



MONTEAL

Nocturno



Letanía de Sangre

Philippe Boule, Joshua Mosqueira-Asheim y Lucien Soulbán





XXV

¿Por qué todos los Santos y Sabios que hablan
Tan doctamente de los Mundos de Tiro son repudiados
Como locos Profetas, Burlados
Y Dispersos, sus Ideas convertidas en Polvo?

—Omar Khayyán, traducido por Edward Fitzgerald, El

Rubâyyát

En las costas de la noche se asienta sobre un río negro,
resplandeciente bajo el manto artificial de las estrellas de la
ciudadela. Cúdate en sus calles, pues su belleza exige un precio
y sus sombras respiran. Su melena refulge con el ímpetu de la fe,
y su regazo suspira como un fantasma. Así es Montreal, la
ciudad silenciosa.

El misterio de este lugar escapa a la comprensión
hasta de los más intuitivos. La obra representada
en este escenario insular comienza con una letal
danza dedicada al lamento de batalla de la arpía.
Los muertos de la ciudad se preparan ante las
tormentas externas e internas, una melodía
deliciosa para los oídos del caos urbano. La
moneda del poder ha sido lanzada y comienza a
caer, y lo mismo debe hacer el Sabbat de
Montreal para recuperar el control. Si la moneda
cae demasiado lejos, ya sea por designio o por
destino, es posible que lo arrastre todo con ella.

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—De Patxi, **Nuwisha**, y Fernando, **Orden de Hermes**



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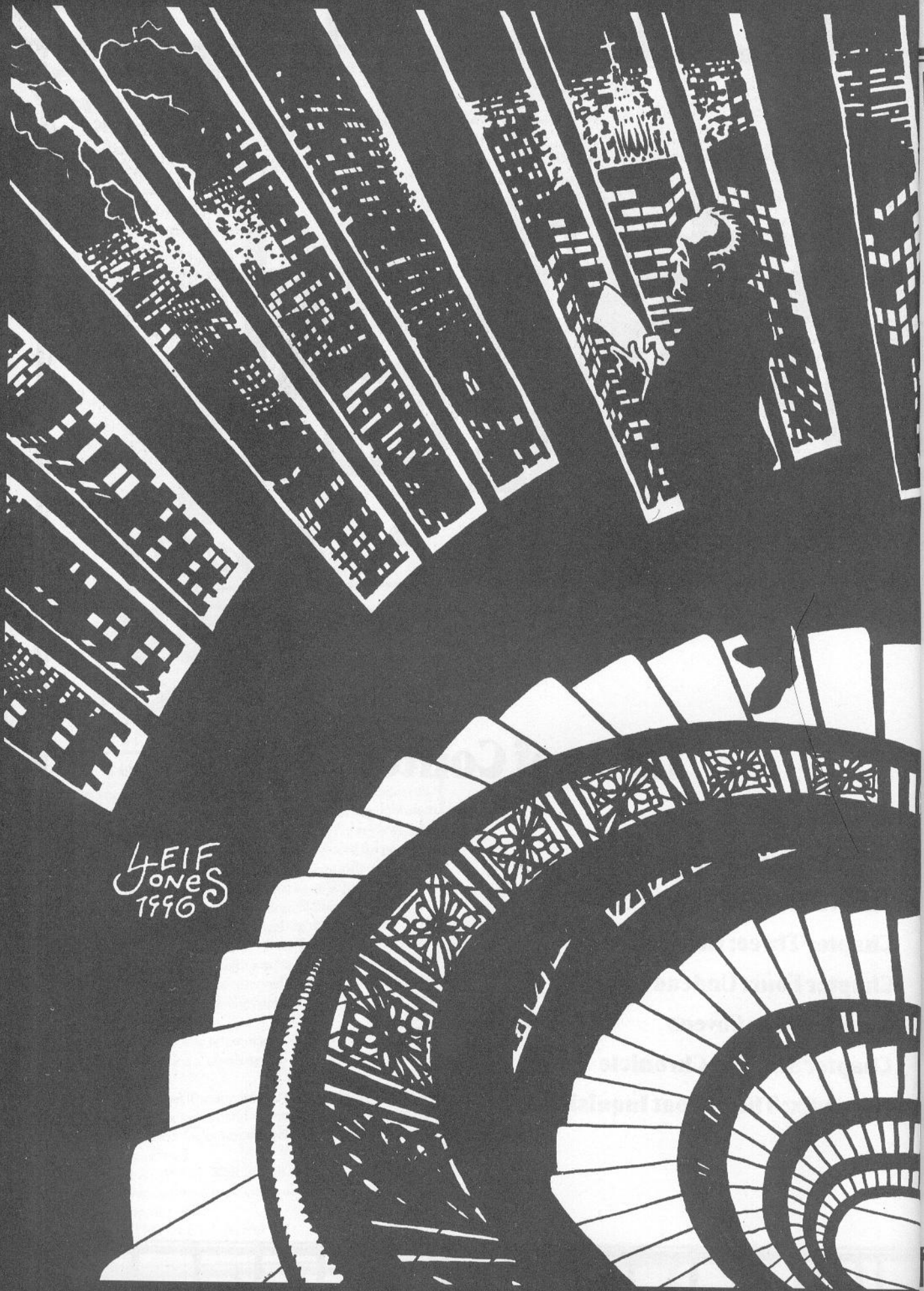
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MONTREAL

by night

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LEIF
JONES
1996



Cardinal

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Prelude

Cardinal Strathcona

I would ask how fortune smiles upon you these days, but I know fate has dealt us a cruel blow. The death of my mentor and your colleague Zhou has left us bereft of a dear friend and valued champion of the Sabbat.

You once asked me if Montreal was still "The City of Black Miracles" and laughed at my hesitation when I could not answer. I fear now that whatever answer I may have formed since those days has been undermined by deliberate attempts to shroud the truth. The death of Zhou merely brought certain issues to the fore in the dark time after my induction into the Sabbat. Many were relieved to have weathered the storm; I know now that we merely stood in its eye.

We in Montreal are about to be cast back into the capricious nightmare. Zhou's death, I suspect, was only an omen of things to come. When I was asked to tend to my mentor's remains and belongings, I approached the matter with trepidation. Zhou could do no wrong in my eyes and I feared, perhaps subconsciously, that assuming such a task would only prove that he did indeed fall to the ultimate weakness — death. Yet I steeled myself to what had to be done and discovered an odd comfort in the act of sorting through his belongings. That is when I discovered his codes.

As you well know, Zhou was fond of artwork, particularly Taoist-influenced pieces. He was quite adept at painting landscapes, applying a balanced approach to the dynamics of nature. He even taught me how to

interpret paintings, not as reproductions but as symbolic representations. I now suspect that he was not grooming me to appreciate Chinese artwork, but tutoring me in how to decipher an intricate code should any harm befall him.

In sorting through Zhou's paintings, I came across an art pad filled with Montreal's landscapes painted in the Taoist manner. I immediately noticed that the pieces were subtly imbalanced. The Yin and Yang of features and animals were stilted. Harmony was askew. At first

I wondered if these had been Zhou's early failed attempts to perfect his craft, but the style of his brush-strokes suggested more recent work.

Whether it was inspiration or luck, something in his pieces urged me to visit the sites Zhou had depicted in his paintings. It was some time before the first mystery revealed itself to me; his paintings, true to his lessons, were not actual representations but the pieces of a Taoist map. Thus, it was through the paintings that I discovered the first of the ledgers that Zhou had hidden in the city.

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Some Time ago my friend made a discovery That he shared only with The pages That he wrote upon. He broke The code To The ramblings of Jacob The Glitch, The Tremere antitribu who is regularly given To visions and speaking in Tongues. My gifted mentor had somehow discovered a way To Translate Jacob's Babylonian blather. How That must have frightened him! BUT despite any apprehension he may have felt, Zhou recorded The Tremere's words in his ledgers and hid Them so That no one would know The horrible Truths he learned.

I do not know what To do, Cardinal. I know more books are hidden in The city, BUT I have been reticent To retrieve Them. Some force shadows my every step. I cannot evade IT, I cannot confront IT, BUT I know That harm will soon befall me. Upon awakening, I know That my lair has been disturbed while I slumbered. I have Taken To resting in The communal haven, BUT I fear IT's walls are no protection against an untimely end.

IT has Taken me a century To acquire The ledgers That I now possess; should I be destroyed, They may go unseen for all Time. I cannot relate The information That I have learned; IT is Too complex and important To be discussed so casually. We Thought The Camarilla To be The greatest Threat To our sect; IT is not.

I am in need of immediate protection. I no longer Trust Those around me. Zhou's murderer walks among Them and — I suspect — is The very same person who wishes To visit harm upon me. Please do not hesitate on This matter. I have hidden The paintings and books That I have recovered Thus far. The Sabbat cannot afford To be ignorant of This collected gospel.

You once asked me if Montreal was still "The City of Black Miracles." Now I can only mourn in response. IT is blacker Than you Think.

— A letter from an unidentified Cainite to Cardinal Strathcona



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Chapter One: Introduction

*No! penury, inertness and grimace,
In some strange sort, were the land's portion. "See
Or shut your eyes," said Nature peevishly,
'Tis the Last Judgment's fire must cure this place,
Calcine its clods and set my prisoners free."*
— Robert Browning, "Childe Roland to the Dark Tower Came"

Why Black Dog?

Montreal by Night is the first in *Vampire's* series of city setting books to be released under the Black Dog Game Factory imprint. Why break the mold? Why go against tradition? What's so unique about Montreal, of *all* places, that demands special attention?

This is not the Montreal that you might know. This book portrays a city that's tainted, not only by the corruption inherent to the World of Darkness and the Gothic-Punk milieu, but by the unadulterated evil of the Sabbat. This Montreal is an unabashedly twisted reflection of the real world's. Thus, this book isn't for the timid, young, easily offended or squeamish; it wasn't meant to be. Yet it is not simply violent and reprehensible for its own sake. *Montreal by Night* earns the Black Dog label because of the city's masters of the black arts, and doing the Sabbat justice is difficult enough within the confines of a "typical" World of Darkness supplement.

The city's Cainites are trapped in a cancerous womb that atrophies around them. They exist in perpetual torment, crushed against the bodies of other squirming infants and poisoned by the oozing toxins issued by a severed umbilical cord. This is the World of Darkness. This is Black Dog. This is *Montreal by Night*.

How to Use This Book

Montreal by Night details the history, Cainites and intrigues of one of the Sabbat's oldest bastions in North America. In these pages you will find everything necessary to run a chronicle in the Sabbat city of Montreal. Those familiar with other *Vampire* "by Night" books will find this one organized a bit differently. The Sabbat does not concern itself with clans to the degree that its Camarilla enemy does, so Cainites are grouped by coven rather than by blood lineage.

The lifestyle—or rather, “unlifestyle”—of Montreal’s Sabbat also receives much attention. They largely disdain the mortal world and have their own agendas, both subtle and bloody.

Montreal by Night gives a nearly complete picture of the city. These pages are filled with potential allies, mentors, lovers, rivals and friends. If you’re already running a Sabbat chronicle, your pack or coven could arrive in Montreal for its Opening of the Litany in the summer months, or they could arrive for the pack’s own reasons. Otherwise, new Sabbat are sired fairly often to stage crusades, replace fallen comrades or just for kicks. The Appendix also provides information on the Sabbat Inquisition.

To make full use of **Montreal by Night** you need **Vampire: The Masquerade**, **The Players Guide to the Sabbat** and **The Storytellers Handbook to the Sabbat**. Significant elements are also drawn from **The Vampire Players Guide** and **The Storytellers Handbook**. None of these books is absolutely necessary, though.

The Litany of Blood

The subtitle of **Montreal by Night** — “Litany of Blood” — is a reflection of the spiritual nature of the city’s Sabbat. The Litany is a record that commemorates sect members’ achievements — whether as individuals, packs or covens — through legendary tales, eyewitness reports and personal stories. As the history of the Sabbat is forged in blood, so too are the records of the Litany written upon human and Cainite vellum and scripted in vitae. The Litany is not, however, just a record of the past, but a reminder of a Cainite’s obligation to his sect and to the sacrifices that make the Sabbat what they are. The Litany is therefore a tie that binds Cainites with more than just the bonds of blood. It is the symbolic heart of the Sabbat, just as Montreal is the spiritual heart of the Sabbat.

Theme and Mood

*So farewell Hope, and with Hope farewell Fear,
Farewell Remorse: All Good to me is lost;
Evil be thou my Good.*

— John Milton, *Paradise Lost*

Theme

The central theme of **Montreal by Night** is faith. Faith is used ironically, not in definition but in application. Faith among Montreal’s Sabbat is a matter of conviction more than of belief or religion. It is the driving force behind those who would commit murder because they abhor murder. It is the justification of torture in the name of salvation. It explains the unimaginable and is the defense of those who make martyrs of their victims.

For the Sabbat, faith is the power to accomplish great things, even beyond the confines of pack and Vaulderie. The Sabbat severed the ties of mortality and morality and filled the resulting void with their own brand of faith. In Montreal, faith is not an unattainable ideal, but a reality, and its consequences can be both inspirational and destructive.

Mood

Montreal is a city of enigmas, an onion of almost infinite layers, if you will. Peel away one skin and several more await, seductive in what they hide. Montreal is called “The City of Black Miracles” because of the dark faith of its nocturnal inhabitants. Those who live within its island confines, whether mortal or immortal, should be made to feel as if some terrible force looms just beyond the senses.

Montreal is also a city of contrasts, where modern skyscrapers tower over old churches and cathedrals. The New and the Old World clash, not only for mortals, but for the undead. Mention of the Sabbat conjures images of the crime-infested streets of New York, the despair-gripped populace of Detroit, the black heart of Mexico City and the moral debauchery of Amsterdam. These modern interpretations of the Sabbat apply to Montreal, but the Cainites also make Montreal a city of knowledge and faith. New York and Mexico City attract the bloodthirsty. Detroit appeals to the downtrodden. Amsterdam lures the abusive. Montreal draws the scholarly and educated among the Sabbat. The problem with the acquisition of knowledge, however, is that it invariably exposes more mysteries — one of the city’s moods feeds the other.

Knowledge is therefore power among the city’s “intellectual” Cainites. There isn’t one among them who doesn’t have a stake in some secret or another.

The Damned

It is wiser to enter Montreal knowing what factions are at play than to enter blindly (which almost invariably leads to Final Death). The following is by no means a detailed or comprehensive look at the factions of the city, but it is a quick and dirty guide to help newcomers avoid the pitfalls of Sabbat maneuvering.

Sabbat Power Structure

Montreal is ruled by both ambition and conflicting vision. The archbishop of the city is Carolina Valez, a foreigner in the eyes of the city’s Sabbat. Beneath her in the hierarchy are Montreal’s three bishops: The Rose of the Widows coven; Lord Ezekiel of the pack 25:17; and Alfred Benezri, the Shepherd of Caine. Unfortunately, Archbishop Valez’s rule is not supported by her bishops, and this sets the stage for a power struggle that could tear the city apart.

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Most of the city's Sabbat support one of three contenders vying for the archdiocese. Carolina Valez has the support of The Rose, but is struggling to retain her failing power and trying not to repeat the same mistakes that plagued her in past appointments. Bishop Ezekiel, representing the bloodlust of many young Sabbat, has gathered the support of several potent covens. Ezekiel's quest is to break away from the dark legacy of his sire, the infernalist Sangris, but he is in danger of following the same path on his rise to power. The final contender in this political foray is Bishop Benezri, a prominent member of the Shepherds, a former inquisitor and proponent of the scholarly ways of elder Sabbat. Despite his support by the city's more powerful covens, Benezri's camp is still haunted by his pack's error of placing the infernalist Sangris in power some years ago. This blunder prevents Bishop Benezri from gaining the archdiocese outright.

Setting Overview

Concordia Salus (Salvation in Agreement)

— city motto of Montreal

Montreal is a city unlike any other. Its long history and distinguished heritage date back more than 350 years and give it a European essence that's unique in North America. Although the city is one of the world's most modern, its past



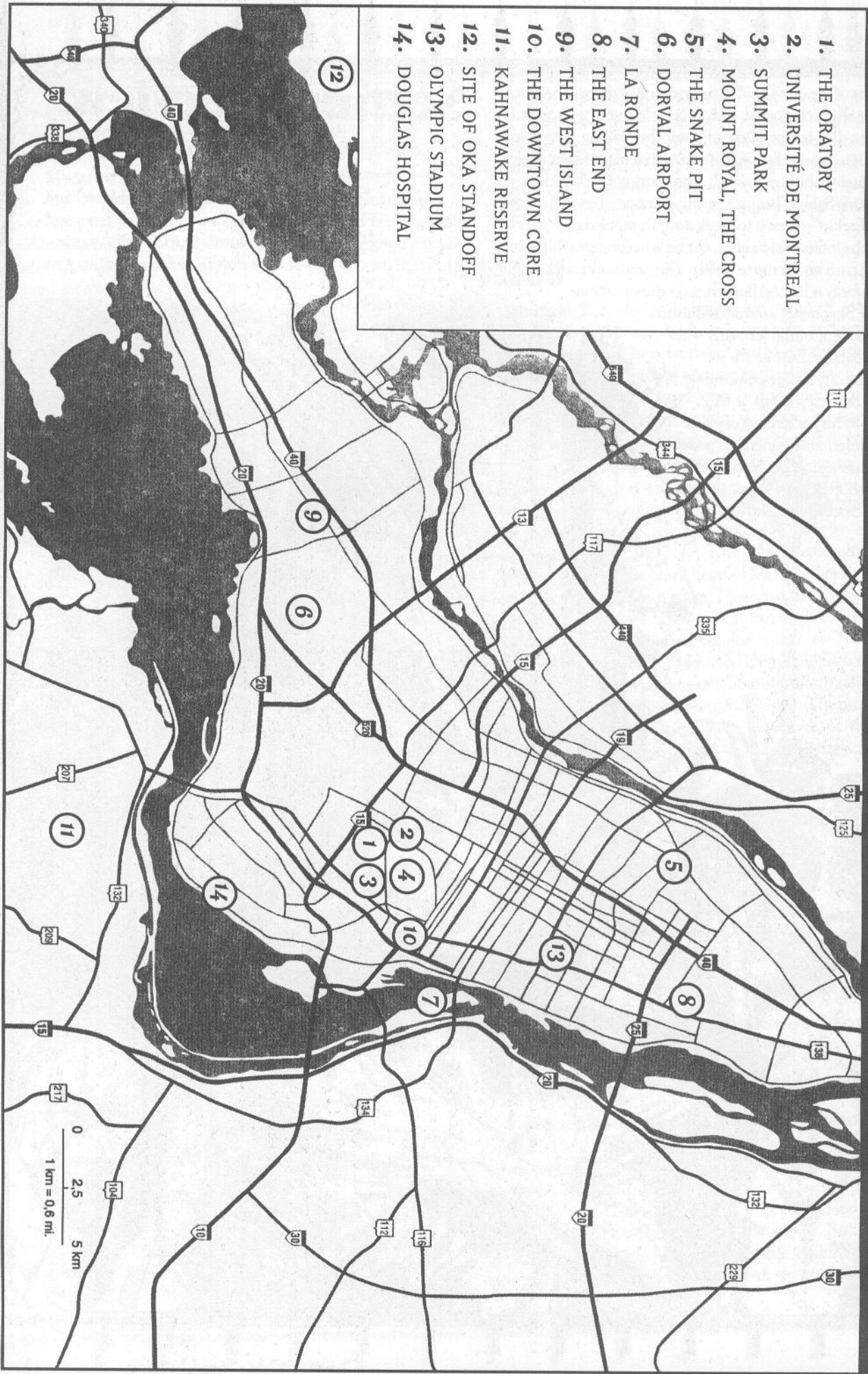
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MONTRÉAL — REGIONAL

1. THE ORATORY
2. UNIVERSITÉ DE MONTRÉAL
3. SUMMIT PARK
4. MOUNT ROYAL, THE CROSS
5. THE SNAKE PIT
6. DORVAL AIRPORT
7. LA RONDE
8. THE EAST END
9. THE WEST ISLAND
10. THE DOWNTOWN CORE
11. KAHNAWAKE RESERVE
12. SITE OF OKA STANDOFF
13. OLYMPIC STADIUM
14. DOUGLAS HOSPITAL



defines it. Many of its buildings were built in the 19th century — or earlier — and, to this day, cast their long shadows from the past into the present. A city of living history, Montreal witnessed the birth of two countries and the end of French colonial presence in North America. Montreal's sons and husbands fought and died in two world wars, and the survivors returned to a city divided by language differences. The city was the site of the 1967 World's Fair, endured martial law in the wake of the 1970s October Crisis, and saw federal troops return during the Oka Crisis of 1990. Montreal, now a fragile and economically sullen city, faces a new millennium that promises to be just as exciting as its past.

Montreal is an island city located on the Saint Lawrence River and is home to just over three million people (although only about one million live on the island itself). The city is founded on the pride of its citizens, not only because it's one of Canada's leading metropolises, but because of its status as the second-largest French-speaking city in the world.

Montreal isn't only a cultural center, but a financial and industrial one. Four of Canada's largest banks have headquarters in Old Montreal. The city's shores are home to

the largest inland ports in the world, and Montreal is a port of call for many Canadian and American vessels. The island houses a number of industries, primarily oil refineries, because of its proximity to the Saint Lawrence Seaway. Montreal has also become the site of more than half of the Canadian aeronautical industry and other high-tech businesses.

However, given the recent recession and current political insecurity, the city suffers. Many of the leading industries are leaving or downsizing, contributing to a high unemployment rate, and resulting in an increase in the number of people living in poverty. Unfortunately, the current conservative political swing only promises to make matters worse for those unable to survive on an already overtaxed social-security and welfare system.

Montreal's layout is unusual for a North American city. Its growth through the years has resulted from the annexation of smaller communities which, instead of being completely consumed, became virtual cities within a metropolis. Montreal is also a vast multicultural community, with not only "old stock" (those of English descent)



and "pur-laine" (those of French descent), but large numbers of Irish, Jewish, Greek, Italian, German, Ukrainian, Chinese, Hungarian, Portuguese, Haitian, Vietnamese and Middle Eastern inhabitants. Each community gives its district a distinctive ethnic atmosphere, which contributes to the city's cosmopolitan flavor.

The Sabbath and the Mortal World

Most of Montreal's Sabbath see mortals as midnight snacks or amusing toys. The Cainite rulers, however, realize that humans are valuable sources of power and pleasure. The prominent vampires in the city all exercise a dark influence over the city's populace, corrupting human souls and violating bodies. The Widows, a coven of Cathari pleasure queens, holds a depraved court in its downtown club, driving visitors to acts of complete perversion. Archbishop Carolina Valez holds sway over the halls of power, guiding community leaders and corporate presidents to subjugate everything they can, turning the public figures into faithful thralls.

Montreal's Sabbath also enjoy corrupting local priests and other clergy, driving them to debasement by playing upon their private desires. The Shepherds of Caine, Montreal's most prestigious coven, are masters of this corruption. Professing vampiric redemption through an understanding of evil, the Shepherds guide mortal clergy to a similar mindset. Prevented from achieving true evil by the shackles of mortality, these mad priests seek out the Sabbath's Embrace or end their lives in acts of murderous suicide and take many of their parishioners screaming into Oblivion.

Traveling to Montreal

Montreal is easily accessible by road, air and sea. It has two airports. The first is Dorval, which is located in the city itself. The second is Mirabel International Airport, which is located

Language

Language is a critical issue among the mortals of Montreal. The city is sharply divided between those whose mother tongue is English (who are called "Anglophones"), French (known as "Francophones") or neither ("Allophones"). Linguistic differences reflect different histories and serious political rifts; most "anglos" and Allophones staunchly support the federal system, while many Francophones call for increased power or outright independence for Quebec.

For the Sabbath, language issues are viewed largely as legacies of mortal weakness. Ethnic origin is rarely considered important. Most Sabbath simply consider language a convenience; they understand both French and English and converse in whatever tongue they find most useful. However, some Sabbath, such as the nationalist Marie-Hélène (a member of Archbishop Carolina Valez's pack), do take language seriously and always look down on those who do not share their cultural heritage.

Festivals

Montreal is known worldwide as host to many festivals. Given the city's harsh winters, festivals are staged during the summer months and draw a large number of tourists. Many, not knowing the city, wander the streets unaware of the dangers that lurk in the shadows. Despite the festive atmosphere, a number of people disappear each year.

- International Fireworks Festival (June to early August)
- Festival International de Jazz (the Montreal Jazz Festival, held in late June to early July)
- Just for Laughs Festival (end of July)
- Montreal World Film Festival (early August)
- Festival International de Cinéma Fantastique (International Horror and Sci-Fi Film Festival, held in the fall)
- International New Dance Festival (early fall)

an hour's drive to the north. (The latter facility has fallen largely into disuse since most international flights to Canada land in Toronto.) Although the city-port caters especially to industrial shipping, a few cruise ships dock, allowing foreign vampires to travel to the city in relative safety.

Getting Around Montreal

Located partially on an island, Montreal is not spread out like most North American cities. The downtown area, which includes some of Montreal's oldest neighborhoods, is easily accessible by an elaborate system of highways and bridges. During nonpeak traffic hours, it usually takes 30 minutes to get from the suburbs to downtown. The island proper benefits from one of North America's best and most extensive — although expensive — public transit systems. The subway, called "The Metro," allows access to nearly all important areas, and buses service areas beyond the system. Public transportation and the relatively small size of the island combine to facilitate travel.

Vital Statistics

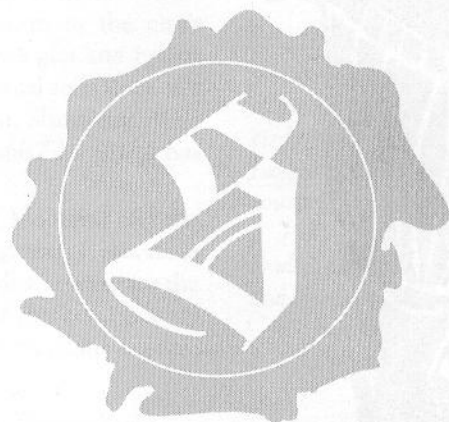
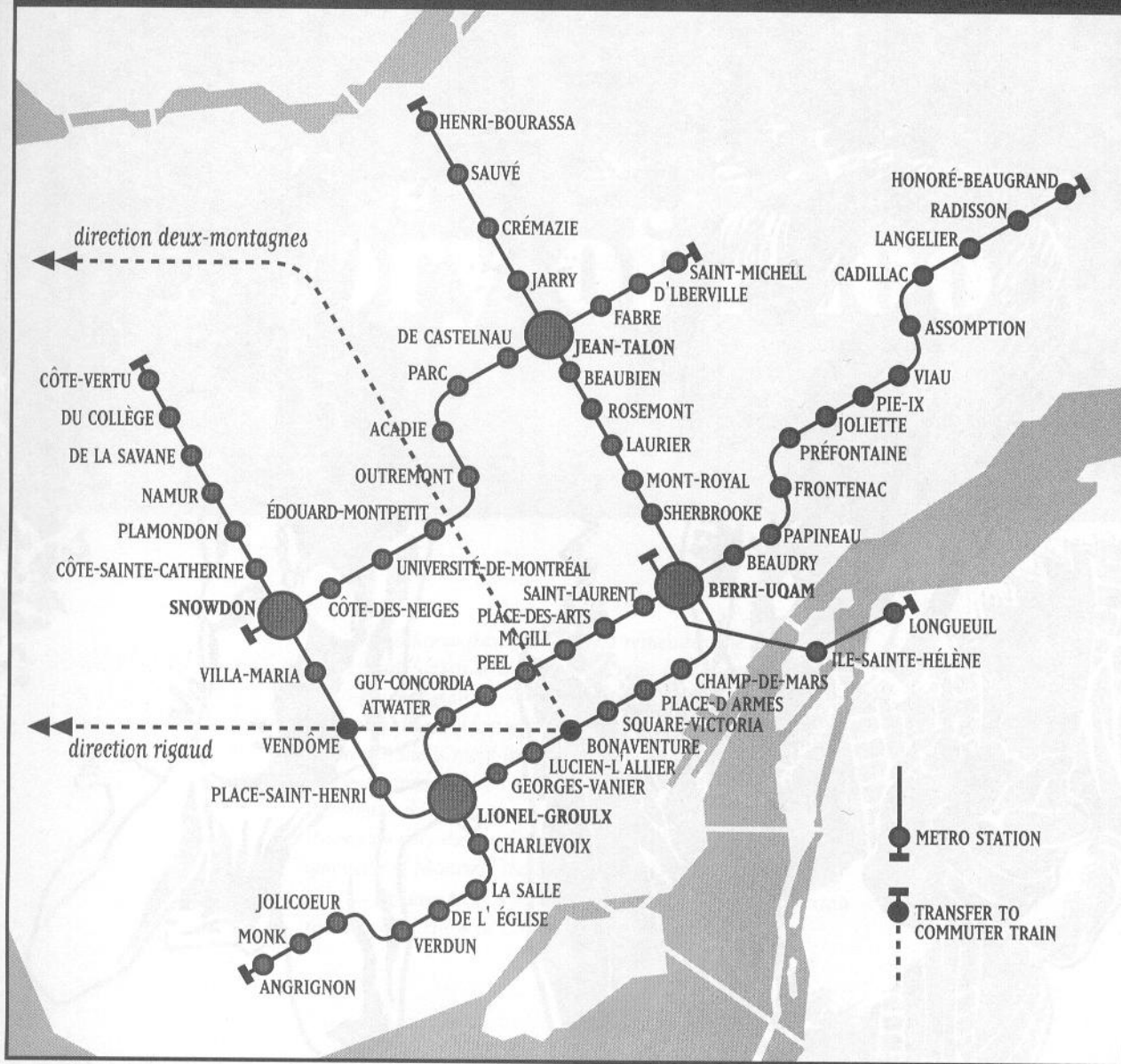
Population: On the island of Montreal: One million +. The whole Montreal urban community (which includes both the South and North Shores): Three million +.

Climate: Montreal is characterized by long winters which typically last from December to April. Temperatures vary from 32° to -40°F, making Cainites susceptible to freezing if they stay outdoors for extended periods of time. In the summer, temperatures can climb as high as 90° — 110°. In the winter, the sun sets at approximately 4 P.M. and rises around 7 A.M., and during the summer, it sets well after 9 P.M. and rises around 5 A.M.

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Chapter Two: History of Blood

...and know this, for though I remember the day when I could count you as a friend, we are now dead to one another. I do not claim the fair city of Montreal for the Sabbat. It has always been such. I do not forswear my duties to defend her — quite the contrary. She is more important now than ever, and I will be thrice damned before I watch the Camarilla sully her visage. Remember this: Infringe upon this territory and I will show you the reason why she is called “The City of Black Miracles.” The quiet city of Montreal shall remain quiet no more.

— Excerpt from a letter sent by Archbishop Strathcona to Prince Mithras of London, April 5, 1838

Religion and culture are the basis of Montreal's past despite rumors of a political foundation. Whereas Christianity was once given magnificent form in the city's multitude of church spires, foreign ideologies and beliefs have since taken root in the blood-stained soil. With the integration of Islam, Buddhism, Taoism, Shintoism, Animism, Judaism and a hundred other “isms,” Montreal has become a cultural miasma.

This chapter details the history of Montreal and the surrounding lands. Some account is given of mundane historical events, but primarily to provide a context for the tribulations of the Sabbat. Each era of the city's history begins with a description of the period's mundane events.

The Catalyst

In the 16th century, the Americas were still an enigma and perceived by many as either a road to the Far East or a place as rich as the fabled Orient. Regardless, the Americas were considered ripe for plunder. One of the many explorers of the time was Jacques Cartier, a French navigator credited with bringing his country honor and the wealth of the New World. On October 2, 1535, in what was his second voyage to the region, Cartier landed on a magnificent island. He named it “Mont-Royal,” and it would become known as the island of Montreal.

The island was not revisited until the arrival of Samuel de

Champlain 70 years later. Champlain appreciated Montreal's strategic position on the Saint Lawrence River and established a settlement on the island.

As European explorers set out to claim portions of the New World, France was in the grip of Toreador debauchery, and many vampires began to tire of their games. Europe was a hostile place, and bidding power was a gamble that few could risk. Many disfranchised groups sent scouts to accompany the galleons that traversed the Atlantic. They hoped to escape the ancient Cainite aristocracy that ruled Europe.

Cartier's vessel, *The Emerillon*, was accompanied by two Damned souls: Louis Drapeau, a French Gangrel *antitribu* scout who represented the interests of various Sabbat covens; and a mortal infernalist named Terrence DeBouville. The journey proved to be a great success — Montreal was discovered. Drapeau prepared the island for the coming of his Cainite siblings, knowing that the elitist French Toreador would never leave their ostentatious homes, let alone consider making the transatlantic journey.

Montreal stood ready to be claimed by the Sabbat.

Unbeknownst to Drapeau, DeBouville pursued the interests of Metathiax, one of 36 demons in the order Decani — creatures who bartered in disease. Indeed, Terrence was Metathiax's host body in the mortal world, and responsible for consecrating unholy ground atop the island. The native Hochelaga Hurons, defenders of the island, fought against the spirit of Metathiax after Cartier departed; they lost. Plagues wiped out the village of Hochelaga, but the natives' final sacrifice trapped the demon on the island.

The remainder of the century proved difficult for the French Sabbat, as they had to move slowly if they were to make their escape from the continent undetected. They needed a cover for their mass exodus, and the opportunity did not present itself until Champlain departed for the New World.

Ville-Marie Colony

Montreal proved to be a literal godsend for those of the Christian faith. Recollet missionaries busied themselves with the evangelization of the natives, and the Jesuits joined the endeavor in 1632. News of the beautiful and bountiful land reached France through *The Jesuit Relations*, a religious journal from Quebec, which proved to be one of the many inspirations for the settlement of the Ville-Marie colony.

Founded as the home for an order of hospital nuns, and funded primarily through the donation of money and land parcels, the Ville-Marie colony was established on May 17, 1642, despite the growing Iroquois threat. In fact, the conflict growing between the natives and traders almost aborted the settlement. The French king announced that he was ready to abandon New France because of its increasing hostilities.

Louis Drapeau, who had first accompanied Cartier to the New World, lived in the Montreal region when Champlain's expedition arrived. It was Drapeau's job to induct arriving Sabbat, but the means by which to bring them to the New World eluded him. The solution he came to was made even more rewarding by its irony. Most of France's elite, especially those controlled by the hedonistic Toreador, did not fancy the notion of moving to a place bereft of civilization's luxuries. Faithful Catholics were another matter entirely. The Sabbat, acting on the advice of the Lasombra, discovered a multitude of Catholics eager to explore the new lands to spread the word of Christ. The Sabbat accompanied those explorers, posing as religious missionaries and devout colonists.

The plan was a success. With the arrival of the Recollet and Jesuit missionaries, the first of the French Sabbat — primarily Lasombra and

Gangrel *antitribu* —

Louis Drapeau began messages back to France.

