

The Inquisition





The InquisitionTM

Deus Vult

And the angel spoke unto me, in a strong voice, crying, Many are the children of the Dragon, the Serpent, the great Satan, and they are among you now. I tell you, Servants of Christ, that the Parousia is near, that the Second Coming cometh soon. Stronger still grow the children of the Dragon, and they multiply, and they are a wound unto the earth. And we are the balm for this wound, we must cleanse it with fire, and purify it, and then the earth shall be ready for the Parousia, and we shall be judged worthy.

— Leopold of Murnau, *The Testament of Leopold*

The Inquisition has been accused of cruelty, fanaticism and worse, but its members shrug off the charges. They know that horrors walk the Earth, stalking mortals and slaying humans for their own pleasure. That, however, is not their worst evil. These beings threaten more than just the human body — their target is nothing less than the human soul. To battle them requires the Inquisition use every tool, no matter how repulsive or offensive.

It is God's will.

by James Estes

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Author's Acknowledgements & Dedication

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Dedicated to everyone who has kept their Faith in spite of it all.

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Word from the White Wolf Game Studio

By the time you read these words (or is it "this Word?") I'll no longer be with White Wolf. Yes, an actual human being writes these words, and for the *Vampire* line it has been me, Andrew Greenberg. That's only one part of a developer's job — and usually the most painless. Not this time. I've been developing this game since 1991, back when the company was Stewart, Mark and myself. Now it's what it is and I'm off to new frontiers. Goodbye and thanks for all the letters. You can now send them to Jennifer Hartshorn, the new *Vampire* developer — especially the ones about your characters. [I'LL GET YOU FOR THIS, ANDREW!!!! — Jen]



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The Inquisition™

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Introduction

A dream is a scripture, and many scriptures are nothing but dreams.
— Umberto Eco, *The Name of the Rose*

So often the supernatural inhabitants of the World of Darkness view mortals as being of only secondary, or even tertiary importance. To the Kindred, mortals are food or a night's entertainment. The Garou tend to view mortals as little more than a plague infesting Gaia. To many mages, humans range from children in need of guidance to cows in need of a cowherd. Always, the humans are something less, something weaker; rarely a factor worth much serious consideration.

Not so with the Inquisition.

For more than 700 years, the Inquisition — or, more properly, the Society of Leopold — has weathered the storm of the World of Darkness. Founded by a “mere mortal,” the Society has been a constant thorn in the side of the Kindred and other denizens of the World of Darkness; a thorn that seems ever-resistant to being pulled once and for all. The Society has had centuries to learn and grow, and while these centuries may mean little to some Cainites, the Society has profited from this time.

True, humans are weak creatures at best when compared to the might of an ancient Kindred or a frenzied Garou. But these creatures face more than just humans: they face the power of Heaven.

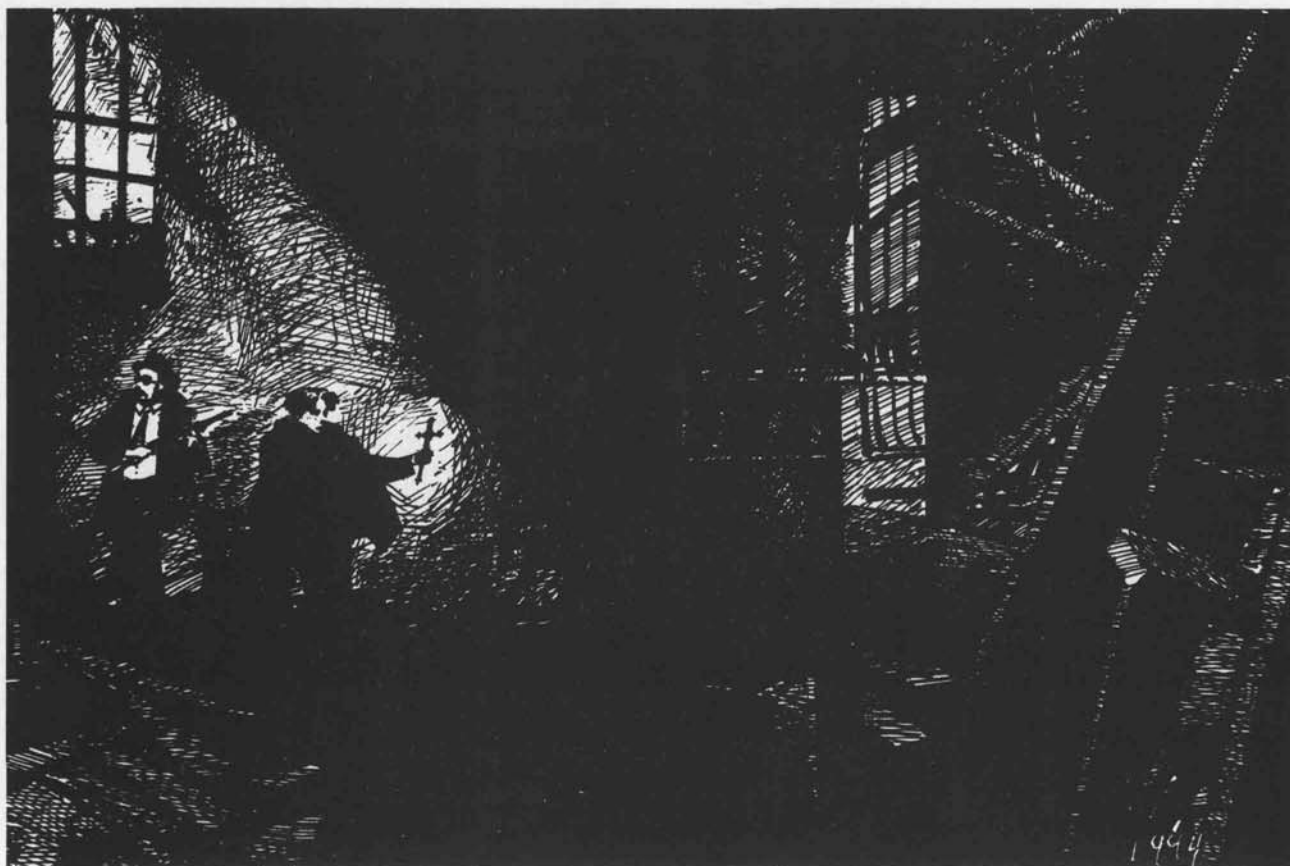
What is the Inquisition?

The Inquisition is, loosely put, the organization of mortals dedicated (typically in the name of God) to the eradication of supernaturals from the earth. More technically, the Inquisition refers to the Society of Leopold, an organization not known about by most other mortals, and not fully appreciated by supernaturals. The Society of Leopold believes that the supernatural denizens of the World of Darkness are all children of the Enemy, the Antichrist, and serve as his army. The Society is preparing for the Parousia, the Second Coming, when the final battle between the children of God and the children of the Enemy will rage.

Theme

The theme of **The Inquisition** is the crusader. The Society of Leopold sees itself as humanity's last stand against the encroaching hordes of the World of Darkness. Inquisitors are the new Crusaders; all the Earth is their Holy Land.

But theirs is a lonely struggle, bereft of the support of those whom they would save. The general populace does not know of the struggle, and would most likely think the Inquisitors are mad. Inquisitors are holy knights, alienated from their fellow mortals by their knowledge of what awaits. Some within the Inquisition are zealots, it is true; but it is



better to err on the side of caution than to let slip the defenses of humanity.

Even when the Enemy is not clear, never forget that this is a war: the series of battles is endless, but the true war has not yet come. When all hell breaks loose on Earth, when the forces of the Enemy spill across the land, and the blood of the innocent is shed, then shall the true battle begin.

And the Inquisition will be ready.

Mood

The mood of **The Inquisition** is one of apocalyptic frenzy. The Society is concerned with nothing less than the salvation of the Earth, and has constantly been preparing for the Parousia. It matters not that it has been waiting for the Parousia for over seven centuries; all time is imminent in the mind of God. What is important is that the Society is ever-vigilant and always prepared.

The Society knows it will win this battle, but it does not rest easy in this knowledge. Much blood will be shed, many innocent lives lost — but all shall be done in the name of the Lord. When the Savior returns, the Society will be ready, sword in hand. Of course, not every story within a chronicle should be a *Götterdämmerung*; too many Ragnaroks can deaden the players and the effectiveness of a story. But there should be an apocalyptic feeling behind it all: every *auto-da-fé* has its role in the final battle, which comes closer every day.

Mortal Characters

The role of the mortal witch-hunter in **Vampire** (and all the Storytelling games of the World of Darkness) is one frequently of interest to both player and Storyteller. With this book, each will be able to add depth and breadth to their witch-hunters, particularly those of the Society of Leopold and the Inquisition. It is meant to give you a glimpse of the varying and often conflicting beliefs of the members of the Society of Leopold as well as other allied stalkers of the supernatural. It intends to add greater character to witch-hunters, ensure that they are used as more than simply armed religious zealots, and see that the Inquisitors, in spite of their many failings, get a fair evaluation.

This sourcebook details the Society's history and current organization as well as its ideologies and world-views, including a discussion of various factions with the Society. It contains guidelines for creating Inquisitors, including new Backgrounds, Secondary Abilities, Merits and Flaws. Finally, for those who fear that mortal characters are hopelessly outgunned in the World of Darkness, this work discusses the weapons of the faithful, from True Faith itself through Theurgy, the calling of magical power from heaven, to the use of torture.

The Inquisition is also meant to broaden the horizons of your chronicle, adding a score of nuances to your Inquisitor antagonists. Although this book focuses on the Society's

hunt for vampires, the Kindred are not the only targets of the Inquisition; all the various denizens of the World of Darkness have caught the Inquisitor's fervent eye. This work should also increase the range of possibilities for players. There is more to the Inquisitor than the common stereotype, and this book is meant to show the diversity within the Inquisition.

How to Use This Book

This book is designed for Storytellers and players alike. Players, of course, will need to learn the history of the Inquisition in addition to the mechanics of Inquisitor creation. Players with Kindred characters might want to restrict their reading; the Inquisition contains many layers not grasped by its opponents. Some material contained herein is designed for Storytellers only, and these sections are clearly marked as such.

Storytellers are, of course, advised to read everything within the book. They should know everything about the Society of Leopold's history, and are encouraged to elaborate upon it to their heart's content.

Remember, though, that the Inquisition's history is depicted herein as written by a member of the Society of Leopold. No doubt only a very small measure of objectivity has been lost in the telling. Furthermore, the Society of Leopold is some 700 years old; the history contained in this work can only dip beneath the surface of a very deep river

which carries the experiences of hundreds of men and women, each with their personal story to tell.

References and Inspirations

A general sourcebook that is invaluable to Inquisition chronicles, or for anyone interested in the scope of Christian lore, is the *Dictionary of Christian Lore and Legend* (J.C.J. Metford, ed.).

Players or Storytellers interested in further research on the Inquisition or the history of the Catholic Church are also referred to the following works.

Edward Burman, *Italian Dynasties*

E.R. Chamberlin, *The World of the Italian Renaissance*
Will and Ariel Durant, *The Age of Faith*

Umberto Eco, *The Name of the Rose* (both the movie and the book)

David Hugh Farmer, *The Oxford Dictionary of Saints*

Francesco Guazzo, *Compendium Maleficarum*

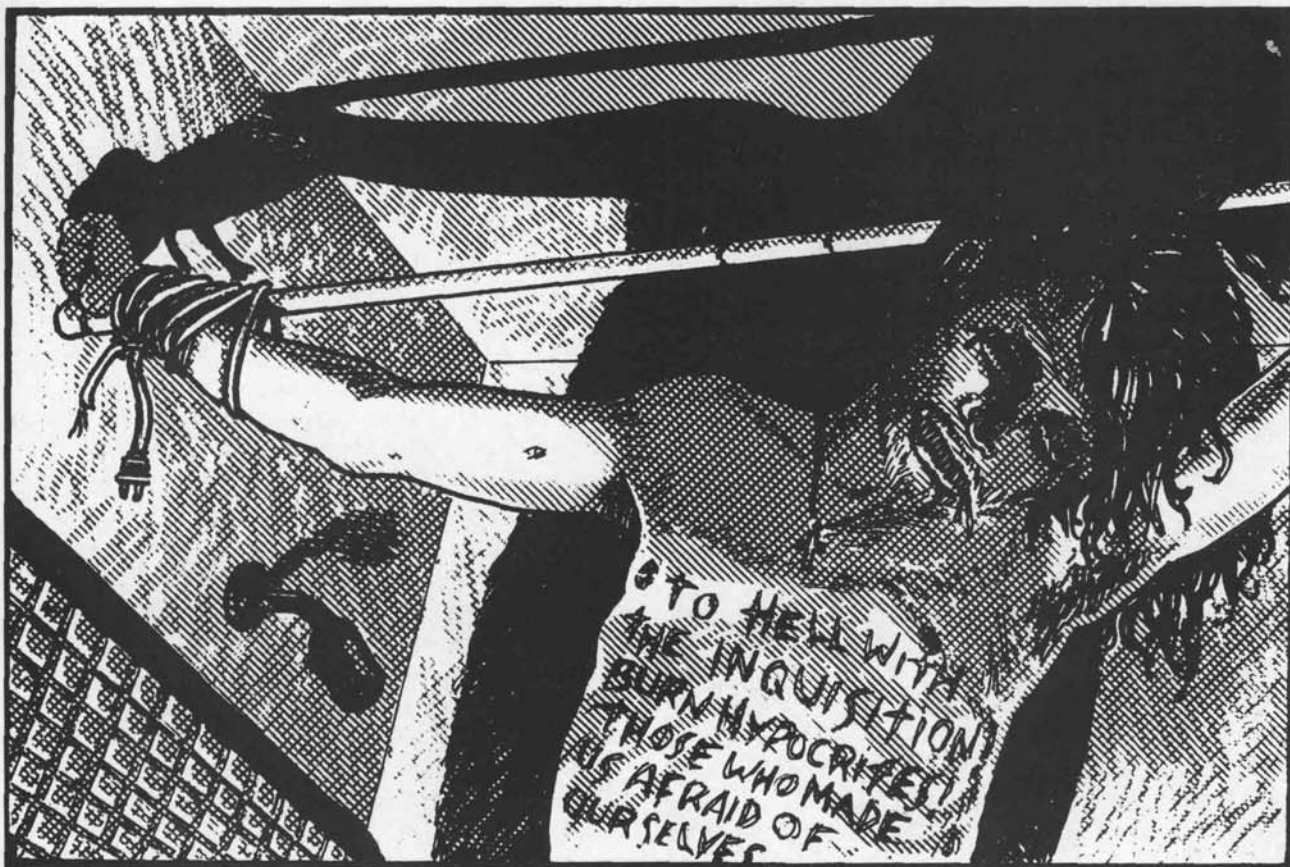
John A. Hardon, S.J. *Modern Catholic Dictionary*

George Holmes, *The Oxford Illustrated History of Medieval Europe*

Henry Krämer and James Sprenger, *Malleus Maleficarum*

Henry Lea, *The Inquisition of the Middle Ages*

John H. Leith, ed. *Creeds of the Churches: A Reader in Christian Doctrine from the Bible to the Present*



GO TO HELL WITH
THE INQUISITION
BURN HYPOCRITES
THOSE WHO MADE
US AFRAID OF
OURSELVES



John McManners, *The Oxford Illustrated History of Christianity*

J. Neuner, S.J. and J. Dupuis, S.J., eds. *The Christian Faith in the Doctrinal Documents of the Catholic Church*

John O'Brien, *The Inquisition*

Geoffrey Parrinder, ed. *World Religions: from Ancient History to the Present*

Jean Plaidy, *The Spanish Inquisition*

R.W. Southern, *Western Society and the Church in the Middle Ages* (volume 2 of the Pelican History of the Church, the entirety of which is recommended)

Lawrence Sullivan, ed. *Hidden Truths: Magic, Alchemy and the Occult*

Various articles, *The New Catholic Encyclopedia*, *Encyclopaedia Britannica*, *Collier's Encyclopedia*, *World Book Encyclopedia*, *Encyclopedia Americana*

Parlance

Abbé: the leader of a Cenaculum.

Anathema: (Greek, "accursed") general excommunication & condemnation.

Apostasy: crime against the authority of the Inquisition.

Apostolate: the work or mission of a religious body.

Aspergill: small instrument for sprinkling holy water.

Auto-da-fé: (Portugese, "act of the faith"; plural, *autos-da-fé*) a judgement against a supernatural; usually a call for destruction of said creature.

Breviary: a prayer-book.

Canon: 1) a particular rule or belief; 2) a codification of orthodox belief.

Catechism: summary or manual of religious doctrine.

Cenacle: a group of Inquisitors which operate together, typically those from the same Cenaculum (from which the term derives; q.v.).

Cenaculum (plural: Cenacula): a retreat house and base of operations for Inquisitors; the "local headquarters." The word derives from the room in which Christ and His Disciples partook of the Last Supper; the original meaning of the room, "dining room," is not lost upon older Kindred who greatly relish the etymological irony, particularly when feasting upon an Inquisitor.

Censor: an Inquisitor who investigates the Society for infernal corruption.

Certiorari: a status of investigation and suspicion, when the Society questions whether an Inquisitor has been tainted by his dealings with the Infernal.

Condottieri (singular: Condottiere): the quasi-military order dedicated to the protection and safeguarding of the Society.

Council: a summoning of all Councillors or members of the Society, either as a regular event or on a special occasion.

Discommodation: temporary suspension from the Society.

Deus vult: (Latin, "God wills it"); the battle cry of the Crusades, and the informal motto of the Society of Leopold.

Divine Office: collection of psalms and prayers recited at stated times each day; required of priests and many others who take vows.

Evangelism: preaching the Gospel and spreading the faith.

Excommunication: dismissal from the Society.

Florentine Heresy: the belief that supernaturals are deserving of salvation.

Gladius Dei: *corps d'elite* within the Society.

Holy Office: the Inquisition.

Holy See: the office and jurisdiction of Rome; the power of the pontiff.

Indulgence: remission of temporal punishment for grave sins.

Inquisitor: a member of the Society of Leopold.

Inquisitor-General: the leader of the Society of Leopold.

Itinerant: a wandering Inquisitor, not attached to any particular Cenaculum.

Layperson: one of the laity, or those who are not clergy.

Locus: burial niche, specifically in catacombs.

Novice: an Inquisitor in training.

Novitiate: the period of an Inquisitor's training.

Parousia: (Greek, "arrival" or "presence") the Second Coming of Christ, the Apocalypse, foretold in the Book of Revelation and the Testament of Leopold.

Pontiff: the Pope (title from the pagan high priest of Rome, the Pontifex Maximus).

Province: an area of jurisdiction within the Society.

Provincial: a member of the Society in charge of a province.

Relic: an item of power, once part of a saint's body, clothing, et al.

Reliquary: a construct which houses a relic; the repository for relics in the Inquisition's possession.

Sacerdotal: adj., priestly or related to a priesthood.

Sanbenito: one who follows or is accused of following the Florentine Heresy; originally a scapular worn by heretics during the Spanish Inquisition.

Scapular: garment made of two strips of cloth that join across the shoulders.

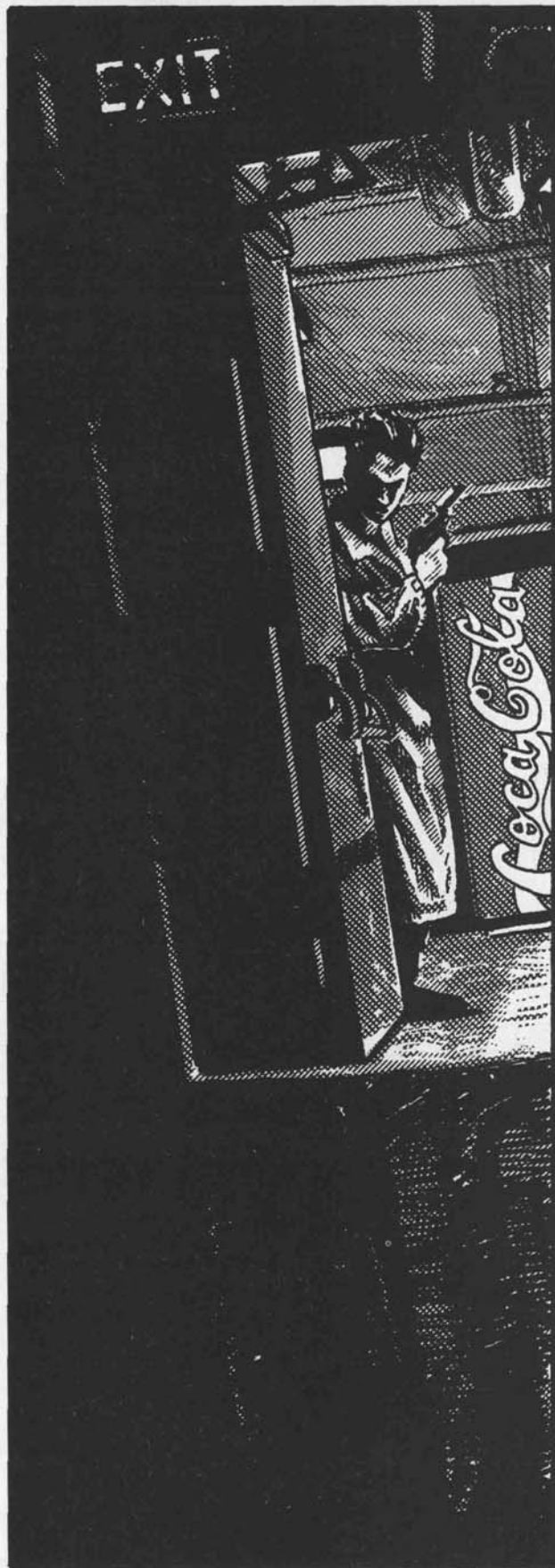
Tertiary: the lowest, most common rank within the Society.

Testament of Leopold: the visions and sayings of Leopold of Murnau, founder of the Society of Leopold.

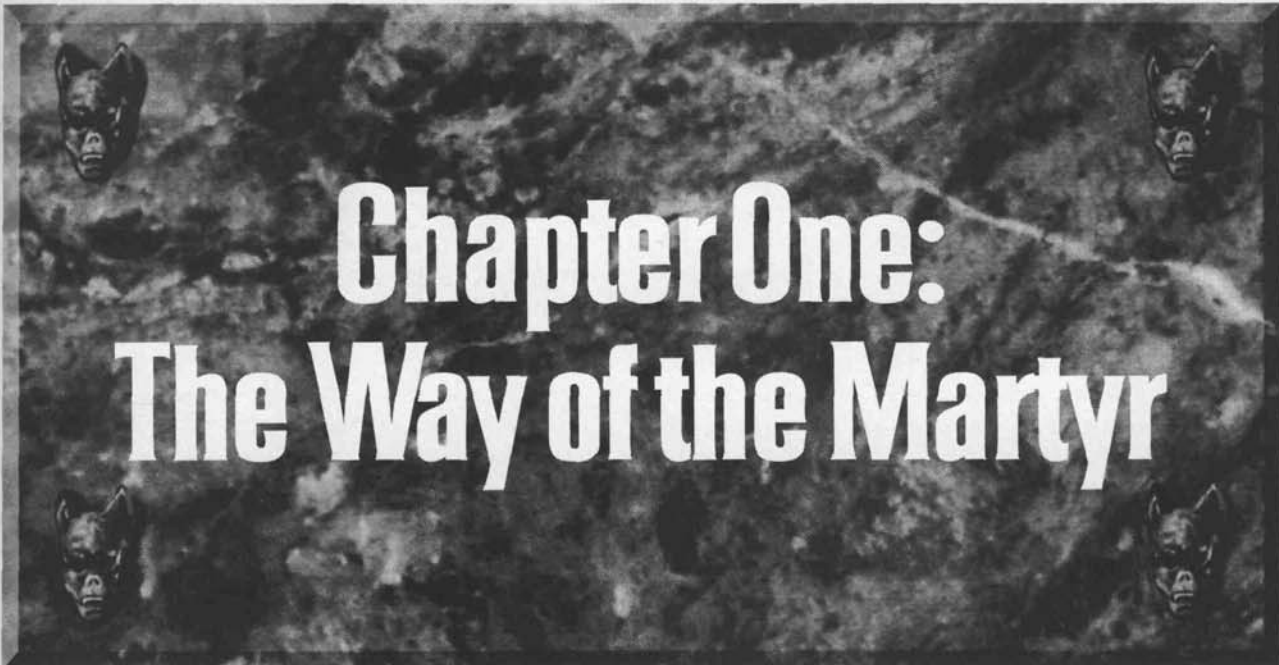
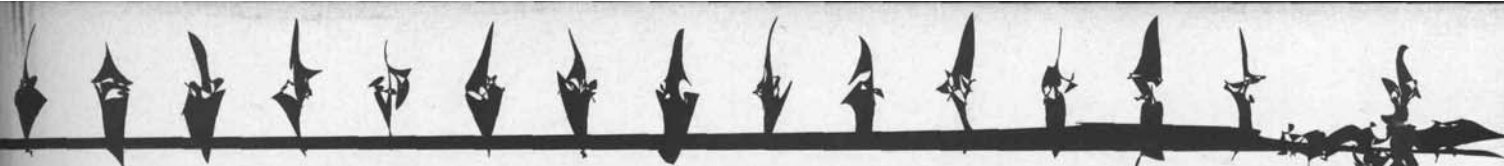
Theurgy: the only marginally acceptable form of magic allowed, that granted by Heaven.

Thurible: vessel containing incense, used in liturgies. Carried by a lay server or cleric, called a thurifer.

Traditor: one who has betrayed the Society of Leopold. The usual penalty is excommunication and death. Originally, a Christian who has betrayed the faith to the Roman persecutors.







Chapter One: The Way of the Martyr

History of the Inquisition

Faith is a matter of persuasion, not force.

— Bernard of Clairvaux

My Dear Ludovico:

Enclosed you will find a brief history of both the Society of Leopold and the entire phenomenon known as the Inquisition. Much of it, I am sure, will be quite familiar, as you lived through some of its years — particularly the founding of the Camarilla. Other details, however, may be strikingly new. If you find that I prattle, remember that I was pedant before preacher, and scholar before witch-hunter. Share this material with your brood so that they too may learn.

You have often spoken to me about the struggle against the Beast in which your kind must daily engage. When you read this history, you will see that humans have their own Beast to struggle with. The more I have learned of my own Society, the more I come to accept the fact that we have lost the struggle. We were born of the best intentions, but we have forgotten — nay, utterly ignored — the Holy Church's maxim that the end does not justify the means.

I know now that the auto-da-fé has been pronounced against me for my actions. Even though I have revealed little, I have been declared traitor. I do not expect to see the end of the week alive. I ask for your prayers, as I shall pray for you.

Niccolo Brizielli, O.P.

Early Roots

The Inquisition, as the world knows it, was begun in the 13th century. However, its roots stretch back considerably further into the early years of the Christian era. One must remember that heretics, not witches or other supernatural creatures, were the original targets of the Inquisition. The Inquisition — or the “Holy Office” — was a series of ecclesiastical courts set up to root out heresy, then considered a form of deviant behavior, and to ensure the doctrinal unity of Christendom.

Until the 4th century, the Roman Empire viewed Christianity with varying measures of distrust and antipathy. The empire allowed the practice of certain religions within its boundaries, and Christianity was one of those, by virtue of its connection to Judaism. Although Judaism was scorned, it was still allowed to exist as the faith of the Hebrew peoples; as Celsus put it, “The religion of the Jews may be highly peculiar, but it is at least the custom of their fathers.”

Eventually, however, as Judaism clearly distanced itself from Christianity, and the new faith could no longer claim ancestral tradition, it lost its status as a licit religion. Christianity became a subject of scorn and derision, in addition to outright persecution: it was declared a criminal religion, and Christians were harassed, hunted, imprisoned and executed.

The crime itself was one in name only: one could be arrested merely for professing Christianity. No particular

criminal actions were necessary. Christians were believed to threaten both the social and the natural order. Roman critics of the faith feared that by refusing to honor the emperor and the gods of Rome, Christians would bring down plagues, famines and other natural disasters, angering the tutelary spirits of heaven with their offenses. Christians were also accused of cannibalism and incest, an easy inference from misreading Christian liturgy and theology.

The age of the martyrs had begun. Christianity essentially began with an act of martyrdom (the Crucifixion), and the first official martyr of the Church, St. Stephen, was slain in A.D. 35. But this was only the beginning of the true persecution of Christianity. From the rule of Nero in the first century through that of Diocletian in the early fourth century, Christians were randomly terrorized by mob violence and governmental persecution. This was their first experience with the abuse of power, with torture, and with the criminalization of belief on a mass scale. Although the Christians were on the receiving end of the abuse, the maxim that the abused child grows to become an abusive parent no doubt holds true for a faith as well.

In the 4th century, when Constantine embraced Christianity, things changed. Christianity became the state religion, and its safety and future were fairly assured. The faith inherited the Roman way of life, and with it, the Roman legal code. Along with this inheritance was the belief that certain religious practices were not only preferred by the state, but were good for it. Emperors from Theodisius II onward decreed exile, confiscation of property and even death for convicted heretics; a decree in A.D. 407 equated heresy with treason. The Byzantine emperor Justinian, attempting to establish uniform orthodoxy throughout his empire, put approximately 100,000 persons to death for paganism or heresy. Early religious leaders, however, were for the most part opposed to the use of force against heresy, preferring instead measures such as excommunication and occasional imprisonment.

In the centuries near the turn of the millennium, punishments against heretics were harsh, even brutal, but the Church still made no formal concerted activity to hunt down and punish alleged heretics. Much of the persecution took place at the hands of the secular leaders. Certainly, ecclesiastical authorities took some vindictive measures, but even through the Fourth Lateran Council, exile and confiscation of property were still deemed adequate punishments for heresy.

Until this time, the targets of the Inquisition were always heretics. While the Christian tradition was solidly opposed to magic and feared the activity of demons everywhere, they practiced little organized hunting. To be sure, hermits grappled with evil spirits in the wilderness, the Order of Saint Michael joined in spiritual warfare with the Infernal and the populace was always enjoined to avoid pagan magic, but such exhortations were typically unorganized activities.

The Fourth Lateran Council

The Fourth Lateran Council, called in A.D. 1215, was one in a series of Councils convened throughout the history of the Church in an effort to deal with various problems of the day. This Council, summoned by Innocent III for the "regaining of the Holy Land and the reform of the whole Church," is considered the greatest of the medieval councils, and delineates the essentials of medieval Catholicism. Among its attempts were the reconstruction of the pastoral attitude and the widespread education of the faith among the church's members, both clergy and laity. Unfortunately, ignorance still prospered throughout the Church. Another result, more relevant to the Inquisition, was that the Council also secured the assistance of the secular authorities in the maintenance of orthodoxy.

The Order of St. Michael

And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought... So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the Earth, and his angels were cast out with him.

— Revelations 12: 7,9

Antonius, a Roman soldier inspired by a vision of St. Michael Archangel, founded a society of monastics dedicated to the veneration of the Archangel. The Michaelites (as his order was then known) seemed to attract many ex-soldiers, who found a way to redirect their more martial inclinations. The order's brethren were concerned that the Second Coming was near (as many Christians tended to believe), and that the Church was not ready for the return of her Lord. The battle of the Apocalypse would be fierce, as the Revelation of John foretold, and the Church must be ready. The Michaelites dedicated themselves to prayer and contemplation in anticipation of the great battle which would, no doubt, be soon.

The Michaelites believed quite seriously in the physical dimension of the "spiritual warfare," and they also trained as exorcists. As Michael was victorious over Satan, so were the Michaelites prepared to combat the countless demons that infested the earth. It was not uncommon for Christian communities across Europe to send emissaries to the Order of St. Michael, located in Rome, for assistance in cases where demonic possession or infestation was feared.

Apocalyptic zeal waxes and wanes through the history of religions, and the Order of St. Michael was no exception. Over the next 1,000 years, as the anticipated Apocalypse was delayed in coming, the membership of the Order slowly diminished. Finally, by 1450, it was a skeletal brotherhood at best, containing less than a dozen monks.

The Cathars

It was with the arrival of the *Cathari*, or Cathars, that the Church began to develop an official attitude toward heretics. The Cathars were religious dualists who believed that God and Satan were coequals, that Satan was actually the creator of the physical world and the Jehovah of the Old Testament, and that all Scriptures preceding the Gospels were to be rejected. The beliefs of the Cathars were hardly original, and had descended from the Manichaeans, an earlier Church heresy. The Cathars (also known as the Albigensians) rejected much of traditional Church teaching and social order, as well as the state's right of taxation, and did actually pose a serious threat to the existing social order.

Activities against these antisacerdotal heretics began in earnest. Innocent III (1198-1216), the current Pope, organized a crusade against the Cathars, granting these crusaders the same indulgences as those given to the knights who fought the Muslim infidels. The Emperor Frederick II, in 1224, instituted Inquisitors to weed out the heretics in Italy and Sicily; at the same time, he revived an old Roman law that called for the death penalty for heretics. Finally, the Council of Toulouse enacted a decree in 1229 that suggested that bishops of southern France establish committees in each parish, with the purpose of discovering heretics (namely, Albigensians) in the parish. Dwellings of heretics were to be confiscated, property destroyed, and the heretics themselves turned over to ecclesiastical courts.

There are some who believe that Kindred may have fallen into the hands of the Inquisitors at this point. If so, it is likely that among those captured were vampires of the Brujah clan, who may very well have supported the social revolutionary currents of the Cathari. Others have said that the Lupines caught the Church's notice at this time as the Crusaders and Inquisitors threatened the Garou's families and home grounds. Ultimately, none of this is verifiable; even the Society has its secrets, and I was never privy to its closed archives. It is, of course, unlikely now that I ever shall see such records.

Sources and scholars cite the most probable date of the official establishment of the Inquisition as the year A.D. 1231, when Pope Gregory IX entrusted the newly founded and particularly zealous Dominicans with the duty of the suppression of heresy. In 1231, he issued the *Excommunicamus*, which was responsible for the establishment of courts to judge and punish heresy. Repentant heretics were punished with life imprisonment; recalcitrant heretics, stubborn beasts that they were, were executed. Torture was first approved by Innocent IV in 1252; more than simply approve it, Innocent required the *podestas* (chief magistrates) of Italian cities to use torture in compelling heretics to confess.

The Society of Leopold

One of those first entrusted with the sacred duties of the Inquisitor was Leopold of Murnau, an aged Bavarian Dominican known for both his sanctity and his ardor. Very early in his career as Inquisitor, Leopold received direct proof of the existence of supernatural creatures; he determined that these

diabolical agents of Hell—for what else could they be?—were far more important, and far more dangerous, threats to the faithful than were “mere heretics.” It was, in fact, Leopold's estimation that the apparent increase in supernatural activity was a sign of the coming Parousia, the Second Coming, when Jesus Christ would return and fight the forces of the Antichrist. These supernaturals were the forces of the Enemy, marshaling already. Accordingly, Leopold began to gather a small cadre of Inquisitors who were dedicated to the elimination of the supernaturals. When the Parousia came, the Savior would find His army ready and waiting.

In 1231, as the Church began the official procedure of rooting out Albigensians and other heretics, Leopold approached Gregory and asked that he be given special dispensation to combat the supernatural enemies of the church. Gregory was dubious at first, but, respectful of Leopold's reputation, he authorized Leopold to form a society to fulfill this task. Gregory decided that to preserve the Society's efficacy (and maintain his own reputation, should the Society be seen as a grave mistake), the Society would operate in secrecy.

The Testament of Leopold

Today I have seen first-hand the truths of which our Mother, the Church, speaks, and I am filled with dread.

This morning I visited the donjon wherein a small number of unrepentant heretics were confined. Chained to the wall was a thin, waifish figure of a woman, her girlish features transfigured into a visage of seething hatred. I exhorted her to confess and abjure her sins, but all I received was a steady stream of churlish obscenities. I feared possession in her case; already she was pale of skin, and exceedingly gaunt.

As I approached her, her fury trebled, and she struggled with the iron fetters that bound her to the wall. To my amazement and horror, she broke free from her fetters and hurled herself at me, her hands transformed into vicious claws, her mouth agape and revealing a set of gleaming fangs. Truly this was one of the vampyri that I had heard so many legends about, legends I had refused to believe.

Instinct drew my hand to my crucifix, which I held up to the beast as I ordered it to stop in the name of the Lord. The Lord is mighty indeed, for the beast cringed from my warding crucifix and backed away as much as possible. At this point, the donjon guards entered the fray, and with swords and torches, and ultimately, the splintered shaft of a broken spear, destroyed the creature in front of me.

At this moment I realized that the Beast had stood before me, and that my mission was clear. By God, I was delivered to combat the forces of the Antichrist, which I had seen even now before me.

— Leopold of Murnau, *The Testament of Leopold*

Leopold's followers were few but dedicated. They operated as part of the standard Inquisition but always kept an eye out for the existence of supernaturals within their jurisdiction. Under Leopold's guidance, the Society grew in strength, proving its value more than once as it rooted out the forces of the Infernal in the midst of Christendom.

Leopold was eventually killed by a vampire's human associate, one strengthened by the vampire's own blood, and the Kindred have since then become particular enemies of the followers of Leopold.

Inquisitorial Procedure

Inquisitorial procedure was a radical departure from standard juridical process. Inquisitors soon acquired the right to summon suspects from their homes to places that the Inquisitors deemed safe; they could also summon anyone who was the subject of even the slightest speculation. Summons were announced privately to the suspect, then publicly at Sunday Mass. If the suspect did not arrive for trial within a year of the summons, then he was definitively branded a heretic.

Suspects were required to take an oath to testify truthfully, including against themselves. Witness testimonies could come from anyone, even those normally barred from testifying: criminals, the excommunicated, and more. Finally, the accused was denied lawyers or clerks. Gregory's *Excommunicamus* also denied the right of appeal to the Apostolic See. If, in the course of the trial, a suspect was believed to have lied, she was imprisoned. After a public hearing, if the suspect abjured heresy, she was given the general mercies of the church, with punishments ranging from pilgrimage to life imprisonment.

The unrepentant heretic, on the other hand, was sentenced to death. Because canon law forbade the Church to inflict such penalties, impenitent heretics would be surrendered to the secular court. The standard form of capital punishment was burning at the stake. It is, of course, linguistic sophistry to use this fact to claim that the Inquisition itself never sent anyone to the pyre.

During the Spanish Inquisition, heretics wore the *sanbenito*, a garment resembling a scapular. Penitent heretics wore yellow *sanbenitos* with red crosses; the impenitent, sentenced to the *auto-da-fé*, wore black *sanbenitos* adorned with devil and flames.

Inquisitors considered themselves father-confessors, judges and prosecutors, all simultaneously; it was their duty to not only maintain the orthodoxy of the faith and the stability of Christendom but to save the soul of the heretic. It should be noted that the measures of interrogating heretics and pronouncing subject varied tremendously from Inquisitor to Inquisitor. Some Inquisitors, such as Conrad of Marburg and Jean Galand, were known for their cruelty. The majority of Inquisitors were simply zealous men who held their entrusted duty with the highest regard. Others, such as the English Franciscan, Brother William (a sleuth of the highest order), greatly regretted the duties of the Inquisitor's office. Remember that little evidence was necessary to suspect an individual of heresy, and an Inquisitor's display of undue leniency toward a suspected heretic was in itself a suspicious act — as Brother William himself discovered when he was thrown in jail.

Order of Saint Joan

Inspired by Leopold's apocalyptic fervor and crusading spirit, Jeanne Roulet — a French visionary — began recruiting women to the same cause as Leopold's. Jeanne's faith was strong; she and her followers battled the armies of the Enemy with as much dedication and might as the followers of Leopold. Unfortunately, their cause was frequently overlooked. After Jeanne's death, she was unofficially canonized; although the Church did not recognize her sainthood, her followers knew better and simply started referring to her as "Our Saint." They continued their mission after her death, forming the Order of Saint Joan. Although the pontiff did not formally recognize the new Order, either, they did not seem to care overly much.

In the 15th century, when the Society was being formally organized, the Order of Saint Joan was approached about working in unison. The Order accepted, and the Society conferred honorary membership upon any member of the Order of Saint Joan who so desired it; very few, though, actually asked for membership. Even those members who worked within the Society were typically elusive and enigmatic. Outsiders learned little about the inner workings of the Order.

As the Society began promoting women into more influential positions in the 20th century, some questioned the need for a separate order for women. The Society approached St. Joan's followers about incorporation, but the Order turned down the request. It is silent about its reasons for doing so.

The Victims

The Albigensians were not alone in their persecution; anyone suspected or accused of heresy was fair game, including the Waldensians, Begines, Beghards and Fraticelli, not to mention the outright heretics: the Jews and Muslims. Eventually, witches and diabolists were added to the list, as were sexual deviants, and ultimately, anyone with behavior outside the norm. I have been told that a certain group of mages (I believe called the Heavenly Choir) was accused of manipulating this particular facet of the hunt.

According to my source, the Heavenly Choir was warring with other groups of mages, and it is likely that some of these rival mages were caught within the net of the Inquisition. However, according to my source, herself a member of the Choir, not all members of this Choir were orthodox Christians, and it is probable that many of them were captured as well. It is thus naïve to think that the Heavenly Choir was entirely behind the Inquisition.

However, it is not inconceivable that zealots within the Choir took advantage of the times. My own source has heard rumors of a secret cabal within the Choir — a secret society within a secret society, if you will — concerned with purity of thought and belief, and this cabal may well have been a decisive factor in the actions of the Inquisition.

The Inquisition was at first rather geographically limited; the northern countries were spared, England was disturbed only by the Templar fiasco, and Spain was untouched until the 15th century. Of course, the Spanish Inquisition gained a certain fame of its own, becoming a "state within a state." There, Inquisitors granted themselves the utmost authority, including the right to bear arms.

Tomas de Torquemada, a Dominican, was made the Grand Inquisitor of Spain, allowing the Spanish Inquisition to have an increased centralized authority. Some have said that vampires actually fell into his hands, and he learned of their existence when he saw the results of attempting to torture them — thus driving him to greater heights of cruelty in his methods. Whether this is true or not, again I cannot say. Materials on Torquemada are sealed to all but the Inquisitor-General's trusted few. But history records that some 2,000 individuals were burned at the stake under his tenure — anyone outside the pale of orthodox Christianity was summoned, even Saints Ignatius of Loyola and Teresa of Avila.

How Could it Happen?

It is easy for modern men and women to look back on the Inquisition with horror. But we should also view the paradigm under which the Inquisition grew. While the excesses of the Inquisition were a departure from the legal and canonical norm, they were still in the spirit of the age, and were representative of a number of prevailing thoughts.

The Medieval Church was not just an establishment: it was a society. It was *Christendom*. Christendom was the social order, and anything that threatened Christianity was a threat to the social order as well. The Catholic Church was charged with the preservation of society and with the defense of truth. The spiritual truths delivered by Christ were the keys of Salvation, and if they were in danger of corruption, then all Christians were in danger. The sanctity of the Church's teachings were paramount, and no material standard — including the loss of human life — was comparable. The true irony, of course, was that the Christians viewed the heretics in the same light as the Romans who persecuted the Christians: both were considered threats to the social order and the natural order. Not only did their actions threaten society, but they would anger Heaven as well.

Furthermore, the penalties of the Inquisition were no different from the rest of the contemporary legal code. Criminals were regularly hanged, burned alive, drawn and quartered, boiled, tortured and otherwise mistreated. The Inquisition was not a unique feature of its age; it was a product of a violent and vindictive day.

Such wanton disregard for life, such cruelty and excessive violence are things of the past. Surely, the Society argues, we have learned from our mistakes and must no longer resort to means such as torture, threat and intimidation.





The Society Invigorated

In 1484, Pope Innocent VIII released the *Summis Desiderantes Affectibus* and officially added witches to the roster of undesirables. Witchcraft had always been prosecuted and persecuted in the years prior to this, but this statement, prompted by Dominican Inquisitors Heinrich Kramer and James Sprenger, denounced witches as the enemies of mankind, and the public was warned of their danger. Once again, some suspected the Heavenly Choir of causing this act, but I believe that humans are quite paranoid and dangerous enough to act without the subtle manipulation of mages.

Kramer and Sprenger were disciples of Leopold's school, which by this time had grown to no more than 15 members at any one time. Kramer and Sprenger were ultimately responsible for the Society's rebirth. They believed, and rightly so, that if the Church formally recognized the evils which were faced on a daily basis, then the importance (and size) of the Society would treble.

The *Summis* was the Church's first major official step toward the extermination of supernaturals, and it brought much pressure on the Kindred in particular. With its publication, more Inquisitors began to hunt in earnest for witches and the demonic. The optimist in me wishes to believe that more than a few Infernalists were actually dealt with, and that not all victims were merely eccentric old women who

spoke to their cats; the realist in me realizes that far too many innocents suffered.

