



STYGLIAN FOX

The Thirteen

Some people have very good reasons to stay hidden.

A Chapbook detailing an organisation of immortals for Cthulhu by Gaslight™

BY TYLER OMICHINSKI



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HUDSON & BRAND: THE THIRTEEN

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<https://www.facebook.com/StygianFoxPublishing/>

Published by Stygian Fox, Chester, CH1 3EE, UK.

<https://stygianfox.com>

Printed on Earth

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THE THIRTEEN

THE SOCIETY OF THIRTEEN

One of the challenges for a Keeper is to populate the world with compelling characters that fit the narrative he is creating for his players and their investigators to explore. This is hampered in campaigns set in the modern age where communication is becoming all-pervasive and easier than ever, which means that the Mythos and any specific encounter with it is increasingly difficult to remain undiscovered. It also makes it difficult to justify why there are no NPCs who are not aware of the Mythos, and thus the late Victorian age—there is one body that is aware of the Mythos, and has been for millennia. This is the Society of Thirteen. This secretive order of immortals has been around since the late Stone Age, manipulating the direction of the societies and civilisations that have risen and fallen over the last twelve thousand years.

The original members of the order gained their immortality from a creature that fell to the earth, seemingly mortally wounded. In more recent centuries, theologians born or co-opted into the tiny cult dedicated to the Society of Thirteen have described it as an angel, complete with wings growing from its back, that had fallen from heaven, but to the thirteen men and women that found the creature, it was a god, a thing beyond their understanding. Yet in keeping with their cultural practices, this did not stop them from drinking the creature's blood, believing that it would give them some form of godhood—or at least some of the creature's power. In taking a portion of the creature into themselves they gained a form of immortality. They learned that neither age nor disease would take its toll upon them, but for all their agelessness, they were not invulnerable—violence and mishaps could still end their lives.

In the millennia since that first encounter, the original thirteen and the Society they created have held the 'Angel' captive. They continue to make regular pilgrimages to its prison, originally in the Lake District near where it fell, more recently under an estate a few hours travel outside London,

THE SOCIETY OF THIRTEEN



SOCIETY OF THIRTEEN TIMELINE

Date	Events	Number Still Alive	Location of Angel
~10,000 BCE	The Fall – A group of late Stone Age tribal peoples finds the Angel weakened. Following cultural beliefs of blood being a ‘sacred fluid’ or ‘life force’, and believing the creature to be a god or other spirit, members of the tribe drink the blood of the creature, resulting in the original thirteen gaining immortality.	13	Near modern Lake District
~9,970 BCE	The First Lifetime – Within the first ‘lifetime’ of the thirteen, two are killed in intertribal conflicts. The remaining members of the thirteen jealously guard the Angel and instruct the rest of their tribe to build a temple-prison for it. They trap it and as they outlive generation after generation, they take on divine status.	11	Near modern Lake District
~9,500 BCE	The Cult of Gods – The thirteen, now eleven, but still calling themselves the Thirteen, establish themselves at the centre of a quasi-religious cult. They co-opt the animist beliefs and the oral traditions of the tribespeople around them, establishing themselves in positions of power. Much of their divine status comes from their perceived wisdom and ability to make effective legal judgments, this due to their increased knowledge, experience in reading others, the occasional use of sleight of hand, and of course, their agelessness.	11	Near modern Lake District
~9,300 BCE	Dubhthach, The Betrayer – One of the Thirteen’s researches in ‘magic’ brings him into contact with the Mythos and his continued fascination leads him to believe that the Thirteen should create positions of absolute power and rule over mankind rather than guide them as near gods. This places him at odds with the Thirteen and he splits from them, leading a larger tribe while continuing to experiment and push his study of magic, the Mythos, hyper-geometry, and other esoterica, further. The split is not totally hostile and throughout this period, the Thirteen still come together from time to time to drink from the Angel, though the others are unclear whether the Betrayer needs to do this or is choosing to do so to attempt to rebuild rapport.	11	Near modern Lake District
~9,100 BCE	The Second Sundering – Another of the remaining Thirteen splits from the group. Casheirda, known as the Seer, wants to pursue knowledge of the Mythos, not for personal gain, but to counter the Betrayer and his knowledge. Much like the Betrayer, she takes control of another tribe which will provide her with protection while she conducts her research. Although there is raiding and skirmishing between the three immortalised tribes, it does not break into outright conflict. The Betrayer is denied access to the Angel and soon discovers that he longer needs to drink its blood. Instead of informing the others, he asserts that he has found another source of immortality. Though a lie, it terrified the other immortals are terrified and further set them against him. In the interests of keeping the relationships between the factions of the Thirteen cordial and to prevent her from siding with the Betrayer, Casheirda is still permitted access to the Angel.	11	Near modern Lake District

in order drink more of its blood and thus maintain their immortality. What they do not know is that this is actually unnecessary since they only needed to drink of its blood once, but this need explains why the members of the Society of Thirteen are so reticent to leave the British Isles, especially for any extended period of time. They do know from the activities of one their number who betrayed them that perhaps missing a month does not threaten their continued immortality, but their conservative outlook and fear of losing it means that they have not tried going without feeding upon the Angel longer than two months.

Although the thirteen had an advantage over their fellow men, their early days, living in a world still trying to find a way to survive each passing winter, were difficult. Their beginnings were primitive, but as societies grew and developed around them, the thirteen were able to learn and spend more and more time engaging in research and developing skills. Over generations, the group found ways to move amongst the dominant powers of each era, ensuring their safety and existing not unlike a symbiotic creature—benefiting the ruling classes with their experience and wisdom, while also gaining access to resources and new knowledge for themselves. During the Roman era, the thirteen took on the trappings of a mystery cult, which more or less maintained itself until the eighteenth century when it evolved into a secret society, the Society of Thirteen. This was in reference and homage to their fallen comrades and their founding numbers, but it also hides their true numbers and plays on the English sentiment of thirteen being an unlucky number.

By the Victorian Era, it has established ties with the great social and gentleman's clubs of the day, and through them social and political ties across the British Empire. The Society continues to exist and operate in secret, its existence rumoured rather than known, the Society often ruthless in its efforts to excise all knowledge of both its existence and its influence down the centuries. When it is spoken of, it is in hushed whispers lest someone connected to the Society learn of interest in it.

Beginning on page 123 is a rough timeline of the Society of Thirteen and the influence it has had on the history of mankind over the last twelve thousand years. The chronology also details those members of the Society of Thirteen who are still alive in the Victorian Era. (Although the thirteen have been known by many names throughout their existence, throughout this section it will be referred to as the Society of Thirteen or, more simply, the Society.)

SUMMARY OF THE SOCIETY OF THIRTEEN

The Society of Thirteen presents a tricky roleplaying challenge. The members are at once thousands of years old, replete with knowledge and education beyond what any normal human could ever hope to achieve, but also still limited by the very fact that they are human. While they have spent millennia



Casheirda looking for dead sailors in Northumbria

copied with a difficult and subsistence existence, in more recent centuries they have had to cope with learning and then relearning new information and knowledge as it is first acquired and then inevitably later disproven. As a result, each of the Thirteen has learned and unlearned multiple codes of knowledge and conduct over multiple lifetimes, but there are inevitably biases and attitudes that have survived for thousands of years. Some are borne of resilient memories and impressions that date back to each of their earliest years, but others are inevitably going to be present in each of the Thirteen, learned and shared with each other as a means of coping and adjusting with the changes through the ages. This is in addition to individual peculiarities, for some of the Thirteen have not adapted as well as others to the current, modern age. Those who have found they cannot cope with the hurly, burly of the Victorian Age tend to stay within the walls of the Society of Thirteen's estate.