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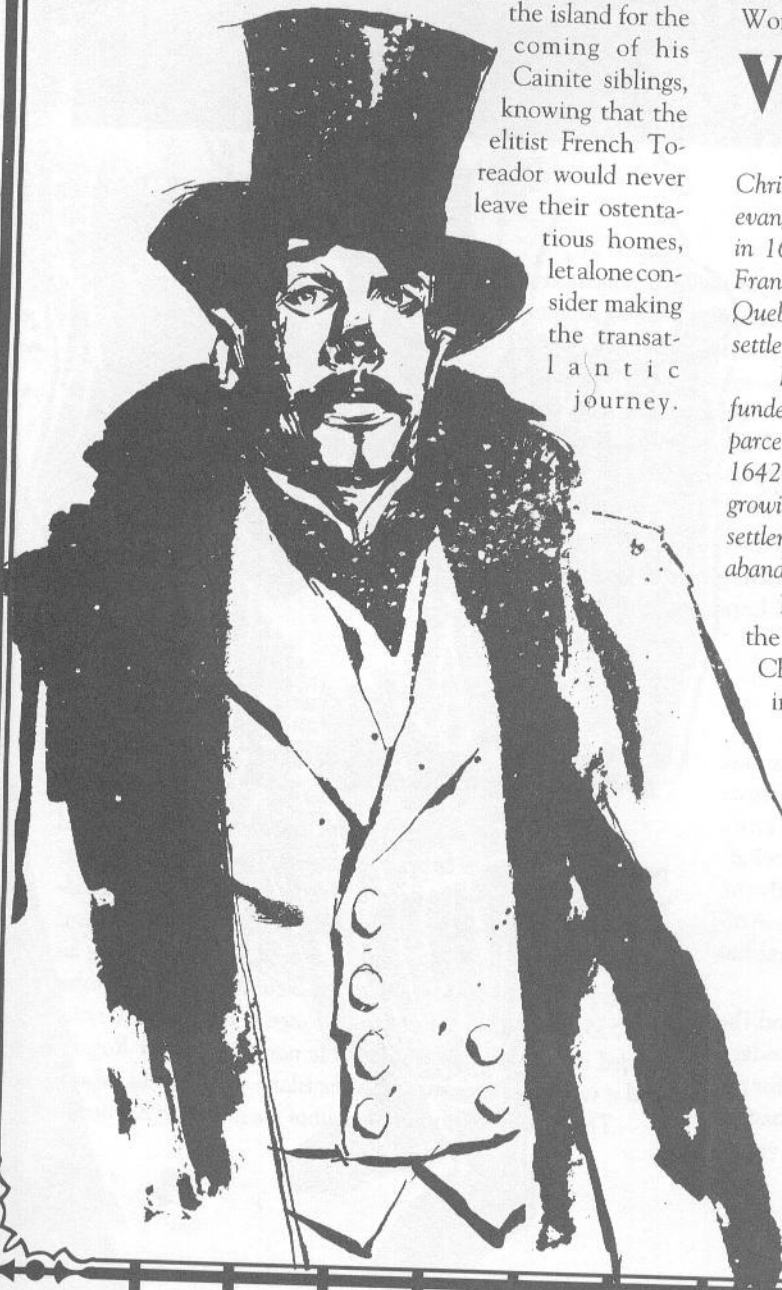
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Gangrel *antitribu* — set foot on New France. Meanwhile, Louis Drapeau began using *The Jesuit Relations* to send secret messages back to France's Sabbat.

With the aid of missionaries, colonists of Ville-Marie, and military forces sent to protect the fledgling colony, close to a dozen Sabbat escaped to the New World. While most immediately moved on from the colony, preferring the largely unexplored interior of Canada, a few like Louis remained to help other new arrivals. When the Ville-Marie colony expanded beyond its original fortress, more Sabbat fled across the Atlantic. Louis became the coven leader of the Ville-Marie Sabbat, who called themselves "Les Acadiens" ("The Acadians").

First Losses

War broke out in the New World over its fur trade. Relations between European competitors had already been volatile because the Huron and Algonquin tribes allied themselves with the French. In response, the Dutch in New Amsterdam (the future site of New York City) supplied Iroquois tribes with muskets to use against the French. Subjected to sporadic raids and assaults over the following decades, Ville-Marie came to rely on the strengths of Maisonneuve, Jeanne Mance, Le Moyne, Closse and many other native comrades to defend its walls. Yet, despite continued Iroquois aggression and the brutal massacre of 30,000 Huron allies, Ville-Marie emerged from the conflict almost completely unscathed.

No longer encumbered by Europe's Camarilla, the Sabbat acted on their predatory whims. They stole into native villages, skinned adults and fed on children. It didn't take long for the Iroquois to retaliate in significant numbers. They attacked the most obvious target: Ville-Marie.

The Sabbat were at a disadvantage. The first attack came in June of 1643, when a group of settlers toiling outside the fort was ambushed by an Iroquois war party. What frightened the Sabbat was not the attack itself, but the fact that it happened during the day while they slept. Five Sabbat left Ville-Marie that night to stage a counterattack that would hopefully prevent the Iroquois from approaching the colony again. It was a mistake. The Iroquois were prepared and outnumbered their opponents; not even Disciplines could save the Sabbat from being overwhelmed. Almost all Les Acadiens, including Louis Drapeau, were dragged down and torn limb from limb, leaving the French colony under the care of only one Sabbat, a Tzimisce named Connaught, and his Bratovitch attendants.

When reinforcements finally arrived, not even Connaught's ghouls remained. He sacrificed them to buy himself time, forcing them to scour the forest and preoccupy the natives while he prepared Thaumaturgical rituals to protect himself. (During Sunday mass, however, his wards were undone by unexpectedly potent surges of faith, and he had to rework his arts on the following nights.)

The new Sabbat took their place in Ville-Marie and perpetuated the name of Les Acadiens, with Connaught as pack priest. Although the Iroquois' aggression continued well after 1666, with attacks on colonists and native tribes allied with the French, it was the Sabbat — disguised as natives — who were responsible for a great deal of the brutality inflicted on their own countrymen.



Camarilla Intercession

Dedicated to Saint Joseph, New France's first hospital, La Maison de Mademoiselle Mance, was built in 1645. It was also used to house newly arrived hospital nuns and Sulpicians from France. Despite friction among the colonists, the leaders of New France, and French King Louis XIV, people took up residence outside the original fort in 1648.

In 1653, in the midst of particularly brutal conflicts with the Iroquois, Montreal was blessed with the arrival of over 100 skilled laborers who helped expand the colony. By 1663, the Sulpicians took control of Montreal Island, which was followed by the arrival of France's Carignan regiment. The military force was responsible for building more forts and launching an initiative against the Iroquois that brought 20 years of peace to the region.

Events conspired against the Sabbat of Ville-Marie in the mid-17th century. Despite the lack of hard evidence, Camarilla authorities in France began to suspect wrongdoing in the Americas. Reports of torture and rumors of children being mutilated into living mounds of bone and flesh were no longer attributed to the Iroquois. A subsequent investigation revealed the possibility of unapproved emigration to New France. The Toreador quickly clamped down by establishing control over the area and placing pawns in key positions. Relations between colonists and the bureaucracy of Quebec soured.

The Société de Notre-Dame de Montreal, a group of investors in France that sponsored the Ville-Marie colonists, was initially used by the Sabbat as a cover for their flight west. As the Toreador's investigation of the colony continued, the Sabbat pulled out of the Société de Notre-Dame and searched for alternate routes to Montreal. The religious orders still seemed to be the best avenues. Control of the island was eventually moved out of the hands of Société members and placed in the care of the religious Sulpicians, who would be the Sabbat's next pawns. However, the Camarilla was ready for this move.

The ongoing war with the Iroquois was hurting the Sabbat. By 1660, close to 20 Cainites had been killed and there were no signs of peace. These fatalities inspired the recording of the Sabbat's *Liber Defectorum*, a Cainite ledger of those who had been killed, similar to the Ville-Marie's mortal account of those who died creating and defending the colony. The *Liber Defectorum* set the precedent for the Litany of Blood that followed.

With the transfer of Montreal Island to the Sulpicians, the Toreador immediately sent in the Carignan regiments to "safeguard" the colonists. The army's real purpose was to establish a Camarilla hegemony over the region. The Sabbat reacted with hostility, as evidenced by the growing agitation between French authorities and settlers. Camarilla spies

began tracking down suspected agents of the Sabbat, torturing them to induce false confessions, and eliminating completely innocent families. The atrocities were again blamed on the native tribes.

When the military initiated its offensive against the Iroquois, the Sabbat Dominated the settlers known as the *capots bleus* ("blue hoods") to misdirect the armies all over the New York countryside. It was only when it occurred to the Sabbat to use the French army against the warring tribes that the Iroquois were defeated. In 1667, a peace treaty was implemented. Although the Camarilla maintained a presence in Ville-Marie, the Sabbat remained rooted in the colony and was more in control than the Toreador would ever admit. Indeed, the Sabbat was now two packs strong, with Les Acadiens and Les Capots Bleus.

The City of Black Miracles

Iroquois incursions resurfaced during the late 1680s and continued until the Peace Accord of 1701. The War of the League of Augsburg in Europe was echoed throughout the colonies as England and France came to blows. This was only one of many wars that threatened the fledgling settlement. Montreal itself was graced with favorable luck, though, escaping occupation during both the War of the League of Augsburg and the War of Spanish Succession.

In an attack that was blamed on the Iroquois, Les Capots Bleus, disguised as natives, wiped out over 24 settlers during a blood feast in the area of Lachine. Body parts were left dangling from trees, and several adults were forced to gorge on blood before they were drained. This period also saw the emergence of two new covens, Les Misérables ("the Vile Ones") and the Shepherds of Caine.

It was also during this period that Montreal's Sabbat began to notice unusual events that would later be termed collectively "the Unknown." The incidents, ranging from missing Cainites to failed Creation Rites and mysterious attacks, all resulted from the trapped demon Metathiax's growing power.

The Shepherds, having proven to be a potent coven, sent their missionaries to other North American cities. Many returned with the genealogical information and histories of other packs; coupled with Montreal's own *Liber Defectorum* in 1740, the Litany of Blood was born.

During the War of the League of Augsburg, the expedition launched against Montreal by the English was abandoned following an outbreak of chicken pox. In the War of Spanish Succession, the British were forced to withdraw twice; once due to a shortage of ships and a second time when eight large transport vessels sank, drowning 1,500 troops. In the last incident, many Sabbat scoured the submerged wrecks and stole souvenirs and bodies.

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British Conquest

After close calls in two wars, Montreal's luck finally ran out during the Seven Years War. Having suffered through winter famine and other hardships, the city was inadequately protected when three British armies converged on it. Montreal surrendered in the face of superior forces.

On September 8th, 1760, New France capitulated to the British and became an English colony. Three years later, at the end of the Seven Years War, the Treaty of Paris was signed and all of France's holdings in Canada were ceded to Great Britain.

Camarilla rule over New France was a sham. The debauchery that made Paris so infamous spread to its colonies and threatened to weaken Camarilla holdings in various cities. But what the Camarilla didn't realize was the severity of the situation.

The Toreador who ruled Montreal were mere figureheads and they knew it. They spent most of their time engaging in frivolous social escapades in the mansions of Chateau de Vaudreuil and Chateau de Ramezay and in the home of Madame Begon. The centers of Montreal's socialite community, these three homes served as feeding grounds for the Toreador, and as places to engage in a variety of vile games. While Camarilla Kindred watched, mortals were encouraged — and Dominated — to rape slaves and participate in orgies and duels to the death. Montreal eventually became a drain on clan assets, but European Toreador had no way of severing ties with the region without losing their high standing in the Camarilla.

During the Seven Years War, when New France was close to being lost, Montreal's Toreador fled to Paris, leaving the city to the British. The consequences of their actions were not realized until much later. Montreal was left with a power vacuum, and the closest British Camarilla members were in Boston. The Sabbat seized the opportunity and annihilated all remnants of Camarilla presence on the island. The city was under their quiet control by the time the British claimed it, and more Camarilla vampires were sent in. Though outnumbered by new Camarilla forces and British troops, the Sabbat could not be rooted out of the city.

While the Sabbat-infested New France remained a weighty Camarilla issue, the Toreador believed they no longer needed to deal with it and did little to assist the new Camarilla regime in Montreal. The fate of Canada was ratified under the Treaty of Paris. Montreal, now a British colony, became primarily a Ventrue concern.

Strathcona

Under British occupation, New France was divided into three districts: Montreal, Quebec and Trois-Rivières. Following the Treaty of Paris in 1763, this was amended and the three districts were brought together.

The Sulpicians were forced to assume British nationality in order to maintain their ownership of the island. They had been regarded with some suspicion following accusations that they



may have exhumed the graves of British soldiers, but the matter was dropped after 23 of the Sulpicians became British subjects. Control of the island was transferred from the seminary in Paris to the one in Montreal.

The Ventrué appointed Kyle Strathcona as Prince of Montreal, under the regency of Alexander Berryshire, Governor of Quebec. It was hoped that Strathcona, a Scot, would be well received in Montreal since French and Scot soldiers had already fought together on several occasions. The Ventrué were mistaken in believing that the sense of history shared by mortals would mean anything to the Sabbat.

Strathcona *did* remember much of his mortal history as a Scot; he had helped the French fight the British. While he cooperated with his Camarilla superiors, he bore many deep-seated grievances against the British and their many Ventrué supporters. The Sabbat Shepherds sensed Strathcona's anger and thoughts of betrayal and chose to cultivate those qualities in him. They initially approached the prince in secret, without divulging their true allegiance; many years passed before they finally revealed themselves to him.

Montreal, City of Faith

After British occupation, Catholicism wasn't the only widely practiced religion of Montreal. The English brought their Protestant beliefs with them, and this opened the door to a number of other denominations. The Anglicans met in the Recollet Church in 1761, and the Presbyterians opened their own church in 1792. A Methodist church was completed in 1821, followed by a Congressional church in 1833. While the Baptists arrived as early as 1820, the Unitarians' struggle to open a house of worship didn't succeed until 1841.

Montreal also became home to North America's first Young Men's Christian Association and a Jewish synagogue in 1777. In 1831, Lower Canada (which included Montreal) was the first colony in the British Empire to bestow full political freedom to the Jewish people.

The Sabbat was astonished to discover that the various denominational churches and temples that dotted Montreal did not dilute its faith. To the contrary, varied and sometimes-conflicting beliefs somehow enhanced the potency of faith on the island. This proved to be the catalyst that encouraged different Sabbat covens to harness faith and direct it to their own Paths of Enlightenment. Of all the groups, the Shepherds of Caine was the most ambitious and created the Path of Nocturnal Redemption. The group's efforts, however, were actually born from contending with the demon Metathiax, the source of malignancy that the Cainites sensed on the island.

Frustrated by their inability to manipulate faith itself, most covens concentrated their efforts on corrupting various priests, ministers and rabbis. They made ghouls of altar

boys and nuns of Vicissitude, religious figures, misguided women, feasts and sacrifices. Sabbat even then enticed

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boys and nuns, made them more attractive through the use of Vicissitude, and then forced them to seduce influential religious figures. The Sabbat forced corrupt clergy to direct misguided worshippers to the Cainites' blood-cults and held feasts and sacrifices in church pulpits. Posing as priests, some Sabbat even used confessionals to discover hidden vices and then enticed mortals with their own sins.

If the Sabbat held one thing over the Camarilla, it was misinformation. The Camarilla truly believed that the Sabbat was not only capable of manipulating and circumventing the faith that permeated Montreal, but that the sect was responsible for freakish events attributed to the Unknown (see "Historical Addendum" at the end of this chapter). The Sabbat willingly fostered this reputation. Only pride prevented the Ventrue from asking the Tremere for help, and it was this arrogance that kept the Sabbat safe.

American Dreams

The American Revolution of 1776 swept through the 13 colonies, and Canada was included in the patriots' dream of emancipation from the British. Britain, fearing that Quebec would rebel during colonial unrest, ratified the Quebec Act two years earlier. This established the boundaries of Quebec, reinstated French civil law (while maintaining English criminal law) and guaranteed religious freedom. Montreal still had its share of sympathizers for the Continental Congress of Philadelphia, though. That following led to the belief that the city would fall in with the revolutionaries.

With the arrival of Congressional troops, Montreal was abandoned by Governor Carleton, who deemed the city's defenses incapable of withstanding invasion. General Montgomery, having landed on Nun's Island, chose not to invade Montreal out of fear of offending his French sympathizers. Instead he maintained a small force in the city and continued on to Quebec City. It was left to Benjamin Franklin to woo the islanders into joining Congress, but Franklin's reception among the clergy left much to be desired. The Canadian initiative went badly for the Americans, who were eventually forced to retreat from Canada. Montreal was back in the care of the British Empire.

If Strathcona resented the Ventrue before, he hated his clan more than ever now. With the threat of colonial secession, the primogen and Camarilla Kindred of Montreal took steps to abandon the city in order to salvage their precious power. Many Kindred joined Governor Carleton on his exodus from Montreal, and together they fled straight into a Sabbat trap.

The Shepherds sent in three nomadic packs — Les Voltigeurs ("the Acrobats"), Le Gris Fromage ("Gray Cheese") and Bloodfoot — to ambush the escaping entourage, which had taken to the river. Hidden on the river shore, Les Voltigeurs fired on the caravan while Le Gris Fromage and Bloodfoot remained underwater and eviscerated the men they dragged off the boats. Of the 130 troops and 14 vampires escorting the governor, only Carleton, five of his men, and three Kindred managed to escape.

Strathcona was among the few Camarilla Kindred left in Montreal. The others called him a lunatic for staying, and he himself expected to die. Instead, Strathcona was invited to join the Sabbat under the sponsorship of the Shepherds. The Sabbat were very close to claiming the city openly, but needed to eliminate the Camarilla's presence and scare the sect enough to prevent its return. Outright warfare would not be sufficient, and the Shepherds believed that the conversion of Strathcona would help the Camarilla make the decision; they simply needed to wait for the right time to act.

Impressed by the Sabbat sense of community and tired of Camarilla games, Strathcona joined the sect. When Camarilla forces did return to the city, Strathcona continued to pose as prince and as an adjudicator of Ventrue will. Secretly, he helped plan a Sabbat coup.

The Deceiving Eye

Several decades passed before the island was threatened again, but those few years of peace allowed Montreal to prosper. The newspaper that would eventually become The Gazette (Montreal's leading English newspaper) began publication in 1778. Multimillionaires such as McTavish, Molson, Drummond, Frobisher and McGill created financial empires that put Montreal and its 25,000 inhabitants on the world's economic map.

In 1793, the act of bringing new slaves into Lower Canada was declared illegal. Slavery itself was abolished in 1833 by British Parliament. Indoor plumbing was established in 1801. The first gas-powered streetlight was erected in 1815, and Montreal's police force was founded. Beyond the 1813 scare of American forces invading Quebec, these were progressive years.

The Sabbat waited to take power, but that's not to say that they were idle. The Shepherds had already assisted in the first Sabbat Inquisition, while various nomadic war packs such as Les Voltigeurs and Bloodfoot remained in Montreal, awaiting the coming conflict. These two packs, comprising French and native Sabbat, were created to help with city invasions, and usually remained around until a job was done or they died. Les Voltigeurs and Bloodfoot were the first two war packs created in North America.

The Widows was also formed during this quiet period. The pack quickly garnered a reputation for its brothel and for the depravity of its customers. Pedophilia, geriatrophilia, necrophilia, coprophilia, bestiality, sadism, masochism, bondage and numerous other desires were encouraged. Mortals addicted to one sexual fetish were forced to commit other deviant acts. While this was taxing on — and often deadly to — the Widows' "staff," patrons were made brothel whores to replace the Cainites who were lost.

Meanwhile, the city's Ventrue fell into a comfortable pattern and dropped their guard. Many had even been corrupted by the Sabbat and visited such places as the Widows' brothel. Montreal was becoming Canada's major commercial center, and the Camarilla of the island enjoyed

the wealth they reaped. The cliquish ancillae were already likened to an "old boys' club," and few neonates were welcomed into the city. Strathcona watched as his supposed brethren spent their nights managing their useless wealth or carousing under the roofs of The Beaver Club, the Exchange Coffee House or the Mansion House Hotel. The waiting time had come to an end; it was time for the Sabbat to act.

Sabbat Triumphant

With the British loss of the American colonies, many Loyalists (mortals who were still loyal to Britain) fled to Canada. They settled primarily around the Great Lakes and in the Eastern Townships. This influx of British subjects demanded that Canada be divided into two separate entities, known as Upper and Lower Canada, with Montreal as part of the latter. This immediately created friction as government representation between the two regions was to be equal, but the actual population count gave Lower Canada a 14-to-1 advantage over Upper Canada. To make matters worse, 500,000 French Canadians were underrepresented in government and were paid salaries close to half of those received by their English counterparts (whose population numbered only 75,000).

With tensions nearing the breaking point, the two factions each took their political corners; in one was the Fils de la Liberté, which represented the French, while British honor was upheld by the Loyalists and the secretive Doric Club. In a fateful rally that began the actual 1837-1838 Rebellions, the two groups came face to face and a riot was barely averted. Later, Governor-General Gosford ordered the arrest of Les Patriotes in an effort to quash the fledgling movement, but only succeeded in strengthening his opposition's resolve. A full-fledged revolt followed.

Martial law was declared in Montreal, and by April, 58 Patriotes were exiled and another 12 were executed. Later, another 64 were shipped off to the penal colony of Australia and 10 more were put to the gallows. The British minority retained control of Montreal.

Strathcona's decoy was a complete success. The primogen of Montreal were aware that something was amiss with their prince, but believed it had more to do with his liberal stance toward the French majority than with his actual Sabbat ties. Mithras, the Ventrue Prince of London, sanctioned Montreal's primogen to remove Strathcona from power, but advised them to move slowly lest they make a martyr of him amongst his French supporters.

The primogen formed the Doric Club to facilitate their control over the already subservient Loyalists. In an attempt to discredit the Fils de la Liberté, the Doric Club tried to draw the rabble-rousers into an armed conflict, hoping to pin the blame on the French and Strathcona. The primogen moved, however, without thinking of the repercussions of their actions, and had no inkling that the plot would be used as a cover

for a Sabbat offensive. The Camarilla was caught completely unaware as the Sabbat themselves rioted. By the middle of December, most of the primogen were dead or being tortured, and Montreal belonged to the Sabbat. No one outside North America became aware of these events until April, when the dust had settled. Yet Strathcona, even with the support of the Shepherds, only retained control of the city through Monomancy duels with other contenders and by proving his dedication to the Sabbat by torturing former Camarilla allies.

Despite allegations that the Sabbat takeover was accomplished through Camarilla tactics, Strathcona was admired for his cunning. However, the former prince realized that taking Montreal was not enough; the Sabbat needed ammunition for the future and the only thing that would impede the British Ventrue from counterattacking was disgrace. Since the Ventrue were already embroiled in a conflict with the Tremere of England, the loss of Montreal would make the clan a laughing-stock. The Ventrue therefore did the only thing they could to protect themselves: They covered up their loss, the abdication of a clan prince and the fact that they allowed their guard to drop (the very same error that they accused the Toreador of committing when that clan was in control of the region).

Strathcona knew the Ventrue would break down. He also realized that because Montreal was still "officially" under Camarilla rule, the Ventrue could not attempt to retake it openly. Yet, the main advantage that Strathcona had over the Ventrue was that they still believed that Montreal's fall was motivated by French cultural pride. The Ventrue were completely oblivious to the fact that the French, just like the English, were chattel to be used as decoys and cannon fodder. As long as Strathcona could hide his agenda behind the French patriot movement, Ventrue efforts to restore control would fail.

Belle Epoque

By the 1840s, Montreal had a population of 40,000. Following the rebellions, Upper and Lower Canada were merged into a single territory, and Montreal was its capital. With the dredging of Lac Saint-Pierre, the city also ranked as one of the world's largest inland seaports.

Strathcona watched with amusement as the Ventrue attempted to placate the French population with more benefits and greater leniency. Although the British did their best to convince others that Montreal was secure, the fact remained that no Camarilla Kindred were left on the island. Virtually everyone knew Montreal was under Sabbat control, but no one said anything for fear of Ventrue reprisal. The situation was a powder keg, and Strathcona held the match.

When it was proposed that Montreal be named the capital of Canada, Strathcona convinced the Sabbat to play along. It would be the Camarilla's final lesson. Appreciating the irony of the situation, the Shepherds lent their support to Strathcona, who, in turn, lobbied for Montreal's eligibil-

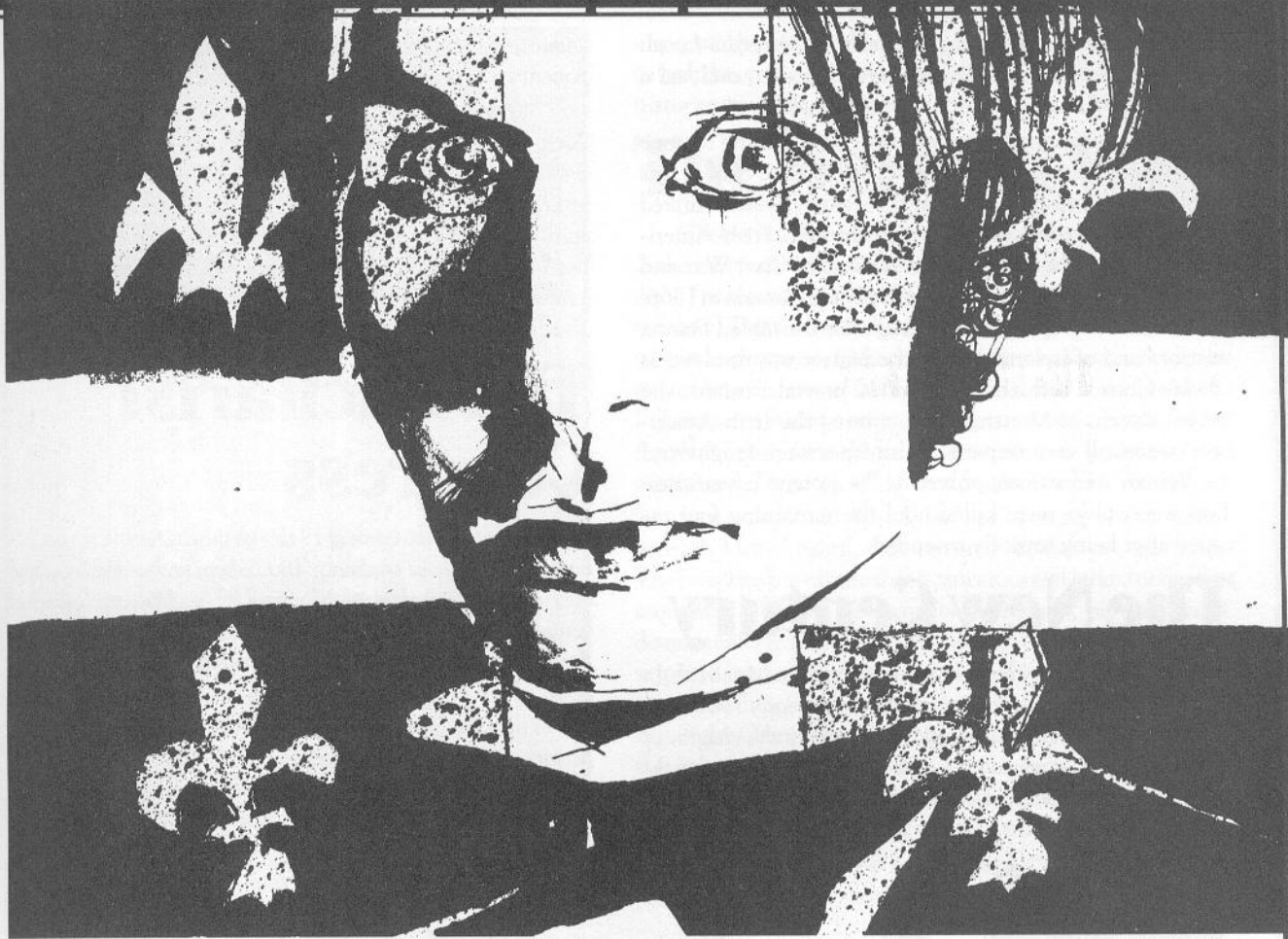
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ity. The Ventrue were in a bind. Since Montreal was the most prominent city in the colony of Canada, any attempts to lobby against Strathcona (a supposed Camarilla prince) would be met with suspicion. The minor efforts that were made to stop the application were insufficient, and Montreal became Canada's seat of power. While a few Ventrue black sheep were chosen by the British court to represent clan interests in the new capital, the assignment was nothing short of a death sentence.

The Last Straw

Montreal's glory as the capital of the Canadian province proved short-lived. In the formative months of 1849, several bills were put before the Assembly. One proposed amnesty to those who participated in the rebellions, and financial compensation to those who suffered during them. The English immediately registered their opposition, claiming that the bill rewarded the rebels for their treasonous acts and made no distinction between Loyalists and traitors.

Despite the debate that resulted, the bill was ratified by Lord Elgin, who subsequently became the target of open hostility. Later that same evening, the Canadian Parliament building was set ablaze, destroying government records and 22,000 volumes of various works. The next day, riots broke out and the capital was moved to Quebec City.

The Ventrue weren't surprised by the events that unfolded in Montreal. They began to understand the rules of the game being played and realized it was time to withdraw. Strathcona controlled the island too well, and the Sabbat were too deeply entrenched to be easily removed. The Ventrue labeled the Assembly riots — which had absolutely nothing to do with the Sabbat — as physical Sabbat invasions of the city. The "accusation" allowed the Ventrue to wash their hands of the situation. They dismissed their losses as attacks by a superior force and didn't have to admit to the treason of the city's prince.

Fin de Siecle

While wars were fought in distant lands, Montreal enjoyed the relative quiet of the last decades of the 19th century. Of course, the island was subjected to fires, pestilence, floods and the odd revolt, but these growing pains were part of Montreal's development. Montreal's growth was particularly evident in its technological gains. The Victoria Bridge, completed in 1860, was the first link between the island and the mainland. The Saint Lawrence River was opened to sea-going vessels. Additionally, the city gained its first electric streetlights in July of 1886.

With Confederation in 1867, Canada was no longer a territory but a country. The Sulpicians, still the seigneurs (lords) of the island, were responsible for helping to open at least

13 different schools, including a branch of Université Laval. Montreal had become the largest city in Canada, and had a population of 216,650 by the end of the century.

While the mortal populace went about trying to cope with floods, fires, and daily life in general, the Sabbat was involved in skirmishes with lycanthropes who weren't linked with the native tribes of the Montreal region. Irish-Americans, fueled by the fervor of the American Civil War and their hatred for England, decided to invade Canada in 1866. This Fenian movement was named after the fabled Fianna warrior band of Ireland. While the matter was resolved at Cook's Corner with the death of 10 mortal Fenians, the Sabbat covens of Montreal encountered the Irish-Americans' werewolf counterparts. Skirmishes were fought and the Fenian werewolves proved to be potent adversaries. Two werewolves were killed, and the remaining four escaped after being severely wounded.

The New Century

The 20th century brought many changes to Montreal. In addition to civil unrest and various strikes, the early 1900s saw a demand for more liberal freedoms (much to the chagrin of various religious groups). A decade after the invention of the automobile, the new sport of car racing was introduced to an

enthusiastic Montreal crowd. Finally, the Ouimetoscope, North America's first movie house, was opened.

Les Voltigeurs departed from Montreal in the early 20th century. However, Montreal was still home to 20 Sabbat, including the newly arrived Orangemen pack (named after a local group of thugs who harassed voters at the polling stations); Les Misérables (still going strong); the Widows; the Librarians; and the Shepherds, who were searching for a new leader. Beyond those Cainites, several nomadic packs also frequented the region.

The Eucharist Congress

The paramount event of 1910 was the Eucharist Congress. It brought 40 Catholic cardinals, 100 bishops and archbishops, and over 400,000 pilgrims to Montreal. The Congress caused a veritable flood of devotion to wash over the city. Notre-Dame Basilica was packed to overflowing on five different occasions, and 5000 adherents took communion in a single midnight mass.

The Congress was proof of the power inherent to Montreal's faithful. While mortals prayed in their churches, the Shepherds, along with the Librarians (another Sabbat



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Lingering Garou?

The lycanthropes who fought in the Fenian raids were never known to resurface. Yet, one Garou has been spotted in and around Montreal's sewer system since the 1960s. He has been described as pestilent, ratlike and more deformed than what was encountered in 1870. The city's modern Sabbat occasionally send mortal bait tied to a rope into the sewers to lure out this creature. They call it "fishin'." Something in the sewers invariably kills the bait. The Sabbat do not realize that the "something" is the hideously repugnant and obese Nosferatu, Elias the Whale. Every time the "creature" is sighted, the Sabbat send several patrols into the sewer system to find the werewolf, but to no avail. (Exuberant Sabbat keep dropping pipe bombs down manholes during such searches, nailing gas lines or other Sabbat.)

There is a werewolf who ventures into Montreal's sewers, but he has nothing to do with the 19th-century Fenian raid. He's a Black Spiral Dancer named Leperhead. The Dancer is a secret worshipper of Metathiax, and he uses the sewers and Saint Lawrence Seaway to travel in and out of Montreal. Only the Nosferatu Elias the Whale and the enigmatic Daughter of Cacophony Muse have had any contact with Leperhead. Both know that he maintains a stable of deformed creatures in the sewers. Muse and the infernalist Pierre Bellemare are the only ones who know that the monsters are actually Cainites that Metathiax has kidnapped and twisted into shambling monstrosities.

The presence of the demon Metathiax resigns other Garou to the belief that the island's old caern is lost; they refuse to set foot on the place. (Their last effort to cleanse the caern several centuries ago failed and ultimately resulted in the death of the Hochelaga Huron community.)

coven), hosted the Conference of Caine; it was their own forum dedicated to belief and solidarity. The covens' guests included some of the most prestigious followers and philosophers of the Paths of Caine, Death and the Soul and Harmony, and even some Cathari attended. The week was devoted to blood feasts, debates, conferences and readings from the Litany of Blood.

Other events occurred, too. Orangemen kidnapped and tortured several dozen pilgrims and demanded that the mortals recant their faiths in an Inquisition-style blood-bath. The Widows seduced high-ranking clergy from the Eucharist Congress and shredded their beliefs during orgies of Vicissitude. For their part, Les Misérables induced revelatory visions by using Dementation on victims.

The Conference of Caine was probably best remembered as the catalyst that put an end to the Sabbat's bloody civil war. It brought rival factions together under an unspoken treaty. Many who attended the conference were

impressed by Montreal's Litany of Blood and saw it as a tool to help keep the Sabbat united. Those who inscribed their histories in it became part of a rejuvenated Sabbat.

The World at War

The world suffered terrible hardships in the second decade of the 20th century, and Montreal was swept up by the current of those dark days. The accomplishments of progress no longer shone with the same brilliance. Technological advancements no longer astounded a more sophisticated populace. Mount Royal was run through, its flanks pierced by a new tunnel that linked opposite sides of the mountain. Influenza struck with a vengeance. The crypt of the Basilica of St. Joseph's Oratory (one of Montreal's most famous landmarks) was consecrated. The people of Montreal fought in the First World War.