Anno Domini 1486 was an important year for both the Inquisition and the vampires. Kramer and Sprenger released the *Malleus Maleficarum*, or *Hammer of Witches*, a text on the methodology of witch hunting, while the vampires began to band together and form a society now known as the Camarilla. From this point, the Kindred operated much more carefully and became more difficult foes to catch.

The *Malleus Maleficarum* became the standard manual of witch-hunters across Europe, ultimately put to use by Protestants as well as Catholics. Thanks to the *Summis* and the *Malleus*, the Society experienced a surge in membership: by 1488, the Society numbered more than 100 Inquisitors, and it became apparent that the Society deserved papal attention in order for it to reach its true potential.

Pope Innocent VIII, at the urging of Sprenger and Kramer, maintained the Society's relative secrecy; however, he also bolstered the Society's resources and proposed a reorganization of the Society into a more defined hierarchy. This new hierarchy demanded a centralized leadership, something which had been lacking since Leopold's death. Sprenger and Kramer were too publicly known to take leadership, so Matteo Severus, S.J., one of their less publicly known colleagues, became the first Inquisitor-General of the Society of Leopold.

Severus began the work of organizing the new society, using his own society, the Jesuits, as a model. Leopold's

diaries, the *Testament of Leopold*, became the canon for the reborn society, which was headquartered in Rome at the Monasterio di San Michele, or Saint Michael's Monastery. The new Society of Leopold effectively drew upon the strengths of two of the Church's most effective religious orders, the Jesuits and the Dominicans, uniting them into a wholly different Society.

The Inquisition proper continued unabated through the Reformation, as, simply put, everyone hated everyone. Catholics burned Protestants along with the other heretics, while the Protestants were just as quick to accuse others of heresy. In the meantime, the Society of Leopold slowly grew and quietly pursued its goals. With the growth of Protestantism, it was clear that Catholicism no longer held a political or religious hegemony, and from the 17th century, the Inquisition became less and less active.

The Florentine Heresy

In 1658, an event occurred which both shook the foundations of the Society and helped to solidify its philosophy, particularly as it extends to the current day.

Raffaele Renzi, a Franciscan Inquisitor and Abbé of the Florence Cenaculum, was brought up on charges of not properly carrying out his duties as Christian and Inquisitor, and (more importantly) of having actually aided the enemy. Rumors had reached a Censor that Renzi was aware of the existence of a number of vampires, werewolves and mages, but took no action against them; instead, allegations went, Renzi tried to "minister" to them, saying that they were no different from any other sinners and they too deserved salvation. Renzi allowed himself to be delivered to San Michele's in chains, without even a word to contest the charges.

In a trial that was open to the entire Society — and almost as fully attended — Renzi was accused of having spurned the Church, joined league with the Devil, and actually endangered the Society by revealing Society secrets. They had very little proof, but Renzi did nothing to defend himself. Instead, when given his chance to speak, Renzi spoke quietly of the frightened souls that he had saved and ministered, and of the vampire whose confession he had heard; with tears on his eyes, Renzi spoke of how he ministered the Sacrament of the Eucharist to this vampire. Finally, Renzi condemned the Society for pride and for not living according to the law of Christ, which was one of love and forgiveness.

The verdict of course, came quickly and easily. Renzi was branded apostate and traitor, and he burned at the pyre the next dawn. Renzi flaunted his sanbenito, saying that it was the cross he must bear for giving witness to the truth. "If I am destined for Hell," he said before being led to the pyre, "it is for having participated in your Society, which is a slap in the face of our Lord. Let my garment remind you what awaits all who follow in your footsteps."

The next day, the remaining four members of Renzi's Cenaculum were interrogated, also dressed in sanbenitos. The taint of the Infernal spreads easily, like an infectious plague, and the Society had to be sure that others like Renzi

did not exist: sheep in wolf's clothing, so to speak. In private meetings, Censors and the Inquisitor-General investigated the other Florentine Inquisitors, questioning them as to their motives and beliefs.

Two members reiterated their commitment to the mission of the Society, and were believed without a doubt. They were reassigned to other Cenacula, under the supervision of more experienced and diligent Inquisitors, however, just to be sure that no lingering taint of apostasy might have gone undetected.

The Condotierri

Although the Inquisitors of the Society were the new Crusaders, they were not true soldiers. Matteo Severus, the Jesuit who became the first Inquisitor-General of the Society, decided that the new Inquisition needed more than just "warriors for Christ" in their mission.

Throughout the Renaissance, mercenaries had made their living fighting for the many Italian city-states; these mercenaries were the Condotierri, a term deriving from the contract between a condottiere and his lord, and a promise of good conduct: *buona condotta*. Toward the end of the 15th century, as the smaller cities and states became incorporated into larger units, the political need for the Condotierri began to fade, leaving many trained soldiers in need of pay. Severus saw that their need and the Society's need for military manpower were ideal mates, and he began hiring Condotierri to fulfill the security and martial needs of the Society.

The Condotierri served admirably, often fighting alongside the Inquisitors in the *autos-da-fé*, but their paid status became a source of disagreement within the Society. While many Inquisitors received some stipend in exchange for their work, they did not work for money; theirs was the work of God. Severus discussed reducing the pay for the Condotierri, and many left in search of more profitable work. Those that remained were deemed faithful to the mission of the Society, and the Condotierri were officially made Inquisitors as well; their apostolate was to support and defend the Holy Office. Although they no longer worked "under contract," this division retained the name Condotierri, a term they keep to this day.

Even from the beginnings of the Condotierri as a military force, Condotierri worked in groups of three, called "lances." Originally, a lance consisted of a mounted soldier, a squire, and a lancer (sometimes afoot, sometimes mounted). Requests often came for numbers of lances: four hundred lances represented 1200 soldiers with a minimum of 400 cavalrymen. Although military tactics have changed, the Condotierri of the Society prefer to work in groups of three. Although this is not feasible in small Cenacula, the larger Cenacula and San Michele's will work with lances instead of assigning individual Condotierri.

The Florentine Decree

In the name of the holy and undivided Trinity, Father, Son and Holy Ghost.

This holy council of the Society of Leopold, lawfully assembled in the Holy Ghost, considering the great import of the matters to be considered, recognizes that its wrestling is not against flesh and blood, but against the spirits of wickedness in high places. Wherefore, that this pious solicitude of the Society may work according to the Grace of God, it ordains and decrees that the following canons of faith are in accord with the sacred charge of the Society.

Canon I. If any member of the Society forsakes his duties, either through negligence or intent, let him be anathema. While the Society allows for the provision of general failure or error, it still sees the duties of Inquisitor as sacred and binding.

Canon II. If anyone disobeys the decisions of the Inquisitor-General, or his Provincial, or his Abbé, or any other member of the Society of just authority, let him be anathema.

Canon III. If anyone disbelieves in the reality of the Prince of Darkness, or that his children walk the earth to torment and harass the faithful, let him be anathema. Such apostasy is contrary to the truths of the Society.

Canon IV. If anyone believes that Salvation is open to the children of the Enemy, or that they are deserving of the mercies of the Church, or the Society, or is in any other way an adherent or sympathizer to the Florentine Heresy, let him be anathema. Such apostasy is contrary to the truths of the Society, and counteracts the good which the Society has done on Earth. He shall be branded traitor and will be deserving of the most severe punishments and penalties, without hopes of penance or forgiveness other than by God.

Canon V. If anyone is disloyal to the Society of Leopold, or reveals its secrets to outsiders, or sides with the enemies of the Society, let him be anathema. Such apostasy is contrary to the truths of the Society, and counteracts the good which the Society has done on Earth. He shall be branded traitor and will be deserving of the most severe punishments and penalties, without hopes of penance or forgiveness other than by God.

“Let him be anathema” is formula for decrees of the Church and the Society; punishments and hopes for forgiveness vary according to the crime. The Florentine Decree is only the basis, not the entirety, of the Society’s legal code. It is interesting to note that nowhere does the Decree speak of loyalty to the Church itself.

Upon questioning, though, the remaining two members were not quite as persuasive. One confessed to having been approached by Renzi, and having contemplated his words, but ultimately rejecting them. The other, after a lengthy series of interrogations — and some threat of torture, if rumors are to be believed — said that he accompanied Renzi one night to meet with the shapeshifters in the woods outside Florence; he saw them, dancing naked and joyous, full of pagan delight. Finally, in a paroxysm of tears, he confessed to having enjoyed sexual intercourse with some of the shapeshifters — male *and* female, to compound sins. He begged the Inquisitor-General’s pardon, and swore that he would seek penance in whatever manner necessary.

These two Inquisitors were also burned; although they wore the sanbenitos of the penitent, they were deemed too heavily tainted by their dealings with Renzi.

The entire debacle did more than just agitate the Society; it began a series of debates as to whether there was a chance for salvation for any of the creatures; were they intrinsically evil, or merely flawed, or were they even outside the standard spectrum of moral law? Does the morality that God requires of humans apply to the obviously inhuman? The entire body of Catholic theology and philosophy was dragged out for the discussion. It would seem that no small number of Inquisitors had ultimately allowed such thoughts to cross their minds.

The Society’s top jurists opened the floor to discussion — a rare act, since such things are usually discussed in private. The discussion raged for weeks. Some suspect that the discussion was opened less as an attempt at democratic unity than as a means of trying to ferret out any who might be sympathetic to Renzi and his heresy. Some discussed the merits of Renzi’s arguments; Christ’s law was one of love, after all: “You shall love the Lord your God with all your heart, with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself” (Luke 10:27); and “For God so loved the world that He gave His only begotten Son...” (John 3:16).

Others countered though, that the Lord’s injunctions were clear: “If a person turns to mediums and wizards...I will set my face against that person” (Leviticus 20:6); “A man or a woman who is a medium or a wizard shall be put to death; they shall be stoned with stones, their blood shall be upon them” (Leviticus 20:27); and of course, “Suffer not a witch to live” (Exodus 22:18). Other such passages were drawn from the Church Fathers and theologians, and it was clear that while mercy and compassion have their place and time, there is no room for them in dealing with the supernaturals.

The insidious nature of Renzi’s “heresy” became the next topic of discussion. The devil truly can cite Scripture; the worst sin is an act believed to be done in the name of the Lord, and following his statutes. His attitude was vainglory, argued the Censors, and it was blasphemy. The chain of logic which Renzi’s argument proposed was truly ill: if the argument were correct, then the very apostolate of the Society of Leopold was in error; if the apostolate of the Society were

in error, then the declarations of the pontiff, and the decisions of the Holy Mother Church were also in error regarding the evils of the supernatural; and, if such beliefs were in error — what then? In what else did the Church of Peter err? Perhaps the very tenets of salvation?

No, the Society's mission was clear, and any deviation from it was not just wrong, it was against the dictates of the Lord. Renzi's heresy was a subtle one, and seductive: lured into the promises of doing good, it led one to blasphemy, and nothing less than acceptance of the Enemy. It implied that Evil was relative, and this would not do.

How many of the Inquisitors would fall to such sophistry? asked the Censors. How many more Inquisitors would wear the sanbenito of the heretic? Every Inquisitor lost to this heresy represented another hundred souls lost to the Enemy, they argued.

Ultimately, the outcome was clear. The Council drafted the Decree of 1659, or what has become known as the Florentine Decree. What had been merely assumed or taken for granted by the Society of Leopold was now official writ.

What began with Renzi, however, did not die; he was not the first Inquisitor to question the morality of the Inquisition, nor was he the last. Renzi was only the first martyr of what would be called the Sanbenito, the fallen Inquisitors.

The 18th Century

The 18th century was not kind to the Church. Temporal power disappeared, political power weakened, and spiritual power fragmented. The changes of the age were reflected within the Society as well. As the western world was ruled by rationalism and Enlightenment, the Society's membership dropped to just over 50 Inquisitors. Within the Vatican, there was even some private talk of disbanding the Society. Although the Church itself was not particularly an adherent of Enlightenment philosophies (to put it mildly), it simply would not do to have a semi-secret society of witch-hunters bearing the Church's name, and should the Society's existence ever be made public, the reaction would be undoubtedly unpleasant.

As the reigning pontiff began deliberations on whether to disband the Society, Marcus Deluca, the Inquisitor-General, called for a Council. It was obvious to Deluca and the majority of his followers that the Church itself had come under the Enemy's sway. The Council discussed many things, including the option of breaking away from the Church and gaining full autonomy. Unfortunately, the Society still relied too heavily on financial support from the Vatican.

It was revealed during this Council that the Society had long been in the practice of seeding the Church with those faithful to the Society's mission. Some were merely sympathizers, but others were actually covert Inquisitors whose sole mission was to support the Society's growth rather than

engage in the hunt. At first the Council called upon the support of those cardinals and officials openly sympathetic to the Society. When reports came in that these individuals were unpersuasive in their attempts to deal with the pontiff, the Society called on its next line of defense.

Deluca asked for a private audience with the pope. The precise words exchanged are unknown, but Deluca allegedly revealed very exact knowledge about the pontiff's more carnal intentions for certain seminarians — a rather scandalous sin, and quite privileged information that only the Holy Father's own confessor knew about. This audience effectively ended any further discussion of disbanding the Society.

After all — what is the minor sin of blackmail compared to the duty of saving humanity from the Evil One? God would be merciful. Or so argued the Inquisitor-General.

The French Revolution

Things were particularly sad in Paris. Where the Notre Dame Cenaculum had once been one of the most prominent and successful Cenacula in the history of the Society, over a period of years its success dwindled. It seemed as though every hunt that the Cenaculum initiated ended in almost total failure. The country was a volatile place in the late 18th century, and this instability compounded the Society's difficulties.

A rising anticlericalism, combined with distinct distrust for secret societies, made the Inquisitor's job very difficult. In 1793 the members of the Notre Dame Cenaculum were forced into hiding; one year later, they were rooted out and slain by angry mobs who wished to rid their country of superstition and despotism. The fact that one Inquisitor was alleged to have been Robespierre's secretary only fueled the fires. Their safehouse had been revealed by none other than the Abbé of the Cenaculum, who disappeared just before the mob slaying.

Paris was deemed unsafe for the Society, and the Cenaculum was not re-established until almost 1800; apparently the city was, in addition to a hotbed of political strife and social unrest, a home of much supernatural warfare. Only the rare Itinerant Inquisitors would visit the city, and it was one such group of Inquisitors that eventually found the missing Abbé, in the service of one of the French Kindred. The newly-revealed traitor, along with the rest of the Kindred's brood, were put to the torch.

It was at this point that the Society started to wonder whether its own walls were inviolable, and how deeply it had been infiltrated. This was an evil even greater than the Florentine Heresy, which at best could be considered a sin of omission. This represented nothing less than the Enemy's own "fifth column." The Office of the Censor began a widespread examination of the Society, interrogating many Inquisitors. No less than a dozen quislings were revealed to be in the employ of a supernatural agent, be it a mage or a vampire. It was feared that more infiltrators existed, hidden beyond the reach of the Censors.

The fear of infiltration remains to this day, ever fueling the paranoia of the Office of the Censor.

The Modern Period

The Society experienced another membership surge in the late 19th century. The public fascination with the occult, particularly in Western Europe, was paralleled within the Church. This interest in the occult, combined with a renewed zeal for orthodoxy that resulted in the first Vatican Council, found many converts for the Society of Leopold.

In 1908, the Inquisition proper was reorganized as the Congregation of the Holy Office, which no longer uses force in its determination of matters of heresy. At the same time, Pope Pius X officially released the Society of Leopold from the Catholic Church, so that the Society could operate more freely — whether this action was one of free will, or whether he had been coerced to do so is not known. The Society retained its holdings, was given its own financial standing, and maintained only informal — or covert — connections to the Church. At this point, the Society became a lone institution determined to cleanse the earth of the diabolical infestation that was so pervasive.

The membership of the Society again began to slowly dwindle during the World Wars; this drop in membership forced the Inquisitor-General to start promoting women within the ranks and to allow laypeople to play a role within the Society. Prior to this time, women were rarely promoted into any positions of power, and laypeople were not allowed within the hierarchy.

During the 1980s and '90s, the Society's membership began to slowly increase again. Today it is some 500 people strong, with three-quarters of its membership in Western Europe or North America.

The Society of Leopold is officially unconcerned with the issue of doctrinal purity or orthodoxy; it pays at least some measure of attention to the Second Vatican Council's Declaration on Religious Freedom and the Decree on Ecumenism. It devotes the entirety of its attention and resources to the search and destruction of supernatural evil. Some more traditional members of the Society are concerned with heresy, but these Inquisitors remain a minority.

The Society Of Leopold Today

S. Martin ascended from the military state to the clerical, for the army of the Church is higher in status than the army of the world; its warfare is a higher one, and its soldiers fight against spiritual enemies.

— St. Thomas Aquinas

In the centuries since its founding, the Society of Leopold has become a formidable organization. It is the oldest formal association of witch-hunters, able to call on seven centuries of experience. In addition to this experience, the Society was not formed in a vacuum; its founders were inheritors of the traditions and administrative heritage of the Roman Catholic Church, one of the world's oldest institutions.

The Society and the Pontiff

The Society of Leopold has long had an unusual relationship with the Holy See. Leopold of Murnau was the first to demonstrate his influence on the pope; Sprenger and Kramer followed in his footsteps when they arranged the revitalization of the Society. After them, however, any influence or counsel became more subtle, as the Society began insinuating its tendrils into the edifice of the Church. Very few pontiffs ever knew how many of their trusted advisors and associates were either covert members or very strong supporters of the Society.

The Society now acts entirely independent of the desires and authority of the Pope. When the Society was released from Papal jurisdiction in 1908, all known Vatican records on the Society went to the Society's holdings as well.

Pius was cautious in his acts; he knew that a "modern" age might be unwilling to accept the mission of the Society of Leopold, so he made sure that references to the Society since his tenure referred to it only as a clearing-house for scholars of the occult. Some Vatican officials in the recent past have suspected the truth, but none have ever gone public with their opinions.

The Society determines on a case-by-case basis whether each successive pope will be informed of the Society's true mission, and how extensive such knowledge shall be. The Inquisitor-General is ultimately the one responsible for such a decision. Some pontiffs have responded more favorably than others to the revelation that a society of witch-hunters still operates. In the late 1970s, one pope met privately with the current Inquisitor-General of the Society. The meeting, according to rumor, did not go well; whether the pontiff's sudden death (a mere 34 days after his installation) is in any way related to the issue has yet to be determined.

It is not known whether the current pope is aware of the Society's true nature, but it is generally believed throughout the Society that he has been informed; how much he knows is anyone's guess.

The Call

Becoming a member of the Society of Leopold is seen as a most sacred calling. It is no simple act; it is a declaration of a vocation, and a realization of one's sacred duty. However, it is much more complex than merely picking up a crucifix and a torch.

Induction

How, precisely, does one join the Society of Leopold? Even more importantly, how does one even learn about them? Certainly there are no advertisements for it in local Catholic papers or on the parish bulletin board.

The most common way of discovering the Society is through accidental discovery. Perhaps an Inquisitor happens to save a potential victim from a supernatural creature; or, as sometimes happens, groups of witch-hunters may encounter Inquisitors in the course of their operations. Otherwise, the Society keeps a keen eye out for members of the Church — laypeople, seminarians, and priests alike — who seem sympathetic to the concerns of the Society.

Frequently, retired Inquisitors take academic, parish or community positions that allow them to be the center of local news. This network of informers reports promising individuals to the local Provincial, who will then send an Inquisitor to conduct a more thorough search of the potential recruit's background and qualifications.

Such investigation is usually from a distance: inquiry into the character's past, sometimes discreet conversations with past associates. After a thorough review, the recruiter will then consult with the Provincial, report her findings and make a recommendation. Provincials rarely go against the judgment of a recruiter, even though they hold the power to do so. Should the possible recruit be deemed worthy of nomination, one or more members of the Cenaculum he is likely to join contact the recruit, arrange a clandestine meeting and invite the individual to join. The name of the Society of Leopold is never mentioned unless the individual accepts.

Recruiters should compromise neither security or confidentiality in offers to join the Society. They almost never make the offer unless they believe that the potential member is both qualified to join and likely to do so.

The Ideal Inquisitor

Few hard-and-fast rules exist to determine whether an individual is considered "qualified" for membership. Obviously, the Society requires full members to be at least nominal members of the Roman Catholic Church. However, even partial membership is open to members of other faiths (although usually only Protestants will be considered); this partial membership allows Inquisitors access to Society holdings and some resources, but excludes them from the hierarchy. For many Inquisitors, whose lives are devoted to the hunt (or who simply don't live long enough for long-term career advancement to matter), partial membership is more than adequate.

Beyond church affiliation, the strongest qualities that the Inquisition looks for are zeal and loyalty. The life of a witch-hunter is not one for the weak-willed, the timid or the unbelieving: Inquisitors are warriors for Christ and members of the armies of Heaven. Loyalty is the second strongest element in the desired Inquisitor: loyalty to superiors, loyalty to comrades, and loyalty to a cause. Be not mistaken: the Inquisition is one part religion, one part army.

Bernard Gui once described what he believed to be characteristics of ideal Inquisitors, in *Practica Inquisitionis Heretice Pravitatis*:

The Inquisitor must be constant, persevering amid dangers and adversities even to death. He should be willing to suffer for the sake of justice, neither rashly precipitating danger nor shame-



fully retreating in fear, for such cowardice weakens moral stability.... He should refrain from too lenient an attitude which degenerates into dissoluteness...

Let him be careful in doubtful cases not to believe too easily everything that appears probable, for such is not always true; nor on the other hand should he stubbornly refuse to believe what may seem improbable, for such is often true....

Such words still ring true today.

Membership

In the early days of the Inquisition, all members of the Society of Leopold were clerics. The original founders were almost entirely Dominicans, and they tended to induct only fellow Dominicans. However, a variety of other religious orders ultimately contributed members as well, including Franciscans and Jesuits. A common misconception among witch-hunters is that the Jesuits predominate in the Society of Leopold. The Jesuits are more publicly recognized (particularly the notorious ex-Jesuit, Sullivan Dane), but they are neither the majority nor the driving force of the Society.

Women in the Inquisition

When Leopold began his Society, all of his followers were men. On occasion, the rare nun would join him and his followers in their mission, but women were typically relegated to the roles of healers — particularly the Sisterhood of Claire. Even though the members of the Order of Saint Joan proved as efficient as male Inquisitors, it was not until the 15th century and the reorganization of the Society that women were granted full membership in the Society. The step was long avoided, but as female Inquisitors (particularly Alexandra of Palermo) proved their importance, women were grudgingly admitted.

Of course, old biases remained, and women were not actively promoted within the Society. In the early 20th century, however, as the Society faced a membership crisis, women were finally allowed to play a more dominant role. Now the Society of Leopold is surprisingly more progressive than the body of the Catholic Church; women are given equal standing with men and occupy places of power. Two women have even served as Inquisitor-Generals in the past 75 years.

The Laity

The Society now also admits laypeople, those who have not taken other religious or monastic vows within the Catholic Church. This act was much discussed and argued and was finally resolved in the mid-20th century. While priests and monastics make up the bulk of the order in Europe, almost three-quarters of the Society in America are laypeople. In this respect, too, the Society is strangely more progressive than the Church itself.

Novitiate

Regardless of the method used to recruit members into the Society, all Inquisitors are expected to undergo a Novitiate, or orientation period. Each novice is selected by a more experienced Inquisitor, who offers to mentor the budding Inquisitor. During an Inquisitor's Novitiate, she

learns the history (including historical antecedents), polity and philosophy of the Society of Leopold.

The Novitiate may take place in the Inquisitor's own city, if resources are sufficient. Usually, the novice spends at least a brief period of time in the Provincial's company, wherever the Provincial may be located. Although every member of the Society is granted a mentor, some relationships become closer than others. Typically, the prestige and status of a mentor may have some impact on her student's reception within the Society.

The Novitiate is the time when Inquisitors learn as much of the supernatural as the Society is willing to teach to newcomers: the basic truths, as perceived by the Society, of the existence of witches, vampires, werewolves and other such malefic individuals, as well as an examination of select records of famous witch-hunters. The technical rudiments of witch-hunting are also learned, including the development of certain skills essential to the Inquisitor's job.

There is no established time, nor even a specified regimen, allotted for an Inquisitor's Novitiate. Both vary, based upon the weakness and learning capacity of the novice and the judgment of the novice's mentor. It ranges widely, from as short a period as a month, to as long a time as a year. Some Novitiates may focus on historical study, while others may focus on training for the physical concerns of a witch-hunt (firearms techniques, hand-to-hand, etc.). During the Inquisitor's Novitiate, he is dissuaded from actively participating in witch-hunts; such things are typically too dangerous for the ill-prepared. Some novices do, however, take up arms, either according to — or against — the wishes of their mentors.

The Sisterhood of Saint Claire

Saint Claire was a 13th-century nun and member of the Order of Poor Clares, a group of Franciscan nuns who believed in absolute poverty in order to cultivate the riches of the Lord. Claire and her sisters followed the example of her Order's founder, taking vows of complete poverty. Faith ran strong in their Convent, and Claire and her nuns were known to be great healers.

One night, Leopold and his followers visited Claire's convent, wounded and spent from a conflict with a vampire. They passed the night in the convent's barn, their wounds tended to by Claire's nuns. They were so impressed by the faith they saw that Leopold asked Claire and her nuns to join them in their crusade. The convent agreed to assist Leopold, but only as the Society's healers. A few rare Poor Clares would join a hunt, but the majority were content to manage sick-houses for wounded Inquisitors. Over time, the followers of Claire tended to think of themselves as their own Order, and they renamed themselves the Sisterhood of Saint Claire.

When the Inquisition was reorganized in the 15th century, the Sisterhood of Saint Claire was incorporated into the Society. Its members still maintain the role of healers, although some nuns ultimately seek a more active life.

When a novice is considered sufficiently trained, she takes vows of obedience and loyalty to the Society of Leopold (and, strangely, not the Catholic Church), and is granted the title Tertiary. Upon the Society's recognition of the new Tertiary, the Inquisitor's career is ready to begin.

Hierarchy

In spite of its origins, the Society of Leopold is not, strictly speaking, a sacerdotal organization. Its members no longer need be priests or monastics, but initiation into the Society is the equivalent of taking minor simple vows. The Society considers all of its members Inquisitors; although they are not bound by solemn priestly or monastic vows, they are still part of a religious community, with corresponding duties and privileges. Roman collars or other clerical garb are not called for. Although the Society allows members to wear such clothing within the confines of Society grounds, priestly cloth is usually too identifiable in public, and even those who are members of standard religious orders often dress in "civilian" clothing.

Upon full induction into the Society of Leopold, Inquisitors are awarded the title Tertiary. This is the lowest, and most common, level of membership in the Society. Tertiaries are allowed entry into any of the Society's Cenacula, and they have provisional access to the Society's library in Rome. Tertiaries need not be full-time "witch-hunters," and are allowed to pursue whatever vocational or even secular interests concern them. They do not have any formal requirements, but upon engaging in any witch-hunt, they must abide by the regulations of the Society.

Inquisitors typically operate together in small groups called "cenacles." The term derives from "Cenaculum" (proper plural: Cenacula), the Society of Leopold's equivalent of a rectory or cloister, where Inquisitors live and work together on a daily basis. Cenacles vary in age and operating procedures; they may be an informal association of Inquisitors in one city, or a formally run small monastery in an older town. Leadership varies from cenacle to cenacle as well. Some are more democratic in fashion, with everyone in the cenacle having an equal say, while others may have a single strong leader.

Experienced Inquisitors may be awarded the honorary title of Councillor. Councillors have earned great respect within the Society. They may have participated in many witch-hunts, or been responsible for the destruction of particularly vile enemies of the Inquisition, or shown keen insight in a variety of crises. Councillors are known for their experience and wisdom; synods of Councillors are often called together in times of need to discuss items of importance to the organization. Individuals also occasionally offer advice to Inquisitors engaged in difficult witch-hunts. The title of Councillor is awarded by the Society's Provincials, and reflects an earlier, more defined hierarchy; while Councillors are more respected than Tertiaries, they no longer have any specific authority over them.

The next true level of rank is Abbé; this is the individual responsible for the actions of a particular Cenaculum. Provincials typically are the ones to select Abbés; although a Cenaculum may vote one of its own members into the position of authority, she must still be approved by the Provincial, who has the right to appoint someone else, from within or without the Cenaculum. Generally, though, unless the Cenaculum is troublesome, the Provincial accepts the decision of the voting Cenaculum.

Some Inquisitors receive an even greater position of responsibility: Censor. Censors monitor the activities of the Inquisition, and make sure that no Inquisitors have been tainted by their dealings with the Infernal. When an Inquisitor is suspected of malfeasance, he is placed in a state of certiorari: he must surrender all of his records (including private diaries and finances) to the Censor, who thoroughly interrogates his colleagues and allies.

Some Censors have shown the same zeal in their actions as did the earliest Inquisitors: a few of those Inquisitors who have been excommunicated from the Society were otherwise popular and effective, and the decisions of the accusing Censors are in doubt. However, none dare publicly question a Censor, lest their watchful eye turn to them as well. The Inquisitor-General grants the role and position of Censor, but the Office of the Censor, an autonomous office within the Society, manages the activities of Censors.

Certain Inquisitors, usually those who have proven to be successful Abbés, receive jurisdictional authority. These Inquisitors, chosen by the Inquisitor-General, are called Provincials. Provincials monitor and coordinate Society activities within their geographic jurisdictions. The size of a jurisdiction may change regularly, based upon population density, geographic size, and, to be frank, the political pull of the Provincial.

Provincials meet for an annual Council, to discuss the previous year's activities and plan the next year's. The location for this Council changes yearly, but it always is held near one of the older and larger Cenacula. Furthermore, once each decade, a Great Council convenes in Rome. While the Provincials preside, the entire Society of Leopold is invited. Even prominent witch-hunters outside the Society are invited to the Great Council, with the clear understanding that they are "observers."

Few officials ranked Provincial or higher actively remain involved in witch-hunting. They may indulge in some scholarship or research, but they prefer the roles of mentor, advisor and administrator to that of warrior. Provincials typically have a cabinet of advisors, which may include anyone the Provincial chooses.

The leader of the entire Society is the Inquisitor-General, who has absolute lifetime authority in the Society. Candidates are chosen and voted upon by the Provincials, and typically chosen from among the pool of Provincials. While there have been two female Inquisitors-General, there has yet to be a layperson elected Inquisitor-General; this is bound to change with time. It is not unknown for the

Inquisitor-General to have a private cabinet, the general membership of which is not known to the Society at large.

The current Inquisitor-General, Monsignor Amelio Carpaccio, is generally well-respected and admired by others in the Society. Newer Inquisitors are, of course, itching for "new blood" to take the helm, but it is unlikely that any possible replacement would be different enough to satisfy them.

Modern Procedure

The procedures of the modern day Inquisition have, of necessity, changed somewhat from their medieval precedents. They are conducted in the utmost secrecy, hidden from an unbelieving public. Furthermore, suspects are no longer dragged in before an ecclesiastical court and judged in a lengthy process.

Current procedures bear more relation to modern-day detective work than to medieval jurisprudence. Often, only the slightest clue may alert the Society to the possibility of a supernatural creature nearby: an unusual newspaper story, a bizarre police case, an unsettling comment whispered on city streets. The eyes of the Inquisition are everywhere; careful Inquisitors cultivate ties with the police and media.

Few Inquisitors realize that many rumors are intentionally directed toward them by other supernaturals using the Society as a vicarious means of revenge. The Kindred are particularly adept at such machination, and too often the Society remains ignorant of their puppet-existence.

When rumors catch the attention of a cenacle, some measure of research must begin. The cenacle searches archives and libraries, questions locals, and utilizes any other means possible to verify the rumors. Some cases are easier than others; an area suspected of werewolf infestation can be carefully observed from a distance, and places suspected of hauntings are easily visited. Of course, the apparent ease with which a case may be investigated is frequently misleading.

When the cenacle is satisfied that their suspicions of diabolical activity are justified, then the *auto-da-fé* ("act of the faith") is called: the target is formally identified in Society records, and the hunt begins in earnest. The cenacle considers methods of dealing with the situation, and acts in whatever manner necessary to fulfill the demanded penalty. In some cases, an exorcism is called for; in others, outright warfare is deemed appropriate. If a cenacle feels that it is not qualified to deal with a particular situation, then they contact the local Provincial for assistance, who may route another cenacle to the scene.

An *auto-da-fé* is considered active until the creature has been dealt with. It does not have a time limit, nor does it expire. *Autos-da-fé* may last years, even past the lifetimes of the Inquisitors who called them. One *auto-da-fé*, called against a suspected vampire in Athens, has been active since 1847.



Brother, Can you Spare a Dime?

It is frequently assumed that all members of the Society of Leopold address each other as "Brother" or "Sister." This once used to be the case, when all Inquisitors were clerics of some order or another.

Current forms of address are based upon ecclesiastical standing: an Inquisitor is referred to by any rank offered by the Church itself: *Monsignor*, the Right Reverend, etc. Monks are addressed as "Brother," priests "Father," etc. Laypeople are addressed formally as "Mister," "Ms." or whatever term the Inquisitor prefers. Incidentally, even ordained priests eschew the use of titles in place of simple first-name forms of address, particularly among friends.

Technically, because the Society confers Tertiary status on all its members, everyone can be called "Brother" or "Sister." This is rarely done except between the most pious or traditional Inquisitors, or in correspondence from the Holy Office itself.

In general, you need not assume that members of the same cenacle will be addressing each other by ecclesiastical title for the length of their relationship. Use common sense.

To Err is Human

Regretful though it may be, the Society has made mistakes. Evidence may be misleading, judgments incorrect. One woman accused of vampiric activity and condemned in an *auto-da-fé* was attacked and easily killed. Her death proved to be all too human.

The Society excuses a cenacle of any such accidents, provided they are few and far between. The Inquisitors are expected to be remorseful, and show proper penance, but they are otherwise forgiven. A fellow Inquisitor (who must be an ordained priest) will hear confession, but otherwise little is said of it.

If a cenacle's judgments prove incorrect too often, then its effectiveness is seriously in question. The Society may call certiorari against the entire cenacle, which is then either disbanded, or put under the guidance of a Councillor until it proves itself again.

Jurisprudence

The Society never had a true legal code until the Florentine Decree, which became the basis for Society canon law. Since the Decree, Society law has gone through a number of transmutations and interpretations.

The Society still considers apostasy to be the greatest crime. The Society deems any act which contradicts, interferes with, or impedes an official ruling of the Inquisition to be an act of apostasy. The guilty party is summoned to the Provincial center, and his innocence is determined after a hearing of indeterminate length.

Penalties vary, but they fall into four distinct categories:

- **Rebuke.** The guilty party is formally rebuked, usually in a private meeting with a Provincial, but with a written decree distributed throughout the various provinces. The party's cenacle tends to lose some prestige.

- **Discommodation.** The guilty party is suspended from the Society for a period from one month to a year. Use of the Society's resources, from property to research materials, is forbidden.

- **Excommunication.** The guilty party is permanently dismissed from the Society. On very rare occasions may they ever be re-admitted, and this is only after great service to the Society. A variety of phrases are used for this condition: to be anathema, to be placed "under the ban," et al.

- **Execution.** The rarest, most severe level of punishment. The Inquisitor is sentenced to death, through means mundane or bizarre.

A number of acts may be considered apostasy. A sampling of such acts include:

- **Impeding an *auto-da-fé*.** Penalty ranges from discommodation to dismissal.

- **Disobeying a Provincial.** The typical penalty is a rebuke.

A Little Help from Friends

The Society of Leopold maintains a wide network of spies, allies and friends, both within and without the Church. Some are, of course, seeds planted by the Society — Inquisitors who choose not to hunt, but to stay in whatever Church (or public) office they might hold, rising in prominence in order to assist the Society in whatever means possible.

Others develop more informally: Inquisitors are encouraged to develop friendships and relationships with people who might be sympathetic to the Inquisition, even if they will not join it. Such individuals include friends in other religious orders, or friends from an individual's seminary or college days. Likewise, Inquisitors maintain contact with laypeople, such as a politician, businessman or police officer counseled by an Inquisitor who was also a parish priest.

Some Inquisitors, particularly those who have been operating for a number of years in one area, manage to gather together a circle of allies that they can call upon when in need. This circle is frequently built upon by people that have been aided or saved by the Society, and believe that they owe it some service (an attitude the Society does not bother to correct). Some allies are little more than muscle-power, called upon when the Inquisitor fears that he might need a few well-armed heavies loyal to his cause.

Some would argue that such individuals are pawns, not truly friends of the Inquisition. The potential for abuse does exist, and some murmur that the Inquisition maintains files of individuals that can be blackmailed should the need arise.

Endangering Innocents

The loss of innocents is ever regrettable. Unfortunately, this is a war, and innocents will suffer. While Inquisitors will do their best to protect and save the life of innocents — they are working for the betterment of the world, after all — they realize that sometimes an unlucky individual will get caught in the proverbial crossfire. God will have mercy on the unfortunate soul, and he will have died in the name of a higher cause. Regardless, the loss of an innocent is something to be mourned, as yet another of God's children dies due to the actions of the Enemy. It's the Enemy's fault, after all.

There are other victims, however, that may appear to be innocents; these are the individuals that may "unknowingly" impede or interfere with the work of an Inquisitor: the police officer who stops the speeding Inquisitor in the middle of an *auto-da-fé*, the journalist prying into Society business, the rent-a-cop hired by a diabolist. These are individuals only "doing their job," or at least following their natures, not people who have fallen into the snares of the Enemy.

The crafty Inquisitor knows better: she can see the Devil's taint in other people. These are individuals who obviously allowed themselves to do the Devil's work, she will reason. If she can talk the rent-a-cop out of her way, if she can dissuade the prying journalist, then so much the better: the Lord has overcome. If other, more drastic measures are required, then so be it: *deus vult*.

- **Disobeying the Inquisitor-General.** The culprit of such an act is temporarily suspended from the Society. After six months of discommodation, the guilty party is typically reinstated.

- **Treason.** The revelation of any of the Society's secrets to an outside (typically adversarial) party grants one automatic expulsion. Such individuals tend to remain under the surveillance of the Society. Those guilty of treason are branded traitor.

- **High Treason.** It is rare, but it has occurred: a member of the Society actually "defects," intentionally choosing life among the Supernaturals, or aiding them in some manner. These culprits are automatically branded traitor and an *auto-da-fé* is called upon them.

The Society and the Civil Authorities

The activities of the Society of Leopold, however noble and divinely ordained, are typically illegal. A typical *auto-da-fé* can include a medley of criminal activities, from "stalking," to breaking and entering, to destruction of property and first-degree murder. Add to the list carrying concealed weapons (which may or may not be registered), and you have a fairly hefty bundle of illegal acts under the belt of your average Inquisitor.

While this might bother some Inquisitors, it is a moral burden that inevitably disappears. After all, the Society of

Leopold follows a divine mission and a higher calling. The laws of man, however just and proper, simply do not apply if they interfere with the execution of the Society's mission. The Society has always held the attitude that so long as innocents are not injured, then Inquisitors will continue to break such laws, however regretfully. The gun-control debate pales next to the urgency of the Society's apostolate.

This is, of course, well and good for your average gun-packing Inquisitor until she is getting frisked by a police officer, who probably won't care about any apostolate or Parousia, and will certainly remain unconvinced by talk of the Devil's army walking the Earth. Most Inquisitors know that if they are arrested, their best course of action is to shut up; the less said, the better. Under no circumstances can they reveal the truths of the Society.

The Society has arranged a number of measures to extricate its members from precarious legal situations. The Society will do its best to help any member in legal trouble. The method of dealing with such troubles varies from country to country; in some places, a simple bribe is all that is necessary to release an Inquisitor. In other places, particularly the United States, more intricate work might be required, typically involving the assistance of secular and civil pawns or colleagues. American Inquisitors have committed to memory a telephone-number which goes to private voice-mail simply for the purpose of alerting the Society that legal assistance is needed immediately.

If the Inquisitor has been apprehended for possession of firearms, breaking or entering, or stalking, then the local Provincial can usually work something out with the authorities. Rare is the Provincial without allies in law enforcement. In more drastic cases, e.g., where an Inquisitor can actually be traced to a murder, the Society has to determine the best course of action. On occasion, they have even faked an Inquisitor's death to throw off the authorities, with the suspect-Inquisitor moved to a new Province (frequently a different country). In general, though, Inquisitors are prepared to go to jail for a very long time until something can be arranged for their release. Incarceration is an excellent opportunity for reflection and meditation, after all.

The Map of Faith

Since its creation, the Society of Leopold has managed to insinuate itself across the globe to various degrees in various nations. The world is split up into provinces, the borders of which may change from the reign of one Inquisitor-General to another. What follows is a brief look at the activities of the Society across the world today, with historical notes as appropriate.

Italy

Italy has been the official home of the Inquisition for the past 500 years, ever since the reorganization of the Society. It has the largest number of Cenacula of any other country in Western Europe, as well as the oldest surviving Cenacula in the world. The most notable Cenacula outside of Rome are located in Venice, Ferrara, Florence and Padua.

Rome

Roma, non basta una vita
(*Rome, one lifetime is not enough.*)
— Roman proverb

Rome, the Eternal City, the center of the Catholic tradition, is also the location of the *Monasterio di San Michele*. San Michele's is the heart, soul and brain of the Society of Leopold. Many Inquisitors are trained and initiated here, the Inquisitor-General is located here, and it is the site of the Society's impressive library and collection of relics. Many *Cenacula* have risen and fallen in the history of the Society, but San Michele's sanctity and security remain unbreached. San Michele's is discussed in detail later in this chapter.

Western Europe

Spain

The Spanish Inquisition, although a thing of the past, nonetheless left its mark on the character of the Society in Spain. More than a few Inquisitor-Generals have been Spaniards, and the *Cenaculum* of the Monastery of St. Thomas at Avila (built by the Grand Inquisitor Torquemada as his home and a prison for his victims) has long been known for its effectiveness — and its ruthlessness.

Germany

The German Society fell into disarray when the *Cenaculum* of Cologne, caught up in the spirit of Reformation, defected to the Lutherans in the late 16th century and renamed itself the Cologne Synod. This action set the Society's various German *cenacles* squabbling for over a century, fighting over everything from Christian doctrine to proper Inquisitorial procedure. The Inquisitor-General of the time wisely ordered the Society to quit its harassment of the Cologne Synod and get on with its business.

Over the course of the next century, the control of a number of *Cenacula* shifted to the Lutherans. The majority of the country's Society *Cenacula* are in southern Germany, with a few faithful still remaining in northern Germany. The Society of Leopold and the Cologne Synod have reached an uneasy alliance, and as long as they have common enemies, this alliance will most likely be maintained.

Austria

The Austrian *Cenacle* in Vienna reports not-infrequent encounters with sorcerously inclined vampires, a situation which troubles the Society to no end. The last Provincial of Austria contacted the Inquisitor-General, claiming that he had important information on this matter, but the phone lines were disrupted, and he disappeared. The Vienna *Cenacle* is now in a constant state of alert, and the new Provincial, Ingrid Bauer, is investigating the situation with her typically icy demeanor.

United Kingdom

The Society of Leopold is not very strong in England, having been slowly supplanted by the Society of Saint

George, an Anglican organization headquartered in London. While a few small Catholic *cenacles* remain, they grumble about the lack of attention they receive from the Inquisitor-General.

The Society of Leopold is still strong in Ireland, however. It has remained true to its calling and has not engaged in any political or religious conflict, although it has often suspected that vampires create much of this strife. The Irish branches of the Society have reported a number of encounters with creatures bearing striking resemblance to the fey folk of Celtic lore, and have started to lose interest in the pursuit of vampires. In their own way, they have fallen to the glammers of the faerie.

France

One of the largest and oldest *Cenacula* outside San Michele's itself is located at Notre Dame cathedral. There was some discussion of moving the headquarters of the Society here in the 1960s, but this talk was summarily dismissed. The French Inquisitors always tend to be a little more argumentative than the rest of their Western European brethren, but nonetheless they maintain the authority of the Inquisitor-General in Rome.

The head of the Order of Saint Joan, the Abbess of Chartres, is also located in France.

Switzerland

In a particularly ironic twist, the head of the Society in Geneva was burnt at the stake by the followers of Calvin, who accused him of witchcraft. His colleagues fled Switzerland, and the Society has never recovered from its loss there. Of course, *witch-hunters*, including members of the Society, still operate in Switzerland, but the Society there is no longer a leading presence.

Northern Europe

The venerable *Cenaculum* in Amsterdam is a clearing-house for information for all the northern countries in Europe. It is strategically placed and was founded in the 17th century when Holland was the wealthiest nation in the world. The coffers of the Amsterdam *Cenaculum* reflect this.

Eastern Europe

The Society of Leopold has never been strong in Eastern Europe. Eastern Europe, since the schism of the Eastern Church and through its Ottoman history and later communist regimes, has long kept much of the Roman Catholic Church out of the various countries. However, the Eastern Orthodox fellowship called the *Akritai* has acted admirably in lieu of the Society. The *Akritai* ("Borderguards") are descended from a Byzantine military organization originally meant to protect the borders from the Muslims and other infidels.

