



STYGIAN FOX

The Spirits of London

Not all that crawls through London is corporeal.

A Chapbook for Cthulhu by Gaslight™ detailing a selection of hauntings in Victorian London

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SPIRITS OF LONDON

INTRODUCTION

The greatest city in the world, a shining beacon of learning and culture, London of the 19th century is a metropolis without equal. The heart of a world-spanning empire, it is a hub of bureaucracy and mercantilism into which ideas and wealth flood daily.

With this power and glory comes a darker legacy, one which is best left to the city's shadows and murky places. London is steeped in a rich history involving battles, riots, fires, plagues, and the occasional reason to celebrate. It is a history which has helped it become what it is, although some of that history has a hard time keeping itself to the city's past, for London has gathered innumerable stories concerning the unquiet spirits of those who have not fully 'passed on'. The latter half of the 1800s remains a time of ignorance in many respects, with the supernatural accepted as fact by some, which explains the popularity of movements such as Spiritualism and its offshoots. This is opposed by sceptics and atheists (the last of which to be arrested and imprisoned for their atheism had been in 1842), including prominent thinkers such as Karl Marx and John Stuart Mill.

So, while rationalism and scepticism are alive and well, they do not stop the tales of strange occurrences told in the dockside pubs and gin palaces. People speak of strange lights

spied through a pea souper, creaking floorboards in the dead of night, or of being followed by people who aren't there. This is the side to London tapped into by the spiritualists and dabblers in forgotten lore; some charlatans, some amateur authorities, and a precious few true scholars of what lurks beyond.

This is a London rich in history and spirits, and if there is one thing the Victorians enjoyed it was a good ghost story.

Note: the historical has been mixed with the Mythos in some places, so don't be surprised if you try, for example, to research the Chester House Society and come up with nothing! However, we hope the details provided here can give you inspiration from London's ghostly past for your campaigns.

SPIRITS IN FICTION IN LONDON

London has long been a hotbed of stories about the supernatural. Stories of ghosts and demons haunting its streets and the surrounding countryside go back hundreds of years, and after all the dark deeds and foul calamities the city has witnessed, it is no surprise that certain legends have grown up in the fog-shrouded heart of empire.

Although Gothic horror had long passed the heyday of its popularity by the latter half of the 19th century and the macabre work of the grave robbing 'resurrection men' was mostly done by the middle of the 1800s, there remained an appetite for stories involving ghosts and the supernatural. This was the era of the Penny Dreadful, the ghost of Jacob Marley, the diabolical antics of Spring-Heeled Jack, and the gruesome handiwork of Jack the Ripper and authors such as Charles Dickens, Sheridan Le Fanu, and Charlotte Riddell made hauntings and ghost stories part of several of their works.



INTRODUCTION

SPIRITS IN LONDON

TIMES OF WOE

Even before the Romans founded Londinium, there were Celtic settlements in the area that would become London. With a history spanning two millennia, the City has seen triumphs and tragedies in equal measure. It tends to be the latter that creates ghost stories. Although not a comprehensive list of all the historical tragedies suffered by London, the following are some of the more noteworthy.

BOUDICA'S REVOLT — 60 AD

The Iceni warrior-queen Boudicca rebelled against the Roman occupation of her tribe's lands, binding together a coalition of tribes that descended on Londinium. Any who had not fled before her army were put to the sword, and the city was burnt to the ground.



THE GREAT FIRE OF SOUTHWARK — 1212

Starting south of the River Thames, this fire quickly spread. As crowds poured from the north to help extinguish the flames and the south side to escape the blaze, they mingled and crowded onto London Bridge. Hot embers from the south were blown north, setting alight thatch on buildings built on London Bridge's north end, trapping everyone on the bridge between the flames. Many leapt into the river only to drown or were crushed in the press of bodies that tried to board overcrowded rescue boats.

THE GREAT FAMINE — 1315

Poor weather led to poor harvests across much of Europe. In London, this led to soaring costs for foodstuffs, such as wheat becoming six times its usual price. Because of this many went hungry and starved to death, with rumours of cannibalism rife.

THE BLACK DEATH — 1348

With overcrowded dwellings and narrow, sewage-filled streets, London was a ripe target for the plague that wiped-out half of Europe in the middle of the 14th century. Half of London's population (between 30-40,000 people) perished due to the disease and were buried in large open graves called 'plague pits', sometimes up to five bodies deep.

THE GREAT PLAGUE — 1665

Another plague that swept through the capital, this time killing roughly a quarter of its inhabitants (100,000 people). In the early days, a mob broke into a quarantined household to free the occupants after the authorities had attempted to seal its infected inhabitants away. King Charles II and many people fled the City, including apothecaries and physicians leaving those behind hugely burdened by the number of infected. Thinking that dogs and cats were spreading the disease, they were culled by the authorities – unfortunately, this may have had the exact opposite effect as they could have reduced the rat population which spread the plague.

THE GREAT FIRE OF LONDON — 1666

The year after the horror of the Great Plague had subsided, London was struck by a second tragedy. A fire broke out in Pudding Lane and quickly took hold in the surrounding dry wooden buildings. Fortunately, the majority of the city's population could evacuate themselves and their belongings, so deaths caused by the fire were officially few in number. Unfortunately, exposure to the elements and hunger would account for more victims in the immediate aftermath due to the winter weather. (Of course, it is quite possible that the fatalities were hundreds higher, but due to a combination of poorly kept records damaged in the fire and the incredible heat generated by the flames – able to melt the iron locks on the city gates – that would have incinerated any trace of a body, the exact number of deaths cannot be determined.)



GOLDEN SQUARE CHOLERA OUTBREAK – 1854

Over 600 people died due to an infected water supply, caused by cesspools being drained directly into the River Thames, which was then used as a source of drinking water. In the long term, the tragedy led to a better understanding of how cholera spread, which would lead to improvements in combating it in future. In the short term, however, local officials rejected these scientific findings and put the deaths down to 'miasma'.

REGENTS PARK ICE SKATING TRAGEDY – 1867

Regents Park possessed a boating lake which was also used for ice skating when it froze over. On one such occasion, with over 100 people on the ice, it began to crack and give way, plunging many unlucky skaters into the freezing cold water as their loved ones watched helplessly on. The salvaging and identifying of bodies from the frozen lake took over a week, after which it was revealed that forty people had lost their lives.

SPIRIT SITES

These are just some of the places which would have been known as possible haunting sites to the inhabitants of 19th century London.

THE OLD BAILEY

The Old Bailey, officially known as the Central Criminal Court, is where some of the most serious of crimes are tried. Public hangings here stopped in 1868, well within the living memories of many of the NPCs in Hudson and Brand, let alone the investigators, and as a place so associated with guilt and death it is not surprising that it is said to be haunted by the unquiet dead.

A court has been present on this site since at least the late 16th century – next to Newgate Gaol where the prisoners would be kept – and in that time, it has witnessed evil acts and tragedies great and small. For example, in the early 19th century when witnessing a public hanging, a pie stall was overturned and nearly thirty people were crushed or suffocated to death in the tight press of the crowd.

It is also said that when London was undergoing a terrible famine, the prisoners in Newgate were left to starve and in their desperation, this caused them to eat one of their fellow prisoners alive. These tales seem to begin in the 13th century, but they are repeated every now and again – perhaps a quirk of storytelling or symptomatic of something else. One element that these tales share is that once the act of cannibalism began, a great red-eyed hound would appear to terrorise and slaughter the inmates. Reports of great dogs with burning eyes padding the corridors outside of cells continue to this day!