It wasn't World War I, but the opening of the tunnel beneath Mount Royal, that captured the Sabbat's attention. The Shepherds — aware that a cancerous evil lurked under the mountain — would not have been the least bit surprised if demons emerged at the construction site. They were pleasantly surprised by the uneventful opening of the new train tunnel. However, their fears were later made realities when two members of the Orangemen vanished while "running the gauntlet" through the tunnel. (In modern times, only the most foolish Sabbat run the tunnel. No fewer than six vampires to date have vanished beneath Mount Royal, all thanks to Metathiax.)

Though the war was not the Sabbat's primary concern, they certainly took notice. Many began to wonder how drafts would affect their feeding stock. Although the Shepherds knew they would be unable to stop the war effort, they did manage to manipulate the Church to speak out against the recruitment drive. But, just as they suspected, their effort wasn't enough to stem the flood of volunteers.

The Second Calm

Despite the darkness of the Depression and World War II, Montreal's character was preserved. The Jacques-Cartier and Mercier bridges were built in 1929 and 1934 respectively, forming new bonds between the island and mainland Canada. The French nationalist movement was given impetus during French General Charles DeGaulle's visit in the 1950s. Also, a subway system, christened "The Metro," was built in the early '60s.

Cainite nightlife in Montreal changed with each passing week in the mid-20th century, but those changes seemed inconsequential compared to those that occurred worldwide. The Orangemen coven left Montreal for the U.S., making way for the arrival of the Navigators and the Mattachine. Archbishop Strathcona, finally recognized for his outstanding contributions to the Sabbat, was elevated in rank to cardinal. Véronique La Cruelle — the sole survivor of the Widows pack following the fire that destroyed its brothel in 1911 — took Strathcona's place as archbishop.

The Postwar Period

The decades following World War II awakened and transformed Montreal and the whole province of Quebec. The conservative-Catholic paradigm continued to reign supreme until the late 1950s, but the seeds of change were being sown as immigration continued and the city evolved. In 1960, a pent-up desire for change swept through the province like wildfire. The "Quiet Revolution" elected a provincial government of progressive intellectuals who backed Premier Jean Lesage. Waves of anticlerical sentiment gripped the population and a vision of Quebec as a modern French-speaking nation-state emerged. At the same time, Canada relaxed its immigration laws, and Montreal became even more of a melting pot. Afro-Caribbeans, Arabs, Latin-Americans and others staked out portions of the city.

The postwar period was the heyday of Véronique La Cruelle. A former member of the Widows, she quickly gained the support of the various covens through alliances, Monomancy duels, torture, seduction and sheer charisma. She was also Strathcona's lover, so her appointment to the rank of archbishop surprised no one.

As archbishop, La Cruelle backed the city's immigrant settlements, pleasing the Shepherds with an injection of different theological and philosophical outlooks. She also preserved the city's heritage. Her mortal slaves spearheaded a movement to restore Old Montreal to its former glory, ensuring the existence of its cobblestone streets and labyrinthine secret passages. The Opening of the Litany, a Cainite summer festival, gained many of its current artistic trappings under Véronique's influence. The atmosphere of growth and liberalism that she created attracted new covens to the city, including the Navigators and Zarnovich's Circus.

Not all was well for the Sabbath, though. Jonah, the Camarilla Prince of Ottawa, saw Quebec's increase in French-Canadian nationalism as grounds for "retaking" Montreal. Trouble also arose when Québécois missionaries returned from Haiti in 1948 with a small group of Haitian professionals. Among the foreigners was Jéar, a Follower of Set and servant of the ancient Setite Ghede. He spun a web of corruption in the city.

The October Crisis

By the late 1960s, the Quiet Revolution had created a polarization in Québécois society between those who wished for the province to become an independent state and those who wished for it to remain a part of the federal system. The most radical elements of the former camp formed the Front de Libération du Québec. The FLQ was a small terrorist movement. Its semi-independent cells blew up a series of symbolic targets over several months and inflicted no casualties. However, British Trade Representative James Cross and Federal

Minister Pierre Laporte were kidnapped in 1970. Laporte was killed, and the federal government responded by declaring martial law on the city. Troops entered Montreal and conducted widespread arrests in October.

The October Crisis marked the peak of Prince Jonah's campaign to capture Montreal. Taking a page from the Shepherds' tactics in the 19th century, Véronique La Cruelle fueled the fervor of Montreal's radical fringe. Québécois nationalism had always been a mortal-driven phenomenon, but the archbishop upped the ante by encouraging the formation of the FLQ. Her efforts forced Jonah to step up his plans. Martial law was declared as a desperate measure to suppress the Sabbath before things went completely out of control. Many of the troops entering the city were Camarilla ghouls, and they were followed by several vampires who hoped to uncover enemies' lairs by rounding up "radicals."

The Camarilla agents played right into Véronique's hands. Few Sabbath had any direct links to the nationalists and the search uncovered little. As night fell, the Sabbath emerged *en masse* and decimated the Camarilla invaders, forcing Jonah to retreat back to Ottawa.

The War with the Setites

In the late 1960s, a large number of Haitians arrived in Montreal, benefiting from Canada's liberal immigration laws. The prospect of living in a French-speaking city was attractive to Haitians, who fled repression and economic collapse in their own country. By the 1990s, the city's 30,000 Haitians made up one-third of its black population.

The Setite Jéar, who was already established in Montreal, learned of the impending arrival of servants of Ezuli (the rival of Jéar's master, Ghede). Playing on Sabbath fears that the Serpents would ride Canada's wave of immigration, Jéar leaked news of Ezuli's arrival. A Sabbath war party greeted the Setites and destroyed Jéar's competition in the city before it even arrived.

Jéar's own presence in Montreal was not exposed until 1972, when the Shepherd Yitzhak discovered a blood-cult led by Jéar's childe, Moise. A Sabbath war party broke up the next cult gathering and learned of its serpentine roots.

Even after small victories over the Setites, the Sabbath was hard-pressed to deal with the city's entrenched Serpents. The cult of Jéar had spread to encompass the circles of municipal power, and Jéar used this influence to launch a campaign of random construction throughout the downtown core. The Sabbath scrambled to protect their underground communal haven.

Many Sabbath felt that the city and their havens survived because of arrival of Sangris, a Haitian Serpent of the Light who was well versed in the ways of the Sand-Snakes.

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He organized a pack of snake-hunters with the support of the Shepherds and targeted the Setites' mortal pawns. The snake-hunters destroyed several cults, forcing Jéar to take notice. Those humans likely to be promoted to newly opened political positions were Dominated by the Sabbat. The Old Montreal renovation efforts reverted to Sabbat control and the tide of war against the Setites changed.

Unbeknownst to all, Sangris called upon infernal aid to neutralize many of the voodoo cultists. It was a war fought on two fronts: one visible and one invisible. Without their spirits to help them, the Setites' efforts were severely hampered. One by one, they were dragged from their pits and destroyed by the Sabbat. By the end of 1974, Moise was captured after another Setite cracked under torture. Archbishop Véronique used Vicissitude to turn Moise into a vampiric leather jacket. (She was known to tear away and ingest small swatches of skin-fabric from the jacket.)

When Jéar was the only remaining Setite in Montreal, Sangris realized that his usefulness in the city was almost over. He needed one last demonstration to cement his standing in the Sabbat community—something that would elevate him to the rank of archbishop. He turned to Metathiax for help. The demon agreed to the Serpent of Light's plan only because the chance to put an infernalist in power was too good to pass up.

The Shepherds traditionally held a citywide blood feast on Twelfth Night of each year. Sangris identified the "meals" of choice and used Metathiax's diseases to poison their blood. Sabbat who drank from them fell into deep torpor, and only Sangris and Pierre Bellemare (each protected by an infernal pact), Elias (warned not to drink by Sangris) and the nomadic Road Wolves pack (which arrived late) escaped.

Sangris accused Jéar of corrupting the ceremony and "uncovered" his location by using the diseased mortals as links to the Setite temple. (Actually, Sangris had uncovered the location of the temple during the interrogation of a Setite prisoner, but waited for the right time to use the information.) He sent the Road Wolves to attack head-on. Jéar destroyed them, which created enough of a distraction to allow the others to sneak into the building using Elias' knowledge of the underground.

Elias, Sangris and Pierre were set upon by Setite cultists and their spirit allies. Elias feasted on two of Jéar's children, and therefore did not witness the Thaumaturgical battle that was waged among Jéar, Sangris and Pierre. Infernal flames eventually engulfed the whole temple, consuming the Setites and sparing the Sabbat.

The poisoned Sabbat slowly recovered from the ordeal, but upon awakening realized that several of their number had vanished. The others had only vague memories of dark





shapes moving among them. (Metathiax decided to claim a few of the bodies for his enjoyment and took those who suited his dark pleasure.) Véronique was among the missing and Sangris stepped forward as her replacement. Since those who could contend with Sangris were too weak to fight for the archdiocese (Metathiax kept his diseases active in those who could claim the title), and the Shepherds supported Sangris' claim, he was declared archbishop.

The Setite temple ruins, dubbed the "Snake Pit" by the Sabbat, still stand on Boyer Street in Montreal North. Few people dare venture there, but the Shepherds keep watch over the ruins. Some fear that survivors of J  rar's cult have gone underground and now worship him as a martyred god.

The Rule of Sangris

The late '70s and '80s were periods of political and economic instability. The nationalist Parti Qu  b  cois was elected to provincial power in 1976 and led the province to a first referendum on sovereignty in 1980. Even after defeat at the ballot box, the nationalist movement never died, and the people became increasingly polarized.

The recessions of the early '70s and '80s caused great misery, and Montreal began to rot. The downtown core fell into disrepair as businesses moved away, and the spread of poverty and homelessness increased. The rich got richer and ethnic tensions flared.

In 1990 the city witnessed standoffs in nearby Oka and Chataugay. Armed Mohawks defended lands that they considered sacred. The Canadian Army backed the white developers who laid claim to the lands. The Mohawks were eventually forced to leave, but succeeded in stalling developmental efforts and capturing media attention.

Despite some ethnic tensions between vampires, most Sabbat remember Sangris' rule as a prosperous time. To appease the Shepherds, he brought peace to the city, providing the thinkers with the environment they needed to pursue their goals. To those who craved combat he provided a convenient target: the Camarilla of Ottawa.

Prince Jonah never fully recovered from his 1970 defeat. Sangris mounted a series of attacks against Jonah's supporters, resulting in the prince's destruction at the hands of one of his own primogen in 1978. Sangris then maintained attacks on the city, sowing fear into the capital and turning it into the weak Sabbat playground that it is today.

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It was this combination of outlets, both intellectual and violent, that allowed for the coexistence of diverse Sabbat in Montreal. (Now, however, those same forces tear the city apart.)

Sangris also wisely directed the Sabbat to stay away from the Oka Crisis, knowing of the werewolves who protected the Mohawks. The Navigator Célèste is rumored to have tried to run supplies to the Mohawks, but some say she was attacked by Lupines and barely escaped. Several other Sabbat, posing as Canadian soldiers, tried to harass the natives, but were destroyed shortly after they realized the Garou didn't have a sense of humor.

Ultimately, Sangris seemed to meet his end despite his apparently positive reforms. Among the many visitors to the city were Tristan and Isolde, two knight inquisitors who uncovered evidence of his infernalism.

The Trial

The tribunal led by Judge Inquisitor Santiago DeSoto arrived in Montreal in May of 1992 and staged a trial that lasted for three months. The tribunal took over the communal haven and began proceedings with a formal accusation against the archbishop. Many were ready to step to Sangris' defense, but he flatly admitted his guilt. Congratulating the tribunal for exposing him, he claimed to have acted alone. DeSoto and his

associates were convinced that the Serpent had accomplices; the trial featured torturous interrogations of Sangris and the questioning of suspects. Sangris strategically admitted to having a small cabal of mortal slaves, which was added to the Black Grove. (The Black Grove is a stand of humans-turned-blackened-trees that was created in 1927 after the trial-in-absentia of the Malkavian infernalist Cedilia of the Tongue.) The defendant implicated no other vampires, claiming that the unbridled ambition of many Sabbat members provided him with more than enough assistance.

Every vampire in the city was questioned during the tribunal. Those who had close ties to the archbishop were examined particularly closely. Most suspicion fell on Sangris' childe Ezekiel — who was recalled from the Black Hand — and on those who had accompanied Sangris during his final battle with Jézar. By August, the tribunal was confronted with the fact that Sangris truly did seem to have acted alone.

On the 15th of the month, the Sabbat of the city enacted the *auto-de-fé* and took their vengeance on the infernalist. The execution rite reached its peak two nights later, when DeSoto appeared to destroy Sangris with a gout of Thaumaturgical fire. The tribunal closed, but unconfirmed rumors persist that knight inquisitors returned to the city to continue the hunt for accomplices. DeSoto retired from the Inquisition in October and took up residence in Montreal.

Tangled Skeins

During Sangris' final seconds, when DeSoto enveloped him in searing Thaumaturgical flames, Sangris played his ace in the hole.

Sangris' arrival in Montreal was not coincidental. He was already bound to Bothothenel — a demon of disease that belonged to the order of Decani — and sought a way to free himself from his infernal contract. It was then that he discovered that one of Bothothenel's brethren, a demon named Metathiax, held providence over the island of Montreal. Sangris journeyed to the island and prepared for his own death.

If he died on the island, Sangris reasoned, his soul would be in contention. Bothothenel would claim him by right of pact, but Metathiax would be sure to demand him based on domain. Even the briefest of seconds might be enough for Sangris to find refuge elsewhere. Crafting a Spirit Thaumaturgy ritual into his very skin, Sangris prepared for his salvation at the very moment of his destruction.

When Inquisitor DeSoto administered the *coup de grace*, Sangris' latent ritual was activated and his soul switched places with DeSoto's. Nobody realized what had happened as Sangris walked away in DeSoto's body and the inquisitor was left to face two irate demons.

DeSoto, however, was not without resources. Rather than allowing himself to be ripped asunder by the two entities, the inquisitor proposed that he be allowed to return to the mortal realm to find Sangris for the demons.

Sangris' soul would go to Bothothenel, while DeSoto would find a suitable replacement Cainite for Metathiax.

Metathiax agreed to the deal and chose Cedilia of the Tongue, a Malkavian *antitribu* infernalist who had escaped him 60 years before. (In fact, Cedilia had become an acolyte of Bothothenel in Haiti, so Metathiax was more than happy to agree to the bargain in order to exact roundabout revenge against Bothothenel.)

DeSoto's soul was returned to Montreal in the body of Terrence DeBouville, the several-hundred-year-old mortal infernalist who originally brought Metathiax to Montreal. Metathiax hatched his own plot, though. After DeSoto was placed in DeBouville's body, Metathiax used his connection to DeBouville to induce amnesia and began altering DeSoto's new body to look like Sangris'. He also altered DeSoto's thoughts so that he believed he was Sangris, and changed DeSoto's objective so that he now hunted for Cedilia of the Tongue and "Inquisitor DeSoto" (whose body was now home to Sangris' soul).

Metathiax hopes that by making DeSoto look, act and believe that he is the Setite Sangris, Bothothenel will claim DeSoto when he dies, apparently fulfilling the contract between the demon and the original Sangris. In the meantime, Metathiax has assigned Pierre Bellemare, another agent, to bait the true Sangris into a trap by corrupting Sangris' childe Ezekiel.

Present Day

The 1990s have only seen a worsening of the decay and polarization in Montreal. Urban renewal has been attempted, but the city still bears the scars of undeveloped lots and rotting buildings. Meanwhile, tensions and violence between different ethnic groups has increased. Political division has been aggravated by a second referendum on Quebec's future, which resulted in an even split and a promise of a third vote to come very soon. Hope seems to leech out of the city as all efforts at improvement fail.

The Sabbat factions, masterfully balanced by the infernalist Sangris a few years back, now tear at each other's throats. Cardinal Strathcona — forced to intercede given the power vacuum that resulted after Sangris' "death" — hand-picked Archbishop Carolina Valez, an outsider, to replace Sangris. The cardinal's actions, though unusual, were intended to bring a completely neutral party into the fray to balance Montreal's discordant factions. Valez, however, seems unable to satisfy the city's bloodthirsty young Sabbat or maintain the stability demanded by the Shepherds.

In 1994, Ezekiel, Sangris' childe, returned to the city at the head of a Hand pack and planned to establish himself as archbishop. The Shepherds themselves have also entered the running, presenting former inquisitor Alfred Benezri as their candidate. The city's covens have each aligned themselves behind one of the three candidates.

A few wise Sabbat understand that this posturing is really an act of denial. The dangerous aura of Mount Royal has spread beyond its mountain confines — into the city — and Sangris' legacy of corruption and pride still worms its way through the community. Other corrupters and manipulators remain undiscovered, adding to the black miracles that have built — and which may ultimately destroy — the city on the river.

Historical Addendum: The Unknown

The "Unknown" is a quiet and seemingly gentle word used to describe a series of bizarre events that has plagued the Sabbat throughout Montreal's history. The name represents the dark mystery and palpable fear that few Cainites will admit to. Many, but not all, aspects of the Unknown are actually the work of Metathiax. Between the deliberate actions of a trapped demon and freakish events that simply happen, the following circumstances are all lumped into one group of enigmas.

- The Hochelaga Hurons maintained a community of several thousand natives at the base of Mount Royal — in a forest of oak trees — when Jacques Cartier first landed on the island. No remnants of the community or of any oak trees have ever been discovered. Most attribute this to inaccurate mapping of the region, but the Sabbat believe otherwise. The Hurons were killed during their battle with Metathiax, and the demon was trapped.

- Only a handful of Creation Rites have ever worked on the slopes of Mount Royal. Buried Sabbat either vanish or are found dead in their graves. In one case, an emerging vampire who survived the rite was pulled back into the ground by an unseen force. His grave was found empty.

This effect is Metathiax's doing. He is able to take those Cainites who are put into the ground and drag them down to the bowels of the mountain. He often spends years torturing them far below the city, dissolving their bodies with disease and eventually reforming them into grotesque mockeries of humanity. Most of the creatures that survive the torment are allowed to wander through the city's sewers.

- People have reported a glowing opening in the city's forest. They say it projects darkness like a frame of film's negative image. A few necromancers have called it a "Nihil." Others say that something sleeps within the cold volcanic heart of the mountain. Both are correct; Metathiax's presence is causing the formation of a tiny pinprick in the Shroud between the living and the dead.

- Sabbat near the summit of Mount Royal or within its train tunnel have vanished on occasion. The tunnels have claimed six Cainites over the centuries, while 11 others have vanished on the mountain's slopes. Again, this is Metathiax's doing.

- Freakish storms have hit Montreal on three separate occasions. The storms have been so ferocious that people have flocked to churches for sanctuary, believing each storm to be the end of the world. The storms have never lasted for more than a few hours before suddenly passing. They are nothing more than random acts of nature.

- For some reason, the religious denominations of Montreal inspire more than their fair shares of faith. That faith has attracted some vampires and destroyed others.

- Montreal has suffered from several fires over the centuries. The more destructive conflagrations have always been centered around or near Sabbat property and have claimed many vampires. Some Sabbat say that a follower of the Path of Evil Revelations sets the fires to make sacrifices to her demon master. Others whisper of a band of witch-hunters that has existed in Montreal since its foundation. The latter theory garners more attention than most.

It is believed that when the original pack of Les Acadiens was destroyed in 1643 at native hands, Connaught was not the sole survivor. Rumor has it that Bratovitch ghouls managed to hide their children before Connaught used the pawns to save himself. Those children supposedly grew to create a Bratovitch family line that has remained hidden in Montreal ever since. Born with a hatred for the vampires who destroyed their ancestors, the ghoul descendants are now believed to be hunters who skillfully use their Disciplines against the Sabbat. While most Cainites dismiss this story, the fires that burn out Sabbat havens serve as a constant reminder that something is hunting the hunters.

Here is a breakdown of the fires that have claimed Montreal's Sabbat.

1685, 1694 and 1721: The Hotel-Dieu falls victim to three separate fires. The last blaze claims 138 homes and kills three members of Les Acadiens.

1734: A slave sets fire to her mistress' home. The inferno destroys the Hotel-Dieu once again, along with 46 houses and Les Misérables' haven. Sabbat investigation proves that the slave was affected by Dominate Discipline. She cannot remember what she did or why. The Hotel-Dieu hasn't been used by any Sabbat members since.

1754: The Bonsecours Chapel and several surrounding residences are consumed. Les Acadiens are destroyed in the conflagration, bringing an end to the illustrious coven.

1765: The Hospital General and 108 houses are devoured by fire. With the destruction of 20 powder kegs, a quarter of the city is leveled. Seven Sabbat members from various covens are destroyed.

1851: A blaze razes 1,100 homes, destroying a quarter of the city and leaving 10,000 homeless. With the destruction of Carlyle's branch of Les Misérables later, in 1927, it is discovered that the coven was not only responsible for the 1851 inferno, but also went on a rampage, slaughtering people and spreading the fire to hide its crimes.

1877: The Oil Cabinet and Novelty Works is consumed in a blaze that kills six firefighters. Misery, a nomadic Ravnos pack, is destroyed while its members rest in their makeshift haven.

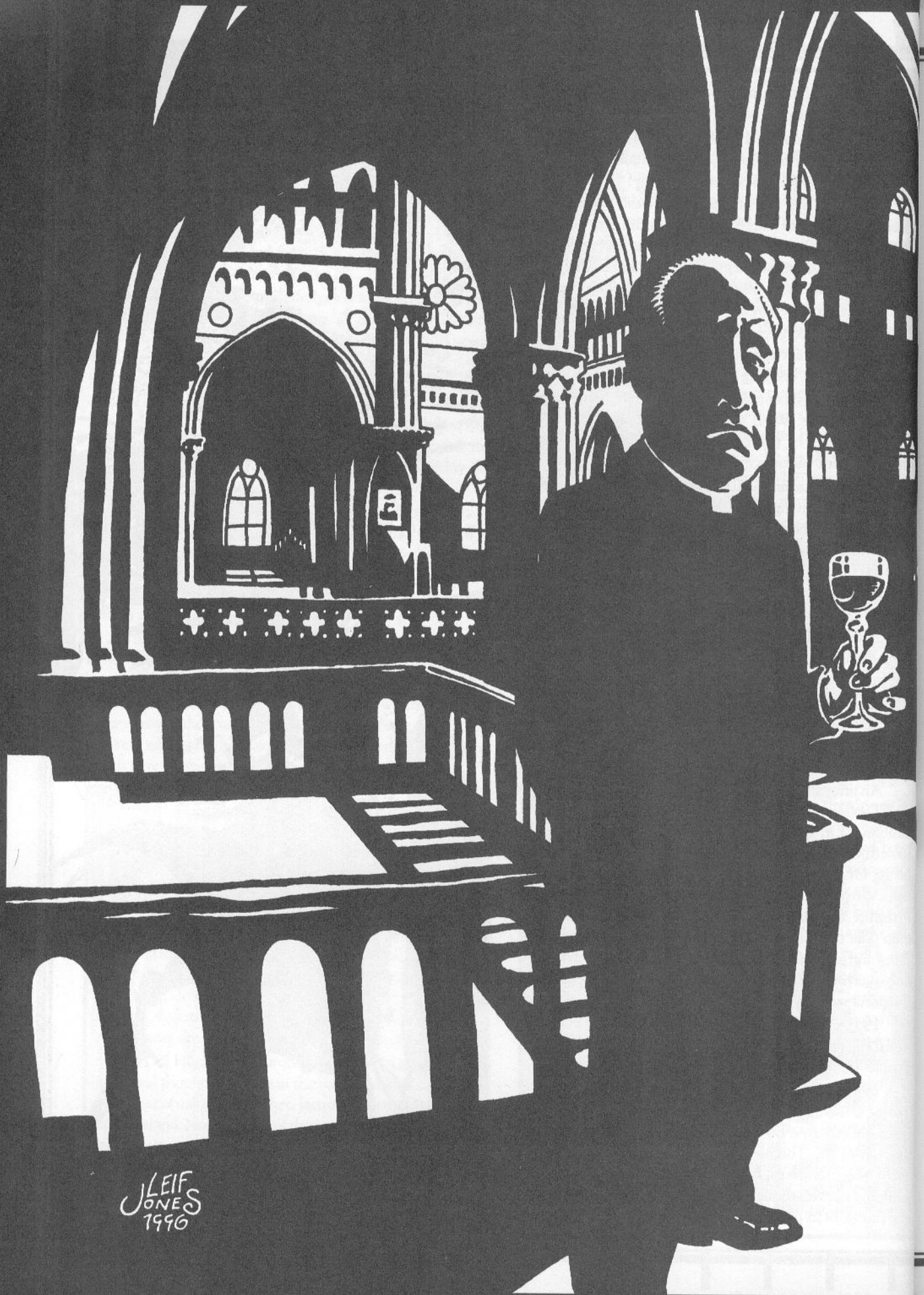
1918: The Maison-Mère des Soeurs Grises, on Dorchester (now René-Levesque) and Guy, housing wounded soldiers, orphans and the aged, is set ablaze. Fifty-three children die in the disaster while another 11 vanish.

An unusual addendum to this story has to do with the mad Tremere *antitribu* Jacob the Glitch and his full-moon rambling. On occasion, during his visions, he mutters something about the "*Les onze des Soeurs Grises*" (The 11 of the Gray Sisters). Beatrice L'Angou has used necromancy to question the spirits of the children who perished in the fire. She has determined that the 11 missing children didn't die that night, but sometime later, after they were raped and tortured. On certain evenings, 11 children have been seen on the Gray Nun's property, hiding amongst the trees and wearing turn-of-the-century clothing.

1919: The fairground at Dominion Park is burned down, destroying its roller coaster along with seven people and three members of the Orangemen coven.

1927: The cause of the fire that destroys the Laurier Palace Cinema and claims the lives of 77 children on Sainte-Catherine Street is attributed to the infernalist Cedilia of the Tongue. However, many Sabbat, especially the Librarians, believe she is in league with the Unknown, even though it is the first fire that doesn't fit the profile of its predecessors — no Cainites are harmed.





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Chapter Three: Geography

*I had not thought death had undone so many.
Sighs, short and infrequent, were exhaled,
And each man fixed his eyes before his feet.*
— T.S. Eliot, *The Waste Land*

Old stone buildings, secluded squares lost amidst winding streets, and towering church steeples grant real-world Montreal a Gothic ambience. Montreal's World of Darkness counterpart is not a city of sublime and timeless beauty, but one of subtle and unmistakable dread. Embodying more of the Gothic than the Punk side of the Gothic-Punk equation, the fictional Montreal's shadows are dark places where secrets fester. The trees on Mount Royal are gnarled and twisted like the very core of the old quarter where abandoned buildings and run-down churches lie in the shadows of the city's skyscrapers — silent witnesses to the horrors of the night.

Over 350 years of Sabbat presence have left an undeniable mark on Montreal. Its people have become blind to crime and suffering. Indifference is a means of dealing with the monsters that roam under the cloak of darkness. Many have learned to turn away and ignore the sounds of screams, thankful that the sounds are not their own pleas echoing through the night. Still others give in to the evil and inspire others to do the screaming.

"The City of One Thousand Steeples," as Montreal is known, is in the firm grip of religion, which offers hope, but at the same time is all too willing to condemn those who choose to ignore the word of God. No matter where one looks, a steeple can be seen reaching into the sky, a monolithic testament to the historical power and dominance of the Church.

Montreal has never been an ultraviolent city, as opposed to New York or Detroit, but times are changing. Although crime rates and incidences of violence have risen drastically in the last few years — as disillusionment, poverty and apathy swallows everything — the city's corruption is of a different, more perverse and insidious nature than that of other North American cities. On the exterior, Montreal seems relatively safe and crime-free, but that's because few dare to look too deeply. The city has its share of ethnic and gang warfare, senseless murder and prostitution, but it is in the "silent" crimes committed behind closed doors that the Sabbat's presence can be felt. Those who work menial jobs and barely

MONTREAL — DOWNTOWN CORE



make enough for rent and food take their anger out on their helpless children. Meanwhile, the wealthy give in to their decadent passions and obsessions.

The Downtown Core

The downtown core — including the areas known as the Main, the Golden Square Mile, Old Montreal and Mount Royal — defines Montreal. The regions form a nexus that unites the diverse sections of the city and gives them a common identity. Located on the southern slope of Mount Royal, the downtown core encompasses a rectangular area roughly 50 blocks long and 30 blocks wide. It is bordered by Westmount and the East End. Beginning around Atwater Avenue, the core stretches easterly along Sainte-Catherine Street to the Jacques-Cartier Bridge. The core's northernmost boundary is Sherbrooke Street, a major thoroughfare which runs almost the entire length of the island. The core's southernmost confine is the elevated Ville-Marie Expressway.

In truth, Montreal, especially the core, has no defined borders; various neighborhoods bleed into each other. Westmount is a primary example. One can travel from the

area's opulent homes and Victorian mansions to gray high-rises and the filth of downtown — all within a few city blocks.

Montreal has a small but beautiful skyline that contrasts with the ceaseless flow of the Saint Lawrence River and the still majesty of Mount Royal. No building is taller than the cross on the Saint-Joseph Oratory, a testament to the strength of the Catholic Church. The Place Ville-Marie Tower, with its four revolving spotlights, illuminates the night sky. Other modern high-rises loom over the city alongside the Classical architecture of the Sun Life and Dominion Square Buildings and the Montreal General Hospital. Nestled in the shadows of these skyscrapers are various churches, cathedrals and historical buildings that lend Montreal its Gothic atmosphere.

Atwater Avenue

Atwater is the westernmost boundary of downtown and the rough border between Westmount and Montreal proper. Along Atwater Avenue, below Ville-Marie Expressway, is Little Burgundy, an impoverished part of town. Originally, Little Burgundy and the area around the Lachine Canal consisted of mills and factories. The region attracted a blend of honest and hardworking people. In the 20th

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century, an influx of African-American railworkers led to the opening of several popular jazz clubs, speakeasies and gambling dens. In the 1930s, during the Great Depression, the crime rate rose sharply and has only grown worse since.

In the 1960s, Little Burgundy was the target of ambitious urban renewal. A large number of the simple homes and factories were demolished to make way for low-cost housing — the Canadian equivalent of housing projects. Many residents had already moved on to bigger and better things. Those who did stay soon left too, disappointed by the “modern” look and still-rising poverty of the region. Only those on the brink of poverty remained. Today, Little Burgundy, along with the neighboring Saint-Henri and Pointe Saint-Charles Streets, is the closest thing that Montreal has to a slum. Crime and poverty run rampant as gangs, divided along ethnic and linguistic lines, control areas through intimidation and violence.

During the summer months, living conditions in Little Burgundy are bearable, but the long winter months are harsh and brutal. Few homes have heat, relying instead on crude fires that often result in devastating blazes that sweep through the district. Children, however, suffer the most. The infant mortality rate is high, especially in the winter, as the bitter cold and uncaring parents claim the lives of the innocent. It is not uncommon to find the decaying remains of infants in the alleyways of Little Burgundy, and the Sabbat have taken to embracing those whom they find close to death, letting the frenzied beasts feast on their parents and siblings.

Places of Note

The Lachine Canal: Although the Lachine Canal once served as the gateway between the Great Lakes and the rest of the world, it has fallen into disuse since the Saint Lawrence Seaway opened in 1959. Today, the canal is dotted with abandoned and crumbling factories and docks. The structures are used by homeless and runaways who seek shelter from the elements, their parents or even their pasts. The Sabbat usually raid these factories when “stocking up” for blood feasts.

Sainte-Catherine Street

Running the length of downtown, Sainte-Catherine Street is in many ways the heart of Montreal. Along its sidewalks are the stores, churches and buildings that give the city its unique flair. Unfortunately, harsh economic times and political uncertainty have taken their toll, and what was once a safe area is now rife with crime. Many shops lie abandoned, their boarded-up windows and deteriorating facades testaments to the dark power that lurks in Montreal. The empty and dark interiors of these stores serve the Sabbat as meeting places, torture chambers and makeshift morgues.



In contrast, the still-thriving Classical and Art-Deco buildings on Sainte-Catherine Street are cluttered with flashing neon signs that advertise strip joints and pawnshops. They are places where forbidden lusts are realized and dreams are sold.

This street attracts a large number of homeless and impoverished people who gather in grimy alleyways and corners — often braving the worst weather conditions — hoping for a few pennies from shoppers and passersby. A large number of these “beggars” belong to immigrant families that, unable to earn a living and having no other means, sell their sons or daughters into prostitution to make ends meet.

Nightfall, when both undead and mortal predators roam the streets, is another threat entirely. Rapes, muggings, murders and gang violence are on the rise and taint the downtown atmosphere. Most people tend to travel in groups, stick to well-lit areas and give beggars and the homeless a wide berth.

Although this area is mainly a commercial and financial district, a variety of apartment buildings and rundown row houses line the dimly lit side streets that intersect Sainte-Catherine. The conditions of these places vary, but most are roach-infested one-room apartments or burned-out shells that are rented out at exorbitant rates.

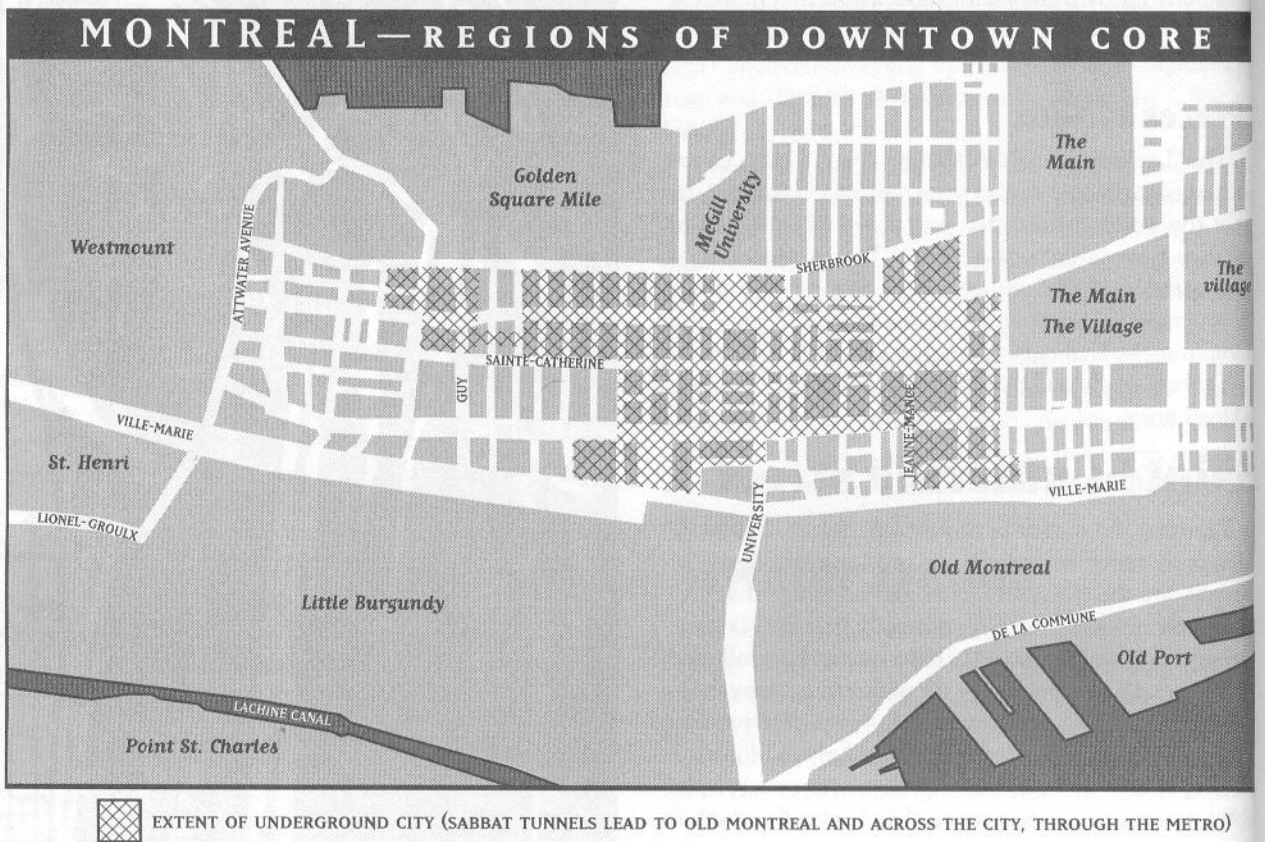
The Underground City

Located beneath the downtown core, and covering over 30 kilometers, is a vast underground network of tunnels, mall, metro stations and government offices known collectively as the “Underground City.” The whole complex is connected to the Metro, which makes it possible to travel to virtually any location within the core without having to step outside. The network is densely packed with countless narrow corridors, each lined with small stores and restaurants. It connects to many malls that make up the Underground.