With the collapse of communism, the Society has made inroads into placing *cenacles* in Eastern Europe. However, the Society is unfamiliar with the supernatural activities in Eastern Europe, and progress is very slow. The Society has reported particular difficulties in Russia.

The Middle East

The Society has only one Cenaculum in the Middle East: Jerusalem. The Jerusalem Cenaculum is old and well-established, and has some autonomy, thanks to the history of the area. A Muslim brotherhood called the Ikhwan al-Safa, the Brethren of Purity, has more than adequately carried out the task of the witch-hunter in the Middle East. Little is known about this secret society save that its headquarters appears to be in Mecca.

The Society has tried to increase its holdings in the Middle East, but to no avail. The Ikhwan al-Safa have proven somewhat resistant to these attempts, but nobody knows if actual conflict will develop. Regardless, the Society is curious as to the activities in a number of traditionally Islamic strongholds, including Baghdad, Tehran and the Arab nations.

The Orient

The Far East

The Society of Leopold has been forced to concede that its activities in the Far East are a complete and utter failure. The members of the first cenacle that accompanied the Portuguese to Japan were found dead within a week of their arrival. The Society, locked into its Western mindset, is hampered by its almost complete ignorance of the variety of supernatural beings that inhabit the Far East.

The Society's most successful Inquisitor in China, the 18th-century Jesuit Balthazar Richter, disappeared in the height of his career. He has reportedly been seen since then, as late as 1985. Needless to say, this case is under investigation by the Society.

South Asia

The Society does not have a noticeable presence in South Asia. While it has a Cenaculum in Calcutta, the membership is not very strong. The Inquisitor-General seems to almost entirely ignore South Asia.

North America

North America is second only to Western Europe in the strength of its Inquisition. Careful analysis of the reports made by the American cenacles to the Inquisitor-General has shown that there is a great deal of significant supernatural activity in North America, particularly in the United States.

Canada

The provinces in Canada are split up to match the Canadian provinces. The most influential Cenaculum in Canada is in Quebec City.

The United States

The United States is loosely broken into six provinces: the Mid-Atlantic, the Southeast, the Northeast, the Midwest and the West. The Western province may soon split into two provinces.



The oldest Cenacula in the United States are in Philadelphia, Baltimore, New Orleans and Boston. The American cenacles, much like most American Catholics, tend to be more democratic and less traditional than their European counterparts, but are no less effective.

The Mid-Atlantic Provincial, Peter Nicholson, O.P., is also the chief-ranking American Provincial, and the head of the entire Society in the United States. Nicholson is an aging Dominican with failing health. His Cenaculum is in the Brookland neighborhood of Washington, D.C., sometimes called the "Little Vatican" because of the presence of the Catholic University of America and the high number of cloisters, convents and religious houses in the area.

Central America

Central America is considered an entire province of its own, with the Provincial located in Mexico City, which holds one of the Western Hemisphere's oldest Cenacula.

Because of Mexico's strong historical connections with Spain, particularly during the Inquisition proper, the Mexican Provincial is in close contact with the Spanish Provincial. Their relationship is so close that the current Inquisitor-General has become somewhat annoyed that he is often consulted on administrative matters after the Spanish Provincial. On the other hand, the Mexican Society has had more difficulty in hunting out and eliminating vampires than has any other cenacle; the vampires in Mexico City seem particularly strong and vicious and take a special delight in tormenting Inquisitors.

South America

This area's provinces change frequently. The larger countries are considered provinces of their own, with smaller nations attached to the jurisdiction of various larger countries. The Society has been quite active in South America, coming over with the Portuguese and Spanish explorers.

Africa

The Society of Leopold has a number of Cenacula in Africa. However, in spite of their age and the attention that the Society pays to them, they are not among the most successful in their task. The oldest and most famous Cenacula are in Cairo and Alexandria. The Society is only now accepting that it cannot apply the lessons learned from European supernaturals to those encountered in the "Dark Continent," particularly sub-Saharan Africa.

Communication

Communication between various provinces and Cenacula is varied, but mostly restricted. In most places, communication is by letter or telephone. The Society has yet to explore the Internet as a medium of communication or research by the Society as a whole, even if various Inquisitors may be Net-savvy. Intra-province communication is much more common than inter-province; news concerning distant provinces is usually heard as gossip or in reports from the Inquisitor-General.

The Monasterio di San Michele

History

San Michele's is, without a doubt, the heart and soul of the Society since 1488, housing the Society's collection of relics, its magnificent library, and the tomb of Leopold of Murnau. Located approximately a half-hour's car ride from the Vatican, San Michele's has been a retreat and meeting place for hundreds of Inquisitors and remains an inviolable sanctuary against the forces of darkness.

The very ground upon which San Michele's now stands is rich in religious history. Before the construction of San Michele's, the site was known to be home to an Etruscan cult, then a little-known Roman cult which disappeared around the birth of Christ. It was then the site of a Mithraic cult (the mithraeum of which is rumored to still exist beneath the foundations of San Michele's). Whether it has a history of worship before the Etruscans is not documented.

The site was abandoned for approximately 100 years, until Antonius, the Roman soldier who founded the Order of St. Michael, began the construction of a basilica in honor of the Archangel in A.D. 413. The basilica was only a part of a larger structure, including gardens, cloisters, and a number of out-buildings designed to support his entire religious community. Antonius came from a family of no small wealth, and the plans were extensive. He directed the construction of the basilica and surrounding structures; much of the edifice belies his military heritage. Although the entire structure appears, from the exterior, to be of simple construction with plain materials, the interior was a masterpiece of craftsmanship. The monastery and the basilica were crowning examples of Christian architecture, but even so they were slowly modified through time.

The Order of St. Michael slowly diminished in popularity, and by the 15th century it could claim no more than a dozen members. In 1488, when the reigning Pontiff reorganized and strengthened the Society of Leopold, various sites were considered for locating the Society. The Monasterio di San Michele, now housing only 10 brothers, was deemed the best choice for the revitalized Society's new quarters. The Order of St. Michael was subsumed by the Society of Leopold, and the Society took residence in San Michele's.

The structure is both large and well-protected; its cloister, basilica, various outbuildings and gardens are hidden behind massive walls; little can be seen above the walls except for top floors of the major buildings, and the statue of St. Michael Archangel which crowns the basilica. Architecturally, the structure went through a number of phases, as Byzantine, Gothic, Renaissance and ultimately some Baroque renovations were made to its design.

Locations of Note in San Michele's

To step through the gates of San Michele is to enter the past, where a crowded Baroque topiary blends oddly with both looming Byzantine stonework and delicate Renaissance statuary. The presence of cars, silently cruising down

orderly paved driveways, does not destroy the illusion — the automobiles themselves appear the illusion, anachronistic mechanisms intruding vainly in the eternity of the Holy City.

Of the many buildings within San Michele's walls, a number stand out: the basilica, the aedificium and the cloisters. Other buildings, less important and smaller, have been built or rebuilt over the centuries, including stables, garages, servants quarters, etc. Security is high throughout San Michele's, including both electronic surveillance and armed guards, courtesy of the Condotierri.

The walls of San Michele's are 25 feet tall; although they were not designed to repel military invasion, they are not easily penetrated. They were built to ensure complete privacy and some measure of protection from the secular world. The only entrance to San Michele's is through the main gate, which is usually guarded at any time by two Condotierri lances.

The Aedificium

This imposing structure contains the administrative offices of the Society, including the office chambers of the Inquisitor-General, the Steward (the individual responsible for the maintenance of San Michele's), the Office of the Censor, the Condotierre-General and a host of less important administrators. In addition, the aedificium contains the Society's library and Reliquary.

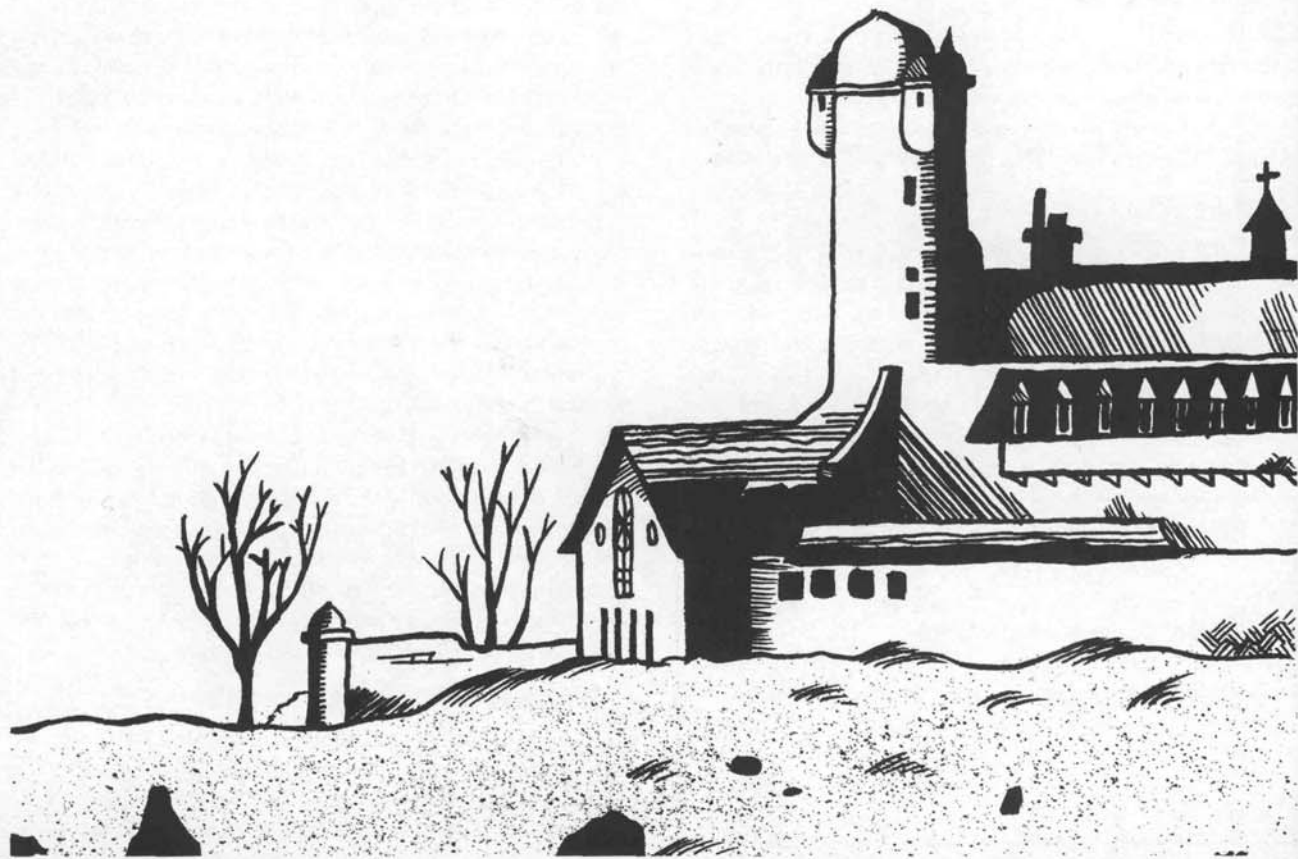
Mithraism

Mithraism was a mystery religion that grew around the same time as Christianity and proved to be a serious rival. By the second century A.D., it had spread as far as Britain. Mithras was a warrior god and the preserver of truth and order, and the cult's worshippers were exclusively male. Mithraism was popular among Roman soldiers.

Common elements of Mithraism were a belief in resurrection, which would be guaranteed by worshipping Mithras, and the sharing of communal bread and wine. The Mithraic temple, or *mithraeum*, was commonly an underground structure.

The Library

The Society of Leopold's library is one of the world's oldest and most impressive collections of occult lore. Its beginnings lie in the library of San Michele's, begun with the founding of the Michaelites, who collected heavily in areas on the occult, the supernatural, demonology and magic. When San Michele's was given over to the Society, the Michaelites' venerable collection traded hands as well. Added to the Michaelite library were the collections of various Inquisitors. With their new centralized library, the Society began a serious and systematic acquisitions policy. They have done much work on tracking down occult tomes old and new. One of the few other mortal libraries that



matches the Society's in scope and depth is the library of the Arcanum, which is only a century old — an impressive feat on the Arcanum's part.

Few Inquisitors ever see any part of the library beyond the main reading room, filled with tables and chairs, desks, and carrels. The only books available in the reading room are a host of encyclopedias, linguistic works, dictionaries and other basic reference materials. The offices of the Librarian and his assistants adjoin the reading room. A number of small private reading/conference rooms are also set off from the main room.

The remainder of the library, rarely seen by anyone other than the Librarian and his assistants, includes the book stacks, the special collections vault (which contains many of the older works), and the secured vault which houses the *Corpus Maleficarum*. All of the library's rooms have been updated to current archival specifications for the preservation of manuscripts and books.

Any member of the Society of Leopold has access to the library and its general collection, but permission of either the Librarian or the Inquisitor-General is required to gain access to the *Corpus Maleficarum*. Some works in the *Corpus* have been reproduced for easier access by Inquisitors. The full contents of the *Corpus*, however, are so secret that even its catalog and index are kept in the librarian's office. A single Condotierre is typically posted on duty.

The Great Reliquary

The Great Reliquary is a large vault (with controlled climate and lighting) that stores the Society's many relics. The reliquary has an ante-chamber which is used for the occasional display. The office of the Reliquarian (custodian of relics) adjoins the ante-chamber.

The Great Reliquary has at least one Condotierri lance on duty at all times.

The Basilica

The basilica is the primary place of worship for all within the walls of San Michele's. It is an elaborate structure of contrasting architectural styles, from 5th-century mosaic work to Baroque filigree. In all, though, it is an inspiring sight. The basilica is open for private worship throughout the day and night. Daily liturgies are held here at 7 a.m. and noon, and three times on Sunday.

The lower level of the basilica contains a number of smaller chapels, usually dedicated to private worship, as well as the tomb of Leopold and the entrance to the ossuary.

The basilica is not the only place of worship; the aedificium contains two chapels (including a private one for the Inquisitor-General). The dormitory and a number of the larger outbuildings also contain at least a small chapel.

The Tomb of Leopold

Leopold of Murnau is buried here, in a small chapel decorated with murals of Leopold's life. The tomb-slab is a marble effigy of Leopold at rest, his hands clasping a simple cross at his breast. The dome of the chapel contains a fresco

of Leopold ascending to heaven, surrounded by saints and angels.

The Ossuary

The ossuary is the burial place of past Inquisitors. It was originally a network of catacombs for early Christians; when San Michele's was built, it became the resting place for deceased Michaelites. Ultimately, it became a burial place for Inquisitors who did not make previous arrangements.

The ossuary is a sprawling labyrinth of rough-hewn tunnels. The walls of the tunnels are filled with loculi, some open, some sealed. It is not uncommon for the bones of the unidentified dead to simply be found resting in a corner of a loculus. When Michaelites were buried, their bones were simply deposited in an open loculus.

The Society seals the loculi of deceased Inquisitors, mounting a small plaque to identify the remains.

The Sons of Tertullian, a subgroup of the Society which focuses on ghosts and wraiths, claim that the shroud between the living and the dead is thin in the ossuary. Whether this is true or more Tertullian paranoia has yet to be officially determined.

Although the ossuary's main entrance is from the basilica, it also has a small, typically locked entrance that descends from the gardens. It is also rumored to have a number of other hidden entrances that lead to the cloisters and the aedificium. The ossuary's tunnels reach beneath the entirety of San Michele's.

The Cloisters

The cloisters is the large plainstone three-story building which houses the Inquisitors who live in residence. It can lodge 200 Inquisitors in spartan accommodations, but the almost 100 currently living there do so under more comfortable surroundings. The cloisters includes two kitchens, a main dining hall and three smaller dining chambers. The first floor of the cloisters contains a large chapel, usually used just for private devotion, and smaller private chapels may be found on the top two floors.

Other Places

The Loggia: This Renaissance mini-palazzo is the private lodging for Monsignor Amelio Carpaccio, the current Inquisitor-General, and his house staff, set near the gardens. The loggia always has a lance of Condotierri on the premises.

The Gardens: The center of San Michele's is a topiary display of the fountains and flower-beds that prove popular for a contemplative stroll.

Infirmary: Originally the balneary (bathhouse), this building now houses the small infirmary and medical offices for the Society; the infirmary's staff provides for the general health of the Inquisitors that live at San Michele. The Sisterhood of Saint Claire runs the infirmary, which is managed by a "physician-in-attendance" — a sister of Saint Claire who is also a medical doctor.

The Dormitory: This building has been the home of the Condotierri since the 16th century, when the organization was

formed. It can barrack up to 100 Condotierri, but typically only 25 currently live there. It also contains the private quarters of the Condotierre-General, the armory of San Michele, and since the 1960s, a firing range and gymnasium. The latter two features are for use by the entire Society, but are utilized primarily by members of the Condotierri.

There are also a number of other, smaller buildings: garages, work sheds, etc.

Security

The entire complex is heavily protected by a number of methods. In addition to the armed Condotierri and the Inquisitors who reside within the Monastery, the complex is wired with a multi-stage surveillance system that is almost impossible to penetrate.

San Michele's has a strong True Faith rating (True Faith and Holy Ground are explained more fully in Chapter Four: Storyteller's Aids). The location itself has long been a site of religious activity. This, combined with the Ossuary's cthonic network, the basilica and the chapels that dot the monastery grounds, and the fervor and zeal of the resident Inquisitors, make San Michele's literally radiate True Faith. This rating fluctuates in various sites:

Site	Faith
Ossuary	8
Basilica	7
Chapels	5
Everything else:	4

The long religious history of this site shows that it is rich in numina. The presence of the Society of Leopold here is no coincidence.

A number of Theurgic wards are also believed to be in place, further protecting San Michele's, but neither the Inquisitor-General nor the Brethren of Albertus are willing to confirm this.

Church Orders

Dominicans, Franciscans, Jesuits — who are these people?

There are a considerable number of religious orders within the Catholic Church, and these have played no small role in the history of the Church proper and the Society of Leopold. A few of the better known orders are explained below. Many other orders could be listed: Paulists, Salesians, Marists, Capuchins, Redemptorists, Oratorians, Hieronymites, Augustinians, etc., but this discussion is limited to some of the better known religious ones.

Most of the following orders require vows of poverty, chastity and obedience. Members of the various orders identify their affiliation by the use of initials or acronyms at the end of their name; these initials are provided for each order discussed.

Benedictines

The Order of Saint Benedict (O.S.B.) is a grouping of priests, nuns and lay brothers who follow the Rule of St. Benedict of Nursia, which was written in A.D. 520 for the monks of Monte Cassino. The Rule is considered more practical than austere, and calls for a combination of prayer, labor, study and other exercises. It also requires a regular recital of the Daily Office and the Divine Office.

The majority of Benedictine work is on prayer and liturgy; however, many abbeys have also engaged in work compatible with external community life, including education. Benedictines are active in liturgical renewal and reviving medieval church music.

Dominicans

More properly known as the Order of Friars Preachers (O.P.), this order was founded by St. Dominic in 1215 to preach the Gospels and to combat vice and doctrinal or moral error.

The Dominicans are made of three orders: the First Order, comprised of priests and brothers; the Second Order, comprised of cloistered nuns; and the Third Order, which has two branches — sisters who live in communities and engage in social and mission work, and laypeople who seek to emulate Dominican ideals outside a monastic community. The typical garb of community Dominicans is a white tunic and hood (or a veil for sisters), a black mantle and a rosary. The Dominicans follow the Rule of St. Augustine, which enjoins community living, the asceticism of silence, and solemn choir service. (Stricter Dominicans abstain from eating meat.)

Franciscans

St. Francis of Assisi founded three orders, all of which call themselves "Franciscan" and are unified by their claims that they live per the ideals of the saint. The First Order was founded in 1209, and currently includes three autonomous groups: the Order of Friars Minor (O.F.M.), the Order of Friars Minor Conventional, and the Order of Friars Minor Capuchin. The Second Order is comprised of cloistered nuns known as the Poor Clares (after their founder, Saint Clare). The Third Order was founded for laypeople who wish to exemplify the ideals of Franciscan piety in secular life; because many of these individuals ultimately take public vows, there are two divisions: the Third Order Secular and the Third Order Regular.

The Franciscans are the largest religious order in the Roman Catholic Church; each division is jurisdictionally distinct. The Franciscans, through their history, have practiced evangelism (for better and worse), built hospitals, tended the ill and poor, and engaged in historical research and teaching. In their early history, the Franciscans, with their emphasis on the poverty of Christ and the Church, were accused more than once of heresy.



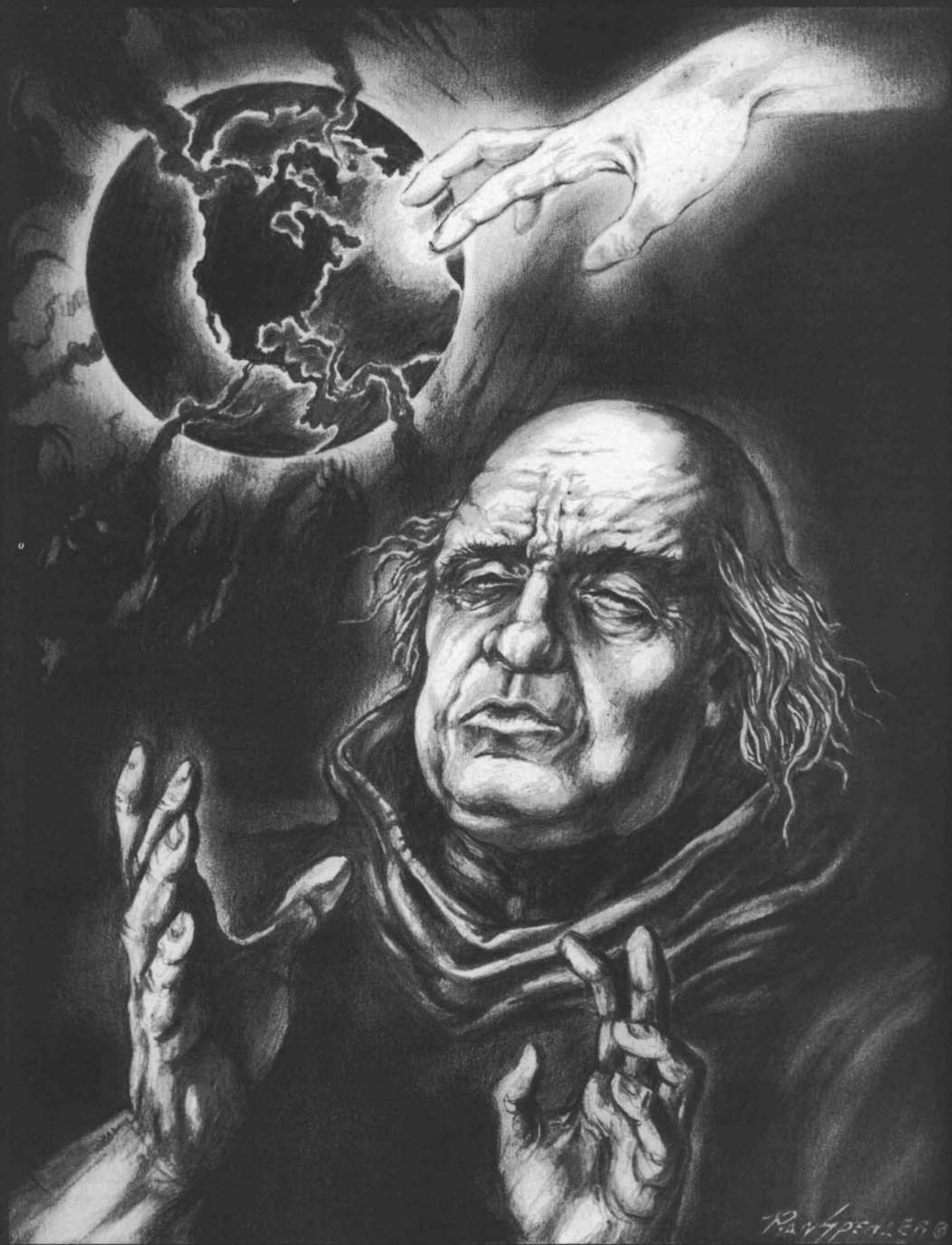
Jesuits

The Society of Jesus (S.J.), founded by Saint Ignatius of Loyola in 1540, grew rapidly across the world. Jesuit missionaries were instrumental in taking Catholicism to Asia, Africa and Latin America, while Jesuit scholars contributed to theology, linguistics, and philosophy. The goal of the Society of Jesus is twofold: its own salvation and the salvation of all humanity. The Jesuits are not limited to a particular apostolate (hospital, school, mission, etc.). Ignatius abandoned many conventional monastic practices which he felt conflicted with an active apostolate: communal singing of the divine office, compulsory fasts, and penances were among these practices. Many contemporary Jesuits stress more social activism than Catholic orthodoxy.

There are four grades of Jesuits: scholastics, younger members who train for the priesthood; lay brothers (tempo-

ral coadjutors), who tend to the domestic needs of the community; priests (spiritual coadjutors) with simple vows; and professed fathers, priests of greater intellectual advancement, with solemn vows of poverty, chastity and obedience.

Jesuit training is rigorous and lengthy, including a novitiate (two years) philosophical study (three years), apostolate work (two to three years), theological study (four years, with ordination after the third), and the tertianship (one year): prayer, study, and pastoral work. Vows typically follow the tertianship, and for many, advanced academic work (e.g., a doctorate) then ensues. The process is designed to weed out unworthy individuals, to build the requisite skills for ministry and to engage in a deeper union with God through Ignatius' *Spiritual Exercises*.



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Chapter Two: Catechism

The First Point. Imagine the leader of all the enemy in that great plain of Babylon. He is seated on a throne of fire and smoke, in aspect horrible and terrifying.

The Second Point. Consider how he summons uncountable devils, disperses some to one city and others to another, and thus reaches into the whole world, without missing any provinces, places, states, or individual persons.

— St. Ignatius of Loyola, *The Spiritual Exercises*

For the Society of Leopold, the Enemy is clear. He may be obfuscated in the modern day, rationalized away, locked in mythology and fairy tales, and simply disbelieved by the populace at large, but he is the Enemy — the Antichrist. His forces are manifold, and this legion of unholy warriors for Armageddon is precisely what the Society of Leopold was formed to combat. The Holy Office is no mere group of curious priests or theologians. It is the new protector of an unwilling Christendom. Its members are the new Crusaders, who like their namesakes, cry out *Deus Vult!* God wills it!

The Society does not share all beliefs with its medieval progenitor; “heresy,” in today’s world of ecumenism and diversity, is not a strong buzzword in the Society. It is the duty of the Church to combat heresy within its ranks, while the Society of Leopold protects those ranks from the malefic influences that would control or even destroy the Church and humanity as well.

It is too easy to say that the Society of Leopold merely “fears that which it does not understand.” This is a gross

underestimation of the Society’s mission, zeal and motivation. The Society understands what it needs to: vampires control us and consider us little better than livestock; werewolves terrorize and slaughter us; wraiths haunt and even possess us. While the Society has its share of prejudices — and what group, mortal or otherwise does not? — it can hardly be blamed for fearing the supernatural.

The Society of Leopold must always be remembered in light of its mission: it is the defender of God’s people, protecting them from the onslaught of the Enemy. Inquisitors do not fight for real estate, or political power, or even for the right to control another’s belief: they fight to preserve the very soul of the Christian world, created in God’s glory.

The Society is not blinded by ignorance; if anything, it merely has ideological blinders on. Otherwise, it is far-seeing, looking ahead to the Parousia and the fulfillment of its mission. It can only be understood in light of this mission.

The "Supernatural"

The term "supernatural" does not necessarily have a negative connotation within the Catholic tradition. The supernatural is simply that which transcends the natural; miracles, the angels, the sacraments and any manifestation of the Divine which alters the natural order of things is thus supernatural. The supernatural *per se* is not evil; only that which is supernatural, but "not of God or from God," is evil. When this text speaks of the apostolate and mission of the Holy Office to rid the world of the supernatural, it is implicit that the supernatural in question is neither of God or from God. The Society accepts the supernatural quality of the Divine; it merely rejects anything that falls outside such parameters.

The Corpus Maleficarum

Since its formation, the Society has kept detailed records on its activities and research. Any bit of lore, gossip and trivia has been recorded. Every *auto-da-fé* has been documented and archived. Every speculation or hypothesis on the supernatural has been analyzed and compared with known facts. This ever-growing private collection, loosely named the *Corpus Maleficarum* (not to be confused with the *Compendium Maleficarum* or the *Malleus Maleficarum*), has been the basis of Inquisitor ideology and action for the past seven centuries.

True, the Society's observations and understandings are somewhat transformed by their bias; they are also somewhat incomplete, and in some cases, even wildly inaccurate. However, for a mortal Society without private entrée into the World of Darkness, the *Corpus* is an amazing compilation of research and analysis.

Inquisitor Canon

The Society's library holds thousands of works on the occult, the supernatural, magic, and religion. However, only a few are considered truly canonical.

The Testament of Leopold

The Testament of Leopold ranks foremost among the texts of the Society. This text, composed in Vulgate Latin, is a combination of journal entries, beliefs, observations and sermons by Leopold of Murnau. It is followed by the "First Days," a history of the first decade of the Society's history, written by Damian, a Dominican novice under Leopold's tutelage. Although many of Leopold's observations on the physiology of various supernatural creatures have been superseded by more accurate information, the *Testament* is still revered for its clarity and piety. The *Testament* also includes a number of visions which Leopold received, many of which tell of the coming Parousia and the last Crusade which must be fought. There is much of the *Testament* which, written entirely in symbolic language, still defies explanation.

The Malleus Maleficarum

The "Hammer of Witches," composed by the Dominican Inquisitors Henry Krämer and James Sprenger in 1489, is a manual on the technique of witch-hunting. It contains witch lore and fully details the proper procedure for a witch trial. Much of its juridical information is no longer valid or appropriate, but it is still considered important and influential reading for every Inquisitor.

The Compendium Maleficarum

The Compendium is a collection of writings by the Ambrosian monk Francesco Maria Guazzo, thoroughly describing the practice and profession of witchcraft, as well as appropriate ways to counter it. Again, some information has been superseded, but it is still an encyclopedic collection of occult lore which most Inquisitors have read at least once.

The Corpus Maleficarum

This is principally an archive of the Society of Leopold's activities and observation since its founding. Technically, *The Testament of Leopold* is included in this collection, but the *Testament* is usually reserved a more revered place. The *Corpus* does not contain the archives of the day-to-day operations of the Society; instead, it contains the transcripts of trials, notes on witch-hunts (successful and unsuccessful), and observations of the Society's leading Inquisitors and witch-hunters.

Stereotypes

The Society of Leopold's perceptions of its prey are not always accurate or unbiased. Error, lack of objectivity and misconception have worked together to create the Society's unique views of its prey.

Vampires

Vampires, according to some within the Society, are demons that have come to inhabit the bodies of the dead. These demons are cunning, to be sure; so cunning that they carefully mimic the personality and habits of the souls they have come to replace. However, their infernal genesis (and in some cases, infernal genius) is clear, and the danger that vampires represent is equally lucid: each vampire seeks to create another of its kind, so that yet another devil may walk the Earth. One fellowship within the Society, known as the Children of Lazarus, is particularly devoted to the extermination of these devils.

It is not clear when the Inquisition itself became aware of the existence of the Kindred. The first encounters most likely occurred some time near the Council of Toulouse, but the Society of Leopold has been unable to find these records.

The two most likely scenarios posit that the Inquisition learned of the existence of the Kindred during either the Albigensian crusade or the Spanish Inquisition, times when Ventrue nobles and Brujah rebels alike were caught under the Crusaders' swords. A letter from Torquemada indicates that he had one heretic in his capture who displayed the most amazing recuperative abilities and physical strength,

but was inordinately terrified of fire. The letter does not discuss more, and it was not followed up, but it is likely that this "heretic" was a young Kindred.

When Leopold formed his Society, he and his followers were quite aware of the existence of vampires, and had most likely sent a few to the Final Death. However, they had little information on the Kindred community. The Society was ignorant of the vampiric traditions, of the clans, and of Kindred mythology and history. They knew nothing of the Camarilla-Sabbat strife which appeared as a result of the Masquerade, or of the Inconnu. The ultimate irony, of course, is that the Inquisition is responsible for the Masquerade itself.

Much of this ignorance was the Society's fault. Leopold's followers cared nothing for learning about Kindred politics or ideology; Inquisitors were concerned with only unsophisticated stake-and-destroy missions. Furthermore, standard operating procedures called for two actions regarding a vampire's belongings: take anything of value (for the Society's coffers) and torch the rest. This "rest," unfortunately, included many valuable diaries and tomes of Kindred history and lore, which would have benefited the Society greatly. Such incendiary behavior was not uncommon for the Church during the Reformation and in later times.

It was only in the late 18th century that the Society decided to collect and read any writings confiscated from Kindred. Unfortunately, much vampiric writing is literary dross: anecdotes and observations accumulated over centuries of egocentric existence. The Society could glean little of vampiric politics from what was recovered. There are rumors among the Kindred, however, that the sealed vault of San Michele's library contains at least one complete copy of the *Book of Nod*.

The Society's Inquisitors do not fully understand the nuances of vampiric physiology. Certainly, they understand the basics: vampires are undead, with sometimes immense power, and they require blood for sustenance. Beyond this, however, they have been unable to separate fact from speculation.

To make matters worse, they do not fully comprehend the vampiric Disciplines. If one vampire displays tremendous amounts of strength, Inquisitors assume that all vampires are similarly powerful. If they see one Kindred practicing Thaumaturgy, then it would appear to reason that all vampires possess the same diabolic skills. Instead of making the Society "prepared for anything," these misconceptions tend to lock Inquisitors into static interpretations of all vampires. They have yet to see that vampires have variegated abilities and cannot be easily classified. They have noticed, however, that newer vampires appear to be much weaker than the older vampires appeared to be. Whether this is a fact, or whether previous Inquisitors were prone to hyperbole, has yet to be determined.

Recently, though, Society Inquisitors have come to take a more analytical approach to their prey. While their zeal is undiminished, these Inquisitors have come to com-





prehend that they cannot simply run willy-nilly about, staking and torching vampires, without first truly understanding what they face. Some Inquisitors have even come to calling vampires Kindred, and their willingness to learn as much as is possible about Kindred society has worried the Censors, ever-vigilant for a sign of taint.

Werewolves

No one can doubt but that all the arts and metamorphoses by which witches change men into beasts are deceptive illusions and opposed to all nature. I add that any one who holds the contrary opinion is in danger of Anathema.... For a human soul cannot inform the body of a beast, any more than the soul of a lion can inhabit the body of a horse, or the soul of a horse the body of a man: because...the soul regulates the motions of the organic body.

— Francesco Guazzo, *Compendium Maleficarum*

Popular misconception has it that the lycanthropic curse is transmitted through the bite of one of these creatures. The Society knows this to be false, but has yet to agree upon a single theory that explains lycanthropy. Regardless of which belief is followed, such creatures are still always referred to by their popular monikers: werebeast, lycanthrope, shapeshifter, et al. Currently, two views prevail regarding their origin.

The first view, and much older view, is that of Guazzo's, which contends that Lupines and other shapeshifters are merely witches practicing their artifice. This view is sup-

ported by the fact that many humans do not see the "werewolves," only humans on a blood-rampage; apparently, the illusory powers of the witches are limited, and do not affect every witness.

Another view, one which is gaining in prominence, contends that innocent children are kidnapped, and their young bodies become the hosts for bestial demons that eventually taint the humans down to their very soul, warping their beliefs and understandings. Many a good Christian soul has been lost to these pagan devils, being led to a false nature-worship in addition to demonic bestiality. This view is espoused by some Inquisitors who have studied the social patterns of the creatures that gather into various "tribes." This group disagrees with Guazzo on the nature of "illusory" shapeshifting; such powers are all too real. Not surprisingly, this group includes witch-hunters more experienced in hunting Lupines.

Werewolves were most likely discovered during the Cathari persecution, as these creatures either fought to save their human relatives from the Crusaders or became victims themselves. Early records show little information; the chance of actually capturing, much less killing, a werebeast was slim.

As with vampires, the Inquisitors know little about Lupine society. They have learned that the werewolves are concerned with particular lineages, and gather together in close social units. Inquisitors have learned little about Garou cosmology, which is appropriate; the nature of Garou tradition is oral, not written. They have managed to cobble

together a very small and incorrect understanding of the Garou cosmology, but they are aware of the importance of spirits to the Garou, and Inquisitors have fought werewolves who seem to have a command of the spirits. Inquisitors believe that these spirits are merely another type of demonic entity, perhaps weaker than that which inhabits the Lupines.

The Society is, of course, aware of the werewolves' vulnerability to silver, and it takes as much advantage of this fact as possible. The Society also notes that those cenacles that encounter Lupines regularly fight with an inexplicable ferocity, almost atavistic in nature.

The Society is relatively ignorant of the Bastet and other types of shapeshifters. South Asian, African and South American provinces are slowly starting to collate information on varieties of werebeasts. Not that such distinctions really matter; they're all of the Devil anyway.

Mages

The Society of Leopold has long been aware of the existence of mages. The Church itself has always known of their existence, from the earliest days of the apostles. Mages competed with the apostles and disciples of the early church, attracting the attention, faith and, in some cases, worship of the populace.

When the Inquisition started in full-force, some Inquisitors immediately went after witches, sorcerers and others who trafficked with the Devil. Many mages, particularly those belonging to an organization known as the Celestial Choir, claimed to be God-fearing Christians, but others were accused of diabolic activity. It mattered nothing to the Inquisitors, who found the whole lot suspect of diabolism. After all, where else could magical powers come if not from the Devil?

The Society is ignorant of the Ascension War and is only vaguely aware of the various Traditions as allied bands of sorcerers. Members of the Society have fought representatives of the Nephandi and the Marauders, and some Inquisitors have even won, although at great risk to their souls and sanity. Regardless, the various ideological divisions among mages are unknown to the majority of the Society of Leopold, which simply groups together all sorcerers and thaumaturgists.

Some few Inquisitors have reported being approached by mages who have attempted a peaceful discussion. These mages argue in grand philosophical terms, speaking of "paradigms" and reality wars — even worse than their commerce with devils is their Promethean belief that humans are the architects of reality. These mages have attempted to assure Inquisitors that only the best is planned, that all people will become "Ascended." The majority of the Inquisitors thus approached have rebuffed and refused the sorcerers, steadfast in their belief.

Inquisitors have noted one fascinating aspect of their battle with sorcerers. The truly faithful have managed to resist the Goetic abilities which these sorcerers wield: the

might of the Church shall always prevail. Even more interesting, some mages seem undone by their own magics; some Inquisitors have seen demonic entities actually appear to take away the mage in the heat of a battle. The Society is unsure of what this means, but they suspect that the Devil comes to claim his own. Such is the price of hubris; let other Fausts beware!

One trend within the Society of Leopold which some have found disturbing is the increasing reliance on Theurgy. The Society has granted provisional use of Theurgy, which (as opposed to Goety) naturally calls upon the power of heaven to work its magic, but such actions inevitably open the door to goetic desires. The Albertines, a small faction within the Society that endorses the use of Theurgy, is constantly under the Society's scrutiny, and it is no surprise that those most often investigated by the Censors are Albertines.

Note that the Society refuses to use the more proper plural of mage, "magi," claiming that this would confuse the diabolists with the beneficent magi that recognized the Messiah's birth. A variety of terms are used for mages, including Goetists, diabolists, sorcerers, thaumaturgists, witches and warlocks.

The Infernal

Infernalists and diabolists, those that traffick with the Devil — the Society groups these individuals with the mages. Unfortunately, or fortunately for the Society, the Infernalists and their ilk are nowhere near as bad as the Society claims: they're even worse.

Wraiths

All the faithful of Christ are agreed that, through the power and might of God, the souls of the departed can and do at times appear to the living.

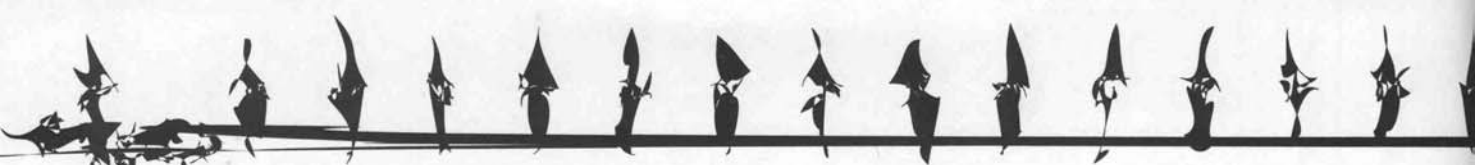
— Francesco Guazzo, *Compendium Maleficarum*

There are three dominant views on wraiths in the Society of Leopold, which has yet to decide upon a formal course of action.

The most lenient view mirrors that of the Catholic Church, which has stated that God may allow a spirit to return to the Earth for whatever purpose deemed necessary according to its divine mission. In such a case, the Society pities the tortured being, but is assured that an appropriate destiny awaits the lost soul.

A second group believes that while the above theorem may be true, more often devils will masquerade as these lost souls. Sometimes the devils seek only to torment the living by masquerading as the beloved deceased. Even worse, these demons sometimes seek to control the living through possession. Regardless, these foul spirits must be dealt with no differently than any other diabolic spirit. The rite of Exorcism, known to many Inquisitors, is called for in this situation.

A third philosophy is the most radical; it believes that many reported wraith-sightings are genuine, and these are in fact the souls of the departed. This group posits a hierarchy



of wicked souls hell-bent on wreaking havoc with the living. These souls have been twisted and tainted, and are trapped in a horrible state of limbo by none other than Lucifer himself. The adherents of this philosophy include the Sons of Tertullian and the even more radical Sect of Saint James, as well as a few other Inquisitors who have become more knowledgeable in the field of wraith lore.

Changelings

The Church has long felt the faerie-kind to be nothing more than demons and devils disguised in a flesh more palatable to believers. Now, though the general populace no longer believes in the fey folk, the Society of Leopold does not doubt their general existence and considers them as grave a threat as ever.

Mummies

The Society is unaware of the true nature of mummies. The Society has suspected that the mummies of myth may exist as some monstrous thaumaturgic creation, revenants trapped in a grotesque form of unlife, but the true definition of mummies — immortal Egyptian sorcerers whose bodies constantly circle through stages of renewal and atrophy — is lost to the Inquisitors. The Society tends to treat any encountered mummies as they would other sorcerers.

The Gypsies

Typically, the Society ignores much that occurs with the Gypsies; these nomads too often escape the Society's notice. Usually, Gypsy draba is also ignored as mere superstition, but more experienced Inquisitors know to avoid the Gypsy's Evil Eye.

The Arcanum

The Society of Leopold has followed the existence of the Arcanum very carefully. The Society is content that the majority of the Arcanum's members are merely scholars and investigators, who seek knowledge simply for the sake of learning and understanding. However, the possibility of temptation and corruption is always present, and the Arcanum frequently seeks knowledge best left unlearned. The Society of Leopold monitors the Arcanum to see which way it heads — to illumination or damnation. Of course, the Society has yet to pierce the deepest secrets of the Arcanum, or to even fully understand its true nature. If they did, the Holy Office would become much more concerned about the goings-on in the Arcanum's Foundation House in England.

On few occasions, members of the Arcanum and the Society may trade information, but this is an informal action at best; it is certain that the leaders of the Arcanum and the Society would not condone such overly generous communication.

Government

The Old World Society of Leopold considers the separation of church and state a great loss for a variety of reasons, chief of which being the resources and information available

to governmental and military intelligence agencies. American Inquisitors do not lament this particular fact, but they do wish they knew what was in the federal government's files.

Other Witch-Hunters

The Society of Leopold is quite aware that it is not the only organization in existence which seeks to destroy supernaturals, and it is content with this fact. While the Society would prefer a total hegemony, Inquisitors-General have been wisely hesitant to commit resources to internecine warfare. For now, a very uneasy and unofficial truce is in effect, and other witch-hunters are now typically viewed as allies. Nonetheless, the Society has its own observations about a number of its competitors:

- **Lone operatives:** These groups, bereft of institutional affiliation, are useful while they last — which is usually not long. *C'est la guerre.*

- **Society of Saint George:** An Anglican group, primarily operating in England, this society has retained much of the structure of its Catholic forebears, in spite of its doctrinal errors.

- **Ikhwan al-Safa:** This Muslim group, the Brethren of Purity, is perhaps as old as the Society of Leopold — its origins still unknown — and is a serious rival of the Society in Muslim countries. The Society is very guarded when it comes to this group, which claims to command the jinn in its combat against the forces of Satan.