CHARTERHOUSE SQUARE

During the 14th century, the Black Death claimed millions of lives across Europe, striking people down regardless of their station or piety. In London, so many people died that a great pit was dug to dispose of all their bodies and tens of thousands of victims were thrown unceremoniously into this mass grave. It is said that not all of these unfortunates had yet succumbed to the plague, so were buried alive under the bodies of those heaped on top of them.

Given the number of deaths here, it is no surprise that the site is associated with the supernatural. Muffled screams and the shifting of earth can be heard on fog-strewn nights, as though something, or somethings, are trying to escape from beneath the soil.

trace of it, only where the shotgun pellets had struck the wall behind it. Another man spent a night in the attic room only to be found quite mad and was subsequently sent to an asylum. Of the two sailors who drunkenly broke into the property, full of bravado and rum, both fled the property shortly afterwards – one down the stairs to safety, and the other so full of fright that he leaped from a window, directly onto the iron railings below.

BEDLAM ASYLUM

The infamous Bethlehem Hospital, more commonly referred to as Bedlam, has a tragic past. As an asylum, it was used as a 'dumping ground' for all manner of unfortunate patients whose conditions were not recognised as ailments by the doctors of the period. The hospital has in fact been moved several times in its long history and so its current site as of the 1880s is perhaps not as plagued by the restless dead as its previous locations, although the reputation remains.

Having acquired various artefacts from across the empire and beyond, it is of little surprise that the British Museum

BRITISH MUSEUM

is reputed to be home to some exotic hauntings. Housing displays of the spoils of other, older civilisations, there have been reports of spirits – or their influence – causing all manner of trouble to museum staff and visitors alike since it was founded in 1753.

One in particular is an Egyptian mummy of the priestess Amen-Ra, presented to the museum in 1889 after its owner

The square is also said to be haunted by shadowy robed figures. These are thought to be monks from a monastery founded adjacent to the pit decades after the Black Death who were executed following Henry VIII's dissolution of the monasteries.

50 BERKELEY SQUARE

This townhouse has been accorded the accolade of 'Most Haunted House in Britain', which in a city of ghosts and spectres is quite the claim. Although there is nothing obvious about its status – it has never been the site of a prison or execution yard, or of any massacres – it is still plagued by a reputation of apparitions and madness.

The attic room of the house is where, variously, a young maid hanged herself or where a young man was locked away and starved to death. Perhaps both, or neither, but the fact remains that the owner – a Mr Myers – allowed the property to fall into disrepair and was considered to be of unsound mind, complaining of constant noises in his property. Passers-by and neighbours would comment on the strange sounds and lights that emanated from the house at all hours and after Myers' death in 1874 several brave souls attempted to spend the night.

One man, armed with a shotgun, fired at and struck a spectral figure he saw in the night, but in the morning found no



THE "HAUNTED HOUSE," BERKELEY SQUARE.

was warned of its 'evil influences' by the clairvoyant Madame Blavatsky. Misfortune is said to strike those that disrespect the mummy or merely try to record its likeness through drawing or photography, and more than one death has been put down to its cursed nature – and that in addition to the madness and monetary ruin it is said to have caused.

One of the most iconic buildings in all of London, the Tower

THE TOWER OF LONDON

of London has a long history of treachery and violence. Built following the Norman Conquest of England, it has been used to imprison traitors and malcontents for hundreds of years.

Anne Boleyn, Henry VIII's second wife, was executed here and there have been numerous sighting of her wandering the grounds, variously with or without her head attached. Catherine Howard, Henry's fifth wife is also said to haunt the Tower of London, screaming for forgiveness from the king as she is dragged to a prison cell. She was also later executed at the Tower.

Henry's wives are not the only members of royalty to have ended their lives here, as decades earlier the Princes in the Tower vanished, allowing Richard III to claim the throne of England for himself. It is said that the two young princes are

sometimes heard, cowering and begging for mercy from the hands of unknown assailants.

There is even a tale concerning a ghostly bear that, on appearing so suddenly, gave a sentry such a fright that he died of shock on the spot. The Tower was used as a royal menagerie for centuries, housing lions, bears, and other ferocious creatures, which would sometimes be made to fight for the amusement of the monarch.

THE VIADUCT TAVERN

Just across from the Old Bailey, the Viaduct Tavern is a gin palace that opened in 1875. Built on top of the old overflow cells for Newgate Gaol, its cellar is the old cells that prisoners were kept in.

A poltergeist is said to be active in the establishment, causing all manner of mischief. Supposedly the spirit of a murdered prostitute, it is known to lock doors and move objects with a degree of force. In addition to the poltergeist, there is another active ghost that goes by the name of Fred, who empties drinks – although this is possibly the testimony of those who have had a little too much to drink. Whatever entities haunt the Viaduct Tavern, none of the staff care to visit the cellar alone at night, and there are reports of lights extinguishing followed by sounds of whimpering and pained cries from the cellar where condemned souls were once kept.

THE FLASK PUBLIC HOUSE

The Flask has been a public house for centuries and has a long history of resident spectres. A barmaid from Spain was said to have hanged herself out of a sense of unrequited love for her publican employer, right in the cellar. When she manifests lights sway, beer glasses shift across the table of their own accord, and the temperature drops markedly.

There have also been sightings of a man dressed in the uniform of a 17th century cavalier, who will cross the bar and pass straight into the wall. Perhaps the bullet lodged into the wall by the bar is something to do with him? None know, but perhaps if a medium were employed they could learn the truth of it.

Although the likes of the artist William Hogarth and the 'mad, bad and dangerous to know' Lord Byron frequented the establishment there have been no reports of their presence from beyond the grave. The Highwayman Dick Turpin is said to have hidden from the authorities in the pub's cellar, though his ghostly presence is yet to be felt.

THE SPANIARDS INN

Having been established in the 17th century, the Spaniards Inn was said to be a popular haunt for highwaymen, as coaches would pass by the toll house opposite. At least one highwayman was caught just down the road and subsequently hanged from a nearby tree. Consequently, it is said that Dick Turpin and his steed Black Bess can sometimes be seen galloping across nearby Hampstead Heath as if in pursuit of a coach to rob. Many though, think



'Mournful Aggie'



*The Spanish maid from the
Flask Pub*

this story to be fanciful given that Turpin's father was one of the pub's landlords.

It is also said that at least one duel was staged at the Spaniards Inn, fought between the two Spanish landlords – Francesco and Juan – who gave the public house its name. Both had fallen madly in love with the same woman and to settle their differences they crossed steel, only for Juan to be slain. He was buried nearby and is said to be the main cause for many of the strange noises and the feelings of dread encountered by guests. Some report their beds shaking violently in the night or being unable to move once in bed, as though held in place by an invisible force.

The public house claims have had numerous famous figures as customers, including Bram Stoker. The business manager of Lyceum Theatre allegedly used the tales of the Spaniards Inn's hauntings as part of a book idea he has concerning vampires, though this will not be for another decade.

HIGHGATE CEMETERY

Cemeteries are naturally expected to be home to all manner of spirits and ghosts – and Highgate Cemetery is no exception. Founded in 1839, Highgate Cemetery is considered to be the 'fashionable' place for anyone and everyone to be buried, its grounds home to magnificent monuments to the dead competing to out-do each other in their splendour. Alongside the fascinating array of gothic tomb architecture and necropolises, the cemetery is home to lots of wildlife, the uninterrupted nature of the cemetery grounds making for a perfect environment for various plants and animals. Famous

people buried here include the political philosopher Karl Marx (d. 1883); the novelist Mary Ann Cross – better known as George Eliot (d. 1880); newspaper magnate and owner of the Observer, Julius Beer (d. 1880); and the Victoria Cross recipient, Sergeant Robert Grant (d. 1874).

