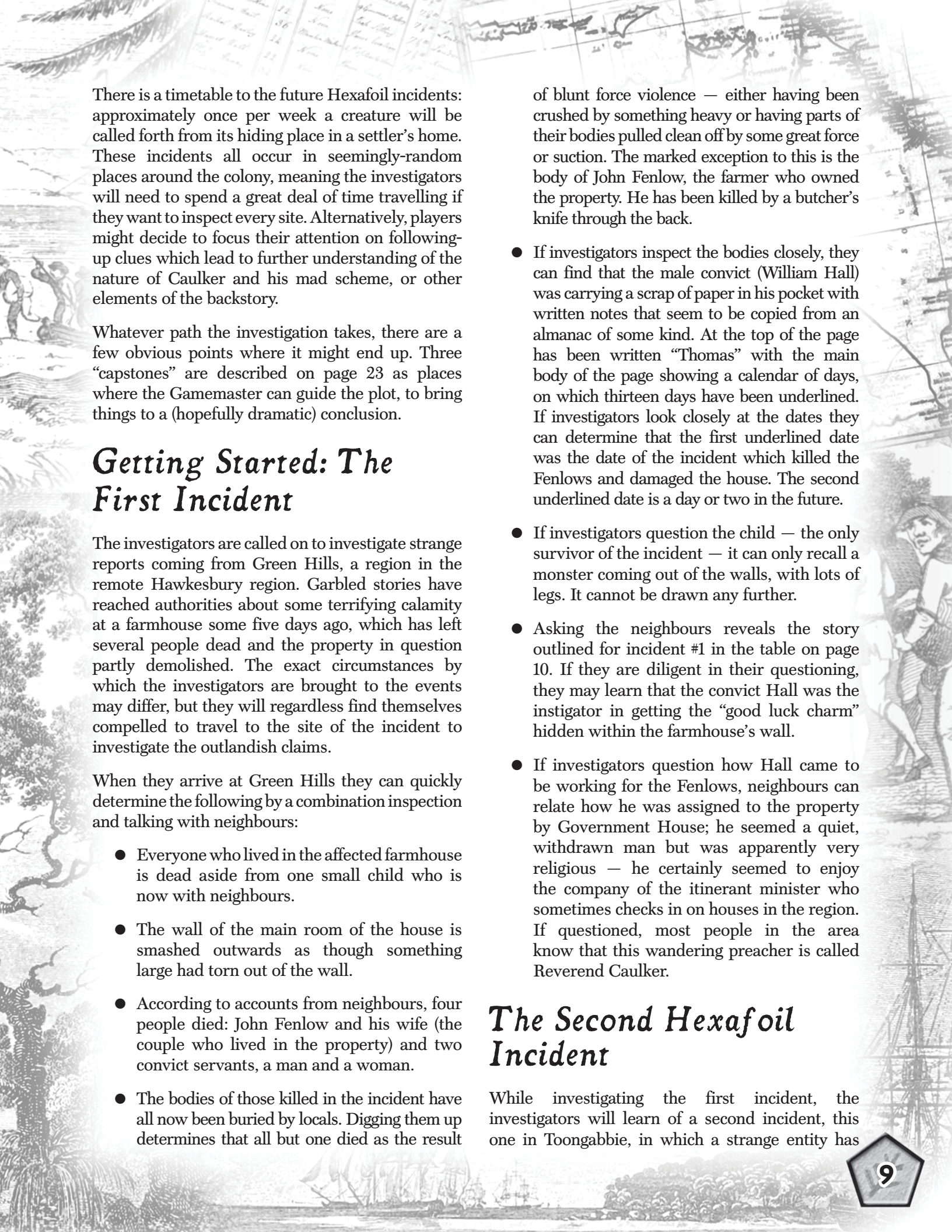
1. **Investigators:** The most straightforward approach is to arrange for the investigators to be assigned to investigate the first strange incident in Green Hills. Such a party of investigators might include officials — magistrates, NSW

Corps, police — or a pre-existing group of individuals who have proven prior experience at looking into occult matters (see the Campaign Frame on page 6 for an example).

2. **Guilty Conscience:** By anonymous note, the spurned clerk Green contacts the investigators with some secret knowledge about the recently-reported odd events and asks them to investigate the outlandish reports. The mysterious informant will not name himself and will only meet in darkened places wearing a face mask. This shadowy man is cagy about where his knowledge came from (to hide his own past involvement) and why exactly they he Caulker quietly tracked down and eliminated.
3. **Spycatchers:** There are powerful individuals in Government House who are disturbed by the presence of the black-cloaked Frenchman, who they believe to be a spy for the despised French Republic. Once the terror incidents begin, the ageless Frenchman stirs into action travelling around the colony seemingly on a mission of some sort. Obviously, he should be followed to determine the true nature of his perfidious assignment. A spycatcher party likely involves NSW Corps soldiers, Government House bureaucrats, and free settlers of high standing. Plus, convict servants, labourers, and possibly Aboriginal trackers.

Structure of the Scenario

The structure of this scenario is deliberately loose: the events of the Hexafoil Plot kick off with a concrete set of events which will draw the investigators into the scenario (by one of the methods described above). After that, the Gamemaster is free to run a series of scenes and encounters, either driven purely by the actions of the players, or by a mixture of player-direction and Gamemaster whim. Some of these scenes will relate directly the schemes of Caulker, while others might revolve more around the actions of key NPCs such as the Frenchman Montferrat or the Government Clerk, Green. Furthermore, if the Gamemaster wants to arrange for the investigators to cross paths with one of the Mythos horrors as it travels from its birthing place to the location of the “future son,” he or she can easily do so.



There is a timetable to the future Hexafoil incidents: approximately once per week a creature will be called forth from its hiding place in a settler's home. These incidents all occur in seemingly-random places around the colony, meaning the investigators will need to spend a great deal of time travelling if they want to inspect every site. Alternatively, players might decide to focus their attention on following-up clues which lead to further understanding of the nature of Caulker and his mad scheme, or other elements of the backstory.

Whatever path the investigation takes, there are a few obvious points where it might end up. Three "capstones" are described on page 23 as places where the Gamemaster can guide the plot, to bring things to a (hopefully dramatic) conclusion.

Getting Started: The First Incident

The investigators are called on to investigate strange reports coming from Green Hills, a region in the remote Hawkesbury region. Garbled stories have reached authorities about some terrifying calamity at a farmhouse some five days ago, which has left several people dead and the property in question partly demolished. The exact circumstances by which the investigators are brought to the events may differ, but they will regardless find themselves compelled to travel to the site of the incident to investigate the outlandish claims.

When they arrive at Green Hills they can quickly determine the following by a combination inspection and talking with neighbours:

- Everyone who lived in the affected farmhouse is dead aside from one small child who is now with neighbours.
- The wall of the main room of the house is smashed outwards as though something large had torn out of the wall.
- According to accounts from neighbours, four people died: John Fenlow and his wife (the couple who lived in the property) and two convict servants, a man and a woman.
- The bodies of those killed in the incident have all now been buried by locals. Digging them up determines that all but one died as the result

of blunt force violence — either having been crushed by something heavy or having parts of their bodies pulled clean off by some great force or suction. The marked exception to this is the body of John Fenlow, the farmer who owned the property. He has been killed by a butcher's knife through the back.

- If investigators inspect the bodies closely, they can find that the male convict (William Hall) was carrying a scrap of paper in his pocket with written notes that seem to be copied from an almanac of some kind. At the top of the page has been written "Thomas" with the main body of the page showing a calendar of days, on which thirteen days have been underlined. If investigators look closely at the dates they can determine that the first underlined date was the date of the incident which killed the Fenlows and damaged the house. The second underlined date is a day or two in the future.
- If investigators question the child — the only survivor of the incident — it can only recall a monster coming out of the walls, with lots of legs. It cannot be drawn any further.
- Asking the neighbours reveals the story outlined for incident #1 in the table on page 10. If they are diligent in their questioning, they may learn that the convict Hall was the instigator in getting the "good luck charm" hidden within the farmhouse's wall.
- If investigators question how Hall came to be working for the Fenlows, neighbours can relate how he was assigned to the property by Government House; he seemed a quiet, withdrawn man but was apparently very religious — he certainly seemed to enjoy the company of the itinerant minister who sometimes checks in on houses in the region. If questioned, most people in the area know that this wandering preacher is called Reverend Caulker.