- **The Akritai:** This group, or rather, collection of groups, made up of mostly Eastern Orthodox witch-hunters, is considered a serious ally and competitor to the Inquisition. There are many of the Society who rue the Schism merely because the forces of the Akritai would have been part of the Inquisition. Aside from a slightly different structure (including mainly a lack of central authority), The Akritai is remarkably similar to the Society of Leopold in its orientation and zeal. The Greek Akritai community is the oldest one, having its roots in Byzantine history (the Akritai were originally border lords); their leader, the Exarch, is believed to be an Orthodox monk residing on Mount Athos.

- **The Judges:** Styling themselves after the Judges of Biblical tradition, these Jewish witch-hunters have sworn to protect their community and their people from the children of Lilith and other demons. They are fully ensconced in the Judaic tradition, recognizing the Torah as their Scriptures and the Talmud for scriptural interpretation and commentary. In addition, they have their own private Talmud, a secret compilation of teachings and arguments of earlier Judges (somewhat akin to the Corpus Maleficarum of the Society).

The Judges tend to ignore mages in lieu of bigger game: the true Infernalists, as well as vampires and werewolves. These witch-hunters, of course, have their own lore and theories concerning the supernaturals, sometimes similar to the Society's, sometimes different. Their ranks are as diverse as those of the Society, from Kabbalists (who have considerably fewer moral or intellectual qualms over the study and

application of Theurgy than do their Christian counterparts) to heavily-armed warriors, Rabbis and laypeople, Orthodox and Reform. They convene in small groups, and lack a central authority. The Judges are a small group, but incredibly effective.

Divisions

The Society of Leopold, much like the Roman Church itself, is made up of a number of smaller orders and subdivisions. All members of the Inquisition share a common goal — the elimination of the supernatural from the face of the Earth — but they do not all share the same interests or approach to things. There is a great deal of variance in how different groups view the Society's mission. Some of the subdivisions are merely sects allied by common ideology, while others are official subdivisions authorized by the Holy Office itself. The four official sub-orders within the Society are the Condotierri, Gladius Dei, the Office of the Censor and the Order of Saint Joan (which is itself actually a distinct Order). The remaining groups are merely viewed as sects.

Subdivisions

The Condotierri

The Condotierri, founded in the 15th century, is a quasi-military order, more concerned with the safety and security of the Society than they are with the actual comple-

tion of the Society's mission. Although the Condotierri, by implication, shares the mission of the Society, the Condotierri's own individual apostolate is the safeguarding of the Society and its Inquisitors.

Condotierri have their own Novitiate, which is more like "basic training," while their own hierarchy reflects a military structure, with the Condotierre-General (selected by the Inquisitor-General) in command. Members of the Condotierri do not have as much freedom or autonomy as other Inquisitors; they typically are given postings at the Condotierre-General's discretion, although they are free to make requests.

The Condotierri are well-trained in current firearms techniques, security measures, unarmed combat and melee warfare. Condotierri tend to be recruits from the military or police professions, and they try to maintain their work contacts however possible, particularly in order to procure otherwise unavailable weapons and equipment. The Condotierri are as well-armed and technologically advanced as most national militaries, although they obviously lack the larger ordnance.

Ranks within the Condotierri mirror those of the rest of the Society, but it retains its original, stricter hierarchy, with lower level Condotierri expected to obey the orders of superiors. When a Condotierre operates in conjunction with other Inquisitors, she generally cedes to the highest ranking Inquisitor, unless the Condotierre feels (and can justifiably prove) that the Society is put at unnecessary risk.





Generally, Condotierri are assigned to protect the larger and older Cenacula. Smaller Cenacula often request the presence of a Condotierri for some guarantee of safety or for the completion of a particular mission, but they do not always have the luxury of a permanent Condotierri in their midst. Condotierri on duty in San Michele's typically wear dark blue paramilitary uniforms, although on holy days and at formal gatherings, they frequently wear a rather elaborate Renaissance uniform similar to (but not quite as flamboyant as) the clothing of the Swiss Guard. Condotierri on duty at other Cenacula typically dress as they feel most comfortable, typically in civilian garb.

Whenever possible, the Condotierri prefer to work in their original operating units, the lances of three soldiers.

Gladius Dei

This *corps d'élite*, the "Sword of God," is the most distinguished order within the entire Society. Its membership is by invitation only, and is comparable to a knighthood within the Society. Its members are, in many senses, the ideal Inquisitors: loyal without fault, zealous, courageous and capable. Members of Gladius Dei may be members of any other Cenaculum, but may be called together to perform the most dangerous missions which the Society may plan.

Members of Gladius Dei are hand selected by the Inquisitor-General himself and act under his direct authority. Unfortunately, invitation to join Gladius Dei is often

also an invitation to join the ranks of glorious martyrdom, but its members are the most respected and effective Inquisitors — while alive.

Members of Gladius Dei may originally come from any sect or faction, and are not required to end their affiliation with these groups. Upon joining Gladius Dei, however, connections with other sects often dissolve — particularly where such connections might cause strife within Gladius Dei. Loyalty is inevitably transferred from other allegiances toward Gladius Dei. Some members of Gladius Dei operate together as cenacles ("strike forces" might even be an appropriate term), while others operate as part of standard cenacles, prepared to be called to duty at any given moment.

Gladius Dei's members are cocky, even a tad arrogant, but with good reason — no *auto-da-fé* called by Gladius Dei has ever been a failure. Their critics refer to the order as "God's Little Army." Even more cynical critics sometimes wonder whether if Gladius Dei is nothing more than an ecclesiastical bully, picking fights that it knows it will win. Some *autos-da-fé* that would seem to be perfect for Gladius Dei have been ignored, giving some credence to these critiques. Most critics will still grudgingly acknowledge Gladius Dei's effectiveness, but its reputation lacks the pristine quality it once had.

Members of Gladius Dei often wear a ceremonial badge: a gold sword lapel pin, worn blade down so that it resembles a simple cross from a distance.

Office of the Censor

Like *Gladius Dei*, membership in the Office of the Censor is offered by the Inquisitor-General. Typically, however, nominations for Censor candidates come to the Inquisitor-General from the Office itself. Furthermore, the Office of the Censor is considerably more organized than *Gladius Dei*.

This Office is administered by a Provincial whose sole duty is to tend to the organization and operations of the Censors, rather than any particular province. Some within the Inquisition fear that the Censors are becoming too powerful and independent, and that the Office is trying to enforce its own vision upon the Society. The Office of the Censor has frequently been accused of having its own private agenda, but such accusations are rarely made public.

When a Censor arrives to investigate an individual or a *Cenaculum*, those in question are considered in a state of *certiorari*: they are allowed to continue their standard practices and procedures, including participation in *autos-da-fé*, but a representative of the Office of the Censor must accompany them at all times. Furthermore, all records of the *Cenaculum* are open to investigation, and the entire *Cenaculum* tends to be interrogated for evidences of misdoing.

Although the practice of Theurgy is not condemned by the Society, its use is still circumspect, so the Office of the Censor requests that all practitioners of Theurgy "register" with the Office "for future reference." Refusing to comply with this request is not criminal *per se*, but it is a serious breach of protocol and an act of insubordination, as well as an invitation to further investigation.

Censors are not permitted to remain in any other faction, but they typically maintain the ideology of any previous faction.

Order of Saint Joan

The Order of Saint Joan is not so much a "subdivision" of the Society as an autonomous Order that acts in concert with the Society of Leopold. The Order of Saint Joan recognizes the authority of the Society and the Inquisitor-General, but it maintains its own hierarchy. Members of the Order may work within standard Society *Cenacula*, but they rarely rise about the position of Councillor. None are ever promoted within the Society to the rank of Abbé or above. The Order also maintains its own *Cenacula*, called *Convents*.

The Order of Saint Joan is led by the Abbess of Chartres, who defers to the Inquisitor-General in most matters of policy and authority. The Order's *Convents* do not welcome men, including Inquisitors, anywhere beyond specified guest areas. No one outside the Order has ever visited the *Convent of Chartres*; visitors are not allowed in, and the Abbess either speaks through her assistants from offices outside the *Convent proper*, or leaves the *Convent* to call upon people.

The Office of the Censor does not trust the Order of Saint Joan, which has repeatedly refused offers to fully merge

with the Society. The Order's separateness and elusiveness are a source of frustration to some in the Society, but St. Joan's followers have never been accused of any wrongdoing.

None of the Order's members who have worked within the Society's ranks ever show evidence of Theurgic study, but there are some rumors that the *Convent of Chartres* has a number of powerful Theurgists in its midst. Of course, there are many rumors about the Order, and none have yet to be proven.

Sects

The Society of Leopold allows and even encourages diversity within its ranks, provided the authority of the Holy Office is never in question or endangered. Of course, inter-sect rivalry does sometimes create less than favorable political maneuverings within the Society, as various sects seek to curry the attention of the Inquisitor-General, along with a greater allocation of Society resources.

Inquisitors are not required to join any particular sect. Sects are only formed for intellectual support of mutual ideology, and it is not unusual for members of the Society to remain "generalists" in approach and orientation.

The Brethren of Albertus

These Inquisitors follow the teachings of Albertus Magnus, who believed that magic was evil, but one must learn it to best combat it. The Brethren of Albertus, or the Albertines, excel in the arts of Theurgy, and have come to use it to great effect in their combat with the Supernatural. Although called "Brethren," they were among the first of sects to freely admit women into their ranks.

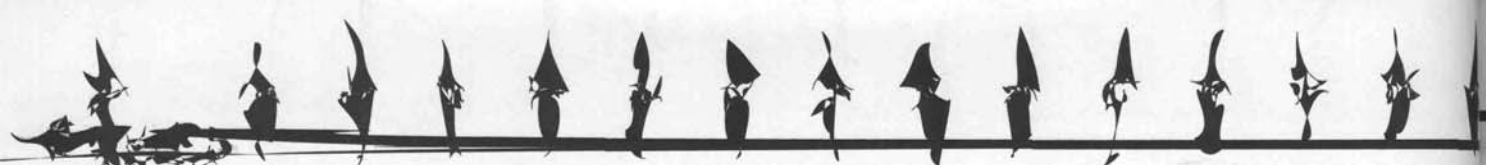
However, the Albertines are not always trusted. Most Inquisitors still believe that "good magic" is simply an illusion that opens the door to black magic. Strangely, though, no Inquisitor-General has ever expressly outlawed Theurgy. Some cynics believe that the Albertines maintain some control over the Inquisitor-General. It is not uncommon for the Inquisitor-General to appoint a practiced Theurgist to his personal council, an act which lends credence to the accusations of the cynics.

All Brethren of Albertus (and any other Theurgists) are required to register with the Office of the Censor.

Although the Albertines cooperate with their fellow Inquisitors, rumors exist that the Brethren have their own private *Cenaculum* where they go to study their arts. Most Brethren will scoff at the idea.

The Children of Lazarus

"Our Lord Jesus Christ is the only one who could triumph over death, and it is only by His power that we are able to do the same." For the Children of Lazarus, vampires are guilty of the greatest transgression by claiming to overcome death itself. The Children of Lazarus would prefer to see the Inquisition pay more attention to the elimination of vampires.



The Children of Lazarus are a relatively new sect, only forming in the late 18th century. However, their concerns and ideology stretch directly back to Leopold of Murnau himself; much of his Testament deals with his observations and beliefs concerning the undead. Furthermore, Leopold was killed while fighting one such creature, so the Society tends to have a particular loathing for vampires.

The Children of Lazarus are the largest sect within the Society, but somewhat extreme. A number of its more antagonistic members refuse to view the missions of other sects or Cenacula with any measure of respect. Mages, they reason, will die anyway, as will werewolves, but vampires will stay with us until the Parousia, and they are the strongest enemy.

Fathers of the Good Death

This small group, which admits only fully ordained priests, believes that vampires are evil spirits from before the Flood, immortal creatures that have cheated the law of death by possessing the corpses of the unliving. The presence of these spirits is ultimately responsible for the spiritual decay of humanity. It is the duty of the Fathers of the Good Death to track down and destroy these spirits, restoring the balance of nature.

The Sanbenito

This is a group that, depending on with whom you speak, either does not exist or is a poison in the heart of the Inquisition. The Sanbenito are those Inquisitors who follow the beliefs of Raffaele Renzi, the Florentine Heretic, and instead of trying to destroy supernaturals, attempt to aid them and help them however humanely possible. An individual can be a Sanbenito and operate within the Society for only so long; eventually, the conflict in interests will become both too strenuous and too obvious.

Many Inquisitors have, at one time or another, secretly pondered the issues raised by Renzi. Whether this trend will prevail and ultimately overtake the Society, or become crushed by it, has yet to be seen.

Sisterhood of Saint Claire

Saint Claire's sect within the Society is made up of those Inquisitors who take vows of extreme poverty in order to attract gifts of healing. They refuse all personal possessions and comfort, except for what the Society equips them with for a given mission. They are excellent at accelerating the healing process, curing both mortally and magically inflicted wounds. Although many are trained in contemporary medical procedures as well as somewhat archaic surgery, they rely on prayer, devotion, and the laying on of hands.

The Order of Saint Michael

This sect is the inheritor of the original Order's ideals; they are most concerned with infernal activity and the presence of the diabolic. They do not seek the presence of the Infernal "in other things" (vampires, werewolves, et al.), as do their colleagues outside the Order; they seek the direct

presence of the diabolic on earth. Some Michaelites study Theurgy, but not to the extent of the Albertines. They do it with less intellectual curiosity and a more pragmatic approach.

The Order of Saint Peter

As Saint Peter defeated Simon Magus in Rome, so do these members of the Inquisition seek to overcome magicians, witches, and warlocks (including vampiric mages).

In one respect, mortals have little to fear from mages, who do not seek to directly harm mortals. But nonetheless, mages are often identified with witches, diabolists and other individuals whose power obviously must come from Hell. Members of the Order of Saint Peter disagree vehemently with the Brethren of Albertus in their use of Theurgy ("the Devil hiding in acts of good," the Order of Saint Peter scoffs), but have yet to take action against the Albertines. Many members of the this order seem particularly resistant to the thaumaturgy of the enemy.

Members of the Order of Saint Peter who become Censors seem to take great delight in frequent investigations of the Albertines.

The Sons of Tertullian

The Sons of Tertullian is a subset of the Society that is deeply concerned with wraiths and related demonic spirits. The Sons, however, are in many ways a throwback to the earlier days of the Inquisition; they believe that anyone who speaks against the Word of God must be possessed, so they have a more strident concern for orthodoxy than the rest of the Order does. Even worse, they have come to resort to the occasional use of torture when dealing with individuals that they believe are possessed — a very unfortunate way of disregarding those whom they seek to save. Regardless, Sons of Tertullian tend to be skilled exorcists. Many members of the Society of Leopold may be interested in the problems of ghosts and possession, but they do not all agree with the Sons of Tertullian. For more information on the Sons of Tertullian, see **Wraith: the Oblivion**.

The Sect of Saint James

The Sect of Saint James is an even more radical subgroup of the Sons of Tertullian. Amazingly, considering the Sons' concern for orthodoxy, the Sect follows the words of a Gnostic treatise which advocates suicide as a means for entering Heaven. For more information on the Sect of Saint James, see **Wraith: the Oblivion**.

Other Sects

Many other sects of varying size, organization, and secrecy may exist, but they all appear for the time being to work in harmony toward the completion of a final goal. No matter what the varying goals of each sect, they all still believe themselves to be God's warriors against the encroaching enemies of the apocalypse.



The World of Darkness

The denizens of the World of Darkness are, naturally, quite aware of the existence of the Inquisition. Each grouping has its own viewpoint on how to deal with the Society of Leopold and its brethren.

Interestingly enough, the various “sub-groups” that make up the World of Darkness (e.g., the vampire clans, the werewolf tribes and the mage Traditions) like to blame each other for the Inquisition. The Order of Hermes and the Verbena mages blame the Celestial Chorus; the Black Furies blame the Get of Fenris; all the vampire clans blame the other clans. No one seems willing to accept that humans do not need manipulation (subtle, magical or otherwise) to act with such vigor and malice.

Rumors

The Society of Leopold and its enemies are both guilty of being misunderstood by their adversaries. A number of rumors that have been spread about the Society of Leopold include:

- The Society was controlled in its early days by Ventrué who used it to further their own ends.
- The Society is a puppet of the Inconnu.
- The Society is a puppet of the Technocracy, which uses the Society to hunt down Tradition mages.

- The Order of St. Michael was once controlled by paladins of the Celestial Chorus.
- The Society was created by the Cabal of Pure Thought.
- Raffaele Renzi, the Florentine Heretic, was an acolyte of the Celestial Chorus.
- The Society still uses torture as part of its routine operations.
- The Celestial Chorus uses the Society as a testing ground for new apprentices and Acolytes.
- The Fathers of the Good Death are just a front for the Euthanatos.
- The Society is a puppet of the Euthanatos.
- Each Inquisitor-General, since the beginning, has been an acolyte of the Celestial Chorus.
- One of the most dangerous Inquisitors was Embraced in the 18th century, and has continued his fight in a much more dangerous form.
- The Society has been infiltrated by members of the Arcanum on information-gathering purposes.
- Many groups have tried to control the Society and ultimately failed.
- Inquisitors have infiltrated the Arcanum for information-gathering purposes.
- San Michele’s is a powerful Node.

• Some of the more liberal-minded members of the Society have overcome religious differences with the Garou, and now fight against the Wyrn.

• The Society owns the most complete copy of the *Book of Nod*.

Kindred

The Kindred, in many ways, have the most to lose from the Society. Vampires have been the focus of much Society activity from the very beginning.

The Inner Council of the Camarilla has decreed that the Society of Leopold is to be completely avoided at any cost. The Council fears that the more the Society encounters, the more it will learn; a wise fear. Anarchs, of course, ignore the Council's dictum, and enjoy humiliating the Inquisition whenever it gets the chance. The Sabbat, in its typical arrogance, utterly ignores the Society when Inquisitors are hunting non-Sabbat vampires; but should an Inquisitor stake a Sabbat vampire, then they're up in arms.

Too few of the Kindred really appreciate the danger that the Society of Leopold represents. They consider witch-hunters little more than an evening's amusement (or dinner), good for the occasional thrill and nothing more. This is a dangerous misconception.

Werewolves

Werewolves have yet to truly understand the Society of Leopold; they still tend to think of the Inquisition as a thing

of the past. Those few packs that have come into contact with Society covenants have come to learn better, of course. Because relatively few Inquisitors have turned to examine werewolves, the Garou are relatively safe for the time being.

Garou believe the Society to be merely a bunch of fanatical humans. The Inquisitors which they have fought don't seem to have any trace of Wyrn-taint about them—usually.

Mages

The mages suffered quite a bit during the Inquisition, particularly many from the Order of Hermes and Verbena, as well as less orthodox members of the Celestial Chorus. The occasional Dreamspeaker was also caught in the Inquisition's net. Because mages find it easiest to blend into human society, and successful mages are never caught (or believed to be) using magick, it is considerably easier for the average mage to avoid detection from the Society of Leopold.

The various Traditions merely counsel that the Society be avoided however possible. The Traditions still bear a grudge against the Inquisition, though, and find it difficult to avoid taunting and humiliating the Society whenever possible. The Technocracy has little to fear from the Society, and as long as the general public disbelieves in witches or werewolves, then the Society can be easily dismissed as a group of religious lunatics. However, the Society also promotes superstition, something the Technocracy frowns upon.





Many mages still view the Inquisition as tools of the Celestial Chorus — a minor bigotry on the part of the accusing mages. The Celestial Chorus did have a small part to play in the history of the Inquisition, but the Inquisition was quite capable of occurring on its own without the assistance of a few more zealous Christian mages.

Some mages actually view the Society of Leopold as a good source of either locating new acolytes or training current ones. Witch-hunters strong in True Faith or versed in Theurgy have caught the attention of more than one mage, usually those in the Celestial Chorus.

Mummies

Mummies have little to say about the Inquisition. The Society seems ignorant of them, and mummies don't really care about the Society. General counsel about the Society, as well as any of the Egyptian undead's enemies is "reincarnation is the best revenge."

Wraiths

Wraiths have learned to avoid skinriding individuals who might ultimately lead to trouble with the Society. Otherwise, wraiths are relatively untroubled by the Society of Leopold, except for those rare incursions that the Sons of Tertullian make into the Underworld.

Changelings

Changelings, like werewolves, have never really had much trouble with the Inquisition. Although some cenacles believe in the existence of the fae, the Society of Leopold is generally unable to even perceive the Kithain, much less actively persecute them. To changelings, the Inquisition is simply an interesting historical footnote.



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Chapter Three: Character Creation

Both **Hunters Hunted** and **The Vampire Players Guide** discuss creating mortal characters. This section further details creating those who participate in the *Inquisition*, whether as members of the Society of Leopold or other allied witch-hunters.

Mortal characters are created in essentially the same manner as Kindred characters, but the point allocations are different, and mortals do not have Disciplines. Of course, mortals do have a few advantages of their own.

Storytellers and players should always consider the following rules as guidelines. They are meant as aids to storytelling and character creation, not straitjackets. Character idea and concept is always more important than mechanics. While you shouldn't arbitrarily ignore or discard the rules, don't let them interfere with solid character creation. Storytellers should be willing to give some leeway for good character concepts.

Character Creation Outline

Step One: Character Concept: Who are you?

- *Choose Concept:* What did you do before witch-hunting?
- *Choose Catalyst:* What made you a witch-hunter?
- *Choose Motivation:* Why do you hunt now?
- *Determine Membership:* Are you a member of the Society of Leopold?

Step Two: What are your Attributes?

- *Prioritize your three categories:* Primary 6, Secondary 4, Tertiary 3
- *Choose Physical Traits:* Strength, Stamina & Dexterity
- *Choose Social Traits:* Charisma, Manipulation & Appearance
- *Choose Mental Traits:* Perception, Intelligence & Wits

Step Three: What are your Abilities?

- *Prioritize your three categories:* Primary 11, Secondary 7, Tertiary 4
- *Choose Talents:* What you can do naturally
- *Choose Skills:* What you are trained to do
- *Choose Knowledges:* What you have studied

Step Four: Choose Advantages. What Makes you Unique?

- *Choose Background Traits* (5)
- *Choose Virtues:* Conscience, Self-Control & Courage (7)

Step Five: Round out Your Character

- *Record Base Willpower* = your Courage rating
- *Record Base Humanity* = your Conscience + Self-Control Ratings
- *Spend your 21 Freebie Points* on Theurgy or Faith, to purchase Merits & Flaws, or to improve Attributes, Abilities and Backgrounds
- *Figure out Personality:* appearance, home, etc.

Step One: Character Concept

Character creation should always begin with a sound concept. It need not be detailed at first; details grow with the creation process. It should, however, be strong enough to carry the character through the rest of the creation process; concept is the kernel of your character.

Concept

Character concepts include your character's personality, Nature, and Demeanor, as discussed in **Vampire**. Many of the same concepts from **Vampire** can be appropriate; most characters do not begin their careers or lives as witch-hunters. Was your character a humble parish priest? A visionary hermit? A vengeance-seeking young widow?

Catalyst

You should also consider your character's motivation for becoming an Inquisitor: what was her calling? Why is your character a witch-hunter? The life of a witch-hunter is a dangerous one, often marked by obsession and zeal. Often there is a turning-point in a character's life that precipitates metamorphosis into a witch-hunter. What is this catalyst?

Most of these catalysts can be grouped together under two basic categories: personal tragedy or moment of illumination.

Personal Tragedy

At some point in the character's life, something terrible happened. Perhaps a vampire hunted and fed upon his sister, or a raging werewolf slew her father in the wild. Perhaps the character narrowly escaped being sacrificed in some Infernal ritual. Whatever the event, it had a lasting impact and pushed the character into the zealous lifestyle of an Inquisitor. The power of the Inquisition gives the character a means to overcome the personal tragedy. Revenge may not even be a motive anymore, but the character has been changed.

Moment of Illumination

Sometime in the character's past, the World of Darkness was unveiled to her. She may have escaped a vampire attack, or witnessed a demonic summoning. Myth, legend and mere superstition suddenly became real for the character. They believe these creatures of lore can only be understood as taught in traditional folktales: they are evil, and God is our only shield. To most of these characters, their duty is clear: they must protect the ignorant and innocent from the creatures that would hunt and destroy them.

Motivations

There are a number of motivations that interact with these catalysts, the desire for revenge and sense of duty among them. **Hunters Hunted** goes into greater detail on the variety of a witch-hunter's motivations. Just remember that most witch-hunters, particularly Inquisitors, have a strong sense of duty; theirs is a religious calling, a vocation. Inquisitors feel called to their duty by God, and they ultimately recognize that whatever the catalyst that drew them to the life of a hunter, it was a sign from God.

Membership

Is your witch-hunter a true Inquisitor, in the proper sense — a member of the Society of Leopold? The Society of Leopold is one of the oldest, largest and most organized groups of religious witch-hunters in existence, but it is not the only one. Is your hunter a member of some other, less influential religious order or group with the same mission? Or is she a lone operative, a witch-hunter who shares a common vocation with Inquisitors but feels no need to belong to the Society of Leopold?

If your character is a member of the Society of Leopold, then you may want to consider whether or not your Inquisitor belongs to any particular factions within the Society. One can always “quit” the Society, of course, or even an internal faction, although this is not necessarily the safest move. Likewise, a witch-hunter can join the Society later in her career. Nothing is set in stone.

Characters who are members of the Condotierra or the Order of Saint Joan are created according to the same rules as standard Inquisitors.

Step Two: Choosing Attributes

Attributes are the same for mortals as they are for Kindred, although, of course, a mortal does not have the potential to increase one’s Attributes the way a Cainite can. Furthermore, mortal characters start with fewer Attribute points than do Kindred characters.

Mortals start with one free dot in each Attribute — the minimal rating possible. You must then must prioritize your character’s Attributes (into primary, secondary and tertiary), and your ranking determines point allocation. Your mortal starts with 6 dots for primary Attributes, 4 dots for secondary Attributes and 3 dots for tertiary Attributes.

Inquisitors and other witch-hunters are as varied as are their Kindred prey; some will have Mental Attributes as their primary characteristics, while others may have Physical Attributes, or even Social Attributes as primary.

Step Three: Choosing Abilities

This step is the same as Ability selection for vampires. You must prioritize your Abilities according to Talents, Skills, and Knowledges. Once again, though, initial point values are different; mortal characters start with 11 dots for primary, 7 dots for secondary and 4 dots for tertiary Abilities.

Step Four: Advantages

Mortals are the weaklings of the World of Darkness — or so it seems at first. They do not get to choose Disciplines, Gifts or any other such innate and intrinsic manifestation of power. However, mortals — particularly Inquisitors — have a few benefits of their own. Among the strongest assets a witch-hunter may have is her Faith, which can allegedly move mountains. Furthermore, some rare Inquisitors have learned a magical art which they believe falls within the allowances of their Faith: the art of Theurgy. Faith and



Theurgy, along with other weapons of the Inquisition, are discussed in Chapter Five: Sword of the Spirit.

Backgrounds

Every mortal character gets five points to allocate across the various Background Traits. Based upon your chronicle, some Backgrounds may be limited; your Storyteller will let you know if this is the case.

Virtues

The three Virtues in Vampire — Conscience, Self-Control, and Courage — are determined according to the standard rules.

Step Five: Last Touches

In the final stage of character creation, a player determines his Inquisitor's Willpower and Humanity ratings, and gets to spend "freebie points" on Merits, Flaws and Numina.

Willpower

Willpower is as important (if not more so) for mortals as it is for Kindred. With it, one can resist the mind-controlling abilities of various supernatural creatures, particularly the Kindred's Dominate Discipline. As the Vampire rules state, a player may also use Willpower to gain automatic successes. Those few Inquisitors who use Theurgy (or any other type of Hedge Magic) will also make use of Willpower.

A witch-hunter's base Willpower is equal to their Courage rating (one to five). It can be raised by spending freebie points.

Humanity

It may sound partially redundant, but: Humanity is an important rating for human characters. Even though mortals are cut from a different cloth than are vampires, they can still face the same decline into bestiality. Remember that Caine himself was human once, ages ago; as he became, so can we.

Mortals can lose their Humanity in the same manner as vampires. Those with a high Humanity rating must be careful; they can lose Humanity through acts of arbitrary cruelty or wanton destruction, even in the name of God. Such mortals can find their Humanity slowly diminishing, until ultimately it dwindles to nothing; insanity, depravity and derangement are all that awaits them.

However, humans can never truly lose their Humanity entirely. When a mortal character's Humanity rating drops to zero, it reverts back to one; mortals are still mortal, and cannot plunge into the ocean of monstrosity like vampires. But that brief exposure has left its mark on their soul, which is now tainted. For each "dip" into the ocean of the Beast, each time that a mortal's Humanity rating temporarily reaches zero, he gains a Derangement. Derangements should always correspond to the act that created them; sample Derangements are listed in Vampire.

Humanity is vitally important for those mortals who would possess True Faith. A character with True Faith must have a minimum Humanity of nine; once her Humanity score drops below nine, then her Faith rating disappears.

A mortal's base Humanity score is equal to her Conscience + Self-Control ratings. It can be raised by spending freebie points.

Freebie Points

Mortal characters start with 21 "freebie points," which can be used to purchase Merits & Flaws, or to raise any Trait (Attributes, Abilities, Background). Attributes cost five points a dot, Abilities cost two points a dot, and Backgrounds cost one point per dot. They can also be used to purchase Numina, the supernatural abilities which a Mortal may manifest. Numina include Thaumaturgy, Faith and Psychic Abilities; psychic abilities are not covered in this work. Each Willpower dot costs one freebie point.

Numina

Your mortal Inquisitor may also use freebie points to purchase a variety of supernatural abilities open to humans; these abilities are grouped together under the loose category of Numina. There are three types of Numina: Theurgy, True Faith, and psychic abilities.

Theurgy

Theurgy is the designation for the rare magical arts practiced by the Inquisition. In operation, in practice, in method of acquisition and in almost every other facet, Theurgy and Hedge Magic are exactly the same. However, the Inquisition views it in an entirely other light. Hedge Magic, like all other related sorcerous acts, are diabolical in origin. Theurgy is divine. To the Inquisition, Theurgy is magic that draws upon Heaven. For more information, see page 60.

True Faith

Faith is the strongest ally that a witch-hunter can have. With it, one can drive off the supernaturals, resist their magics, or literally even perform miracles. At the very least, it provides an effective defense against Kindred and other creatures.

True Faith costs seven freebie points per level at character creation. A Mortal must have a minimum Humanity of nine to have a Faith score.

Psychic Abilities

Although psychic abilities may be considered a form of Numina, such abilities are usually distrusted, and are rarely cultivated by most Inquisitors; they are just as likely to be perceived as marks of the devil as they are gifts from God.

Psychic abilities are not treated in this book; look for information in *The Vampire Players Guide*, *Hunters Hunted* and *Ascension's Right Hand*.

Personal Background

Finally, you must breathe some life into your character; if you are working from a strong concept, then this should be a relatively easy task. You should consider your Inquisitor's

appearance (including how she dresses — does she wear a Roman collar?), contacts (major and minor), specialties, and important equipment.

Cenacle

You should also give some consideration to your character's cenacle — the group of allied Inquisitors to which she belongs. How long have you been together? Is this your first cenacle? How do you feel about your fellow Inquisitors? The Society of Leopold does not assign its members to various cenacles; it allows them to join one of their choice. New ones need not be created with Society approval, but if your cenacle is funded by the Society, then it has to be approved by the local Provincial.

Prelude

Mortal characters, including Inquisitors, should undergo a prelude just as other characters in Storyteller games. This will give you an opportunity to consider and reconsider various personality (and game-mechanic) facets of your Inquisitor, as well as to get a feel for playing your character. A good Storyteller will find ways to tie in your character's background, Merits and Flaws, cenacle and motivations together into your Inquisitor's prelude. The following questions should be considered and answered by the end of your character's prelude. If, for some reason, your Storyteller does not run your character through a prelude, then do it yourself, using the following questions as guidelines. These questions supplement or replace those offered in *Vampire*.

- **What was your life like before the Inquisition?**

What was your daily existence like? What was your occupation? What were your dreams? In short, you should consider the character's life before becoming an Inquisitor. Very few normal people are raised with the goal of becoming a witch hunter, so you should consider the character's earlier life.

- **What was your first encounter with the supernatural?**

What was your first brush with the unseen world? Did you hear an angelic choir while praying in church, or were you visited by the ghost of a long-dead relative? You should consider how the character first became aware of a world long denied or hidden to the common folk. It need not have been an unpleasant event; supernatural occurrences may even be soothing, but they should still be eerie.

- **What caused you to become an Inquisitor?**

What was it that made you desire to eliminate the supernatural infestation? This may have been the same event from the previous question, but it may also have been different. Regardless, there should be some catalyst that prompts a character's decision to become an Inquisitor.

- **Were you a lone operative before joining the Society of Leopold?**

Were you recruited early in your career? Did you find them, or did they find you? If the character is a member of the Society, then did she have a solo career, or a career with a non-affiliated lodge of witch hunters before becoming a member of the Society of Leopold?

- **Where is your cenacle, and how did you join it?**

Is the character part of a new cenacle, or one with a long-established history? Is the Cenaculum strongly warded against supernatural activity, or is it easily breached?

- **What was your Novitiate like?**

Was your Mentor kind and generous, or did he treat your relationship as formality at best? Did you study for only a short amount of time, or were you forever deemed ineligible to graduate? Was your Novitiate more akin to seminary or basic training?

- **Are you a member of any factions, orders, or sects within the Society?**

Do you have any particular ideology that allies with other factions, or are you a generalist, trying to stay as mainstream as possible?

- **What are your motivations?**

Why are you a witch hunter? Revenge? Duty? Glory? You should give some consideration to what motivates the character in a relatively insane vocation.

- **Do you attempt to lead a normal life?**

Now that you are an Inquisitor, do you pretend to live a normal life? Is this a part of your life kept secret from your family? Give some thought to whether the character has devoted the entirety of her existence to witch hunting, or whether it is a limited activity. The difficulties of attempting to live a normal life separate from witch-hunting are obvious.

Supernatural Inquisitors

The chance that non-mortals would become Inquisitors is rare to almost nonexistent. But one can never entirely rule out anything. Certainly some supernaturals may develop a strong hatred for another group of supernaturals, but it is unlikely that any would join the Inquisition simply to serve this hatred. More likely, a supernatural might inculcate the same antipathy and religious zeal as the Inquisition, and would actually join their cause. Needless to say, there are a variety of complications.

A mortal who was an Inquisitor or witch-hunter before they became somehow transformed into a supernatural would probably perish, or be driven mad, soon after the transformation. An Inquisitor who is Embraced, for example, will not likely find instruction from Kindred on how to survive as a vampire. Assuming that he avoids madness or death, he still might find suicide tempting. Some few Inquisitors who are transformed might be strong-willed enough to survive on their own and continue their previous vocation. They would find it very difficult to develop their supernatural powers and abilities, as instruction would not be likely.

Of course, any supernatural Inquisitor will have a difficult existence. Not only will they have to find a group of Inquisitors open-minded enough to trust them, but they would most likely become preferred targets of supernatural opponents.



Supernatural Inquisitors are possible, but should be considered a rarity; their character concept should be carefully considered and developed. Their lives are more tragic than most.

Kindred

Almost no vampire could survive their first night after their Embrace without some basis of instruction. They would not be capable of hiding their "condition" from fellow Inquisitors, and they would effectively be cut off from the Kindred community. Of course, a Kindred with True Faith in addition to Disciplines can be a dangerous foe to anyone.

Garou

Werewolves are as rare as vampires in the Inquisition. Most individuals have been adopted and taught by their tribe before they can get the occasion to become an Inquisitor. A Garou who essentially "converts" to the Inquisition (a highly unlikely act) would be separated from Garou society, but might come to think of her fellow Inquisitors as her pack.

Mages

It has long been hinted that a number of Inquisitors are more zealous members of the Celestial Chorus. This rumor may be true. It is said that the Celestial Chorus has had some hand in the development of the Inquisition, and Inquisitors may share some of the same goals as some Choristers. However, a Chorister mage would be crippled by operating with mortal

Inquisitors, who are not likely to accept a walking wonderworker in their midst (miracles should be rare, after all); any Chorister Inquisitors would quickly accumulate Paradox, unless they are crafty or practice magic without witnesses.

Changelings

Changelings are an unpredictable lot, and their motivations for doing anything are incomprehensible.

New Secondary Abilities

What follows is a list and description of Secondary Abilities. If your Storyteller prefers not to use Secondary Abilities *per se*, then treat these as standard Abilities. These Abilities supplement or replace the Secondary Abilities in *The Vampire Players Guide*.

Storytellers may determine that Secondary Abilities either cost less to acquire (one point spent per Secondary Ability allows it to be raised two dots, or one freebie point per dot), or tend to have lower difficulties.

Talents

Homiletic

You can give persuasive homilies, and inspirational sermons. You manage to turn almost any daily event into a life-enriching experience with many lessons to learn. This can

be used from the pulpit, from a street corner, or even at the local bar; the audience can be a congregation or a circle of friends.

- **Novice:** You can retell a good homily you once heard.
- **Practiced:** You can construct a small sermon of your own.
- **Competent:** You can do this every week if you have to.
- **Expert:** You actually make people listen.
- **Master:** You have changed lives.

Possessed by: Priests, Ministers, Motivational Speakers
Specialties: Proverbs, True Stories, Biblical Allusions

Knowledges

Church History

You know the history of the Church through the ages, from its inception to the modern day. You understand ecclesiastical history within the context of secular, political and intellectual history. This skill can be chosen for the history of other religions or traditions as well. The name "Church" need not be limiting: it can refer to the history of Islam, Buddhism or Judaism as easily as Christianity.

- **Student:** Amateur or high school
- **College:** College student or equivalent
- **Masters:** Graduate student
- **Doctorate:** Professor or Researcher
- **Scholar:** Undisputed authority

Possessed by: Scholars, Enthusiasts, Seminary Students, Priests.

Specialties: Biblical, Post-Biblical, Early Christian, Medieval, Reformation, Enlightenment, Modern

Church Lore

You know the real nitty-gritty about how the Church operates: who bosses around whom, who to avoid, who is in favor, and how to bend the right ear. If you are not in the proper circles of power, then you know where they are. Getting access to them, or getting heard, is another matter entirely.

- **Student:** You know only a little more than the average priest or layman.
- **College:** You read *30 Days and the Osservatore Romano*.
- **Masters:** You've had your experiences and encounters.
- **Doctorate:** Little escapes your attention and less surprises you.
- **Scholar:** You can predict trends. Nothing surprises you.

Possessed by: Priests, Bishops, Witch-Hunters, Church Politicos

Specialties: College of Cardinals, Opus Dei, American Church, Vatican

Inquisition Lore

You know about the history of the witch-hunters, from the early days of the Inquisition to the current activities of the Society of Leopold. You are well-versed in issues of Society leadership, activities, history and beliefs. It is recommended that all members of the Society of Leopold have a minimum rating of 1 in this Ability.

- **Student:** You know the basic facts.
- **College:** You have learned a few unusual details of interest.
- **Masters:** You are well-grounded in the lore of the Inquisition.
- **Doctorate:** You know as much as most-learned Inquisitors.
- **Scholar:** You are privy to the secrets of the Society of Leopold.

Possessed by: Inquisitors, Vampires

Specialties: History, Politics, Organization, Regulations

Rites

You know the appropriate pomp and circumstance requisite for the completion of churchly duties (of your chosen religion). Even more important than the average liturgical knowledge, you have knowledge of religious rituals and invocations that have been formulated to be effective against the supernatural, e.g., the Roman rite of Exorcism. You do not need to have memorized these rituals; they can be in your breviary (or similar handbook).

- **Student:** Altar server
- **College:** Lay minister
- **Masters:** Ordained priest
- **Doctorate:** Bishop
- **Scholar:** Cardinal

Possessed by: Witch-hunters, Exorcists, Priests

Specialties: Exorcism, Daily Mass, Benedictions, Ordinations

Scripture

You have studied religious scriptures extensively; based upon your particular inclination, you may have studied them in their historical context, or as direct divine revelation.

- **Student:** You quote freely, but not accurately.
- **College:** You can answer most questions.
- **Masters:** You are not just well-read in the scriptures, but their context and history as well.
- **Doctorate:** You possess a wide body of knowledge, from the common to the obscure.
- **Scholar:** You have read meanings never before considered or discovered.

Possessed by: Priests, Ministers, Witch-Hunters, Scholars, Believers, Debunkers

Categories: Islamic (Quran), Christian (Old Testament, Apocrypha, New Testament), Jewish (Hebrew Scriptures)

Supernatural Lore

You are knowledgeable in the various subcultures and creatures of the World of Darkness. Each type of Lore must be taken separately; vampiric knowledge will be of no avail when hunting werewolves. No character can start with more than one dot in any type of Lore taken: the rest must come with experience and gameplay. Only at the very highest ratings will you gain true, intimate knowledge; there will always be some measure of superstition, vagary and false rumor mixed in with the truth that you possess. While you know somewhat about the history of the Kindred, you may not be able to carefully differentiate between the Sabbat and the Camarilla. Unlike the Occult Knowledge, most of what you have learned is true.

- **Student:** Most of what you know is based on hearsay.
- **College:** You are relatively informed about a particular group.
- **Masters:** You have a good knowledge of the subject, enough to have a reasonably intelligent discussion.
- **Doctorate:** You know almost as much about vampires (werewolves, etc.) as they do.
- **Scholar:** They might come to you for knowledge.

Possessed by: Witch-Hunters, Scholars

Varieties (Each one must be bought separately):

Demonology, Changelings, Garou, Ghosts, Kindred, Mummies, Mages

Specialties: Physiology, Social Structure, History, Politics, Theory of Magic, Ideology (even if it is heresy)

Background Changes for the Inquisition

Some Backgrounds are obviously irrelevant to mortals — namely, Generation and Herd. Other Backgrounds require some explanation or modification for mortals in general, or Inquisitors in particular. Some new Backgrounds can also be chosen for Inquisitors.

Allies

Witch-hunters live dangerous and rather isolated lives with little room for Allies other than other witch-hunters. Sometimes, though, you'll maintain contact with other people from before you started your new career, particularly if you aided them in the past.

Cenaculum

A Cenaculum is your home and base of operations. Frequently Inquisitors will chose to live on holy ground or

areas that have been otherwise blessed by their tradition or protected through Theurgic rites, in addition to contemporary security measures. Such locales are known to prevent the entrance of vampires, demons, or other diabolical spirits, and to lessen the effectiveness of hostile sorceries cast against you.

Each point in this background gives one point for creating Cenacula. See the appendix for more complete details on how to build a Cenaculum.

Cenaculum, properly speaking, is the term used in the Society of Leopold. Other witch-hunters might use terms like Rectory, Sanctum or Lodge for this Background. Inquisitors may have a Cenaculum or other retreat without necessarily having the specific benefits of this Background.

Contacts

Contacts are simply sources of information; they may be sources within the Society (e.g., from another Cenaculum) who are willing to provide information not normally open to you. Likewise, they may be from outside the Society, either in another religious order, in public office, etc.

Fame

Inquisitors avoid fame almost as much as do the vampires which they hunt. You might be able to get more favors and have more influence in regular society with this Background, but you may be too easily recognized. Anonymity is an Inquisitor's friend; fame in the public eye is to be avoided, as it does not allow for much secrecy. If you were famous before you became a witch-hunter, you probably "disappeared" from the public eye.

Mentor

Your Mentor is the person who initiated you into the ways of the Inquisition. She may be a member of the Society of Leopold, or she might be a lone hunter. Typically, Society Inquisitors will have Mentors from within the Society. Regardless, the higher your Mentor's rating, the more influence among witch-hunters you will have, and the better your reputation. Likewise, a low Mentor rating could equally mean a powerful Mentor who is not often available to help you. Mentors in the Society of Leopold are often called Father-Confessors (or Mother-Confessors, as the case may be).

Mob

Crafty Inquisitors have more than the power of God behind them; they have a good, well-armed lynch mob. The mob is usually built over time, as Inquisitors make more and more allies in a particular region. These folks are not quite as educated as you (at least not in the ways of the Enemy), and may not be able to move mountains with their faith, but it sure feels good to have a bunch of angry, God-fearing people with torches and clubs backing you up. Your Mob rating typically represents just a little more muscle-power in tight times.

- 2 people
- 4 people
- 7 people
- 15 people
- 25 people

Relic

Relics are items which are strong in supernatural potency, and are useful weapons in the Inquisition. This Background Trait allows you to begin play with a relic in your possession. Perhaps it was a family heirloom, a Mentor bequeathed it to you, or you found it early in your career and the Society has not yet requested it. The Storyteller should create something suitable for you. Although you should feel free to make suggestions, the final decision is up to the Storyteller, who will also determine the item's value.

Sample relics are included in Chapter Four, and the books **Hunters Hunted** and **Halls of the Arcanum**.