Reports of spectres said to haunt Highgate include those of an old woman with wild hair who constantly searches for her children amongst the headstones and undergrowth, pleading with passers-by for help as she desperately searches for them. Every now and then she will pause, look down at her own bloody hands, and then shriek with madness as she realises what became of them, before disappearing into the depths of the cemetery. Another is that of a soldier playing a set of silent bagpipes, greeting dawn and dusk in an endless slow march which will never end.

A recent tale about the cemetery concerns reports of several fox corpses being found near an unmarked tomb, recorded as being the last resting place of a Romanian émigré. The police suspect that the corpses are political statement by anarchists from Romania.

LIVERPOOL STREET

The infamous Bedlam Asylum has occupied various sites around the capital, including the site where Liverpool Street underground station now stands. This means that even before the station was built, the area where the hospital stood was considered haunted. Between 1750 and 1812 many witnesses reported hearing a female voice crying and screaming, believed to be a Bedlam patient called Rebecca Griffins who was buried in the area. While alive she always frantically clutched a coin in her hand and witnesses have stated they heard her ghostly form asking where her ha' penny has gone.



*Woman looking for her murdered
children in Highgate Cemetery*

MONUMENT STATION

The underground station at Monument is said to be haunted by the Black Nun, a spirit that fills those nearby with sadness and despair. She is believed to be the ghost mourning the death of her brother who worked at the nearby bank which gave the station its name. The Black Nun is said to have waited for him outside his workplace every day until she died over forty years later, with her ghost continuing to look for her brother inside the station to this day. On an unrelated but equally creepy note, a ghostly foul smell may be explained by the bank's location, on top of a mass grave for plague victims from the 17th century.

THE DOCKS

London's docks can be a dangerous place, both to work and visit. Handling of dangerous goods and unsafe working practices can easily lead to nasty fatalities, as can criminal activities, all of which can in turn translate into unexplained occurrences.

CHESTER HOUSE

It would be natural to think that the headquarters of a renowned clairvoyant society would be home to all manner of spirits and hauntings. Surprisingly, Chester House, home to the Chester House Society, is bereft of any regular ghostly activity. In fact, some of the members have said that if anything, from a spiritual perspective the house gives the impression of being a place of extreme tranquillity, although others whisper it is more akin to a yawning absence or void.

BODY SNATCHERS

By the 1880s the likes of the infamous body-snatchers Burke and Hare were no more. The Anatomy Act of 1832 gave provision for a suitable supply of cadavers to medical schools, which prior to this had resorted to the shady use of 'resurrection men' to steal bodies from cemeteries or in some cases committing murder to keep up with demand for fresh corpses. The last of the resurrection men ceased their grisly work in the 1860s, but there may be other, unsavoury reasons for snooping around in graveyards.

IN-GAME ATMOSPHERE AND VICTORIAN ERA CALL OF CTHULHU

One thing with running a *Call of Cthulhu* campaign set in 1880s London is that neither players nor the Keeper will be natives of the era (unless they have struck a deal with Nyarlathotep) and so some may be concerned about the accuracy of the game. Whilst there are accounts out there to help a Keeper give a picture of what the city smelt, sounded and tasted like (Google is your friend), as long as the game 'feels' right then that should be fine for most people (and if you are playing with a load of Ph.Ds on society and/or horror in Victorian London, please send us an invite to your game).

PEA-SOUPERS

Named for supposedly being as thick as pea soup, this dense smog was a staple of Victorian London and evocative of the city of Sherlock Holmes, Dorian Grey, and Jack the Ripper. Thick fogs would descend upon the capital, caused by smoke from the many chimneys across the city, drastically reducing visibility and causing respiratory issues for the old, the young and the constitutionally challenged. In mechanical terms, they can prove to be a useful asset for the investigator wanting cover to hide in or help him in shadowing a suspect as well as for the Keeper wanting to create a sense of paranoia or suspense as to what may lurk just beyond sight in the thick banks of fog.

If a pea-souper is present on the streets of London, treat all Spot Hidden and Listen tests as being one step more difficult (Regular becomes Hard, Hard becomes Extreme, Extreme becomes impossible to achieve). In addition, when chasing someone through a pea-souper, the chased party will be at +1 location at the start of the chase – the smog seems to swallow them right up as they flee!

ENCOUNTERS IN LONDON

Call of Cthulhu is not often given to the 'random encounters' of other games, but there may come a time and a place when a Keeper may find it useful to throw something at the investigators which is not scripted or part of the overall plot. These encounters can be used to reinforce atmosphere of the current situation or maybe they might lead – or be developed – into something far more in-depth if so required.

STREET SCENES

This table (see the next page) is intended as an instant generator for a Keeper who needs a bit of breathing space or who would like to expand on the colour of the setting, whereupon the investigators may be exposed to some of the rich tapestry of London town (warts and all). Used sparingly, the occasional mundane street scene can inject some good roleplaying opportunities and allow characters to develop a little more without the hazards of insanity or death hanging over them.

SINISTER PORTENTS

Best used in situations where the investigators are on the site of a haunting, this table is found on page 108. There is nothing wrong with throwing in a portent or two when they are merely creeping through an abandoned mansion in the dead of night, in the middle of a mist-shrouded cemetery, or any such similar situations.

If a Keeper wishes he may impose a **Sanity** (0/1 loss) to particularly unnerving situations.