While the Thirteen are basically human, and thus capable of serving in a Keeper's campaign in the role of enemies, allies, or merely other forces at play in the universe, they are people out of time. Thematically, what this means that the Society of Thirteen can be used to reinforce the pace of technological in the modern era of the late Victorian Age. Within the last fifty years before Hudson and Brand, there have been major breakthroughs in innumerable scientific and engineering disciplines and in effect, the Thirteen have seen more change

SOCIETY OF THIRTEEN TIMELINE CONTINUED

Date	Events	Number Still Alive	Location of Angel
~ 8,700 BCE	Mythology – After centuries of development, the mythology surrounding the Thirteen begins to resemble the earliest versions of Celtic mythology. The myths of various faery creatures and other mystical elements grew out of the conflicts between the tribes and their demonising of each other.	11	Moved south into northern Wales where a new temple-prison is built to better protect the Angel from attack.
~ 8,500 BCE	Warfare – The raiding and skirmishing escalates into tribal warfare as the Betrayer's people make greater use of magic and Mythos knowledge to defeat their enemies. To the mortals, this is functionally a war of the gods. The earliest myths of troglodytes and other evil beings date from this era. The Seer stays out of the conflict, but the Betrayer, driven insane by his knowledge, presses his advantage and kills another of the original immortals. The first death of one of the Thirteen in a thousand years is such an emotional shock that it brings an immediate stop to the conflict.	10	Modern Wales
~ 8,000 BCE	Peace – In the wake of the death of an immortal at their own hands, the surviving Thirteen agree to a peace treaty. The Angel is moved to modern Yorkshire to be more central, while the Betrayer takes up residence in Doggerland and the Seer moves north into modern Scotland. The Betrayer is again allowed access to the Angel, but his visits are infrequent.	10	Modern Yorkshire
~ 7,700 BCE	Breaking Ties – The Betrayer ceases attending the monthly ritual drinking of the Angel's blood and cuts off all communication with the Thirteen.	10	Modern Yorkshire
~ 6,500 BCE	The Seer Returns – In danger of losing her grasp on reality, Casheirda, the Seer, seeks refuge with the Thirteen. With her return, the Thirteen gain Casheirda's knowledge of the Mythos and decide to use it against the Betrayer. They fear that his claim to possess a second Angel is true and that he will allow others to drink of it and so create an army of immortals who can stand against the Thirteen. At the Thirteen's urging, Casheirda invokes a devastating ritual that sunders, then submerges Doggerland. In the ensuing tumult, both the Betrayer and the people of his tribe are scattered to the shores around the newly flooded North Sea.	10	Modern Yorkshire
~ 6,300 BCE	Migration – With the sundering of Doggerland, the Betrayer attempts to migrate himself and his tribe back into Britain, but he is unable to marshal his scattered forces before he is confronted by the Thirteen and finally killed.	9	Modern Yorkshire
~ 4,500 BCE	Development – Both agriculture and organised religion spreads across the British Isles. The Thirteen forms strong ties with Druidism and takes control of its doctrine to ensure both their deific or spiritual status and their security. Their existence becomes a secret known only to Druidism's inner circles.	9	Modern Wales

that is both radical and worldwide in the last few decades than they have in the centuries, even millennia, before the late Victorian Age.

The key to portraying the Society of Thirteen is thus to make its inner circle both human and inhuman. This does not mean that they should necessarily be portrayed as a threat. The sole motivation for the Society of Thirteen is keep both its existence, that of its members, and their immortality, a secret. It will only act against those that take an active interest in the Society and it is only when this occurs and said interested parties cannot be dissuaded from continuing their enquiries, that the Society of Thirteen becomes a threat. At all other times, the Society of Thirteen should be treated as being anything other than a threat, at worst occupying a space between the majority of mankind—including the investigators—and the human cults devoted to aspects of the Mythos and the Mythos itself.

FEAR

One of the driving forces that lies deep within each of the immortals is a constant sense of fear that waxes and wanes as the years pass. At best, it manifests as slight anxiety, at worst, it becomes sheer terror, triggering a flight or fight response. There are two sources of their fear. The first is the rest of humanity. Despite being functionally immortal, the members of the Society of Thirteen fear exposure to the world at large—if their true nature was ever to be discovered, they would likely be killed, or worse. At its most extreme, several of the immortals have been diagnosed as suffering from prosophobia, terrified of the changing world around them and finding it nearly impossible to leave their sanctuaries.

Thus, they avoid taking actions or stances on contentious issues that would bring unnecessary attention on them and rather than engaging directly with modern society, they work through the organisations they have built around themselves to act as both agents and protection. When it becomes necessary to interact with modern society, they adopt certain roles—such as scientists, members of high society, and advisors—and adapt these roles and their appearance as the years pass.

The second source of their fear is the Mythos. The immortals have some inkling, perhaps more than most, of the true nature of both magic and the Mythos, forcing them to take the long view as they recognise threats that the rest of humanity remains blissfully unaware of. Their fear of the Mythos comes from seeing the destructive capacity and the inability of human minds to comprehend the realities of their existence.

Nevertheless, as individuals, they have already faced down Mythos monstrosities, fought in bloody battles, and seen horrors beyond the sentiments of Victorian England. Such encounters have naturally contributed to their ongoing sense of fear, but it has also made them fairly resilient to terror in the moment. Each of them will still be shocked and react in an all too human manner if directly confronted by a manifestation of the Mythos, but they are likely to better cope with such a confrontation than the most stalwart of men.

PATIENCE

Their other defining feature is an inhuman patience. Each of the immortals has survived for countless lifetimes, returning to drink from the Angel again and again, and this is where the tension of their inhumanity versus their humanity arises. While they are clearly of the human template, it is unclear whether they should still be referred to as being human. They are immortal and do not age. Their abilities reflect thousands of years of training and they have not experienced any neural degradation despite their long lives. Their willingness to examine plans that could take hundreds, if not thousands, of years to reach their culmination makes them utterly unlike other investigators. They are also able, if not always willing, to spend more time on a task than normal humans can comprehend.

As a result, they are willing to retreat from any given battle, to regroup and focus on the war rather than the battle. They are also willing to pull back from any confrontation to ensure their own survival, even at the cost of the lives of countless others. From such a position they can organise resistance and counter plans that slowly evolve and develop. Nearly everything can be rebuilt and the Society of Thirteen is painfully familiar with this reality. This patience and this willingness to withdraw from any confrontation is key to how the Society of Thirteen conducts operations in its ongoing war against manifestations of the Mythos. This struggle against the Mythos is one part driven by their own self-preservation and one part from their belief that they are still members of humanity.

As a result, they view this as a never-ending struggle in the interests of humanity, ensuring that they will willingly lose a battle if it means that they can stay in the war. What they have failed to realise, is that the very source of their immortality, the 'Angel', is very much a part of the Mythos. If one could catch a glimpse of its true nature through the corner of an eye, they would see a reptilian humanoid without wings, with wide maniacally gleeful eyes, and a smile much too wide for its face. The Betrayer saw this and ran away from the group and spent years cowering in fear. What the real nature of this creature is, or why it is using magicks to disguise itself, or even why it hasn't broken free, is unknown.

In order to continue to operate across generations, while avoiding discovery by the rest of humanity, they have structured their conspiracy to ensure that they are not discovered. The organization is built around being able to pursue this larger goal, ensuring that some form of resistance continues to exist against the darkness and the Mythos.

THE SOCIETY OF THIRTEEN AND SANITY

Over the millennia of their existence, the immortals of the Society of Thirteen have encountered manifestations of the Mythos again and again. Although in the long term, such confrontations have been infrequent, the Society of Thirteen has come to realise that retaining its members' humanity and sanity is vital to surviving such encounters. In response to this danger, the Society has developed a series of best practices to ensure the continued mental wellbeing of its members.