- A minor relic
- A useful relic
- A relic of significant power
- A much-sought relic mentioned in many legends
- A relic of incredible power

Resources

The Society of Leopold may provide housing and a small allowance for its new members — typically no higher than a rating of one dot. Anything higher must come from your family, other job or other source of income.

Retainers

Retainers are typically either Inquisitors or allies of the Inquisition who are indebted to you in some manner, or have been entrusted to you. Likewise, they might simply be support staff which you personally pay for. Retainers for the Society might include novices or even Condotieri (although typically new and inexperienced ones).

Retainers are created using standard Character Creation rules, but with 10 freebie points. Don't expect a "perfect retainer" (smart, strong, obedient, numina-rich, gun-toting, etc.). Your retainers have to be as carefully balanced as any other character.

Inquisitors below the rank of Councillor will not be authorized Society retainers; they must be privately funded individuals.

Status

Status in the Society of Leopold is based upon reputation, knowledge and longevity: a long-lived witch-hunter has much to offer, while a short-lived one can only teach their mistakes from beyond the shroud of death. Of course, having friends in high places always helps as well.

No matter what one's status within the Society, a member is always called an Inquisitor. The term "Inquisitor" is almost always exclusive to the Society of Leopold; non-

Society witch-hunters merely use whatever term they find appropriate: witch-hunter, vampire hunter, etc.

Typically, authority and Status will be synonymous, but this is not always the case; an Inquisitor may have a Status of 5, but has continually refused any rank higher than that of Councillor. Such Inquisitors will gain much respect, but unfortunately, not much authority. Inquisitors of the Society of Leopold without a Status rating begin as novices.

- Tertiary
- Councillor
- Abbé
- Censor
- Provincial

Merits & Flaws

The concept of Merits and Flaws was introduced in **The Vampire Players Guide**. Merits and Flaws add further depth to characters, as well as some unique abilities and limitations. Merits and Flaws are purchased with (or have their values added to) freebie points. Merits and Flaws are optional; a Storyteller may disallow them for whatever reason. She may also allow them but severely limit those which will be available in her game.

Most of the Merits and Flaws listed in **The Vampire Players Guide** are available to mortals as well; exceptions are obviously those designed for Kindred — Misplaced Digestion, Child, et al. Certain Merits and Flaws may even be common for Witch-Hunters, including Higher Purpose, Driving Goal, Code of Honor, Intolerance, Iron (or Weak) Will, and Vengeance.

The following is a sample of new Merits and Flaws available to Inquisitors and other witch-hunters. Some of these have been adapted from other Vampire products.

Psychological

Anachronism: (1 pt Flaw)

This Flaw reads exactly the same as the Mortal Society flaw listed in **The Vampire Players Guide**; however, its point value is diminished because it has limited effect.

Isolated Upbringing: (1 pt Flaw)

You were born to an Inquisitor, or you were adopted by the Society at an early age. The entirety of your life has been training to be an Inquisitor, a warrior for the Society of Leopold. Unfortunately, you have only limited understanding of the world outside the Inquisition. Whenever you are in a non-Society setting, you have a one die penalty to all social skills.

Religious Hysteria: (3 pt Flaw)

Even among the devoutly religious, there are those that take things too far. Unlike religious ecstasies, who occasionally have visions of Heaven, your visions seem a bit too often, and a bit too untenable. You see everything as an

omen or a sign from God, devils and angels are everywhere, and you just can't read the Good Book too many times. The difference between this Flaw and the Ecstatic Merit (see below) is that people don't take you seriously. Whenever you are in any social encounters, you have a one die penalty.

Mental

Iron Will: (4 pt Merit)

This version of Iron Will is the same as the one in *The Vampire Players Guide*, except that it costs one extra point (for a total of four) for a mortal hunter to be immune to Kindred Domination.

Weak Willed: (3 pt Flaw)

This version of Weak Willed is the same as the one in *The Vampire Players Guide*, but is worth one extra point (for a total of three) for a mortal Inquisitor. Inquisitors with this Flaw cannot use Theurgy (or Thaumaturgy), since their will is too weak for it.

Aptitudes

Natural Leader: (1 pt Merit)

You are a natural born leader. While not everyone will simply surrender authority to you, they will usually consent to "follow your lead." Reduce the difficulty level of any situation directly related to leadership by three.

Supernatural

The following Merits and Flaws are particularly rare, even in the Inquisition. Your character should not become a walking compendium of supernatural Merits and Flaws; for Inquisition characters, however, the suggested limitation of one or two Supernatural Flaws is raised to three or four, at the Storyteller's discretion. Regardless, the Storyteller has the right to determine if one has too large a collection of such Merits and Flaws.

Innocent: (1 pt Merit)

You are always thought of in the most positive light, unless evidence exists to prove otherwise. If you do something wrong and the act is not easily attributed to you, it will most likely be blamed on someone else. This does not mean that you are "an innocent" — it means everyone *thinks* you are.

Ecstatic: (2 pt Merit)

This is a Merit of dubious benefit. You are prone to the features of religious ecstasy — stigmata, glossalia (speaking in tongues), visions and trances, et al. While some may distrust you as a religious hysteric, you will be highly regarded among other Inquisitors as "touched by God." Add one die to any rolls involving social interactions in the Society.

Ecumenist: (4 pt Merit)

Although you are steadfast in your own faith, you recognize the workings of the Holy Spirit, which "bloweth where it listeth," in other religions. Usually, when using True Faith, you must use a holy symbol from your own religious tradition. With this Merit, you see the divine spark at the core of religions beyond your own, and you are able to make use of their religious icons and holy ground when confronting the supernatural. Likewise, a group of individuals from different religious traditions, all with this Merit, may "pool" their Faith for greater effect.

Holy Aura (2 pt Merit):

Your aura, no matter what color it takes, is unusually brilliant to those who can see it; you are practically a beacon among other mortals, burning with a religious devotion. Even those who cannot see auras are immediately drawn to your presence. Some Supernaturals will find this a positive aspect; others, particularly Kindred, may likely be hostile to you. Many will believe you to possess great power (regardless of the truth), and will be appropriately respectful of you.

Soothing Voice: (3 pt Merit)

Your voice is calm and soothing, almost entrancing. You may add two dice to all rolls that directly include use of your voice: singing, preaching, leadership, etc.

Symbol Independence: (3 pt Merit)

The use of True Faith against a supernatural creature typically requires use of a holy symbol. However, Inquisitors and other hunters with this Virtue are free from this restriction; they may use their Faith unfettered by any such psychological or religious crutch.

Prophetic Ability: (4 pt Merit)

God speaks to you in signs and portents, visions and images. Some visions may be precognitive, while others might be warnings or advice. You can not request or induce a prophetic vision; they come on their own. These visions will range from the obvious to the symbolic; the exact nature and effect of the visions is up to the Storyteller. This Merit should provide dramatic moments, and players should not come to rely upon them for plot resolution.

Sorcerous Awareness: (4 pt Merit)

For some reason, you have been gifted with the ability to detect when any of the Devil's arts (i.e., magic) is in use or has been used recently within a 10-foot radius of yourself. This also includes all supernatural Disciplines and Gifts. How much you may know about this magic depends upon the number of successes you roll using Perception + Occult (difficulty 8).

Fountain of Life: (5 pt Merit)

The healing power of God runs through you. Non-aggravated damage (normally an irrelevant distinction for mortals, who have no supernatural means of healing dam-



age) heals as though it is one wound level less. If you are Wounded, you will heal in one week. If you are Bruised, you will heal in a matter of hours. If you are not wounded, then those who are under your medical care will heal at your enhanced rate as well. Note that this might seem “miraculous,” but it will not be scientifically verifiable. You won’t get canonized just for this.

Unfortunately, vampires find your blood particularly strong and tasty — twice as potent as that of other mortals, in fact. Even better, you heal more quickly. Vampires consider you in the same manner you look at an all-you-can eat buffet....

Clear Sighted: (6 pt Merit)

You can see through all levels of Kindred Obfuscate, Chimerstry and other related Disciplines or Gifts with a Perception + Alertness roll (difficulty of the opposing power’s level + 3).

Fist of God: (7 pt Merit)

With this Merit, sometimes called the “Witch-Hammer,” you can cause aggravated damage to a Kindred or other supernatural creature by simply striking her. Work with your Storyteller to create a good reason for this effect, and how it developed. The damage done is standard Brawling damage, only it is considered aggravated against supernaturals. Only mortals with a Humanity of seven or higher may purchase (or keep) this Merit.

Offensive to Animals: (1 pt Flaw)

For some reason, animals cringe from your touch and are uneasy in your presence. Perhaps it is because you have been tainted by your dealings with the Infernal, or perhaps they just dislike your smell. For whatever reason, animals are jittery around you, including any hounds used to guard your Cenaculum. You have a two dice penalty in any actions involving animals.

Society

Ecclesial Rank: (1-3 pt Merit)

In addition to being a member of the Society of Leopold, you are also a member of the Roman Catholic hierarchy. This Merit determines your standing within the hierarchy. Note that anyone possessing a high rank within the Church is usually at least in their mid-30s.

Inquisitor Society

Rebel (1-3 pt Flaw)

For some reason, you (and possibly your allies) are considered rebels by other Inquisitors. Depending upon your reputation, you might simply be scorned (and don’t expect anyone to help you), or you may be hated outright, even as much as the supernaturals. There may be a reason for this reputation, or it might arise simply from a case of maligned reputation, or you might have even been set up by one of the

Kindred (particularly the anarchists, who love to do this kind of thing to Inquisitors).

Supernatural Enemy: (1-5 pt Flaw)

Due to an incident in your past, you have an enemy who is a vampire, werewolf or other such creature of the Devil. He will not be a constant threat, but he will appear to bedevil you and your companions. The more powerful the enemy, or the more frequent his appearance, the more powerful the Flaw. You must determine who your foe is (although the Storyteller will create him), and how you became enemies; this can easily be worked into your character's prelude. Remember that Inquisitors will regularly earn enemies; taking this Flaw means that someone is particularly interested in ruining your life.

Dark Heritage: (2 pt Flaw)

Your bloodline has been tainted in the eyes of the Inquisition. You might have had a distant ancestor who was burned at the stake for practicing witchcraft, or another relative is believed to have become one of the children of Caine, or lycanthropy is said to run in your blood. Whatever the case may be, the Inquisition believes that your bloodline is tainted, and you may one day pose a danger as well ("the sins of the father," after all). Even if your heritage has no other effect on you (in terms of Merits and Flaws, Attributes, or otherwise), you have what you and others believe to be a blotch on your soul.

Disreputable Cenacle: (2 pt Flaw)

Your cenacle has been shamed by an event in the past. It is considered less prestigious, less trustworthy or ineffective.

Secret Friendship: (2 pt Flaw)

You have a secret friendship with a denizen of the World of Darkness: a vampire, mage, werewolf or other supernatural entity. Knowledge of this would not only destroy your reputation among hunters — it would place you on their hit list. You must always cover up any activities that deal with this friendship, and you are paranoid that your secret is always on the verge of discovery (which it is).

Physical

Light Sleeper: (1 pt Merit)

You need less sleep than other mortals: you can function quite well on four hours a night. If the Storyteller imposes penalties on other mortals for sleep deprivation (one or two dice penalties are suggested), then you are exempt. Needless to say, this allows you to accomplish a lot more with your daily activities, regardless of whether you are an Inquisitor or a freelance writer.

Aging (3 pt Flaw)

You are not as spry as you used to be; you must lower any one Physical Attribute score (your choice) by one point. You may take this Flaw once per decade above 40 years of age.

Numina

Therefore, take up the armor of God.... Stand, therefore, having girded your loins with truth, and having put on the breastplate of justice... in all things taking up the shield of faith, with which you may be able to quench all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit, that is, the word of God.

— Ephesians 6: 13-17

If, as the Society of Leopold posits, the supernatural creatures that infest the Earth are the vanguard of the Antichrist, then mortals would seem at a disadvantage; the supernaturals have a vast array of "powers" (to use so banal a term) at their disposal. Mortals, however, are not without weapons of their own in this combat against the Supernatural. In addition to the human spirit, which has the unerring tendency to strengthen in the face of adversity, some mortals have learned to draw directly on the power of Heaven, through a collection of abilities known loosely as Numina.

The Society of Leopold, in its centuries-old struggle against the powers of darkness, is full of men and women who have come into the power of Numina. The two chief weapons that these mortals have come to draw upon are their Faith and the arts of Theurgy. Furthermore, mortals have learned to rely upon the sanctuary of the Church and holy ground, as well as the power present in the relics of the faith. The Inquisition has learned how best to take advantage of these weapons, and this chapter details their operations, uses, and effects.

Theurgy

When this child Jesus was five years old, he was playing at the ford of a stream.... He made soft clay and modeled twelve sparrows from it.... Jesus clapped his hands and cried to the sparrows, "Be gone." And the sparrows flew off chirping.

— The Infancy Gospel of Thomas

One of the most hotly contested issues within the Society of Leopold is the use of Theurgy. Strictly defined, Theurgy is the use of magic through the assistance — or control — of good spirits. The practice of Theurgy was introduced into the Society during the Renaissance, when the "ancient arts" of alchemy and magic were being rediscovered by Christian scholars (a number of whom, incidentally, were burnt at the stake for heresy). Some allege that a sudden decline in faith had weakened the Church at large and the Society in particular. This was a time of conflicting paradigms, when the Church was losing its philosophical hegemony.

In 1523, Augustus Gracian, a Spanish Franciscan, suggested in a private Council that the Society consider the acceptance of Theurgy. This proposal provoked a debate that included, among other things, suggestions that Augustus himself be sent to the stake. The arguments for and against Theurgy were manifold, drawing upon church history and philosophy. Augustus, in an eloquent speech, proclaimed

that the Church and the Society were in a new age, one in which the advances and knowledge of pagan civilization could be put to best use for the glory of the Church. This debate merely mirrored the same conversation about “spiritual” versus “demonic” magic that was occurring in ecclesial and intellectual circles across Europe.

Augustus persuaded a few Inquisitors; chief among them was the current Inquisitor-General, himself a Franciscan. In an official Society document, he officially allowed “the use and practice of Theurgy, to the greater glory of God and His Church, and in defense of mankind against the soldiers of the Enemy.” Augustus, having secretly studied the Theurgic arts among the Jews of Spain, began the process of teaching a few select disciples the art of Theurgy.

Many within the Society still have a dim view of Theurgy, which seems little different from Goety (magic that invokes “evil” spirits), or any other thaumaturgic practice. Magic, simply put, is magic, and magic is evil. Even the use of “good” magic merely opens the door to temptation and damnation, and some believe that the Society has simply no place for Theurgy in its midst. The critics of Theurgy openly call Theurgists “Fausts,” believing them to have sold their soul, or “Simonites,” after the early magus which Saint Peter defeated. Such critics have even, on occasion, refused to operate in cenacles which include a practicing Theurgist.

For its advocates, Theurgy is simply another manner of invoking the aid of heaven; while it is truly a form of “magic,” it a sanctified variant. Magic granted by heaven must be good. Some Theurgists, when pressed into argument, will insinuate that the sacraments of the church are little more than theurgic invocations themselves.

System

Theurgy, in operation, is simply hedge magic. Its effects frequently reproduce the results of other forms of hedge magic; the Christian Theurgist is doing little different from an Infernalist, a minor occultist or a Gypsy. However, it is hedge magic clothed in Christian idioms, dressed in sacred metaphor. Theurgic operations require at least a brief invocation, usually of the name(s) of God, the Savior, Mary, various Saints or Angels; other times, the invocation will be in lengthy rituals.

There are a number of Theurgic Ways, akin to standard Hedge Magic Paths. Some deal with healing, others with destroying. Some Theurgists communicate with the dead, and others with the spiritual world. The Ways depicted below represent the more common Ways; others exist, but are more rare. Storytellers and players are encouraged to create more Ways in their Chronicle.

Keep the following in mind when considering Theurgy:

- The Way's level determines what the Theurgist is capable of performing.
- Some sort of ritual must be performed or a focus used. Rituals can take one turn per level of the Way and might require extended successes. Some Ways cost a Willpower point.

- An Attribute + Ability roll should be made, usually Intelligence + Occult. The difficulty is usually the Way's level + 4.

More information on Hedge Magic can be found in *Ascension's Right Hand*, a sourcebook for *Mage: The Ascension*.

Each Way must be learned separately. Purchasing Theurgic Ways at character creation costs seven “freebie points” per each Way's level. Each dot includes one Ritual of that Way's level. Additional Rituals cost three freebie points each, or the Way's level x 3 in experience points. Increasing a Path costs its current level x 7 in experience points. Thus, increasing a character's Theurgy in one Way from two dots to three dots costs fourteen experience points, and would grant one level-three Ritual; an additional Ritual would cost nine points.

Via Medicamenti

Theurgists who practice the Via Medicamenti, the Way of Remedy, are healers; they tend to be greatly appreciated during a dangerous *auto-da-fé*. The Via Medicamenti will knit bones, stop bleeding and actually reverse inflicted damage.

Theurgists need some form of medical knowledge to successfully perform this Way. Aggravated damage can not be healed in this fashion.

Effects

Roll: Manipulation + Intuition; costs 1 Willpower per ailment

- You can soothe minor pains. The ailment doesn't go away, but the patient feels better for a while.

- Sprains and minor infections heal more quickly under your care — characters who are Bruised, Hurt or Injured heal 50 percent faster.

- All injuries up to Crippled heal twice as quickly as their normal rate, without the risk of infection. You can temporarily (for the duration of a scene) lessen the dice penalties by one level for damage through Crippled, and you can help an Incapacitated character get to her feet and move. The actual wounds still require treatment to heal, however.

- You can heal chronic diseases like asthma or arthritis, but it takes time and effort. Even the Incapacitated will heal 50% faster than normal, and your touch banishes all but the worst pain.

- You can heal even deadly conditions, but it takes a lot out of you and requires weeks of treatment. Broken bones and major trauma heal in one to three weeks of care.

Via Ignis

The Via Ignis is one of purgation and damnation; with it, the Theurgist lets the Damned experience the flames of Hell before their Final Death, and reminds the Infernal of that which they can never truly escape. The Theurgist's flame (sometimes dubbed Holy Fire) is fueled by God's wrath.

Via Ignis summons what appears to be normal fire, but it burns even those who are protected from normal flames. It does not require any Rituals; instead, the flames simply appear in the Theurgist's hand (without affecting her).

In order to affect anything else, the Theurgist must be able to touch her intended victim, usually requiring a successful Dexterity + Brawl or Athletics. If the Theurgist is striking her opponent, she must use Brawl; of course, regular Brawling damage is rolled in addition to any fire damage. Theurgists may summon Holy Fire around any melee weapon they are using, which is likewise not consumed by the Fire; any weapon damage done is in addition to the Fire damage.

The Via level reflects how much damage the Holy Fire inflicts. Holy Fire is capable of causing aggravated damage, and it burns for half damage (round down) every turn after the first until it is extinguished. Holy Fire can be extinguished in the same manner as normal fire.

Effects

Roll: Dexterity + Brawl/Athletics; **Cost:** 1 Willpower (difficulty 6; the difficulty to envelop a weapon is 8).

- One die of damage
- Two dice of damage
- Three dice of damage
- Four dice of damage
- Five dice of damage

Via Geniorum

Via Geniorum is one of the Ways that is most distrusted by Theurgy's critics; Theurgists who practice this Via deal with the realm of spirits and the demonic, a most unsavory occupation. Those Theurgists who practice the Via Geniorum argue that all creatures are ultimately under the call of heaven, including spirits and demons. These Theurgists believe that there is an entire spectrum of Spirits who allied neither with Heaven nor Hell, yet can easily be commanded by the power of Heaven. Such a distinction is seen as semantic at best by the critics of this Via: a demon by any other name...

Of course, most Theurgists who practice this Via tend not to reveal their inclinations except among other trusted Theurgists, lest they be summoned by a curious Censor.

Rituals

Via Geniorum is a compilation of specific Rituals of graded levels of power. The rituals are broken into four categories: Summoning, Binding, Dismissal and Protection.

- Summoning Rituals are those which allow the Theurgist to call for the spirit. Summoning requires a successful Charisma + Occult roll (difficulty is typically 9), and extended rolls of 8 or more successes. Each type of spirit requires a separate Ritual.

- Binding allows the Theurgist to force a spirit into servitude. Binding Rituals vary from creature to creature,

and they typically rely upon the knowledge of the spirit's true name. Remember that "close" doesn't count; there is no room for guesswork. Some Rituals requiring sacrifice or payment are known, but Theurgists will frown on these, since they place the Theurgist in a bargaining position: the power of Heaven does not bargain. Bindings require a Manipulation + Occult roll (difficulty typically 8).

- Dismissal Rituals allow a Theurgist to force a creature back to its native realm. These are the most common Rituals known to the more pious Theurgists. Their rolls and difficulties vary tremendously.

- Protection Rituals protect individuals from specific types of creature. Such Rituals normally involve the creation of Sigils, which range from small hand-held objects to large circles. Some Sigils may be fragile or easily disturbed such as a chalk-drawn circle; others are more durable, such as a circle engraved into the Theurgist's floor. Theurgists typically surround their Cenacula with an intricate network of protective Sigils. This via requires a Wits + Occult roll (difficulty typically 7).

Grades

Each level in this Via allows the Theurgist more complex interactions with greater and greater forces. Summoning rituals are often the easiest to find; as the grades increase, the chances of locating binding, dismissing, or protection rituals decrease. The higher grades have few known Rituals; even the most practiced Theurgists ever venture into this territory.

- **Calling:** These Rituals are only for summoning spirit entities.

- **Spirit Summoning:** Minor spirits (e.g., Gafflings, minor elementals, low level Minions) can be contacted, but not true demons. These Rituals require five or more extended successes on a Charisma + Occult roll (difficulty 8). Various rituals also exist for binding, dismissing and warding these spirits.

- **Minor Summoning:** More powerful spirits (e.g., servitor-rank demons, or more powerful Minions) may be contacted; Rituals require 10 or more successes (difficulty 9). Various Rituals also exist for binding, dismissing, and warding these spirits.

- **Prime Summoning:** Greater spirits, and demons called "tempters" (the lower-level ones) may be summoned. Such spirits and demons can be very dangerous, to both the Theurgist's body and soul; very few Theurgists, even those who rise to this grade, ever truly attempt these summoning Rituals.

- **Great Summoning:** Greater level tempters, and other Preceptor Lords, can be summoned. Various Rituals also exist for binding, dismissing and warding these spirits.

Demons

Demons cannot be properly summarized here. More information on demons and spirits (including their "ranks" and abilities) can be found in **The Book of Madness**, a supplement for **Mage: The Ascension**; players with Theurgists who use this Via, or Storytellers who intend to make extensive use of the Infernal, are strongly recommended to examine this book. The ranks referred to in the Via Geniorum are artificial ranks, and not true Infernal ones.

Via Necromantiae

The Via Necromantiae is a set of Rituals designed to contact or banish the dead. These Rituals resemble in parts those of the Via Geniorum, but they are, nonetheless, distinct. The Via Necromantiae does not have any grades.

• **Communication:** Theurgists may attempt to contact the dead by making a Charisma + Occult roll. The difficulty is typically 10. However, if the Theurgist is in possession of an item belonging to the deceased, or is with someone close to her, the difficulty drops to 9. If the Theurgist is in the former home (or other place of great significance) of the deceased, the difficulty drops to 8. If both factors are met, the difficulty is 7. Likewise, if the Theurgist is attempting to contact the dead in a place where the veil between the Underworld and the world of the living is thin (e.g., a graveyard), the difficulty is reduced by two. Theurgists in possession of any of the wraith's Fetters (see **Wraith: The Oblivion**) have their difficulty reduced by one for each Fetter.

Maintaining contact with the dead is difficult. Each success rolled allows the Theurgist one minute of communication. The time period can be doubled for another point of Willpower.

• **Warding:** Theurgists may protect an area from ghostly intrusion. By use of a precautionary Ritual and the expenditure of a point of Willpower, as well as a successful Willpower roll (difficulty 7), the Theurgist may block wraiths from entering the Warded area: each success indicates one week of successful Warding.

• **Expulsion:** Theurgists may also use this Via to expel a haunting spirit. This requires a Manipulation + Occult roll (difficulty of the ghost's Willpower + 3, maximum of 10); this is a sustained roll, requiring a number of successes equal to twice the ghost's Willpower. Simply initiating the banishing costs one Willpower, but no more Willpower is required for the remainder of the struggle.

It is rumored that some Theurgists actually use the Via Necromantiae to enter the Underworld. Many Theurgists would say that this is impossible, and no ritual is known to exist which will allow such to happen. Others merely shrug.

Via Oraculi

Through the Via Oraculi, Theurgists may glimpse into the unknown future or see the unseen past. Of course, many

within the Society (and the Church) argue that the future is God's alone, but Theurgists counter that as the Sibylline Oracles foretold events in the life of Christ as well as the Last Judgment, then not all divination is necessarily evil.

The Via Oraculi can only be performed after meditation and prayer: depending upon how far ahead (or behind) the Theurgist is attempting to see, this preparatory period can last from a half-hour to an entire day. When a character is attempting to use the Via Oraculi during a story, the player should indicate to the Storyteller just what information the character desires. The base difficulty is 8 for very generic information; more specific information might increase the difficulty to 9 or 10. For example, a Theurgist attempting to divine whether his Cenaculum will be attacked that night would roll against difficulty 8. If he tries to divine how many people, and what kinds of opponents he is likely to face, the difficulty would increase.

The number of successes rolled determines how clear the Theurgist's divination is. Generally, each success should give the Theurgist one hint or clue; these clues will come as symbolic visions or brief abstract representations. Visions of the future do not always come with explanatory footnotes.

The Theurgist's skill in the Via Oraculi determines how far into the past or the future she can see: the greater the skill, the more Heaven will reveal to them.

Effects

Roll: Perception + Occult; **Cost:** 1 Willpower

- Up to 1 month into the past or 2 weeks into the future
- Up to 1 year into the past or 6 months into the future
- Up to 10 years into the past or 5 years into the future
- Up to 100 years into the past or 50 years into the future
- Any point in the past or future (difficulty 10 to see past 100 years ago or over 50 years into the future)

True Faith

The importance of faith to the very existence of a religious tradition is without question. It provides sustenance to the tradition through centuries of intellectual challenge, political struggle and cultural change. It can inspire, it can motivate, it can breathe life into the ailing soul. Of course, faith in the hands of the narrow-minded can be dangerous; for these individuals, faith seems to also compel judgmental and even destructive behavior. Faith can create and destroy equally.

True Faith is a rare commodity even among the religious. Faith is more than just a deeply held conviction in God (in whatever form one would revere the Almighty) that is both higher than and deeper than conventional belief; it is at the core of a believer's soul. It is the flowering of the Divine in the heart of humanity, the whisper of God in the believer's soul, the very axis of a believer's life.



Note that True Faith does *not* imply orthodoxy, nor is it even mere piety. We are discussing Faith in the divine, not in the Holy Office or the teachings of a particular church. Faith is an individual relationship with God, uninhibited by dogma, liturgy or hierarchy. While many with Faith will be full believers of all that the Church (or any religious tradition) has to offer, one with Faith can be equally guided by her own religious conviction or inclination.

Faith is, simply put, the strongest weapon in the hands of an Inquisitor. Through the workings of Faith, an Inquisitor can drive back the spawn of Caine, can soothe some of the frenzy of a hostile werebeast, and can resist the sorcerous ways of the magi. Ultimately, one can even perform miracles, although these are certainly rare and unusual occasions.

System

Faith is a Trait on a scale from one to ten; most characters, mortal or otherwise, will have a zero rating in Faith. Faith costs seven freebie points per dot at character creation. If increasing a Faith rating, it costs the Inquisitor's current rating $\times 3$, in experience points, up through a Faith rating of five. For ratings higher than five, it costs the character's current level $\times 5$. Characters must have a minimum Humanity rating of nine to have Faith; if their Humanity ever drops below nine, then all Faith points are lost, and they can only be recovered by extreme regret and penitential deeds (and, of course, by raising one's Humanity back to ten). Supernaturals who would develop Faith are limited: they may start with no more than one dot of Faith, which costs seven freebie points.

The Effects of Faith

Faith has a multitude of effects at even the lowest of levels. At its minimum, it can be added to a character's Willpower and Virtue rolls. In times of great need, if a character is entirely out of Willpower points, then she may call upon her Faith: Faith points can be substituted for Willpower points. When her Faith points are all gone, then she is entirely out of luck.

Faith points that are lost in this manner are regained by acts of devotion. If the use of Faith as Willpower was successful, then lost Faith should be returned almost as easily as lost Willpower. If the use of Faith as Willpower was a failure, then it should require more acts of devotion on the part of the character.

Although the Society has come to learn that those of greater piety and faith may affect the supernatural while the faithless cannot, the Society does not quantify Faith into "levels of ability." Faith ultimately defies quantification.

Dominus Vobiscum

Mortals with a Faith rating may bless another character. Ordination is *not* a necessity if the mortal has Faith. Depending upon the tradition, the form a blessing takes may vary. In the Roman Catholic tradition, the blessing usually consists of a priest making the sign of the cross (gesturing with his right hand in a cruciform gesture in the air before him)

Faith Reborn

What, exactly, are the acts of devotion that would help restore an individual's Faith? Generally, these acts are decided by the tenets of one's religion. Examples of devotional acts include:

- **Praying a novena:** utterance of a series of prayers nine days in a row.
- **Meditation on the Gospel:** reading a chapter from the Gospels, and meditating on its meaning and importance for a few hours.
- **Almsgiving:** donating personal monies or time to a homeless shelter or charity.
- **Eucharist:** daily attendance in the Divine Liturgy for a week. This is, of course, in addition to the standard weekly obligation.
- **Meditation on one's sins:** *Mea culpa, mea culpa, mea maxima culpa.*
- **Flagellation:** for some medievally minded Inquisitors, this is still a valid form of penance.
- **Ejaculation:** in Church-talk, this means a brief utterance of prayer, e.g., "Eternal rest grant unto them O Lord, and perpetual light shine upon them, and may they rest in peace." Repeat this a hundred times or so.

above the person being blessed, while making a short prayer — as short as "the Lord be with you."

The results of a blessing may vary from the contextual, just adding a touch of atmosphere to a game, to the "mechanics" aspect. Roll Faith (difficulty of 8). The number of successes determines possible effects, which are up to the Storyteller. The following list is not meant to be decisive.

Successes/Effect

- 1 Beneficiary "feels" better, but nothing else happens.
- 2 Beneficiary gains a temporary Willpower point (till end of scene).
- 3 Beneficiary gains a temporary Willpower point (as above) plus one additional die on any one Ability roll made.
- 4 Beneficiary gains a temporary Willpower point (as above) plus two additional dice on the next Dodge or Soak (player's choice) that must be made.
- 5 Beneficiary gains a temporary Willpower point (as above) plus three additional dice on the next Dodge or Soak (player's choice) that must be made.

Blessing should not be a routine event treated with mechanistic dispassion. ("Check my ammo, gas up the jeep, bless my allies.") It should be done at a dramatic and appropriate time. If it becomes routine, then Storytellers may increase the difficulty, or simply ignore this rule altogether.

Blessed Items

Items that are blessed may be used by those without Faith as though they do have it, but usually for a limited

duration. A mortal may drive off a vampire, have limited counter-magick, etc.; the item carries a temporary Faith rating of one.

Successes/Time

- 1 one round (whenever necessary)
- 2 one turn
- 3 one story
- 4 one chronicle
- 5 permanent

Faith Healing

Those with True Faith may attempt to heal another's wounds by "laying on hands" and praying. The power of Heaven is fickle, though, and not every wound will be healed every time.

Roll a character's Faith rating (difficulty 8); the number of successes indicates the number of wound levels restored. The presence of any aggravated damage automatically brings the difficulty to 9.

Characters may also voluntarily offer up their own health in return for another's health as part of their prayer: each wound level that the healer sacrifices is one wound level restored in another, regardless of the wound level; aggravated damage cannot be healed in this fashion. This is in addition to any other health levels restored through prayer.

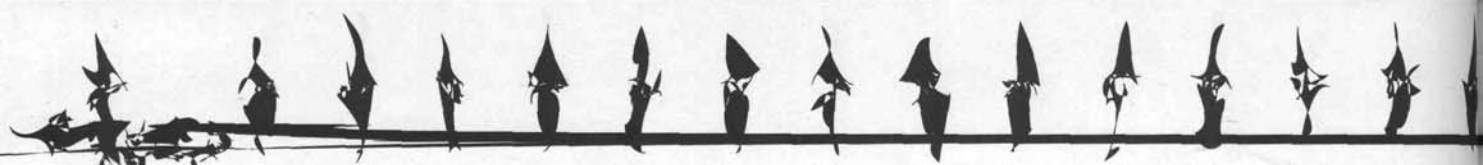
Faith healing (including sacrificial) requires the expenditure of one Willpower point.

Limits on Healing

The mortal body can take only so much. Some Storytellers may not want mortal characters being healed as easily as supernatural creatures, be it through Faith Healing or Via Medicamenti. Storytellers may rule that wounded characters, once healed, still suffer from their original wound level's difficulty modifier until they can rest for a full night. If the healed character expends a Willpower point, then her movement penalties are decreased by one health level. Under this option, a character who is healed from Crippled to Injured still has a -5 penalty and can only crawl. By expending a Willpower point, she will be able to hobble. Although her body has mended, it still must recuperate. This option will not allow characters — or intelligent ones — to rush into battle again, but they can certainly get the hell out of Dodge.

Holy Days

The Faithful will find that it is much easier to draw upon their Faith on holy days: these are the days that bear some special importance to the members of the faith, typically marking a significant event in the history of the faith, where Heaven and Earth were joined. On these days, the difficulty of Faith-based rolls are lessened by 1.



Such days vary according to tradition and even country. There are a number of significant days, but be careful not to go overboard: don't expect your Inquisitor's Faith rolls to be any easier on the Feast day of Saint Romuald! (If your character's name is Romuald, then it is another matter entirely....)

The most important day in the Christian calendar isn't Christmas. It's Easter, the center of the liturgical year; on Easter, Faith-based rolls find their difficulty lessened by 2.

Faith against Supernaturals

Faith is particularly valuable against the supernaturals. Its effects vary from the subtle to the splendid. In some cases it is predictable, but it is never mundane and never taken for granted.

Vampires

Vampires are among the supernaturals who show the most visible reaction to a Faith-wielding Inquisitor. Faith can ward against a vampire, repel her or even damage her.

A mortal trying to hold a vampire at bay must extend her holy symbol toward the vampire(s). The mortal rolls her Faith rating (difficulty of the vampire's Willpower). The number of successes rolled determines the number of steps backward that the vampire must make. If five successes are rolled, then the vampire either flees, or if impossible, takes a (non-aggravated) level of Health damage: the pain is so great that the vampire's entire body is wracked in agony. This option differs somewhat from the one presented in **Hunters Hunted**; the Storyteller can determine which method she prefers.

If the mortal places his holy symbol against the vampire's body (splashes holy water, presses a crucifix, etc.), the vampire actually receives damage: the number of successes determines non-aggravated damage levels received. As an option, Storytellers may decide that five successes causes one level of aggravated damage.

Note that in standard **Vampire** chronicles, the vampire rolls his Willpower against the mortal's faith, and the number of successes determines the number of steps forward that may be taken. In a game with combined mortals/vampire players, then Faith and Willpower are opposing rolls; the combatant with the most successes wins the conflict.

Ghouls, incidentally, have no problems entering holy ground other than perhaps a slight shiver of apprehension.

Werewolves

The Saint made the Sign of the Cross toward [the fierce wolf of Gubbio]. And the power of God, proceeding as much from himself as from his companion, checked the wolf and made it slow down and close its cruel mouth.

— Brother Ugolino di Monte Santa Maria, *The Little Flowers of Saint Francis*

Faith, when wielded against werewolves, has less dramatic an effect than against vampires. Instead of causing

them physical damage, or even holding them at bay, it seems to check the might of their bestial powers. A werewolf who wishes to kill an Inquisitor may simply walk forward and do so, but any of its Rage-driven powers may be hampered.

When a mortal with Faith is confronting a werewolf, the mortal must make a Faith roll (difficulty of the werewolf's Rage). Each success adds to the difficulty of the werewolf's Rage roll.

Likewise, a mortal with Faith may bring a werewolf out of frenzy. A successful Faith roll (again with the werewolf's Rage rating as the difficulty) and the expenditure of a Willpower point will calm a frenzied werewolf.

Mages

A certain witch said: "When a man once asked me to kill an enemy of his, or else to injure him grievously by a stroke of lightning or in some other way, I invoked my demon, who answered that he could do neither: for he said that the man had a pure faith and protected himself diligently with the sign of the Cross."

— Francesco Guazzo, *Compendium Maleficarum*

Witches, warlocks and cabals of sorcerers have long infested mortal society. At times, their magick is subtle, like a whisper; other times, it is harsh, like a vulgar shout. Regardless, those with Faith are protected from these sorceries.

Inquisitors and other mortals may use Faith as a form of countermagick: each point of Faith grants the mortal one die of countermagick.

Wraiths

The Society of Leopold is split on the nature of wraiths: some Inquisitors feel that they are truly human spirits, while others feel that they are merely demon spirits that require the facade of a dead human. Regardless of their true origin and nature, wraiths are known to use one truly insidious ability: possession.

Mortals may be protected from such attempts at possession. A wraith attempting to possess a mortal in any fashion must roll against the mortal's Willpower. (For more information, see **Wraith: the Oblivion**, pp. 167-169.) If the mortal possesses Faith, then her Faith is added to her Willpower.

Mortals who are attempting to Ward a wraith may add their Faith score to their Willpower for the purpose of the Warding roll. A minimum Rites 2 score may take place of the Occult 3 that is usually required.

Exorcists who wish to drive out a possessing wraith must roll their Faith rating (difficulty of the wraith's Willpower); some form of holy symbol is necessary for a true exorcism. If a ritual of exorcism is used (which will, like holy symbols, vary in nature according to the exorcist's tradition), then the Exorcist's Rites skill may be added to their Faith rating. An Exorcism will dissolve any Consort link that has been built by a wraith, which then has to repeat the process again.



The Infernal

Demons and other infernal creatures may be held at bay or injured in the same manner as vampires. Likewise, they may be exorcised in the same manner as wraiths.

Holy Symbols

The use of holy symbols against vampires, witches, the possessed, ghosts and other supernaturals is pervasive in hunter lore. Unfortunately, little of it is based in truth.

Ultimately, no use of Faith truly requires the presence of a holy symbol. However, most mortals, including Inquisitors, are handicapped by their belief that a symbol must be present and in use. For such mortals, holy symbols are actually a dangerous crutch. Using Faith requires that some holy symbol must be present on the believer's person; if not in his hand, then around his neck, in his pocket, etc. Some uses of Faith, e.g., repelling vampires, actually requires that the holy symbol be in hand.

The actual form of a holy symbol is, of course, dependent upon one's religion. Sample symbols follow:

- Catholics, Eastern Orthodox, or other "high-church" denominations: Cross or Crucifix, Bible, Eucharist wafer, holy water, rosary, scapular, blessed candle, saint's medal, icon.

- Protestants: Bible, cross.

- Jews: Star of David, Torah, mezuzah (usually affixed to a doorway), phylactery.

- Hindus: Icon, statue, lingam, incense.
- Native American: Medicine pouch, fetish.
- Muslim: Quran, prayer beads.

Prayer and Rites

I enjoin you under penalty, Ancient Serpent! In the name of the Judge of the Living and the Dead! In the name of Our Creator! In the name of the creator of the world! In the name of him who has power to send you into Hell! Depart from this servant of God!

— Roman Ritual of Exorcism

Spoken prayer is a sonorous Holy Symbol, the exclamation of the believer's faith in the divine. As such, prayer may be used as a holy symbol in times of need. Typically, short invocations work best: recitation of the name of Christ, Mary, the names of Allah, etc. Many Rites are so designed to be uttered repeatedly, and so are ideal for this purpose.

A mortal must make a successful Intelligence + Rites roll to concentrate upon their prayers (difficulty varies — at the minimum 6, but in times of stress 7 or even 8 may be required). It makes no difference whether Rites have been committed to memory or are being recited from a breviary — unless, of course, an Inquisitor relies upon a breviary and suddenly finds it missing.

While Society records and other witch-hunter accounts refer to cases in which a supernatural was driven off without use of a holy symbol, the idea that reliance upon a symbol may be a crutch has not yet been realized. Some hunters,

throughout history, have attempted schemes as absurd as engraving miniature cruciforms on weapons, but such hunters tend to be short lived.

Pooling Faith

What happens when more than one Inquisitor with Faith operate together? Two options are possible: individual rolls and pooled Faith. Individual rolls are the most common; each individual makes his own Faith roll. However, these rolls, even if done in the same turn, are not cumulative. For example, four Inquisitors are combating a vampire; one Inquisitor has a Faith rating of three, and the other three Inquisitors have a Faith of one. Each Inquisitor successfully rolls against their Faith, producing among them a total of six successes. Only five successes would normally drive a Kindred away, or even harm them; however, because these came from different sources, they do not stack.

The Faithful may choose to act in concert and pool their Faith. This requires that all participants be members of the same religious tradition, even if they are from different denominations; for example, Lutherans, Quakers, and Roman Catholics are all members of the Christian tradition, so they may pool their faith; likewise, Shi'ite and Sunni Muslims may pool their faith. A Catholic and a Muslim, however, might believe each other to be "mistaken" in their faith and unable to draw upon the true power of God; this disbelief will work against them, and their Faith cannot be pooled, unless they possess the Ecumenical Merit.

Those who "pool" their Faith operate under the Faith rating of the member with the highest current rating, plus one per extra participant. If the Inquisitors in the above example were to pool their Faith, they would roll six dice: three for the one with the highest Faith, and one die per additional Inquisitor. If the pooled Faith rolls particularly well, they can earn six successes — more than enough to drive away the Kindred, or even harm him.

Pooling Faith on holy ground adds a minor complication: add the holy ground's Faith rating to the group's revised "pooled faith" rating, and then proceed as normal.

The Vagaries of Faith

Some Storytellers may wish to impose limits on the uses of pooled Faith. They may determine that Faith cannot be pooled for praying for miracles or other extreme forms of divine intervention, arguing that in such cases Heaven is more concerned with quality, not quantity: 10 individuals with a Faith of one do not equate to one individual with a Faith of 10.

Likewise, Storytellers may choose to limit pooled Faith to a number no higher than double the rating of the individual with the highest Faith. Ten individuals acting in concert, one with a Faith of three and the others with a Faith of one each, would produce a pooled Faith of six, not twelve (3 + 1 + 1 + etc...)!

Those Who Walk With Heaven

These are the friends of God: they have discovered divine secrets: they guard them with devout silence.

— Hugh of Saint-Victor, *De Arrha Animae*

Individuals who are particularly strong in Faith (anyone with a rating of six or more) are literally beacons in the World of Darkness and stand a step apart from other humans. They are called by many names: friends of God, the Beatific, saints, holy men; their titles matter not — they are the advocates of Heaven on Earth, and are powerful allies in the war against the Enemy. They are living vessels of Numina.

The Beatific automatically gain the Merit Holy Aura: their aura burns brightly for anyone who can see auras. Even those who are aura-blind sense something *more* about these people.

The Beatific find that their very presence disrupts supernatural activity, and they have a number of powerful benefits when contending with the supernatural:

- The Beatific no longer rely upon holy symbols when contending with the powers of darkness; they realize that the power of Heaven flows freely in spite of any wooden artifact.

- The Beatific, on a Faith roll, can automatically sense the presence of the supernatural; by extending a Willpower point, they can determine the source, but not the exact nature.

- The Beatific can see through all Levels of Kindred Obscure, Chimerstry and other related Disciplines or Gifts with a Perception + Alertness roll (difficulty of the opposing power's level + 3).

- Vampires, wraiths and demons cannot stand to be in the presence of the Beatific. They cannot approach any closer than one foot per level of Faith that the Beatific possesses, without making a Willpower roll and expending a Willpower point, unless the Beatific specifically invites them to approach. If a Beatific approaches, then they are forced to back away.

- Demons and other conjured spirits recoil from the touch of the Beatific, and refuse to touch them.

- Kindred touching the Beatific with malicious intent receive aggravated damage, rolled against the Beatific's Faith rating. However, a Beatific can touch them without any difficulty, or causing them automatic damage.

Miracles

Those who devoutly cling to God often perform wonders when the need arises, sometimes by prayer, sometimes by their own power.

— Saint Gregory, *The Dialogues, Book II: Saint Benedict.*

Truly the strongest tool — if it can legitimately be considered such — in the hands of the Faithful is the power of miracles. Miracles are the manifestation of the divine through the hands of the Faithful. For men and women of true holiness and virtue, miracles may be considered daily

occurrences; but such men and women are rare. Many argue that the days of the saints are long past.