By day, the complex is relatively safe; the numbers of shoppers and security guards keep crime to a minimum. After dark, however, the Underground City becomes the domain of the Sabbat. The majority of the tunnels and hallways are gloomy and poorly patrolled. Strange sounds and screams can often be heard coming from the shadows. The Sabbat takes great pleasure in toying with unsuspecting shoppers and employees. The Cainites play cruel games of cat-and-mouse that usually end with the bloody deaths of mortals.

Shopping

Sainte-Catherine and the Underground City comprise the shopping mecca of Montreal. Almost anything can be bought or sold in the shops that line the street — both above



EXTENT OF UNDERGROUND CITY (SABBAT TUNNELS LEAD TO OLD MONTREAL AND ACROSS THE CITY, THROUGH THE METRO)

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and below ground. Most stores and malls cater to the mundane public, but it is not uncommon for fashion-conscious Sabbath to shop in — or more often break into — the area's boutiques.

Les Cours Mont-Royal: One of the smallest and most elegant downtown malls, Les Cours has a modern baroque feel; it's decorated with columns, fountains and a central courtyard. Above the mall's open courtyard is a series of expensive and luxurious condominiums. Carolina Valez, the Archbishop of Montreal, makes the entire top floor a secondary haven, from which she can keep an eye on her mortal granddaughter, who lives in the same building.

Promenades de la Cathédrale: The Promenades de la Cathédrale, one of the most unusual downtown malls, is built directly beneath the Christ Church Cathedral. The builders tried to incorporate the architecture of the cathedral, one of the finest Gothic buildings in Canada, into the construction of the mall. The result is a Gothic motif and style combined with modern efficiency. Dark stone walls and vaulted ceilings, combined with stone carvings and statues, give the Promenades de la Cathédrale a cavernous ambience that makes it a popular Sabbath hangout. The central area, under which the cathedral is located, is a hanging garden that makes the mall a hauntingly beautiful place for Cainites to hold meetings and the occasional blood feast.

Above-ground Shopping: Aside from the small stores that are unable to pay the steep rent of the malls, there are a number of shopping institutions, such as Holt Renfrew, the Hudson's Bay Company, Eaton's and Oligvy's, that cater to those with expensive tastes and a love of designer fashions. These four complexes were modeled in the early part of the century and are beautiful, especially the Art-Deco-style Holt Renfrew and Eaton buildings.

Nightlife

Bishop, Crescent and de la Montagne Streets, which intersect Sainte-Catherine, are bastions for the majority of Montreal's megaclubs. These Top-40 night spots, with their multiple bars and dance floors, attract underage youths and those wanting to lose themselves in alcohol or sex. Crescent Street is the most famous of the three streets. It houses the Hard Rock Café, Sir Winston Churchill Pub and Thursdays. Sainte-Catherine is also home to a number of seedy strip clubs, such as Club Eden, which features — for select customers only — child dancers of both sexes.

Art and Culture

Located on the corner of Jeanne-Mance and Sainte-Catherine is the cultural nexus of Montreal: the Place-des-Arts complex. Spanning an entire city block, this

series of modern buildings is the site of the Montreal Museum of Contemporary Art, the Orchestre Symphonique de Montréal, the Grands Ballets Canadiens and L'Opéra de Montréal. Place-des-Arts is also the main venue of Montreal's International Jazz Festival, which is held every June.

Places of Interest

Saint James United Church (Sainte-Catherine and City Councilors): Lost amidst the facades of cheap stores that are characteristic of this stretch of Sainte-Catherine, Saint James was once one of the most beautiful churches in Montreal. In 1926, the church was in need of funds, and the property around it was sold to local entrepreneurs. As a result the church's beauty was lost among the neon of downtown. In 1983, the church itself was put up for sale, but by 1989, the only buyers interested wanted to turn it into a parking lot. The church was left to fall apart and has become a haven for the homeless and a place where prostitutes can turn their trade. The interior of the church is in terrible condition; many of its stained-glass windows have been stolen or broken, and the stench of human excrement hangs in the air. Since 1991, the Sabbat has used the church's basement to dispose of the remains of blood-feast victims. To date, the pieces of over 500 corpses lie in the darkness, in various states of decomposition, including a number of staked Cainites who failed their Creation Rites. Surrounded by rotting bodies, these vampires have slowly lost their sanity. On rare occasions, a bloodcurdling scream can be heard from the bowels of the church. A few homeless mortals, desperate and hungry, have resorted to eating the decaying corpses, which has resulted in the spread of infectious diseases.

Guy Street

A few blocks east of Atwater is Guy, a major north-south axis that allows access to the Ville-Marie Expressway and Little Burgundy to the south and Côte-des-Neiges and Mount Royal to the north. The district has gone through some changes in the last few years as buildings around the street have been torn down to make room for parking lots. However, economic difficulties have forced developers to abandon their projects before completing them, resulting in a number of partially demolished buildings and empty lots. The stylish York Theater is one of these casualties. Once a magnificent building, today it is a virtual ruin where only those Cainites who remember its heyday come to enjoy its tragic peacefulness.

A few blocks south of the intersection of Guy and Sainte-Catherine is the elevated Ville-Marie Expressway, which forms a border between Little Burgundy and downtown. At night, the area beneath the expressway is home to a number of gangs, which makes passage through it dangerous for mortals. However, that same danger makes the area a prime feeding ground for Cainites.

Places of Interest

Station 25: Located on the corner of de Maisonneuve and Sainte-Mathieu, a block west of Guy, is Police Station 25 which has jurisdiction over the entire downtown core. The station's officers are infamous for their intolerance of minorities and their harsh, even brutal methods of law enforcement. The station's 100-year-old building is a dark and cavernous place with small barred windows and narrow corridors. The station is under the control and watchful eye of Felix Carson, one of the Grimaldi revenants of Archbishop Valez.

The Montreal General Hospital: Located above Guy Street and overlooking the entire city is the monolithic General Hospital. This expansive building is Montreal's largest hospital and also one of its oldest. Wing upon wing has been added to it over the years, creating an intricate maze of corridors and split levels. General Hospital houses one of Montreal's largest morgues, a notable area of interest to the Sabbat.

Sir George William Campus (Concordia University): Concordia University is one of two English universities in Montreal. It excels in liberal- and creative-arts education. The George William campus is located near Guy Street and houses the university's extensive and newly renovated library.

Maison Mère des Soeurs Grises (The Gray Sisters Convent): This imposing H-shaped structure has served as the home to one of Montreal's oldest religious orders. Built in 1863, it originally included a hospital, an asylum ward, a convent and a chapel. The convent has since burned down and been rebuilt a number of times. Today, the convent is largely unused; only a few nuns live there. The hospital and asylum have been abandoned for years and are rumored to be haunted.

Sherbrooke Street

Though Sainte-Catherine and Sherbrooke are separated by only two blocks, they couldn't be more different. Whereas Sainte-Catherine is bustling with malls, bars and strip clubs, Sherbrooke is upscale and high-class. Nearly traversing the entire length of the city, Sherbrooke runs through a number of different areas, from the East End to downtown, to Westmount, and finally to the middle-class neighborhoods of Notre-Dame-de-Grace and Montreal West.

Sherbrooke, between Guy Street and Saint-Laurent Boulevard, is where Montreal's wealthy go to shop. The stretch is lined with designer boutiques, art galleries and the city's most prestigious hotels. The Ritz-Carlton Kempinski and the Westin Mont-Royal hotels dominate the area. Limousines from Westmount and Outremont ferry Montreal's elite along this road to their social functions, sheltering them from the reality of the city.

The Golden Square Mile

The area known as the Golden Square Mile is located directly north of Sherbrooke, between Guy Street and McGill University. It is here that, years ago, Montreal

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elite, including the Molsons, O'Keefes and Bronfmans, built their sprawling mansions before moving on to Westmount or Toronto. The streets north of Sherbrooke escaped the development in the 1950s that drastically changed the look of other areas. Today, large homes and mansions dot the steep streets, creating an antiquated atmosphere.

McGill University

One of the top universities in Canada, McGill dominates the Golden Square Mile and downtown. Its main campus is located on McGill College Street, above Sherbrooke, and contains a number of Gothic buildings. The campus grounds rival those of American Ivy League schools, and their buildings spill over several blocks, making McGill a virtual city in its own right. McGill is connected to the vast Underground City, giving the Sabbat access to the school's numerous libraries and buildings.

The Montreal Museum of Fine Arts

On Sherbrooke, between Redpath Street and Avenue du Musée, sits one of Montreal's architectural marvels. The Museum of Fine Arts' Neoclassical facade and white marble interior make the building a veritable shrine to some of Canada's most prized artistic possessions.

Cainites of "taste" are interested in a small exhibition hall known as "The Chamber," which is open primarily to select members of the Society of the Museum and Montreal's artistic community. The Chamber is open on Wednesday nights for special exhibitions of postmodern performance art, as organized by The Rose and Creamy Jade of the Widows coven. Most exhibitions consist of live evisceration and sculptures of human limbs and flesh. "Special" mortals who attend are usually simultaneously repulsed and fascinated by what they see, and they often leave with the desire to perform their own works of "art."

Angel's Fall

Sheltered from the rest of the city by a 12-foot-high stone wall and thick trees is the abandoned mansion of Ravenscrag, which served as a mental hospital during the 1950s. The home was vacant until Ezekiel and his pack 25:17 turned it into their lair, and then opened a club called Angel's Fall. The club's dark, brooding atmosphere and location make it a hit with the Sabbat, especially with members of the young covens. Angel's Fall is open to both mortals and Cainites. Most humans don't survive the night.

The main dance floor is located in what was the mansion's ballroom. The original wooden floor was replaced long ago with gray linoleum tiles for the asylum, and that linoleum is stained from years of use. The first and second floors contain patient and examination rooms, which are still furnished with old medical equipment, couches and appropriate lighting. The basement contains an intricate

system of corridors and cells that are illuminated by black lights and candles. The basement also houses the human remains of past inmates and recent victims.

Each member of 25:17 has a personal haven in Ravenscrag, hidden in an intricate system of secret passages. These tunnels lead to the mansion's ruined chapel that serves as the coven's communal lair.

The Churches of Downtown

Montreal is known as the "City of One Thousand Steeples," and the downtown core in particular lives up to this label. The following is a list of the major churches in the downtown area. It doesn't include the many small parish churches that are located in the shadows of Old Montreal.

Church of the Messiah (corner of Sherbrooke and Simpson): This small church burned down in 1987, and only the lower parts of its exterior walls remain. The organist, a transvestite, set the church ablaze when a priest raped him after visiting the Heart.

Church of Saint-Andrew and Saint-Paul (Sherbrooke Street, one block east of the Church of the Messiah): This beautiful Gothic church serves as the regimental church of the Black Watch, the Royal Highlander regiment of Canada. It houses a crypt where the regiment's officers and decorated men are laid to rest.

Erskine and American Church (a block east of the Church of Saint-Andrew and Saint-Paul, on Sherbrooke): Located at the apex of Crescent Street, this church looks down on Montreal's club scene like a silent father. Its bell tower is more reminiscent of a castle's keep than a steeple. Unknown to but a few, the basement houses an extensive collection of occult books that is sealed away in thick wooden crates. The books were brought over from Germany after World War II.

Mary, Queen of the World Cathedral (facing Dorchester Square): This imposing cathedral, with huge statues that adorn its exterior facade, casts dark and brooding shadows over the surrounding area. There are a number of tunnels that connect the crypts of the cathedral to the Temple of Eternal Whispers — the Sabbat communal haven — beneath Dorchester Square.

Christ Church Cathedral (Sainte-Catherine and University streets): One of the finest Gothic buildings in Canada, the cathedral's stone spire rises high into the sky and contrasts with the skyscrapers of downtown. In 1988, operators of the cathedral sold the area directly underneath it to make room for a shopping mall — Les Promenades de la Cathédrale. The congregation only consented after the mall designer agreed to emulate the architecture of the cathedral, and after he agreed that no stores would be located directly beneath the church.

The East End

Boulevard Saint-Laurent marks the rough border between the Anglophone west and the Francophone east. The neighborhoods and districts that lie beyond this dynamic boulevard are characteristically French and — to a certain extent — more European than areas of Montreal West and Westmount. At the same time, the East End is urban. A large percentage of Montreal's population (including a number of immigrants) live in the narrow confines of this part of the island. The neighborhoods of the East End are reminiscent of 18th-century Montreal, with quaint two- and three-story homes that have spiraling wrought-iron staircases and hidden courtyards. The urban density of the area has led to an increase in crime; many row houses shelter dark secrets of incest and abuse.

The Main

The Main, loosely bordered by Saint-Laurent Boulevard and Saint-Denis Street, is the most vibrant district in Montreal. A large number of ethnic communities — including Eastern European, Jamaican, Jewish, Italian, Portuguese and Greek — are nestled between the side streets of the Main. Each community effuses its “ghettos” with a unique flavor, but also with its particular prejudices and superstitions. These communities have always been banes to the Sabbath. Their insular natures and the constant arrival of new immigrants make it difficult to detect foreign Cainites.

Whereas Sainte-Catherine and its malls cater to mainstream styles, the Main, in particular Saint-Laurent, appeals to the liberal and “alternative.” Many of Montreal's artists find inspiration in the cafés, bars and bistros along the Main and call the place home. (Leonard Cohen and painter Paul-Émile Borduas, among other notable artists, began their careers here.)

Yet Saint-Laurent's openness is also its greatest weakness. Deviants and the desperate can also sate their hunger on the number of vices that can be found here. Drugs and prostitution are a major problem, as junkies and perverts roam the streets looking for a variety of fixes. The area is home to a number of homeless punks who look after each other and spend their days begging for money. These kids have fallen through society's cracks and are extremely narcissistic and violent; few live to see their 20s.

Nightlife

The Main comes to life at night. The countless bars and clubs that line Saint-Laurent cater to almost every taste. The area has therefore become Montreal's premier Sabbath feeding ground. Several Cainites frequented these clubs while still mortal, and the habit is hard to break even in death. Most clubs are open past the legal closing time, and few bouncers ever check I.D.s. Blood Dolls, punks, rockers, New Agers, and sadomasochists all patronize these clubs and try to forget the city around them.

DeVills (3607 Saint-Laurent): A two-story club that attracts the young and hip. The first floor consists of a plush “chill-room” that plays trance music. The upper level has become a hangout for members of the rave scene. DeVills is in many ways the place to be seen as well as the place to buy expensive designer drugs.

Foufs (87 Sainte-Catherine East): Foufs, formerly Foufounes Électriques (Electric Butts), is a cornerstone of Montreal's underground scene. The club has been closed many times for drug-related offenses, but its doors always reopen, defying both the police and the city administration. The music played varies. Nearly every alternative style is played while people thrash around in Montreal's most notorious mosh pit. The decor is industrial, bordering on technical, with ample application of black lights, smoke machines and lasers for atmosphere. Foufs also serves as a venue for live performances. A number of underground bands have played here, including Ministry, Skinny Puppy and many of Montreal's local bands. Certain packs, namely the young 25:17 and Les Orphelins, make it a point to attend Black Mondays to dance and revel in their vampiric powers.

Metropolis (59 Sainte-Catherine East): Metropolis is one of the few clubs in Montreal to achieve international recognition. Built in what was once a posh '20s movie house, Metropolis is a multilevel complex in which heterosexual ravers and gays can find corners to dance, drink or do whatever they want. The main dance floor is serviced by four bars and is overlooked by an extensive balcony. Toward the rear of the club is a movie screen on which video clips are synchronized with music. Red velvet couches are scattered throughout the club, giving Metropolis a baroque atmosphere.

Purple Haze (3699 Saint-Laurent): Another of Saint-Laurent's notorious clubs, Purple Haze is an interesting mix of '70s psychedelica and '90s techno. The small club attracts loyal followers and the dance floor is usually packed every night of the week. During the summer months, those who don't get in carry on the party in adjoining abandoned buildings, where the music can still be heard.

The Heart (7667 Saint-Laurent): Very few know of the small, secluded club called “The Heart.” Those who do are members of Montreal's fetish and S&M scene. The club is also a popular hangout for the Sabbath; it serves as the lair of the exotic Widows pack. The Heart is located in the red light district of Montreal, its discreet entrance marked by a small red leather door that seems to pulse in synch with the music inside. Catering to those who live on the wild side, the club is a labyrinth of corridors and small rooms where patrons engage in any number of activities, including dancing, heated discussions, art shows, photo shoots and, of course, sexual acts. At The Heart, anything is possible for a price. The walls, couches and beds are covered with velvet, rubber and leather. The lighting is soft. Most of the club is bathed in deep-red hues, and sweet-smelling incense, concocted by The Rose, wafts through the air.

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The deeper one ventures into The Heart, the harder it becomes to repress one's desires. Even the most restrained vampires have been known to frenzy, giving in to their most perverse desires. In the deepest recess of the club is a corridor that leads to a large metallic door, from which moans and the rattling of chains can be heard. On the door itself are two human bodies, a male and a female, fleshcrafted into place.

The inner sanctum is shaped like a seven-pointed star. The walls are made from human flesh and infant bodies, merged together to form one continuous network of skin and veins. A chandelier bathes the room in deep, warm, red light. In each of the seven corners of the inner sanctum is a small shrine dedicated to one of the Seven Deadly Sins — Envy, Gluttony, Greed, Lust, Pride, Sloth and Wrath. These shrines are adorned with living icons that are attached to the living walls. The statues exemplify and constantly perform the sins they represent. The Rose and Creamy Jade regard the sanctum as their greatest work of art.

At the center of the inner sanctum is a dais that's filled with blood. Drops defy gravity by moving from the pool to the ceiling. The blood sustains the room's living walls and shrines. The floor is littered with plush velvet and satin pillows (its bloodstains are hidden by the room's soft light).

The Widows greet all personal visitors in this room, but each Widow member has a private lair located elsewhere in The Heart.

Places of Interest

Le Plateau Mont-Royal: While the Main mostly refers to Saint-Laurent Boulevard, Le Plateau Mont-Royal includes the many smaller streets located between Saint-Denis and Saint-Laurent that run parallel to Sherbrooke. The heart of "The Plateau" is the intersection of Mont-Royal Street and Saint-Denis. The area is largely residential. Its low rents and bohemian atmosphere attract students from both McGill and L' Université de Montréal. The area just east of McGill, delineated by Saint-Laurent, is more commonly called the "McGill Ghetto." On these streets, nestled away from the bustle of Saint-Laurent, is the Faraway Seas bookstore. The one-room shop specializes in occult and esoteric items.

The Mile End: The northern part of Saint-Laurent, starting roughly on Laurier Avenue, is in many ways the French twin of Sherbrooke Street. Boutiques and restaurants convey a Francophone image. Of interest in Mile End is Lux, a café/bistro which is known throughout Montreal for its extensive three-story magazine racks, eclectic clientele and vibrant discussions. Marie-Hélène, a member of the archbishop's pack, meets here with Francophone intellectuals.



The Village

The area below Sherbrooke, between Berri Street and Papineau, is known either as "Terrace Ontario," "the Gay Village" or simply "the Village." Until a few decades ago it was a low-class, blue-collar neighborhood. A few years ago, both Ontario and Sainte-Catherine Streets underwent revitalization. Montreal's gay population moved in, giving the streets a unique ambience; the Village swiftly became one of the island's most diverse areas. Unfortunately, harsh times have resulted in rashes of violence and gay-bashing. Even more cutting-edge than Saint-Laurent, the Village complements the Main and contributes to Montreal's multiculturalism. The Queens of Mercy coven rules this area and jealously guards its mortal herd from other Sabbat.

Places of Interest

Toras' Skin: Ontario Street, a few blocks north of Sainte-Catherine, is known for its many tattoo and body-piecing parlors, which are open 24 hours a day. Toras' Skin is owned and run by Toras, a Bratovitch revenant who specializes in unique tattoos and who is a close associate of the Tzimisce circus master Zarnovich. Toras also enjoys providing special-order victims — from children, paraplegics, nuns and Siamese twins, to the occasional celebrity — for select Cainite patrons.

Nightlife

Many of the clubs in the Village are sexually oriented. Open to both straights and homosexuals, these spots feature fetish nights and performance-art shows that would shock even the most open-minded. Under the influence of the Sabbat, and more importantly the Queens of Mercy, many of the area's gays have begun lashing out against those who they feel have harmed them; the Village can be dangerous for those who don't "belong."

Heaven: Heaven is, for the time being, the premiere gay club in Montreal. Its three floors are all beautifully decorated in a celestial motif, with hanging dance floors that resemble large clouds. Heaven's funky atmosphere and cutting-edge music attract Montreal's hip gays. The club also serves as the lair of the Queens of Mercy coven.

Old Montreal

Downtown has its high-rises and the Underground City. The Main has its diversity and ambience. It's Old Montreal that gives Montreal its historical appeal. Located south of downtown, the old quarter encompasses a fairly large area that extends from University Street to Jacques-Cartier Bridge. The region was destined to become an

industrial wasteland had it not been protected in the 1960s by both mortals and Sabbat. Mortals were concerned for the district's historical significance; the Ville-Marie colony was established here. The Sabbat wanted the area protected because of its many tunnels, corridors and underground chambers, which the original settlers and Sabbat had built and expanded since the 1600s.

By day, Old Montreal is picturesque; it attracts tourists and locals by the thousands. By night, a subtle change comes over its streets as a thick fog rolls in from the Saint Lawrence River. The few streetlights, all designed to look like antique gaslights, send shadows dancing across the facades of aged buildings. The small streets become labyrinthine, instilling a sense of claustrophobia. It's common for the unwary to become lost.

Old Montreal is one of the regions that the Sabbat claims as its own. The vampires still make use of the numerous tunnels and corridors that link the district to their communal haven. Few mortals ever dare enter Old Montreal at night. Not even the police make an effort to patrol it.

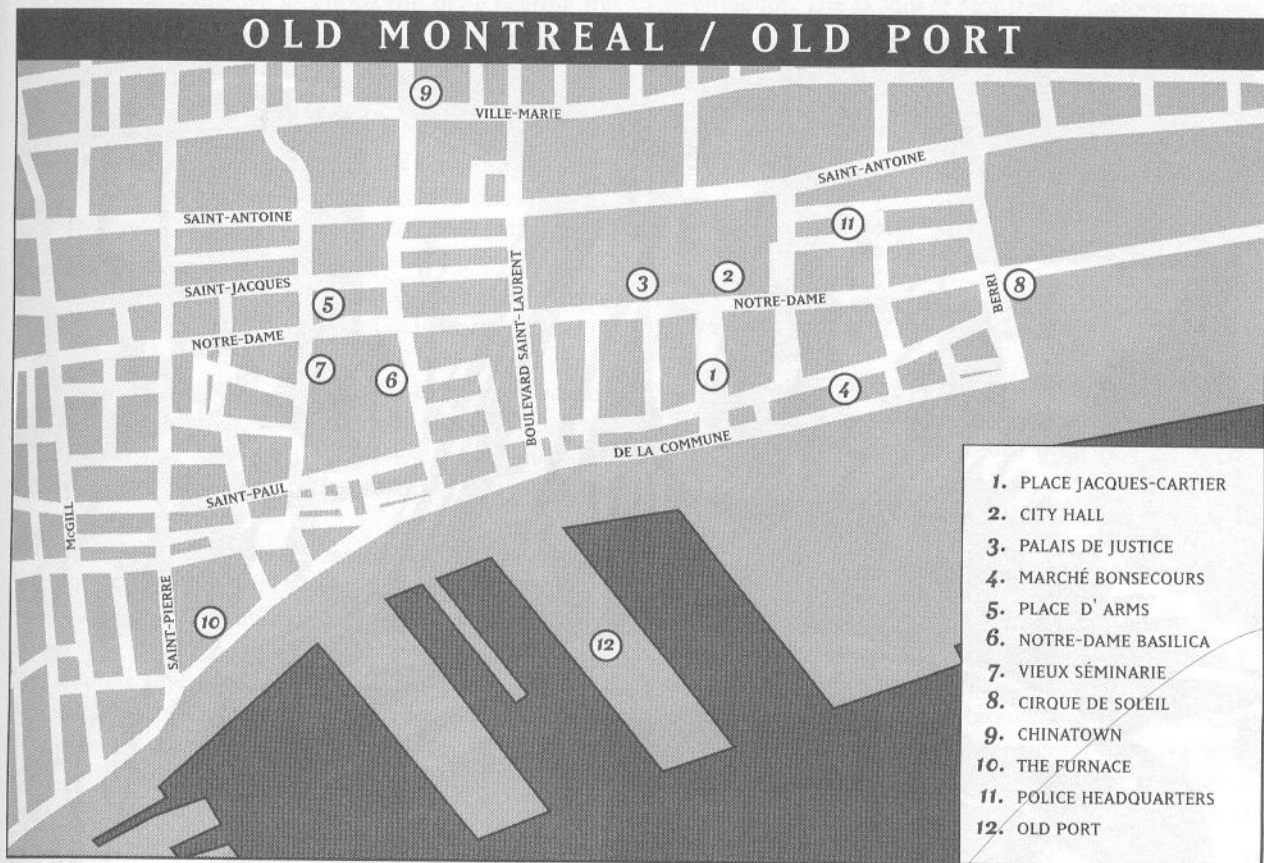
The Sabbats reigns over Old Montreal, but there are darker powers at work there, too. The region's unnaturally dark shadows hide the Blood Circle of Metathiax, the city's center of infernal worship (see "Infernal Rites" in Chapter Four).

Shopping and Food

Located in the center of Old Montreal, near impressive City Hall, is Place Jacques-Cartier, a two-block pedestrian court where both tourists and locals enjoy the sights. A few antique shops and bars line the streets. They are busy during the summer months but are deserted in winter. At the heart of Place Jacques-Cartier is a deteriorating statue of Admiral Nelson, which forever overlooks the Saint Lawrence River. Not far from Place Jacques-Cartier are a number of museums commemorating Montreal's history, including the Pointe-à-Callière archaeological museum and the Château Ramezy historical museum.

Politics and Business

Old Montreal, aside from being architecturally and historically important, is also the seat of Montreal's government and home to a number of financial institutions. Dominating Place Jacques-Cartier is Montreal's impressive 18th-century city hall and its adjoining Palais de Justice, police headquarters and municipal courts. The head offices of four of Canada's leading banks, housed in Neoclassical buildings dating back to the last century, are also located on Place d'Armes. The Montreal Stock Exchange and World Commerce Center are located five blocks to the west.



Places of Interest

Marché Bonsecours: This large golden-domed building was built in 1845. It was used as city hall for several years, and then became a market until a fire destroyed it in the late 1940s. The structure was rebuilt then, and again after another fire in 1979. Since then, the building has remained largely unused except for the occasional exhibition. The structure's basement once served as a Sabbat meeting hall until the construction of the new communal haven in the 1800s.

Notre-Dame Basilica: One of the original and most famous of Montreal's churches, Notre-Dame was built in 1642. By 1830 the simple parish church was replaced by one of Canada's finest and most beautiful examples of Gothic revival architecture.

The church has been a bane to the Sabbat. No Cainite has ever set foot in it, not even a Shepherd, and that covenant once used the neighboring Vieux Séminaire as its haven. The church's aura of faith is simply too great to overcome. The Shepherds and Librarians have their theories, but no one has been able to explain the church's potent aura of faith.

Le Cirque du Soleil: Just east of Place Jacques-Cartier is the home of the world-famous Cirque du Soleil. A large warehouse has been converted to serve as the circus' stage and training area. The surreal and haunting antics of the Cirque du Soleil are appreciated by mortals and Sabbat alike.

Chinatown: Sandwiched between Old Montreal and downtown is Montreal's relatively small Chinatown. Covering three blocks, it features small stores, inexpensive restaurants and cheap apartments that house newly arrived immigrants. What makes Montreal's Chinatown special are the numerous tunnels that link it to other parts of the city. Gambling dens and brothels were once run in these tunnels. Today, the Sabbat rules the underground, but rumors of Eastern vampires never seem to abate, even when there is no evidence to support them.

The Furnace: Lost in the industrial section of Old Montreal is a small refinery that was abandoned during World War II. Surrounded by a chain-link fence, the refinery is used by the Sabbat to burn bodies to prevent the local authorities from finding the remains of those who vanish each year. Once a month, the old furnace is fired up and bodies are thrown in (including some live ones, just for the fun of it). Soot rains down across Old Montreal, lightly coating surfaces with a thin gray film of human ash.

Mount Royal

Located at the center of the island is the small mountain after which the surrounding city is named. Mount Royal's thick old trees and secluded paths contrast with the nearby downtown core. At its base, the mountain is dotted



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with the sprawling mansions of Westmount and the Golden Square Mile. The mountain is also the site of two of Montreal's largest graveyards — the Mont-Royal and Notre-Dame-des-Neiges. At Mount Royal's summit is a park designed by Frederick Law Olmsted. Winding paths encircle the peak and lead to a number of glens and picturesque lookouts.

As tranquil and serene as Mount Royal may seem, most people only dare visit it during the day; the mountain exudes a subtle, yet ominous presence. Its ancient, gnarled trees block all moonlight. Near the summit, an eerie stillness descends, and strange noises can be heard from the dark underbrush. In recent years, the park has become the refuge of both hermits and the homeless. They loiter in small groups, like modern primitives, praying to the sleeping master of the mountain. The Sabbat rarely travel to the mountain because a number of Cainites have ended up missing after their mountain travels. Some claim that Lupines own it. The truth is far darker: It is the resting place of the demon Metathiax.

Places of Interest

The Cross: Montreal's skyline is overlooked by a large lit cross, an illuminated testament to the religious foundations of the city. The original cross was placed on Mount Royal on Epiphany (January 6) of 1612, by Paul de Chomedey de Maisonneuve, one of the leaders of the Ville-Marie colony. De Maisonneuve ascended the slope bearing the cross on his shoulders in thanks to God for sparing the colony from a great flood the previous Christmas night. Subsequent conflicts with the Iroquois made maintaining the cross difficult. It was finally replaced during a period of peace in 1642. On Christmas Day, 1924, a steel cross with electric lights was placed on the site and it still shines over the city. During the 40 days of Lent, the cross' white lights are replaced with deep-purple bulbs.

The current cross is of little consequence to the Sabbat (although it does radiate a mild aura of Faith during Lent). Old vampires, however, know that de Maisonneuve's cross sank into the mountain over a period of several decades. Fragments of that cross are occasionally discovered and are marked with arcane symbols. The artifacts are rumored to have the power to destroy potent Cainites and enlighten even the most foolish.

Mont-Royal and Notre-Dame-des-Neiges Cemeteries: These cemeteries cover a large portion of the mountain. Mont-Royal was originally located in what is now Dorchester Square (the site of the Sabbat communal haven) and was later moved to the mountain in the 1850s to make room for Montreal's expansion. Small roads and densely packed rows of tombstones characterize these cemeteries. The areas are home to the dead and to homeless hermits who live in the many crypts and mausoleums.

The cemeteries, like the rest of the mountain, are perplexing to the Sabbat. Only a handful of Creation Rites conducted there have ever been successful, and the bodies of those who did not resurface were never found.

Westmount

Westmount is located on one of the small hills that neighbors Mount Royal, and it encroaches on the downtown area to the west of Atwater Avenue. Westmount is known as the richest neighborhood in Montreal, and it is one of the wealthiest in Canada. Large parks border expansive mansions, which are made of dark stone and decorated with gargoyles and narrow windows.

Due to Westmount's proximity to the mountain, many Sabbat shun the area. Others enjoy terrorizing and feeding on Canada's upper crust. The jaded, spoiled sons and daughters of Montreal's elite are always looking for new ways to shock their conservative and apathetic parents. That makes the youths easy prey for the Sabbat.

Cainite rumor has it that an agent of Quebec City's prince resides in Westmount.

Outremont

Outremont is the Francophone counterpart of Westmount. The exodus of Montreal's Anglophones since the 1970s and the arrival of the Francophone elite has transformed Outremont from a lower-middle-class district to a wealthy area. Large homes and luxurious buildings, all with a distinctive French flavor, mark this area as one of the most prosperous neighborhoods of Montreal.

The Periphery of Montreal

The following is a list of the other neighborhoods in Montreal. Most are residential. The farther west or east one goes, the newer the areas become.

Notre-Dame-de-Grâce (N.D.G.) and Montreal West

Located west of Westmount along Sherbrooke Street, N.D.G. and Montreal West are two predominantly English middle-class neighborhoods. They also attract both ethnic and student populations. Sherbrooke Street, west of Decarie Expressway, is a minor shopping center that consists of family-run stores. N.D.G. and Montreal West are separated by Montreal's commuter-train tracks. The area immediately below the tracks is home to lower-middle-class families.

Of interest in this area is Concordia University's Loyola Campus. This old campus houses the university's art and religious-studies departments and what used to be a Jesuit school. It still houses an ill-maintained home, called Jesuit House, that is the residence of a handful of aging Jesuits. These men call themselves the Brotherhood and actively crusade against the various corrupt forces in Montreal. Loosely associated with the Society of Leopold, the Brotherhood is responsible for the Final Deaths of a number of careless Sabbat. The Cainites met their end in the Jesuits' specially prepared torture and interrogation chambers. Cainites are not the only ones who have to worry about the Brotherhood, though. The Jesuits have recently taken to kidnapping and torturing students and "deviants," hoping to learn more about the devil's work in Montreal.