SOCIETY OF THIRTEEN TIMELINE CONTINUED

Date	Events	Number Still Alive	Location of Angel
~ 55 BCE– 410 CE	Roman Occupation – The Thirteen are driven ideologically away from researching the Mythos by the Seer's increasingly fragile grasp on reality and geographically north by the arrival of the Romans. Although initially wary of the invaders, the secrecy surrounding their existence enables them to avoid the Roman eradication of Druidism and to form trade links across the empire. As they form ties with the occupying forces, they study Greek and Roman science and transform the old Druidism into a mystery cult that accepts both men and women.	9	Modern Wessex
~ 400–452 CE	The Saxon Invasions & Withdrawal of Rome – As well as a front for the Thirteen, the mystery cult has become an ad hoc bank or favour-based service for its members among the nobility and mercantile classes. With the withdrawal of Rome such services are no longer required and the remaining immortals fade into the background, relinquishing any overt positions of power.	9	Modern London
~ 871–899 CE	The Heptarchy & Ælfr d the Great – The Viking invasion presents the Thirteen with one of the greatest threats to their existence, as the Vikings are unwilling to integrate others into their culture. Thus the Thirteen sides with, and assists, Ælfr d the Great, earning the king the nickname, 'elf counsel', because of the superstitions that continued to surround them and their cult. Nevertheless, the Viking intransigence increases the Thirteen's fear of change and the threats that such change represents. Once the Vikings are defeated, the Thirteen retreat to London with the Angel, where they build a new refuge and entrench themselves in guilds, commerce, and the city itself.	9	Briefly in Exeter before being returned to London
~ 1,066 CE	Norman Invasion – The Thirteen avoided major conflicts and positioned themselves as agents, messengers, diplomats, and advisors to both sides.	9	London
1485–1558	Tudor Period – As the Renaissance progresses, the Thirteen consolidate their positions of influence and those of their agents as artists, courtiers, lawyers, and merchants. Their power and status grows with that of the country.	9	London
1558–1642	Elizabethan & Stuart Eras – The Thirteen strengthen their influence deep within the increasingly important parliament. With the publication of the Rosicrucian manifestos, the Thirteen decide to resurrect the mystery cult founded in Roman times and thus lay the foundations for a secret society that continues into the Victorian era. It is never more than a society of gentlemen and very few ever learn of anything supernatural or bizarre about its leaders.	9	Moved to a noble's country house on the outskirts of London. The noble is one of the Thirteen handing the house to himself posing as his heir again and again.



The Whiteacre Estate or 'Nuccásargos', or 'Safe/Protected Nook/Corner/Place', is the Thirteen's London Mansion. Its true name was also the name of their first temple in Cumbria. The word itself is Brythonic (the P-Celtic ancestor to Welsh, Breton, and Cornish) in the Cumbrian dialect. Cumbrian is now thought to be extinct by scholars but is still spoken by the Thirteen at rituals

These tend to fall within two types—the preventative and the reactive.

The Society of Thirteen's primary preventative means of keeping the unwholesome effects of the Mythos at bay is to direct others to investigate it. Such investigations are directed through the organisations that the immortals have set up around themselves, limiting their exposure to the Mythos and keeping separate operations quarantined from each other. This is not to say that they remain unaware of the findings of any one investigation, but merely that they benefit from the fact that having the esoteric described to yourself will never be as horrific as encountering it first-hand. Any information or artefacts received as a result of these investigations is thus first studied and examined by experts outside of the Society of Thirteen's inner circle. Such knowledge and such artefacts are invariably dangerous and typically quarantined away from other parties. Any tome or artefact that is deemed too dangerous is carefully stored away or destroyed.

The Society of Thirteen's primary reactive method of coping with the Mythos is an ad hoc understanding of mental health. Though its members' vocabulary does not reflect it, their understanding is above and beyond anything else available in the nineteenth century. This includes the need for self-care, their wealth and positions in society enabling them to undertake a variety of pursuits to alleviate strained minds, including long hikes in the wilderness, reading, writing, listening to music, and so on. By the time frame of Hudson and Brand's investigations, all but one of the Society of Thirteen has established himself in society with at least one identity. Each of these identities is flexible enough to allow them to undertake lengthy periods of time to recover from emotional or mental shocks.

Should a member of the Society find himself under duress extreme enough to cause excessive Sanity loss—such as coming face to face with a major Mythos entity or alien species—the Keeper should feel free to have him revert to the behaviour of a bygone era. Mental stress like this is likely to result in oddities like an individual forgetting how guns work (being a relatively new invention to them) or speaking in a language that is no longer used.

PLAYING THE SOCIETY AS AN ORGANISATION

The Keeper is tasked with not just roleplaying each member of the Society of Thirteen as an individual, he also needs to roleplay the Society of Thirteen as an organisation. Although each immortal will act and react according to individual behaviours and tendencies, they are fully aware that they cannot survive without each other and so will willingly work together—and are used to working together—to deal with issues and threats.

One of the key limitations of the Society of Thirteen is its conservative, secretive nature. This limits its access to greater society, to manpower, and its influence. The extreme reticence of its members to leave England, much less the rest of the British Isles, for any lengthy period of time, further limits the Society's influence.

It also affects how they react as a group. Despite thousands upon thousands of years of change and progress, the

SOCIETY OF THIRTEEN TIMELINE CONTINUED

Date	Events	Number Still Alive	Location of Angel
1622	The Burning – Suspicious townsfolk accuse one of the Thirteen of witchcraft. Despite the efforts of the other Thirteen and their connections, the combination of James I's recent concerns and the publication of <i>Daemonologie</i> prevent their intercession and she is found guilty and burned at the stake.	8	Outskirts of London
1642–1651	The English Civil War – The Thirteen decline to become involved in the conflicts of the period, between King and Parliament and between Protestantism and Catholicism. Instead, they maintain agents within each faction and work to strengthen the secret society around them and so maintain their power and security.	8	Outskirts of London
1706–1707	Acts of Union – Following the Glorious Revolution, the Thirteen successfully campaign for the union of England and Scotland to ensure peace and safety at home, while pushing the British government to extend its influence around the world and thus ensure the country's prosperity and security abroad. It will take a century to realise, but the Pax Britannica will be the result.	8	Outskirts of London
1794	The Beheading – In the wake of the French Revolution, two of the Thirteen, Loegaire and Aodh, become fascinated by the radical new form of government proposed by the French. Unfortunately, Aodh is not as socially adept as Loegaire and when both are swept up in the Terror, Aodh is accused of being an English spy and sent to the guillotine while Loegaire persuades his captors to set him free. Shocked by Aodh's death and the threat of revolution in England, the Thirteen campaign for the British government to declare war against France.	7	Outskirts of London
1803–1815	Napoleonic Wars – Although he is eventually defeated, Napoleon's success in Europe and the sheer widespread destruction of his wars, increase the Thirteen's desire for security and protection against threats from abroad. They influence's Britain's position at the Congress of Vienna and fund mercantile ventures around the world to ensure the success of the Pax Britannica.	7	Outskirts of London
183 – 'now'	The Victorian Era – With the success of Pax Britannica, the Thirteen begin to hold hopes of an international peace for all humanity brought about by a single unifying power, but cannot identify a viable means of achieving it. Unable to act, their discussions on what to do next are increasingly circular and faced by drastic technological and social change, the Thirteen are beginning to feel like Lewis Carroll's Red Queen, perpetually running just to stay in place.	7	Outskirts of London

immortals are at heart, tribesmen. While they will defer to each other's expertise when called upon, when it comes to crisis, they will defer to—and take orders from—the soldiers within their number who are present in any given situation. Should the situation arise, they work together as a unit until such times as the issue or threat is resolved. Only when the threat or situation abates and they have time, will they have arguments within the group. They will not allow outsiders to know of their internal conflicts.