Strictly considered, a miracle is the interference with nature by some supernatural power. Such interferences need not necessarily be the “contradiction” of nature — e.g., raising the dead, or parting waters — but may be the “unnatural” assistance of it: curing an illness, calming a wild beast. Likewise, such actions need not be dynamic and overpowering; a miracle unnoticed is still a miracle.

Very few of the Society of Leopold are capable of performing miracles. Faith is typically difficult enough to maintain and increase. Faith to the point of becoming a miracle-worker is even more difficult. But those few rare miracle workers do exist.

Characters are not capable of performing miracles until they have a minimum Faith score of six. In today’s secular, disbelieving age, most miracles will be subtle acts. Ultimately, the Storyteller should be responsible for the presence and role of miracles in her games. While a character will be allowed to determine occasions when he might call upon the power of his deity, it is up to the Storyteller to determine if and how the deity answers.

Examples of Miracles

The following may be considered guidelines for the types of miracles that can be performed at the appropriate Faith rating.

Six

Sanctify an area, temporarily granting any location a +1 to its Faith rating for the next 24 hours. If the location did not previously have a Faith rating, then the area has a temporary Faith 1.

Create an area of tranquility: the difficulty of reaction rolls are reduced by 1. Werewolves’ difficulty to Rage rolls is increased by 1 while in this area.

Feel God’s faith in *you*: You get an extra Willpower point for the rest of the scene.

Laying on Hands: wounded mortals will heal at twice their regular rate, provided they rest according to standard healing rules.

Banish any demon or summoned spirit.

Seven

Cause a creature with murderous intent — vampire, werewolf, or even mortal — to be overcome by guilt. You may be kind hearted to the individual, or a stern disciplinarian, but you won’t take advantage of the creature’s temporary collapse.

Provide “countermagick” against any mage’s magick-use in your vicinity, whether directed at you or not.

Add three dice to any reaction rolls made toward you, even with animals. “Calm yourself, Brother Wolf.”

Cure a serious — but not terminal — disease.

Bless a religious icon so that if put into contact against a supernatural being (including mages) it does damage. Characters using such weapons need not have Faith. Such

“weapons” will do 1 level of damage (non-aggravated) for every Willpower point you spend during the blessing. The icon must be representative of your faith and used by someone of your faith.

Receive a sign which inspires you and your allies. You each receive an extra Willpower point for the rest of the scene.

Instantly expel a wraith that is skinriding a mortal. This will dissolve any Consort link that has been built.

Bring a werewolf out of frenzy.

Eight

Conversion: temporarily or permanently change someone’s Nature, depending upon how well you roll your Charisma + Empathy vs. the target’s Willpower:

1 success: 1 day

2 successes: 1 week

3 successes: 1 month

4 successes: 1 year

5 successes: permanent (more or less; people’s lives do change.)

Reduce the level of vampiric Disciplines by one per success on a Faith roll. This only lasts for the rest of the scene.

Nine

Exorcise demons and evil spirits without the recourse to ritual: your Faith vs. the demon’s or spirit’s Willpower.

Lay a ghost to rest: the wraith reaches Transcendence.

Permanently set an area of tranquility (as described in rating 6). The area will become more kind and caring (crime will drop, people will show the better facets of humanity): your Faith has left its permanent mark upon the world.

Become completely immune to and protected from supernatural evil (or whatever supernatural force that would cause you harm), provided you remain passive and concentrate. You can take no violent actions, and may protect others as well, but only if they remain peaceful.

Cause an evil being to realize that it truly deserves death, provided that this is the absolute truth. This takes five successes on a Faith (difficulty of the opponent’s Willpower roll). The target cannot have more than a Humanity 2 (or similar behavior, if using one of the systems that does not have Humanity), and must be truly guilty of atrocities. If successful, the creature will remorsefully commit suicide or submit to execution, which must be humane: quick and as painless as possible.

Ten

Ignore a source of damage if at least five rounds are spent in preparation for the feat and a successful Faith roll (difficulty 9) is made: each success removes two dice of damage. You are steadfast in your faith that you will not be harmed.

Heal all wound levels in a mortal.

Cure blindness or deafness.

Cure a terminal disease.

Cleanse someone of the Embrace, provided the target wants it. The circumstances must be dramatic, and the character must have gone through a significant story. The difficulty is 10; if successful, the vampire becomes mortal. Alternately, the Kindred can achieve Golconda.

Call the minions of the Divine to aid you in your hour of need; be prepared for anything from a small group of gun-wielding soldiers to a solitary dark-cloaked individual; the minions of the Divine are as varied as the minions of the Enemy.

The Life of Faith

Neither acquiring the Faith attribute nor increasing it are as simple a matter as merely paying for it with freebie and/or experience points. It is a way of life.

Players who wish to develop characters with strong Faith scores have to give their character's lifestyle serious thought. Does she live according to the tenets of her religion? This is much more than simply abiding by various niggling doctrinal details; it is a matter of living a life of devotion to her deity, and following whatever path such devotion should require. It is much more than a matter of liturgical lip-service, upholding the Sabbath and tossing a quarter to a homeless person.

There are no standards which can be simply offered as a measuring stick to determine whether your character has been "Faithful." Regardless, some guidelines are necessary.

Orthodoxy: Contrary to popular opinion, orthodoxy is not necessarily a qualifying factor to a life of Faith — an irony the Society of Leopold has yet to discover. Many men and women of Faith have lived with beliefs that differ from the norm, varied from what is commonly accepted; such figures either become heretics or saints, or, as has happened in history, have become the figureheads of their own religions. Mortals do not have to accept everything that is doctrinally approved according to their Church. However, they must believe in the heart of what the tradition has to offer; Catholics, for example, must believe that Jesus Christ is the Son of God and Savior, and that he established the Catholic Church to deliver salvation to the rest of the world. The Church, for these Faithful, may seem to go astray, but it still possesses the keys to Heaven.

Characters have to believe in the heart of their religion but not necessarily every spoken word of it. Of course, there will be some Inquisitors who believe in every word the Catholic Church has to offer; it comes with the nature of their personalities. Characters who are less than orthodox will most likely be somewhat reserved about their piety — but then the truly Faithful should not make great public displays of their Faith, anyway.

Worship: This represents much more than simply attending church at the right times or blindly obeying the Sabbath. It represents a joy-filled celebration of the Faith, done out of the heart of the believer. "Worship" should extend beyond the church walls — all life should be worship.



Characters that do attend liturgies will do so out of the desire to be part of their tradition's liturgical life.

Piety: Belief must be put into action. It is one thing to simply say that you believe in the tenets of the Faith, but do you really live according to them? Do you go out of your way to do what is right? Characters with Faith should be concerned about more than just "killing vampires and making the world safe"; they should be concerned about transforming the world so that it comes one step closer to Heaven on Earth.

Motivation: Why does your character do what she does? Does she go to church simply because she is supposed to? Does she feed the poor hoping for a few more indulgences? Or does she do it out of a zeal to do what is right? While some measure of Faith — and fear — might prompt such actions, generally, a character's behavior must be heartfelt, not just because they are trying to avoid divine retribution.

In general, you must watch your character's behavior during and between hunts. Why does she hunt vampires at all? Is it out of a belief that she is fulfilling a sacred mission, or is it simply for revenge? How does she undertake her hunt? Does she do her best to make sure that innocents are not hurt, no matter what? Is she willing to sacrifice herself before others? When she kills one of her foes, is it with a cry of joy or a prayer for mercy?

Your character is not expected to be perfect. She may backslide along the road to perfect Faith and make errors in judgment. She is only human. Ideally, she will grow with her experiences; perhaps a hot-headed young witch-hunter can eventually mature into a wise and merciful one, avoiding unnecessary violence and regretting the loss of yet another human soul, no matter how tainted by the Infernal. Even more powerful than the miracles that Faith may produce in the outside world are the miracles that may occur within the human soul.

Inquisitors and the Hierarchy of Sins

The Hierarchy of Sins applies as much to Inquisitors as it does to vampires, and many times Society members will have to make a Conscience roll to avoid losing Humanity.

Much of this, of course, does depend upon a character's viewpoint. Do the characters believe that werewolves and vampires are truly demons, with no shred of humanity? Do the characters believe that an *auto-da-fé* is the only solution? Does the Apostolate of the Society truly excuse "purposeful wrongdoing" in the name of God?

Medieval Inquisitors were monstrous and barbaric by our standards, but they were only a little bit extreme according to the beliefs of their day. Modern Inquisitors come from a different cultural paradigm, and have different social teachings and ethics to contend with.

Storytellers may ask for a Conscience roll based upon actions performed during an *auto-da-fé* (difficulty is the Humanity of the foe). Storyteller games other than **Vampire: the Masquerade** do not use Humanity as a trait, so the

Storyteller should just assume a rating for purposes of this roll. The following difficulty modifiers also apply:

Modifier	Situation
-1	Foe attacks without provocation
-1	Foe displays inhuman powers or appearance (shape-shifting, claws, etc.)
-1	Foe is proven to engage in unjustifiably immoral activities (wanton destruction, etc.; this does not include a vampire's hunt, which can be argued as "necessary," but if pain and suffering have been caused...)
-1	An innocent is endangered as a result
+1	Foe is proven to engage in beneficial or kind-hearted activities (e.g., the witch manages a homeless shelter)
+1	Foe does not act at all in self defense.

Some players may argue that Conscience rolls are not necessary when Inquisitors are following their divine mission; in spite of this, have them make their roll, and let their characters show their surprise when, after shooting yet another "witch," the pangs of guilt emerge suddenly. Guilt is never asked for, after all, and history shows us that the excuse "I was only doing my job" is an immoral and irrelevant one.

Storytellers should also require that Inquisitor characters make Conscience rolls after any *truly* questionable act: issues of cruelty, callousness, and improper motivation are all valid. Did the Inquisitors kill a werewolf with perhaps a little bit of sadistic pleasure? Was revenge too strong a motive?

Faith and Torture

Will someone who has Faith, following the tenets of her religion, ever torture someone? This very much depends upon the cultural paradigm; torture was a standard feature of medieval jurisprudence, so Inquisitors in a medieval chronicle might not have to make Conscience rolls.

However, in the 20th century, we are generally taught that torture, no matter what the reason, is wrong. Inquisitors who engage in systematic torture will have to make Conscience rolls and should expect their Humanity to drop (or maybe plummet). Simple arm-twisting qualifies as "torture," but should not be considered as severe as use of the pillory or Iron Maiden. The difficulty for torture-based Conscience rolls should vary:

Difficulty	Action
5	Threats; minimal violence: smacking someone
7	More systematic violence: "roughing someone up"
9	Use of torture devices; psychological torture

The Society of Leopold is, on paper, opposed to torture, and most of its members agree with this philosophy. However, a few rare Inquisitors have found it useful to reopen the laboratories and donjons of their forbears. Such incidents are usually covered up by the Society bureaucracy as quietly and quickly as possible. For more information, see pp. 81-83.





Chapter Four: Storyteller's Aids

Our best, our easiest remedy is the name of Jesus. It drives the Devil flying from our sides and saves us from countless evils.

— *The Wonders of the Holy Name*

This chapter provides information and advice for Storytellers using the Society of Leopold in their chronicles. Players should avoid this chapter entirely; if there is anything in it that they need to know, their Storytellers can tell them in due time.

The Inquisition Chronicle

Opportunities abound for Storytellers to use the Society of Leopold and other allied witch-hunters in their chronicles. The Kindred are so much more than just the bloodthirsty monsters of common lore; likewise, Inquisitor characters should be more than mere stake-wielding Christian zealots.

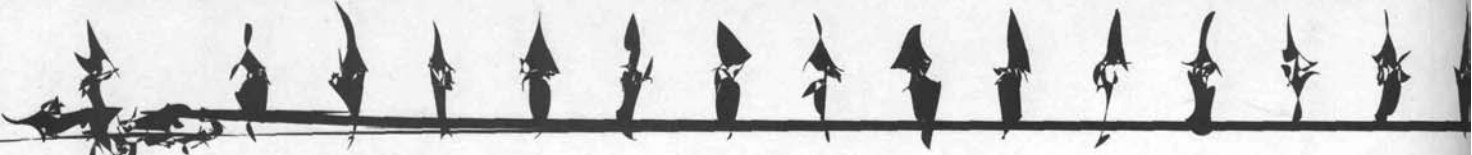
Society as Antagonist

The Society can easily be integrated into current chronicles as an antagonist, either in a one-shot appearance or as a recurring feature. In such cases, it is unlikely that any characters know much of the Society other than a few facts, some rumor and much innuendo.

The Kindred often consider Inquisitors to be at best an evening's entertainment and at worst a nuisance. Chronicles which feature the Society in a one-shot appearance need not change this perception. If the Society makes only a brief

appearance, it is likely that Inquisitors will have called an *auto-da-fé* on a character; either the Inquisitors will fail (amounting to their deaths, more than likely) or they will succeed (meaning the death of the character). In either scenario, there is little need or opportunity to truly unveil the Society. Storytellers may intentionally plan on having an inexperienced cenance (or single Inquisitor) ultimately fail in their *auto-da-fé*, validating the Kindred characters' perceptions of the Society; when the Society reappears later in the chronicle, it can be as a much more effective and deadly antagonist, particularly if the Kindred have let their guard down.

The Society can be used with more depth and satisfaction as recurring antagonists. In such cases, it would not do to have a new cenance appear every few weeks to fail in their regularly-scheduled *autos-da-fé*; this would make the Society little more than ineffective buffoons. Instead, clever Inquisitors might be as adept at playing Machiavellian games as the Kindred might be: watching from afar, and only stepping in to foil a well-laid plan. Kindred are not alone in their ability to be manipulative and covert. Successful Inquisitors might even play this game successfully without leaving any clues as to their identity or affiliation, ensuring their relative safety.



Ultimately, any chronicle with the Society as a recurring antagonist is likely to have the Society call an *auto-da-fé*. In such a situation, particularly when dealing with ruthless or effective Inquisitors (perhaps assisted by Gladius Dei and the Condotierre), the *auto-da-fé* can be a harrowing and relentless pursuit, teaching the Kindred that mortals might be worthy of some fear after all.

Society as Protagonist

Chronicles which center on Inquisitors as protagonists require the most depth of character. Neither stories nor characters should remain static, growing or changing little. Inquisitor chronicles should cover a broad intellectual area; those which amount to nothing more than endless search-and-stake expeditions are bound to become shallow.

Chronicle Concepts

One of the first issues a Storyteller and players should consider is the type of chronicle they will explore. What kind of Inquisitors do the players want to create and roleplay? What kind of chronicle does the Storyteller have in mind? While the Storyteller will have final say, players should not be exempted from the process of chronicle creation.

Cenaculum-Based

In this type of chronicle, the characters are all members of a standard Cenaculum and are responsible for cleansing their local region (usually a city and perhaps the outlying towns) of any supernatural scourges. This type of chronicle allows characters to develop a "home," provides a familiar setting from story to story.

Storytellers can work on creating a stable of recurring characters and important places. Storytellers should, however, be careful to avoid the supernatural peril-of-the-week syndrome endemic to episodic television. Regular encounters with the supernatural are to be expected, but they can just as easily exist to unnerve characters as they can to actually threaten them.

Characters assigned to a regular Cenaculum need not be limited to just one city; Storytellers can easily have a cenacle called out-of-town because of its unique knowledge or experience with a certain subject, or for research, or any other story hook. Don't assume that a chronicle centered on a city — as any Cenaculum-based chronicle will be — is necessarily restrictive.

Itinerants

Instead of being assigned to any particular Cenaculum, the characters could all be Inquisitors-Itinerant, allowed to roam across the country from province to province, sometimes invited in to help with a case, other times just visiting a province to lend a helping hand. This type of chronicle allows the Storyteller and the players to tell very diverse stories: hunting Garou in northern Canada in one while investigating an urban haunting in another.

Itinerant chronicles might be more challenging for some Storytellers; remember that you have to create a

different setting each time, and these should be somewhat unique or else each city or regions looks the same after a while. If this happens, of course, Itinerant characters can always end up assigned to a regular Cenaculum.

Gladius Dei

One unusual option Storytellers might consider is having the players create characters who are all members of Gladius Dei. Remember that Gladius Dei is sometime seen as the supreme representation of the Society; accordingly, Gladius Dei stories will tend to be more intense, and probably more combat-oriented. Storytellers may wish to give players extra freebie points at character creation to represent the extra experience usually necessary before induction into Gladius Dei.

Censors

Censors are typically disliked and distrusted (although never aloud) by members of the Society. In many ways Inquisitors fear the Censors the same way that a medieval peasant might have feared an Inquisitor: they represent an absolute and often inscrutable authority that seems to bring suffering and violence in their wake.

However, an interesting chronicle can be one in which all the characters are representatives of the Office of the Censor, usually a mixed party of senior and junior Censors and Condotierri. Characters would operate out of some base, usually, but would be called in by various Provincials to investigate the odd case or two. Censors are in many ways a combination of private investigator/psychologist, and Censor-based chronicles will be heavy on roleplaying and mystery-solving.

In this type of chronicle, the players get to be the constant recipients — and bringers — of fear and suspicion that characterize the Office of the Censor.

Players who show a regular scorn or disdain for Censors might find their characters suddenly "drafted" by the Provincial, asked to investigate an unusual occurrence, and finding true evidence of malefic taint: an Inquisitor secretly working for a Kindred, or acting as an agent for one of the Nephandi, for example. This might teach players some measure of respect for the duties of the Censor.

Rebels

Characters in this type of chronicle are radicals in some measure or another. Perhaps they disagree with the hierarchic structure of the Society, or they hold some other rule or convention in disdain. Likewise, they might be devoted members of the Inquisition who have started to embrace the Florentine Heresy, and believe that — heaven forbid — not all supernatural creatures are intrinsically evil. Either way, they have turned away from the Society, and cannot turn to it for support in times of need; even worse, they might be considered enemies of the Society, and, based upon their estimated threat to the Society, branded traitor and hunted down.



Themes

Any Inquisition chronicle can have a number of themes running through it, some more prominent than others. Some sample themes follow.

Revenge

Revenge is a common motive for mortals to become witch-hunters, but it is one that is ultimately doomed to failure. No matter how many Kindred are sent to their Final Death, no loved ones can ever be brought back. However, even mortals who join the Society of Leopold for more pure and noble reasons will find themselves tempted to seek revenge on occasion — particularly after the loss of a comrade or friend.

Storytellers are encouraged to create scenarios where the desire for revenge can become so overwhelming that everything else — including an Inquisitor's standard mores — is ignored. How far can a person go to seek revenge? Will they lose their own soul in the process? Will an Inquisitor become even more inhuman than the prey she hunts simply to satisfy her desire for vengeance?

Seduction

The peril of seduction is a common theme in Christian literature. The issue is not seduction of the body (which on

its own can make for an entertaining story element) but seduction of the spirit. Many a Provincial and Censor have lost sight of their calling in favor of the lure of power. Can characters be similarly tempted, and at what price? What could an Inquisitor gain by succumbing to this temptation, and how can it best be accomplished?

Likewise, what if an Inquisitor's deepest fears or desires are offered release? How many people might hunt vampires simply out of fear of their power, and what might these people do if suddenly offered the same power themselves? Can an Inquisitor be seduced into compromising his principles?

Hunters Hunted

The relationship between Inquisitor and the supernatural (particularly the Kindred) is an endless cycle of hunter and hunted: the Kindred find themselves the subject of an *auto-da-fé*, the Inquisitors earn the enmity of a coterie, and the roles of hunter and prey are constantly reversed as each party learns to alternately hate and fear the other. This is bound to be a common theme in many Inquisition chronicles. The more often the roles can be switched on Inquisitors, the more stressful their lives will be. Theirs is not an easy life, and they do not always get to pick the roles they will play.

Damnation & Redemption

Regardless of one's motives, constant and consistent participation in *autos-da-fé* are bound to prey on one's soul. How many murders, however arguably justifiable, can an Inquisitor commit before they realize how much of their own humanity has been sacrificed? Is there such a thing as an "innocent" vampire? Does the Society act out of a theologically-imposed bigotry? Is a werewolf evil just because it is a werewolf? Many Inquisitors have pondered these questions.

What if an Inquisitor (or an entire cenacle) ponders these questions and then determines that there is something wrong with the Society — that there are supernatural evils in the world, but they cannot so easily be identified or labeled as the Society likes to believe. Will these Inquisitors start to work against the Society? Will they attempt reform from within? Will they become more choosy in their hunts, and start looking for truer evidence of evil? Will any of this assuage the guilt of prior blood on their hands?

Ultimately, you should question who is being redeemed — the supernatural inhabitants of the World of Darkness, the individual Inquisitors or the Society itself.

Sources of Conflict

Because the Inquisition has so many interests and so many enemies, sources of conflict for Inquisition chronicles are many. Long-running chronicles can easily incorporate a number of the following conflicts.

Society Versus Vampires

The Society is not fully aware of the Camarilla/Sabbat/Inconnu distinctions or the many power games within Kindred communities. Stories dealing with conflicts with the Kindred could concern manipulation by various clans or groups (e.g., anarchs manipulating a Cenaculum into calling the *auto-da-fé* on the prince of a city), or slowly learning more about Kindred society. Chances are likely that the Society really would not care about the Camarilla-Sabbat feud; the vampires can argue about it in hell all they like. If the Society were to declare full-fledged open warfare against all vampires, it would probably be akin to suicide, but it would also have a devastating effect on the vampires. The Kindred have yet to fully fear or appreciate the Society; perhaps this situation is due for a change.

Society Versus Mages

The Society of Leopold has some understanding that there are various "types" of mages (e.g., "witches," hermetics, etc.), but it does not know anything about the Traditions or the Technocracy. Possible stories could deal with the Technocracy setting up the Inquisition to take out a few Tradition mages, ultimately involving the Society in the paradigm war. Another story could deal with mages establishing that a Cenaculum is a rather juicy source of Quintessence and deserving of a raid. Of course, the Society could easily be drawn into conflict with the Nephandi and the Marauders, both of which could be categorized as absolute evil (particularly the Nephandi) by the Society.

Society Versus Werewolves

When it comes down to it, finding werewolves can be much easier than locating vampires. They usually tend to hang out together, holding particularly ferocious and rowdy get-togethers. On the other hand, simply going out "hunting" is an easy road to disaster. If the Garou could ever teach the Society — or at least a few intelligent Inquisitors — about the Wyrms, and if the Society could ever incorporate an understanding of the Wyrms into Christian cosmology, then the Society might find a whole new focus to its mission.

Society Versus Mummies

The Society has not learned about the existence of these immortal Egyptian sorcerers. It is unlikely that the Society would ever differentiate between them and other mages in the long run, but some more scholarly types might be interested. It is possible, however, for Inquisitors to become unwillingly (or unwittingly) involved in the Set-Horus war.

Society versus Wraiths

A potentially interesting conflict could take place between Inquisitors and the wraiths of dead Inquisitors. Otherwise, Inquisitors (other than the Sons of Tertullian and the Sect of Saint James) do not usually seek out ghosts or other spirits unless they bring attention to themselves.

Society Versus The Arcanum


The Society of Leopold and the Arcanum are not directly at odds with each other, but they could easily be: what if a hedge-mage within the Arcanum finds himself the subject of an *auto-da-fé*? Or what if an Arcanum lodge and a Society cenacle end up in competition for a relic or an occult tome? The Society and the Arcanum could actually be of assistance to each other, but because they each have their own biases, loyalties and motives (those of the Arcanum shrouded in secrecy), it is unlikely that they will ever officially cooperate.

Society Versus Other Witch-hunters

The Society of Leopold is not the only group of witch-hunters in the World of Darkness; but what should happen if the Society and another group should accuse each other of misdeed? Suppose an independent witch-hunter, deciding that a Society Theurgist is a witch, takes the step that the Society itself never took and decides to hunt down the Theurgist for witchcraft? Or what if the Society decides that the Ikhwan al-Safa's command of "jinn" is nothing more than demon-summoning? Or might the Society of Saint George and the Society of Leopold end up in a struggle over holy ground or relics in Britain?

Sect versus Sect

Inter-sect rivalry has long been a part of Society history, and there is no reason to assume that it will not continue. Sects can prove trouble for each other without necessarily



fighting each other; they can try to take the credit for successful hunts, discredit other sects, etc.

Damnation versus Salvation

What if character Inquisitors end up involved in the Florentine Heresy controversy? The issue is an important one: must all supernaturals be “destroyed”? Can they all possibly be intrinsically evil? Is Salvation denied to them? This is a conflict that could have long-standing repercussions in any chronicle. Is rapprochement possible? Can the Society ever modify its views, or at least make room for this one?

And what happens to the Inquisitors who embrace the Florentine Heresy and choose not to slay a particular Kindred, only to find him terrorizing the city a year later? Or the Sanbenito who somehow ally themselves with Garou in the fight against the Wyrms and then watch their own allies Rage? Coming to the Florentine Heresy should not be the end of all questions; it should be the beginning of new ones.

Historic Eras

There is no need to think that Inquisition chronicles are limited to the current day; if anything, the Inquisition cries out for chronicles from a number of different periods. Any of the following periods can be considered, either for one-shot stories or for extended chronicles.

The Early Christian Era

Before the Society of Leopold, there was the Order of St. Michael. What was it like in the 5th century, for this small group of apocalyptic holy warriors? An exciting and stimulating chronicle could be based upon a group of Michaelites travelling across the known world, fighting the forces of the Infernal, even venturing into the far northern reaches of Europe or other mysterious and hidden places that had not yet been Christianized. The Order of St. Michael persisted into the Middle Ages, so one could easily play Michaelites in the time of Charlemagne and his paladins.

The Middle Ages

The Inquisition as we know it started in the 13th century, and this would be an appropriate time for a Society chronicle: the fledgling days of the Society of Leopold. What would it have been like as a medieval witch-hunter who was the first Inquisitor to discover proof of vampires or werewolves? Players could easily play the disciples of Leopold, or the Society’s first members. A medieval chronicle could have a very rich setting if done properly.

The Renaissance

Technically speaking, the Renaissance was the period in Europe during the 15th and 16th centuries. The term

“Renaissance” was coined during that period by intellectuals attempting to assert the superiority of their age over that of the dark ages preceding.

While the Middle Ages were the infancy of the Society, the Renaissance was also its adolescence, as it formed into a more formal, organized society. This era could also be a fulfilling setting for an Inquisition chronicle. Church politics, courtly intrigue, the growth of secular learning, the rediscovery of pagan magic, the birth of religious humanism and the dawn of the Masquerade — a perfect setting for any chronicle, actually.

The New World

When Columbus crossed the Atlantic, a member of the Society of Leopold was with him. The Society was always been present during the days of the Explorers, some times more apparent than others. More than a few Inquisitors came with the first colonists, and a chronicle set in the New World’ early days would no doubt involve the Garou. Did Inquisitors fall with the Croatan at Roanoke? Or did they play a more prominent role in the disappearance of the Croatan?

The French Revolution

France was not a happy time for the Church in the 18th century. Most Inquisitors were Itinerants, and could expect little assistance from either the church or the Society, as they wandered the countryside trying to avoid mobs on one side and the agitating Brujah on the other.

World War II

A number of questions remain about the Second World War: what was the Catholic Church’s true involvement? Was the Church controlled by an external force, and did the Society of Leopold learn about it? Was it true that Hitler sent teams out after relics in an attempt to harness their power, and how did the Society deal with this?

The Future

Storytellers setting chronicles in the future (near or otherwise) should contemplate the role and status of the Society in any future timeline. Has it rejoined the Church? Is it (and/or the Church) run like a minicorp? Is the Masquerade still in effect, and how is the Society faring in its mission? Is the Society in charge of its own military force? Has the Society been forced to go underground, in a world where vampires openly rule? Just think about what the logical future of the Society would be, given the cultural context of the future you are envisioning.

Any chronicle set in a different historical era will ultimately require some consideration of mechanics, of course, including new or revised Merits & Flaws (if used), Attributes, weapon statistics, etc.

Stereotypes

The following stereotypes are for Storytellers who need characters and don't have the time to create a full-fledged character. These are "stereotypes" only, and not well-rounded, or even fully developed characters — Storytellers should feel free to modify the existing stereotypes as they see fit.



Censor

Quote: *Please understand, my brother, that these questions pain me as much as they pain you.*

Character Information: Censors are members of the Society of Leopold who monitor the Society for signs of infernal corruption, treachery, etc. They almost never engage in witch-hunts anymore and are solely concerned with internal matters.

Nature: Manipulator

Demeanor: Director

Physical: Strength 2, Dexterity 2, Stamina 2

Social: Charisma 2, Manipulation 3, Appearance 2

Mental: Perception 2, Intelligence 3, Wits 3

Talents: Acting 2, Diplomacy 2, Homiletics 3, Intimidation 3, Interrogation 4

Skills: Debate 2, Etiquette 2, Firearms 1, Research 2, Torture 2

Knowledges: Church History 2, Inquisition Lore 4, Investigation 4, Linguistics 2, Medicine 2, Occult 2, Psychology 4, Supernatural Lore (2 or 3) 2

Numina: none

Backgrounds: Contacts 2, Retainers 3, Status 4

Virtues: Conscience 3, Self-Control 5, Courage 4

Humanity: 7

Willpower: 9



Condotierre

Quote: *Don't move or I'll shoot!* (Sound of gunfire)

Character Information: The Condotierri are the Inquisition's bodyguards and security staff. They are typically assigned to posts at older (and more influential) Cenacula, or to accompany well-known Inquisitors.

Nature: Loner

Demeanor: Jobsworth

Physical: Strength 3, Dexterity 3, Stamina 3

Social: Charisma 2, Manipulation 2, Appearance 2

Mental: Perception 2, Intelligence 2, Wits 3

Talents: Alertness 4, Athletic 2, Brawl 4, Dodge 4, Leadership 1

Skills: Drive 3, Etiquette 1, Firearms 4, First Aid 3, Melee 4, Police Procedure 2, Security 3

Knowledges: Electronics 2, Inquisition Lore 1, Linguistics 1, Military Science 2, Occult 1

Numina: none

Backgrounds: Allies 1, Resources 2, Status 2

Virtues: Conscience 4, Self-Control 4, Courage 5

Humanity: 7

Willpower: 6

Exorcist

Quote: *The demon is rooted deep in this one, feasting off his innocence. It reminds me of the time in Ethiopia...*

Character Information: Exorcists are Inquisitors who specialize in driving out spirits or ghosts that inhabit a person or place. Exorcists are not always superstitious individuals who misconstrue every unusual action as evidence of supernatural behavior.

Nature: Fanatic

Demeanor: Traditionalist



Physical: Strength 2, Dexterity 2, Stamina 4
Social: Charisma 3, Manipulation 4, Appearance 2
Mental: Perception 3, Intelligence 4, Wits 3
Talents: Empathy 2, Interrogation 2, Intimidation 1, Search 3
Skills: Etiquette 1, First Aid 2, Psychoanalysis 3, Research 3
Knowledges: Church History 1, Inquisition Lore 1, Linguistics 2, Medicine 1, Rites 4, Scripture 2, Theology 1
Numina: Faith 3 or Via Geniorum 4
Backgrounds: Contacts 1, Resources 1, Retainers 2, Status 1
Virtues: Conscience 4, Self-Control 4, Courage 4
Humanity: 9
Willpower: 9

Sanbenito

Quote: *Please, I mean no harm.*

Character Information: The Sanbenito are ex-Inquisitors who have become adherents of the "Florentine Heresy," deciding that the Society errs in its zeal, and that the mission of the Society should be mercy, not hatred. Unfortunately, they usually end up despised by both the Society and the creatures they seek to serve.

Nature: Visionary

Demeanor: Radical

Physical: Strength 2, Dexterity 2, Stamina 2

Social: Charisma 3, Manipulation 4, Appearance 2

Mental: Perception 4, Intelligence 4, Wits 3

Talents: Acting 1, Alertness 1, Brawl 1, Empathy 3, Homiletics 2, Intrigue 2, Streetwise 1

Skills: Firearms 2, Melee 1, Research 2, Survival 2

Knowledges: Church History 1, Inquisition Lore 2, Investigation 1, Linguistics 2, Medicine 2, Scripture 1, Supernatural Lore (any three at 3)

Numina: Faith 1, Via Medicamenti 2, Via Oraculi 1

Backgrounds: Allies 2, Contacts 2, Status 1
Virtues: Conscience 5, Self-Control 4, Courage 4
Humanity: 10
Willpower: 9



Gladius Dei Knight

Quote: *An easy kill, thanks be to God.*

Character Information: Gladius Dei is an elite membership within the Society, representing the most talented, experienced, and promising Inquisitors. Members of Gladius Dei are hand-selected by the Inquisitor-General, and are often called on for specific, usually quite dangerous, missions.

Nature: Competitor

Demeanor: Cavalier

Physical: Strength 3, Dexterity 3, Stamina 4



Social: Charisma 4, Manipulation 3, Appearance 2
Mental: Perception 3, Intelligence 3, Wits 4
Talents: Alertness 1, Brawl 3, Dodge 2, Empathy 1, Leadership 2
Skills: Drive 2, Etiquette 1, Firearms 4, Melee 3
Knowledges: Inquisitor Lore 2, Investigation 1, Medicine 1, Supernatural Lore (three at 2), Rites 1
Numina: Faith 2
Backgrounds: Contacts 1, Resources 2, Status 3
Virtues: Conscience 3, Self-Control 5, Courage 4
Humanity: 8
Willpower: 8

Inquisitor Councillor

Quote: *I don't think we've examined this situation thoroughly enough. Let's go over that last part one more time.*

Character Information: Councillors are more experienced Inquisitors. Their zeal has diminished somewhat, to be replaced by the wisdom of experience.

Nature: Pedagogue

Demeanor: Visionary

Physical: Strength 2, Dexterity 2, Stamina 3

Social: Charisma 3, Manipulation 3, Appearance 2

Mental: Perception 3, Intelligence 3, Wits 3

Talents: Alertness 2, Brawl 1, Dodge 1, Empathy 2, Interrogation 2

Skills: Drive 1, Etiquette 2, Firearms 2, First Aid 2, Melee 2, Research 3, Stealth 2

Knowledges: Inquisition Lore 3, Investigation 2, Rites 2, Scripture 1, Supernatural Lore (any three at 3)

Numina: Faith 2

Backgrounds: Allies 2, Cenaculum 1, Contacts 1, Resources 3, Status 2

Virtues: Conscience 3, Self-Control 5, Courage 4

Humanity: 9

Willpower: 9



Mob Rowdy

Quote: *Die, hellspawn!*

Character Information: Inquisitors frequently gather together people whom they have come to trust for a little extra muscle-power in big hunts.

Nature: Fanatic

Demeanor: Martyr

Physical: Strength 3, Dexterity 2, Stamina 2

Social: Charisma 2, Manipulation 2, Appearance 2

Mental: Perception 2, Intelligence 2, Wits 2

Talents: Alertness 1, Brawl 3, Dodge 1

Skills: Drive 1, Firearms 3, Melee 3, Stealth 1

Knowledges: Occult 1, Scripture 1

Numina: none

Backgrounds: Allies 1, Contacts 1, Mentor 1, Resources 1

Virtues: Conscience 3, Self-Control 3, Courage 4

Humanity: 7

Willpower: 7

Provincial

Character Information: Provincials are the Society of Leopold's regional administrators. Busy with administration and bureaucracy, they no longer engage actively in witch-hunts.

Quote: *I understand your dilemma, but I'm afraid the Society is unable to provide assistance in this matter.*

Nature: Perfectionist

Demeanor: Judge

Physical: Strength 2, Dexterity 2, Stamina 2

Social: Charisma 4, Manipulation 4, Appearance 2

Mental: Perception 3, Intelligence 4, Wits 3

Talents: Alertness 2, Brawl 1, Dodge 1, Empathy 2, Interrogation 4



Skills: Drive 1, Etiquette 3, Firearms 2, First Aid 2, Melee 2, Research 3, Stealth 2

Knowledges: Inquisition Lore 4, Investigation 3, Linguistics 3, Occult 4, Politics 3, Rites 2, Scripture 1, Supernatural Lore (any three) 3

Numina: Faith 1

Backgrounds: Allies 2, Cenaculum 3, Contacts 1, Resources 3, Status 3

Virtues: Conscience 3, Self-Control 5, Courage 4

Humanity: 8

Willpower: 7

Torture

I did confess; but I confessed a lie. I confessed, that I might obtain absolution; but now that falsehood lies heavier at my heart than all my other sins. The God of heaven forgive me! Ever since I was condemned, my confessor has besieged me; he threatened and menaced, until I almost began to think that I was the monster that he said I was. He threatened excommunication and hell fire in my last moment, if I continued obdurate. Dear lady, I had none to support me; all looked on me as a wretch doomed to ignominy and perdition. What could I do? In an evil hour I subscribed to a lie; and now only am I truly miserable.

— Mary Shelley, *Frankenstein*

No discussion of the Inquisition would be complete without at least a cursory mention of torture. The early Church disapproved of torture as a way to deal with heresy (or anything else), but that did little to stem the application of torture as a part and parcel of Inquisitorial procedure. The current Society, of course, abjures torture. There are those Inquisitors, though, who feel it still has a valid and practical place.

A number of instruments of torture have become famous since that time, and may still be found in use. Do not

assume that the Society is exclusive in its use of torture, though; the instruments of terror and pain are universal in application.

Fass

The Fass is a cradle with spikes on the inside. Prisoners were locked, chained or otherwise restrained within the Fass, and the cradle rocked. A prickly ride, needless to say.

Kranz

The Kranz was a metal band which was slowly tightened around the prisoner's head.

Strappado

The Strappado is a machine which hoisted prisoners in the air by a rope, the prisoner's arms bound behind him. Creative torturers might slowly add weights to the prisoner's feet. Another alternative was to repeatedly strike the suspending rope; the jarring of this rope often dislocated the prisoner's shoulder joints. Variants of the term "strappado" include the hoist and the Aufziehen.

The Rack

The Rack is one of the most famous instruments of torture, which stretched a prisoner's limbs (typically out of their sockets).

Scavenger's Daughter

This device produced the opposite effect of the Rack, slowly compressing a prisoner's body, causing ruptures, broken bones and hemorrhages.

The Thumbscrew

The thumbscrew was a metal-studded vice which compressed a prisoner's thumbs. Thumbscrews are portable and useful in confining prisoners in the field.

Peine forte et dure

A standard component of the Anglo-Saxon legal code, the *peine forte et dure* forced a prisoner to lie on her back on the floor with a board placed atop her. Weights would be slowly piled on the plank until either the prisoner made a plea or died. Giles Cory was killed in this method in Salem village, 1692, refusing to plead guilty to a witchcraft charge.

The Boot

The Boot, in its most basic form, was nothing more than a series of boards bound around a prisoner's foot; by adding wedges between the boards and the foot, the prisoner's bones would be crushed. Other variants covered the knee as well.

The Jaw

The Jaw was a metal device shaped like a pear when closed; it could be enlarged, forced into a prisoner's mouth and then extended, painfully forcing the prisoner's jaws open.



Water Torture

This term applies to two forms of torture. In the first, the torturer tied the prisoner to a ladder, feet above the head; he tightly bound the wrists and ankles so that the rope cut into the flesh if the prisoner moved. He would firmly hold the prisoner's head, and open the mouth with a piece of iron. The nostrils would be plugged (typically with wood), and a long piece of linen placed over the prisoner's mouth. The torturer would then slowly pour jars of water down the victim's throat, which forced the linen down as well. The prisoner would automatically swallow, taking the linen down his gullet; the struggles caused the cords to cut into the body. When the prisoner was half-dead from asphyxia, the linen would be hauled back and the treatment "suspended." An ornate and effective method, this can be easily reproduced with a minimum of equipment.

A later variant of the water method was to simply pour jars of water down a prisoner's throat.

Spanish Chair

The Spanish Chair was an iron chair. The prisoner sat in the chair, arms and neck held in place with an iron band, his bare feet placed in stocks very near a brazier. The feet were then coated with fat and slowly roasted to perfection. The fat had to be continually applied so that the flesh would not burn too quickly.

The Madonna

This device (with a host of names) was a statue resembling the Blessed Mother. The front of the statue was covered with nails and spikes; when the appropriate levers were pulled, the statue's arms would embrace the prisoner, crushing and impaling her simultaneously.

Miscellaneous methods

Beating, flogging and cutting of toes and fingers (gradually, of course) are among a host of other methods used. The variants are endless.

Torture and the Supernatural

For all their vaunted (and legitimate) prowess, the creatures of the supernatural are just as susceptible as mortals to the methods and devices of the torturer. True, some creatures are more resistant to pain, or even capable of instantaneously healing from wounds, but there are always ways to get around such things.

The Society learned early in its existence that vampires were able to heal themselves from some wounds almost the moment they were inflicted, but that this ultimately weakened the vampire. The weaker the vampire, the more likely it was to go berserk at the sight of blood, and, should it ingest enough vitæ, it could return to its superior strength. Inquisitors skilled in "interrogating" vampires learned how to alternate their tortures with the rewards of a dead cat or rat — just barely enough to sustain the vampire in its nonexist-

ence, but not enough blood to return the vampire to its prior dangerous state.

Werewolves could be equally problematic. However, Inquisitors learned to fit their dungeons with special silver-alloy shackles: a werewolf in human guise would be shackled at the wrists and elbows, and should it attempt to transform into its much larger devilish counterpart, the silver cuffs would cut into the wrists and ankles. Amputation was often the result. Inquisitors also learned that when dealing with a suspected shapeshifter, a silver-alloy Jaw could come in quite useful. Ultimately, Inquisitors have experimented with silver-alloy variants of many instruments of torture (as have other opponents of the Garou).

System

Storytellers may require a minimum Torture ability of 1 in order to use the more sophisticated devices listed — anything above your basic flogging and amputation. Otherwise, she may allow for an Intelligence roll to see if a potential torturer can figure out how to use the device.

Prisoners bound to a torture device are automatically assumed to receive damage; there is no element of chance or “if” a character will be wounded. The only random element is how much damage a prisoner will ultimately receive. Each method or device has a different damage rating; to determine damage, roll dice equal to the damage rating (Difficulty 6).

Individuals with the Torture Ability, however, can moderate the results so that no more than one level of damage is inflicted per application of the device — it wouldn't do to kill the prisoner their first time out on the rack, after all. Torture instruments can, of course, be used repeatedly, to the point of killing a prisoner. Many instruments have a maximum damage pool, though: this represents the highest number of health levels of damage that can be caused by a torture device, exclusive of soaking.

More insidious than the physical damage (which is horrible enough) is the emotional and psychic damage done to someone being tortured. Many innocent victims have admitted guilt to a number of imagined crimes, simply to end their torture. Prisoners being tortured are, after all, typically being interrogated. Often times the prisoner simply will not have an answer to the question (e.g., “where is the Prince's haven?” or “How long have you fed from innocent Christian babies?”). If a prisoner has knowledge or facts which she is actively trying to conceal, she must make a Willpower roll (Difficulty is 6 + the Interrogator's Manipulation) each time she takes damage, to avoid revealing this information. Alternately, she may spend a Willpower point to avoid divulging the material.

For each turn of torture, the interrogator rolls Manipulation + Torture (difficulty of the opponent's Willpower). Use “turn” in the more loose sense and not the strict three-second increment of time. A “turn” spent on a torture device can last from 30 seconds to several minutes. Each success lowers the prisoner's Willpower pool — one level per success. When a prisoner has no Willpower left, he will usually

give up, answering any questions. He may even construct answers simply to appease the torturer: confessing false guilt, naming accomplices in imagined crimes, describing feigned sins in detail.

The trick is to make a prisoner lose her Willpower before the torture kills her. Skilled torturers are capable of doing this. Practice makes perfect, after all.

Torture Instruments

Instrument	Damage	Maximum
Fass	2	none
Kranz	1	4
Strappado	1	6
The Rack	3	7+
Scavenger's Daughter	3	7+
The Thumbscrew	1	4
<i>Peine forte et dure</i>	1	7+
The Boot	1	5
The Jaw	1	3
Water Torture	2	5
Spanish Chair	2	6
The Madonna	3	7+

Damage: The number of dice rolled (at Difficulty 6) to determine damage caused by this device, per turn.

Maximum: The maximum number of health levels of damage that can be caused by an instrument; some instruments merely maim and scar. Those indicated with a “+” following the number indicate that they can be used to slowly kill a prisoner. Theoretically, of course, the victim can lose the will to live, and the Storyteller can choose to ignore this entire column on occasion.

Holy Ground

The saint's tomb, a long-abandoned dolmen, a sacred burial ground: these sites and others across the world have come to collect the divine essence. These locations are essentially “batteries” of Faith, which can augment a mortal's own Faith in efforts to resist the supernatural. These sites may come from any religious tradition and may be located anywhere. Regardless of the original reasons why these spots are sacred, they are now held holy in the minds and eyes of the believers.