Other Neighborhoods

LaSalle: Located below N.D.G. and Montreal West, on the other side of the Lachine Canal and west of Pointe Saint-Charles, is LaSalle, a lower-middle-class neighborhood. It's home to both English- and French-speaking people. LaSalle is the site of Angrignon Park (one of Montreal's largest), a popular location for Sabbat games and mass rites. During the 1990 Oka Crisis, a large number of Canadian troops were deployed here. The Douglas Hospital, Montreal's largest psychiatric institution, is located nearby and is home to the Les Misérables coven.

The West Island (including Dollard des Ormeaux, Pierrefonds, Dorval, Pointe-Claire, Beaconsfield, Kirkland and Saint-Anne-de-Bellevue): West Island is the bastion of Montreal's English middle class. Cookie-cutter homes, tree-lined streets and two-car garages capture the essence of the place. This area is not very popular with urban Sabbat. Archbishop Valez sends token patrols to the region to guard against Camarilla incursions, but the Sabbat really has no idea what roams the quiet suburban streets. Dorval Airport is one of the few locations that attracts Sabbat attention, mostly to insure that no vampire enters or leaves the city without the archbishop's knowledge.

Ville Saint-Laurent: Ville Saint-Laurent, an area dotted by high-tech industrial complexes, covers the area between West Island and Mount Royal. The residential portion of this region is dominated by Middle Eastern immigrants and Francophones. Unknown to the residents, many warehouses store toxic wastes and materials.

Montreal North and Anjou: Located east of Saint-Laurent Boulevard, these neighborhoods are dominated by the French. Whereas homes in the English-dominated Montreal West and N.D.G. are spacious, this area is urbanized and the homes are small, epitomizing the economic differences that prevailed until the 1960s between Montreal's French and English communities.

The Landmarks of Montreal

The Saint Joseph Oratory: The largest church in Montreal, the oratory rises from the mountain like a monolith. It was built under the direction of holy man Brother André in the 1920s. It is the largest church devoted to St. Joseph in the world.

The oratory is an imposing structure. Its stern facade and stone architecture seem unforgiving, while its interior is an eclectic mix of old and new. The lower section, Brother André's crypt, is a conventional church: wooden pews, altars and rows of candles. There is also a museum dedicated to the life of Brother André. His heart — encased in a glass urn — sits in one of the museum's display windows.

Olympic Stadium: Located in the eastern part of Montreal, Olympic Stadium is one of the most impressive sites in the city. Built for the 1976 Olympics and finally completed in 1986, this mammoth structure rises from flat planes to rival the natural beauty of Mount Royal and Saint Joseph Oratory.

The Old Port: Old Port, as the name suggests, is the oldest harbor in Montreal. The area has been renovated and transformed into an urban park and open market.

Habitat '67: Built for the 1967 World Expo, this residential building is known worldwide. It's made of modular cubes that are placed on top of each other.

Ile Sainte-Hélène: One of the sites of the 1967 World Expo (Ile Notre-Dame is the other), Ile Saint-Hélène is now home to La Ronde, Montreal's amusement park. The Sabbat use La Ronde for their own twisted amusement when the park is closed between October and May of each year. The vampires of Zarnovich's Circus make the area their haven and performance arena.

Montréal Est: Montréal Est is the city's industrial heart. Massive factories stretch across the width of the island from the Saint Lawrence River and the port to the northern Rivière-des-Prairies. Oil refineries, grain silos, textile mills and heavy industries create an intricate maze of pipelines, rail lines and highways. The area is largely abandoned at night, giving the Sabbat free reign to use the sprawling factories as training grounds for new recruits.

Laval: This small island city is separated from Montreal by the thin strip of the Rivière-des-Prairies. Laval is actually a loose association of suburban neighborhoods, industrial parks and public parks. Like West Island, Laval is considered little more than an occasional distraction by the Sabbat.

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The South and North Shores: The shores of Montreal Island are lined by small municipalities, including Longueuil, Châteaugay, Rosemaire, Saint-Hubert and Saint-Bruno. These communities are diverse, juxtaposing huge shopping malls, manicured suburban lawns, industrial parks, regional airports and endless stretches of barren highway. The Sabbat largely ignore both shores other than when wanting to escape from Montreal. The Sabbat also know that Lupine encounters are much more likely off the island.

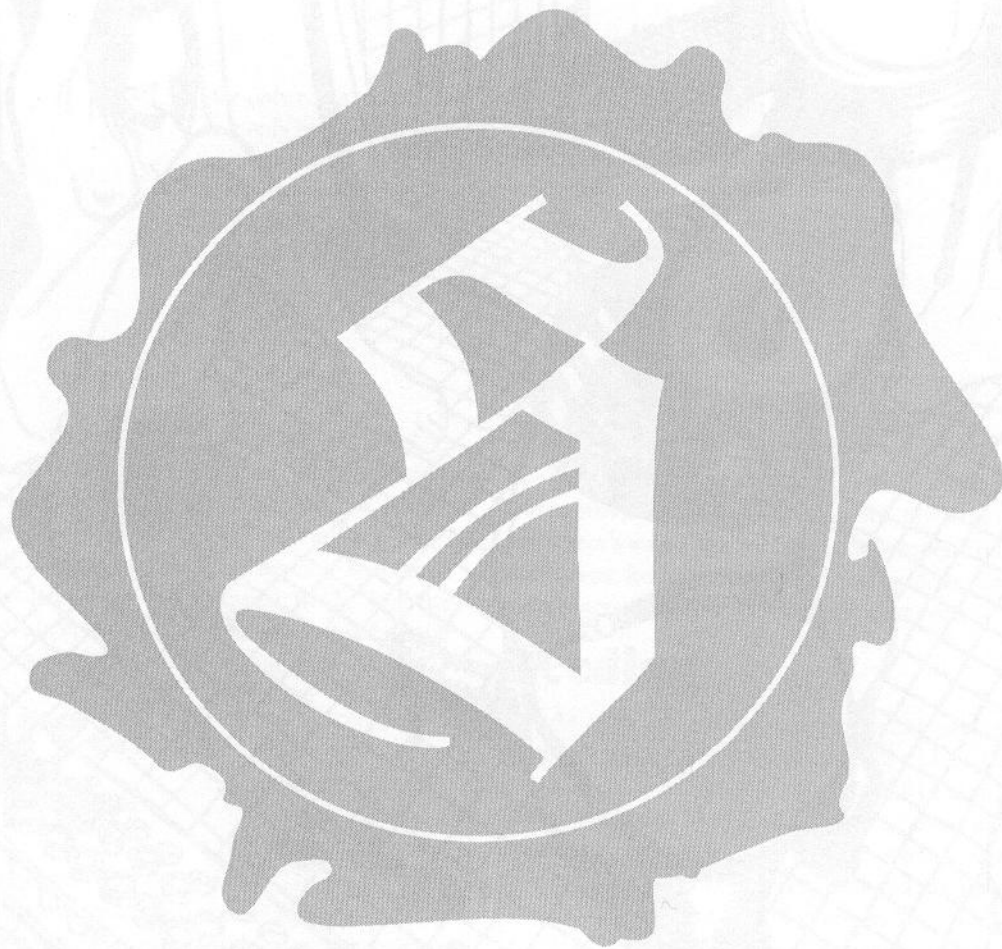
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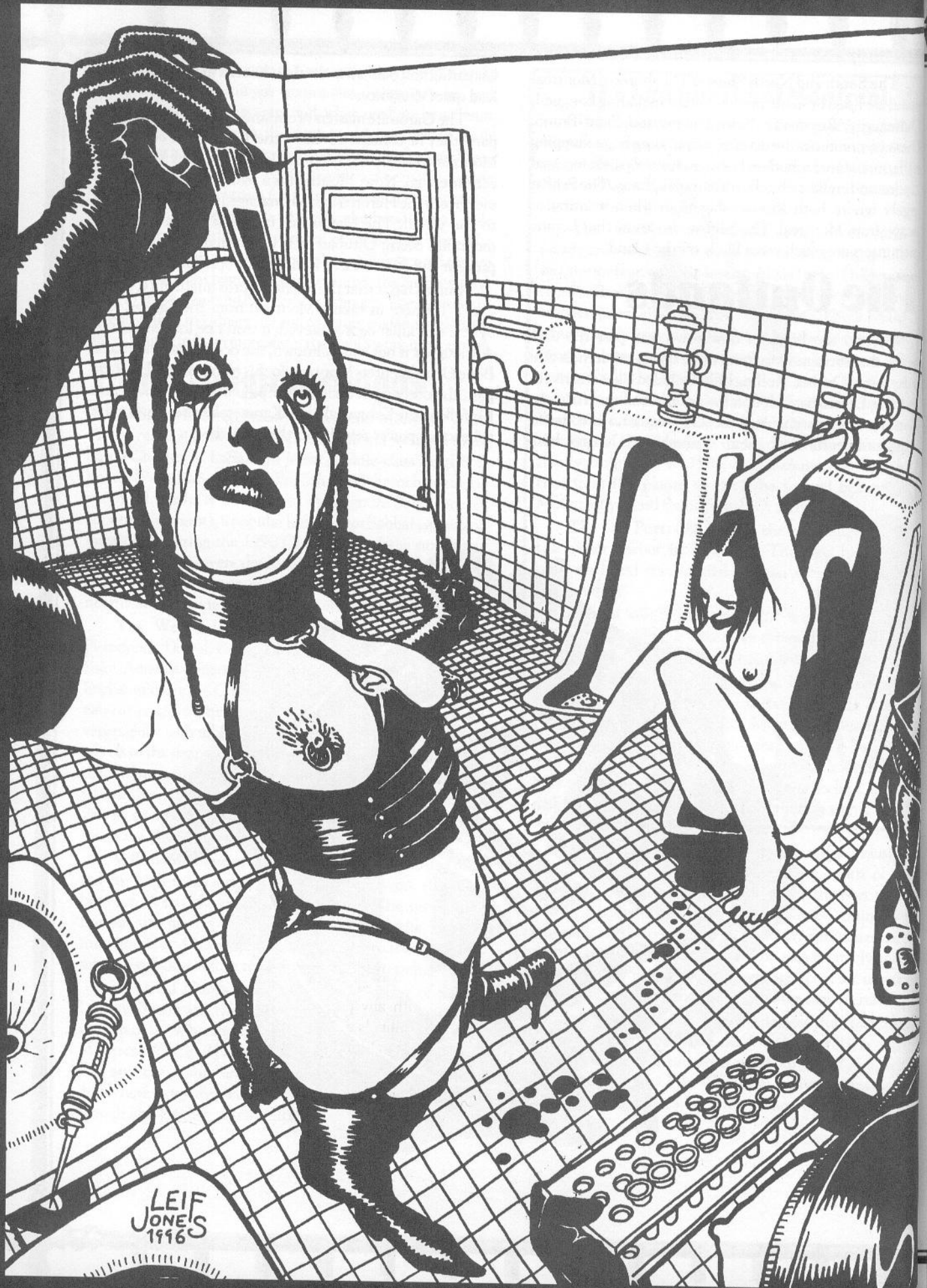
Beyond the lights of downtown and past the dark waters that surround Montreal is the savage wilderness that is the rest of Quebec. Rolling hills, secluded lakes and rivers, and the Laurentian Mountains are foreboding territories that threaten to engulf those Cainites who are daring enough to venture into them. A number of Gangrel, both

Camarilla and Sabbat, make their havens in these wilds and lead quiet existences.

The Garou are masters of outland Quebec. For the most part, they're content to leave the Leeches in control of Montreal. The Garou tried and failed to defeat Metathiax centuries ago. Now, Montreal is a painful reminder of the sacrifice of the Huron tribe that managed to bind the demon to the island. The Garou not only lost allies, but their mountain caern. Ultimately, it was a small price to pay to prevent the demon's evil from further spreading.

Rumor has it that the Shadow Lords might aid Quebec City's Tremere in taking Montreal from the Sabbat. But even if this alliance is achieved, it won't be long-standing. Although it is not widely known, the occasional Uktena or Bone Gnawer enters Montreal for his own reasons. For their part, the outlying Wendigo have a number of contacts and Kinfolk on the Kahnawake and Kanasetake reserves, but the tribe's true power rests in northern Quebec.





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Chapter Four: Undead Life

*we only come out at night, the days are much too bright
we only come out at night
and once again, you'll pretend to know me well, my friends
and once again, I'll pretend to know the way
through the empty space
through the secret places of the heart*
— Smashing Pumpkins, "we only come out at night"

Montreal is swept up on currents of fear and corruption. Around every corner and beneath the streets lurk the Sabbat, dark and beautiful monsters who prey on humanity. They espouse dark philosophies that are unimaginable to mortals and play vicious games on bloodstained fields. But the Sabbat also know fear. A malignant growth festers in Montreal and it rends the souls of the city's inhuman masters.

Montreal's Nightlife

Most mortals never see the Sabbat. They only hear tales of children found mutilated, of young women who vanish on their ways home, of ornate mansions that contain the sickly aromas of blood and fear. Montreal's vampires have abandoned their humanity and have no wish to live

like the "cattle." To them, humans exist only to be fed upon and to provide horrific entertainment, not to be role models of the sect's ways. The Sabbat therefore spend much of their time away from mortal eyes, leaving only signs of their bloody acts as testimonies of their existence.

Feeding

As with any predator, a significant part of a Sabbat vampire's unlife is devoted to hunting and feeding. Finding nourishment in Montreal is easy; famished Cainites can literally gut passersby. Most consider feeding an art form, though. Véronique La Cruelle, the Toreador *antitribu* who served as archbishop from 1935 to 1975, explored the joy of creating "artistic" horror with each kill. Some packs — such as the gang known as Les Orphelins (The Orphans) — follow this tradition by killing prey in imaginatively brutal ways. Their most recent accomplishment involved leaving decapitated bodies

dangling from a highway overpass and watching the multicar pileup that resulted. Most covens follow Véronique's edicts more closely, however, and seek to instill more refined forms of fear. Thus, instances of barefaced slaughter are outnumbered by disturbing scenes of bloodless children being "tucked in" with their unwitting parents, or of lovers vanishing with only two bloody strips of flesh remaining. Driving prey's loved ones to sadistic acts of desperation is especially appreciated.

Sabbat who prefer social hunting patterns stalk their prey in mortal clubs. They typically survey nightspots and project dark auras that attract many and sober others. The meat-market dance clubs of Crescent and Bishop Streets offer the easiest pickings, but many vampires prefer locations with more style. Heaven, Angel's Fall and The Heart are all run by Sabbat who welcome their friends and allies. Alternative bars, crowded coffeehouses and semilegal raves that pop up across the city are also popular feeding grounds. A favorite feeding game involves identifying a group of drunk revelers. The hunter singles out a target and mutilates him, then returns to seduce his friends and smears them with the first victim's blood. Only when the mortals wake up in the morning — to the news of their companion's death — do they realize what the red marks on their bodies really are.

The Underworld

Montreal's extensive network of Metro stations, malls and office buildings provides a perfect world for the Sabbat. After the last trains grind to a halt at 1:30 A.M., the underworld comes to unlife. Véronique La Cruelle ensured that a series of "maintenance tunnels" was built into the Underground City, and every Sabbat knows of a few ways to get inside.

Freed of mortal concerns, the Sabbat allow themselves to relax and enjoy their unlives. Metro stations in the downtown core — particularly McGill Station — are popular gathering spots because they are intersected by multiple shopping malls, pedestrian passages and secret links to the Sabbat communal haven. The Cainites gather at underground junction points to converse, perform or prepare outings. Blood feasts are staged frequently, and returning bodies to their respective homes and beds is often the last game played before dawn.

The Metro stations along the north side of Mount Royal (on Line Four, see the Metro map) are popular with vampiric thrill-seekers. The stations are infused with the strange aura that characterizes the mountain. Malformed creatures, parts of the dark force known to most local vampires as the "Unknown," have been known to emerge from the walls of these tunnels to prey on lone Sabbat.

Nighttime Activities

Despite time dedicated to rites, personal goals and Path obligations, there are always a few hours left in a night to mingle with other sect members and to enjoy parties.

Various performances have become popular; different vampires stage displays of their dark powers for the entertainment of other Cainites. Those who put on consistently good shows gain status and recognition.

Scholarly Sabbat often gather in the communal haven to enjoy the *Rubáiyát* of the Shepherd of Caine Alfred Benezri (who is a candidate for archbishop). His stanzas are inspired by the dying screams of mortals and have been known to reduce Sabbat to tears of joy. The Noddist scholars Marie-Ange Gagnon and Elias the Whale are also highly regarded for their ongoing debates on the nature of Cainites. The Sabbat bar Angel's Fall hosts events for those with wild hearts, including performances by the vampire band Wyldechylde. Stylish duels are also fought between warriors such as the Ravnos *antitribu* Cairo and the Assamite *antitribu* Reza Fatir. Those seeking the bizarre and surreal enjoy Zarnovich's Circus, a monstrous freak show that draws mortals into the depths of perversity for the benefit of their undead audience. The twisting fire-dances of Stéphanie L'Heureux, a mistress of Vicissitude, are popular as well. The rarest of pleasures is an invitation from the mad coven Les Misérables to experience its incomprehensible world at the Douglas Mental Hospital.

Fun and Games

Beyond their practice of instilling terror with every kill, the Sabbat of Montreal enjoy a wide variety of games. The events are usually intended to poke murderous fun at the pathetic lives of mortals. A particularly popular element of these games is Toy, a feral quadriplegic Samedi who is kept by Les Misérables and who has become the city's unofficial mascot.

Bobbing for Mortals: Of the many games featuring Toy, this is one of the few that the feral Samedi actually enjoys (his grunts and snarls are indecipherable, but his toothy grin says it all). The Sabbat kidnap mortals and bring them to the Five Roses grain-storage facility near Montreal's port. The humans are dumped into a huge silo, neck-deep in seed stock. Toy is tied to a harness at the end of an elastic cord and dropped into the silo. The Sabbat enjoy watching him bob for humans as he bounces at the end of the cord.

Fatality Fun: Inspired by the release of the "Mortality Fighter" video game, the Sabbat like to dress up as the arcade characters, kidnap humans and force them to "fight!" The Sabbat are not so interested in fighting as they are in enacting original "mortalities."

Gray Cup Football: Named after the championship of the Canadian Football League, this event is a playful competition between the Sabbat of Montreal and Toronto. The city of Ottawa is the traditional "football field" (much to the chagrin of the residing Camarilla). Two end zones are designated randomly. The object of the game is to grab a specified human at one end of the city and carry her to the opposing team's end zone to score. The "football" changes hands when one team manages to steal it, scores with it, or when it is torn

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limb from limb. Some games have been played with multiple body parts, but the Sabbat prefer to find fresh "balls" because they scream louder. The human football invariably dies from multiple turnovers, being spiked in the endzone, or by being kicked for that elusive extra point. Only one "football" has ever survived an entire game and was Embraced for being "a good sport." She is currently a member of the Toronto Sabbat and a damn fine player herself.

Movie Night: To enhance camaraderie, the Sabbat often have movie nights after holding the Vaulderie or partaking in large blood feasts. The movies are shown at the abandoned Cinema V on Sherbrooke Street, in N.D.G. As in *The Rocky Horror Picture Show*, Sabbat can choose to watch or act out parts of the film. Favorites are *Pulp Fiction*, shown from three to five times a year (with Toy as "The Gimp" each and every time), and *Big Trouble in Little China* (with Toy playing old man Lo Pan in his wheelchair). Movie nights are usually hosted by the Lost Angels, Archbishop Carolina Valez's coven, or by the mad Les Misérables (though the Sabbat is getting tired of watching *The Silence of the Lambs*).

Playing in Traffic: This is a simple game. Sabbat pull up next to a car on the highway and motion for the mortal to roll down her window. If she cooperates, the passenger-side Sabbat Dominates the driver and makes her forget how to drive. The look of sheer panic as she tries to gain control of her vehicle is priceless.

Respect for the Dead: Many Sabbat enjoy looking through the obituaries to find someone who has recently passed away. They dig up the rotting carcass and then visit the departed's home, leaving the body on a sofa, in bed with a sleeping spouse, with children, in the bathtub, or on the toilet. During holidays, they dress corpses up like Santa Claus or the Easter Bunny, whatever is appropriate to the season.

Taking Toy for a Walk: This game is played with two Sabbat who pose as parents. Toy is dressed in diapers, baby clothing and has his tongue cut out (more than a few Sabbat have lost fingers, noses and ears this way). The proud parents take Toy in a stroller for an early evening walk. Other Sabbat watch from a distance. Whenever the "parents" see a mortal approaching, they encourage the human admirer to look into the stroller and "coo." The parents then stand back as the victim is mauled by the "cute little thing."

A Sabbat Calendar

Not every night is dedicated to mayhem and destruction, not even for the Sabbat. Thursday through Saturday nights are peak times for those who move among the cattle; stores are open late and nightclubs are packed. Thanks to the Shepherds of Caine, Sundays are traditionally nights of worship and mediation, featuring Path meetings and *Auctoritas Ritae*. The pinpricks of faith also sting more intensely on Sundays, although the city's large Muslim and Jewish populations make Friday nights somewhat uncomfortable as well. Mondays through Wednesdays are commonly dedicated to "shadow



hunting." The brave and foolish gather on Mount Royal to try to confront its mysteries. Those who find what they're looking for rarely escape unscathed.

Most Sabbat stay indoors during the bitter winter months. In other seasons, the streets and parks prove to be easy hunting grounds, although vampires still go underground to be among their own kind. The city truly comes to unlife during the summer. Mortal festivals attract feeding prospects from other cities, and the yearly Opening of the Litany brings many Sabbat — including luminaries from the Inner Circle — from across the globe (see *The Litany of Blood*). Political meetings, Path conferences and wild parties vie for the attention of the summertime vampiric population. The best hosts gain allies and prestige.

Political tensions tend to accentuate summertime's social competitiveness. Sabbat compete for the title of Best Party Crasher: Who can make the most dramatic entrance to a Cainite or mortal affair? Summer also features a parallel to the recording of exploits in the Litany. It's called a "brag and bitch" session. Visiting Sabbat boast of their exploits and belittle their rivals, which often leads to violent outbursts, much to the enjoyment of those attending.

The Cold Winter

Every year, Montreal is caught in a frigid vise that lasts from November to April. Temperatures can plunge to 40 below, and storms that drop over a foot of snow are common. Like the mortals of the city, the Sabbat must deal with seasonal hardships. Although vampires are nearly indestructible, regenerating frostbitten fingers and feeding from the frozen corpses of vagrants and urchins are not enjoyable activities. Most Sabbat stay underground during the winter months, feasting on mortals who themselves seek shelter. This brings a whole new meaning to Christmas' traditional color, red.

Those who can bear the cold revel in winter; the surface world becomes their playground. These Sabbat often enjoy luring mortals to join them on the coldest of nights, watching as their thralls slowly suffer from exposure, and drinking their victims' icy blood just before death. Playful Sabbat call these snacks "snow cones."

Intrigues and Threats

Montreal is rife with secrets and betrayal. From the first arrival of Europeans, the island has been corrupted by those seeking power at any price. Tides of faith have risen to purge these monstrosities, only to be driven back by insidious plots and depraved acts. The Sabbat are confident that the city is theirs. But dark powers conspire to pull their empire out

from under them while they trifle with their own intrigues. Political division, agents of the Camarilla and disciples of the darkest powers all threaten the city.

Sabbat Intrigue

Though the Sabbat claim to be free of the chains of mortality, they remain tied to their once-human natures in some aspects. Like all vampires, they cannot help but plot and intrigue, becoming their own worst enemies. Their politics are simply masked by fronts of unity and by eruptions of brutality. Since the defeat of the infernalist Sangris in 1992, Carolina Valez, a foreign archbishop put in place by Cardinal Strathcona, has ruled Montreal's Sabbat. Since Valez's arrival, the city has fractured into three factions. Covens and packs support either the new archbishop, Alfred Benezri of the Shepherds (the traditional leaders of Montreal), or the young and dynamic Black Hand member Ezekiel.

The Lost Angels

Archbishop Carolina Valez and her pack the Lost Angels hold official power in Montreal. Pulled from Los Angeles and Mexico, the Angels were assigned to rule over Montreal after the execution of Sangris. Archbishop Valez, a cold and stylish killer with experience gained during the bloody struggles with the anarchists of L.A., has a few potent supporters. The Widows, a darkly seductive trinity of Cainites, are her strongest backers. The Angels are also supported by the seminomadic Navigators, a war pack that has gained prestige by raiding Camarilla enclaves along the shores of the Great Lakes. Until recently, Valez also received the reluctant support of the Shepherds, but they now present their own candidate for leadership.

Archbishop Valez's greatest asset is her cold efficiency as a leader. Utilizing a retinue of Grimaldi revenants, she has established a stranglehold on the mortal infrastructure of the city. Whereas most local Sabbat have focused on corrupting Montreal's priests and scholars, she has degraded the powerbrokers. Under her tutelage, police officers and politicians have learned that the attainment of true power demands the ritual domination of all whom they love. Throughout the city's rich homes, wives and children fester in hidden cages; they are chained to beds, violated and mutilated, barely clinging to life. Such is the price of power in the archbishop's domain.

Unable to break her dark obsession with her mortal granddaughter Josefina, Valez forces her pawns to act out crimes that she cannot partake in. Her secret is guarded by her cadre of loyal Grimaldi revenants, who eliminate all who threaten Josefina.

25:17

The most dynamic faction in Montreal is the Black Hand-affiliated pack known as 25:17. The pack arrived in the city in 1994 and has shaken up the order of things ever

since. The group is led by Ezekiel (a child of the infernalist Sangris), who was rescued from infernal damnation by the Black Hand. Veterans of the war for Chicago, the pack members reject both the Shepherds' traditional ties to religion and Archbishop Valez's influence over humanity. Ezekiel is a strict believer in the Sabbat tenet of freedom from the chains of mortal life. He calls for a purging of all the weak and disloyal. Under his strong hand, the city would thrive as never before, or so he claims. The truth is, he is ready to destroy the city rather than see another "fool" lead in his place.

Ezekiel's extreme views and potent charisma have attracted support from the most violent of the city's packs. Les Orphelins, a group that revels in the violent street crime, is 25:17's most prominent supporter. The Wretched, a collection of utterly inhuman Sabbat, also backs Ezekiel. Some who remember the Serpent's sire Sangris smell the taint of infernalism on Ezekiel, but both the Hand and Inquisition have cleared him of charges, little knowing that his ambition is slowly driving him down his sire's path. Ezekiel has spent the last few years making allies in Montreal and is now ready to make his move. He awaits Archbishop Valez's next mistake.

The Shepherds

The oldest and best-known Sabbat coven in Montreal, the Shepherds of Caine has reentered the political sphere after a long absence. Discredited by its support of Archbishop Sangris — who was later revealed to be an infernalist — the coven had little choice but to accept the imposition of Carolina Valez by Cardinal Strathcona. As Valez instituted her own policies and disregarded the Shepherds, their support for the Mexican was withdrawn. Meanwhile, the arrival of Ezekiel, a physical reminder of the Shepherds' error with Sangris, and his insistence that the Sabbat abandon the fetters of mortal faith have been interpreted by the coven as an insult. The Shepherds have therefore decided that they need to assume control of the city if they are to achieve their own goals. They have nominated former inquisitor Alfred Benezri.

The Shepherds have shaped the character of Montreal and represent the city's conservative core. Their position is supported by their fellow scholars the Librarians. These Noddists maintain an extensive vampiric library in the communal haven and guard the Litany of Blood, the primary record of the Sabbat. The Queens of Mercy, a coven that feeds off Montreal's large gay community, also supports the Shepherds, but the Queens' opinions are not very influential. Alfred Benezri wishes to return the city to the tenets of faith and power that founded it, and he is confident that the Shepherds can maintain control of the city while they spread their philosophy to the Camarilla. Little does Benezri know that the demonic force supposedly destroyed along with Sangris is actually growing in power.

The Five Factions in Montreal

The five factions of the Sabbat (see pg. 31 of *The Storytellers Handbook to the Sabbat*) are stereotypes of opinion rather than organized political factions. In Montreal, personal loyalty and charisma are more important than abstract philosophical stances, but some vague alignments exist. In broad strokes, supporters of the status quo back the Shepherds; moderates side with Archbishop Valez; and ultraconservatives back Ezekiel. A small group of loyalists also forms around the Navigator Miguel Santo Domingo, who suspects his sire DeSoto of some vile conspiracy.

Outsiders

The struggle for leadership that currently engulfs the city conceals more serious threats to the Sabbat. Montreal's vampires foolishly believe they have defeated the Camarilla and infernalists in their region. They consider the former to be cowering fools and the latter to be utterly destroyed; they are mistaken on both counts.

The Camarilla

In October of 1970, federal troops imposed martial law on Montreal. The act disguised Prince Jonah's final attempt to conquer the French city. The Camarilla invasion was a

miserable failure, and the Sabbat decimated the prince's ghouls. Jonah himself was put to the stake by the current prince, Cranston of Clan Nosferatu. Montreal's Sabbat now consider Ottawa a weak enclave to be toyed with for sport.

The Sabbat underestimate Cranston. The Nosferatu has sought out allies among the disenfranchised of Montreal. As the city's political storm brews, there are some who are willing to break the commandments of their sect to seize power. Cranston's envoys rarely enter Montreal, preferring to meet with Sabbat who come to Ottawa on "excursions." Sister Evelyn, the pack priest of the violent Les Orphelins, has participated in meetings since she realized that she was being manipulated by her covenmate Pierre Bellemare. Cranston's most critical ally in Montreal is the Shepherd Yitzhak. The Sabbat is trying to spread the Path of Nocturnal Redemption (the Shepherds' philosophy) into the Camarilla and is willing to abandon some of his brethren to Cranston's minions. Even though she has these supporters, the Nosferatu prince is patient. She believes that her connections will only be useful after Montreal's leadership issue is resolved.

A greater threat to the Sabbat of Montreal is Annabelle, the Tremere prince of Quebec City. The Cainites have never thought of the small Camarilla enclave down the river as much of a danger; its vampiric population is less than 20. However, in the 1980s, the Tremere established a powerful chantry in Quebec City, and the Warlocks have

taken the power that was theirs on capturing a Montrealer (a member of Annabelle's coven) who was under her thumb. She sought Montreal's master, A

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taken the city for themselves. Annabelle knows of the dark power that lurks on Montreal Island and has set her sights on capturing the place. The local prince's first contact with a Montreal Sabbat was with the Malkavian *antitribu* Midget (a member of the nomadic circus pack), who sought out Annabelle's chantry. The prince recognized that Midget was under demonic influence, but instead of destroying him, she sought out the source of his power. Suspecting that Montreal's potent faith might be tied to Midget's vile master, Annabelle sent her childe Valois to the city.

Valois has yet to encounter Midget's lord, but made a valuable contact in the Ventrué *antitribu* Marie-Hélène. The Tremere in Quebec City have been riding the wave of mortal French nationalism, hoping to gain more power. Such interest in mortal affairs appealed to Marie-Hélène (a nationalist in the Lost Angels who had become disenchanted with the Sabbat's refusal to acknowledge the important mortal issues of language and heritage).

Camarilla vampires sent into Montreal can expect aid from Valois, but only in exchange for service. Among the Sabbat, only Yitzhak would consider protecting visiting Kindred, but he would quickly dispose of them if necessary.

Infernalists

The Shepherds believe that Montreal's infernal threat was eliminated with the destruction of Sangris in 1992. They are terribly wrong; the corruption that has fermented on the island for centuries is preparing to rise again. Montreal's dark aura, its animated shadows and the monstrosities that prowl its bowels are the creations of the demon Metathiax, one of the Decani lords of disease.

Metathiax, in search of new lands to conquer, sent a mortal acolyte named Terrence DeBouville to the New World with Jacques Cartier in 1535. While Cartier preached to the Hochelaga Huron inhabitants of the island, DeBouville was busy consecrating ground to his evil master. Cartier's crew discovered the infernalist's acts and abandoned him. He spread plagues among the locals and reaped souls for his lord. The Hurons were not without defenses, though, and used powerful arcane rituals to trap the demonic force among them. By sacrificing themselves to the end, they bound Metathiax to the island itself.

The Decani were (and are) pure corruption. Before long, Metathiax turned his prison into a cancerous tumor. Gaining control of the island, he acted through DeBouville (whom he kept preternaturally young) to corrupt the Iroquois who came to the place and then the Europeans who followed. Metathiax learned of the Sabbat when DeBouville was Embraced by the Tzimisce Connaught in 1653. Connaught placed DeBouville in a grave on the slopes of Mount Royal and never saw him emerge. Metathiax then discovered his ability to claim those buried on the mountain, and scoured the soul of his acolyte, creating an empty receptacle in which to place his own

essence. From that point on, DeBouville's body became Metathiax's doorway to the mortal world. The demon has walked the streets of Montreal for centuries, guiding Sabbat and mortals alike with his dark influence — all the while hoping to escape his prison.

The list of Metathiax's worshippers is long, but the demon has always been careful not to keep too many acolytes at any one time. He knows that forces exist which may harm him, most notably the mortal faith that has arisen in response to his evil presence. In the 20th century, Metathiax's most potent followers have been the Brujah *antitribu* Pierre Bellemare (of Les Orphelins) and the Malkavian *antitribu* Cedilia of the Tongue (the latter corrupted her clanmate Carlyle and his coven, Les Misérables). Metathiax had hoped to make Cedilia a second perfect vessel, but she refused to be destroyed at the last moment, screaming, "I am not DeBouville!" She fled from both Metathiax and her coven, escaping to Haiti to seek out another Decani master, Bothothenel.

In the Caribbean, safe from Metathiax, Cedilia persuaded a Serpent of the Light named Sangris to also enter into a pact with Bothothenel. He responded to his own destruction as Cedilia did hers with Metathiax and, following Cedilia's lead, fled his demon master. However, he went to Montreal. Once there, Sangris entered into a pact with Metathiax to try to gain freedom from Bothothenel. In the process, he managed to elevate himself to the status of Sabbat archbishop. In 1992, he was exposed as an infernalist and burned. However, during his immolation, he took advantage of a battle of wills between the two Decani and used Dark Thaumaturgy to exchange his soul with that of DeSoto, the inquisitor who executed him. DeSoto's soul was unjustly sent to Metathiax's cancerous realm, while Sangris took shelter in DeSoto's body.

During his brief battle with his kin Bothothenel, Metathiax discovered that together they could shatter his Huron prison. Bothothenel had no desire to see his sibling freed, though, and Metathiax still supplicates his brother to help him. The key to Metathiax's freedom is the immortal soul of Sangris.

Sangris played his gambit well. He is free of Metathiax's wrath as long as he doesn't call upon infernal power while in his new form. In hopes of duping Sangris into doing just that, Metathiax has engineered a series of intrigues. Since the "destruction" of Sangris, Metathiax has assumed physical form on Earth and fooled the Shepherds and the Inquisition into believing that the infernal influence they sensed on the island has been defeated. With the return of Ezekiel, Sangris' childe, to Montreal, the Decani has ordered his acolyte Pierre Bellemare to corrupt the young Setite. Metathiax knows that Sangris will likely sacrifice himself rather than see his one "pure" accomplishment tainted. Bellemare has also used his thrall Midget to contact the Quebec Tremere and uses their power games to further distract Montreal's vampires.