The Second Hexafoil Incident

While investigating the first incident, the investigators will learn of a second incident, this one in Toongabbie, in which a strange entity has

Table 1: The Initial Hexafoil Incidents

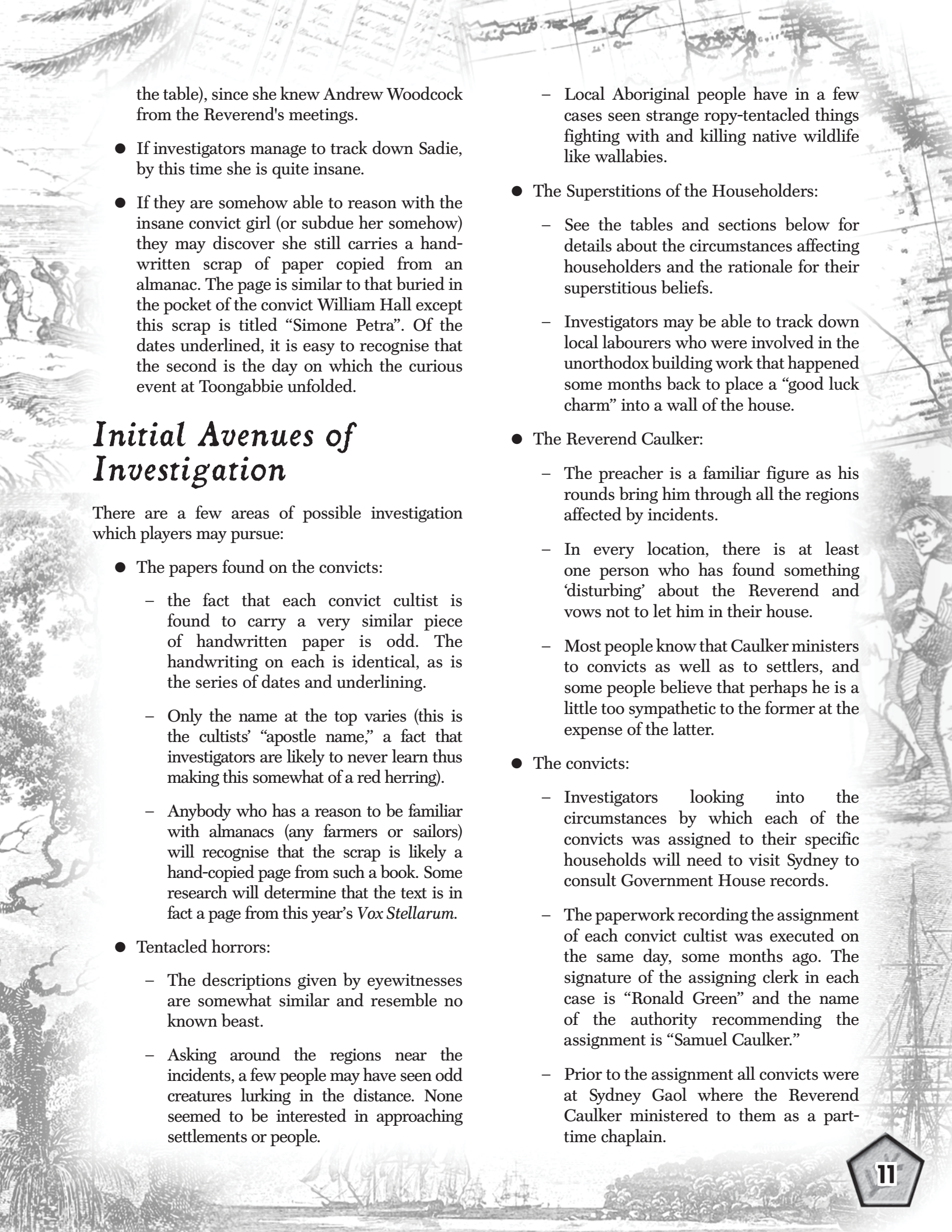
| # | Convict | Apostle Name | Main Occupier/Situation in Home | Location of Home | Building/Placement/Ostensible Reason/Who did the work |
|---|---|----------------|--|--|---|
| 1 | William Hall, age 32, a weaver transported for theft | "Thomas" | John (age 40) and Susannah (age 29) Fenlow – The Fenlows are settlers who live with their small child in a farm on the Hawkesbury. William Hall has been a trusted convict servant for some years. They were worried about floods and Hall said he had a charm that would help protect them. | Green Hills, Hawkesbury River (mislabelled as Windsor in <i>C&C</i> le, technically not called this until the Macquarie era) | Main House/Inside wall of main room/Protection from Floods/The convict Hall |
| 2 | Sadie Lloyd, age 28, a seamstress transported for forgery | "Simone Petra" | James McCormack (age 50) – McCormack lives in a farm in Toongabbie. A large group of convicts comes and helps him, but Sadie is his live-in servant being both housemaid and mistress. Lately he has become worried about his sexual performance and Sadie claimed to know a magical remedy. | Toongabbie | Main House/Inside bedroom wall/Potency charm/The home owner James McCormack |
| 3 | Robert Roman, age 50, a sailor transported for murder | "Bartholomew" | Mathew Penny (age 40) – Penny has three children but his wife has run off with a convict. Penny is around Robert Roman's age and the two have struck up a friendship. The convict has convinced Penny a charm inside his wall will bring his wife back. | Sydney, beyond the burial ground | Main House/Inside Kitchen wall/Charm to bring back missing wife/The convict Roman |
| 4 | Andrew Woodcock, age 41, a carpenter transported for housebreaking. (Note that at the start of the adventure Sadie Lloyd is mad and living in the barn here). | "Matthew" | Edward Owen (age 28) – Owens is a farmer and relies on Woodcock to do much of his heavy work after Owens was injured in a collapsing log pile. He has been convinced a charm in the house will aid his healing. | Parramatta | Main House/Ceiling/Healing charm/The convict Woodcock |

erupted from a wall (see incident #2 in the table above). This strange event has sufficient similarities that it should attract their interest.

Again, the neighbours can fill in the back story of what was happening at the site of the damaging farm eruption. If questions are asked about the convicts the Reverend Caulker's name comes up again as an occasional visitor who seemed uncommonly friendly with Sadie, the assigned female convict servant.

Investigating this incident reveals a stronger lead: one of the convicts working at the house survived the horrific ordeal and is able to point the finger at convict Sadie Lloyd who has absconded and is currently missing.

- The survivor claims Sadie killed McCormack, the owner (see the table entry), before fleeing.
- Sadie is in fact now living in Parramatta at the farm of Edward Owen (see incident #4 in



the table), since she knew Andrew Woodcock from the Reverend's meetings.

- If investigators manage to track down Sadie, by this time she is quite insane.
- If they are somehow able to reason with the insane convict girl (or subdue her somehow) they may discover she still carries a hand-written scrap of paper copied from an almanac. The page is similar to that buried in the pocket of the convict William Hall except this scrap is titled "Simone Petra". Of the dates underlined, it is easy to recognise that the second is the day on which the curious event at Toongabbie unfolded.

Initial Avenues of Investigation

There are a few areas of possible investigation which players may pursue:

- The papers found on the convicts:
 - the fact that each convict cultist is found to carry a very similar piece of handwritten paper is odd. The handwriting on each is identical, as is the series of dates and underlining.
 - Only the name at the top varies (this is the cultists' "apostle name," a fact that investigators are likely to never learn thus making this somewhat of a red herring).
 - Anybody who has a reason to be familiar with almanacs (any farmers or sailors) will recognise that the scrap is likely a hand-copied page from such a book. Some research will determine that the text is in fact a page from this year's *Vox Stellarum*.
- Tentacled horrors:
 - The descriptions given by eyewitnesses are somewhat similar and resemble no known beast.
 - Asking around the regions near the incidents, a few people may have seen odd creatures lurking in the distance. None seemed to be interested in approaching settlements or people.

- Local Aboriginal people have in a few cases seen strange ropy-tentacled things fighting with and killing native wildlife like wallabies.

- The Superstitions of the Householders:

- See the tables and sections below for details about the circumstances affecting householders and the rationale for their superstitious beliefs.
- Investigators may be able to track down local labourers who were involved in the unorthodox building work that happened some months back to place a "good luck charm" into a wall of the house.

- The Reverend Caulker:

- The preacher is a familiar figure as his rounds bring him through all the regions affected by incidents.
- In every location, there is at least one person who has found something 'disturbing' about the Reverend and vows not to let him in their house.
- Most people know that Caulker ministers to convicts as well as to settlers, and some people believe that perhaps he is a little too sympathetic to the former at the expense of the latter.

- The convicts:

- Investigators looking into the circumstances by which each of the convicts was assigned to their specific households will need to visit Sydney to consult Government House records.
- The paperwork recording the assignment of each convict cultist was executed on the same day, some months ago. The signature of the assigning clerk in each case is "Ronald Green" and the name of the authority recommending the assignment is "Samuel Caulker."
- Prior to the assignment all convicts were at Sydney Gaol where the Reverend Caulker ministered to them as a part-time chaplain.

- Some thorough research tracking down the Muster records for the day on which the convict cultists were assigned might provide the investigators with the names of thirteen convicts recommended by Caulker and approved by Green, all sent out at the same time.
- In that case, the investigators may have a useful way of getting to affected houses before the Hexafoil Plot incidents take place. This may allow them to expose and confront the Hexafoil Plotters (see “Questioning the Cultists” on page 18 for details on how such encounters might play out). They also may be able to use this information to track down Caulker in his hiding place and the nearby “future son” (see “Finding the Future Son” on page 22).

Scene Type: Subsequent Eruptions

More than anything else, the momentum of this scenario is maintained by the frequent news of additional strange incidents in which curious deaths have occurred. Each lurid tale is attributed to some beast that has burst forth from within the residents’ own house. These stories fuel a growing sense of unease among free settlers everywhere. The specific scenes surrounding each of these incidents can be improvised by the Gamemaster based on the nearby tables which summarise the pertinent details of all thirteen Hexafoil Incidents. Some suggestions about building scenes and providing clues are provided in the sections below.