Should they stumble into the Society of Thirteen's sphere of influence, enquiries will be made about the investigators. These will be conducted via a front organisation, though in the process, one the Immortals might take enough of an interest to meet them himself (though never as 'themselves'). The Society of Thirteen's primary aim through the front will be to dissuade investigators from delving further into the outré and the supernatural to prevent society at large learning of the Mythos. Research or other exposure to the supernatural, in the Society of Thirteen's collective view, presents a potential point of exposure for the organisation. That said, the Society of Thirteen is open to persuasion, typically in the form of demonstrations of proof that the investigators want to stop the forces and entities of the Mythos. Once it becomes clear that the front organisation and the investigators have shared interests in stopping a particular Mythos related threat, the front organisation will become a willing ally in the investigators' efforts to thwart the Mythos.

Should the Society of Thirteen ally with the investigators, it will be open and forthright with its assistance—or at least the front organisation will be. Investigators of the appropriate social class will be invited or sponsored to join social clubs, meetings, and other groups that would be socially and politically advantageous to them. As much as these gifts are intended to help the investigators and their investigations, they are also intended to allay suspicions that the investigators might have about any person or persons that might be behind the front organisation. The Society of Thirteen will also use the social connections forged with the investigators to monitor their activities.

RESOURCES

In the last thousand years, the seven surviving members of the Society of Thirteen have amassed great holdings and massive wealth, such that together, they are as wealthy as the Crown. Should a threat or problem warrant it, the seven can apply a great deal of financial clout to it. Where the Society of Thirteen is relatively limited is in the manpower it can bring to bear on any given problem.

While capable of hiring individuals to serve their aims, including scientific experts, corrupt policemen and judges, politicians, and more, it can become a particular problem should the Society of Thirteen want to protect itself and its members' privacy. If investigators continue snooping into its affairs and prove unwilling to work with a front organisation, the front will be directed to act in two ways depending upon the social class of the investigators. If the investigators are High or Middle Class, financial, political, and social pressure will be brought to bear on them. Rumours will be spread about them, investments and businesses will fail, witnesses going missing or turning up, accusations of criminal activities will be made against them, and so on. While the rumours and accusations are unlikely to be true (although who knows

in the case of the investigators?), they will all damage their reputations at the very least. Such events will be accompanied by notes of sympathy via the front organisation, offering help and an end to their troubles on the condition that their enquiries cease.

While similar methods will be used with investigators who are Lower Class, the front is far more likely to task some thugs who owe the front a favour or two, with scaring off the investigators—or if necessary roughing them up. This will only take place in the rougher areas of any investigator's home city. Should any Middle or High Class investigators venture into such areas, the thugs will also attempt to scare them off, but the thugs will not follow such investigators out of the neighbourhood.

Only when pushed to the point of desperation will the Society of Thirteen go as far as hiring someone to assassinate the investigators. In such cases, former soldiers or big game hunters are typically hired, but anarchists capable of planting bombs have also been hired. Subsequent stories invariably describe the targets as being anarchist sympathisers or otherwise conspiring against the crown.

When it comes to the Mythos and magic, the Society of Thirteen is all but incapable of wielding it effectively. This is due to years of limiting members' exposure to the Mythos and to having implemented an effective 'shield of ignorance' that limits direct exposure. Although the Society may employ a small number of scholars pursuing researches into the Mythos, realistically, only one or two of them might be capable of some form of magic or have access to more than the one artefact.

Faced with their imminent destruction, the remaining immortals will attempt to release Casheirda as a weapon. Given her lack of sanity, there is any number of ways that this attempt can play out. While she serves as a distraction, the immortals will attempt to escape, taking the Angel with them. There are some plans in place for this, including multiple carriages and a specially designed coffin to transport the Angel.

THE WHITEACRE ESTATE

Located some ten miles west of London and easily reached by horseback or carriage in a matter of hours—or less by train—from Westminster or 33 Golden Square, the Whiteacre Estate is the current home and headquarters of the Society of Thirteen. In addition, the property is regularly used for meetings or to entertain those few who fit into their inner circle. The estate is held in trust by the Society, a legal fiction to help keep the actual members of the inner circle secret.

During the late nineteenth century, only Breshai and Casheirda live at the property permanently, with Artagan spending significant time there. The rest of the Society keeps separate households of their own, only coming to Whiteacre for important meetings or to feed on the Angel.

By the time frame of Hudson and Brand's investigations, the estate has recently undergone extensive renovation, its more public areas and facilities being brought up to date in line with the technology and fashion of the era. Despite this, an astute observer will notice the estate still contains anachronistic features that have not yet been updated, such as

the decorative style of the ballroom being almost fifty years old and many of the walls displaying arms and armour, much of it rare and hundreds of years old, but still maintained in working order. Similarly, what little artwork there is on the walls is also quite old.

Beyond the main house, the estate's facilities include servants' quarters—all furnished to a high standard for the day, stables and carriage houses, a blacksmiths and workshops. There are several laboratories where the Society conducts its more secret research projects, while an extensive herb garden supports both the estate's kitchen and the Society's medicinal needs. The lands and buildings beyond the estate are either owned by the Society or its allies, serving to isolate the estate as does its rural location.

The staff are the closest thing to a cult that the Society of Thirteen controls. Each member of staff has either been raised from birth at Whiteacre Estate or at an estate owned by one of the inner circle. They worship the Society of Thirteen and understand that its members are immortal, though do not fully understand how or why. For their service, the staff are well paid, well treated, and often well educated. Many of the young men on the staff are expected to enlist in the army and gain wider experience and training that can be later dedicated to the protection of the estate and the Society of Thirteen. Though all of the staff will rise to positions of authority on the estate, they all hold responsible positions and know that they can look forward to a comfortable retirement.

THE ANGEL

Kept hanging upside down in a vault beneath the Whiteacre Estate, the Angel is not just the creature from whose blood the original members of the Society attained immortality, but also one of the sources of the grail myths that pervade the history of the isles. They have held the creature captive for millennia, feeding from it on a regular basis to maintain their immortality. It has become the focal point of their lives and they will do all that they can to protect both it and their access to it.

In appearance, the creature appears almost identical to the common conception of an angel within the Christian body of myths. This is an incongruence that the Society of Thirteen has worked hard to attempt to explain or reconcile, even working with John Dee during the reign of Queen Elizabeth, though without drawing any firm conclusion.

Once a month, the Society of Thirteen meets at Whiteacre Estate to undergo the ritual of feeding from the Angel. The ritual involves cutting the Angel's throat and filling a goblet with the blood which flows from the wound. Once full, the goblet is then passed around the Thirteen, with each of them drinking in turn. This continues until the goblet is empty. In ancient times, the ritual was more brutal, but it has evolved over time to something much more sedate. At these meetings, they often hold a large feast, during which they go over any business that might pertain to all of them. This includes the future direction of the Society of Thirteen, the progress of any ongoing projects or studies, and even ways of dealing with any threats that may arise. Their decision-making process is



not governed by any set of rules or guidelines, but is more like that of a large family. This may simply mean that one member of the Thirteen may not support the endeavours of another, but at times, it might mean that they act at cross-purposes to each other or in extreme situations, actually attempt to undermine the goals of another. Once their extensive discussions have reached a consensus, whether that is a decision as to a course of action or an agreement to continue the discussions at a later time, they will usually draw the feast to a close. Then they will head into the vault in the basement for the ritualized drinking

of the Angel's blood. With the ritual completed, they retire for the evening. Many leave the Whiteacre Estate the following morning.

Note: Each of the thirteen will have his own aliases, connections, and roles for moving about in British society. The names provided are the closest thing to their birth names, Anglicised after generations of being immersed in an evolving language and culture.