STREET SCENES

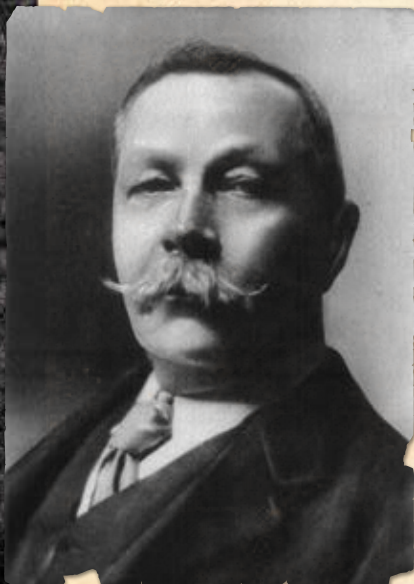
01-05	Matchbox girl: A scrawny and wide-eyed young girl approaches the Investigators with her wares, wishing them the best of the day, but with a hint of desperation in her smile. She seems to have a lot more match boxes to sell if the tray she carries is anything to go by.
06-10	Preacher: A loud and passionate man is imploring people to forego the ways of temptation and sin, waving a Bible in one hand and gesticulating grandly with the other. They may or may not engage the Investigators, asking them to renounce their worldly ways for a life of faith.
11-15	Grand carriage: An opulent coach passes by in a great haste; anyone knowing about such matters will recognise that it bears the heraldry of the Duke of Cambridge. It does not slow down for anyone and in fact upsets a cabbage cart as it speeds past.
16-20	Cart upset: With the high volume of traffic running through London, it is no surprise that accidents sometimes happen. Two carts have collided and now their contents are leaking/spilling all over the thoroughfare, causing an awkward delay in traffic.
21-25	Pickpocketed: The Investigators have been marked by a pickpocket and in the blink of an eye one or more of them has had something lifted from their person. All investigators should make a Luck check, with the lowest roll requiring a Spot Hidden (Hard difficulty) check to notice.
26-30	Horse gift: It is unsurprising that with so many horses around, they are likely to leave their waste all about the place. Sometimes even the eagle-eyed are unfortunate and end up putting their foot in it – literally. All Investigators make a Luck check, with the worst fail stepping directly in horse dung – the smell is potent and lingering.
31-35	Solicited: A lady of the night approaches the Investigators, offering her services to one (or all) of them. She is polite, but very forward with her offer.
36-40	Construction accident: London's constant modernisation means that there is always a construction project going on somewhere, whether the construction of an impressive new building, the digging up of thoroughfares, or the laying of new underground railways. Inevitably, accidents will happen and something has collapsed or caught fire and now a huge crowd is gathering to gawk!
41-45	Accosted by vagrant: A bedraggled old figure on the pavement asks for charity, dirty fingers pawing at the hems of the Investigators' coats. He is clearly blind in one eye and says he has not eaten for days.
46-50	Mistaken identity: An old gentleman in a top hat with a well-groomed beard approaches the Investigators, greeting one of them as though old acquaintances. He is convinced they are a nephew or niece of one of his old officer chums from India and insists on meeting again for lunch at his club!
51-55	Singing orphan: Unlike all the other scruffy-faced urchins, an adorable little blond boy with the voice of an angel starts to give voice near the Investigators. He seems to be singing about the fact nobody will buy his wares.
56-60	Street conjurer: A purveyor of cheap tricks with sleight of hand and various card routines offers the Investigators a chance to marvel at his talents and maybe encounter a little magic.
61-65	Fainting woman: Owing to the changeable weather, some unpleasant malady, or perhaps an especially shocking piece of news, the Investigators encounter a young lady who faints in their vicinity.
66-70	Gin fiend: A woman in a shawl lurches from railings to post box, muttering to herself and occasionally mumbling an apology when she stumbles into another person. She smells overwhelmingly of alcohol and on approaching the Investigators will ask if they have any gin or coins with which to purchase more gin.
71-75	Street urchins: The dirty-faced youngsters of London scamper and make a nuisance of themselves. They will pick on one Investigator and mock them from afar, laughing about their facial hair, mode of dress, etc.
76-80	Punch and Judy show: A classic piece of street theatre, a red-and-white striped booth shows the murderous ways of the moon-faced clown Punch as he bludgeons all of his associates to death with a big stick. The assembled crowd finds it hilarious.
81-85	Pestering merchant: Enterprising souls sell all manner of goods on the street, from fruit and vegetables to pots and pans. Someone with more transportable goods, such as cigars or cheap watches, takes a shine to an Investigator and will not leave them alone until they have bought something, following them until they give in!
86-90	Skeleton Army protest: The attitudes of the Salvation Army made them enemies who saw them as holier-than-thou busybodies. In response, 'Skeleton Army' groups formed and now some of them are extolling the virtues of liquor and indulging once in a while, right in front of a Salvation Army chapel!
91-95	Wonderful-smelling pies: Mouth-watering smells come from a stall the Investigators pass. A sign advertises the cause of the smell as 'fresh baked meat pies', and the jolly-looking woman selling them will say no more on the matter as she does not want to give away her 'secret family recipe'.
96-100	Salvation Army: A group of Salvation Army members sing and play instruments whilst collecting charitable donations for a soup kitchen. A member approaches and asks the Investigators if they would like to help those less fortunate than themselves?

SINISTER PORTENTS

01-05	Animals cower: Wild creatures flee and domesticated ones are clearly uneasy, backing away and only reluctantly obeying their human masters.
06-10	Sudden chill: The temperature drops markedly, to the extent that breath can be seen in the air and condensation covers glass and mirrors.
11-15	Phantom calling: A name is called out repeatedly, possibly one that is known to the investigators, and the voice seems alarmed. When arriving at the source of the call, there is nobody there.
16-20	Nosebleed: A random investigator or other character present begins to suffer a nosebleed.
21-25	Nauseous feeling: Anyone who fails a Luck check begins to feel ill. The feeling subsides almost as soon as they vacate the vicinity.
26-30	Flickering shadows: Shadows in the immediate area dance and distort themselves, some turning into sinister figures or others into shapes that hurt the eye to follow.
31-35	Faint weeping: Somewhere, not too far off, can be heard the sound of someone sobbing. There does not appear to be a source.
36-40	Eye teaser: From the corner of the eye there seems to be a flicker of movement, which amounts to nothing when observed.
41-45	Unpleasant stench: A smell akin to the overpowering aroma of something disagreeable such as rotting meat or faecal matter assails the area.
46-50	Silent Observer: No matter how hard people try, they cannot shake the sense that they are being watched, even when they have checked and know they are by themselves.
51-55	Lights extinguish: Candles or gas lights snuff out quite suddenly without any cause, such as a gust of wind.
56-60	Crack: A window pane cracks without warning, a single jagged line appearing in its glass or perhaps the same happens to the face of a pocket watch or a mirror.
61-65	A Conspiracy of ravens: Dozens of ravens appear, in further or closer proximity as required. They may all settle on branches outside and silently observe or burst through a doorway and out up a chimney.
66-70	Engulfing gloom: Shadows move and twist into each other, eventually covering everything in the area, making it seem to get darker as well.
71-75	Gust: A fierce blast of wind blasts through the area, knocking over small items and causing a flurry of any lighter paraphernalia such as papers.
76-80	Was that always there?: Items seem to move of their own accord when not watched. In this place it is not just the painting's eyes that follow you around the room.
81-85	Cloud of flies: A great thick buzzing mass of fat flies swarm about, crawling up people's sleeves, obscuring their view and generally making a nuisance of themselves.
86-90	Emotional outburst: All Investigators must take a Luck check, with anyone failing suffering from an outburst of emotional feelings which were not already present, such as anger, fear, joy, etc.
91-95	Scrawl: A message is scratched or daubed across a nearby surface. This could be anything from 'Jenkins sends his regards' to 'Now Jack knows your faces'.
96-100	Reflection error: Mirrors, liquid surfaces, glass – all seem to be slightly 'off' with their reflections in that they take a fraction longer to reflect reality, or perhaps show something other than what is going on around them. But what is real, the reflection or what the Investigators see?

THE GATEWAY TO BEYOND - SPIRITUALISM

The 1880s was part of the Golden Age of spiritualism in Victorian Britain. 'Mediums', those people who claimed to be able speak with the 'other side' and contact deceased relatives, could make a small fortune from wealthy patrons who wished to commune with their loved ones. Some mediums put on complex, even theatrical displays of their ability, involving 'spirit photography', ectoplasmic excretions, and the independent movement of furniture and objects by the spiritual realm. Other mediums kept their spiritualism to simple communication with the spirit world, typically via a spirit guide on the other side. As spiritualism grew in popularity, many mediums became famous, such as the Italian, Eusapia Palladino, who toured Italy, France, Germany, Britain, the United States, Russia, and Poland.



Spiritualism had its detractors, ranging from the sceptics who wished to see its practices debunked to the religious who thought its activities dangerous and heretical. This did little to dissuade many of the practitioners and there was always a ready supply of fresh customers who wished to connect with loved ones, including such famous figures as Mary Todd Lincoln, the wife of President Abraham Lincoln, and the author, Arthur Conan Doyle.

A BRIEF HISTORY OF SPIRITUALISM

Spiritualism has its origins in 1840s New York, where sisters, Kate and Margaret Fox, claimed to have made contact with a spirit. This caught the attention of the national press and the sisters were sensationalised for having special connections with the spirits of the deceased. The sisters and their abilities were embraced by radical Quakers at the same time as the Second Great Awakening in the USA – which also produced Mormonism – leading to a close association between reformist religious groups. Thus, spiritualism was adopted by religious, socialist thinkers who advocated anti-slavery and pro-women's rights. Further, because it was not associated with any organised church, spiritualism became a movement dominated by ordinary people, while because it began with two women, women came to be very influential within the movement. This was not something that the organised churches allowed.