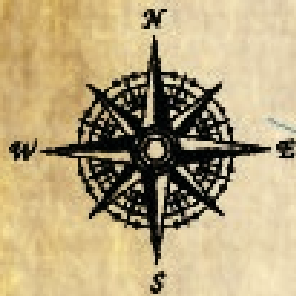
DETAILS OF THE EMBEDDED CREATURES

The three tables nearby describe each of the thirteen concealments. They show who the victims of the attacks will be, the name of the convict cultist



Plan of the COLONY OF NEW SOUTH WALES 1802

To Coal River 40 miles



HEXAPOIL SITES
 The numbered locations denote the sites of the 13 Hexapoil house eruptions. Caulker's personal residence in The Rocks is close to the site of (11), the 11th incident.

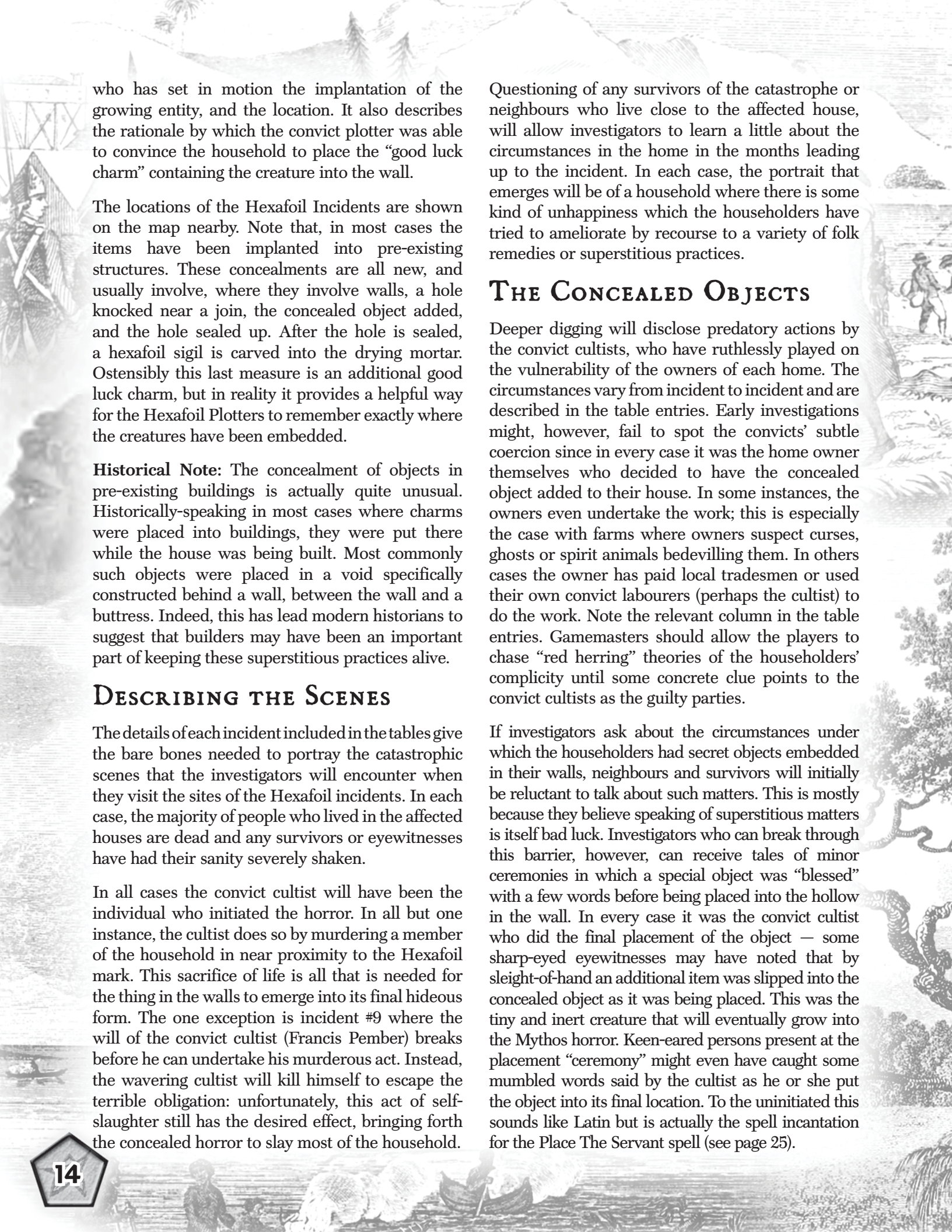


Published May 1, 1802,
 by Cadell & Davies, Strand

The dotted lines show the ground Walked over lately
 ■ Are places where the Latitude has been Observed
 These places marked thus 8 are the principal part of our Collection

Scale of Miles





who has set in motion the implantation of the growing entity, and the location. It also describes the rationale by which the convict plotter was able to convince the household to place the “good luck charm” containing the creature into the wall.

The locations of the Hexafoil Incidents are shown on the map nearby. Note that, in most cases the items have been implanted into pre-existing structures. These concealments are all new, and usually involve, where they involve walls, a hole knocked near a join, the concealed object added, and the hole sealed up. After the hole is sealed, a hexafoil sigil is carved into the drying mortar. Ostensibly this last measure is an additional good luck charm, but in reality it provides a helpful way for the Hexafoil Plotters to remember exactly where the creatures have been embedded.

Historical Note: The concealment of objects in pre-existing buildings is actually quite unusual. Historically-speaking in most cases where charms were placed into buildings, they were put there while the house was being built. Most commonly such objects were placed in a void specifically constructed behind a wall, between the wall and a buttress. Indeed, this has led modern historians to suggest that builders may have been an important part of keeping these superstitious practices alive.

DESCRIBING THE SCENES

The details of each incident included in the tables give the bare bones needed to portray the catastrophic scenes that the investigators will encounter when they visit the sites of the Hexafoil incidents. In each case, the majority of people who lived in the affected houses are dead and any survivors or eyewitnesses have had their sanity severely shaken.

In all cases the convict cultist will have been the individual who initiated the horror. In all but one instance, the cultist does so by murdering a member of the household in near proximity to the Hexafoil mark. This sacrifice of life is all that is needed for the thing in the walls to emerge into its final hideous form. The one exception is incident #9 where the will of the convict cultist (Francis Pember) breaks before he can undertake his murderous act. Instead, the wavering cultist will kill himself to escape the terrible obligation: unfortunately, this act of self-slaughter still has the desired effect, bringing forth the concealed horror to slay most of the household.

Questioning of any survivors of the catastrophe or neighbours who live close to the affected house, will allow investigators to learn a little about the circumstances in the home in the months leading up to the incident. In each case, the portrait that emerges will be of a household where there is some kind of unhappiness which the householders have tried to ameliorate by recourse to a variety of folk remedies or superstitious practices.

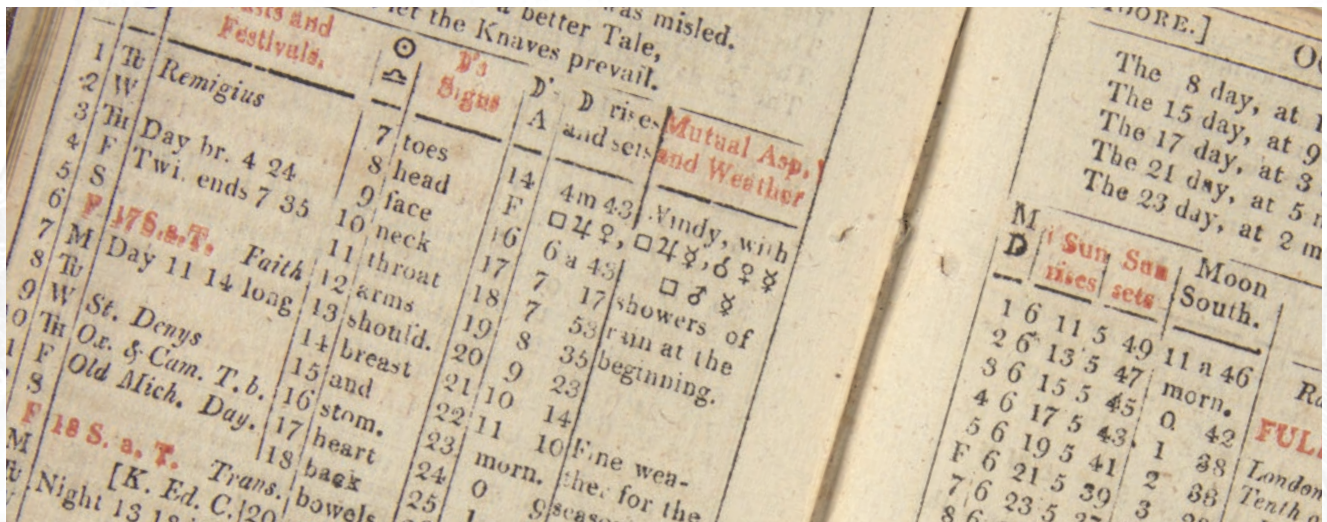
THE CONCEALED OBJECTS

Deeper digging will disclose predatory actions by the convict cultists, who have ruthlessly played on the vulnerability of the owners of each home. The circumstances vary from incident to incident and are described in the table entries. Early investigations might, however, fail to spot the convicts’ subtle coercion since in every case it was the home owner themselves who decided to have the concealed object added to their house. In some instances, the owners even undertake the work; this is especially the case with farms where owners suspect curses, ghosts or spirit animals bedevilling them. In others cases the owner has paid local tradesmen or used their own convict labourers (perhaps the cultist) to do the work. Note the relevant column in the table entries. Gamemasters should allow the players to chase “red herring” theories of the householders’ complicity until some concrete clue points to the convict cultists as the guilty parties.