THE THIRTEEN

Name	Alias	Role	Roleplaying Notes	Home
Artagan	Arthur Forsyth, The General,	Leader	Conservative, wise, measured, slow to forgive	Whiteacre Estate
Cynwrig	The Hero, Charles Smith	Muscle	Boisterous, well meaning, quick to anger, quick to forgive	London, near Westminster
Loegaire	The Herder, Anne St. Cyr, Andrew Channon	Spymaster	Manipulative, clever, shifts to what is need in the situation	London, near Elephant & Castle
Arianrhod	The Silver Wheel, Auntie Ariana, Ariana Scott	Spymaster/gossip monger	Matronly, balanced, caring	Small estate north of London.
Lleulau Gyffer	The Builder, Liam Hertford	Scientist	Analytic, uncaring, logical,	Medicinal leech farm near Bath
Breshai	The Sword, Briana Gilchrist	Muscle	Brusque, calculating	Whiteacre Estate
Casheirda	The Seer, Cassandra, Morgana	Seer/Mystic	Insane, speaks in metaphor, moments of clarity	Whiteacre Estate

DECEASED MEMBERS OF THE THIRTEEN

Name	Alias	Role	Death
Aodh	Firekeeper	Traditionally kept the fire, then hearth. Eventually became responsible for dealing with internal threats	Guillotined in Revolutionary France
Naoise	Keeper of the story	Collected stories and managed the oral tales of the group	Burned at the stake in 1622, believed to be a witch
Dubhthach	The Betrayer	Traitor, previously Elder	Sinking of Doggerland and war with the Thirteen
Eacharn	Lord of horse	Keeper of horses	In conflict against Dubhthach
Brandubh	Raven Eye	Hunter	Misadventure with neighbouring tribe
Eochaidh	Horse warrior	Scout	Misadventure with wild animal

ARTAGAN, THE GENERAL

If the Society of Thirteen has a leader, it is Artagan who fills this role. As tribal leader, he led the initial contact with the Angel, and he has held this position of power for millennia, but in the last few centuries, perhaps echoing the changes in society at large, the Society has moved with the times and become more democratic in its decision-making processes and in deciding who takes the lead in different projects. Nevertheless, in times of strife, the rest of the Society look to Artagan to resume the mantle of leadership as he did in ages past.

When the Society partook in more extensive work to shape their images publicly through mythology, he was often portrayed as the Dagda or other kings from within mythology.

Tall and muscular for his time, by the Victorian Era, he is of only average height for a gentleman. While he has easily adapted to the clothing styles of the period, he is most comfortable in the outfits that a gentleman would wear while in the country. His most distinguishing feature, however, limits him both in his appearances and his capacity to play a significant role in society. In the days shortly after being granted immortality, a hunting accident with a wolf left him with horrific scars across the left side of his face, neck, and shoulder. These scars have made him easy to identify, forcing him to emerge into society generally less often than many of the others.

During the 1880s, Artagan is operating under the pseudonym of Arthur Forsyth a landed gentleman who has made a name for himself as a writer of military histories. Despite having a first-hand knowledge of military history and tactics, Artagan is keen to ensure that Arthur Forsyth is viewed as an excitable amateur in the field with no actual military experience. His quiet life as a country gentleman supports this as does his extensive correspondence with numerous writers and figures from around the world.

If encountered and asked about it, Arthur Forsyth will explain his scars as being the result of a hunting accident in Africa. He will obviously be reluctant to talk about either the scars or the accident, though more because he hopes to avoid the fact that he has never been to Africa being discovered, rather than the terrible memory of the accident.

STR 65 CON 60 SIZ 60 INT 80 POW 55
DEX 50 APP 35 EDU 100 SAN 40 HP 12

Damage bonus: +1D4

Build: 1

Move: 8

ATTACKS

Fighting (Brawl) 80% (40/16), damage 1D3 + db

Fighting (Sword) 90% (45/18), damage 1D8+1 + db

Dodge 60% (30/12)

Skills: Cthulhu Mythos 20%, First Aid 80%, History 90%, Language (Breton) 70%, Language (Cornish) 60%, Language (English) 80%, Language (Latin) 85%, Language (Norse) 80%, Language (P-Celtic) 100%, Language (Welsh) 90%, Occult 90%, Persuade 70%, Psychology 90%, Ride 60%, Science (Engineering) 50%, Spot Hidden 70%.



Artagan/Arthfael/Arthur

ENCOUNTERS WITH FAMOUS PEOPLE

Over the course of his correspondences, Artagan has come into contact with key figures from one age to the next, many of whom he has to come to view as kindred spirits. In time he has come to recognise something in various men and women around the world, though due to gender norms, during the Victorian Era it would be primarily men. His current fixation is largely upon so-called 'men of action' and when he does make an appearance, it is often to meet such men at the various social clubs he maintains a membership at.

He is in contact with diplomat Cecil Arthur Spring Rice through Loegaire, though he seldom makes use of the connection. This connection, however, did lead to him—as Arthur Forsyth—meeting Theodore Roosevelt shortly after his wedding in London in 1886. This began a correspondence between the two men, Artagan counselling Roosevelt to return to his early writings about military matters rather than entering public life.

As Arthur Forsyth, he is also a fellow of the Royal Society for his works on military history, military engineering, and engineering. He regularly attends meetings of the Royal Society, though as a relatively subdued member.

ROLEPLAYING AND REACTIONS

Artagan is gruff and calculating, though amiable enough. Over time, he has become wary of the potential for war, he is a fan of Clausewitz's writing, though never met the man. He views war as an extension of politics by other means and he is more than willing to pursue military actions when necessary.

Despite this, he attempts to pursue peaceful actions towards other interest groups. He is quiet much of the time, though his voice will raise and become commanding should he become incensed or in times of danger.

Ultimately, his is a military mind that has adapted to the changing attitudes of the time. His respect and willingness to advocate for guerrilla warfare is anachronistic, so it is seldom shared in polite society. This is due to his recognition that asymmetric forms of fighting have, historically, had an advantage in terms of harrying supply lines and the like, and he has not succumbed to the collective ignorance that repeatedly befalls militaries. Considering this, he is willing to recommend or order terrorist style attacks should they be necessary and help achieve his end goal.

Despite having led the Society of Thirteen for millennia, Artagan has come to appreciate that he and his fellow immortals have survived because they are a group and not just because of his leadership. He may not always approve of their sometimes-fractious behaviour and differences of opinion, but knows that many of their best ideas and strategies have been born of their often heated discussions.

CYNWRIG, THE HERO

If Artagan is the king and general, Cynwrig has been the hero of a great many tales over the course of history. Numerous legends of various strongmen and heroes are based upon him, including several Celtic legends about Lugh. These stories have been purposefully embellished by the Society over its various iterations, creating a mythology that has long since stopped being based upon reality. Cynwrig has played other heroes too, as necessary for different mythologies.

Cynwrig is a near giant of a man, even for the age he was born within. He is handsome, tall, muscular, and wide. His hair is naturally a bright blond to the point that it is almost white, but he regularly dyes it to change his appearance.

In the 1880s, Cynwrig is operating under the pseudonym of Charles Smith, a landlord in his mid-thirties who owns numerous properties throughout London and up and down the country, primarily renting to the Lower Classes. This serves as the front for his primary activities, running criminal enterprises on behalf of the Society of Thirteen. He also owns several dolly shops (unlicensed pawn shops), such as those on Dudley Street, near Seven Dials, at which he has standing orders for the staff to pay well for any old books or artefacts that come into their possession from those families who have come on hard times. This operation casts a wide net and enables the Society of Thirteen gather up any books on the occult or otherwise related to the Mythos, and bring them to the Whiteacre Estate for further study. Should anything particularly unusual come into the possession of a dolly shop, Cynwrig or a trusted associate will answer any summons to identify and agree a price for the book or artefact.

His operations also include several silversmiths and goldsmiths—both legitimate and illegal, who melt down the coins and jewellery brought in by thieves for re-forging and selling on. This allows the Society to launder its money from one generation to the next. In comparison to other criminal organisations, those run by Cynwrig are not particularly profitable. This is because the Society is realistic enough to

know that crime is an inevitable outgrowth of society and it is better to maintain connections with it rather than ignore it. These connections provide the Society with the infrequent esoteric book or object, information from the many eyes and ears that can be bought throughout London, and a ready supply of thugs for hire.