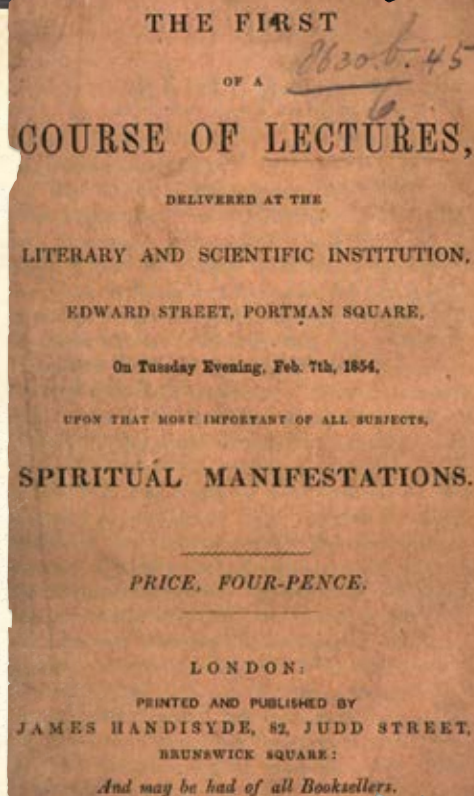
In 1852, the American medium, Maria Hayden, visited London to conduct seances, and with that Spiritualism captured the hearts and minds of the empire's capital. Specialist newspapers, public shows, and numerous articles were given over to this new import from America, while societies were founded to cater to the new Spiritual belief. These societies included the Charing Cross Spirit-Power Circle in 1857, the Spiritualist Association of Great Britain in 1872, and the National Association of Spiritualists in 1873. Although the memberships of these societies could be found across the country, London was the heart of the movement with the most members and groups and would remain so throughout the Victorian Era.

SEANCES

A seance is a means by which communication may be established with spirits. In the 19th century they were conducted in a number of ways, with differing amounts of paraphernalia or number of attendants involved, but all are fundamentally aimed at the same thing – talking with the dead. The most recognisable method of holding a seance is that of a private audience held by a medium.

Amongst the different seances, there was that of the private, medium-led variety. A small gathering would be seated around a table in a darkened room, with a spiritualist medium passing on messages through several different methods – sometimes after being induced into a trance – including:

- ✧ **Spoken:** Either through their own voice or the voice of the spirit in question.
- ✧ **Spirit trumpets:** Specially-made trumpets which could be made to 'hover' over the table through which the dead could be heard to speak. Underhanded methods, including ventriloquism, black-clothed assistants, and rubber piping from the mouthpiece to the medium were all used as means of making the trumpet give voice to the beyond.
- ✧ **Smell:** It was uncommon, but not unknown to have odours triggered during seances.



✧ **Psychography:** The process of a spirit writing messages through the medium's hands.

✧ **'Knocks' and 'raps':** often indicating 'yes' or 'no' answers to questions.

✧ **Apports:** This is the supernatural moving of objects from one place to another, including items manifesting. These could be, but were not limited to, food items, small animals, flowers, etc. Fraudulent mediums would often hide cunningly such objects about their person before revealing them as gifts from the 'spirits.'

SPIRIT PHOTOGRAPHY

As a more tangible means of offering proof as to the existence of spirits, spirit photography aims to capture their image on film. Used by mediums and occasionally ghost hunters, it is not an exact art and its use is controversial as some regard the results as being authentic.

The methods by which the images of spirits were captured varied, but the American spirit photographer, William Mumler – who took the first 'spirit photograph' in the early 1860s – was proven to be overlaying images using double exposure, which made it appear as though there were ethereal figures in photographs he had taken, most notably that of the ghost of Abraham Lincoln behind the late president's wife, Mary Todd Lincoln. This was uncovered when Mumler used images of recognisably alive people as spirits and he was prosecuted for fraud. Although he was not found guilty, his career was over and he died in poverty. This did not



*Mrs Lincoln and
late husband*

deter others from using similar techniques to try and prove that they could capture the images of spirits, and there were plenty of people still willing to believe in spirit photography, including the author, Arthur Conan Doyle.

THE CHESTER HOUSE SOCIETY

One of the more respectable spiritualism societies in London is the Chester House Society. The society is based in the house which gives the society its name, located just south of the River Thames with a splendid view of St Paul's Cathedral. It has been active for over three decades and is renowned for the wealth of lore and ability it brings to the study and practice of spiritualism.

The society's origins lie with the sessions of the spiritualist, Mrs Margaret Fisher, who during the 1850s and 1860s came to be known and trusted by a select clientele that included aristocrats, émigrés from the revolutions in Europe, and successful captains of industry. Although English, Mrs Fisher was said to have been taught the practice of communing with spirits by no less than the mediums to Mary Todd Lincoln, wife of the late President Abraham Lincoln.

These credentials and her expertise in contacting the departed meant Mrs Fisher was able to firmly establish her reputation and when one satisfied patron died, she was left Chester House. With a new permanent address in London, Mrs Fisher took on amateurs and apprentices and held regular symposiums on spiritualism, inviting not just other mediums but also academics. Mrs Fisher has never shied away from sceptics, although she has never sought them out. To date, it is said that not one had been able to refute her abilities, although she has ever been gracious in her victories over those that did not believe. In fact, following short discussions in private, several of the sceptics who have faced Mrs Fisher over the years have either curtailed voicing their scepticism of her abilities or retired. Indeed, the journalist Thomas Coutts even went so far as to join the French Foreign Legion, or so his letter said.

By the late 1880s, Mrs Fisher has largely retired from public life and rarely takes clients now, but she has helped guide a new generation of mediums and clairvoyants who now hold sessions at Chester House. The Society has several cadet branches across the country, including in Aberystwyth, Cambridge, Edinburgh, Winchester, and York, along with affiliated groups in places such as Dublin, Paris, and Venice.

WHAT LIES BENEATH

Neither the Chester House Society nor Margaret Fisher are what they seem. To the world at large, Mrs Fisher is a recluse, only occasionally venturing forth from Chester House and rarely beyond London. A woman in her fifties, she has bright green eyes that miss nothing and moves with nothing less than careful, precise motions. To any who ask, she will explain that the late Mr Fisher was a sergeant in the army who died in the Crimean War. Indeed, there is still a photograph of a young man on Mrs Fisher's mantelpiece, its frame still wreathed in black ribbon.

The parlour at Chester House where many seances take place



None of this is true of course. Mrs Fisher is a Serpent Person, who for the last three decades has been taking advantage of the popularity of spiritualism to both infiltrate society and learn how best to harness the power of spirits for her own ends. Her knowledge of the society of the world's most powerful nation has enabled Mrs Fisher to protect herself and her study of the supernatural, and she believes that she is close to making a breakthrough in her researches.

Some in the Chester House Society are aware that there is something unusual about Mrs Fisher, but they cannot quite put their finger on what. A couple who had suspicions and confronted her directly vanished overnight, apparently to take up roles in an affiliated group in the Far East. In reality, she murdered them and now keeps their bodies in the locked basement of Chester House where she conducts experiments on their tormented spirits.

ENGAGING IN SPIRITUALISM

The practice of spiritualism can be modelled in several ways in *Call of Cthulhu* 7th edition, depending upon whether the practitioner is a charlatan, unknowingly tapping into a gift she is unaware of, or is fully aware of her abilities. Spells for contacting the dead are present on page 117 of this book which could be used by a medium, whether she understands what she is doing or not.

Alternatively, a medium may simply be 'spiritually aware'. If so, depending upon how he wishes to represent spirits within his game, the Keeper should permit the medium to be able to see or hear spirits at only half the SAN loss or maybe always default to the minimum loss possible. Having an investigator discovering that they have this unusual gift would be a good hook for a *Call of Cthulhu* game and such a discovery would no doubt be a cause of trauma and confusion.