If investigators ask about the circumstances under which the householders had secret objects embedded in their walls, neighbours and survivors will initially be reluctant to talk about such matters. This is mostly because they believe speaking of superstitious matters is itself bad luck. Investigators who can break through this barrier, however, can receive tales of minor ceremonies in which a special object was “blessed” with a few words before being placed into the hollow in the wall. In every case it was the convict cultist who did the final placement of the object — some sharp-eyed eyewitnesses may have noted that by sleight-of-hand an additional item was slipped into the concealed object as it was being placed. This was the tiny and inert creature that will eventually grow into the Mythos horror. Keen-eared persons present at the placement “ceremony” might even have caught some mumbled words said by the cultist as he or she put the object into its final location. To the uninitiated this sounds like Latin but is actually the spell incantation for the Place The Servant spell (see page 25).

Table 2: More Hexafoil Incidents

| # | Convict | Apostle Name | Main Occupier/Situation in Home | Location of Home | Building/Placement/Ostensible Reason/Who did the work |
|---|--|---------------------|--|------------------|--|
| 5 | Daniel Stretch, age 33, a farmer transported for horse stealing | "Simon the Zealot" | John March (age 33) – March is a sailor who has a ramshackle house on South Head. A very superstitious man he thinks the nearby Cadigal Aboriginal people have cursed him. His convict servant has convinced him a protective shoe in the walls will be guard him. | South Head | House/Inside Main Room wall/Boot to protect against spells/ The convict Stretch |
| 6 | Kathleen Coffee, age 21, a domestic servant transported for burglary | "Judith" | Elizabeth Allen (age 19) – Elizabeth is a young girl who came over with her father was has been bitten by a snake. He is very ill and not getting any better and she is doing what she can, but the isolated river farm is slowly running down. Kathleen has befriended her and convinced her that he father is not healing because of evil spirits. She says placing a boot in a wall cavity will help. | Banks Town | Main House/Main room/Boot to protect against spirits/A neighbour Benjamin Mabbott, age 49, who thinks the whole thing is foolish but wants to oblige the girl. |
| 7 | Elijah Bush, age 65, a servant transported for stealing a watch | "James the Greater" | Margaret Dade (age 24) – Margaret is a settler who followed her convict husband over to NSW. He was assigned to her, but went out one night and never came back. She believes he has been killed and fears she is being haunted by spirits. The elderly Bush has won her trust and says he has a remedy in placing one of her boots in the wall. | Hawkesbury River | Main House/Inside Hallway wall/Boot to protect against spirits/ The convict Bush |
| 8 | Rachel Hurley, age 39, a hawker transported for stealing scarves | "Joanne" | Eleanor Finch (age 29) – Eleanor is a farmer's widow and has three convict servants. She has grown to trust Rachel and treat her as a friend, even going so far as to confess her loneliness. Rachel has convinced Eleanor a love charm in the wall of her house will be the answer. | Prospect Hill | Main House/In bedroom wall/Love charm/ Convict servant Daniel Sadler |
| 9 | Francis Pember, age 19, a soldier transported for desertion | "Judas" | Thomas Eagle (age 55) – Eagle is a Parramatta farmer who has come to look on the young convict Pember like a son. The farmer's crops have been failing and he is frightened he will have to give up the farm. Pember has convinced him a magic charm in the ceiling of the barn may help. | Parramatta | Barn/Ceiling/Charm to help crops/Home owner Thomas Eagle |



SPECIFIC CLUES FROM INVESTIGATIONS

As the investigators search over the crumbling ruins and speak with worried locals, the Gamemaster should reward them by revealing new clues and hints about what is really going on. The lists below give some ideas about what types of discoveries investigators might make from early, later, and final incidents in the series of Hexafoil Plot incidents. The Gamemaster should pick and choose whichever new discovery seems most likely to drive the plot forward and intrigue players.

Discoveries from Early Incidents:

- Physical evidence which reinforces that the death and destruction in the houses was caused by something very large and strong, akin to an explosive force (although no signs of an explosion are evident).
- Sketchy accounts of large tentacled horrors that were briefly seen just after the explosion, but which seem to have disappeared almost immediately thereafter.
- Further discoveries of almost-identical almanac pages, with each of the incidents having occurred on a day underlined.
- Stories of the owners of the affected houses being especially disturbed in recent months but reassured by their belief in good luck charms and supportive words from those around them (including favoured convicts).

Discoveries from Later Incidents:

- The task of interviewing survivors and eyewitnesses to incidents will be complicated by the fact that some of them appear to have gone missing themselves. This is the work of the Frenchman Montferrat who has decided to abduct and torture witnesses to find out what they know of Caulker and his possible location. If investigators arrive to the scene of an incident late they may find that some of the witnesses and survivors of that attack have now turned up dead themselves, with a steaming hole in their chest and their hearts ripped out.
- More definite accounts that Reverend Caulker had spent long hours in conversation with one of the convicts of the affected house, apparently having discussed some unknown topic in heated tones.
- Witnesses that have seen the convict cultist in possession of the almanac page, perhaps having asked the witness for help in reading it or counting out how many days still remained until the underlined date.
- Stories about a dark-robed individual who was lurking around the site of the disaster a matter of hours after it had occurred. Those who confronted him learned only that he was a Frenchman and most obnoxious.
- Eyewitness accounts of the tentacled horrors being spotted away from the disaster sites, usually fighting and devouring native animals. The accounts suggest the strange creature was moving with a definite purpose in a direct line away from settlements.

Discoveries from Final Incidents:

- Locals can describe how mere days before the incident at the house, a small contingent of NSW Corps soldiers arrived and set up nearby. Those that asked them were told that their orders were to protect that particular home — a mission which they clearly failed to achieve. Immediately after the incident, the soldiers disappeared. This feeble attempt at protection is the work of Ronald Green, whose guilt has motivated him to use what power he has to try to foil Caulker's scheme.
- Accounts from neighbours that the convict cultist had either:
 - been heard days prior to the attack drunkenly boasting in a local tavern about how he was about to “turn the world on its head”, or
 - been observed days prior to the attack confiding to a group of other women how she was quite looking forward to being able to finally pay back the cruelty that had been shown to her by her household, or
 - been overheard speaking with a convict visiting from a nearby property (another cult member) crudely complaining about the special “favouritism” that has been bestowed upon “the future son.”
- Stories about a dark-robed Frenchman having been seen at the affected household several days prior to the incident, apparently arguing loudly with the house owner.
- Witnesses or survivors recall that the convict cultist had previously boasted to them about being a member of a secret order, and even having a secret name. The cultist told the witness this secret name: it is the “apostle name” also recorded on the top of the almanac page the cultist was carrying.
- Accounts of neighbours and survivors having been so disturbed by the local events that they have been back several times to the local cunning man or wise woman to obtain charms and potions to help purge the region of its curse.
- Scraps of paper found attached to the front door of the affected houses some days after the incidents, with a short hand-written note

saying: “SC: larcenist of stones must find reckoning at rocks else prowler from stars shall feast on thy bones.” Nobody can recall anyone having placed the note. [Depending on Gamemaster preference, these notes might be either threats from the “Comte Montferrat” to Caulker, or ominous sounding letters written by Green in an effort to get the NSW Corps on the trail of the Reverend.]

Scene Type: Investigating Caulker

Eventually the investigators will become aware of the existence of the Reverend. Investigating him directly can find the following:

- Bad reputation — both with the local communities and with officials of the Church in Parramatta and Sydney the Reverend Caulker is viewed with deep suspicion if not outright hostility. Some even suspect his dabbling in magic and things man was not meant to know.
- The Reverend's Circuit — Caulker is normally on the move throughout the communities of the Hawkesbury and Parramatta and less often Sydney. He has two main stops, The Dade Residence in Hawkesbury and Grommit's farm at Castle Hill (locations of incidents #7 and #13 respectively).
- The Reverend's Whereabouts — Following Caulker's normal route, investigators will learn that nobody has seen him for the past several weeks. This is irregular. The Dade widow is particularly concerned for his safety. The most recent sighting is in the vicinity of the Grommit Farm [The Reverend is holed up in an abandoned farmhouse nearby, waiting for the fruits of his Hexafoil Plot to make their way to join with the “future son” at Grommit's Farm.]
- The Reverend's Home — Caulker is known to also have a room in The Rocks that he sometimes goes back to. The Church officials know of this residence as do the convicts and his other acolytes.
 - In the Reverend's room are mad scribblings that reveal his mad loyalty to Yog-Sothoth, though digging too deeply into these can require a Sanity roll.

- The notes ramble on extensively about a “future son” for Yog-Sothoth, which seems to be something that Caulker wants to bring into existence.
- Also a small 'Thing Concealed' is in a bottle in the Reverend's cupboard and if disturbed it attacks (use the “small form” of the creature statistics on page 26).
- Although investigators are unlikely to find them, there are a further seven of the Mythos horrors already implanted inside the wall of Caulker's room at The Rocks. These are fully grown and waiting for a human sacrifice to break them free; any death will suffice (see Denouement 2 on page 23).