In the past, he has seen more of Europe than almost any other member of the Society and is the most likely to miss individual rituals to drink from the Angel. The myths of Hercules and others of the mainland are also often erroneously attributed to him. It is not uncommon for him to make his way down into France or beyond, especially as technology has made such travel a more reasonable undertaking. To date he has travelled as far as modern Germany, Italy, and Poland in his travels.

STR 80 CON 80 SIZ 90 INT 55 POW 30
DEX 60 APP 70 EDU 100 SAN 25 HP 17

Damage bonus: +1D6

Build: 2

Move: 7

ATTACKS

Fighting (Brawl) 90% (45/18), damage 1D3 + db

Fighting (Club) 90% (45/18), 1D8 + db

Dodge 80% (40/16)

Skills: Charm 75%, Cthulhu Mythos 05%, Climb 90%, First Aid 70%, History 50%, Intimidate 80%, Language (Breton) 70%, Language (Cornish) 60%, Language (English) 80%, Language (French) 60%, Language (German) 20%, Language (Italian) 15%, Language (Norse) 80%, Language (P-Celtic) 100%, Language (Welsh) 90%, Listen 80%, Navigate 80%, Occult 50%, Sneak 70%.



Cynwrig/Charles

ENCOUNTERS WITH FAMOUS PEOPLE

Cynwrig has been an admirer of Otto von Bismarck from afar, but due to his position in society, has been unable to meet him. This is but another of the factors of his position that continues to grate on him. Though he is welcome in some corners of high society, he is still largely unable to wipe the whiff of crime from himself, which means that he has largely been unable to meet with many of the individuals that he would like.

ROLEPLAYING AND REACTIONS

Cynwrig is having a difficult time playing the role of criminal boss. Though a man comfortable with violence, he much prefers to be viewed as an object of praise rather than a criminal thug. He fits in with high society exceptionally well, though is also capable of getting on with the criminal elements that he associates with.

Outgoing, gregarious, and ever fond of the spotlight, Cynwrig is more than happy to entertain almost anyone interesting that crosses his path. Although charming, he is not adept at lying, instead relying upon the Society's connections and his ability to intimidate others to keep his operations safe. A drink is seldom far from his hands and he is regularly in a mild state of intoxication, though it is unknown to those outside of the Thirteen whether this is psychosomatic or whether poisons are still able to affect them.

Despite his friendly demeanour, he is also quick to anger and worse. Once he reaches his breaking point, Cynwrig will erupt into a mountain of violence and rage. Much like the myths of the berserker from ages long past, when he descends into blood fury and madness, he is nearly incapable of being reasoned with.

LOEGAIRE, THE HERDER

Loegaire is a social chameleon, having proved the most adept of the surviving members of the Society of Thirteen at adapting from one era to the next, from one society and its social mores to the next. Born a man, he has utilised his androgynous looks to adopt both male and female identities over the years. This, combined with having an otherwise unremarkable set of looks and superb acting skills, has ensured that Loegaire has been able to move more effectively through the many societies the immortals have lived alongside. Thus, Loegaire has served as the eyes and ears for the Society and often as its de facto spymaster. In controlling the information that reaches other members of the Society, they can often be manipulated to his own ends.

In the 1880s, Loegaire is operating under two primary pseudonyms. These are in addition to any number of small and temporary identities that he can adopt at any time. These minor identities are not as strongly established nor do they have the same number of contacts that the primary identities do. No matter what the identity, Loegaire has pale blue eyes and brown hair, though these features can easily be manipulated using wigs, dyes, slightly coloured lenses, and so on. Anne St. Cyr is Loegaire's primary female pseudonym, a wealthy and well-to-do spinster firmly established in British

high society. Though she has only met members of the Royal family in passing—which has included rebuffing the Prince of Wales' advances on at least two occasions—Miss St. Cyr has connections enough and is persuasive enough that were she to whisper key words into the right ears, such words would find their way to royalty.

Andrew Channon is Loegaire's primary male pseudonym, a merchant who runs an import/export business on both sides of the English Channel and maintains a small handful of trading vessels. Through this identity, Loegaire is forming financial links between London and the continent, in the process ingratiating himself into the financial and mercantile classes of London, Paris, and Antwerp. His current operations were capitalised by the sale of shares in the East India Company, but Loegaire has long been a student of economic forces and theory.

No matter the personality, Loegaire is a shameless gossip, prone to trading on information. Prior to becoming an immortal, he was of limited use to the tribe, an irony that he delights in as he adapts to new eras and times.



STR 50 CON 40 SIZ 60 INT 90 POW 40
 DEX 70 APP 50 EDU 100 SAN 35 HP 10

Damage bonus: none.

Build: 0

Move: 8

ATTACKS

Fighting (Brawl) 30% (15/6), damage 1D3 + db

Fighting (Garrote) 90% (45/18), damage 1D6 + db

Fighting (Knife) 75% (37/15), damage 1D4 + db

Dodge 60% (30/12)

Skills: Charm 75%, Cthulhu Mythos 10%, Disguise 90%, Languages (As needed) 90%, Law 80%, Medicine 60%, Occult 90%, Persuade 90%, Pharmacy 60%, Psychology 90%, Sneak 90%, Spot Hidden 90%.

ENCOUNTERS WITH FAMOUS PEOPLE

Via the various identities that are active at any time, Loegaire maintains innumerable contacts, including members of various secret societies, social societies, and more. As a social butterfly, Loegaire has reason to know just about anyone—or at least know someone who does.

In the previous century, Loegaire found a kindred spirit in the Chevalier d'Éon (1728-1810), becoming friends following the end of the Seven Years War. They maintained an ongoing correspondence and a friendship until the French diplomat's death. Currently, as Andrew Channon, Loegaire is in correspondence with Alfred, Lord Tennyson.

ROLEPLAYING AND REACTIONS

Loegaire has, in many ways, two characters that he plays. In the 1880s, these are Anne and Andrew. All his other personalities tend to be variations on these two archetypes. In both, he is an incorrigible rumourmonger and flirt, to the extent that one can during the current era.

If the Society of Thirteen see the need to make direct contact with the investigators, Loegaire will be sent to make the first contact. This will be under an assumed identity, perhaps Andrew or Anne, though he may keep those in reserve. He will be overly outgoing and seek to send them to any number of places that may or may not be helpful in their efforts against the Mythos.

ARIANRHOD, THE SILVER WHEEL

Arianrhod was already matronly before becoming immortal, functionally freezing her as the oldest member of the group for eternity. She plays into this trope, taking advantage of the perceptions that many place towards those who are older. She utilises this to serve as a balancing force and mediator for the rest of the Society. When conflicts arise between the immortals, it is Arianrhod that the others call upon to moderate any disagreement.

In the 1880s, Arianrhod is operating under the pseudonym of Ariana Houlton, a matronly, middle-aged spinster. Of the

surviving members of the Society of Thirteen, she is second only to Loegaire in her ability to gather information, rumours, and other resources. Where Loegaire is capable of gathering from a variety of different sources, Arianrhod chooses instead to carefully cultivate a small group of individuals who are better connected and who hold more important positions. Known as Auntie Ariana to many, she is of that difficult to place class of individuals that exist in high society without having any obvious reason for doing so. To these individuals she becomes a matron figure, someone whom they can turn to for advice and wisdom. After all, Auntie Ariana does have the wisdom of ages to draw from.



Though she was thin and wiry when the original tribesmen first found the creature that granted them their immortality, in the millennia since, her life has become drastically easier, more sedate, and she has grown rounder. Rather than fighting this transition, she has worked to manipulate it and otherwise use it to reinforce the perception that she is a doughty and matronly sort, ready with the wisdom of learned experience, but short on raw intelligence and cunning. She constantly manipulates the perceptions that others have of her to ensure that she is treated only the way that she wants to be.