Finally, Metathiax has agreed to send DeSoto's tortured soul back to Earth in the body of DeBouville in order to hunt for Sangris. Metathiax has promised Sangris' soul to Bothothen. Unbeknownst to Bothothen, Metathiax has affected DeSoto's mind and new body, making him believe himself to be Sangris. In this manner, the demon hopes to trick Bothothen into claiming the wrong soul. Metathiax has therefore put the inquisitor in the care of the Sabbat scholar Marie-Ange Gagnon. Gagnon is being corrupted by the confused soul she believes to be Sangris'. Now, Metathiax waits for his pawns to play their parts and for his prize to surrender itself.

Beasts of Metathiax

Beyond his slave DeSoto and the infernalist Bellemare, Metathiax can call upon Bellemare's thralls, Midget and the Ravnos *antitribu* Cairo. The demon is also served by the Black Spiral Dancer Leperhead, and by an enigmatic Daughter of Cacophony named Muse. These last two keep watch over the demon's most important physical resource: the Embraced Sabbat buried on Mount Royal. These poor souls have become Metathiax's war hounds. They are twisted into feral monstrosities and loosed upon Cainites who are foolish enough to journey onto the mountain's slopes. The creatures are also used to spread disease among the mortal population. These vampiric horrors are kept in the deepest recesses of the city sewers. The beings vary in power based on their blood lineages, but most have at least one level of Potence, Celerity, Fortitude and Obfuscate.

Metathiax also exerts a powerful physical influence over his mountain prison. Its trees whisper his voice, and their branches reach out to snare prey. The earth is hungry and can swallow Sabbat whole. Bellemare and Metathiax's feral thralls can travel through the cancerous arteries of the mountain, extracting themselves from the putrid soil like maggots emerging from rotting flesh. The demon is careful, though, and keeps the nature of his thralls hidden in deep shadows. He usually commands them to prey upon lone Cainites and mortals, creating much more intense fear and uncertainty than if they destroyed everyone who set foot on his prison.

The only manifestation of his power that Metathiax has no control over is the Tremere *antitribu* Jacob the Glitch. When he was buried on the mountain, Jacob emerged, but as a twisted conduit for the demon's fears and psychoses. Jacob speaks in tongues as his shattered psyche struggles in vain to shrug off this demonic burden. Jacob's ramblings would be a valuable insight on Metathiax if they could be deciphered.

Infernal Rites

Metathiax's primary worship site is the Blood Circle, the patch of ground first consecrated by DeBouville. It is now located under a dilapidated tenement in Old Montreal. Rites vary with the depraved natures of Metathiax's infernalists, but the demon enjoys sacrificing Native Americans the most. He also commands his followers to kidnap vampires for the mere pleasure of scouring their souls and rotting their corpses.

Blood spilled in the circle instantly becomes diseased. Infernalists drink this vitae in worship of their master. They thereby imbue their own systems with virulent plagues which they pass on to mortals and Cainites alike. During rituals that commemorate the anniversary of Metathiax's imprisonment, brackish poisons ooze from the circle and infernalists bathe in the deadly mixture. The ceremony is known as Decani's Fountain. Pierre Bellemare is currently the only one able to lead this ceremony.

Infernal Deeds

Although the diseases spread by Metathiax's worshippers rarely claim more than a handful of souls before losing their potency, they can merge with mundane germs to create deadly epidemics. Among others, outbreaks of smallpox (1773, 1777, 1817, 1885), cholera (1832, 1854), typhus (1847) and AIDS (1978 on) have all been created or encouraged by infernalists in Metathiax's service. The 1918 influenza epidemic, however, was orchestrated by Bothothen. It was this challenge to Metathiax's hegemony that inspired Cedilia of the Tongue to flee to Bothothen's Haitian temple in 1929, when she sought to escape Metathiax's control.

The Temple of Eternal Whispers: Montreal's Communal Haven

*I am the way into the Doleful city,
I am the way into Eternal grief,
I am the way to a Forsaken race.*
— Dante, *The Divine Comedy*

The Temple of Eternal Whispers has long been an object of vampiric pride in Montreal. Sabbat usually build their gathering places and havens beyond the watchful eyes of humanity, preferring the privacy of cemeteries and aban-

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doned buildings to museums and high-rises. Mont-Royal's Damned used the small graveyards of the colonists as their havens upon arrival in Ville-Marie in the 17th century. This gave them the distance they needed to slowly dominate Montreal.

As the city grew, so did its cemeteries, but never to the extent of the graveyards in Europe. The Sabbat were therefore careful to hide their existence and maintain their old havens, often meeting in the basements of buildings connected to graveyards. After the British conquest of New France and the American Revolution, Montreal's population swelled. The old graveyards could no longer house the increasing number of dead. With the help of "Prince" Strathcona, plans were devised to build a larger cemetery in the 1790s.

By the early 1800s, the cemetery became a small necropolis, as the contents of older graveyards were moved to it. Strathcona and the Shepherds decided to make the new cemetery Montreal's communal haven. Construction of the new haven continued for a decade. Slaves and Dominated workers were used, and a vast network of underground catacombs and crypts was created. At first the project had to be kept small and secret to avoid mortal and Camarilla attention. It was the cholera epidemic of 1832 that gave the Sabbat the opportunity to build the communal haven that they really wanted. (Ironically, the demon Metathiax was responsible for the outbreak). The volume of plague victims overwhelmed available burial grounds, and Strathcona had the graveyard and communal haven expanded even further. He arranged for the city to build a vast subterranean mausoleum as a mass grave for the cholera victims. Within three years, Montreal had one of the largest underground cemeteries in North America.

By the 1850s, the heart of Montreal had shifted from Old Montreal to the area around the cemetery and communal haven. A number of homes cropped up around the graveyard, and numerous churches bordered it. In 1855, once again at Strathcona's prompting, the city moved the cemetery to Mount Royal, hoping to make more room for urban expansion. According to official records, all the graves, bodies and crypts were moved to the new Notre-Dame-des-Neiges and Mount Royal cemeteries, and the old underground mausoleum was demolished. However, public fear of another cholera outbreak and the sacrilegious handling of the bodies halted the project mid-way. The area around and above the communal haven became a park, initially named Dominion Square and later called Dorchester Square.

Haunting Echoes

The Temple of Eternal Whispers is named for the soft, almost inaudible moans and bellows that echo through its halls. Many cholera victims were buried alive after being declared officially dead by frightened doctors. Those poor souls awoke to discover that their bodies had been sealed into crypts or dumped into a mass grave. Their screams echoed through the night, much to the enjoyment of the Sabbat. Thanks to the design of the mausoleum, with its high, vaulted ceilings, these haunting sounds can be heard to this day. The Sabbat of Montreal, having developed a love for the soothing whispers, conduct a ceremony every Halloween during which they kidnap children and bury them alive so that *their* cries can also be heard for centuries to come. Little do the Sabbat realize that the cholera victims whisper about the demon who possesses their souls. Indeed, the Sabbat's ceremonies keep Metathiax's voice echoing throughout the haven. It slowly drives more Sabbat to the Path of Evil Revelations.

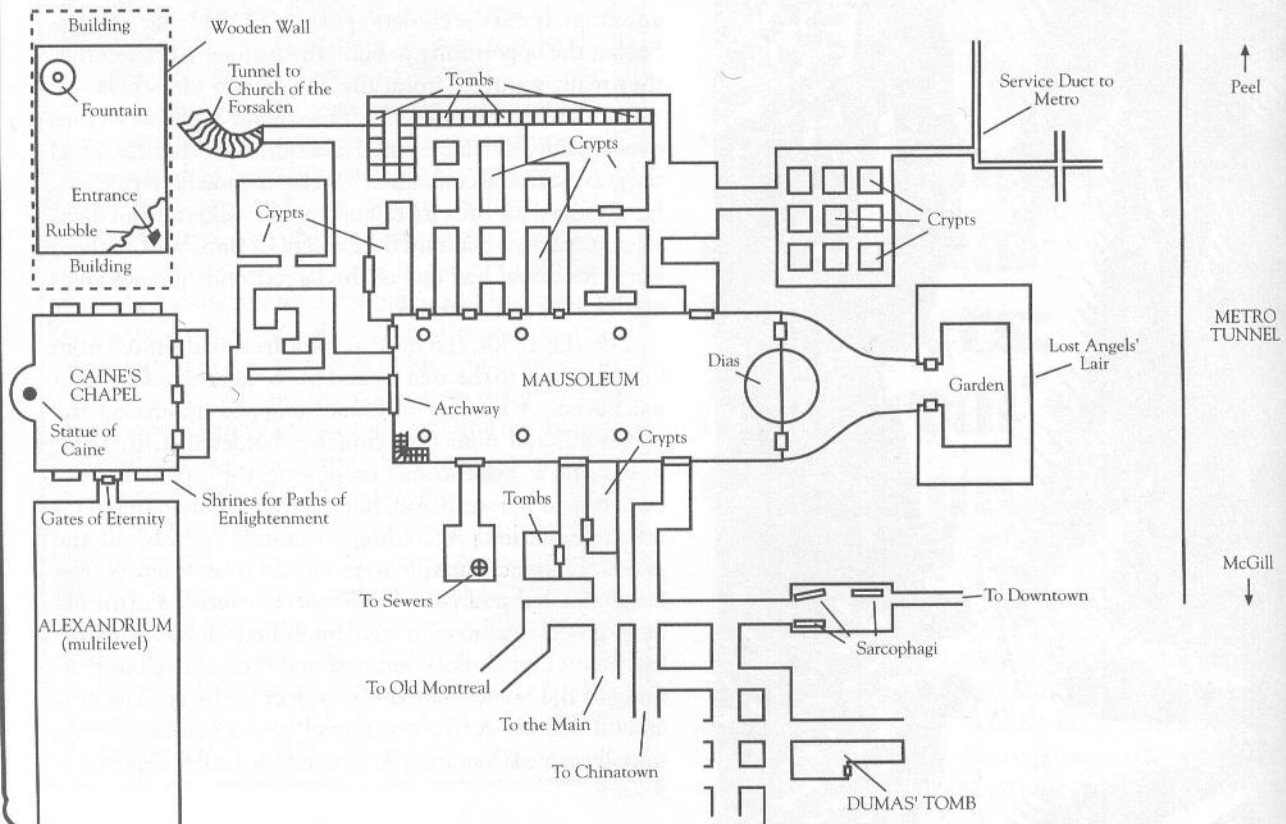
Strathcona and the Sabbat wanted to erase all records of the underground cemetery. Fires and other mysterious occurrences destroyed nearly every notation of the crypt's existence. Only a few obscure references remain. The public

park above the necropolis insures that no construction will ever threaten the communal haven's existence. Its central location in downtown Montreal also gives the Sabbat access to the entire city.

The Temple of Eternal Whispers is an architectural marvel, rivaling communal havens throughout the world. Strathcona took great pride in its construction; he kidnapped and forced the famous Camarilla Toreador architect François Dumas to design it. Imprisoned and tortured, Dumas was fed only once a week and was made to draw his plans with his own blood on parchment made of flesh. The Librarians still preserve a copy of his work. The end result is a stunning blend of Gothic and Classical architecture that conveys the torment which Dumas suffered before he was sealed into a tomb of his own design. His reward for his outstanding service was an eternity spent in torpor.

The temple is characterized by high, vaulted ceilings that are adorned with effigies of vampires and devils. Each hallway and many of the chambers are decorated with a continuous frieze that depicts scenes from the *Book of Nod* and Sabbat history. The temple is fairly large, encompassing not only the central mausoleum but a number of small natural and man-made caverns. The caverns are connected by an elaborate network of tunnels and hallways. Thanks to the construction of the Underground City, the Sabbat can now reach any point in the downtown core from their communal haven.

Communal Haven



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The Temple of Eternal Whispers is a solemn and ominous place, yet its beauty lends it a sublime quality. The sprawling web of tunnels, crypts and catacombs is lit by candles, though electrical lights were recently added, illuminating many areas that had been cloaked in darkness for years.

Those who admire the haven's dark grandeur can hardly imagine that the architect heard the subtle whispers of Metathiax's cholera victims and designed the twisting halls in tribute to their voices. Most Sabbat are strong enough to resist the temptations that surround them in the communal haven, not only in sounds, but in sights. The few who are not so strong eventually find their way to the Blood Circle for initiation (see "Infernal Rites"). The haven's construction defies attempts at detailed mapping, but most Sabbat can find their way through its main rooms.


The Mausoleum: The temple's central chamber has a vaulted ceiling that rises nearly 30 feet. Along the walls are statues of angels, devils and vampires that are sculpted in marble. The mausoleum is large enough to accommodate over 500 vampires and is usually packed during the Opening of the Litany. The chamber is crowned by an intricate stained-glass depiction of Gehenna as described in the *Book of Nod*. Under this sits the archbishop's throne, made from human bone, which was sculpted by Dumas. The mausoleum is lined by two levels of crypts along three of its four

walls. The upper crypts are accessible by two spiraling staircases and they form a balcony that overlooks the mausoleum. The entrance to the lair of the Lost Angels, Archbishop Valez's coven, is at the rear of the mausoleum.

Caine's Chapel: Located a short distance from the mausoleum is one of the most beautiful chambers in the temple. This small chapel is dedicated to Caine and has small altars where followers can pray and meditate, one for each of the Sabbat's recognized Paths of Enlightenment. Caine's Chapel is also the location of the Gates of Eternity, the elaborate bronze entrance to the Alexandrium Library (a collection of Sabbat lore that's guarded by the Librarians coven).

The Crypts: The mausoleum and many of the temple's hallways and smaller chambers are lined with the crypts of the 1853 cholera epidemic victims. A majority of the crypts were emptied long ago of their inhabitants and are now used as meeting places and hangouts. A number of tombs have been adopted and personalized by individual packs. Not every pack has a lair in the Temple of Eternal Whispers, but each has at least one crypt that it calls home.

Church of the Forsaken: Actually located above ground, sandwiched between two buildings and shielded from Sherbrooke Street by a wooden wall, is the Church of the Forsaken. The burned-out church is connected to the haven by twisting stone-lined halls. It houses Montreal's "black grove."



Long ago, the Shepherds of Caine developed a Thaumaturgical ritual that transformed mortals into distended black trees that moaned in agony. In general, the Inquisition used the ritual to punish mortal infernalists and to discourage Sabbat who were curious about the Path of Evil Revelations. In Montreal, the ritual is used to punish mortal servants of enemies.

The nave of the church is crowded by the tortured grove. The trees were once the followers of the infernalists Cedilia of the Tongue and Sangris the Serpent. Thralls of the Setite J  rar and the ghouls of Prince Jonah of Ottawa also stand here. Scattered on the soil of the grove are the ashes of Camarilla Kindred who were foolish enough to be caught in Montreal. There are also the ashes of packmembers who earned an archbishop's ire.

Dumas' Tomb: Deep within the temple's winding tunnels, long forgotten by most Sabbat, lies Dumas' tomb. Every few decades the Toreador architect rises from torpor, his form swarming with infernal cholera. Unable to scream because he consumed his own tongue long ago, all he can do is throw himself against his tomb's walls until he falls into slumber again.

The Litany of Blood

*A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring.*

— Alexander Pope, "An Essay on Criticism"

In the violent days of the Anarch Revolt and the years of quiet struggle that followed, history was the last thing on the minds of those fighting the elders. Heritage was the weapon of the oppressor, and the nascent Sabbat balked at the strict hierarchy of generation and clan. But as the sect grew and established its own strongholds, some began to feel the need for a record of their own. Covens fought heroically only to be forgotten; the sect was disjointed, it shared no sense of continuity. In response, oral storytelling became an important part of Sabbat ritual, and many cities instituted other recording policies (like the coven names scrawled across the walls of Mexico City's communal haven). It was in Montreal, however, that the model for the whole sect emerged.

The local Sabbat created *Liber Defuorum* in the 18th century to honor those who had fallen while establishing a presence on the cursed island of Montreal. The Shepherds of Caine also sent out missionaries who returned with detailed information on the Cainite communities they had visited. Under the care of the Shepherd Soeur Marianne, these diverse records were compiled into what she referred to as the Litany of Blood, a guide to the fallen heroes of the Sabbat. Marianne invited several prominent Noddist scholars to add to the Litany and they soon contributed genealogical notes on the fallen. When Marianne left Montreal for a life of isolated contemplation, the Litany was passed to her Noddist aides. They formed the Librarians coven.

Under the Librarians' care, the Litany was standardized and the skintomes — books of flesh inscribed with refined vitae — became their medium. The original paper records are maintained, although several were lost in fires over the centuries. The Librarians also moved the Litany to a new venue, a spectacular library called the Alexandrium which was linked to the newly constructed Temple of Eternal Whispers.

In 1910, the Librarians helped organize the Conference of Caine, which brought many of the sect's finest scholars to the city to discuss philosophy and to consult the Litany. Since that time, the Litany has been officially "opened" every summer, attracting Sabbat from across the globe and luminaries from the Inner Circle. Vampires arrive to enter updated information about covens, fallen comrades and genealogy into the skintomes.

The Opening of the Litany is a time of great ceremony. Tapestries of flesh (large versions of the skintomes) are hung on the communal haven's walls, illustrating the achievements of the sect's greatest warriors. Attendees contribute blood to be refined into ink. One by one, visitors step forward and tell tales of Sabbat worldwide. The Choir of Caine — a group of Obertus revenants maintained by the Shepherds — sings through most of this ceremony. Meanwhile, the city becomes darkly festive as blood feasts and

Tomes and Tapestries

The records of the Litany of Blood are held in unique bound volumes known as skintomes. The result of an application of Vicissitude and Thaumaturgy, the tomes are made from a resilient parchment of mortal, revenant and vampiric flesh, then bound into leather of a similar source. The tomes are inscribed with refined vitae that stains and feeds the pages. The Tzimisce Librarian Molly 8 uses her Disciplines to add leaves to the tomes, creating massive books with very thin pages. The tapestries of flesh are produced in a similar way but are much larger — often several hundred square feet in area — and feature illuminated accounts of some of the most important scenes from the Litany.

The Litany contains three types of information: *The Books of the Fallen* are records of the Sabbat who have been destroyed. In some cases, detailed testimonials are included; in others, names and times of destruction are listed. Few tapestries are made from these records, but some do depict the deaths of well-known Sabbat. *The Books of Trees* contains detailed Cainite genealogical information. Tapestries feature elaborate "family trees," with scenes from the lives of prominent members. Finally, *The Books of Champions* contains accounts of the sect's greatest covens. Some covens have only a single deed entered in *The Books of Champions*. Others have multiple tomes dedicated to them. Heroic tapestries are the most numerous and feature the greatest deeds of the sect's idols.

rites are held to welcome visitors. Scholars who wish to study the Litany can do so under supervision during the Opening.

The Paths of Enlightenment

There is no cruelty without consciousness and without the application of consciousness. It is consciousness that gives to the exercise of every act of life its blood-red color, its cruel nuance, since it is understood that life is always someone's death.

— Antonin Artaud, *The Theater and Its Double*

Among Sabbat, Montreal is renowned as a city of scholars. The Litany of Blood records sect heroes and martyrs. The Shepherds of Caine have fostered theological meditation and debate since the coven's creation in the late 17th century. Given Montreal's intellectual and religious significance, the diverse Paths of Enlightenment play a very large role in the unlives of the city's undead.

The Path of Caine

The Path of Caine gained status in Montreal at the beginning of the 19th century, when the Shepherds invited scholars to the city and helped to create the Litany of Blood. Almost all Noddists in the city remain tied to the Litany and belong to the Librarians coven. Only Elias the Whale, a bloated Nosferatu *antitribu* member of the Wretched, practices the Path outside the Librarians and is secretly granted access to the Litany by his fellow scholars.

Organized rites involving Noddist research are carried out by the coven rather than by a grouping of Path members (see "The Librarians" in Chapter Five). Following the Path is considered a personal quest, and each Noddist seeks truth in her own way.

Members

The premier Noddist in Montreal is Christianus Lionel, a Librarian who has dedicated his life to the study and understanding of Caine. Most Sabbat approach him if they need to work out problems or if they require advice on spiritual matters. Despite his position as a potent follower of the Path of Caine, Christianus is not well recognized outside North America.

Other prominent Noddists include Elias the Whale and Marie-Ange Gagnon. Gagnon, a Librarian blood-scholar, is faltering in her beliefs thanks to the corrupting influence of the person she believes to be Sangris the Serpent. Jacob the Glitch starts the Path anew with each rise of the full moon and is regarded as a mystery by his fellows.

Temple

On the rare occasions that the Noddists meet as a Path, they do so in the Alexandrium Library.



The Path of Cathari

The Cathari in Montreal, unlike those in other cities, are not lost to the Path's materialistic tendencies. Rather, they have transcended materialism and achieved an enlightened understanding of their nature. For the local Cathari, vampirism is not an excuse to live in pleasure and depravity — those are considered mere tools to better explore and understand the darkness and evil in the world. According to Creamy Jade and The Rose (the two *perfecti* of Montreal), in order to transcend, one must first understand and embrace evil, for only then will divinity and beauty be understood and achieved. By experiencing cruelty to its fullest, Cathari disciples believe they can unlock the divinity imprisoned in their undead bodies. The Cathari also believe that they were chosen to test others' convictions by corrupting and perverting them. Only the purest and strongest, it is thought, are allowed to escape the material world.

These unusual Cathari beliefs have created a schism in the Path. More and more Cathari discover the wisdom possessed by Montreal's members and make pilgrimages to be absolved by The Rose and Creamy Jade. Others see the Montreal movement as a perversion of the Path, and they see Montreal's Cathari as elitists. Those siding with The

Rose and Creamy Jade call themselves Cathars, while their opponents — the Albigensians — do not believe that transcendence is possible for vampires.

Members

The Cathari of Montreal are led by The Rose and Creamy Jade, who consider themselves spiritual advisors. The other members respect the *perfecti* and are interested in seeing their movement grow. Cairo, the Ravnos *antitribu* member of Les Orphelins, is the only member who is not involved with the Path, and she has not performed her *consolamentum* in some time. Cairo was recently seen venturing into the Heart for the first time, a sign that she is breaking her enslavement to the infernalist Pierre Bellemare.

Temple

The Path lair is the Heart, home to the Widows coven.

Rites and Practices

Widow's Consolamentum: During the rite, the *credentes* share in the Vaulderie with The Rose and Creamy Jade. Then, through the use of Dominate, Dementation and Thaumaturgy, attendants are forced to relive their darkest moments. As the *credentes* experience the evil in them-

selves, the sheer emotion and pathos of the scene sends the *perfecti* into a frenzy and the *credentes* are drained. If the subjects survive, they are absolved.

The Path of Death and the Soul

The followers of Death and the Soul seek an understanding of the soul and the mortal husk that contains it. The Necronomists of Montreal are a dedicated group led by the Tzimisce Librarian Molly 8. The Litany of Blood has given the Necronomists of Montreal a tool with which to further their Path. Their experiments, however, don't deal with the death of the human body, but with the death of the soul. The followers of this Path subscribe to an esoteric view of its tenets. Molly 8's knowledge of the "other realms" has led her to believe that there is more to death than physical expiration.

Molly 8 conducts experiments in the Côte-des-Neiges cemetery, sacrificing both mortals and vampires in an attempt to discover where their souls go upon death. She is sometimes aided in her experiments by the circus-master Zarnovich. During each test, the subject is tortured and brutalized. Molly has found that violent deaths cause souls to hover near their bodies for hours. So far these experiments have been inconclusive. The subjects' souls always seem to vanish into the ground. However, on two occasions, Molly 8 has witnessed dark shadowy tendrils enveloping her spirit-subjects and dragging them below ground.

Temple

Until the closing of the Hôtel-Dieu Hospital in 1996, the Path had no temple *per se*. Since then, it has used the old hospital's extensive morgue to conduct experiments and research.

Members

Though the Path of Death and the Soul has a small following in Montreal, two of the Path's most respected members live here: the Tzimisce Molly 8 (keeper of the Litany of Blood) and Zarnovich (a master of horror and Vicissitude). A minor rivalry exists between the two, but as their interests lie in different fields, it has remained friendly. Yasmin the Black, of the 25:17 coven, is a faithful Necronomist, but is more devoted to Ezekiel than her Path. She participates in rites and experiments and conducts her own, but invests more importance in other aspects of the Sabbat.

Rites and Practices

Nox Obitus (Death Night): The followers of Death and the Soul consider the nights of their Embraces to be the beginnings of their quests to understand death. On the anniversary of a Path member's Creation Rite, followers gather to celebrate the meaning of death. The celebrations

culminate with a ceremony called the Baptismal, during which all Path followers conduct experiments on the celebrant, bringing him as close to death as possible. Subjects who are destroyed are believed to be released back into the cycle of death. Those who survive gain a better understanding of mortality.

The Path of Harmony

Harmonists have never been numerous in Montreal, despite the fact that followers of the Path of Nocturnal Redemption (espoused by the Shepherds of Caine) have joined the Harmonists on occasion. Path followers form a small circle that exists on the fringes of the city. They retain some influence only through the efforts of Célèste, a member of the nomadic Navigators and a respected Sabbat warrior.

Members

The Navigator Célèste leads the Harmonists and hopes to see the Path grow, but counts only Caroline Bishops, the tortured Pander of the Queens of Mercy coven, as a fellow traveler. Célèste is most concerned with helping Caroline deal with the degradation that she has suffered at the hands of Sabbat in New York, but she has become intrigued by the mysterious Daughter of Cacophony Muse. Muse has begun to appear at Harmonist rites, but her motives remain a mystery.

Temple

As is traditional for followers of their Path, Montreal's Harmonists do not have a permanent temple. Meetings and rites are held in Summit Park in Westmount, a small refuge kept in its natural state.

Rites and Practices

Running with the Wolves: Célèste practices only one organized rite, an improvised run through the wilderness outside Montreal. During the ceremony, she and Caroline surrender to the wild spirit within them. When predators such as wolves join the race, the rite is considered a success. Lupines have appeared twice, forcing Célèste into desperate battle to protect Caroline.

The Path of Honorable Accord

The iron backbone of the Sabbat, the Path of Honorable Accord is traditionally the strongest of all the Paths of Enlightenment. In Montreal, however, Patriots often take second place to Cathars or Martyrs (followers of Nocturnal Redemption). With the arrival of Archbishop Valez, the Path has gained some status and has become one of the major forums for conflict in the city. Valez and her covenmate Marie-Hélène face off against Reza Fatir and Soldat (covenmates of Ezekiel) at each meeting.

Members

Archbishop Carolina Valez leads the Path from her throne, as is traditional. She receives support from Marie-Hélène and Miguel Santo Domingo, leader of the Navigators. Soldat and Reza Fatir support Ezekiel and oppose Valez. Yet, new relationships defy this simple alignment. Santo Domingo is the leader of a Loyalist movement that is dedicated to freeing the Sabbath from its secret societies; Reza Fatir has proved himself an honorable opponent, deferring to the archbishop during rites. Marie-Hélène has found mutual respect with Domingo and Fatir, making herself invaluable to the archbishop as a powerbroker.

Temple

All path meetings are held in the Temple of Eternal Whispers.

Rites and Practices

The Patriots of Montreal do not practice any unique rites, but strictly observe all the *Auctoritas Riteae*, overseeing (among others) most Creation Rites and the annual *Palla Grande* masquerade ball (see *The Players Guide to the Sabbath*, pages 48-50, for more details).

The Path of Nocturnal Redemption

The Path of Nocturnal Redemption was born in Montreal at the end of the 17th century. It began when a cadre of Jesuits, Embraced by local Sabbath, emerged from their graves charged with a potent mixture of human faith and Cainite enlightenment. The city is still the home of the Path.

The Path's tenet, that the children of Caine must seek redemption for their crimes and those of their Father, has found adherents — called Martyrs — across the globe. Yet, only in Montreal — and the exceptions of a few cities in Mexico and in the Sabbath Inquisition — do these adherents make a significant force. Acolytes undertake pilgrimages to Montreal to learn from the founders of their Path and to pray at holy sites. Most arrive during the summer months, coinciding with the Opening of the Litany. During this period, the city's Martyrs dedicate themselves to ceremonies and informal discussions with visitors.

In recent times, some pilgrims have expressed concerns that the supposed leaders of the Path have lost touch with their faith. Almost all local Martyrs are members of the Shepherds of Caine, and as the political concerns of the coven come to the fore, some wonder whether the quest for redemption has been forgotten. The Path rite of Saining contributes to this problem as the holiest Martyrs invariably end up passing on to the next world, leaving the less enlightened to guide the faith.

Members

Since the Saining of its founder Ignace in 1842, the Path has had no recognized leader. A general stratification has occurred, however. Raphael Catarari is considered the

holiest Martyr in Montreal, but he remains focused on his own goals. Alfred Benezri, Yitzhak, Frère Marc and Béatrice L'Angou are the closest things to leaders of the Path. They're enlightened enough to guide the young, yet noble in contemplation of the Almighty.

Temple

Under the Vieux Séminaire (Old Seminary) facing Old Montreal's Place-D'Armes is the Hall of Hollow Saints, the holiest site in Martyr lore. In the many alcoves of the vaulted Gothic chamber, illuminated by dozens of candles and scented by exotic incense, stand the mummified remains of the Path's greatest followers who have undergone Saining. At the chamber's head stands the form of Saint Ignace the Martyr, the founder of the Path. Other saints include Françoise the Wise and Maresca Mad. The hall was once the Shepherds' lair, and it connects to the Temple of Eternal Whispers, but none may enter the hall without the permission of Raphael Catarari. The guardian of the saints imposes strict rules, demanding that visitors remove outer clothes and shoes and speak only in whispers.

Rites and Practices

Sunday-night sermons are held in a chapel near the Hall of Hollow Saints, and members regularly confess their sins to their elders in specially prepared cubicles. Path members also hold rituals for the whole city, which are staged concurrently with religious holidays. These major rituals feature the Choir of Caine, a group of Obertus revenant children who sing in haunting tones of the woes of the Third Millennium.

The Saining: The holiest Martyr ritual is the Saining. Introduced by Yitzhak and overseen by Raphael Catarari, the rite supposedly allows a highly enlightened Martyr to leave his physical form behind and join with the Almighty. The rite is enacted after nights of intense prayer and the mummification of the subject. Unknown to all, Yitzhak — a potent Thaumaturge — designed this ritual to imprison and punish the proud of the Martyrs. Yet, Raphael Catarari seems to have transformed the rite so that it truly fulfills the promise of redemption.

The Divine Tide: As part of their quest to understand their sins and redemption, Martyrs undergo a constant personality shift that they refer to as the "Divine Tide." As these ebbs and flows, the followers experience the depths of sin to the heights of grace. The duration of these cycles varies from vampire to vampire, but each accomplishment and step along this Path must follow the end of a complete cycle. The Martyrs, having become "lost" in the ebb and flow, have come over to other Paths throughout the ages. Changes in the Path are punctuated by solemn ceremonies that are held in the

The Path of Power and the Inner Voice

The Unifiers are strong in Montreal, yet their influence is subtle. While they do not meet like other Paths

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Unifiers maintain relatively close contact with each other, forming an extremely tight-knit network, which is ready and willing to come to the aid of its fellows. Whereas the other Paths have goals and agendas to further their particular beliefs, the Unifiers pride themselves on knowing that by satisfying their ambitions, they further the Path and hence the sect. The Unifiers are concerned with more than just acquiring power; they want to secure the city and allow the other Paths the freedom they need to pursue their own agendas. The Unifiers see themselves as the father figures of the Sabbat, and care for their "children" by exercising legitimate power over them. Although many Unifiers are ultraconservatives, others are treated with respect.

The Path is currently considering Ezekiel as archbishop. Many feel that the Shepherds will gain too much power if Alfred Benezri leads the city. Other than the Lost

Ethics

The following are the tenets of the Path of Nocturnal Redemption:

- Caine was cursed by the Almighty so that he could seek redemption. You must do the same.
- Seek to understand the sin within you. Only from knowledge can redemption be discovered.
- The wisdom of mortals, who are touched by the Almighty, is of value and should be brought out by driving the humans to extremes of good and evil.
- Embrace only those who have the ember of faith within them; this will guide them in unlife.
- Know that the ebb and flow of the Divine Tide exist to bring you closer to salvation, not to allow you to revel in your power or your insight.
- Seek to understand the Curse in all its forms.
- Seek the wisdom of Caine and the Second Generation, for only they lived by the Curse.
- Seek confessional with one further along the Path than you. Take confessional from those behind you. Never break its secrecy.
- Prepare for the coming of those who have taken pleasure from the Curse. Strike at their hearts with all your might, and seek redemption in glory.
- Seek out those among our kind who may be saved. To let one be Damned without showing her the Path is a sin.
- Spend time in prayer and meditation. Contemplation is the path to wisdom.

Angel Tobias Smith, most Unifiers distrust the foreign-imposed Archbishop Valez and her pack.

Members

The Path is extremely individualistic and has no leader *per se*. Instead, the followers offer their assistance to each other. Though Ezekiel holds the most sway, most followers are on equal footing.

Temple

The only "official" Path event is a monthly meeting to discuss current affairs in the city. The discussion takes place on the roof of Place Ville-Marie, downtown.

Rites and Practices

The Unifiers have no particular rites or practices. Path members are left to test and discover their inner voices according to their personal ideologies. Each usually spends a few hours a night in quiet meditation, contemplating his inner self.

Path of Nocturnal Redemption Hierarchy of Sins

The following are the most grievous sins that a follower of the Path of Nocturnal Redemption can commit:

- 10 Pursuing any goals other than redemption.
- 9 Refusing to pursue information about the Curse when there is great risk or putting temporal concerns before enlightenment.
- 8 Resisting the Divine Tide.
- 7 Refusing to learn from those with greater understanding or killing a mortal who has been touched by the Almighty without first offering her the Embrace.
- 6 Foregoing the opportunity to show others the Path or not seeking information on the Curse when there is moderate risk.
- 5 Refusing to take or give confession.
- 4 Not spending at least some time in meditation or prayer each night.
- 3 Not seeking to understand the Curse when there is little or no risk.
- 2 Not exploring the Divine Tide or breaking the secrecy of the confessional.
- 1 Refusing to acknowledge the need for redemption.



LEIF JONES
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Chapter Five: Covens

*For there is no friend like a sister
In calm or stormy weather;
To cheer one on the tedious way,
To fetch one if one goes astray,
To lift one if one totters down,
To strengthen whilst one stands.
— Christina Rossetti, "Goblin Market"*

The coven is a Sabbat member's family, home, circle of friends and parents all rolled into one. While individual vampires have their own feelings about the conditions in Montreal, their covens have factionalized based on the three vampires who are vying for power: Archbishop Carolina Valez of the Lost Angels, Alfred Benezri of the Shepherds, and Ezekiel of 25:17.

Vinculum Ratings

A complex series of Blood Bonds called the Vinculum ties the Sabbat together. Where players' Sabbat characters are concerned, it's important to keep track of individual Vinculum ratings. The same is true for Montreal's key individuals and their covens. Otherwise, assume that covenmates share a Vinculum rating of 6 to 8, allies a rating of 3 to 6, and simple acquaintances a rating of 0 to 4. The Vaulderie is held frequently during crusades, and ratings should increase by two during those times. Ratings should also be modified by the personalities and habits of individual vampires.