Scene Type: Encountering the Monstrosities

It's possible that the investigators may encounter one of the mature tentacle things after it has broken free of its hiding place and disappeared into the countryside. This could happen by accident as investigators are travelling from place to place, or brave monster-hunting investigators may deliberately try to track down the creatures.

The Creatures in the Wall are driven by very simple motives — they are attracted to things that bear the taint of the Outer Gods. That means an attraction to either the lodestone stolen by Caulker (the *Lodestone of Umr At-Tawil*) or the partially-formed Son of Yog-Sothoth (the thing that began as William Mayberry). If left unmolested the creatures will make a bee-line for whichever of those two is closest. They travel at a similar pace to a nimble person on foot, but never tire and can travel continuously until they reach their goal. Thus, some of the creatures will take several days of cross-country travel before they reach their final destination while others might arrive after only a day or less.

Even despite their single-mindedness the creatures sometimes cross paths with native animals — mostly kangaroos and wallabies. They also occasionally run into livestock. In both cases, the tentacled beasts will lash out at the animals, mostly to get them out of their path. This usually results in a short but violent battle during which the Mythos creatures rend the animals into a messy paste.

When this happens, the tentacled things usually pause for a while to feed on the carcasses.

The trail of dead animals is perhaps the easiest way for investigators to track down one of the creatures, although the Gamemaster should still make that a very difficult proposition due to the sparseness of the kills and the occasionally rough terrain they traverse. Of course, investigators can also speak with locals about mysterious beasts seen in the area, but more often than not these tall tales lead nowhere.

If the investigators come face-to-face with one of the Creatures in the Wall, the Gamemaster can run this using statistics at the end of the scenario. Killing one of these creatures will definitely set Caulker's plans back, although he has deliberately planted more than the minimum number he needs to succeed in his mad scheme, so a single slaying will not derail the Hexafoil Plot by itself.

Scene Type: Caulker's Retaliation

The Reverend has a reasonable network of informants, especially west of Sydney in the Parramatta region and beyond. Once the investigators visit a site in Parramatta or more than four sites, he will become aware of them. He has seven acolytes not part of the thirteen he can send after them to murder them in as horrible a way as possible. These dark-hearted convicts may accost the investigators either on the road, in their accommodation, or even while they are interviewing a survivor or neighbour. While strongly motivated to follow out their master's command, the cultists are not necessarily expert fighters and are likely to be easily disarmed or defeated by the investigators. This might afford them the opportunity to question the assailants.

At the Gamemaster's discretion Caulker may have access to a summoning spell to call forth some horror to bedevil his enemies, leading to more dangerous Mythos encounters.

QUESTIONING THE CULTISTS

If one of Caulker's retaliatory strikes goes awry — or if investigators somehow find the names of the thirteen convicts who are Hexafoil Plotters, they may be able to confront and question one of the cultists. In general, such questioning will reveal some of the details of Caulker's plans, but not

Table 3: The Final Hexafoil Incidents

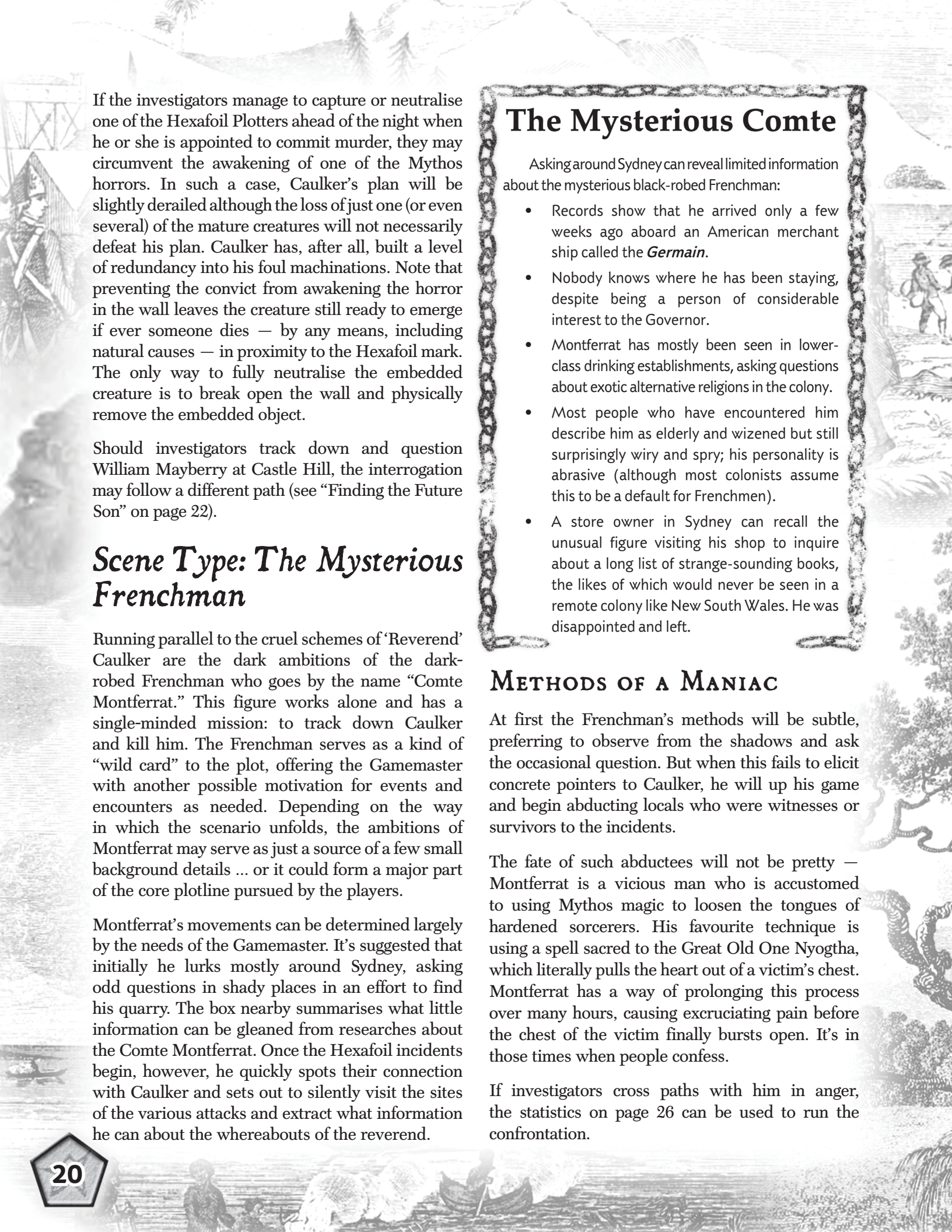
| # | Convict | Apostle Name | Main Occupier/Situation in Home | Location of Home | Building/Placement/Ostensible Reason/Who did the work |
|----|--|--------------------|--|-------------------|--|
| 10 | Elizabeth Lynch, age 27, a diary maid transported for stealing | "Phillipa" | Garrett Valentine (age 57) – Valentine is a farmer and brewer. He has been having bad dreams of a great black pig with blood red horns and is frightened it will come for him. He has finally admitted this to Liz Lynch and she says a protective dead cat in the walls will snare it. | Parramatta | Farmhouse/Bed Room Wall/Dead cat for protection against malign spirits/Home owner Garrett Valentine |
| 11 | Thomas Birch, age 23, labourer transported for murder | "James the Lesser" | Richard Daghish (age 25) – Daghish is building a house in the Rocks, having left the NSW Corps under something of a cloud. A personable young man, Daghish has made friends with one of his convict laborers Birch, who has convinced him it will bring the house luck and protection to seal a boot into the wall. | The Rocks, Sydney | Home under construction/Void in wall/Boot for protection of new home/Owner and builder of home Richard Daghish |
| 12 | Archibald Crawley, age 49, transported for stealing | "Andrew" | Sarah Kane (age 31) and Robert Parrish (age 30) – with their two young children Parrish and Kane work a farm at Kissing Point, while Parrish works part time in a warehouse in Sydney. Crawley is a trusted servant and has convinced Sarah that she can help Parrish by placing a charm in his wall that will aid his prosperity. | Kissing Point | Farmhouse/Bed Room Wall/Charm for prosperity/Convict Archibald Crawley |
| 13 | William Mayberry, age 28, a farm hand transported for assault | "The Future Son" | Michael Grommit (age 42). Grommit runs a farm and is wooing a young woman who is the daughter of an innkeeper in Parramatta and having no luck. He fears it is because he is no longer young, and she cannot be interested. Mayberry his convict servant has convinced him that he will be luckier in love if a certain ritual is performed. | Castle Hill | Farmhouse/Bed Room Wall/Charm for romance/Convict William Mayberry |

everything. The convict cultists are driven by their hatred of the system rather than their love of the Cthulhu Mythos, the latter being something they only understand in a very sketchy way.

Questioning or interrogation can elicit the cultists' understanding of Caulker's scheme: from their perspective it is "place something in the wall and on the appointed night bring it forth with murder." They do recall that the plot has something to do with

creating something Caulker called the "future son." That objective seemed particularly important to the enterprise (although none of the convicts can explain why).

All of the convict cultists are known to one another, but they do not necessarily know where each of the other cultists has been assigned. Most are familiar with a few others who have been assigned to places close by, but know the others purely from their earlier time together at Sydney Gaol.