This effort extends even into the inner circle of the Society of Thirteen, but it is not quite as effective. After all, the immortals have had thousands of years to become familiar with her cunning.

STR 30 CON 90 SIZ 70 INT 90 POW 80
DEX 40 APP 45 EDU 100 SAN 65 HP 16

Damage bonus: none.

Build: 0

Move: 5

ATTACKS

Fighting (Brawl) 40% (20/8), damage 1D3 + db

Fighting (Knife) 50% (25/10), damage 1D4 + db

Dodge 50% (25/10)

Skills: Cthulhu Mythos 20%, Languages (as needed) 80%, Library Use 80%, Persuade 95%, Psychoanalysis 75%, Psychology 95%, Spot Hidden 40%.

ENCOUNTERS WITH FAMOUS PEOPLE

Arianrhod has served as matron and or mentor to a number of influential figures, including John Charles Montagu Douglas Scott, 7th Duke of Buccleuch and 9th Duke of Queensberry, a member of the Scottish Parliament and the largest landowner in Scotland. Years of having herself in the right position to influence the youth of various notables have given her access to the nobility of Europe to rival that of the British Royal family, let alone any other member of the Society of Thirteen.

ROLEPLAYING AND REACTIONS

A cunning woman hiding behind a veneer of genial affability, she should appear to be unerringly supportive of the intentions of the investigators no matter what they are. She will be kind and smiling, up to and including the moment that the knife is sunk into her target's back.

Arianrhod's unerring aim is always to maintain a balance, believing that extremes are often dangerous and more harm than they are worth. Not once has she ever given her support to any revolution, instead pushing for slow rather than radical change..

LLEULAU GYFFER, THE BUILDER

Of the surviving members of the Society of Thirteen, Lleulau Gyffer is the least concerned with the politics and events of the wider world. As civilisation grew and developed around the immortals, he became less and less involved with the Society's larger goals. Instead, he began to research more and more into the worlds of science and development that arose.

If any one of the Society of Thirteen is a scholar or academic, it is Lleulau Gyffer. He resents getting involved in society politics and will avoid conflict at all costs. This does not mean that he will avoid his obligations to the others, being more than happy to undertake research or other work if it supports the interests or plans of the Society.

In the 1880s, Lleulau Gyffer is operating under the pseudonym of Liam Hertford, owner of a series of medicinal leech farms near Bath. His workers are sent out into the marshes near Bath to be repeatedly bit by leeches, which are then harvested and sold for medical uses. Historically, the



Lleulau/Liam

business has been very profitable, but in the last century or so, it has suffered due to over farming the leeches and a medical profession that no longer sees the use of leeches as anything other than barbaric.

The isolated location of his home and the unpleasant nature of his business has afforded Lleulau Gyffer years and years to spend conducting research and experiments. Though the use of medical leeches once fascinated him, he has since moved on to numerous other topics, flitting about between them in an easily distracted manner.

As Liam, he is a small, bespectacled man with horrendous manners for the age. Were it not for his demonstrable expertise and knowledge, people would have given up dealing with his rudeness long ago. As a consequence, nearly all of his communication is done through correspondence and he will, whenever possible, avoid meeting in person.

The Society regularly assigns him the task of researching new topics and causes, either because there is a project that needs completion or because the Society wants to be kept informed of current trends and ideas. Such research tasks often result in Lleulau Gyffer having to deliver lectures and lessons on the basics of some new technology or theory to the other immortals because they have not had the time or the capacity to understand it as he has.

STR 50 CON 65 SIZ 35 INT 100 POW 40
 DEX 40 APP 60 EDU 100 SAN 35 HP 10

Damage bonus: none.

Build: 0

Move: 9

ATTACKS

Fighting (Brawl) 30% (15/6), damage 1D3 + db

Fighting (Knife) 30% (15/6), damage 1D4 + db

Dodge 50% (10/4)

Skills: Astronomy 90%, Chemistry 90%, Cthulhu Mythos 30%, Forensics 90%, Language (Breton) 70%, Language (English) 80%, Language (Latin) 80%, Language (P-Celtic) 100%, Language (Welsh) 90%, Law 80%, Medicine 80%, Natural History 70%, Occult 90%, Pharmacy 90%, Physics 70%, Science (Biology) 90%, Science (Botany) 80%.

ENCOUNTERS WITH FAMOUS PEOPLE

Lleulau Gyffer has maintained a lengthy set of correspondences with the scientific giants of each age, including an ongoing, though surprisingly polite, argument with Pierre Coubertin about the value of physical education in shaping minds and improving the world. Currently he is in correspondence with Alfred Russel Wallace, Hugo Zapałowicz, Robert Traill Omond, Henry Tibbats Stainton, among others.

Through Liam Hertsford, Lleulau Gyffer might become a link to the Society of Thirteen for any scientifically minded investigators, perhaps before a campaign begins or one that is forged during a campaign. Either way, Liam Hertsford will avoid all physical contact, but maintain an ongoing correspondence with the investigator as long the investigator's scientific endeavours are of interest to him.

ROLEPLAYING AND REACTIONS

Lleulau Gyffer is a shy and soft-spoken individual, reticent to discuss or give an opinion about matters that do not interest him. He comes alive though when discussing any form of scientific discovery or research. In many ways, it could be argued that swathes of his identity and personality have been left behind in his ongoing commitment to research and discovery. Otherwise, he does not stand on the manners of the age and ignores the various rules of propriety that rule the Victorian Age. He treats everyone who is not a member of the Thirteen as below him and unworthy of his time unless they demonstrate the capacity to keep up with him intellectually.

Prone to dreams and flights of the imagination, Lleulau Gyffer is prone to drifting off into reveries or engaging in one tangent after another on a complex scientific issue. Due to the amount of time he has had to devote to his personal experiments, his scientific theories and ideas are beyond those of the day, though not significantly as he tends to jump between topics rather focus on the one.

BRESHAI, THE SWORD

An intimidating woman with a perpetually stern face, Breshai is tall and muscular. Of the surviving immortals, she is the most talented at single combat. Even before attaining immortality, she was one of the most talented fighters of her era, but since then, she has had generations to hone and develop her combat skills, as well as extending her interests into a variety of other art forms as well.

Over the centuries Breshai has written and acquired innumerable treatises on art, dance, and combat, along with a large collection of paintings and sculptures. Not only does she collect art—as well as arms and armour—from around the world, Breshai is a skilled artist and dancer herself. None of her art has ever been seen by the public. Instead she keeps it on display at the Whiteacre Estate or in any one of her various safehouses and storehouses lest it be allowed to slip into the historical record. A further reason for her avoiding public recognition is the number of scars across her arms and face—all from cuts and scrapes acquired in combat—which would make her a quite the sight in nearly any era and which would be unlikely to go uncommented upon. Nevertheless, stumbling upon one of her stashes of artwork would be a notable historical find, demonstrating years upon years of work across different eras and styles that would be impossible for a single individual to create.

In the 1880s, Breshai is operating under the pseudonym of Brianna Gilchrist, which she uses only when she must be out in society. Otherwise, Breshai spends the majority of her time at the Whiteacre Estate. For most, this would be an incredibly difficult state of affairs, but she does not want to be exposed



Breshai/Briana

to the rest of society. Instead, Breshai uses it as an opportunity to continue honing both her skills and her work. This includes weapons ancient and modern. Indeed, of all the immortals, Breshai has most readily adopted the weapons of the day.

Except when she must—either because she has to leave the estate or guests are expected at the estate—Breshai wears breeches and other clothing that is considered solely masculine for the era. The servants are of course, used to this and her unladylike behaviour, but visitors are likely to be shocked by her brazenness and possibly scandalous dress sense. When she must leave the estate or deal with visitors, Breshai always dresses in morning dress, complete with gloves and veil. This ensures that much of her face and her hands are kept out of sight of polite society and prying eyes.