Finally, fraudulent mediums, those engaging in spiritualism without any actual ability to contact the dead, require straight-up deception. Their efforts will be rewarded with careful research about their clients – or victims – as well as careful preparation and convincing acting. In game terms, this can be modelled using the **Library Use** skill – for perusing newspapers and other documents – along with high abilities in the **Acting**, **Charm**, **Persuade**, and **Psychology** skills.

POLYBIUS VAN DER GRACHT AND DR DEE

It is known from several sources that Dr John Dee, advisor to Queen Elizabeth I, dabbled in the occult. This included more than a cursory familiarity with the spiritual, a realm that Dr Dee would occasionally consult with when casting his auguries or performing great experiments. One of Dr Dee's like-minded contemporaries was Polybius van der Gracht, a humanist scholar from the Low Countries who had been hounded out of his native land by 'Popery and Spaniards.'

Polybius and Dee had corresponded before, so the émigré was well-received by Dee and together they began to write a tome on the nature of time and human intelligence. The end goal was supposedly to better aid a flourishing of the arts and extend the limits of academic pursuits, but there are hints that its real purpose was darker. Indeed, according to some it centred on turning the spiritual realm into a weapon, mostly for use against Catholics and local inhabitants of far-off lands that English merchants found troublesome.

Unfortunately, before the work could be finished, Polybius was arrested, thrown into prison, possibly Newgate Gaol, and there he vanishes from history. The exact reasons for arrest are unknown, but some claim he was the victim of a plot orchestrated by agents loyal to the Spanish crown, while others say the plot was orchestrated by the English church.

Dr Dee would subsequently finish the book, calling it *Excelsior*. A few copies would be printed and circulated between a limited number of scholars who shared Dee's interests.

NO-NO'S NASTIES

It is an open secret that the Oriental criminal, Namdak 'No-No' Yuying, is a big player in the London underworld. He controls much of the smuggling from the Far East and runs most of the opium dens in London, as well as having a hand in several other lucrative enterprises across the city – a few of them even legal!

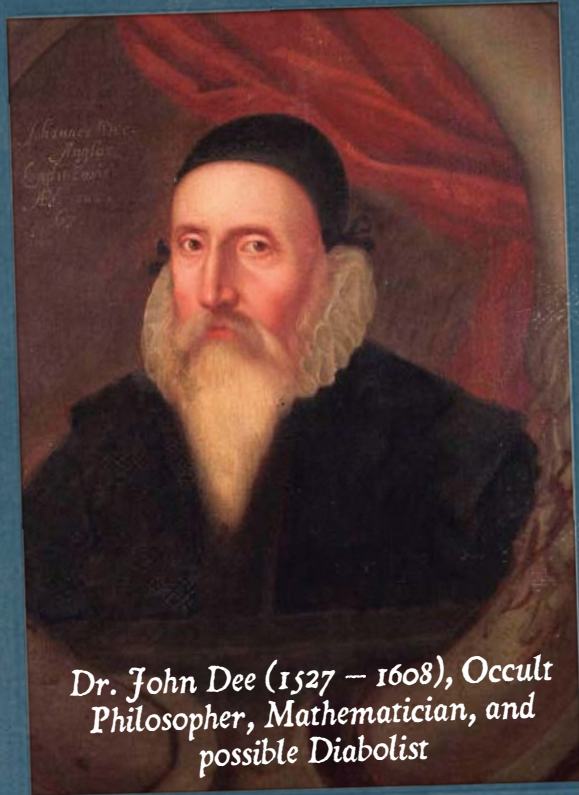
Very few people are aware that 'No-No' is a Tcho-Tcho sorcerer and even fewer know of his interest in spiritual matters beyond his proper observation of ancestor reverence common to his people. Already capable of a great many sorcerous feats which would send mortal men to the brink of sanity, this is not enough for him and he yearns for greater power still. To that end, he has concocted a plan by which he can capture and enslave Tcho-Tcho spirits, using them as his personal army of spies and assassins. So far, his efforts have met with mixed results. Several of his loyal assistants have been slain in grotesque ways by angry spectres, or vanished entirely in bursts of light. Nevertheless, 'No-No' has persisted in his efforts and although he has had limited success in commanding the spirits of his former assistants, he has been able to draw something down from the dread plateau of Leng, a sentient mist he has sent against both rivals and potential witnesses to his gang's criminal activities. Unlike the angry spectres, 'No-No's command of the mist has borne sinister fruit.

In Greenwich, the Scottish mob heavy Angus McGrath was found dead in his bed, his hair turned white and his face stuck in a rictus cry of terror. His door was locked and none of his gang saw or heard anything the whole night. A week before, Angus had ambushed a Tcho-Tcho shipment of opium and made off with most of the product after a short and sharp alley brawl that left one Tcho-Tcho dead and two more crippled.

More recently, 'No-No' received a visit by a solicitor known to serve the aristocracy. In fact, the solicitor was an envoy sent by George, Duke of Cambridge, Commander-in-Chief of the Forces – and thus military head of the British Army – and a cousin to the queen herself. 'No-No' had acquired certain



Just one more trapped soul, waiting around for a reason they cannot recall



Dr. John Dee (1527 – 1608), Occult Philosopher, Mathematician, and possible Diabolist

information about the Duke's liaisons, information that might prove harmful or scandalous to the crown and wanted to 'assure' the duke that he would remain quiet about it. Neither the envoy nor the duke were able to learn how the information was obtained. Only the Tcho-Tcho crime lord knows that it was all learned through the hissed whispers of a spirit, although to what extent the bitter shade was telling the truth remains to be seen.

The odd deaths of their own – perhaps at their boss' hand – and the strange new powers he hints at have unsettled a great many of 'No-No's gang. Some have become disillusioned with him, angry at the disrespect he has shown to the ancestral spirits. Although this has not escalated into outright rebellion against 'No-No', lest they receive a spectral visitor in the night, rival gangs have received tip-offs about the Tcho-Tcho gang's activities, as have the police.

WHERE MYTHOS MEETS MYTH

There are certainly instances where forces of the Mythos may be mistaken for the supernatural and indeed may have been the original causes of the stories humanity has absorbed into its folklore and mythology. Both supernatural and Mythos elements can make for an enjoyable investigative horror game and they can be combined to good effect to make a memorable experience for the investigators.

Presented here are a few possible crossovers where creatures of the Mythos might be mistaken for ghosts and spirits.

COLOURS OUT OF SPACE

– page 285, *Call of Cthulhu Keeper Rulebook*

The Colours Out of Space are Mythos entities that shimmer and glow with otherworldly energy, draining an area of its vibrancy and life. They cause unease in those who dwell nearby, vegetation to wither, animals avoid them, and they are active mainly at night or whenever the sun (or bright light) is not present. All of which might be misinterpreted as evidence of a haunting and lead to rumours that the lair of a Colour is in fact simply haunted. Although it may seem as though London would not offer sufficient biodiversity for them to feed on, there are places such as Hyde Park, Kew Gardens, or Highgate Cemetery where a Colour might lair. Alternatively, a Colour might find a lair in an underground station or cellar where it feed off of the surrounding earth and people.