Archbishop Carolina Valez and Her Supporters

The covens that have lined up to support Carolina Valez, the archbishop imposed on Montreal by Cardinal Strathcona, form a loose coalition of diverse Sabbat. The Cathari Widows have considerable influence, but the nomadic Navigators have little weight in the city. The archbishop's hold on power is precarious at best.

The Lost Angels

*Death is everywhere
There are flies on the windscreen
For a start
Reminding us
We could be torn apart
Tonight*

— Depeche Mode, "Fly on the Windscreen"

The Lost Angels have come a long way since their creation 25 years ago in Mexico City. In the 1980s, their pack was among the few sent into the Anarch Free States to reestablish a Sabbat foothold in California, which was lost in the '60s. Unfortunately, the Sabbat effort was plagued by internal problems. Archbishop Fuller, who was responsible for the operation, was inept and refused to grant his subcommanders any freedom. His methods were narrow-minded, resulting in a number of futile confrontations between the Sabbat and the anarchs of Los Angeles. The

Lost Angels suffered under Fuller's command, losing three packmates during their first six months in the city. They then disassociated themselves from their commander and infiltrated the Mexican, Latino and vampire gangs in California, establishing a power base. It was this manipulation that eventually saved the Sabbat effort in L.A. Carolina Valez's contacts with the Mexican community and local law officers prevented all-out war in L.A. and saved the Sabbat mission from absolute failure.

Following these events, tensions ran high in the Sabbat. Archbishop Fuller accused the Lost Angels of treachery. Valez accused him of incompetence. Cardinal Strathcona was forced to intercede and settle the dispute. Strathcona found Fuller guilty of Valez's charge and put her in charge of L.A.'s Sabbat.

In the years that followed, the Sabbat, hidden among Los Angeles' vampire gangs, grew in number. Valez recognized that her sect didn't rule the city, and would have to work in secret until it did. Valez's reputation as a fair leader spread, though she wasn't afraid to enforce discipline and mete out punishment.

As the Sabbat in L.A. continued to increase in number and quietly gained power, Valez restricted pack activities and use of rites to avoid attracting attention. Perhaps she was too restrictive, though. In the '90s, she refused to call a crusade during the Rodney King riots, even though her bishops pleaded with her to do so. Had the Sabbat attacked the anarchs at that point, the city might have fallen. In retrospect, Valez acknowledged her excessive conservatism. Later that month, the Lost Angels were recalled to Mexico, where they spent the following year. The L.A. mission was abandoned for the time being.

The Lost Angels were admonished and branded to remind them of their "failure." But, once again, Cardinal Strathcona intervened. Sangris' trial was nearing its end and Montreal was in need of an archbishop. Strathcona had always been impressed with Valez; he recognized qualities of his own in the Mexican beauty. The cardinal convened with the Sabbat Regent and other cardinals. They agreed to give Valez the archdiocese of Montreal as long as Strathcona agreed to assume personal responsibility for her actions.

The Lost Angels greeted the news with enthusiasm, but Valez was apprehensive. Going from disgrace to leadership of the oldest Sabbat enclave in North America would earn her coven the enmity of many. Yet, she also saw it as a chance to redeem herself in the eyes of the Sabbat.

The Lost Angels made a smooth transition into Montreal. Their accomplishments quickly won over a number of the city's Sabbat. The Shepherds were initially wary of Valez, but the Angels made efforts to attend a number of Shepherd rites and to consult with the Shepherds on important matters. Ezekiel's pack is the only group that openly resents the archbishop and the Angels; the pack leaders have come close to open confrontation.

Lair

The coven maintains a lair in Cardinal Strathcona's old quarters, which is connected to the central hall of the communal haven. This subterranean mansion is reminiscent of an 18th-century home, with two indoor black-rose gardens, a lavish meeting hall, and opulent rooms, all adorned with paintings of events in Sabbat history and portraits of Strathcona. Each pack member has a room that is decorated to her personal tastes.

Rites and Practices

The Toast of Midnight: The Lost Angels hold an open Vaulderie in Caine's Chapel every night at 12 o'clock. It is common knowledge that any unofficial business with the archbishop or pack can be discussed after the ceremony. Valez uses this time to converse freely with those in her charge. The rite begins with the Sermon of Caine. It is led by Tobias, who uses Obtenebration for added emphasis and effect.

Archbishop Carolina Valez

Background: Carolina Valez distinguished herself during covert operations in the Anarch Free States of California, at least until the very end of her tenure. Her political savvy, stern methods and cautiousness made her Strathcona's ideal choice to restore order and confidence in Montreal after Sangris' trial. What the cardinal could not anticipate was that the very skills that made Valez effective in L.A. would work against her in the open political climate of Montreal.

Valez's ease with mortals and anarch vampires is widely perceived as a weakness in Montreal, especially because she disdains excessive violence and public displays of vampirism. The cardinal didn't think that would be a problem in Montreal, where a scholarly tradition held sway, and extreme shows of violence were relatively rare. The Shepherds' support of Valez is fleeting, though. They consider her necessary as a transition, not a permanent fixture, and have groomed Alfred Benezri to replace her. Meanwhile, Ezekiel has consistently pointed out Valez's "weaknesses" and "excessive humanity."

Although she is considered weak by vocal members of the Sabbat, Valez is a shrewd and cunning manipulator and often exaggerates her "weaknesses" to distract her detractors from her true motives. Valez is a cold and efficient killer. She has no qualms about punishing those who break the *Code of Milian*, and she enjoys making examples of them. Her favorite form of punishment is to have offenders drained of blood and hung upside-down in the communal haven.

Valez's biggest secret is her relationship with her mortal granddaughter Josefina. Although Valez abandoned her mortal life when she was Embraced, she was never able to cut all ties with her mortal daughter Maria. For the first few decades of her unlife this didn't prove to be a problem. However, when mortal, Valez was always conscious of her beauty. As her years as a Lasombra wore on, the lack of a reflection began to torment her. Her mirror-image eventually became an obsession, at least until her daughter had a child. When Valez laid eyes on her mortal granddaughter, she recognized her own beauty in the child. Gripped by frenzy, she slew her daughter and Maria's father, took the child away and placed her in the care of a group of Grimaldi revenants. Using her influence and power, she kept a jealous eye on Josefina, guiding and protecting the girl.

During Valez's tour in California, she arranged to have Josefina follow her, keeping the mortal close by to remind Carolina of her former beauty. When Valez became archbishop of Montreal, she plotted subtly for Josefina to come along again.

Valez is extremely protective of her granddaughter and has saved her from the Sabbat several times. Unfortunately, Josefina's beauty is fading with age, and Valez is beginning to consider her expendable. The archbishop has arranged for Josefina to marry and have a child, hoping that her future great-granddaughter will perpetuate Carolina's beauty and take Josefina's place.

Josefina senses that she has a "guardian angel," and she has become an amateur occultist to learn more about her protector, which makes it difficult for Valez to keep her away from the Sabbat's attention. Valez's obsession has only led to several inexplicable orders given to Montreal vampires, which only perpetuates Valez's image of weakness.



Today, Valez finds herself in a precarious position as she tries to hold the city together. Montreal, the oldest Sabbat bastion in North America, is threatened by both external and internal forces. Valez knows that her destiny and reputation are bound to the fate of the city. The only way to save her own position is to restore Montreal to what it once was, a nearly impossible task given the Shepherds' plans and Ezekiel's vendetta. Nonetheless, Valez hopes that with each small victory, the darkness around Montreal is pushed back.

Image: Valez is beautiful. Her skin retains its olive color even in death, and her black hair contrasts with her emerald eyes. Valez usually wears black leather pants, a white almost-see-through blouse and a leather vest.

Roleplaying Hints: You are determined and calculating. You know when to push and when to back away — but you never accept defeat. Although you are a fair leader, you possess a cruelty that's only glimpsed when you choose to release it. Your manner of speech, combined with your sultry looks, engenders a sense of intimacy, which makes others easy to manipulate.

Secrets: Thanks to the Widows and Marie-Hélène, Valez is well informed of events in Montreal. Unbeknownst to most, Valez has four Grimaldi revenant agents at work in the city. They grant her influence over mortal affairs.

Clan: Lasombra

Nature: Perfectionist

Demeanor: Architect

Generation: 8th

Embrace: 1957

Apparent Age: Late 20s

Physical: Strength 3, Dexterity 3, Stamina 3

Social: Charisma 5, Manipulation 4, Appearance 5

Mental: Perception 4, Intelligence 4, Wits 4

Talents: Acting 2, Alertness 3, Brawl 2, Diplomacy 3, Dodge 2, Empathy 3, Intimidation 3, Intrigue 2, Leadership 3, Public Speaking 3, Streetwise 3, Style 3, Subterfuge 3

Skills: Drive 3, Etiquette 3, Firearms 3, Stealth 2, Survival 2

Knowledges: Finance 2, Investigation 2, Law 3, Linguistics 2, Occult 2, Politics 4, Sabbat Lore 3

Disciplines: Animalism 3, Auspex 3, Celerity 1, Dominate 4, Fortitude 1, Obfuscate 2, Obtenebration 4, Potence 2, Presence 5

Backgrounds: Allies 3, Contacts 3, Influence 4, Mentor (Cardinal Strathcona) 5, Resources 4, Retainers (Grimaldi revenants) 4, Sabbat Status 4

Virtues: Callousness 4, Instincts 3, Morale 5

Path of Enlightenment: Path of Honorable Accord 6

Willpower: 8

Tobias Smith

Background: Tobias Smith was Embraced in Malta in the late 1880s and has been with the Sabbat ever since. A former member of several influential and respected packs, Smith fought bravely in the sect's civil war. He rose quickly

through the ranks and became a templar to Cardinal Desmoines during World War I. His career was long and distinguished, and he went on to advise and protect Cardinal Desmoines in Mexico City. Smith himself might have been named cardinal if he hadn't been so distracted by the mortal Carolina Valez.

He watched her from afar for a month, and fell in love with the Mexican's intensity. Giving in to his desire, he kidnapped Carolina and forced her through the Creative Rites only to be fraught with guilt. He left the cemetery before she rose, leaving her to be discovered by other Sabbat. From that day forward, Smith looked after Valez and used his influence to pave her road to success.

Tobias was not planning to join Valez's pack, but couldn't stand the idea that she would be in L.A., far from his watchful eye. The two have been together ever since, but Smith can't bring himself to confess his feelings (partly because he sees his emotional attachment as a weakness).

Though they do not see eye to eye on many subjects, Smith and Valez respect and understand each other. This combination as moderate and ultraconservative provides the Lost Angels with its greatest strength.

Image: Tobias Smith is austere. His square jaw and narrow eyes seem to be set in stone. His gray hair suggests age and wisdom. Smith dresses in gray or black conservative suits and always wears a cloak, even in summer. He uses Obtenebration to make himself more imposing.

Roleplaying Hints: You only speak when you have something to say, often waiting until the most crucial moment to say something and turn the conversation to your favor. Words of power and should be used for maximum effect. Your stern and dour personality has caused many young Sabbat to label you a cynical elder, but your intensity and ferocity usually allay any such accusations.

Secrets: Smith knows of Valez's granddaughter and does what he can to protect his love's secret. Josefina shares her grandmother's beauty and, ironically, may tempt Tobias to Embrace her as well. Both the Shepherds and Ezekiel respect Tobias. Ezekiel sees him as a father figure and has asked him on numerous occasions to create a new covenant with him. Smith has refused, not willing to part with Valez but knows that if her secret ever gets out, it will spell her as well as his. Tobias will eventually have to choose between the Sabbat and Valez.

Clan: Lasombra

Nature: Autist

Demeanor: Traditionalist

Generation: 7th

Embrace: 1889

Apparent Age: Mid-40s

Physical: Strength 3, Dexterity 3, Stamina 4

Social: Charisma 4, Manipulation 5, Appearance 3

Mental: Perception 4, Intelligence 5, Wits 3

Talents: Alertness 3, Brawl 2, Dodge 3, Empathy 2, Intimidation 5, Intrigue 3, Leadership 3, Sense Deception 3, Subterfuge 4

Skills: Debate 3, Etiquette 2, Firearms 3, Meditation 4, Stealth 3

Knowledges: Clan Knowledge (Lasombra) 3, Investigation 4, Kindred Lore 4, Linguistics 3, Occult 3, Politics 4, Sabbat Lore 5, Theology 2

Disciplines: Auspex 3, Celerity 2, Dominate 5, Obfuscate 2, Obtenebration 5, Potence 2, Presence 4

Backgrounds: Allies (templars) 2, Contacts (Mexican Sabbat) 3, Mentor (Cardinal Desmoines) 5, Pack Recognition 3, Resources 3, Sabbat Status 3

Virtues: Callousness 4, Instincts 3, Morale 4

Path of Enlightenment: Path of Power and the Inner Voice 7
Willpower: 9

Gharston Roland, the Wanderer

Background: Gharston lived and died in L.A. He left home when he was 15 and made his way to Los Angeles to start a better life — a dream so many have, but precious few ever realize. Gharston tried everything, but ultimately found himself out of a job and worse off than when he started. By the time he was 20, his hope had been replaced by nihilism. He found his only outlets in violence and crime, and eventually made a living as a hit man. After a deal went bad, he met his end in a back alley off Sunset Boulevard. Had it not been for his future sire's close proximity, Roland would have become another statistic.

Keller, a member of the Lost Angels, Embraced Gharston because he needed help escaping an anarch gang that was hunting him. Keller was caught and destroyed; Gharston barely escaped by using his newly discovered powers.

After the Lost Angels found the ashen remains of Keller, Gharston spent the following nights stalking the gang to learn as much as he could about it. He eventually approached Valez and explained what had happened to his sire. She allowed him to join the Lost Angels and to undergo the Creation Rites. Smith objected to being included in the coven, as he had not been properly Embraced, but given L.A.'s turmoil during the Sabbat-anarch confrontation, he complied.

Gharston has been a faithful member of the Sabbat and has become the enforcer of the Lost Angels. He spends most of his nights wandering around Montreal, keeping his ears



open and noting what transpires. To the annoyance of the other covens and packs, Gharston always seems to turn up at the most inopportune moments.

Image: Gharston's face is rugged; he has closely cropped dirty-blond hair and a goatee. He wears wire-rimmed glasses (a relic from his mortal life), jeans and a leather trench coat in which he carries two 9-mm. pistols loaded with silver bullets. He has a tattoo of a spiral dragon on his left cheek.

Roleplaying Hints: You are not a typical enforcer, but a quiet, almost scholarly person who turns to violence as a last resort. The Sabbat has provided you with the rewarding life that you always dreamed of, and you are willing to face Final Death to express your gratitude.

Secrets: Gharston has little to go on, but suspects that there is more to Pierre Bellemare than meets the eye.

Clan: Ravnos *antitribu*

Nature: Conformist

Demeanor: Loner

Generation: 10th

Embrace: 1983

Apparent Age: Early 20s

Physical: Strength 5, Dexterity 3, Stamina 4

Social: Charisma 2, Manipulation 3, Appearance 2

Mental: Perception 3, Intelligence 3, Wits 2

Talents: Alertness 3, Athletics 2, Brawl 3, Dodge 2, Intimidation 2, Scan 3, Search 3, Streetwise 4, Subterfuge 2

Skills: Acrobatics 3, Animal Ken 3, Blind Fighting 2, Drive 3, Firearms 3, Melee 3, Music 3, Security 2, Sleight of Hand 3, Stealth 4, Tracking 4

Knowledges: Area Knowledge (Montreal) 2, Investigation 4, Occult 2, Politics 2

Disciplines: Animalism 3, Celerity 2, Chimerstry 5, Fortitude 2, Obfuscate 1, Potence 3

Backgrounds: Retainers (ghoul-hounds) 2, Sabbat Status 2

Virtues: Callousness 3, Instinct 2, Morale 3

Path of Enlightenment: Path of Honorable Accord 6

Willpower: 6

Marie-Helene Dutoit

Background: Marie-Hélène was born to a middle-class French family in Montreal in the early '50s. She was one of the many who dreamed of the day when Quebec would

reclaim its rightful heritage and become a sovereign nation. During high school, Marie-Hélène was a vocal supporter of separation, and she founded a youth group in the mid-'60s to educate and motivate young Francophones to push for an independent Quebec.

Marie-Hélène eventually fell in with militant members of the separatist movement, and her youthful enthusiasm turned into resentment for Montreal's Anglophone minority. In early 1970 she joined the F.L.Q. (Front de Libération du Québec) and participated in what later became known as the October Crisis. The F.L.Q. was responsible for an outbreak of terrorism during which the Canadian Armed Forces was called in to impose martial law on Montreal. Unbeknownst to all except the Sabbat and Camarilla, the crisis was used as a cover for a war between the sects.

During the vicious night fighting, Marie-Hélène was embraced by Louis de Maisonneuve, an influential Sabbat and stout supporter of Quebec independence. Marie-Hélène fought bravely, and though the war was short, it took its toll on Louis's nomadic pack, the Fleur-de-Lys. Marie-Hélène emerged as the sole survivor of her new allies.

Though the Sabbat won the war, Marie-Hélène grew increasingly disappointed when she discovered that the sect, not interested in mortal affairs, had no plans to make Quebec an independent country. Marie-Hélène tried to establish a number of Francophone packs and covens to oppose Sangris' rule, but mounting pressure from the Serpent prevented her from finding a power base. She grew even more bitter after the failed independence referendum of 1980.

Marie-Hélène finally saw her chance when Carolina Valez and the Lost Angels took over Montreal. An archbishop with no knowledge of the delicate tensions between the French and English was the perfect tool. She offered her services to Valez, and within a month she was a member of the Lost Angels.

Careful not to move too fast, Marie-Hélène has been subtly manipulating and misinforming the archbishop. She hopes to divide the Sabbat long enough to gain favor for an independent Quebec both within and outside of the Sabbat. Marie-Hélène is also grooming influential politicians and sovereignists for the Embrace, to aid her in the fulfillment



of her dream. As a back-up plan, Marie-Hélène has secretly opened negotiations with Prince Annabelle of Quebec City. She hopes that chances for an independent Quebec might lie with the Camarilla. What Marie-Hélène doesn't understand is that the fate of Montreal is not bound to language or national identity, but to the infernal forces at work in the city.

Image: Marie-Hélène was never beautiful, and as a Cainite she is still rather plain despite her fine taste in clothing. She never cared for such frivolous things as appearance, though. She's concerned with more important things, and that attitude gives her an inner beauty.

Roleplaying Hints: You are a dreamer and rebel. You have a burning hatred of Anglophones and refuse to speak anything but French, even though you are fluent in English. As far as you're concerned, all issues are based on language and heritage; both are intrinsic to identity.

Secrets: Marie-Hélène's dreams for an independent Quebec command her attention, leaving little interest for Montreal's Sabbat power structure. Lately, she has contacted Sabbat of Francophone origins with the intent of expelling those that pose a threat to separation. Pierre Bellemare has toyed with the idea of turning her to his path.

Clan: Ventrué *antitribu*

Nature: Visionary

Demeanor: Judge

Generation: 11th

Embrace: 1970

Apparent Age: Late teens

Physical: Strength 3, Dexterity 3, Stamina 3

Social: Charisma 4, Manipulation 3, Appearance 2

Mental: Perception 2, Intelligence 4, Wits 2

Talents: Alertness 2, Brawl 2, Carous-

ing 2, Diplomacy 2, Empathy 3,

Intimidation 2, Leadership 2,

Subterfuge 3

Skills: Demolition 3, Drive 2,

Fire-arms 2, Melee 2, Re-

pair 1, Security 1,

Stealth 2

Knowledges:

Area Knowledge

(Montreal) 4,

Computer 2, Finance

2, History (Quebec) 3,

Linguistics 1, Occult 2,

Politics 3

Disciplines:

Dominate 3, Forti-

tude 3, Presence 4

Backgrounds: Contacts

(Quebec Tremere) 2,

Herd (Francophone stu-

dents) 1, Sabbat Status 2

Virtues: Callousness 2, Instincts 3, Morale 3
Path of Enlightenment: Path of Honorable Accord 3
Willpower: 6

The Widows

*Remember you fallen into my arms
Crying for the death of your heart
You were stone white so delicate lost in the cold,
You were always so lost in the dark
— The Cure, "Pictures of You"*

The Widows is one of the oldest Sabbat covens in Montreal. It was founded in the early 1800s by an enigmatic Toreador *antitribu* known as "Lylia." She operated one of the most successful and prestigious brothels in the city, catering to both mortal and vampiric desires. After the "official" declaration of Montreal as a Sabbat enclave, the Widows remained apolitical, more interested in their pursuits of pleasure and corruption. In 1907, a fire swept throughout the Widows' lair, killing a number of covenmembers and influential businessmen. No one ever claimed responsibility for the act, but it is believed that a religious zealot set the blaze in an attempt to rid Montreal of the Devil's handiwork. The sole survivor of the fire was Lylia's only child, Véronique La Cruelle (who would later become Archbishop of Montreal). For the next 50 years, Montreal prospered, but Véronique made no attempt to reestablish the Widows. The pack was eventually forgotten.

However, all this changed in the late 1950s, when The Rose stumbled across the burned-out lair of the Widows and made it her haven. Her heightened senses allowed her to glimpse into the past, and she admired what Lylia had done. She rebuilt the lair using the flesh and bodies of victims whom she lured in with promises of sexual favors. In the 1970s, with the arrival of Monique Kim (a.k.a. "Creamy Jade"), the Widows were reborn.

By the late '70s, the pack's lair, now known as "The Heart," attracted those whose desires were too dark for the bedrooms of Montreal's elite. It was during this time that the reformed Widows — who called each other the "Dark Sisters" — made advancements along the Path of Cathari. The Widows offered their services as mistresses and dominatrices not only to Montreal's leaders, but also to their fellow Sabbat. A number of locals and visiting Sabbat solicited the Widows' services, including certain Shepherds on their dark cycles. The Widows always granted their clients privacy, never divulging identities or secrets (it's incredible what one mutters when taken to new heights of ecstasy or pain).

As the Widows' reputation spread, so did rumors of missing clients. The Widows, however, always maintained that some customers, after realizing their deepest desires, were too disturbed by what they experienced and chose Final Death in favor of confronting their sins.

In the 1980s, Sangris named The Rose as Montreal's third bishop. Knowing that the title would mean the Widows could no longer brush off accusations and would have to

accept responsibility for their actions, Sangris hoped to loosen their subtle hold on the city. The Widows were initially careful to use the title ceremonially — not for political leverage — and steered clear of the halls of power. However, since Sangris' death and the appointment of Carolina Valez, the Widows have been tempted to use their influence and once more weave their web across Montreal.

Lair

The Widows maintain their lair in the macabre inner sanctum of The Heart. They greet all Cainite visitors here. All covenmates are expected to "behave" themselves in the presence of guests. The Rose's private lair is a dimly lit chamber. In the center is a bed/examination table that's covered in dark velvet, complete with leather straps and iron manacles. To the rear of the lair is a small mirrored vanity containing torture devices and numerous jars of embalming liquids. Creamy Jade's studio is sparsely decorated, containing her current works of art. Black Lotus' chamber contains a large four-poster bed and an extensive library of journals that detail her exploits.

Rites and Practices

The Widows, being the Cathari leaders in Montreal, observe the traditional rites of their Path.

The Rose, Mistress of Montreal

Background: Alison Benson, a victim of sexual abuse as a young child, suffered from a psychosomatic condition that rendered her unable to sense touch, taste or smell. She experienced life as a distant, hollow dream without sensations or feelings. The few emotions that she did feel were cold and callous, alienating her from those who cared for her. During university, she subjected herself to brutal self-mutilation and depraved acts. She experimented with drugs and S&M, but nothing allowed her to experience sensations. Eventually, she developed a passion for torture, extracting pleasure from others' misery and pain. Alison was finally apprehended by the police and sentenced for the murder of five lovers.

Alison's killing spree attracted the attention of her would-be sire, who Embraced her the night before her sentencing. That night, she awoke in darkness, but could feel the rough wood that encased her, and sensed the humid air as it formed beads of water on her body. These new experiences sent her into a frenzy. Indeed, she reveled in the pain that shot through her hands as she clawed her way to the surface.

When she emerged from her grave, Alison threw herself at her sire, wanting to feel his flesh. Before he knew what was happening, Alison was ripping through him, consuming him and all his emotions, memories and feelings. Her raw passion enthralled him and he met Final Death. Alison disappeared that night, before her sire's nomadic pack could find her. Over the next few nights, she stalked and destroyed her sire's pack in a torrent of passion and rage.



The Rose has grown since that night.

She was indoctrinated into the Sabbat but was an outsider until the creation of the Widows. She now believes that only by understanding the evils of the flesh — and how to manipulate it to its fullest — can beauty be understood.

Image: The Rose uses Vicissitude on herself to look inhumanly beautiful and constantly changes her appearance in subtle ways. She never looks quite the same twice. The Rose always dresses in fetish gear that's sculpted from human leather and in ivory chains made from human bone.

Roleplaying Hints: You are neither a man nor woman but both, and you use your androgyny to keep others off balance. Your voice is haunting and fluctuates from male to female. It is known to keep Toreador *antitribu* transfixed and passive as they explore their pleasures with you. To you, only passion, desire, experience and degradation are important.

Secrets: The Rose and the other Widows know a fair bit of what goes on in Montreal. They learn the most from the Shepherds who visit them.

Clan: Tzimisce

Nature: Autocrat

Demeanor: Visionary

Generation: 9th

Embrace: 1957

Apparent Age: Early 20s

Physical: Strength 3, Dexterity 4, Stamina 3

Social: Charisma 4, Manipulation 3, Appearance 5

Mental: Perception 4, Intelligence 4, Wits 2

Talents: Acting 2, Alertness 2, Dreaming 3, Empathy 3,

Intimidation 4, Seduction 5, Subterfuge 3

Skills: Body Alteration 5, Etiquette 3, Intrigue 3, Stealth 3, Style 5, Torture (pleasure/pain) 5

Knowledges: City Secrets 3, Finance 2, Linguistics 2, Occult 3, Sabbat Lore 2

Disciplines: Auspex 4, Celerity 2, Dominate 4, Presence 5, Vicissitude 5

Backgrounds: Contacts (other Cathari) 4, Herd 2, Influence 2, Sabbat Status (bishop) 3

Virtues: Callousness 5, Instincts 4, Morale 2

Path of Enlightenment: Path of Cathari 10

Willpower: 8

Creamy Jade

Monique Kim was born and raised in Montreal, but her past is deeply rooted in her Chinese heritage. Her family lived in the core of Chinatown, where her father owned a small art gallery. It was here that Monique developed her love of art and sculpting, and here that she witnessed her father and mother's brutal murder during a robbery. Having no relatives in Montreal, Monique was shipped to a number of foster homes where her treatment ranged from neglectful to abusive. Monique grew up wary of human emotion and contact; the only thing she enjoyed was art, and she eventually entered art school. When she graduated, she was on her way to becoming a renowned sculptor.

Monique loved to work with jade, marble and silver, but none of those materials had the unique quality that she was looking for. Until she found that quality, she could not truly express her feelings. Artistically frustrated, she turned to drugs and alcohol and soon lost everything she had built. Monique was destitute when she was Embraced; her past was a hazy memory. Kim initially toiled as a Sabbat silversmith, creating weapons and other silver objects. It wasn't until she met The Rose and was taught Vicissitude that she finally discovered the medium she was looking for — human flesh.

Fascinated by children, Monique — who took the name "Creamy Jade" — has desperately tried to preserve their flesh, free from the taint of evil, but she has consistently failed. Whereas The Rose sees the possibility for beauty and divinity in passion and experience, Creamy Jade sees salvation in innocence. She believes that every child is a divine spirit that slowly dies as the darkness of the world seeps into the flesh. The only hope for children is to preserve their beauty. She has tried to Embrace a number of children, but it has done nothing to halt the corruption process. Her children become small demons instead of angels. Creamy Jade knows that the preservation of innocence will be her masterpiece.

Image: Creamy Jade resembles a delicate marble statue. Her extremely pale skin is cold yet soft as silk. Jade's Chinese features, narrow green eyes, luscious lips and short jet-black hair, combined with her use of Vicissitude, give her a delicate, childlike beauty. Creamy Jade nearly always wears finely tailored silk robes and dresses with silver and jade jewelry.

Roleplaying Hints: Like all the Widows, you are seductive. You hide your face behind a fan, using your eyes to attract potential lovers. You hardly ever speak, usually

presence 5,
d 2, Infl-

letting your two attendants speak in unison for you. An artist of the first order, you have little patience for anything except creation and passion.

Secrets: Creamy Jade knows a great deal about what goes on in Montreal, and she has assisted Zarnovich in his experiments.

Clan: Toreador *antitribu*

Nature: Architect

Demeanor: Deviant

Generation: 10th

Embrace: 1972

Apparent Age: Early 20s

Physical: Strength 2, Dexterity 5, Stamina 4

Social: Charisma 3, Manipulation 5, Appearance 4

Mental: Perception 5, Intelligence 3, Wits 4

Talents: Alertness 3, Athletics 3, Brawl 2, Dodge 2, Empathy 3, Intimidation 2, Sculpting 4, Seduction 5, Style 4, Subterfuge 2

Skills: Blacksmith (Silver) 5, Body Alteration 3, Drive 1, Etiquette 2, Jeweler 4, Melee 3, Repair 3, Stealth 2

Knowledges: Languages 2, Medicine 2, Metallurgy 3, Occult 3

Disciplines: Auspex 5, Celerity 3, Presence 4, Thaumaturgy 3, Vicissitude 3

Thaumaturgical Paths: Conjuring 3

Backgrounds: Contacts (Cathari) 2, Resources 3,

Retainers (two Embraced children) 2

Virtues: Callousness 4, Instincts 2, Morale 3

Path of Enlightenment: Path of

Cathari 9

Willpower: 7

Black Lotus

Background: Nina

Barker was the daughter of a renowned biblical scholar. Her father traveled the world teaching and researching, often neglecting his daughter in the process. Nina spent her childhood years in boarding school and her summers with her father, away from other children. When she turned 18, her father sent her to Europe, where she stayed in the best hotels and "out of her father's hair." Nina tried desperately to attract her father's attention with suicide attempts, middle-aged lovers and drugs, but nothing turned his eyes from his books.

One night in Amsterdam, a Serpent of the Light found her nearly dead after having been raped in a dark alley. The

Serpent was so impressed by her degradation that he Embraced her, performing her Creation Rite in the basement of an old house that was used as a morgue during World War II.

Nina went on to become one of the cruelest, most militant Sabbat in Amsterdam. Her first action as a vampire was to track down her father and present herself as the monster she had become. Her father tried to use his faith to drive her back, but she Dominated him into forgetting his precious religion. Over the following nights, Nina carefully stripped every shred of information from her father's memory. She left him an empty and hollow man.

In the early '80s, Nina traveled to Montreal to meet the Widows. No stranger to games of passion, she solicited the Widows' favors. Nina presented her father as a tribute to them. Nina has been a member ever since, using the name "Black Lotus." Though not a Cathar, she has incorporated a number of Cathari beliefs into her own pursuit of Power and the Inner Voice.

Nina is a destroyer of ideas. She takes pleasure in stripping people — especially educated men — of their memories and everything they have learned. This has put her at odds with the Librarians, who want nothing short of her destruction.

Image: Nina has retained her youthful and innocent appearance. She looks much younger than she really is. Her delicate frame is deceiving, hiding the cruel monster that lurks within.

Roleplaying Hints:

You are best described as cunning. Your eyes, though seductive and alluring, are those of a predator; they search coldly for your next victim. You take great pleasure in seducing older gentlemen and women.

Secrets: Nina knows a substantial amount about the Shepherds, especially from Raphael, who

visits her on a regular basis. Unbeknownst to all of her customers,

Nina has a habit of stealing their pasts, one

memory at a time.

Clan: Serpents of the Light

Nature: Deviant



Demeanor: Perfectionist
Generation: 10th
Embrace: 1983
Apparent Age: Late teens
Physical: Strength 3, Dexterity 4, Stamina 3
Social: Charisma 4, Manipulation 5, Appearance 5
Mental: Perception 3, Intelligence 3, Wits 3
Talents: Acting 3, Alertness 2, Body Alteration 3, Carousing 3, Dodge 2, Empathy 4, Intimidation 2, Seduction 4, Streetwise 2, Style 2
Skills: Etiquette 3, Firearms 2, Meditation 3, Melee 3, Stealth 1, Survival 2
Knowledges: Biology 3, Kindred Lore 3, Psychology 5, Sabbat Lore 3, Science 4
Disciplines: Auspex 3, Dementation 4, Dominate 5, Obfuscate 1, Presence 2, Serpents 2
Backgrounds: Resources 3
Virtues: Callousness 2, Instinct 3, Morale 2
Path of Enlightenment: Path of Power and the Inner Voice 6
Willpower: 8

The Navigators

*For secrets are edged tools,
And must be kept from children and from fools.*

— John Dryden, "Sir Martin Mar-All"

The Navigators travel the Great Lakes and Saint Lawrence Seaway in a floating lair-ship and are well known for their skill at raiding Camarilla strongholds. The pack was formed in Portugal in the 1620s and moved to the New World in the 1720s. Its members served as pirates on the Brazilian coast and traveled across the Americas, finally making Montreal their winter home when a Portuguese community settled there after World War II.

The Navigators were led by Santiago DeSoto, a powerful Sabbat warrior. The pack moved to Montreal to gain support of the Shepherds of Caine. DeSoto became a "friend" of the Shepherds and they encouraged him to join the Inquisition. The Navigators were thereafter left in the care of DeSoto's childe, Miguel Santo Domingo. The trial of Archbishop Sangris brought DeSoto back to Montreal, but it cost him his soul. The Serpent stole DeSoto's form and now wakes as "DeSoto" each night. For his part, Miguel seeks unity in the sect and suspects his "sire" of some dark secret. The Navigators oppose conspiracies in the Sabbat, including those of the Inquisition. They currently support Archbishop Valez, mostly out of distrust of the Black Hand and the Shepherds.

Lair

The Navigators maintain a floating lair on a rusted cargo vessel called the *Lisbon*. The ship is thought to be derelict, but the pack quarters are well maintained. The *Lisbon* is crewed by two horribly deformed ghouls, and it drops anchor during the daylight.

Rites and Practices

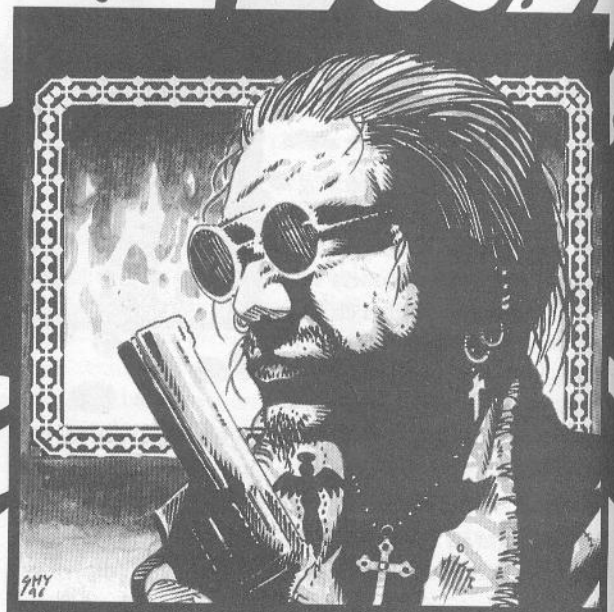
Burial at Sea: The pack practices a unique variation of the Creation Rites called "Burial at Sea." It entails binding candidates with heavy chains and dropping them into the water instead of burying them in fresh graves. The initiates must break free and return to the surface if they intend to survive and join the pack. The Navigators still hold a grudge against Elias the Whale from the early 1970s, when would-be members were dropped off the Jacques Cartier Bridge in Montreal and consumed by the Wretched.