If the investigators manage to capture or neutralise one of the Hexafoil Plotters ahead of the night when he or she is appointed to commit murder, they may circumvent the awakening of one of the Mythos horrors. In such a case, Caulker's plan will be slightly derailed although the loss of just one (or even several) of the mature creatures will not necessarily defeat his plan. Caulker has, after all, built a level of redundancy into his foul machinations. Note that preventing the convict from awakening the horror in the wall leaves the creature still ready to emerge if ever someone dies — by any means, including natural causes — in proximity to the Hexafoil mark. The only way to fully neutralise the embedded creature is to break open the wall and physically remove the embedded object.

Should investigators track down and question William Mayberry at Castle Hill, the interrogation may follow a different path (see “Finding the Future Son” on page 22).

Scene Type: The Mysterious Frenchman

Running parallel to the cruel schemes of ‘Reverend’ Caulker are the dark ambitions of the dark-robed Frenchman who goes by the name “Comte Montferrat.” This figure works alone and has a single-minded mission: to track down Caulker and kill him. The Frenchman serves as a kind of “wild card” to the plot, offering the Gamemaster with another possible motivation for events and encounters as needed. Depending on the way in which the scenario unfolds, the ambitions of Montferrat may serve as just a source of a few small background details ... or it could form a major part of the core plotline pursued by the players.

Montferrat's movements can be determined largely by the needs of the Gamemaster. It's suggested that initially he lurks mostly around Sydney, asking odd questions in shady places in an effort to find his quarry. The box nearby summarises what little information can be gleaned from researches about the Comte Montferrat. Once the Hexafoil incidents begin, however, he quickly spots their connection with Caulker and sets out to silently visit the sites of the various attacks and extract what information he can about the whereabouts of the reverend.

The Mysterious Comte

Asking around Sydney can reveal limited information about the mysterious black-robed Frenchman:

- Records show that he arrived only a few weeks ago aboard an American merchant ship called the *Germain*.
- Nobody knows where he has been staying, despite being a person of considerable interest to the Governor.
- Montferrat has mostly been seen in lower-class drinking establishments, asking questions about exotic alternative religions in the colony.
- Most people who have encountered him describe him as elderly and wizened but still surprisingly wiry and spry; his personality is abrasive (although most colonists assume this to be a default for Frenchmen).
- A store owner in Sydney can recall the unusual figure visiting his shop to inquire about a long list of strange-sounding books, the likes of which would never be seen in a remote colony like New South Wales. He was disappointed and left.

METHODS OF A MANIAC

At first the Frenchman's methods will be subtle, preferring to observe from the shadows and ask the occasional question. But when this fails to elicit concrete pointers to Caulker, he will up his game and begin abducting locals who were witnesses or survivors to the incidents.

The fate of such abductees will not be pretty — Montferrat is a vicious man who is accustomed to using Mythos magic to loosen the tongues of hardened sorcerers. His favourite technique is using a spell sacred to the Great Old One Nyogtha, which literally pulls the heart out of a victim's chest. Montferrat has a way of prolonging this process over many hours, causing excruciating pain before the chest of the victim finally bursts open. It's in those times when people confess.

If investigators cross paths with him in anger, the statistics on page 26 can be used to run the confrontation.

Montferat's ultimate goal is to force Caulker into a position where he must flee back to Sydney, where Denouement 2 (see page 23) can play out. The Frenchman can arrange this in a variety of ways, including:

- Leaving a cryptic note on the doors of the houses partly demolished by the eruption of the creatures, indirectly telling Caulker — who he assumes will get the message somehow via remaining agents — to return to his house at The Rocks. The note described on page 17 could be this message.
- Tracking Caulker down to his hiding place in Castle Hill and smoking him out with a few random spells or murders; once the reverend is on the run, the Frenchman will enjoy playing a game of cat and mouse to force him back to Sydney where his preferred confrontation can take place.

Scene Type: Tip-Offs

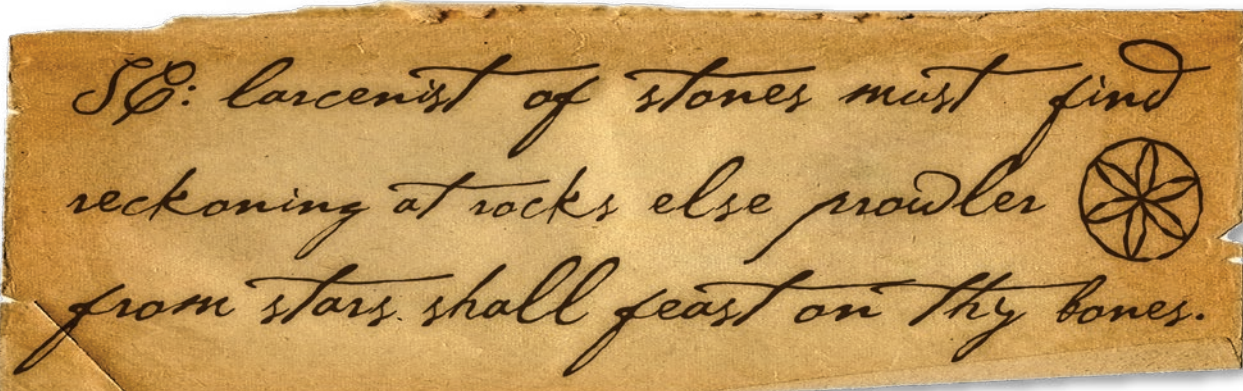
If the Gamemaster needs a method for nudging the players along with some pertinent information about the Hexafoil Plot or Caulker's ambitions, one convenient avenue for achieving this is via tip-offs from the guilty Government Clerk, Green. Not long after news of the first and second incidents has reached Sydney, Green will quickly realise that his former friend and associate is to blame. He is, frankly, horrified that the plot that he was a part of setting up has turned into such a vehicle for mayhem and death. Knowing that there are plenty of records at Government House that will implicate him as being involved, Green can't simply come forward and tell the authorities what he knows — but neither can he just stand by and let innocent people die in droves.

The amount and timing of the information leaked to the investigators by Green is something that the Gamemaster can decide. The method for getting cryptic hints to them will likely be via anonymous notes left surreptitiously in places where the investigators are likely to find them. If things get truly desperate, Green might consider a face-to-face meeting with the investigators in a neutral Sydney location, as long as he can remain masked the entire time.

Green will “drip feed” information to the investigators rather than revealing it in bulk, since he hopes that the investigators can find and stop Caulker before his own guilt comes to light (as it would immediately if the full detail were shared).

If the Hexafoil plot continues long enough, Green is likely to abandon the investigators as a lost cause and begin manipulating things more directly to try to stymie Caulker. One desperate measure he can use is to forge orders to NSW Corps soldiers telling them to report to the house which he knows is likely to be the next target for the Hexafoil plot (as per the schedule he himself helped plan out). Those orders will be vague, simply telling the troops to protect the house until a certain date. Unfortunately, the lack of any specific detail coupled with the general laxness of NSW Corps soldiers will likely mean that these “guards” do nothing to prevent the convict cultists from carrying out their murders regardless.

Another method that Green might employ is arranging for a handwritten note to Caulker to be left on the houses that have fallen victim to his attacks, aiming to send a signal to the reverend that someone knows who he is. This could (if the Gamemaster wishes) be the explanation for the cryptic note described on page 17.



*S.P. Larcenist of stones must find
reckoning at rocks else powder
from stars shall feast on thy bones.*

Finding the Future Son

During the investigation, various mentions of a “future son” may emerge as being an important (if somewhat cryptic) part of the schemes of ‘Reverend’ Caulker and perhaps the ultimate objective of the Hexafoil Plot. This may make investigators keen to try to locate this “future son” either to further understand what’s going on, or on the assumption that the missing Caulker will likely be lurking nearby.

As explained in the Gamemaster’s Introduction the “Future Son” is the Thirteenth Convict, William Mayberry, to whom Caulker is progressively melding the extra-dimensional flesh of the awakened Things in the Wall. Mayberry is a simple farm hand who works on the Grommit Farm in Castle Hill.

The investigators may visit the Grommit Farm early in the investigation, as it is somewhere that Caulker is known to occasionally stay on his travels. Such visits might introduce William Mayberry as one of a handful of convicts that the Grommits have working around the property. He should seem entirely unworthy of note.

Later, investigators may find themselves drawn to the Grommit farm for other reasons:

- If they track one or more of the awakened Things in the Wall, they may be able to determine that the thing moves unerringly towards Castle Hill. If followed long enough the trail will lead to the Grommit Farm;
- If they have access to the list of thirteen convicts all recommended by Caulker for assignment on the same day, they will note that William Mayberry of Grommit Farm is on that list;
- If they have been following the movements of the mysterious Comte Montferat, they may be surprised when one day he suddenly makes his way with uncommon haste to the Grommit Farm (having divined the “future son’s” location either by one of the method above or by torturing a convict cultist).


Caulker is not himself staying at Grommit Farm, but he is living in an abandoned farmhouse not far away. Whenever one of the tentacled beasts reaches Castle Hill, the reverend instructs Mayberry to sneak away in the night to in his hiding place. There the two conduct the ritual which melds the flesh

of the alien horror with Mayberry’s own flesh, turning the convict by stages into a hybrid being. This process is described in Denouement 1 below.