DIMENSIONAL SHAMBLER

– page 290, *Call of Cthulhu Keeper Rulebook*

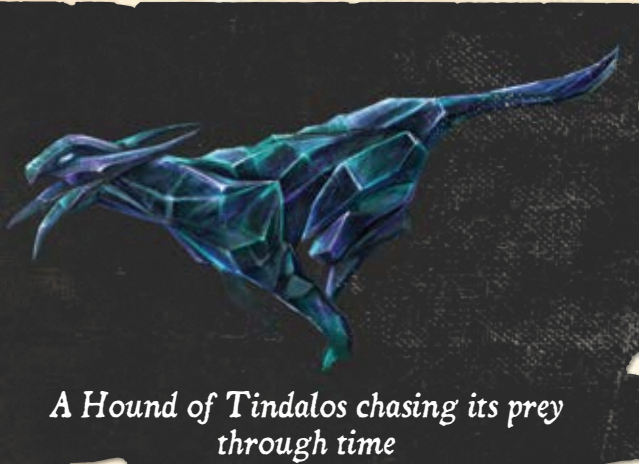
Capable of appearing and vanishing without a trace, Dimensional Shamblers can easily be mistaken for a ghost or spirit. The shimmering that accompanies their appearance and disappearance can certainly make it appear as though they are ethereal creatures that spirits are traditionally supposed to be.



HOUNDS OF TINDALOS

– page 298, *Call of Cthulhu Keeper Rulebook*

Appearing from nowhere to rend and slay their prey in a savage manner and depositing a strange substance which can be mistaken for ectoplasm, Hounds of Tindalos could be mistaken for vengeful spirits. Although they are unlikely to ‘haunt’ somewhere, their strange appearance – which may seem more or less canine according to the Keeper’s wishes – and immunity to mundane weaponry alongside the aforementioned identifiers would put most people in mind of some particularly aggressive spirit.



A Hound of Tindalos chasing its prey through time

RAT-THINGS

– page 302, *Call of Cthulhu Keeper Rulebook*

Scurrying, scratching creatures that dwell in dark corners and skitter in the dead of night, Rat-things are no doubt behind many a Victorian parlour tale of ghoulish happenings. As they might be intelligent enough to know spells, it is possible that Rat-things can augment their disturbing behaviour with magical means.

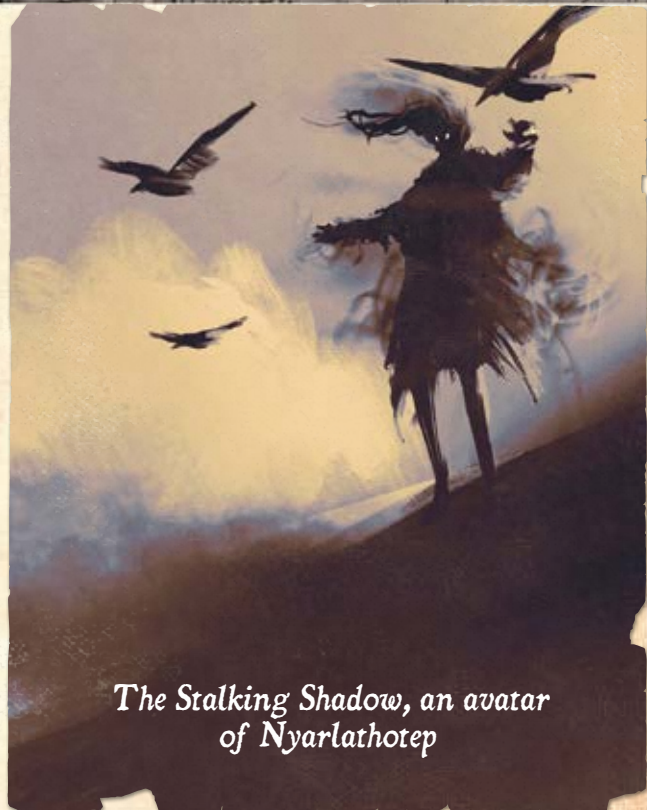
In addition, they may have a face known to those they are tormenting, causing additional fear, although a human face on a rat should be disturbing enough. As they are often familiars to sorcerers or cultists, it is possible that the Rat-thing may have been set the task by their master of ‘haunting’ an area to keep away prying eyes.

NYARLATHOTEP

– page 323, *Call of Cthulhu Keeper Rulebook*

There is almost no guise into which the messenger of the gods cannot fit and the tormenting of humanity through impersonating – or being inspired by – ghost stories undoubtedly suits Nyarlathotep’s devious machinations. As a powerful entity with his own agenda, though always to spread turmoil and madness, he could have any number of reasons to want to appear in a ghostly form.

It could be that Nyarlathotep can control spirits in the same manner as he controls other Mythos entities or that he just wishes to play on a fear which is inbuilt to many human cultures. A ghostly avatar of Nyarlathotep is depicted on this page.



The Stalking Shadow, an avatar of Nyarlathotep

SORCERERS

As well as the myriad horrible creatures of the Mythos, practitioners of magic may also be behind the explanation for a local ghost story. Often, they are cultists whose deeds are observed but not understood, though occasionally a scholar or other figure who stumbles across a grimoire may seek to use the spells for his own ends. One common reason is to implement an elaborate magical ruse so as to ward off unwanted interruptions, but so is scaring a rival to death. These and other nefarious aims are possible with the use of magic, the mimicking of certain ghost stories, and a cavalier attitude to one’s own sanity.

GHOSTS AND OTHER TRADITIONAL HORROR

A world of unquiet spirits is a world full of potential for other myths and legends; if ghosts are real, who is to say there is no such thing as vampires or werewolves? In some places, there may be a degree of overlap between spirits and other entities such as zombies and revenants, which could be a potential plot for investigators to pursue as they categorise different types of spirit. Whether a zombie and a mummy are ‘taxonomically’ linked as cousins of the banshee and the draugar is potentially a puzzle that only a band of foolhardy investigators would be prepared to solve.

However, the likes of werewolves, vampires, faeries, and all manner of other ‘things’ are still left unaccounted for in comparison to ghosts. The Keeper might decide that they do not exist in his setting or he might decide that all of the monstrous entries on pages 332 to 335 of the *Call of Cthulhu Keeper Rulebook* are real and will make an appearance in his campaign at one time or another, to the exclusion of Mythos creatures entirely.

DEVICES AND EQUIPMENT

Presented here is a selection of items from both the 'mundane' supernatural and the Mythos which the investigators may come across in their struggles. To aid investigators, there have also been a number of books and monographs written on the subject of the supernatural and related fields, which should may be of use in their endeavours.

Mi-Go TRANS-REALITY BRIDGE

The Fungi from Yuggoth are a scientific and callous race, caring nothing for humanity in their quest to extract our planet's resources and enslave us to their alien whims. In pursuit of their perverse experiments they occasionally create new technologies which they test on Earth, one such example is of their Trans-Reality Bridge, a device which allows the user to pass not only through solid matter, but supposedly into different worlds beyond the observable.

However, as an experimental piece of technology it is not always employed with full success and it is quite possible that certain rumours of spectral sightings are due to the improper use of this device. Indeed, were a human to make use of it, whilst the findings would no doubt be fascinating to the Mi-Go, there is no guarantee that the user would emerge without any effect to their body or their mind.

To successfully use a Trans-Reality Bridge, the user must first pass a **Cthulhu Mythos** check or as an alternative make a **Mathematics** (Hard difficulty) check. If successful, the user can pass through solid matter a number of yards equal to half his **Intelligence** characteristic (for example, an investigator with Intelligence 65 can pass through 32 yards of rock, any intervening solid walls, and so on). Whilst transitioning through objects, the user will become almost see-through and glow softly; anyone who witnesses this must pass a **Sanity** (0/1) check. During the transitioning the user may not be attacked by mundane means, but is still susceptible to magic.

Should the user fail to properly use the device, he should make a **Luck** check. If passed, nothing happens. If failed, roll 1D6 and consult the table found on this page.