If any of the immortals are likely to be called on to assassinate an enemy of the Society of Thirteen, it would be Breshai, though it would require extremely drastic circumstances for her to do so. An undertaking of this type would be extremely rare and there have been only one or two incidences of this kind in the past. Should the investigators ever set their sights on purging the immortals from this world, the trio of Cynwrig, Breshai, and Casheirda should provide a potent confrontation.

STR 70 CON 60 SIZ 55 INT 100 POW 50
DEX 80 APP 35 EDU 100 SAN 45 HP 11

Damage bonus: +1D4

Build: 1

Move: 9

ATTACKS

Fighting (Brawl) 95% (20/10), damage 1D3 + db

Fighting (Sword) 99% (49/19), damage 1D8 + db

Fighting (Spear) 99% (49/19), damage 1D8 +1 + db

Fighting (Knife) 99% (49/19), damage 1D4 + db

Firearms (Flintlock Pistol) 80% (40/16), damage 1D6 + 1

Firearms (.455 Webley WG Revolver) 80% (40/16), damage 1D10 + 2

Dodge 95% (47/19)

Skills: Art and Craft (Dance) 90%, Art and Craft (Painting) 90%, Climb 75%, Cthulhu Mythos 40%, First Aid 75%, Jump 75%, Language (Breton) 50%, Language (English) 80%, Language (Italian) 40%, Language (Latin) 60%, Language (P-Celtic) 100%, Language (Welsh) 90%, Stealth 75%, Spot Hidden 80%, Throw 80%

ENCOUNTERS WITH FAMOUS PEOPLE

None.

ROLEPLAYING AND REACTIONS

Breshai is circumspect, quiet, and prefers to make her goals known through actions than through words. She respects other combatants, and anyone who is dedicated to their craft, but will not do something so foolish as to agree to specified codes of conduct or honour. In combat, she will seek to take down her opponent as quickly as possible.

As capable a combatant as Breshai is, she is not a leader. Though more than capable of operating on her own, when in a group she will defer to anyone clearly in command, content to serve as the 'good soldier'.

CASHEIRDA, THE SEER

Serving as the source of a great many myths about Cassandra, Morgana, and a great many other mythical magic users, Casheirda has wielded and worked with the magics of the Mythos for thousands of years. Though this makes her one of the most powerful beings on the planet, she is also incurably insane. Constant exposure to the true nature of the universe along with the mind-warping stress of encountering things that should not be, means that she has long been an inconsistent asset for the Society.

Nevertheless, Casheirda has fought her way back to a semblance of sanity, though not enough to partake in society at large. She spends most of her time at Whiteacre Estate, though occasionally she will find her way out into society. When out and about, Casheirda acts exceedingly odd, as her view of history and the world is one that is inherently out of sorts with how most sane individuals would view or understand the world.

STR 30 CON 50 SIZ 45 INT 100 POW 150
DEX 40 APP 70 EDU 100 SAN 0 HP 9

Damage bonus: -1

Build: -1

Move: 7

Magic Points: 30

ATTACKS

Fighting (Brawl) 20% (10/4), damage 1D3 + db

Dodge 20% (10/5)

Skills: Cthulhu Mythos 80%, Language (Breton) 30%, Language (English) 40%, Language (P-Celtic) 100%, Language (Welsh) Occult 100%, Psychology 80%.

Spells: Apportion Ka, Bless Blade, Chant of Thoth, Cause/Cure Blindness, Cloud Memory, Create Barrier, Death Spell, Dominate, Dust of Suleiman, Evil Eye, Mind Blast, Melt Flesh, Shrivelling.

ROLEPLAYING AND REACTIONS

None.

ENCOUNTERS WITH FAMOUS PEOPLE

When roleplaying Casheirda, it should be remembered that she is a Cassandra and never be met under happy circumstances. She is an obviously unsettled individual, prone to odd displays and observations, due in part to seeing time and the universe differently than other humans. From time to time, she will make observations that are thoroughly impossible or will lapse into speaking in metaphors and other peculiarities.

Depending on how the Keeper interprets her, Casheirda could be manipulating the Society of Thirteen and its members or she could be cared for by them as a well-intentioned mystic fighting with madness. Despite her insanity, she has fought her way out from under the complete influence of any of the Old Ones, though how long such a state of affairs can last is anyone's guess. She has been unable to fully convince the others of the danger that is posed by these forces. Each glimpse of the true terror of the Elder Gods has driven them to terror, leaving them unable to even comprehend what Casheirda has experienced.



Casheirda

DUBHTHACH, THE BETRAYER

Each of the Society of Thirteen recalls every one of their fellow immortals that has fallen over the course of their history, and the lessons that each death has taught them. None have taught them more important lessons than Dubhthach, the Betrayer. He is the one who turned against them during their darkest hour, becoming their primary antagonist and foe and causing the greatest conflict that they were ever involved in.

Long before recorded history, the conflict rose out of differing visions as to how the immortals should progress and what they should become. The majority were conservative in outlook, believing that their existence would be threatened were they to consort with the small tribes cavorting with the various dark powers. Dubhthach sought to take advantage of their immortality to treat with these tribes, to learn from them and then command that knowledge to ascend into being higher beings, in the process seeking to deal with the various creatures and beings that explored the edges of human comprehension.

At first, it seemed as though Dubhthach had made the wiser choice. He apprenticed himself to the shamans of these tribes, undertook a great number of experiments, and his power grew greatly, both in terms of arcane knowledge and political power, the latter gained from the tribes he recruited to his vision. In these dark times he made deals with things from before human history, including the Deep Ones in their great cities off Doggerland and several entities within the Dreamlands.

Many of the myths and legends about dark creatures of Europe and what became the British Isles are derived from Dubhthach's

experiments. Legends of the loup garou, of the giants and gremlins, and various aspects of the fae serve as human attempts to contextualise the horrors that came out of his kingdom.

Through his work and experiments, he continued to push at the boundaries of what humanity was meant to know and understand. His continued efforts were beginning to destabilize the world around him, and it was only a matter of time before some dark god might ensure that the stars were right before their time was to properly come to pass.

In building the cult around him and his dark experiments, Dubhthach created problems that lasted far longer than it took for the Society of Thirteen to defeat him. From this they learned a valuable lesson—that growth of knowledge in the Mythos is inherently dangerous, even if not pursued by an immortal. They have, as a result, served as a countervailing and balancing force within the British Isles, taking out cults that might form and act contrary to their interests.

IN CASE OF DEATH

Should a member of the Society of Thirteen be killed, they will either go to war or will withdraw. This decision is based solely upon the cause of death—if it was at the hands of the investigators, either accidentally or on purpose, the remaining immortals will strike back. If the cause of death was due to some supernatural force or the Mythos, then the surviving immortals will only strike back if they believe that they can defeat the cause or because they must. If the cause of death represents a greater threat that cannot be defeated or can be defeated at a later date, then the surviving immortals will retreat, look to their survival first, and then plan how they will strike back.

That said, if the Society of Thirteen learns of an existential threat that puts all of humanity—or even just the British Empire—at risk, its members will do whatever they can to stop it.

DEALING WITH THE INVESTIGATORS IN THE LONG-TERM

Over long periods of time, it is likely that they will come to a form of peace with investigators. They will have reason to either ally or act against investigators depending on the specifics of the challenge at hand. Some investigators might be interested in joining their group, but immortality should always be kept just out of reach. If they somehow learn about it this, the Thirteen will use it as a carrot to keep stringing investigators along.

Despite this unwillingness to allow any investigators into their inner circle, they will ally with them when it is in their interest. Existential threats that would put all of humanity or the British Isles at risk will likely bring their interests in line with the investigators.

The best investigators can hope for with the Thirteen is to be either peaceful allies, or to be members of the larger cult. They could become trusted servants of the Thirteen, or de facto equals through an alliance of convenience.