Investigators who cunningly stake out the area around the Grommit Farm may spot unexplained night time lights in the abandoned house being used by Caulker. There is no outward sign that it is being lived in, but the illumination makes the place quite visible in the otherwise inky night. Caulker’s hiding place is not locked, and investigators can readily enter it any time of the day or night. The reverend is here most of the time, although he leaves occasionally during daylight hours to scout for signs of approaching tentacled beasts. Caulker does not keep many possessions here, although his almanac — in which the details of his mad scheme are inscribed — is here, along with the tome and lodestone he stole from the Frenchman.

- The Almanac — Caulker keeps his notebook and almanac on him at all times. Only if investigators somehow track him down in his hiding place or assault him during a “melding ritual” (see Denouement 1 on page 23) will they get their hands on this grubby tome
 - The *Vox Stellarum* almanac reveals the times he has told the convicts to act and a rough outline of his plan (raise monsters, create the future Son of Yog-Sothoth and become powerful).
 - The insane notes also disclose enough information on the Cthulhu Mythos to warrant a Sanity check and a +2% Cthulhu Mythos skill for perusing it.
 - In the back, sealed under the cover but can be found if the book is examined carefully, is a list of the houses his convict cultists live in, but not their names (in some cases multiple convicts work at a given residence, but the investigators will have to sort this out for themselves).

If investigators confront the mastermind of the Hexafoil Plot in his hiding place, the Gamemaster will need to decide his reaction. Conceivably he might try to overcome his opponents; but equally he might try to abandon Grommit Farm altogether. The latter may make sense if he believes he can get away with Mayberry in tow. His schemes do not rely on any specific location — so long as Caulker



has both the lodestone and the flesh of the “future son,” the horrors that subsequently emerge will seek him out. If flushed out from his safe hiding place, the most logical place for him to relocate would be his home in The Rocks, although that may create issues as tentacled horrors find their way through the streets of Sydney town ...

Scenario Capstones

The course of the scenario will depend heavily on the choices made by the Gamemaster in sequencing scenes and the successes and failures of the characters in pursuing the investigation.

Included below are three possible grand finales that the adventure might conceivably head towards. The Gamemaster can either pick one at the outset and aim to channel the course of the plot towards it, or adopt a more improvisational approach where the nature of the denouement is only decided late in the course of the scenario to best fit with the choices made by the players.

Denouement 1: The Night of the Unholy Trinity

Reverend Caulker’s ultimate goal is to create a fully-fledged Son of Yog-Sothoth; but he has no ambitions to follow the traditional slow and messy process (*à la* Wilbur Whateley). Rather he plans to corrupt the flesh of the Thirteenth Convict (William Mayberry) through a number of ritual “meldings” where his physical form is merged with one of the extra-dimensional horrors that burst forth from the walls. As each of the creature emerges, it is drawn inexorably to Michael Grommit’s farm in Castle Hill, where Mayberry is assigned. Some take days to arrive.

Caulker is hiding out in an abandoned shed nearby and can quickly cast the ritual of merging using the magickal powers of the stolen lodestone. The first six times the ceremony is performed, The Thirteenth Convict emerges with a body that superficially resembles the human form — enough for him to continue passing himself off as a normal, albeit disfigured, convict. But after the seventh squirming mass has been absorbed into his flesh, Mayberry converts fully from a man to a beast of the Cthulhu Mythos.

Caulker sees this final transformation as a sign from his God; a message that the Thirteenth Convict has finally become Yog-Sothoth’s “one true Son on Earth.” When that happens, the reverend believes that it is time for him to also ascend, to take up the third seat in the unholy Trinity. This calls for a grand and final ceremony, the counterpart to the terrible summoning Caulker himself interrupted back in England. This ritual calls for multiple human sacrifices — depending on his standing with his convict cult, he may simply send out word that all should converge on Grommit’s farm and consume a poisoned draught. Alternatively, the reverend might select his sacrificial victims from those pursuers who he has managed to capture — whether they be members of the investigator party, or even his former co-conspirator Ronald Green. If the ritual succeeds, Caulker will open a gateway direct to Yog-Sothoth through which he will promptly disappear. The collateral damage will be significant, and there is still the matter of the Son of Yog-Sothoth left behind on Earth.

Whether Caulker’s insane plan succeeds or not depends largely up to the investigators, although intervention by other NPCs (Montferrat or Green) might also disrupt this final audacious plan.

Denouement 2: The End of Montferrat’s Rope

The so-called “Comte Montferrat”, has a simple mission — to track down Samuel Caulker and make him pay for disrupting the 1790 ritual in which the Frenchman aspired to become one with his lord Yog-Sothoth. He will stop at nothing to inflict suffering, and ultimately death upon the debased reverend. If Montferrat manages to track down Caulker, a climactic confrontation will occur. The Gamemaster should arrange for the chase to be long and difficult, becoming especially desperate when the fallen preacher realises exactly who is on his tail. The road will lead eventually to a showdown at Caulker’s private home in The Rocks, which (hopefully) the investigators will witness and perhaps interrupt.

Inside the small home, the ageless Frenchman will lay out his spiteful grievances before handing Caulker a long and heavy rope, one end of which has been tied into a noose. Montferrat will order his foe to throw the untied end of the rope over the

heavy beam which forms the central rafter of the building's peaked roof. This end of the rope he ties to a heavy iron ring embedded into the brickwork as part of the fireplace. He instructs Caulker to step up onto a chair and place the noose around his neck. This is an excellent time for the investigators to burst on the scene, just as both men as making their dramatic monologues.

Then, unless stopped by the investigators, Montferrat will cruelly kick out the chair. Caulker will die instantly, his neck snapping with a disgusting crack.

Unfortunately, the dead Caulker has one last trick up his sleeve: in addition to creating the thirteen squirming things for burying in the settlers' walls, the debased reverend also made a second batch of unclean things as a kind of back-up plan. These he kept concealed inside the wall of his own home, above the fireplace. Caulker's execution will prove the trigger that all seven of these beasts need to burst forth simultaneously. Not only will these ravening things seek to attack Montferrat and any investigator's present, their wholesale destruction of the load-bearing wall will almost certainly lead to the entire freestanding cottage collapsing into a dusty pile of bricks.



Denouement 3: A Convocation of Convicts

Central to Caulker's Hexafoil Plot is the reliance on a small army of convict conspirators. This lends his plans a number of advantages due to the aching desperation of the convict classes; but it also brings with it a number of weaknesses. Convicts are, after all, not known for level-headed and clinical execution of a complex multi-stage plan. Furthermore, the Thirteenth Convict — the "Future Son" — will stepwise change from being a meek and mild convict lad to a ravening creature of the Mythos as the scenario progresses. All of these factors mean that there is potential for the convict-led parts of the plot to founder unless Caulker is somehow keeping things in check.

Perhaps the greatest opportunity for the Plot to fall apart will come soon after the first few successful "attacks" have created a level of panic in several places around the colony, perhaps even in Sydney and Parramatta. This will make the convicts overconfident, as they see that their actions have put the much-hated Establishment on the back foot. At such juncture the Game Master may decide that one of the convicts — or perhaps a breakaway group, led perhaps by the Thirteenth Convict — will see that Caulker has served his purpose but is no longer necessary. Killing the reverend will prove an easy task for this rag tag group, since it will surprise him utterly.

Caulker's death will mean that the overarching occult plot to contact Yog-Sothoth will come to an abrupt end. While the convicts can still continue their efforts to strike terror into the hearts of the colony by activating more of the creatures, there is nobody who has the skill and knowledge to "merge" the squirming things into the flesh of the "future son". Instead, the tentacled beasts will become a small cohort of inhuman soldiers at the mental command of the Thirteenth Convict. Many of the convict cultists will also fall in line behind him as a kind of de facto leader. Mayberry will spout rhetoric about bringing death and terror to the NSW Corps and all who have wronged him, however his home-grown rebellion is likely to ultimately prove an ill-fated exercise (as the barely-literate Mayberry is not a charismatic leader).

Even if the convicts cannot organise themselves into a coherent force, that doesn't mean that others cannot attempt to seize power and do so. As soon as

the Caulker's murder reaches Sydney, others begin to see an opportunity to grab control of whatever insane runaway plot has been set in motion. Possible candidates to step in are:

- Ronald Green (who, despite working from anonymity in Government House, has a surprising amount of power over the day-to-day lives of convicts); and
- the Frenchman Montferrat (who either hopes to continue the mad plan to contact Yog-Sothoth, or perhaps really is in the employ of Napoleon, or *both*).

Unless the investigators can somehow derail this messy takeover and quell the convict convocation, a full-scale revolt could occur (like the Vinegar Hill rebellion: see the core *Convicts & Cthulhu* book for a summary of that conflict, or https://en.wikipedia.org/wiki/Castle_Hill_convict_rebellion for a more detailed account).

Rewards and Penalties

Saving families grants a reward of 1 Sanity per household saved. Destroying the Reverend and his creatures grants the investigators 1D6 Sanity each.

Statistics

Game statistics for *Call of Cthulhu 7th Edition* are shown below.

'Reverend' Samuel Caulker

DUBIOUS PREACHER AND SERVANT OF YOG-SOTHOTH, AGED 40.

| | | | | |
|--|---------|--------|--------|----------------|
| STR 55 | CON 70 | SIZ 80 | DEX 50 | INT 80 |
| APP 65 | POW 100 | EDU 70 | SAN 00 | Hit Points: 15 |
| Damage Bonus: none Build:0 Move:7 Magic Points: 20 | | | | |

| | |
|-------------|--|
| Brawl | 30% (15/6), damage 1D3 + Damage Bonus |
| Large Knife | 50% (25/10), damage 1D6 + Damage Bonus |
| Lodestone | 30% (15/6), damage 1D4+1 + Damage Bonus (enchanted, can damage magical creatures) |
| Dodge | 50% (25/10) |

Skills: Credit Rating 40%, Cthulhu Mythos 30%, Insight 80%, Natural World 35%, Occult 50%, Persuade 80%, Stealth 60%, Religion 55%.