MEDIUM'S TOOLS

A medium or spiritualist will possess a collection of items which aid them in their work. These tools of the trade will vary from person to person, some using candles and spices for burning, decks of cards – both tarot and playing varieties, others using 'talking' or 'spirit' boards – what would later be known more often as 'Ouija' boards – and dice.

Faking it: A fake medium is able to manipulate objects, her environment, and sometimes even their own body in such a way as to give the impression that ghosts can communicate through them. If using appropriate tools, the Keeper should grant a bonus die.

Roll	Result
1	<i>Lost in time and space:</i> There is a sickly 'pop' and the user disappears forever. Any witnesses must make a Sanity (0/1) check.
2-3	<i>Horrible clarity:</i> For a brief moment, the device creates a bridge of understanding in the mind of the user, giving him a direct look into things which lurk beyond sight. He loses 1D6 SAN and gains +1 Cthulhu Mythos.
4-5	<i>Phased limb:</i> Randomise and pick one of the user's limbs. It is phased out of sight so it appears that he is an amputee; he loses 1D4 SAN and must obviously deal with his new 'talent', although the limb is still present and usable (just invisible). Anyone else who discovers their predicament make a Sanity (0/1) check.
6	<i>Trapped!:</i> The user thinks nothing has happened, but then with an ominous hiss they begin to fade from view, with only a faint haze to show where they are. They are trapped in the transition stage, unable to affect physical objects. They still feel hunger and tiredness, but will not be able to eat or sleep, but they will not succumb to death. If they do not return to a material form they will go mad in a waking nightmare due to lack of food or rest.

EXCELSIOR (BOOK)

Latin, written by Polybius van der Gracht and Dr John Dee, 16th century

A treatise on the nature of time and spiritual knowledge by Queen Elizabeth's advisor and one of his scholarly associates. It devotes a great deal of time to contacting the 'vengeful host' and how people's souls may linger after death whilst retaining their 'loves and detestations'. Amongst these observations it makes oddly specific comments on methods of 're-discovering modes of lost tyme' and 'swelling of the retinue militant without decimating the coffers'. The book does also warn against those who seek to manipulate the flow of the cosmos, through manipulation of the dead or via interfering with time, and warns of perils that await those 'fill'd with hubris to the brim'.

Copies can be found in the collection at Hampton Court Palace in London, the Bodleian Library in Oxford, and the Bibliotheque Nationale in Paris.

Sanity Loss: 1D6

Cthulhu Mythos: +2/+4

Mythos Rating: 28

Study: 11 weeks

Suggested Spells: Grave Voyce (Contact Spirits), Grave Bond (Bind Spectre), Banish Spawne of Seven Hells (Banishment of Yde Etad), Paths of Legend (Time Gate)

GHOSTS OF LONDON (BOOK)

English, written by Lewis Gressingham, 1865

More of a pamphlet akin to a Penny Dreadful than a proper book, this work has melded sensationalism with what appears to be some genuine research into the paranormal in London. It includes short descriptions of many of the major London locations and their supposed hauntings, as well as adverts for several mediums and instructions in how to make your own Ouija board using locally-sourced ingredients. It was printed on a relatively large scale and copies are freely available in many libraries and collections.

Amongst its pages, certain unwelcome truths are hinted at, but it is mostly harmless. Mostly.

Sanity Loss: 1

Cthulhu Mythos: 0/+1

Mythos Rating: 18

Study: 4 weeks

Suggested Spells: Contact Spirits

FORMES OF SPECTRE (BOOK)

English, written by M. Fischer, late 18th century

Written by a well-travelled Englishwoman familiar with many of the earlier forms of clairvoyance before it moved into more recognisable spiritualism, it goes to great lengths detailing a variety of ghost and spirit. Some of the most famous ghost stories of England, Wales, Scotland, and Ireland are given several pages, with variations based on region also included. It

is a well-researched almost academic work that appears quite unusual for its subject matter, the time of its publication, and the fact that its author was apparently a woman.

The only copies known to still exist are in private collections, largely those of spiritualists, and most famously that of Mary Todd Lincoln.

Sanity Loss: 1D4

Cthulhu Mythos: +1/+2

Mythos Rating: 18

Study: 7 weeks

Suggested Spells: Contact Spirits, Bind Spectre, Exorcism

ADDITIONS TO THE GRIMOIRE

The easiest way to deal with the addition of new abilities concerning ghosts is to treat them like spells, as in essence that is what they are. Whether they affect creatures of the Mythos is up to the Keeper, but we would advise against it to differentiate between 'mundane' and 'cosmic' horror.

Whilst there is already a form of spiritual magic available on page 180 of the *Call of Cthulhu Keeper Rulebook*, these rules are not necessarily designed to supersede it unless the Keeper wants to. Additionally, unless otherwise specified, the spells below follow the convention for summon and bind spells as presented on pages 263 and 264 of the *Call of Cthulhu Keeper Rulebook*.



CONTACT SPIRITS

Cost: 1D3 Magic Points per spirit. If a '6' is rolled, it also costs 1 SAN.

Through the use of ritual methods or natural talents, the spirits of the dead can be reached for communion. They rarely have positive things to say to the living, but upon occasion what they do pass on is useful. The Contact Spirits spell follows the usual guidelines found on page 250 of the *Call of Cthulhu Keeper Rulebook*, but with the following changes:

- ✧ It only takes 5 rounds for a spirit to be contacted.
- ✧ If a particular spirit is being sought, the caster must stipulate who and increase the POW check by one step of difficulty.
- ✧ If there is no specific ghost in mind, then the closest spirit will be contacted (if several available, the Keeper may decide which appear or determine randomly).

Alternative names: *Spectral Communion, Giving Voice to Beyond*

BIND SPECTRE

Cost: 1 Sanity point
Casting time: 1 round

It is possible to command ghosts and the unquiet dead, forcing them to act against their own will and perform certain terrible deeds. If an item of resonance to the spirit is used (an old picture of them, a lock of their hair, their jaw bone, etc.) then add one bonus die to the effort.

Alternative names: *Prison of the Dead, Eternal Cage*

EXORCISM

Cost: 1D6 Sanity per spirit
Casting time: 5 rounds

The ability to cast out spirits, demons, and other monstrosities has been long-documented in the historical record, often being held as the sole domain of priests and religious figures. Perhaps this view was held as they were also the ones who would summon them in the first place, but this is only conjecture held by a few, incredibly esoteric academics. Whatever the case, exorcism is dangerous and does not always quite work as intended. Despite this, it is still one of the better ways to completely remove an unquiet spirit from the world.

Choose a spirit, or a spirit's traditional haunted location, within the caster's POW in yards. Make an opposed POW role with the spirit, and if successful the spirit loses 3D10 POW. If the spirit wins, nothing happens. If the spirit is reduced to 0 POW it disappears from the world and is effectively dead. Any items of emotional resonance with the spirit grant one additional bonus dice to the caster.

Alternative names: *Casting Out, Exile of the Unquiet*

SUMMON MIST OF LENG

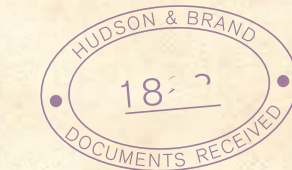
A single Mist entity coalesces into being, seeping forth from nooks and crannies or floating into view from some dark corner. A sacrifice equal to 1 lbs' weight of spiders must be left for the Mist, otherwise it will attack the caster.

Alternative names: *Hungering Cloud's Descent, Spiderbane*

BIND MIST OF LENG

If the caster consumes 1 lbs' weight of spiders no more than ten minutes beforehand, he will gain one Bonus die in the opposed POW roll.

Alternative names: *Prison of the Plateau, Command Death*



CHAPTER 12