These locations have their own Faith rating, assigned by the Storyteller. The spot or location must be recognized by the believers, or its numinous quality lies dormant: a small parish church with a devout congregation may have a potentially lower rating than a hill where Saint Francis saw a divine revelation, but if no one recognizes the hill, then its numinous potential is untapped.

Like some mortals, Holy Ground has a Faith rating from 1 to 10. A number of factors are involved in determining a site's Faith rating:

- **Antiquity:** how long has the site been holy or sacred? Holy Ground may gather and accumulate numina over centuries of Faith. Newer sites will tend to have lower ratings; the numina of Faith may gather over centuries, stored in the accumulated experiences of the locus. Some locations with a modicum of piety and minor demonstrations of Faith will have increased scores merely by virtue of their age.

- **Masses:** Generally speaking, the more the faithful, the higher the Faith rating. This has some limitations though; a large crowd of semi-Faithful individuals will not necessarily garner that high a rating. Major pilgrimage sites should generally merit a rating of at least 4.

- **Piety:** Is the faith put into action? Do the faithful "walk the talk"? Is the frequency of devotion sporadic, or continual? A monastery will normally have a higher Faith rating than a roadside shrine, but a small parish church with an active soup kitchen and charity work may be equally powerful.

- **Epiphany:** Has the site been the focus of divine manifestation? Did the faithful ever receive visions of the Virgin? Did the statues of saints weep blood? It is, of course, up to the Storyteller to determine if such activity has a genuine or part of some mass psychoses, but genuine religious activity should create a surge of numina. Remember, though, that such Faith must be fed and supported by the Faithful, or it lies dormant.

- **Numina loci:** Some spots simply have high Faith ratings, for reasons that may be inexplicable. While these spots will never have activities antithetical to the divine, they may be simply rich in numina with no historic explanation. Such spots, it would seem, have long been sought as locations for the establishment of churches and other sacred spots.

As far as Faith ratings are concerned, the higher the number, the rarer the case: most churches or other sacred ground will have a rating no higher than one or two. Anything higher than seven should be a definite rarity, and should truly merit so high a rating.

Examples of Holy Sites

- **Fort Smith 1st Methodist Church (Montana):** A small congregation without much history, its congregation nonetheless is strong in faith. The Church operates a soup kitchen and a low-cost daycare center, as well as housing an AA program and sponsoring a number of other social welfare events, in keeping with its mission of ministering to all God's people. This church maintains a Faith 1, which could easily rise higher if the social programs and piety persist.

- **Mount Athos (Greece):** Mount Athos, the "Holy Mountain," has been the center of Eastern Orthodox mo-

nasticism since the 10th century. It is located on a peninsula jutting into the Aegean and reaches almost 7,000 feet. Athos is entirely given up to monastic settlements, containing 20 monasteries, a mix of smaller houses, and hermits' cells. It rates high in antiquity, piety and numbers of the faithful; in addition, a number of influential Orthodox texts have been written here. The rating for any spot on the mountain, from a hermit's cell to one of the many chapels, could range from 5 to 8.

- **National Cathedral (Washington, D.C.):** Begun in the early 20th century in the manner of a traditional Gothic cathedral, Washington National Cathedral is maintained by the Episcopal Church as a "Church for all the Faithful": its various chapels are used by a number of denominations in addition to the Episcopal services. It is fairly strong in devotional activity, but it is often used for concert and seminars which may actually take away from the daily piety of the place — strong tourism or concert attendance ratings do not build a Faith rating. National Cathedral would rate a 3. It looks impressive (it is quite beautiful), but good looks will only inspire faith, not improve a Faith rating.

- **Monasterio di San Michele (Rome, Italy):** The headquarters of the Society of Leopold, this spot has long been rich in numina. Because of San Michele's long history as holy ground, and because of the levels of faith practiced within its walls, its rating is between 4 and 8, depending upon the actual location. For more information on the history of San Michele's see Chapter Two.

Notable Spots:

Storytellers may wish to assign Faith ratings to historically significant sacred sites, taking the above factors into consideration. Be flexible; this is more of an "estimation" than a scientific analysis. Some of the following examples are given higher ratings simply because of their age and history, but nothing is set in stone.

Location	Rating
Mont-Saint-Michel (France)	8
Cathedral of Notre Dame (Paris, France)	7
Society of Friends' Meeting House (Washington, D.C.)	2
Cathedral of Saint John the Divine (New York)	3
Monastery of San Michele (Rome)	4-8
Blue Mosque of Sultam Ahmet I (Istanbul, Turkey)	6
Basilica of the Assumption (Baltimore, Maryland)	2

Only the most holy sites in the world should receive a 10 rating; these are the spots that are agreed upon to be the heart of a living religious tradition by all the faithful. Generally, this score should be severely geographically limited to particular buildings or even specific places within them; a limited periphery around the locus may receive a 9 rating, as the numina literally spills outward from the focus of the faith.

Sample "Most Sacred" Sites:

- | | |
|---|-------------------|
| • the Wailing Wall, Jerusalem (Israel) | Judaism |
| • St. Peter's Basilica, the Vatican (Italy) | Roman Catholicism |
| • The Kaaba, Mecca (Saudi Arabia) | Islam |
| • Mount Calvary (outside Jerusalem) | Christianity |
| • The Dome of the Rock, Jerusalem | Islam |

Other sites may have once had Faith ratings of 10, e.g., Hagia Sophia in Istanbul, Angkor Wat, the Oracle at Delphi, but as their use declined, so did their rating. Such spots, should their importance (beyond their obvious historical significance) be revived, could easily rate a 10 again.

Fallow Ground

Regrettable though it may be, it does happen: Holy Ground goes unused, sacred sites are abandoned. As religious traditions change with the whim of history, new faiths replacing old beliefs, holy ground may lie fallow.

In such cases, assume two Faith ratings: a latent rating and an active rating. Both will originally be the same number. The latent rating represents whatever heights were achieved during times of Faith, while the active rating represents how much is currently available during times of neglect. Whenever such ground is taken advantage of, the mortal essentially bleeds away a point of Faith from the active rating. Ultimately, the spot's active rating may drop to zero. In time, it may replenish itself back to a rating of 1 (assuming a numina-rich spot), but otherwise, its potential has been exhausted.

Should the Holy Ground become active again — a church built, members of the faith finding and reviving the sacred site, etc. — then assume that the spot will slowly climb back up to its original rating.

Desecration

It is certainly possible for holy ground to be "soiled" through acts of blasphemy, hatred and violence performed upon the site. These acts may range from scrawling obscenities on church walls to profaning statues of saints to rape and murder in the sanctuary itself. Such holy sites are considered desecrated. Although the ground is still holy, it has been injured by these acts.

Holy Ground which has been desecrated may find its Faith rating temporarily lessened. The Storyteller should roll the site's Faith rating with the following difficulties:

- | | |
|-----------------------------|---|
| Minor blasphemy (graffiti): | 6 |
| Major blasphemy: | 7 |
| Rape or murder: | 8 |
| Demonic summoning: | 9 |

If the roll is a success, then no Faith is lost. If the roll is a failure, then the Holy Ground's Faith is lessened by 1; on a botch, the Faith is lessened by 2. Cumulative events (e.g., murder one day, rape another) have cumu-

lative effects. If the events occur on one day, the Storyteller may increase the Faith loss to two, or even three, but this must be truly heinous: an orgy of bloodshed and ritual sacrifice.

The roll can be repeated on subsequent days to see if the Faith is restored: any number of successes will increase the rating by one. If regular acts of devotion are performed here, then the difficulty to restore the Faith is lessened by two.

Holy Ground and the Supernaturals

A Mortal with Faith, on Holy Ground, may add his Faith rating to the site's. This new total may be used to drive off vampires, reduce a werewolf's frenzy, or activate any other use of Faith. Some specific uses may vary from creature to creature.

Vampires

If a vampire is attempting to enter Holy Ground but is successfully resisted by an Inquisitor, she will not be able to walk the sacred ground, and will try to move to the periphery as quickly as possible, regardless of the number of successes. If the vampire persists, she must make a successful Courage roll or go into a frenzy and flee in total fear. The number of the Inquisitor's initial successes adds to the Courage roll's difficulty. If the vampire botches a roll, she will most likely get an appropriate derangement.

If a member of the Faithful invites a vampire in, then that Cainite may walk the Holy Ground freely and with impunity. Likewise, if the vampire has Faith in the same religion, she can enter the sacred site without worry. However, the location's Faith rating can still be used against the vampire if added to a mortal's rating and the mortal is attempting to drive her out.

Werewolves

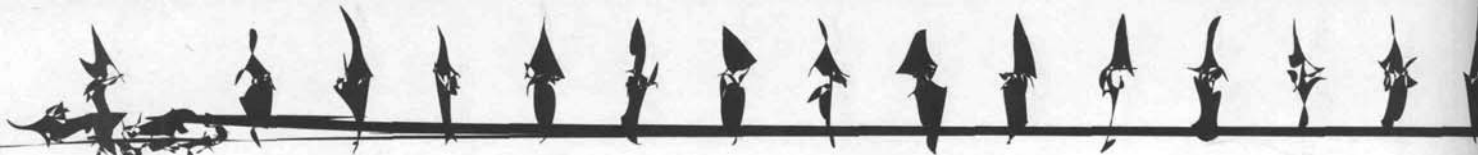
Werewolves have one complication when confronting an Inquisitor on Holy Ground: when attempting to Rage, their difficulty is increased by the Holy Ground's Faith rating.

Mages

Mages do not have any difficulties on Holy Ground, other than the fact that their Inquisitor opponent's new countermagick dice pool is equal to the new combined Faith rating — which can, in fact, prove quite difficult for a mage.

Wraiths

When Warding an area against a wraith, the site itself is the focus, so no extra focus is necessary. The Faith rating of the site is added to the Inquisitor's Faith and Willpower ratings for determining the number of successes.



Warded sacred sites are incredibly difficult to negate; since the entire spot (which may include a building) is the focus, the entire focus would have to be somehow destroyed or otherwise rendered inoperative.

Wraiths who are skinriding mortals have to make a Willpower roll, or simply expend a point of Willpower, to enter Holy Ground (difficulty of the area's Faith rating).

Demons

Demons and other infernal entities find holy ground a most inhospitable place indeed. Any such creature wishing to enter Holy Ground must make a Willpower roll (Difficulty 6 + holy spot's Faith rating; maximum: 9). Assuming it is even able to enter such ground, it will be at a distinct disadvantage: subtract the site's Faith rating from any dice used by the demon for any actions.

Holy Ground and Cenacula

The Society is well aware of the safety that holy sites provide against creatures of the supernatural, and has long taken advantage of this benefit. In the days before the Society's separation from the Church, it was easy for Inquisitors to be assigned to parish churches (or grander structures) in order to have the protection of Holy Ground. Such Cenacula are ancestral, having been passed down through generations of Inquisitors.

Now that the connections between the Holy See and the Holy Office are much more tenuous, however, different measures have to be taken. Some Inquisitors have connections high up in the Roman hierarchy and are able to finagle similar circumstances. Other Cenacles have had to play the real-estate game, purchasing church buildings from failing parishes.

Such establishments range from the small evangelical communities that spring up centered on a charismatic leader, ultimately disappearing into obscurity, to the venerable old brick Gothic churches found in inner city neighborhoods, attached to insignificant monastic communities or recently closed parochial schools. Such churches are often refurbished and left open for community worship; if an Inquisitor is an ordained priest, he might even run weekly masses, or arrange for a priest to be brought in. Otherwise, the church grounds then become the new haven for the Society of Leopold.

Relics

Another potent weapon in the hands of the Society is its centuries-old collection of relics. These items have been touched by Numina, and bear its imprint; the Society has learned how to harness the power of relics to aid them in their Crusade.

Relics represent the tangible power of heaven; while they are transitory things, pieces of wood, bone or metal, things that may fade with time, they are also Eternal, for they literally house the power of Heaven. Relics were a vital component of spiritual life in the Middle Ages: Charlemagne's throne in Aachen was constructed with cavities filled with relics; the Holy Lance which pierced Christ's side was the most important possession of 10th century rulers; kings wore relics in their crowns and about their necks. Relics were also items of bargaining power in the Middle Ages — he who possessed the most relics had the most power. Even the common man sought relics, and would undertake great pilgrimages for a sliver of bone believed to have been that of a minor saint's. Relics are items infused with the Divine power.

There are typically two components to any relic: the relic itself and the reliquary. The relic is usually a piece of a saint's body, e.g., a bone (or splinter), mummified organ, tongue, lock of hair, etc. Some relics are not body pieces, but personal property or other items that have some significance to the saint or the Church, e.g., a splinter of wood from the True Cross.

The reliquary is the housing for the relic, which may be as simple as a box, or as ornate as a gilt iron cage. Reliquaries are often forged or welded shut around the relic itself, permanently locking it within the reliquary. This has the benefit of protecting the relic from accidentally coming loose from the reliquary, but it also traps it in there; a number of relics are unusable, because they are locked in items that are either not portable, or are too fragile, and the risk of shattering both relic and reliquary is too strong.

The Society of Leopold has long known of the value and effectiveness of relics in the war against the supernatural. Early Inquisitors and followers of Leopold usually went out of their way to procure relics whenever possible. By the 15th century, the great medieval relic devotion had faded, and it was easy for Rome to request certain relics from various dioceses; in 1486, when the Pontiff granted monies and properties to the Society, a number of relics entered the Society's hands as well.

The Great Reliquary

The Society's relics are all locked within the Great Reliquary, a secure vault in the heart of San Michele's. The Reliquarian, or custodian of relics, is responsible for maintaining this security; he answers directly to the Inquisitor-General and no one else. Requests to gain access to the Great Reliquary must first be directed throughout the Inquisitor-General's office, and few requests are ever granted. The Great Reliquary does not simply "check out" relics to interested parties. Some relics in the Great Reliquary as close to 1500 years old (some allegedly almost 2000 years old, dating back to the first Apostles), and so retain historic and artifact value in addition to their numinal importance. Unfortunately, many relics were found to be bogus, merely the bones of someone long dead and wrongly identified as a saint.

There are believed to be just under 50 relics in the Grand Reliquary, approximately 25% of which, for one reason or another, are unusable. Another 25% are not portable, e.g., altars or statues. The Reliquarian is known to be actively seeking other relics in order to increase the Society's holdings. Some attempts to transplant relics into new reliquaries have been successful, while others have been failures that resulted in the destruction of the entire relic; such operations are now treated very cautiously. Attempts to construct new reliquaries (usually in the form of weapons) for relics, as was done successfully

in the Middle Ages, have been met with failure for some reason.

Relics as Weapons

Relics contain a permanent Faith rating which can be used to supplement an Inquisitor's own Faith; the Faith score of a relic is typically 1 to 3, depending upon the saint and how strongly the relic was venerated. One might think that false relics (those that prove to be shams) would still have some measure of numina about them, due to the veneration accorded to them. This is simply not the case; the item must have begun with some genuine numina. A relic's Faith rating is added to an Inquisitor's own rating for the purposes of fighting the supernatural. In addition, some rare relics, usually those with a military history, are capable of inflicting aggravated damage against the supernatural.

Some relics are known to possess other abilities, for reasons unknown. Those relics which have manifested special abilities are usually catalogued as such; otherwise, it is anyone's guess whether a relic will evidence some unusual effect in the war against the supernatural. Relics are not "generic," and each one appears to have its own unique characteristics.

Supernatural creatures may attempt to physically destroy relics; however, some creatures, like vampires, are loathe to touch relics for fear of the pain and damage that

MC



results. Kindred seizing relics take aggravated damage from the relic itself (roll the relic's Faith rating with a difficulty of 6; successes determine levels of damage), but five successes on a Strength roll (difficulty 8) can shatter the object.

Sample Relics

The following relics are graded according to their relative power — one through five, to correspond with the Relic Background. These can either be used as created or for guidelines in creating other relics.

Ring of Chrysostom (• Relic)

This ring, a silver band with a rough cross engraved in it, was believed to have been worn by St. John Chrysostom. Wearing this ring provides a bonus of Faith 1.

Franciscan Aspergill (•• Relic)

This aspergill contains a splinter of bone from Saint Francis. When sprinkling holy water across a room, someone with Faith can create an aura of tranquility. Garou have their difficulty to frenzy increased by 2. Bearing this aspergill provides a Faith 1 bonus. This item is too small to be effectively used as a weapon.

The Martyr's Fire (••• Relic)

This lantern was forged with the ashes of martyr's bones. Those with Faith who are in the radius of light provided by this small lantern (approximately 25 feet) will remember the sufferings of the martyrs, and will receive strength from their suffering: they will not suffer dice penalties from wound levels. While they can still be damaged as normal, their wounds will not impair their actions in any way.

Byzantine Thurible (••• Relic)

This ornate silver thurible appeared just after the fall of Constantinople, brought to Rome by an Inquisitor who saved it from destruction by the Turks. When used by someone with Faith to cense a room, the smoke from this Thurible will temporarily lower the Shroud, revealing the presence of wraiths. Until the smoke clears (usually about half an hour, depending upon the size of the room and the ventilation), the room has a Faith rating of 1 (or plus 1 if used on Holy Ground.) This can be used as a weapon against supernaturals (with a rating of Faith 1), but it is fragile and likely to damage. On a botch, the whole thing will collapse and shatter.

The Eunuch's Scapular (•••• Relic)

This scapular is alleged to have been worn during the life of a devout Cypriot saint who castrated himself to avoid the temptations of flesh. Demons and spirits tempted him in

his cell daily, promising to restore his condition and provide the utmost physical satisfaction if he would only renounce Christ for one hour. His prayers were strong enough to drive off the advances of these incubi. Wearing (or carrying) this scapular will render one immune to the vampiric Discipline of Presence and similar powers. Extended contact with the scapular also renders the bearer impotent for varying lengths of time — not necessarily a bad thing for those under vows of chastity.

The Crusader's Sword (••••• Relic)

A number of relics exist which fit this description, all created during the early days of the Society. Relics are generally imbedded in the hilt of the sword. The reversed hilt and quillons of the sword count as a holy symbol, channeling and suffusing the blade with holy power, adding one die of damage per Faith roll success when used against the supernatural. Wounds caused by these weapons, when wielded by one of the Faithful, are aggravated. While bearing these blades, the Faithful also receive the virtue Iron Will (no benefit if the wielder already has it). Such swords also provide a Faith bonus of 1.

Crusader's swords are medieval broadswords per **The Vampire Players Guide**: three-foot long blades with nine-inch hilts; they require a Strength 2 to carry, 3 or better to wield. The weapon causes Strength + 5 damage; this is aggravated damage in the right hands. The weapon radiates an aura of Faith that is immediately discernible to Kindred who possess Auspex (appearing as a nimbus of golden flame). At close range, Kindred sweat blood.

Four such swords exist in the Great Reliquary. Others are known — or rumored — to exist, but their existence has not yet been verified.

The Keys of Leopold (••••• Relic)

When Leopold of Murnau was killed, one of his allies attempted to bind his grievous wounds. It was to no avail, but when the bandage was removed before he was sealed in his casket, three splinters of bone were found in the weave. These splinters were forged into a set of three heavy iron jailer's keys. The keys can be used by someone with Faith to bind a supernatural creature so that it is temporarily immobile. The character must make a successful Wits + Faith roll (the difficulty is the target's Willpower); each success is one turn that the creature will be immobile. This set of keys also provides a Faith +2 to the bearer. Experiments have proven that the keys cannot be broken up so that more than one Inquisitor can use them; they must be kept together. Each use of the Keys to bind someone costs the user one point of Willpower.



Dagger of Thorns (..... Relic)

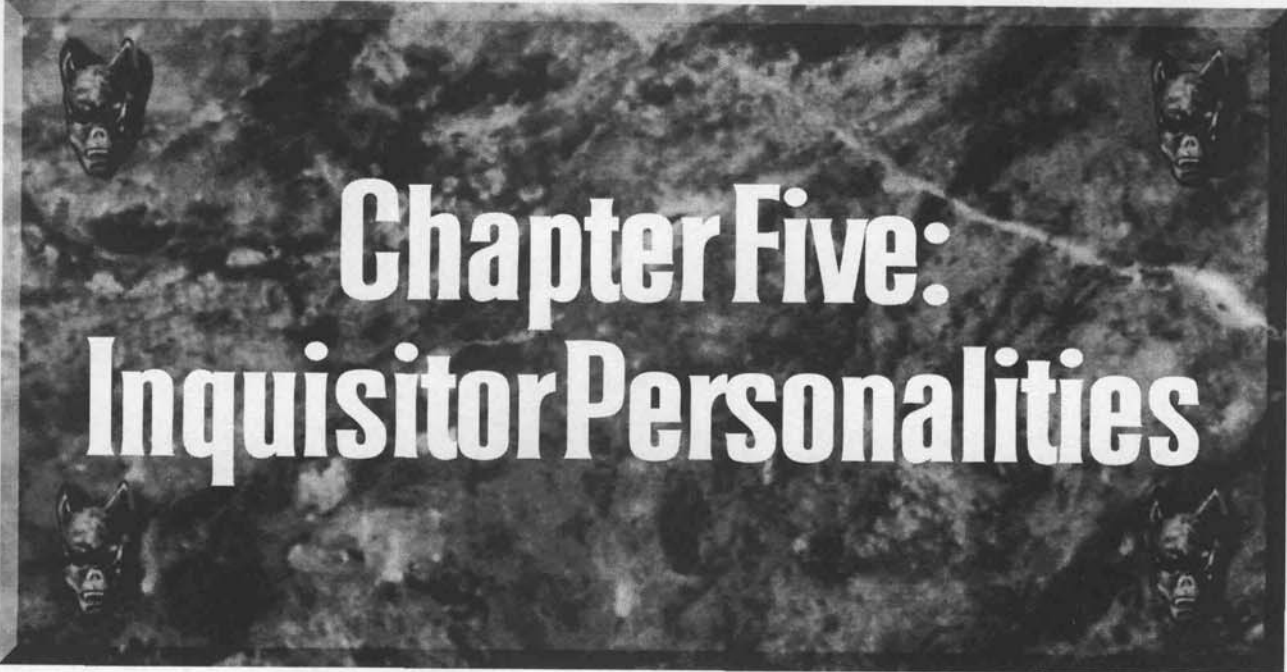
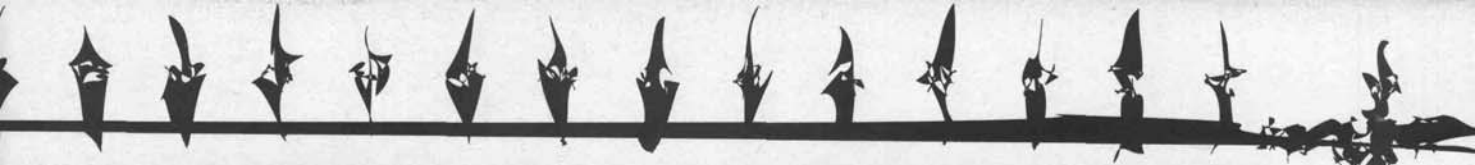
This dagger appeared in a Syrian church in the 6th century, brought by a cenobite monk who claimed to have forged it with a thorn from the Crown of Thorns worn by Christ at the Crucifixion. The monk claims to have used this dagger to defeat the demons that regularly disturbed his daily prayer. This dagger provides a bonus of Faith 3. It also does aggravated damage (at Strength + 1) when used against supernaturals — the “Faith” of the wielder is irrelevant. In addition, vampires stabbed with this weapon will start bleeding from their eyes, mouth and other orifices; each successful attack with this weapon causes a loss of one Blood Point in addition to standard damage.

The Dolorous Nail (unrated)

This relic was stolen from a chapel in Jerusalem in the 14th century and has been fervently sought after by Inquisitors ever since. The Dolorous Nail is purported to be one of the nails that pierced the hands and feet of Christ at the Crucifixion. What this relic is capable of is anybody's guess, but a plethora of divine powers have been attached to it in legend and Inquisitor lore. Some speculate that the Dolorous Nail, driven into the breast of any supernatural creature, will instantly slay it.



RIN SPENCER



Chapter Five: Inquisitor Personalities

The day of a Saint is the Light shining from the Face of God.

— Peter Sterry, *Platonist and Puritan*

Many observers of the Society of Leopold (and the Inquisition in general) dismiss Inquisitors as rabid torch-wielding Christian fundamentalists, with little diversity among them. As we have learned, many are the reasons for joining the Society, and varied are the philosophies of those within the Society. While some Inquisitors will be the stereotypical Roman-collared, black-coated, dour-faced witch-hunter, the interesting ones show much more personality and character.

The following templates are for both players' and Storytellers' use. Players who are looking for quick characters can use them as created or modify them to taste. The templates can also be used by players looking for character ideas, and don't know how to start.

Storytellers can also use the templates in lieu of having to create a full-fledged character for the players to face; they

provide more detail and depth than the character stereotypes given in Chapter Six. These Inquisitors can be used as antagonist or protagonist with only a little personal modification; elements in a character's past can be changed to fit the chronicle you have been running.

Players and Storytellers: feel free to alter the templates as you see fit: change the Nature and Demeanor, or any of the Attributes, to something more akin to your concept; mess around with the point distribution, etc. If your game uses Merits and Flaws, these can be added to the templates as well. Any changes that players make should be approved by Storytellers first. Some of the Natures and Demeanors are from *The Vampire Players Guide*.

Christian Kabbalist

Quote: *Criticize not that which you know nothing of. It makes you look more and more the fool.*

Prelude: You had long been fascinated in magic and believed in it ever since you were a child. Through college, you found books on witchcraft, ritual magic, demonology and other allied sciences, but to you these reeked of the devil.

You were contacted by your parish priest, who had gotten word of your interests in the occult. You expected the standard spiel about the occult — warnings, hellfire, possession, etc. — but when you met with the pastor, you found him very open to your beliefs and interests. He eventually revealed that he had been a practicing occultist while maintaining the integrity of his Catholic faith and was willing to tutor you provided you underwent some theological and spiritual training.

You were sent to San Michele's and began a lengthy Novitiate. Your interest in magic was highly suspect, but because of your mentor's credentials, you were not discredited. Besides, you otherwise adhered to the beliefs of the Society, and your faith was strong.

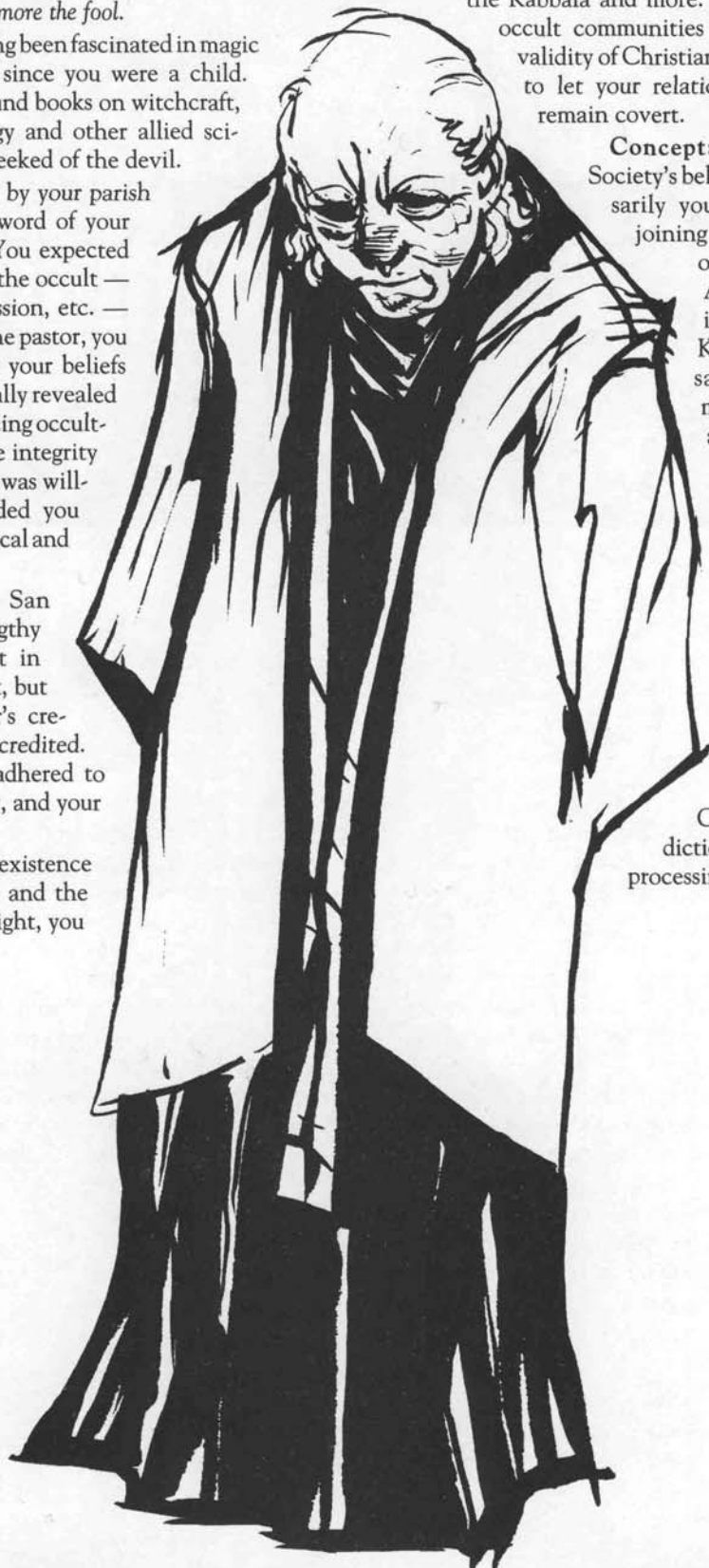
After learning of the existence of vampires, werewolves and the varied creatures of the night, you

were elevated to Tertiary and sent back to your mentor, who began tutoring you in the theory and practice of Theurgy: the invocation of angels, the Christian incorporation of the Kabbala and more. You are quite "public" in occult communities with your beliefs in the validity of Christian magic, but you are careful to let your relationship with your mentor remain covert.

Concept: While you share the Society's beliefs, its goals are not necessarily yours. Your real reason for joining was to learn the sacred arts of Theurgy, as taught by Albertus Magnus and studied by the Christian Kabbalists of the Renaissance. Only by learning magic as a sacred art can you avoid the damnation of sorcery and diabolism.

Roleplaying Tips: You are a scholarly type, ever willing to explore new mysteries. You participate in the occasional *auto-da-fé*, but only if you believe that it will lead you to new knowledge.

Equipment: Breviary, holy symbol, bible, occult paraphernalia, Greek, Latin and Hebrew dictionaries, computer (for word processing).



The Inquisition™

Name:
Player:
Chronicle:

Nature: *Pedagogue*
Demeanor: *Poltroon*
Cenaculum:

Age:
Sex:
Concept: *Christian Kabbalist*

Attributes

Physical
Strength _____ ●●●●●
Dexterity _____ ●●●●●
Stamina _____ ●●●●●

Social
Charisma _____ ●●●●●
Manipulation _____ ●●●●●
Appearance _____ ●●●●●

Mental
Perception _____ ●●●●●
Intelligence _____ ●●●●●
Wits _____ ●●●●●

Abilities

Talents
Acting _____ 00000
Alertness _____ ●●●●●
Athletics _____ 00000
Brawl _____ 00000
Dodge _____ 00000
Empathy _____ ●●●●●
Intimidation _____ 00000
Leadership _____ 00000
Streetwise _____ 00000
Subterfuge _____ 00000

Skills
Animal Ken _____ 00000
Drive _____ ●●●●●
Etiquette _____ ●●●●●
Firearms _____ ●●●●●
Melee _____ 00000
Music _____ ●●●●●
Repair _____ 00000
Security _____ 00000
Stealth _____ ●●●●●
Survival _____ 00000

Knowledge
Bureaucracy _____ 00000
Computer _____ ●●●●●
Finance _____ 00000
Investigation _____ ●●●●●
Law _____ ●●●●●
Linguistics _____ ●●●●●
Medicine _____ 00000
Occult _____ ●●●●●
Politics _____ 00000
Science _____ 00000

Advantages

Other Traits
Via Genorium _____ ●●●●●
Via Oraculi _____ ●●●●●
_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000

Background
Allies _____ ●●●●●
Mentor _____ ●●●●●
Resources _____ ●●●●●
Status _____ ●●●●●
_____ 00000

Merits & Flaws

Numina
_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000

Humanity _____
● ● ● ● ● ● ● ● 0 0 0

Willpower _____
● ● ● ● ● 0 0 0 0 0 0
□ □ □ □ □ □ □ □ □ □

Faith _____
0 0 0 0 0 0 0 0 0 0
□ □ □ □ □ □ □ □ □ □

Health _____

Bruised
Hurt -1
Injured -2
Wounded -3
Mauled -4
Crippled -5
Incapacitated

Virtues
Conscience _____ ●●●●●
Self-Control _____ ●●●●●
Courage _____ ●●●●●

Combat _____

Damage	Weapon	Difficulty

Experience _____

Condotierre Bodyguard

Quote: *Let me check it out first; I'll let you know if it's clear.*

Prelude: Your mundane career began in the Secret Service, where you learned the basic elements of security training. While there were many assassination attempts on the various politicians and high-ranking officials you were guarding, not one succeeded. More than once you took the bullet yourself in your five years with the Secret Service, and never with any regret.

After leaving the Secret Service, you went for hire as an independent contractor. This was a lucrative move but hardly satisfying. You didn't feel the same "call to duty" guarding snotty-nosed celebrities as you did while guarding public officials.

You had been hired by a musician who performed — and met with you — only at night: unusual, perhaps, but one of the many peccadilloes allowed to the rich. You were on station at a club where he was performing when you suspected a small group of individuals to actually be casing out the club. You eyed them warily, but nothing happened. You alerted your employer of this after the show, who summarily dismissed it and sent you home.

You were not convinced, though, and you stayed secretly in the club, where your employer was having late night (or very, very early morning) meetings. There you saw the same suspicious group of individuals break into the club, and attack your employer with — of all the ludicrous weapons — wooden stakes.

You took one down with a shot from your Glock only to watch your employer strike out with claws and fangs, picking one opponent up and hurling him across the room.

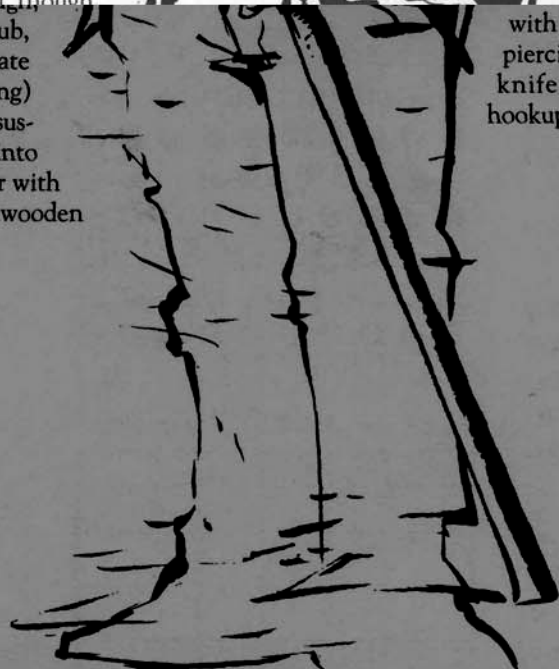
In spite of your duty to your employer, you felt a somewhat higher calling (that is, to the human race), and gunned down the apparent vampire. The intruders finished the job with their stakes and a can of gas.

You were invited to join the Society of Leopold the following week. Your talents and skills seemed obvious, and you were assigned to the Condotierri, where you could be best utilized.

Concept: Your training in security and law enforcement have proven to be valuable backgrounds as a Condotierre; although new to the Society, you are already respected as a voice of wisdom, if not authority. You are admired for your keen insight, caution, and loyalty; you are determined not to let any of your charges suffer due to negligence.

Roleplaying Tips: Quiet and thoughtful. You do not like rushing into anything, and you like to review all possible plans before taking action. You are careful not to believe what seems obvious; if anything, you are almost distrusting of the apparent.

Equipment: Two Glock 22s, clips with a variety of ammo from armor-piercing to silver, binoculars, combat knife, cellular phone, microphone hookup, collapsible tactical baton.

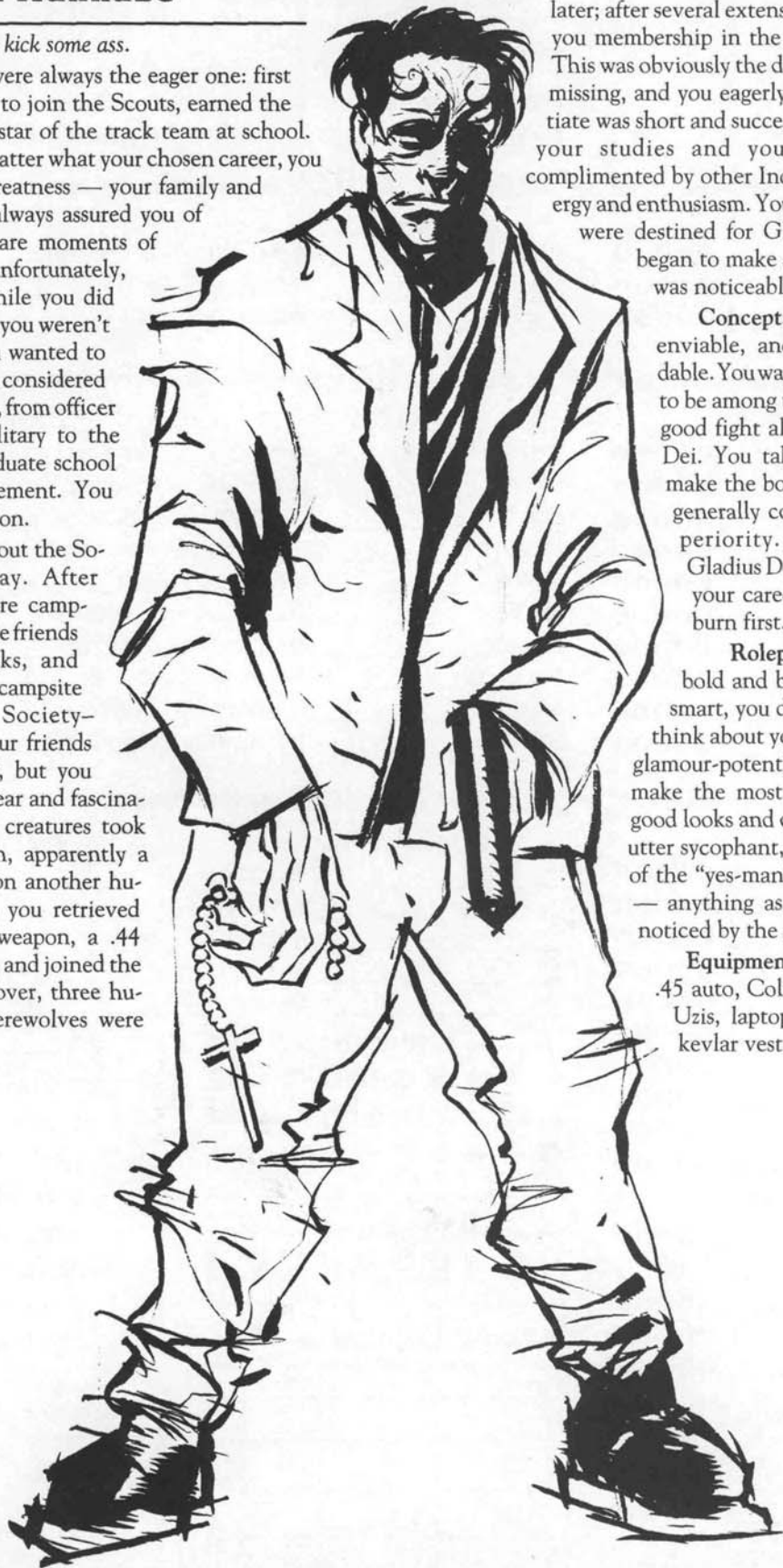


Gladius Dei Wannabe

Quote: *Let's go kick some ass.*

Prelude: You were always the eager one: first among your friends to join the Scouts, earned the most merit badges, star of the track team at school. You knew that no matter what your chosen career, you were destined for greatness — your family and friends, of course, always assured you of this in your very rare moments of doubt. In college, unfortunately, you floundered. While you did well in your studies, you weren't quite sure what you wanted to do after school. You considered a number of options, from officer training in the military to the Peace Corps to graduate school in business management. You lacked a real direction.

You learned about the Society the hard way. After graduation, you were camping with some college friends in the Adirondacks, and awoke to find your campsite the middle of a Society-werewolf brawl. Your friends fled in utter terror, but you watched in mixed fear and fascination as one of the creatures took down a young man, apparently a priest, and turned on another human. Instinctively, you retrieved the fallen priest's weapon, a .44 magnum automatic, and joined the fray. When it was over, three humans and three werewolves were dead.



One of the survivors contacted you a week later; after several extensive talks, she offered you membership in the Society of Leopold. This was obviously the direction your life was missing, and you eagerly joined. Your Novitiate was short and successful; you excelled in your studies and you were frequently complimented by other Inquisitors for your energy and enthusiasm. You knew then that you were destined for Gladius Dei, and you began to make sure that your career was noticeable by those in power.

Concept: Your enthusiasm is enviable, and your goals formidable. You want nothing more than to be among the best, fighting the good fight alongside the Gladius Dei. You take the biggest risks, make the boldest boasts, and are generally convinced of your superiority. You actually are Gladius Dei material, assuming your career doesn't crash and burn first.

Roleplaying Tips: You are bold and brash. While you are smart, you do not always stop to think about your actions past their glamour-potential. You always try to make the most advantage off your good looks and charm. While not an utter sycophant, you have a little bit of the "yes-man" attitude about you — anything as long as it gets you noticed by the powers that be.

Equipment: sunglasses, M1911 .45 auto, Colt Python, two Mini-Uzis, laptop computer, katana, kevlar vest.

The Inquisition™

Name:
Player:
Chronicle:

Nature: *Competitor*
Demeanor: *Cavalier*
Cenaculum:

Age:
Sex:
Concept: *Gladius Dei Wannabe*

Attributes

Physical	Social	Mental
Strength _____ ●●●●●	Charisma _____ ●●●●●	Perception _____ ●●●●●
Dexterity _____ ●●●●●	Manipulation _____ ●●●●●	Intelligence _____ ●●●●●
Stamina _____ ●●●●●	Appearance _____ ●●●●●	Wits _____ ●●●●●

Abilities

Talents	Skills	Knowledge
Acting _____ 00000	Animal Ken _____ 00000	Bureaucracy _____ ●0000
Alertness _____ ●●000	Drive _____ ●0000	Computer _____ ●0000
Athletics _____ ●●●●●	Etiquette _____ 00000	Finance _____ 00000
Brawl _____ ●●●●●	Firearms _____ ●●●●●	Investigation _____ 00000
Dodge _____ 00000	Melee _____ ●●000	Law _____ 00000
Empathy _____ 00000	Music _____ 00000	Linguistics _____ 00000
Intimidation _____ 00000	Repair _____ 00000	Medicine _____ 00000
Leadership _____ ●0000	Security _____ 00000	Occult _____ ●0000
Streetwise _____ 00000	Stealth _____ ●0000	Politics _____ ●0000
Subterfuge _____ 00000	Survival _____ 00000	Science _____ 00000

Advantages

Other Traits	Background	Merits & Flaws
_____ 00000	Allies _____ ●0000	_____
_____ 00000	Contacts (Outside) _____ ●0000	_____
_____ 00000	Resources _____ ●●000	_____
_____ 00000	Status _____ ●0000	_____
_____ 00000	_____ 00000	_____

Humanity

● ● ● ● ● ● ● ● 0 0 0

Willpower

● ● ● ● ● ● ● ● ● 0
□ □ □ □ □ □ □ □ □ □

Faith

0 0 0 0 0 0 0 0 0 0
□ □ □ □ □ □ □ □ □ □

Combat

Damage	Weapon	Difficulty

Health

Bruised
Hurt -1
Injured -2
Wounded -3
Mauled -4
Crippled -5
Incapacitated

Experience

Numina

_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000

Virtues

Conscience _____ ●●●●●
Self-Control _____ ●●●●●
Courage _____ ●●●●●

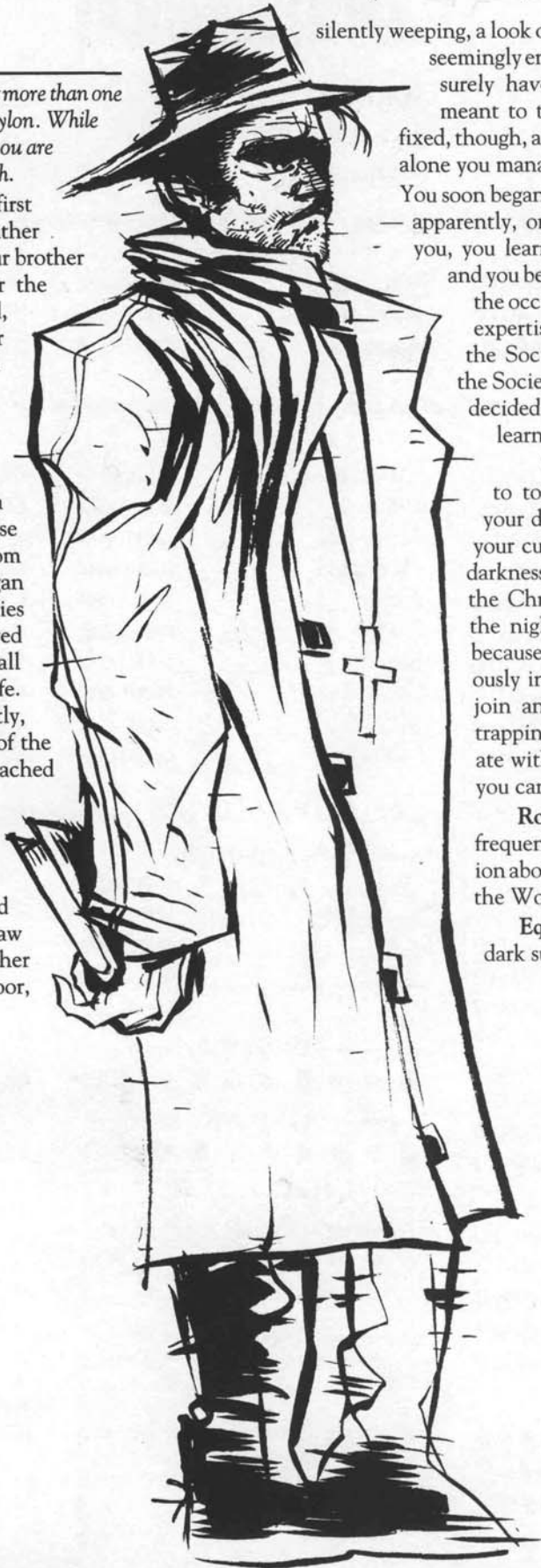
Puritan

Quote: *Your Society is nothing more than one of the children of the Whore of Babylon. While you serve a good cause, ultimately you are as flawed as the rest of your Church.*

Prelude: The Bible was the first book you read, Mother and Father actually reading it to you and your brother as a child. Whenever you hear the King James Version read aloud, you always reminisce, however briefly, of those pleasant and happy days with your family.