Spells: Place the Servant (New Spell, see nearby), Mix the Flesh (New Spell, see nearby), Call Yog-Sothoth, other spells as Gamemaster's discretion.

Prized Possessions: The **Lodestone of Umr At-Tawil** is an ordinary-looking polished stone but has been imbued with alien energies by contact with Yog-Sothoth. Treat as an enchanted object. It was formerly owned by the "Comte Montferrat" and used as the centrepiece for rituals cast by the Fraternal Order of the Eternal Conception in 1780s London. The circumstances of Caulker's theft of this item are explained in the Gamemaster's Introduction — they also form the motivation for Montferrat's long mission to track down the degenerate reverend.

New Mythos Spells

PLACE THE SERVANT.

Cost: 2 POW.

Casting Time: 10 minutes.

This spell allows for the living seed for a 'Creature in the Wall' (see nearby) to be activated and placed into a location where it can absorb energies from all those around it. The spell also sustains and binds the creature to wait inert while it grows to maturity, awaiting summoning and places on it a command to come forth only when a blood sacrifice has been offered to it. All living creatures who sleep within 10 yards of a hidden 'Creature in the Wall' automatically forfeit half of their Magic Points each night to the parasite; this continues until such time as the entity is released from the wall or killed.

MIX THE FLESH.

Cost: 7 Magic Points

Casting Time: 2 hours.

This spell is a ritual which requires the caster possess an item imbued with the extra-dimensional energies of the Outer Gods. For the purposes of this scenario, only the **Lodestone of Umr At-Tawil** (stolen by Caulker from the Fraternal Order in London) will meet this criterion. With the focus of such an unearthly power source and the sacrifice of human energy the caster can cause the flesh of two living creatures to be entwined at a chromosome level. While such mixing of flesh always produces a viable living creature, each casting of the spell produces something that is a unique hybrid of whatever species were so mixed.

“Comte Montferrat”

IMPLACABLE FRENCHMAN HELL-BENT ON REVENGE, AGED ?

STR 55 CON 80 SIZ 70 DEX 60 INT 90
 APP 30 POW 100 EDU 90 SAN 00 Hit Points: 13
 Damage Bonus: +1D4 Build:1 Move: 6 Magic Points: 20

Brawl 30% (15/6), damage 1D3 + Damage Bonus
 Flintlocks(2) 40% (20/8), damage 1D6+1 [Range 10 yards; 1 shot per 4 rounds; Malfunction 95+]
 Rapier (enc) 50% (25/10), damage 1D6+1 + Damage Bonus (enchanted, can damage magical creatures)
 Dodge 30% (15/6)

Skills: Credit Rating 50%, Cthulhu Mythos 40%, Intimidate 60%, Language (English) 45%, Language (French) 80%, Library Use 40%, Natural World 40%, Occult 60%, Religion 35%, Sleight of Hand 40%, Stealth 70%.

Spells: Bless Blade, Call Yog-Sothoth, Cloud Memory, Clutch of Nyogtha, Fist of Yog-Sothoth, other spells as Gamemaster's discretion. May also know folk magic, see box nearby for sample spells.

General Convict Acolyte/ Cultist/Plotter

Use any male or female convict type and add the following:

STATS: SAN 00

Skills: Cthulhu Mythos 10%, Persuasion +25%, Occult 40%

Spells: Place The Servant. May also know folk magic, see box nearby for sample spells.

The Thirteenth Convict aka “The Future Son”

The statistics for the “future son” alter as it becomes more and more hybridized with alien flesh. The lines below show the relevant stats for the original human form (William Mayberry), through to the final form as a Son of Yog-Sothoth.



| | STR | CON | SIZ | DEX | INT | POW | HP | MP | Build | DB |
|---------------|-----|-----|-----|-----|-----|-----|----|----|-------|------|
| @ Zero Melds | 55 | 35 | 50 | 40 | 30 | 70 | 08 | 14 | 0 | none |
| @ One Meld | 65 | 65 | 50 | 40 | 40 | 75 | 11 | 15 | 0 | none |
| @ Two Melds | 75 | 95 | 50 | 40 | 50 | 80 | 14 | 16 | 1 | +1D4 |
| @ Three Melds | 85 | 125 | 50 | 40 | 60 | 85 | 17 | 17 | 1 | +1D4 |
| @ Four Melds | 95 | 150 | 50 | 40 | 70 | 90 | 20 | 18 | 1 | +1D4 |
| @ Five Melds | 105 | 175 | 50 | 40 | 80 | 95 | 22 | 19 | 1 | +1D4 |
| @ Six Melds | 115 | 200 | 50 | 40 | 90 | 105 | 25 | 21 | 2 | +1D6 |
| Son of Y-S | 125 | 225 | 50 | 40 | 100 | 115 | 27 | 23 | 2 | +1D6 |

Move: 8

Fighting 75% (37/15), damage 1D3 + Damage Bonus
 Dodge 40% (20/8)

Armour: none

Skills: Climb 50%, Credit Rating 3%, Insight 55%, Jump 50%, Listen 50%, Navigate 35%, Sneak 50%, Spot Hidden 60%.

Spells: After Meld 3, Call Yog-Sothoth.

Sanity Loss: After Meld 3, seeing the unclothed form of the “future son” costs 0/1D2 Sanity Points. After transition to a fully-fledged Son of Yog-Sothoth, the form is clearly no longer human and costs 1/1D6 Sanity to see.

Folk Magic Spells

PROTECT THE DWELLING.

Cost 3 POW.

Casting Time 1 Hour.

The spell requires some item of the dweller's, typically a shoe or boot. The item is placed in a void inside the house. This is sometimes done when the house is being built or can be an additional modification. If successful, no supernatural entity may gain entrance to the house while the concealed item is in place. Only works on dwelling places, not people.

FORTUITOUS OUTCOME.

Cost 10 Magic Points.

Casting time 1D6 hours.

Requires poultice, amulet or other charm. Gives a modest boost to the skills being employed in favour of the subject of the caster, whether it be healing, or some other endeavour. Adds a Bonus die to such rolls or +25% to the skills if Bonus die is not being used.

The Creature in the Walls

The thing planted in the walls slumbers darkly until called forth by blood sacrifice in its name. The Creature has two forms — its small slumbering one — and the large one which bursts from the walls and attacks its prey. Both resemble a ball of revolting appendages that can look like tentacles one moment, or something more insectoid the next. The thing has no discernible intelligence but is drawn inexorably towards other items imbued with the unearthly power of Yog-Sothoth. This includes the *Lodestone of Umr At-Tawil* (see above) or beings which have partially or fully transmuted into Sons (or Daughters) of Yog-Sothoth.

(The number before the slash refers to the small form, while the number after the slash relates to the large form)

| | | | |
|-----------------------|-------------|-----------|-----------|
| STR 10/100 | CON 100 | SIZ 1/130 | DEX 80 |
| INT 10 | POW 35 | MP: 50 | HP: 10/20 |
| Damage Bonus: -2/+2D6 | Build: -2/3 | Move: 9/8 | |

ATTACKS

Attacks per round: 1

Fighting Attacks: The Creature's tentacles carry a charge of eldritch energy that resembles electricity and which burns on touch. It can also thrash and bludgeon its prey.

Appendage Bludgeon 40% (20/8), damage 1D6 + 1/2 Damage Bonus

Appendage Charge 40% (20/8), damage 1D8

Dodge 40% (20/8)

Call the Kind: The Creature can find one of its own kind by expending 1 MP for one in the same region, 5 for a neighbouring region, 10 to cover the whole settlement. This link stays until the Creatures find another or die.

Summon Yog-Sothoth: Seven or more creatures in close proximity can link minds and summon their master.

Armour: Rubbery hide for 4 points in either size.

Sanity Loss: 1/D4 to see its small form. 1D4/1D8 to see its large form

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Bill Wannan, *Australian Folklore*, Lansdowne Press, 1970.

GAMES

The Cunning Man/Wise Woman occupation was suggested by the excellent *Renaissance SRD* by Cakebread & Walton.

Free download: <https://www.drivethrurpg.com/product/97426/Renaissance--D100-black-powder-SRD>

WEBSITES

The Tasmanian Magic Research Project <https://tas-magic.wordpress.com/blog-posts/>

Warren Fahey's Australian Folklore Unit <http://www.warrenfahey.com.au>

Archives and Heritage Blog of Libraries Tasmania: <https://archivesandheritageblog.libraries.tas.gov.au/> and in particular the following blog postings:

- Colonial Cunning Folk, part one: William Allison: <https://archivesandheritageblog.libraries.tas.gov.au/colonial-cunning-folk-part-one-william-allison/>
- Colonial Cunning Folk, part two: Moses Jewitt and Benjamin Nokes: <https://archivesandheritageblog.libraries.tas.gov.au/colonial-cunning-folk-part-two-moses-jewitt-and-benjamin-nokes/>

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