As you grew older, though, you saw your paradise start to crumble. First Father left your family for another woman — a harlot, no doubt, for no one else could have seduced him away from Mother. Then your brother began to get in trouble with the authorities for drug use. But your faith stayed strong, persevering in spite of all the troubles that faced your life. You studied the Bible constantly, your knowledge surpassing that of the reverends and ministers who preached to you.

Your true test of faith came on your 20th birthday, just after your brother died of a drug overdose. Late at night, as you pondered why God was testing you so, you saw the ghastly shade of your brother crawl through your bedroom floor,



silently weeping, a look of terror on his phantasmal face, seemingly entreating you for help. This must surely have been the act of the Devil, meant to torment you. Your resolve was fixed, though, and your duty clear. By your faith alone you managed to drive out the shade.

You soon began hearing about other such cases — apparently, once such an event happens to you, you learn about similar encounters — and you became somewhat of an expert on the occult and how to deal with it. This expertise led to your involvement with the Society of Leopold. You abhorred the Society's Catholic trappings, but you decided to work with them for a while to learn what you could.

Concept: God allowed the Devil to torment you with the vision of your dead brother only to set you on your current path. You shall clear the darkness of the world with the light of the Christian faith, burning bright in the night. You are not an Inquisitor, because the Catholic Church is so obviously in error that you cannot bear to join any society that reeks of papist trappings and idolatry. You do associate with them, however, to gain what you can out of your relationship.

Roleplaying Tips: Quote the Bible, frequently. Let nothing sway your opinion about the infallibility of the Bible as the Word of God.

Equipment: Bible, dark overcoat, dark suit, dark broad-brimmed hat.

The Inquisition™

Name:
Player:
Chronicle:

Nature: Critic
Demeanor: Autocrat
Cenaculum:

Age:
Sex:
Concept: Puritan

Attributes

Physical

Strength _____ ●●●●●
Dexterity _____ ●●●●●
Stamina _____ ●●●●●

Social

Charisma _____ ●●●●●
Manipulation _____ ●●●●●
Appearance _____ ●●●●●

Mental

Perception _____ ●●●●●
Intelligence _____ ●●●●●
Wits _____ ●●●●●

Abilities

Talents

Acting _____ 00000
Alertness _____ ●●●●●
Athletics _____ 00000
Brawl _____ 00000
Dodge _____ 00000
Empathy _____ ●●●●●
Intimidation _____ 00000
Leadership _____ 00000
Streetwise _____ 00000
Subterfuge _____ 00000

Skills

Animal Ken _____ 00000
Drive _____ 00000
Etiquette _____ ●●●●●
Firearms _____ ●●●●●
Melee _____ 00000
Music _____ ●●●●●
Repair _____ 00000
Security _____ 00000
Stealth _____ ●●●●●
Survival _____ 00000

Knowledge

Bureaucracy _____ ●●●●●
Computer _____ 00000
Finance _____ 00000
Investigation _____ ●●●●●
Law _____ 00000
Linguistics _____ ●●●●●
Medicine _____ ●●●●●
Occult _____ ●●●●●
Politics _____ ●●●●●
Science _____ 00000

Advantages

Other Traits

_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000

Numina

_____ 00000
_____ 00000
_____ 00000
_____ 00000
_____ 00000

Virtues

Conscience _____ ●●●●●
Self-Control _____ ●●●●●
Courage _____ ●●●●●

Background

Allies _____ ●●●●●
Contacts (Outside) _____ ●●●●●
Resources _____ ●●●●●
_____ 00000
_____ 00000

Humanity

●●●●●●●●●●●●●●●●

Willpower

●●●●●●●●●●●●●●
□□□□□□□□□□

Faith

●●●●●●●●●●●●●●
□□□□□□□□□□

Combat

Damage	Weapon	Difficulty

Merits & Flaws

Health

Bruised
Hurt -1
Injured -2
Wounded -3
Mauled -4
Crippled -5
Incapacitated

Experience

Quisling

Quote: *Please explain this to me one more time...*

Prelude: You became a ghoul willingly — eagerly, in fact — out of your love for your Kindred master, a love stronger than any you've felt for humans. Your vampiric lord's safety and well-being are paramount, and you were willing to do anything for him. When he approached you about infiltrating the Society of Leopold, you agreed in spite of the inherent dangers.

Through a clever series of machinations (which involved setting up one of your master's Kindred opponents), you joined the Society. They never suspected your duplicity, and in due time you became a Tertiary. Your contact with your master has been minimal and quite secret. You do not speak to him for any great length of time (and only through written correspondence or telephone calls away from the Cenaculum), only to give brief updates on your progress and check up on him. (Why, you wonder, does he seem so distant now, as if he only cares about your information and not you?) You are careful not to jeopardize his secrecy, so you plan on gathering whatever information you can and then leaving.



Your Cenaculum is located in the city of your master's haven. Although you worry that your Inquisitor "allies" might discover your beloved master's existence, you also feel confident that you can protect him. (If only he'd seem more concerned about your safety as well.)

Concept: If the Society ever finds out that you're a ghoul, you're in big trouble. Good luck — if you're caught, you know exactly what will happen to you.

Roleplaying Tips:

You have learned it is better to say little and speak slowly; it makes you look thoughtful and deliberate, but it also guarantees that you will not inadvertently let your cover slip. You are very observant and try to be involved in as much of your Cenaculum's activities as possible, in order to learn all the details of Society operation.

Equipment: Smith & Wesson M640, wooden dagger, Zippo lighter, personal computer (data files on the Society have multiple locks and other protections)

The Inquisition™

Name:
Player:
Chronicle:

Nature: Artist
Demeanor: Conformist
Cenaculum:

Age:
Sex:
Concept: Quisling

Attributes

Physical		Social		Mental
Strength _____ ●●●●●		Charisma _____ ●●●●●		Perception _____ ●●●●●
Dexterity _____ ●●●●●		Manipulation _____ ●●●●●		Intelligence _____ ●●●●●
Stamina _____ ●●●●●		Appearance _____ ●●●●●		Wits _____ ●●●●●

Abilities

Talents		Skills		Knowledge
Acting _____ ●●●●●		Animal Ken _____ 00000		Bureaucracy _____ ●●●●●
Alertness _____ ●●●●●		Drive _____ ●●●●●		Computer _____ ●●●●●
Athletics _____ ●●●●●		Etiquette _____ 00000		Finance _____ 00000
Brawl _____ ●●●●●		Firearms _____ ●●●●●		Investigation _____ 00000
Dodge _____ ●●●●●		Melee _____ ●●●●●		Law _____ 00000
Empathy _____ 00000		Music _____ 00000		Linguistics _____ 00000
Intimidation _____ 00000		Repair _____ 00000		Medicine _____ 00000
Leadership _____ 00000		Security _____ ●●●●●		Occult _____ 00000
Streetwise _____ 00000		Stealth _____ 00000		Politics _____ 00000
Subterfuge _____ 00000		Survival _____ 00000		Science _____ 00000

Advantages

Other Traits		Background		Merits & Flaws
Potence _____ ●●●●●		Allies _____ ●●●●●		_____
_____ 00000		Contacts (Outside) _____ ●●●●●		_____
_____ 00000		Mentor (Kindred) _____ ●●●●●		_____
_____ 00000		Resources _____ ●●●●●		_____
_____ 00000		Status _____ ●●●●●		_____
_____ 00000		Humanity _____		
_____ 00000		● ● ● ● ● ● ● ● ● ●		
_____ 00000		Willpower _____		
_____ 00000		● ● ● ● ● ● ● ● ● ●		
_____ 00000		□ □ □ □ □ □ □ □ □ □		
Numina		Faith _____		
_____ 00000		0 0 0 0 0 0 0 0 0 0		
_____ 00000		□ □ □ □ □ □ □ □ □ □		
_____ 00000		Combat _____		
_____ 00000				
Virtues				Health
Conscience _____ ●●●●●				Bruised _____ □
Self-Control _____ ●●●●●				Hurt -1 _____ □
Courage _____ ●●●●●				Injured -2 _____ □
				Wounded -3 _____ □
				Mauled -4 _____ □
				Crippled -5 _____ □
				Incapacitated _____ □
				Experience

Damage	Weapon	Difficulty

Young Turk

Quote: *Get outta my face.*

Prelude: You dropped out of school not because it was difficult, but because you thought all your teachers were assholes. You couldn't stand being told what to do by someone you couldn't respect, so you got outta there.

You floated around with your friends, holding the odd job (and holding up the odd convenience store when necessary), but pretty much drifting aimlessly. One night, you and your friends hassled some pretty boy at a bar — something you've done on occasion — but didn't expect him to confront you in an alley late one night. He killed one of your buddies, pretty much ripping his throat open, but the rest of your friends beat him with chains and bricks.

It should've stopped him, but, well...this is when you first learned about vampires. The bloodsucker killed another of your buddies, and you turned and ran to the nearest place you could think of for safety: the church down the street. You heard your last friend squeal as something sharp and unpleasant lethally pierced him, but by that time you had hit the steps of the old church. You expected it to be closed, but as you got there, the doors opened, and the old priest gestured you in, with a knowing expression. He promised to protect you, and you didn't leave the church grounds for three weeks.

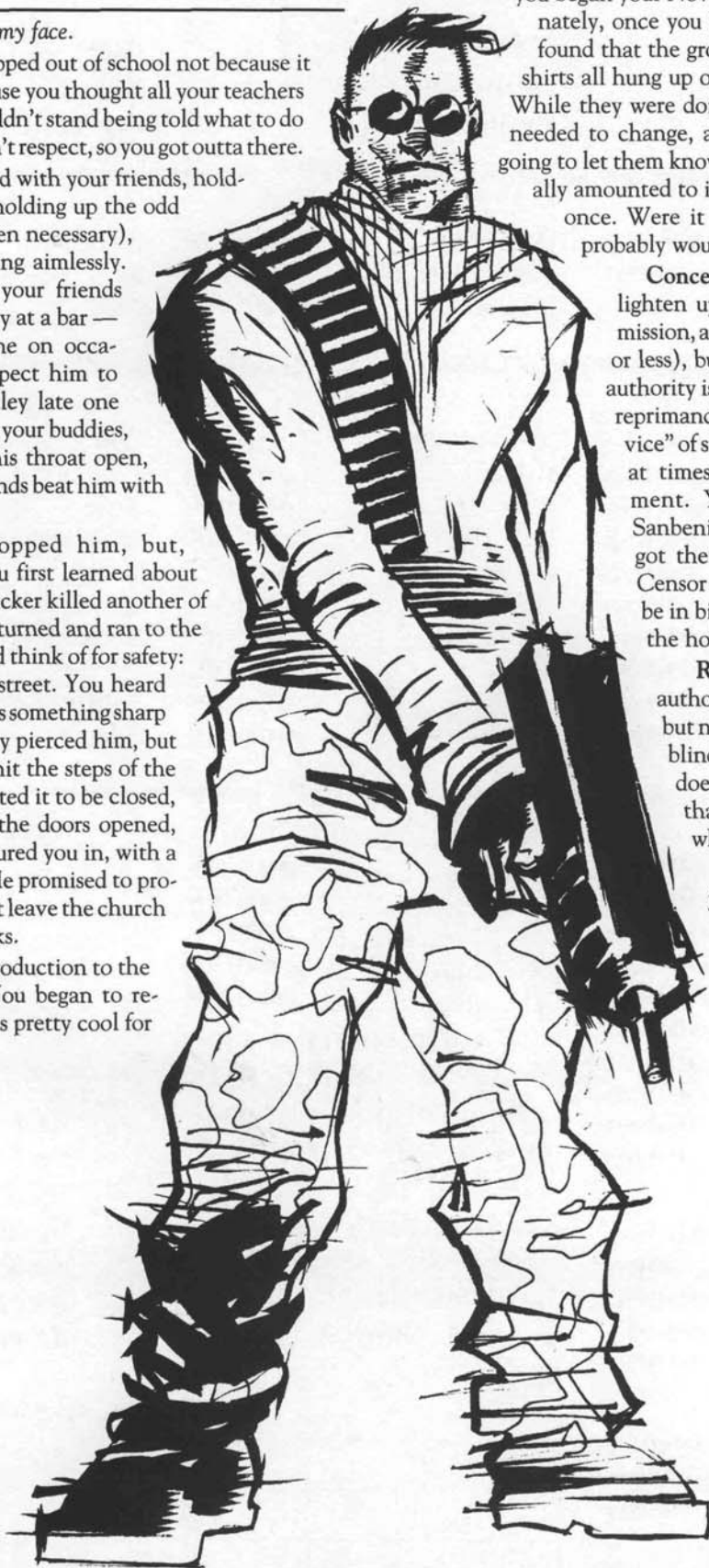
This was your introduction to the Society of Leopold. You began to respect this guy, who was pretty cool for

a priest. He actually talked you into joining the Society, and you began your Novitiate under him. Unfortunately, once you became an Inquisitor, you found that the group had a bunch of stuffed shirts all hung up on hierarchy and tradition. While they were doing a good job, they badly needed to change, and you decided you were going to let them know. Unfortunately, this usually amounted to insubordination more than once. Were it not for your mentor, you probably would be kicked out by now.

Concept: The Society needs to lighten up — yeah, it's got a good mission, and one you believe in (more or less), but the whole structure and authority is a pile of shit. You've been reprimanded for ignoring the "advice" of superiors, for insolence, and at times even reckless endangerment. You secretly admire the Sanbenito — they spoke up, but got their asses kicked for it. If a Censor ever comes after you, you'll be in big trouble — but he'll be in the hospital.

Roleplaying Tips: Question authority. (Why?) You're loyal, but not stupid, and certainly not blindly obedient. If something doesn't work, get rid of it, and that includes tradition. Do what gets the job done!

Equipment: leather jacket, sunglasses, wooden stakes, Glock 22, Remington 870, iron chain, switchblade.



The Inquisition™

Name:
Player:
Chronicle:

Nature: *Rebel*
Demeanor: *Gallant*
Cenaculum:

Age:
Sex:
Concept: *Young Turk*

Attributes

Physical		Social		Mental	
Strength	●●●●●	Charisma	●●●●●	Perception	●●●●●
Dexterity	●●●●●	Manipulation	●●●●●	Intelligence	●●●●●
Stamina	●●●●●	Appearance	●●●●●	Wits	●●●●●

Abilities

Talents		Skills		Knowledge	
Acting	●●●●●	Animal Ken	●●●●●	Bureaucracy	●●●●●
Alertness	●●●●●	Drive	●●●●●	Computer	●●●●●
Athletics	●●●●●	Etiquette	●●●●●	Finance	●●●●●
Brawl	●●●●●	Firearms	●●●●●	Investigation	●●●●●
Dodge	●●●●●	Melee	●●●●●	Law	●●●●●
Empathy	●●●●●	Music	●●●●●	Linguistics	●●●●●
Intimidation	●●●●●	Repair	●●●●●	Medicine	●●●●●
Leadership	●●●●●	Security	●●●●●	Occult	●●●●●
Streetwise	●●●●●	Stealth	●●●●●	Politics	●●●●●
Subterfuge	●●●●●	Survival	●●●●●	Science	●●●●●

Advantages

Other Traits		Background		Merits & Flaws																
_____	00000	Allies	●●●●●	_____																
_____	00000	Mentor	●●●●●	_____																
_____	00000	Resources	●●●●●	_____																
_____	00000	Status	●●●●●	_____																
_____	00000	_____	00000	_____																
_____	00000	Humanity		Health																
_____	00000	●●●●●●●●●●		Bruised	<input type="checkbox"/>															
_____	00000	Willpower		Hurt	-1 <input type="checkbox"/>															
_____	00000	●●●●●●●●●●		Injured	-2 <input type="checkbox"/>															
_____	00000	□□□□□□□□		Wounded	-3 <input type="checkbox"/>															
_____	00000	Faith		Mauled	-4 <input type="checkbox"/>															
_____	00000	○○○○○○○○○○		Crippled	-5 <input type="checkbox"/>															
_____	00000	□□□□□□□□		Incapacitated	<input type="checkbox"/>															
_____	00000	Combat		Experience																
Numina		<table border="1" style="display: inline-table; border-collapse: collapse;"> <thead> <tr> <th>Damage</th> <th>Weapon</th> <th>Difficulty</th> </tr> </thead> <tbody> <tr><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td></tr> </tbody> </table>		Damage	Weapon	Difficulty													<div style="border: 1px solid black; width: 100%; height: 80px;"></div>	
Damage	Weapon	Difficulty																		
Virtues																				
Conscience	●●●●●																			
Self-Control	●●●●●																			
Courage	●●●●●																			



Who's Who In The Society Of Leopold

Players, take heed: these figures are intended primarily for Storyteller's eyes. If you wish to read about any of the following figures, you can read the first two (Leopold of Murnau and Bernard Gui) with impunity. Otherwise, reading any of the material on the remaining figures might dilute the entertainment of learning about these personalities as your characters learn more about them throughout play.

Storytellers, some of the following characters are merely illustrative for the history and the current makeup of the Society of Leopold. Other individuals may, through their actions, have planted the seeds that bear fruit in your chronicle; simply because these are the only figures represented does not mean that they are the only ones of any importance.

Leopold of Murnau, O.P.

Leopold of Murnau is, quite simply, the most well-known and important figure in the history of the Society that bears his name. Although his actions and beliefs are barely reflected or noted in standard historical chronicles, his importance can hardly be overstated.

Leopold was born in 1176 and began study for the priesthood at an early age. His way was one of faith and piety, and he was well known for his successful preachings and exhortations to the holy life. In the year 1200 he flirted briefly with the idea of joining the Order of St. Michael, finding it to be a source of much spiritual strength. For whatever reasons — much of this period is not discussed in any of his journals — he chose against the Order. In 1215, his fame brought him to the attention of St. Dominic, and he was among the first chosen as part of the fledgling Dominican order. In 1224, he was sent to deal with the problem of the Cathars.

Leopold's early experiences as an Inquisitor are well detailed in his diaries, which make up part of the Testament of Leopold. Included in these experiences is his first encounter with the world of the dark supernatural. In 1231, Leopold approached Pope Gregory IX, and was entrusted with the responsibility of seeking out the supernatural evils that infested society and creation.

Soon after the founding of his Society, Leopold began receiving apocalyptic visions that warned him of the Parousia, the Second Coming of the Lord. He came to believe that his followers were members of a new Crusade, but one more important than any other. The Society of Leopold was the vanguard of the armies of Christ, and its role was to protect God's children from the children of the Enemy.

Leopold died in 1255, killed in broad daylight by a peasant later determined to have been a human servant of a vampire, one that Leopold had been particularly interested in destroying. The vampire, and his human servant were soon located and destroyed in a conflagration that also took

the lives of five Inquisitors. Only Leopold's personal guard and two assistants witnessed the attack, and his body was immediately placed in a sealed iron casket in the fear that the supernaturals would somehow hope to desecrate his body.

Leopold's casket was buried in a private tomb in Rome. When the Society was given San Michele's, Leopold's iron casket was moved to a cellar-tomb that had been redesigned just for this purpose. His tomb is rarely empty, as weary Inquisitors pray there daily for the strength to carry on in his name.

Some throughout the Society's history have hinted that Leopold's body would be a prime source for relics; although the Society has little qualms about plundering other corpses for tools, this struck many in the Society as nothing more than cannibalism. But the point was always moot: Leopold's remains are sealed within the casket.

Some Society visionairies have even proclaimed that the casket will open on the Parousia, and Leopold will lead his armies again. Others have hinted that his casket is empty even now.

Bernard Gui, O.P.

Bernard Gui, or Bernardus Guidonus (1261-1331) was one of the most important leading figures of the Inquisition. His manual, *Practica Inquisitionis Heretice Pravitatis* (1325), set the standards for basic Inquisitorial philosophy and procedure. His tenure as Inquisitor, centered at Toulouse for some 15 years, was prodigious; in his years he heard over 900 cases.

Gui's career was hardly limited to the Inquisition; he was a student of philosophy and theology, and held posts as sublector, lector, and prior across France. He was later bishop of Túy in Spain in 1323. Gui's involvement in a particularly difficult case in 1327, which compounded heresy, murder and witchcraft in an unnamed Italian abbey has been thoroughly documented elsewhere; however, rumors that he died at this abbey, killed by an enraged crowd, are entirely fabricated. He died in 1331 and was buried in the Dominican church at Limoges.

Bernard Gui was not actually a member of Leopold's Society, although he was friends with many Inquisitors who were. Gui's main concerns were heresy rather than witchcraft, but Inquisitors still consulted him on a number of occasions.

Balthazar Richter, S.J.

Balthazar Richter was an 18th century missionary sent by the Society of Jesus to China, his mission to work simultaneously on an analysis of Chinese philosophy and the conversion of the heathen to the One True Faith. His studies of Chinese demonology led him to far more dangerous, and exciting, encounters than he had expected, and he was soon contacted by the Society of Leopold.

Over the course of a decade, Richter became one of the Society of Leopold's most effective Inquisitors. He is reported to



have single-handedly put over eight vampires to the stake, exorcised five demons, and been responsible for the deaths of more than a dozen Goetists. His fame as an Inquisitor spread rapidly — among such circles — and Inquisitors across the globe contacted him for advice; twice he was summoned to Rome to counsel the Inquisitor-General on a number of matters. In 1794, on the eve of the anniversary of one decade's apostolate in China, Richter disappeared. He was quickly presumed dead, his colleagues believing that he was captured and slain by those same forces he was so successful in combating.

Richter was seen again by one of his proteges, five years later, in seemingly perfect health. He was glimpsed on a busy street in Hong Kong, and fled his protege's approach. He has been identified repeatedly throughout the Far East since then, usually once a decade or so. It is now believed that he has been turned into one of the undead. His motives are unclear; some theorize that he has continued his work, taking advantage of his new state to infiltrate and destroy the vampiric community from within; others believe that if Richter truly is one of the undead, he has turned over many of the Society's secrets to its enemies.

If it is officially determined that he has become a vampire, then no doubt an *auto-da-fé* will be called on him, with Gladius Dei leading the hunt. Until then, however, his case remains unsolved, his fate an enigma.

Ingrid Bauer: The Iron Maiden

A dour and humorless woman, the new Austrian Provincial is one of the most feared personalities within the Society. It is whispered — but never within earshot, of course — that her Inquisitors fear her more than they do all the Devil's hosts combined. She is cold, ruthless and fairly unlikeable; fellow Provincials report that she is stubborn and refuses to listen to any view that conflicts with hers. She trusts no one, and frankly doesn't care if no one likes her.

On the other hand, Bauer is an extremely effective Inquisitor. Over the course of her career, she staked 15 individuals, 14 of whom proved to be vampires. Her chief priority right now is the investigation of the disappearance of the last Austrian Provincial. She has asked San Michele's for a Censor to interrogate the remaining members of the Viennese Cenaculum. She argues that this act is necessary for determining the security of the Society in Austria, but her critics suspect she has done it merely for the sake of being a bully.

Bauer joined the Society in her early 20s, and her zeal has not diminished at all in the past 25 years. Her methods have turned a tad toward the extreme, though. She is confident that no one will learn that she has reopened the torture chamber of one of her Renaissance predecessors, and has staffed it with a small crew of individuals loyal to (and fearful of) her every word. She has a particular disliking for mages, and is interested in learning what secrets they will reveal under her "caresses."



Monsignor Amelio Carpaccio

In addition to being a kindly old priest, Monsignor Amelio is the current Inquisitor-General of the Society of Leopold. The blood of the Inquisitor runs strong in his family; his father and grandfather were both ordained priests (not of any particular order) and members of the Society as well, each one having sired a son in order to continue the legacy of witch-hunter.

Amelio was placed in a church orphanage. He proved to be a devout soul from his youth. His father monitored Amelio's education and childhood, frequently visiting the unknowing child as the orphanage's Father-Confessor. When Amelio was of age to go to seminary, his father recommended him to the finest one in Rome.

His father was found dead one morning, his throat slit in a back-alley of Rome. His belongings, including his diaries, were delivered according to the provisions of his will to Amelio, in his first year of seminary. The truth of Amelio's parentage was devastating to the young seminarian, and he rejected the beliefs of his father as insane, superstitious drivel.

One night, years later, he visited the grave of his father. His evening melancholy was interrupted by a visit from a hungry Nosferatu emerging from his mausoleum haven. Amelio drove the Kindred away from him, relying on his faith alone, without recourse to holy symbol or any crude physical weapon. The next morning, he returned to his father's diaries, and contacted individuals named in them; he joined the Society of Leopold one week later.

As Amelio's career in the church rose, so did his career as Inquisitor. He quickly became the Abbé of the Milan Cenaculum, and ultimately became the Italian Provincial. His zeal, tempered by his faith and calm demeanor, and coupled with the simplicity of his wisdom and keenness of his intellect, made him a popular and well respected Inquisitor. When the time came to choose the next Inquisitor-General, Amelio was the easy choice.

Amelio, at the age of 57, has been Inquisitor-General for 15 years. His career is marked by his attempt to slowly bring the Holy Office into the modern day (no easy task considering the Society's medieval baggage), without over-reliance on technology. Although a kind and merciful man, he is a strong opponent of the Florentine Heresy, and has vowed to combat it however possible. He fears that the Sanbenito are a cancer gnawing away at the Society of Leopold, which must remain strong in its mission; mercy has its place, but not for the soldiers of the Enemy.

Monsignor Amelio's health is remarkable, but he is already grooming the next generation of Provincials to replace him, ever-ready to face the Parousia.

Marcel Dupuy

Marcel Dupuy, a Councillor in the New Orleans Cenaculum, treads a dangerous path. If even one of his many secrets were revealed to the Society, he would be swiftly

retired. The Society of Leopold has little place for an HIV+ homosexual, a closet Theurgist, and an incipient Sanbenito.

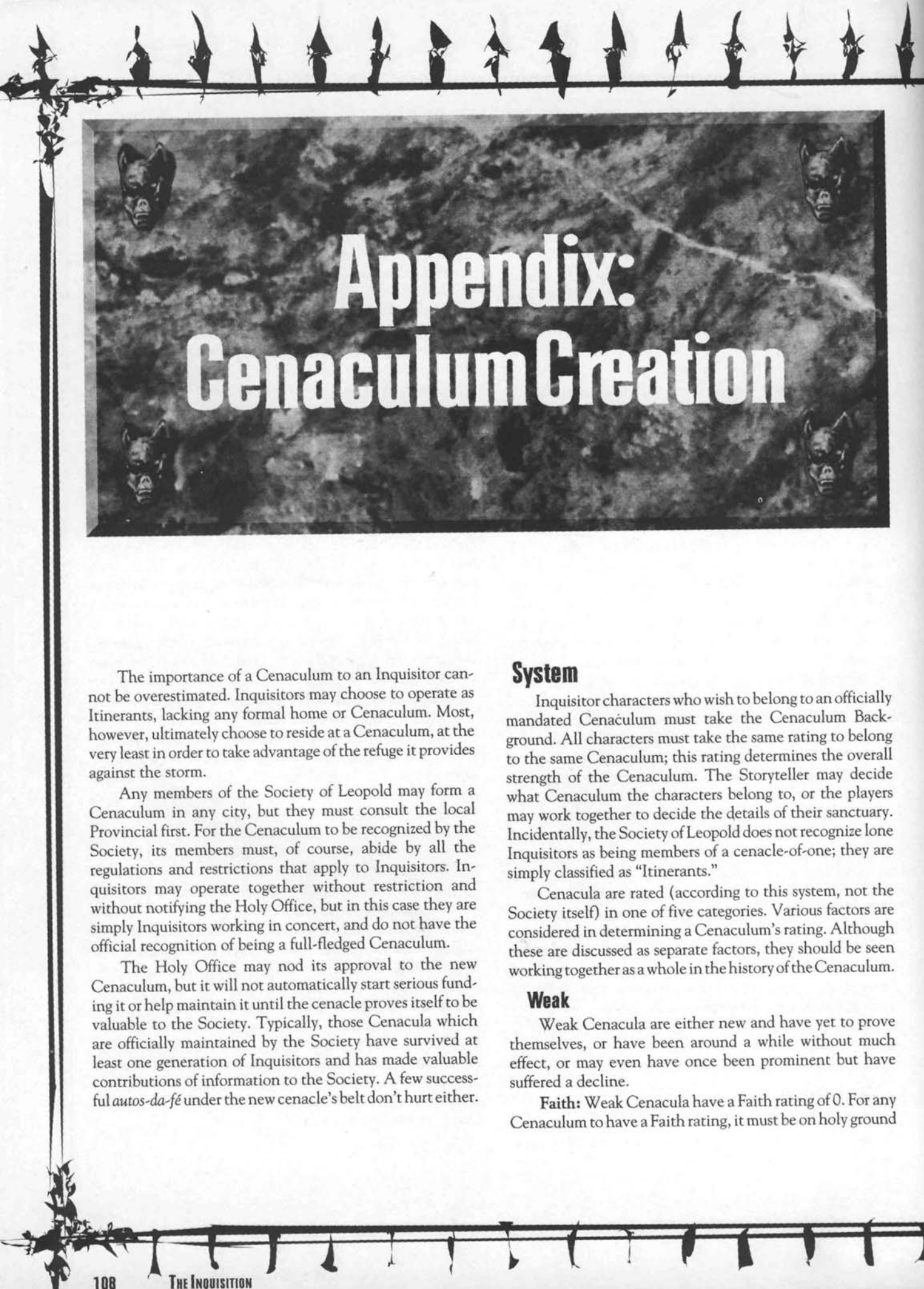
Dupuy's career as Inquisitor is only three years old. While in college at Tulane, he began his search for occult wisdom and secret teachings. His path led him to the hedge magicians and voodoo practitioners that proliferated in New Orleans. Concurrent with his magical and occult investigation, he began his exploration of his long-repressed sexual orientation, and he started to frequent the gay bars and nightclubs of the Big Easy. His pretty face and endearing personality made him very popular in a very quick time.

Unfortunately, he was not terribly cautious in either of his quests. His careless sexual antics led to his infection with HIV, something which he could have easily avoided. At the same time, his occult quests caught the attention of Peter Fisher, an Itinerant Inquisitor and a member of the Order of Saint Peter who had determined that his personal goal was to wipe out the thaumaturgists of the city of New Orleans. Dupuy's innocence and relative ignorance made no difference to Fisher, and he cornered Dupuy in an alley one night when he was returning from the market.

Dupuy was saved from Fisher's gunfire by an unnamed mage of the Celestial Chorus who had tired of her Acolytes being murdered in cold blood. Dealing with Fisher in a manner that could only be considered merciful (erasing Fisher's memory and returning him to a *tabula rasa*, where he had a second chance for a less-hateful life), this mage delivered Dupuy to one of her surviving Acolytes, Peter Garraty, a Franciscan theurgist and member of the New Orleans Cenaculum.

Dupuy was soon inducted into the Society, but preferred to let his practice of Theurgy remain a secret, along with his sexual orientation. Because of both Dupuy's personality, his mentor, and his own formal introduction to the supernatural (terror is a powerful lesson), Dupuy was a merciful Inquisitor. He rarely participated in *autos-da-fé*, preferring instead the life of research; when he did participate, it was only in occasions where he felt the guilty party was guilty of more than just witchcraft. When Dupuy learned that he was HIV+, he kept this knowledge a secret from all but his very closest, and most trusted friends and colleagues, including his mentor, Brother Peter.

Dupuy's inclinations have not gone unnoticed. The Office of the Censor has turned its penetrating glance in New Orleans' direction more than once, but because Dupuy has never shied away from his duties, he has yet to be truly investigated. This is fortunate, though, because Dupuy long ago decided that the Society was misguided in its mission. He has been contacted by Society renegades and adherents of the Florentine Heresy, and is on the verge of defection. Should this or news of his covert Theurgy ever become public, he will most likely disappear before the Office of the Censor can ever reach him.



Appendix: Cenaculum Creation

The importance of a Cenaculum to an Inquisitor cannot be overestimated. Inquisitors may choose to operate as Itinerants, lacking any formal home or Cenaculum. Most, however, ultimately choose to reside at a Cenaculum, at the very least in order to take advantage of the refuge it provides against the storm.

Any members of the Society of Leopold may form a Cenaculum in any city, but they must consult the local Provincial first. For the Cenaculum to be recognized by the Society, its members must, of course, abide by all the regulations and restrictions that apply to Inquisitors. Inquisitors may operate together without restriction and without notifying the Holy Office, but in this case they are simply Inquisitors working in concert, and do not have the official recognition of being a full-fledged Cenaculum.

The Holy Office may nod its approval to the new Cenaculum, but it will not automatically start serious funding it or help maintain it until the cenacle proves itself to be valuable to the Society. Typically, those Cenacula which are officially maintained by the Society have survived at least one generation of Inquisitors and has made valuable contributions of information to the Society. A few successful *autos-da-fé* under the new cenacle's belt don't hurt either.

System

Inquisitor characters who wish to belong to an officially mandated Cenaculum must take the Cenaculum Background. All characters must take the same rating to belong to the same Cenaculum; this rating determines the overall strength of the Cenaculum. The Storyteller may decide what Cenaculum the characters belong to, or the players may work together to decide the details of their sanctuary. Incidentally, the Society of Leopold does not recognize lone Inquisitors as being members of a cenacle-of-one; they are simply classified as "Itinerants."

Cenacula are rated (according to this system, not the Society itself) in one of five categories. Various factors are considered in determining a Cenaculum's rating. Although these are discussed as separate factors, they should be seen working together as a whole in the history of the Cenaculum.

Weak

Weak Cenacula are either new and have yet to prove themselves, or have been around a while without much effect, or may even have once been prominent but have suffered a decline.

Faith: Weak Cenacula have a Faith rating of 0. For any Cenaculum to have a Faith rating, it must be on holy ground

of some sort; but for whatever reason, the building you chose — even if it is a church — does not have a Faith rating (yet).

Funding: The Society of Leopold does not provide any funding for this Cenaculum other than covering the rent (or whatever appropriate leasing mechanism). Anything else must come from the Inquisitor's pockets, including building repairs and maintenance. Typically, weak Cenacula can lodge three or four Inquisitors comfortably, although sharing rooms may be necessary.

Retainers: With luck, a maid comes in twice a week.

Security Measures: You lock your doors. If you're clever, you put labels on the windows that announce that your building is electronically protected (which it isn't.)

Technology: You have typewriters, or whatever electronic resources you pay for out of pocket.

Transportation: If you don't have your own transportation, too bad.

Marginal

Marginal Cenacula have been around a little while longer, and their prominence is on the rise (or it is on the decline but it hasn't bottomed out yet).

Faith: Marginal Cenacula have a Faith rating of 1.

Funding: Every member of this Cenaculum has a \$500 monthly allowance. Not much, but it covers food (and some other expenses). The Society also covers basic building maintenance.

Retainers: You have 1 full-time or 2 part-time Retainers. No Retainer acquired through a Cenaculum will participate in *autos-da-fé*, nor will they necessarily know the full-details of a Cenaculum's operations. More loyal Retainers, or those who might take place in an *auto-da-fé* or related mission, must normally be acquired through the Retainer background.

Security Measures: Minimal security, but a step above locked doors — perhaps an automated alarm system that at least makes lots of noise and flashes lights when there's an intruder.

Technology: The Society has paid for a new computer, and behold! It works.

Transportation: The Society will authorize the rental of a car when it is really justified.

Average

Average Cenacula are just that — average. They get basic respect and treatment from the Society, which isn't bad — many weaker Cenacula aspire to this standard. Most Cenacula are Average.

Faith: Average Cenacula have a rating of 2.

Funding: Each Inquisitor has a monthly stipend of \$1000. The Society covers all basic building needs, but will seriously start to question monthly renovation bills or requests for a hot-tub.

Retainers: Average Cenacula have one full-time Retainer for administrative support, and part-time domestic help.

Security Measures: In addition to the fancy alarms, you have a basic camera system that watches all the major exits. While you don't have full-time security (unless Inquisitors take shifts), there is a central security desk with viewscreens and video-cameras.

Technology: Each Inquisitor has his own personal computer with basic word-processing. If the Inquisitors have the right electronic or computing skills, then they might set up a LAN, use CD-ROM readers, etc., but all at their own initiative. The Society will provide a fax machine.

Transportation: The Society has given the Cenaculum one standard (mid-sized) vehicle for the Inquisitors' use; the Cenaculum must cover its maintenance, though. The Society will pay for Inquisitors' train tickets or will partially reimburse airfare (coach class).

Strong

Strong Cenacula tend to have been around a long while, through a number of generations of Inquisitors.

Faith: Strong Cenacula have a Faith rating of 2. (Remember that Faith ratings higher than two are rare.)

Funding: Each Inquisitor has a \$1500 monthly stipend, and all justifiable business expenses, including basic ammunition costs, are covered by the Society.

Retainers: Strong Cenacula have two full-time and three part-time Retainers, typically covering domestic or clerical chores.

Security Measures: In addition to the electronic alarm system and the cameras, this Cenaculum has a security guard on duty at all times. This is, more or less, someone capable of keeping an eye on things but not necessarily dealing with them; that is up to the Inquisitors.

Technology: The entire Cenaculum is set up for a LAN with CD-ROM readers (for research, of course). There is also a dedicated fax machine.

Transportation: Two standard vehicles (or one of better quality) are available at all times. The Society covers 50 percent of auto expenses, when related to Society work (and justifiable). The Society will cover any train or airfare for the Inquisitors (again, provided it is justifiable).

Venerable

Venerable Cenacula are rare; they tend to be attached to very old churches, and are typically the homes of Provincials.

Faith: These Cenacula have a Faith rating of 3.

Funding: Each Inquisitor has a \$2000 monthly allowance. All business expenses and ammunition requests covered, and 50 percent reimbursement is provided for unusual weapon costs (e.g., silver bullets).

Retainers: These Cenacula have five full-time Retainers (or an equivalent amount of part-time workers) taking care of the Cenaculum's basic needs, as well as those of the Inquisitors within.

Security Measures: Security measures include alarms, cameras, one or two guards, perhaps a metal detector or even

a motion sensor. Security at these Cenacula is often overseen by a Condotierre.

Technology: The entire Cenaculum is set up for a LAN with CD-ROM readers, possibly with internal e-mail, scanners, and more, along with a plain-paper fax machine with its own line.

Transportation: These Cenacula have one luxury car, and three standard vehicles. All maintenance is covered. All requisite transportation expenses are covered.

Playing with the Ratings

Remember, these are just guidelines which are meant to be fluid. Storytellers can modify them as necessary, or just ignore them and make something up. You can easily play with the ratings to create a Cenaculum more to your liking; a particular "average" Cenaculum might have no support staff, but be fully networked into a complex technological setup, with its own Internet node. Or a strong Cenaculum might have no technology and transportation, but security that is managed by two representatives of the Condotierre.

Sample Cenaculum

A sample average Cenaculum is described below, to better display how the ratings and categories can be fleshed out and modified.

Holy Trinity, Chicago

The Cenaculum of the Holy Trinity Church is located in Wicker Park, Chicago, an area with a mixed ethnic population (including strong Polish and Hispanic communities). Although not the most prominent Cenaculum, is nonetheless well-known as a solidly established Cenaculum. It was originally a church and convent school, which opened in the early 1800s, but were rebuilt in grand Victorian splendor in the 1880s. Through a series of resourceful and somewhat manipulative midwestern Provincials, Holy Trinity was purchased by the Society; the school was sold, but the Society retained the small convent, church, and adjoining gardens, enclosed behind imposing stone walls.

Although both the school and the convent's community services ceased operation, the church remains open during daylight hours for contemplation. On Sundays and holy days of obligation, a visiting priest celebrates mass. The church itself does not normally have many visitors; a local parish taking care of the community's spiritual and religious needs. Most visitors to the grounds either enjoy solitude and spiritual solace, or are there to take in the stonework or stained glass of the church. The convent, refurbished and renamed the Dormitory, are closed to the public.

This Cenaculum has an Average rating. Its various components are described below:

Faith: The grounds and church of Holy Trinity have a Faith rating of 2. Because the Cenaculum does provide for the spiritual needs of the community, its Faith rating is fairly secure. If the church had simply been closed, then it is likely that in spite of the Average rating, the Faith score would drop to 1.

Funding: Each Inquisitor assigned to Holy Trinity has a monthly stipend of \$1000. The Society has honored most of Holy Trinity's building requests, since they have been primarily facilities enhancement or repair with few unnecessary touches.

Retainers: Holy Trinity has one full-time administrative aide. Domestic help is provided in the form of a twice-weekly.

Security Measures: Holy Trinity has a somewhat more primitive system, amounting to nothing more than a set of alarms. However, they have managed to acquire a low-ranking Condotierre to manage security concerns.

Technology: The Society has provided Holy Trinity one PC, a fax machine and a photocopier; while it does not have tremendous electronic resources, it has the bare minimum necessary for your average office place.

Transportation: The Society has provided Holy Trinity with two vehicles: a four-wheel drive Ford Explorer and a Ford Taurus. It has agreed to handle all expenses related to the upkeep of the Taurus, but the Cenaculum itself is responsible for maintenance and repairs of the Explorer.

This Cenaculum maintains its average status. Some categories are stronger than others. For example, while it has weaker electronic security measures, it does have a Condotierre. Likewise, although Holy Trinity has a somewhat less-than-average technological set-up, it also has managed a higher-than-average transportation arrangement.

Closing Touches

There are always elements that should be left up to a Storyteller's discretion, and these are left out of the formula. Does the Cenaculum have any particular enemies? Has it been in trouble with the law before? Does it house any relics? These questions, and others like it, should be considered by Storytellers to round out a Cenaculum.

Storytellers or players are also encouraged to draw floorplans for their Cenaculum, find photographs of buildings that could serve as models, and do whatever else can be accomplished to give the Cenaculum a real feeling. Books on architectural preservation will often have many photographs and drawings of buildings that could be models for a Cenaculum.

The Inquisition™

History

Prelude

Other Traits

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00000
00000
00000
00000

Associates

Goals

Description

Age _____ Height _____
Hair _____ Weight _____
Eyes _____ Identifying Marks _____
Sex _____ Nationality _____

Equipment

Factions, Orders or Sects

Cenaculum

Contacts/Allies

Status or Position

Brawling Chart

Maneuver	Roll	Diff	Damage
Body Slam	Dex + Brawl	7	Special
Grapple	Dex + Brawl	6	Strength
Kick	Dex + Brawl	7	Strength + 1
Punch	Dex + Brawl	6	Strength

	Rank	Roll	Difficulty
Gear (carried)			
Possessions (owned)			

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- New details on using Faith in a game
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