Miguel Santo Domingo, Pack Priest

Background: DeSoto Embraced Miguel — then a small-time bandit in 1920s Brazil — because he recognized a buccaneer who sought freedom from the laws of man. As a vampire, Santo Domingo reveled in the Sabbat's philosophies and joined the Path of Honorable Accord. He soon sensed that his sire was only interested in his own power, though. DeSoto brought the pack to Montreal in 1957, and he prepared his childe to follow in his footsteps. Miguel became pack priest in 1969 when DeSoto joined the Inquisition. He has reformed the Navigators in his image, dedicating the pack to uncovering hidden agendas among the Sabbat. DeSoto's secluded retirement only confirms Miguel's suspicions that his sire has dubious motives.

Image: A strapping 6'4" tall, Miguel is a dynamic figure. His cropped black hair tops a wide face. He has a quick smile and predatory eyes. He almost always dresses casually.

Roleplaying Hints: Be direct and straightforward. You are devious when necessary, but open among your pack and friends. You ride the wave of your frenzy with pleasure when slaying the enemies of the Sabbat.



Clan: Brujah *antitribu*
Nature: Gallant
Demeanor: Director
Generation: 7th
Embrace: 1924
Apparent Age: Early 30s
Physical: Strength 4, Dexterity 3, Stamina 4
Social: Charisma 4, Manipulation 3, Appearance 4

Mental: Perception 3, Intelligence 3, Wits 4
Talents: Alertness 4, Brawl 4, Dodge 3, Intimidation 2, Leadership 3, Sense Deception 3, Streetwise 3, Subterfuge 3

Skills: Animal Ken 2, Blind Fighting 2, Boat Handling 5, Disguise 1, Drive 3, Fire Walking 3, Firearms 4, Melee 3, Repair 3, Security 3, Stealth 4, Survival 4
Knowledges: Area Knowledge (Great Lakes/Saint Lawrence Seaway) 4, Black Hand Knowledge 2, Camarilla Lore 2, Investigation 3, Linguistics 2, Politics 3, Sabbat Lore 4

Disciplines: Celerity 3, Fortitude 2, Potence 4, Presence 3
Backgrounds: Allies 4, Contacts 5, Pack Recognition 4, Resources 2

Virtues: Callousness 3, Instincts 4, Morale 5
Path of Enlightenment: Path of Honorable Accord 8
Willpower: 7

Celeste

Background: The Shepherd Frère Marc Embraced wildlife expert Célèste Lamontagne because of her almost religious appreciation of nature. Marc tried to introduce her to the Path of Nocturnal Redemption, but her natural inclinations drew her to the Path of Harmony. This difference created an awkward rift between sire and child.

Célèste joined the Navigators in 1983 after befriend- ing Miguel, whose philosophies jibed with hers; they both disliked vampiric power games. A dedicated Harmonist, she feels that Cainites should accept their natural place as predators rather than kingmakers. Célèste has become extremely loyal to the Navigators and accompanied them on many dangerous missions. She is particularly fond of wreck- ing Camarilla plans; she considers the sect and its Antediluvian masters to be the worst of all powermongers.

Célèste spends much of her time traveling the forests of Québec, Ontario and New York State. She has made allies among the Country Gangrel of the area and has clashed with many Camarilla Gangrel. She has also met several Lupines and has even been accepted by a few. During her last excursion into Garou territory, she shared a night of passion with her shapeshifter guide Jeremy Swiftrunner. When Célèste emerged from the soil the next night, Jeremy was gone, and the scent of shame hung in the air.

Célèste feels trapped in the city and looks for ways to vent her frustrations. A glorious fighter, she has locked horns with several critics of the “soft Harmonists,” includ-



ing Spider of the Wretched and Cairo of Les Orphelins. Célèste also gained some following as the leader of an informal alternative band known as “Wyldechylde.”

Image: Célèste has a feral beauty. She is tall, muscular and constantly ready to burst into action. She bears the marks of multiple frenzies (including pointed ears and eyes that reflect light).

Roleplaying Hints: You are free and comfortable with your existence. Some think you’re weak, and you’re more than happy to prove them wrong.

Secrets: Célèste is a friend of a few local Lupines, who have told her that they avoid Montreal because it’s cursed ground.

Clan: Country Gangrel *antitribu*

Nature: Visionary

Demeanor: Gallant

Generation: 9th

Embrace: 1979

Apparent Age: Mid-20s

Physical: Strength 4, Dexterity 5, Stamina 4

Social: Charisma 3, Manipulation 3, Appearance 4

Mental: Perception 3, Intelligence 3, Wits 4

Talents: Alertness 4, Athletics 4, Brawl 4, Dodge 4, Empathy 4, Intimidation 3, Streetwise 2

Skills: Animal Ken 4, Blind Fighting 3, Boat Handling 3, Herbalism 3, Meditation 4, Melee 2, Music 4, Security 3, Singing 3, Stealth 4, Survival 5, Tracking 4

Knowledges: Area Knowledge (local forests) 4, Linguistics 2, Lupine Lore 4, Medicine 3, Spirit Lore 1

Disciplines: Animalism 4, Celerity 2, Fortitude 3, Potence 2, Protean 5

Backgrounds: Allies 3, Contact 3, Sabbat Status 1

Virtues: Callousness 2, Instincts 5, Morale 4

Path of Enlightenment: Path of Harmony 8

Willpower: 6

Notes: On two occasions, Célèste has assumed the Lupine “wolf-man” form while lost in battle fury.

Erinyi

Background: University student Margaret Moy fled to Detroit to escape her abusive father when a Sabbat Gargoyle, looking for fodder for a war party, grabbed her off the streets. He abandoned her when she emerged from the ground in an uncontrollable rage. She made her way back to Montreal and Ezekiel discovered her. He guided her through the Creation Rites, welcomed her into 25:17, and named her “Erinyi” — a variation of “Fury.”

Erinyi’s days in 25:17 were bittersweet. She loved Ezekiel, whom she considered her savior, and felt camaraderie for the others. But her rage tore her apart. She joined the Path of Cathari in search of relief, but became lost in the abandon of the Albigensians. Finally, her longing for Ezekiel became an obsession, and she attacked Soldat after he drew attention to her feelings.

Ezekiel asked Reza Fatir to guide Erinyi on the structured Path of Honorable Accord. Reza accepted, aware of the sacrifice that Ezekiel made by initiating a change in Erinyi that his own Path deemed a weakness. Erinyi gained some control over her life as a result.

She met Célèste after seeing the vampire perform at Angel’s Fall. Finding that her hostility was soothed by music, Erinyi joined Wyldchylde. Reza and Ezekiel realized that the Gargoyle was among her new friends. When she approached her patrons with the prospect of traveling with the Navigators in 1996, they complied. Miguel Santo Domingo remains uncomfortable with Erinyi’s ties to Ezekiel, but respects Célèste’s refusal to condemn the Gargoyle for her loyalty.

Image: Erinyi makes no attempt to hide her Gargoyle nature. Standing on her toes like a canine, she is over seven feet tall, which includes her eight-inch-long horns. Her gray wings stretch and sway as she walks.

Roleplaying Hints: You are quick to anger. It’s all that you can do to suppress the urge to rip Malkavians and other annoying pests apart. You find release in battle and music, but those pleasures pale in comparison to the love that lies in your dead heart.

Secrets: Erinyi knows that Ezekiel is not a pawn in a grand conspiracy, but is an astute, strong and conscientious leader who can bring strength and freedom to Montreal.

Clan: Gargoyle

Nature: Martyr

Demeanor: Bravo

Generation: 11th

Embrace: 1994

Apparent Age: Early 20s

Physical: Strength 4, Dexterity 3, Stamina 4

Social: Charisma 3, Manipulation 2, Appearance 0

Mental: Perception 3, Intelligence 3, Wits 3

Talents: Alertness 3, Athletics 2, Brawl 4, Dodge 3, Intimidation 2, Poetic Expression 3, Streetwise 3

Skills: Blind Fighting 2, Boat Handling 1, Fire Walking 3, Firearms 2, Melee 3, Music 4, Singing 4, Stealth 2

Knowledges: Art History 2, Linguistics 2, Literature 3

Disciplines: Fortitude 2, Potence 2, Visceratika 3

Backgrounds: Allies 3, Mentor (Ezekiel) 3

Virtues: Callousness 3, Instincts 4, Morale 2

Path of Enlightenment: Path of Honorable Accord 5

Willpower: 4

Merits/Flaws: Short Fuse

Sangris the Serpent (in the guise of Santiago DeSoto)

Background: DeSoto’s retirement from the Inquisition into seclusion surprised many and lent credibility to Miguel’s suspicions that his sire was more than he appeared. Little does Miguel know how right he is, for the person he now calls “DeSoto” is the resting place for the soul of Sangris, former archbishop of Montreal and convicted infernalist.

When he was Embraced in Haiti, Sangris was a member of the Cult of Legba, which rejected the worship of Set. In the years before they joined the Sabbat, “Serpents of the Light” like him were desperate for aid against the Setites. Sangris found help in the Decani Bothoethel. The demon plague-lord had ridden the wave of smallpox that exterminated the natives of Hispaniola, and held dominion over a temple in the hinterland of the island. In the temple, Sangris met a priestess of disease named “Cedilia of the Tongue,” who taught him the ways of the Decani. Sangris made a deal with the fiend Bothoethel. He would spread a new form of corruption in exchange for power. He proposed to turn souls to Bothoethel through the “plague” of ambition, an infection that no other Decani claimed as its own. Sangris knew full well that the last soul he would serve up would be his own, unless he found a way to escape the pact. He found a way in Montreal.

If Sangris’ soul came due in Montreal, the prison of Metathiax, the demon would contest Bothoethel’s claim. When word came from Montreal of the Sabbat’s losing struggle against the Setite Jézar, Sangris — now a sect member — flew north. Still a servant of ambition, he rose to power as archbishop of Montreal. He also corrupted several vampires and Embraced a child named Ezekiel whose ambition he hoped to fan to world-shattering proportions. All the while he prepared his escape from infernal bondage.

When Inquisitor DeSoto uncovered his infernalism, Sangris wove a complex Thaumaturgical rite into his very flesh. As his destruction approached, Bothoethel and Metathiax both sal-



vated in anticipation of consuming his soul. When DeSoto prepared to execute Sangris with fire, the Serpent's rite was activated and the inquisitor's soul streamed out with the flames. In turn, Sangris' soul slipped into DeSoto's body, and Sangris watched as his executioner was consumed and sent to the Decani.

DeSoto's memories still echo in Sangris' new form. He hears the whispers of DeSoto's ambition and conviction as a dedicated inquisitor. Sangris suppresses thoughts of seizing power, though, knowing that any bid for more infernal might would damn him. "DeSoto" has therefore retired from the Inquisition and lives in seclusion in a Westmount mansion. As DeSoto, He only occasionally partakes in the Vaulderie with the Navigators.

As the years pass, temptation grows. Sangris senses that the city will be consumed unless it finds strong leadership. He spends many nights sitting in his lair, staring at a black tome of Dark Thaumaturgy, trying to fight the urge to open it and rule again. The city's growing chaos and the return of his childe have only made matters worse. Sangris planted the seeds of evil in Ezekiel at an early age, but now tries to protect his childe. Ezekiel rejects all attention from his sire's executioner, and Pierre Bellemare has happily made Ezekiel an ally. The best Sangris can do is to keep Cairo away from Ezekiel, but he doesn't know that by doing so he does more harm than good.

Image: DeSoto has long salt-and-pepper hair and a

chiseled face. His dark-brown eyes complement his tan face, and a goatee hides his full lips. Sangris dresses his body in finely tailored black clothes that hide the scars left by the duped Decani; DeSoto's form suffers from leprosy.

Roleplaying Hints: Put up a front of control and calm. Beneath the surface you long to return to power to save the city and take your rightful place. It would be so easy....

Secrets: Sangris knows of Pierre Bellemare's infernalism and of the corruption of Bellemare's pack. Sangris also knows most of the other secrets in the city, but making use of them would be giving in to temptation.

- **Clan:** Serpents of the Light

- **Nature:** Architect

- **Demeanor:** Loner

- **Generation:** 8th

- **Embrace:** 1949

- **Apparent Age:** Mid-40s

- **Physical:** Strength 3, Dexterity 3, Stamina 4

- **Social:** Charisma 4, Manipulation 5, Appearance 2

- **Mental:** Perception 4, Intelligence 5, Wits 4

- **Talents:** Alertness 4, Athletics 2, Brawl 3, Dodge 3, Dreaming 3, Empathy 2, Interrogation 4, Intimidation 5, Intrigue 5, Leadership 5, Sense Deception 4, Streetwise 3, Subterfuge 5

- **Skills:** Animal Ken 2, Dancing 2, Etiquette 3, Firearms 3, Herbalism 3, Meditation 4, Melee 4, Music 2, Stealth 4, Survival 4, Torture 4

- **Knowledges:** Alchemy 2, Area Knowledge (Haiti) 4, Clan Knowledge (Serpents of the Light) 4, Demon Lore 5, Investigation 3, Kindred Lore 3, Law 2, Linguistics 4, Medicine 3, Occult 5, Politics 5, Sabbat Lore 4, Science 3, Setite Lore 3, Spirit Lore 5, Wyrms Lore 3

- **Disciplines:** Auspex 5, Dark Thaumaturgy 5*, Dominate 5, Fortitude 2, Necromancy 5*, Obfuscate 2, Presence 5, Serpents 5, Thaumaturgy 5

- **Thaumaturgical Paths:** Conjuring 3, Corruption 5, Elemental Mastery 3, Gift of Morpheus 3, Hands of Destruction 3*, Pestilence 3*, Phobos 5*, Secret Knowledge 5*, Spirit Thaumaturgy 5

- **Backgrounds:** Resources 4, Sabbat Status (former inquisitor) 4

- **Virtues:** Callousness 5, Instincts 4, Morale 2

- **Path of Enlightenment:** Path of Honorable Accord 5

- **Willpower:** 9

* The Disciplines and Paths marked with asterisks would only be available again if Sangris were to fall back to Evil Revelations. The temptation to resort to infernalism gains strength whenever Sangris manipulates or influences someone.

Alfred Benezri and His Supporters

The Shepherds of Caine are concerned about the future of "their city" under either Archbishop Valez or Ezekiel. Their candidate, retired inquisitor Alfred Benezri, has therefore stepped forward and begun gathering supporters. The backing of the Librarians gives Alfred the support of scholars and philosophers, but he also has the backing of the Queens of Mercy.

The Shepherds of Caine

*The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reck his rod?*
— Gerard Manley Hopkins, "God's Grandeur"

Largely responsible for the shape of Montreal's vampiric community, the Shepherds of Caine were created in 1691 by a group of Jesuit missionaries who were Embraced by Louis Levasseur and Marianne Jibrac. The two French Toreador *antitribu* (who lived in Ville-Marie) wanted to see how missionary fervor would survive the Creation Rite. Three fathers emerged from their graves, but not until a month had passed. Taking the names Ignace, Frère Michel and Frère Antoine, they claimed to have gained the will to emerge from the frozen soil after sharing a vision of Caine. They said that the Third Mortal had been exiled so he could experience the darkness of his deeds and find the light of salvation in himself, a lesson lost on most of his children. From this vision the Path of Nocturnal Redemption was born. The fathers also claimed to have sensed a demonic presence on the island. Guarding against this pestilence was one of the top priorities of the new coven they formed.

The Shepherds became the moral heart of Ville-Marie and Montreal's Sabbat community, and they sent out missionaries to spread their Path. The relations these envoys established became the foundations of the Litany of Blood. When a Camarilla facade was imposed on the city in 1760, the Shepherds recognized Prince Strathcona as a potential ally and slowly drew him into the Sabbat. In 1804, Priscus Gustav Mallenhaus, knowing of the Shepherds' expertise in guarding against demonic forces, came to them for aid in establishing the Sabbat Inquisition. The coven has maintained ties to the crusade against infernalism ever since (see Appendix).

By 1837, Strathcona was a full-fledged Sabbat sympathizer. The Shepherds — wanting him to join the sect

outright — helped incite a populist French-Canadian revolt that brought British troops to the city and Camarilla envoys to replace the wayward prince. After the Sabbat's victory, Strathcona broke all ties with his old sect.

Soon after these rebellions, Ignace was Sainted, departed from this world and became the most honored of the Hollow Saints. Shaken by its leader's departure, the coven fell into confusion. Ignace's most loving childe Soeur Jeanne refused to return from her duties as head of the Inquisition, and Soeur Marianne, the keeper of the Litany, left the city forever. After a period of adjustment, the coven adopted a form of cooperative leadership, and the priesthood of the coven has since passed among the eldest of the Shepherds. Of the current members, Frère Marc, Yitzhak and Alfred Benezri have all served as leader.

In 1910, the Shepherds, with the Librarians and Archbishop Strathcona, achieved a great victory. They staged the Conference of Caine concurrently with the mortal Eucharist Conference. A meeting of the Sabbat's wisest scholars and thinkers, the supposedly apolitical gathering brought together members of rival factions. Many remember it as the beginning of the end of the Sabbat Civil War. It was soon after that Soeur Jeanne's politicized Inquisition was destroyed, and although the Shepherds lost a direct link to power in the sect, the reformed Inquisition still valued the coven's cooperation and expertise. Zhou, a Taoist Shepherd, was recently destroyed while serving as a judge inquisitor.

Shepherd dominion over Montreal has become strained in the last 30 years. In the 1970s, a hidden invasion of Haitian Setites occurred. The coven agreed to support the Serpent of the Light Sangris in his efforts to defeat his "brethren." When Archbishop Véronique La Cruelle disappeared, the Shepherds supported Sangris' assumption of leadership. The Serpent ruled well and largely left the coven to pursue its own objectives. However, the Shepherds were appalled and embarrassed when Sangris' infernalism was exposed, and they were forced to accept the imposition of foreign Archbishop Carolina Valez.

The arrival of Ezekiel has the coven worried that he will transform the city into a New York and that the Black Hand's well-known animosity for the Inquisition will be directed toward them. To avoid this, Alfred Benezri has been introduced as a candidate for the archdiocese. The coven hopes to return Montreal to its stable days, during which the coven flourished.

The Shepherds believe that Montreal's infernal taint was destroyed with Sangris, and are now trying to expand their theology to the Camarilla. These attempts are extremely covert, and the coven has not wavered from its loyalty to the Sabbat. The Shepherds hope that their Path can find adherents in the other sect and prove an effective way of leading more childer of Caine to salvation.

Lair

In the 1920s, the Shepherds moved from their lair in Old Montreal to the newly constructed crypt of Saint-Joseph's Oratory. Finished in 1955, the oratory was built at the foot of Mount Royal in honor of Frère André, a mortal holy man who was responsible for miraculous healing in the early part of the century. André seemed to be able to channel the faith that flows in Montreal, and the Shepherds hoped to Embrace him as a successor to Saint Ignace. He refused and was allowed to die peacefully before the eyes of covenmember Frère Marc. The holy man's heart — beating slowly in a vat of vampiric vitae — remains on display in a dark alcove of the oratory, and it still has a potent connection to the faith of the city. The secret rooms in the Shepherds' crypt form a circular network. The central chamber serves as the prayer chamber, and it lies beneath the resting place of Frère André.

Rites and Practices

The Feast of Twelfth Night: The Shepherds have developed several rituals and customs that are linked to their belief in Nocturnal Redemption. Common Sabbat rituals are practiced with a religious flair, and sermons of Cainé are especially popular when linked with teachings from Saint Ignace the Martyr. Every January, on Twelfth Night, the Shepherds gather in the Hall of Hollow Saints to mark the anniversary of Ignace's Embrace. After an evening of prayer and sermons, the coven performs the Vaulderie. On rare occasions, Saint Ignace's form has been known to cry tears of blood. The tears are added to the Vaulderie cup to cause revelations in the drinkers. It is also traditional for the coven to Embrace enlightened mortals and put them through the Creation Rites in one of several special nearby mausoleums. In the early hours of the morning, the coven goes to the Temple of Eternal Whispers to hold a blood feast for the city's vampires, victimizing corrupt mortals whom they have singled out.

Alfred Benezri

Background: A poet of the night, Alfred Benezri is the most prominent of the Shepherds and the coven's candidate for the archdiocese. Benezri was Embraced in Damascus in the 1760s by Moraye, an enigmatic figure who claimed to be the childe of a Shepherd missionary. Fleeing the dark masters of the Syrian night after they destroyed his sire, Alfred made his way to Montreal. Ignace accepted him as a student despite his "alien" Sunni Muslim heritage.

A political pragmatist, Alfred was the first to suggest a system of rotating leadership after Ignace's Saining. He also helped to hammer out the format of the modern Inquisition with Black Hand Dominion Julian. Their ef-

forts led to the sacrifice of Soeur Jeanne, the Shepherd who led the first Inquisition, but allowed the coven to weather the closing days of the Sabbat Civil War.

A poet and a statesman, Alfred seeks to understand the Almighty through the melody of words. During his dark tides, he tortures mortals to record their dying utterances, but he most often composes based on his own dreams. The Arab and Iranian populations that have grown in Montreal since the 1960s provide him with an audience, and he feeds predominantly from these people.

A judge inquisitor from 1964 to 1981 and a knight inquisitor until 1993 (see Appendix), Alfred has escaped much of the backlash against the Shepherds due to their support of the infernalist Sangris. He hoped to continue his pursuit of enlightenment, but has found himself the only viable candidate to take control of the city. He is already one of Montreal's bishops.

Image: Benezri is a tall man with dark skin. His eyes are a piercing blue. He has a goatee and short black hair. Alfred wears quality clothes from the Middle East, typically robes made of silk.

Roleplaying Hints: You are haunted by your responsibilities. You put up the front of a strong and competent leader to hide your melancholic heart. You are uncomfortable with the support of the Queens of Mercy because of your traditional feelings on gender relations.

Secrets: Alfred is suspicious of DeSoto, whose retirement to isolation after the trial of Sangris surprised many in the Inquisition.

Clan: Pander

Nature: Critic

Demeanor: Judge

Generation: 8th

Embrace: 1769



Sociales: Carisma 4, Manipulación 3, Apariencia 3
Mentales: Percepción 4, Inteligencia 5, Astucia 4
Talentos: Alerta 3, Pelea 3, Esquivar 4, Soñar 4, Empatía 2, Liderazgo 3, Callejeo 2, Subterfugio 2
Técnicas: Disfrazarse 3, Etiqueta 4, Armas de fuego 3, Meditación 4, Armas C.C. 3, Sigilo 3
Conocimientos: Demonología 3, Investigación 5, Lingüística 3, Ocultismo 4, Política 4, Cultura del Sabbat 4
Disciplinas: Auspex 4, Dominación 3, Fortaleza 2, Presencia 4, Taumaturgia 4
Senderos de Taumaturgia: Don de Morfeo 4, Taumaturgia Espiritual 3
Trasfondos: Aliados (la Inquisición) 4, Contactos 5, Reconocimiento en la Manada 4, Posición en el Sabbat 4
Virtudes: Insensibilidad 3, Instintos 3, Moral 4
Senda de Iluminación: de la Redención Nocturna, 7
Fuerza de Voluntad: 9

Yitzhak, Sacerdote de la Cofradía

Preludio: Aaron Touto nació y sirvió como primer rabino de la reducida comunidad Sefardí que llegó a Montreal después de la conquista británica en 1760. Fue abordado por Ignace y aprendió sobre los modos de los Pastores, pero reconoció que su camino estaba en peligro de caer en el Orgullo. La aislada perspectiva católica de los primeros miembros se filtró en detrimento de las otras creencias, y Aaron rindió su humanidad para proporcionar otra perspectiva, adoptando el nombre Yitzhak para remarcar su sacrificio.

Como muchos otros vampiros de la ciudad, permaneció unido a su comunidad mortal y ha mantenido debates con varios rabinos importantes a lo largo de los siglos. Debido a que era un practicante de la Cábala se convirtió en un habilidoso taumaturgo y desarrolló el ritual de la Beatificación, que presentó como una manera de alcanzar la transcendencia al separar el espíritu del cuerpo; en realidad es una forma de castigo y aquellos pastores que tengan la temeridad de creerse puros serán congelados para toda la eternidad. La primera víctima fue el propio Ignace, a quien Yitzhak consideraba demasiado fascinado por su propia "iluminación".

Ha luchado durante años para mantener el equilibrio en su cofradía entre la convicción de la fe y el reconocimiento de que hay otros que pueden aportar algo. Soeur Jeanne, la líder de la primera Inquisición, estaba entre sus críticos más directos, pero su caída en el terreno pantanoso de la política de la Guerra Civil quitó credibilidad a su posición. Otros críticos han sido Beatificados. Este *antitribu* Toreador era una de las manos tras la Conferencia de Caín y el éxito que consiguió le llevó a su entrada en el círculo de liderazgo de la cofradía. Fue también durante esta época cuando Raphael Catarari se convirtió en el guardián de los Santos Vacíos. El rabino ha guiado a muchos a través de la Beatificación y todos ellos han partido felices de hallar la iluminación, por lo que está empezando a preguntarse si el ritual ha sido modificado.

Ha sido líder de la manada desde que Frère Marc descendió del puesto después del proceso de Sangris. Estando en el punto más alto de su marea divina, se ha dado cuenta de que la Camarilla está preparada para la conversión, por lo que ha iniciado una relación con la princesa de Ottawa; aunque sabe que ella solo está interesada en reconquistar Montreal, confía en poder evitar ese destino. Todavía está por ver si ha caído vencido por su propio orgullo.

Imagen: parece el típico padre sabio; su barba gris y pelo blanco que llega hasta los hombros contrastan con sus ojos penetrantes. Lleva ropa sencilla sobre su suave figura.

Sugerencias de Interpretación: Eres sabio y erudito, por lo que sabes qué es lo mejor para tu cofradía. Te enfadas con lentitud y generalmente citas proverbios religiosos. Aquellos que te retan son candidatos a la Beatificación.

Secretos: Marie-Ange Gagnon le ha pedido consejo sobre su misterioso invitado vampírico; aunque no le ha dicho que éste parece ser Sangris, y le ha hecho jurar al rabino que mantendría silencio.

Clan: *antitribu* Toreador

Naturaleza: pedagogo

Conducta: mediador

Generación: 8ª

Abrazo: 1774

Edad aparente: 40 tardíos

Físicos: Fuerza 3, Destreza 2, Resistencia 3

Sociales: Carisma 4, Manipulación 3, Apariencia 2

Mentales: Percepción 4, Inteligencia 5, Astucia 3

Talentos: Alerta 2, Pelea 2, Esquivar 2, Empatía 4, Instrucción 4, Liderazgo 4, Subterfugio 2

Técnicas: Etiqueta 3, Meditación 4, Música 2

Conocimientos: Cultura de la Camarilla 3, Leyes 2, Lingüística 4, Ocultismo 2, Cultura del Sabbat 3, Teología 4

Disciplinas: Auspex 4, Celeridad 3, Fortaleza 2, Presencia 3, Taumaturgia 5

Senderos de Taumaturgia: Corrupción 2, Dominio Elemental 4, Taumaturgia Espiritual 5

Trasfondos: Contactos 3, Posición en el Sabbat 3, Reconocimiento en la Manada 5

Virtudes: Insensibilidad 3, Instintos 3, Moral 3

Senda de Iluminación: de la Redención Nocturna, 8

Fuerza de Voluntad: 7

Frère Marc

Preludio: cuando la iglesia católica disolvió la Orden de los Jesuitas por razones políticas a finales del siglo XVIII, el misionero Marc Arsenault fue dejado aislado en un asentamiento nativo del Valle Ottawa. Cuando retornaba a Montreal para recibir instrucciones de los oficiantes de la iglesia y tener una reunión con la Soeur Jeanne (la "monja" con la que se había estado cartearando) fue atacado y abrazado por una manada nómada de *antitribu* Gangrel Rurales. Debido a su inclinación por Jeanne, se unió a los Pastores.

Marc nunca abandonó su deseo de comprender y convertir a los nativos de Quebec y está intrigado por las historias de indígenas que nunca sobreviven al Abrazo: él



corresponding with, Arsenault was attacked and Embraced by a nomadic pack of Country Gangrel. Turned over to Jeanne, he joined the Shepherds.

Frère Marc never wavered from his desire to understand and convert the natives of Quebec, and he was intrigued by stories of natives who never survived the Embrace. He has Embraced hundreds of natives in the area over the centuries and none have survived for more than a night. Marc is convinced that the demonic force that infests Mount Royal is the source of these killings and has done all he can to uncover its mysteries. When his Divine Tide ebbs, Frère Marc's obsession becomes savage, and he resorts to harsh methods. He spends long nights torturing the enigmatic Librarian Jacob the Glitch and flays natives to understand the process of their death. He also "borrows" the preserved heart of his friend Brother André from the oratory and performs rituals on it.

Frère Marc served as leader of the Shepherds from 1951 to the trial of Sangris (some of his fellows blame his obsession with the mountain for the coven's troubles). The revelation that Sangris was an infernalist drove Marc from power and made it difficult for him to remain at the oratory. He now spends most of his time focused on his obsession, leaving coven affairs to Yitzhak and Alfred.

Image: Rugged and worn, Marc bears the scars of the road he has traveled. He stands 5'7" tall, keeps his hair long, and wears simple travel attire.

Roleplaying Hints: You are focused on your goals. The mysteries of Mount Royal and the native nations cannot elude you forever. You will do anything to pierce the veil of their secrets.

Secrets: Frère Marc probably understands the most about Mount Royal. He knows that the demon trapped in the mountain is a fiend of disease and that it has access to feral creatures. He suspects that the monstrosity may not have been purged with the destruction of Sangris.

Clan: Country Gangrel *antitribu*

Nature: Fanatic

Demeanor: Pedagogue

Generation: 8th

Embrace: 1799

Apparent Age: Late 30s

Physical: Strength 3, Dexterity 3, Stamina 4

Social: Charisma 3, Manipulation 3, Appearance 2

Mental: Perception 3, Intelligence 4, Wits 3

Talents: Alertness 3, Brawl 3, Dodge 3, Dreaming 2, Intimidation 3

Skills: Animal Ken 3, Firearms 2, Meditation 3, Melee 3, Stealth 3, Survival 4

Knowledges: Demon Lore 2, Investigation 3, Kindred Lore 2, Linguistics (native languages) 5, Lupine Lore 3, Medicine 3, Occult 5, Sabbat Lore 3, Spirit Lore 4, Wyrms Lore 2

Disciplines: Auspex 4, Animalism 3, Fortitude 3, Protean 4, Thaumaturgy 4

Thaumaturgical Paths: Corruption 3, Spirit Thaumaturgy 4, Gift of Morpheus 3

Backgrounds: Contacts 3, Pack Recognition 2

Virtues: Callousness 4, Instincts 4, Morale 2

Path of Enlightenment: Path of Nocturnal Redemption 7

Willpower: 8

Raphael Catarari

Background: Raphael Catarari was the first result in a series of dark experiments conducted by Frère Marc. In 1875, following a long court battle, Catholic Bishop Bourget was forced to bury liberal intellectual Joseph Guibord, to whom he had denied the last rites, in the Côte-des-Neiges cemetery on Mount Royal. Bourget reacted to this imposition by declaring Guibord's plot "morally separate" from the holy burial ground. Frère Marc knew that such a declaration might affect the aura of faith on the mountain, and decided to experiment with the Creation Rites in the plot. In 1892, he arranged for a nomadic pack known as the "Bastards" to bring him a freshly Embraced neonate.

The Nosferatu *antitribu* who emerged the next night called himself "Raphael" and had two odd characteristics: a palpable aura that occasionally became visible, and only vague memories of his life. He eventually came to believe himself a fallen angel. Claiming to have been cast out of Heaven for having slain another of the Host, Raphael dedicated his unlife to redeeming the childer of Caine in repentance. He became the guardian of the Hollow Saints as part of this quest and altered Yitzhak's rite of Saining based on his own inspirations. Saints created since then have passed on with looks of utter amazement on their faces.

Raphael's mind is fragile. When he's lucid, he displays ancient wisdom and enlightenment. He took the traumatized Cherubim into his care and created the Obertus Choir of Caine. When Raphael's mind becomes unhinged — during the extremes of the Divine Tide — he is dangerously obsessive. In 1990, he reached the heights of grace and began a campaign of public preaching, during which he revealed his full angelic glory (through a potent application of Presence) to mortals in Montreal. He drove 50 people insane before Sangris and Cherubim could put a stop to his evangelizing. He is currently entering the darkest phase of his Tide and has become erotically obsessed with his companion Cherubim, which prevents him from continuing his "mission."

Image: Raphael's twisted Nosferatu form hints at how beautiful he must have been as a mortal. Only his deep-green eyes remain to testify to a heavenly form. Occasionally, a golden aura shimmers around him.

Roleplaying Hints: You do not remember all of your true life, but you recall enough. Speak in whispers and guard your secrets.

Secrets: Raphael is the only Shepherd who suspects Yitzhak of treachery, having found his rite of Sainting to be lacking in many ways. Raphael seeks to redeem the coven priest.

Clan: Nosferatu *antitribu*

Nature: Penitent

Demeanor: Visionary

Generation: 10th

Embrace: 1892

Apparent Age: Late 30s

Physical: Strength 3, Dexterity 4, Stamina 3

Social: Charisma 3, Manipulation 4, Appearance 0

Mental: Perception 4, Intelligence 3, Wits 3

Talents: Alertness 3, Brawl 2, Dreaming 5, Empathy 5, Intimidation 2, Public Speaking 4

Skills: Animal Ken 3, Meditation 5, Melee 2, Music 4, Singing 4, Stealth 4

Knowledges: Demon Lore 3, Kindred Lore 2, Linguistics 3, Occult 4, Spirit Lore 4, Theology 4

Disciplines: Animalism 2, Auspex 4, Obfuscate 5, Potence 3, Presence 5, Thaumaturgy 4

Thaumaturgical Paths: Gift of Morpheus 4, Spirit Thaumaturgy 3

Backgrounds: Pack Recognition 3

Virtues: Callousness 2, Instincts 3, Morale 4

Path of Enlightenment: Path of Nocturnal Redemption 8

Willpower: 7

Cherubim

Background: The war-doll of the Shepherds,

Cherubim is the product of the vile practices of the Sabbat. Born in 1860, Alice Ménard fell into the clutches of Kyle McConner, a Brujah *antitribu* pedophile, when she was five. Abused and

raped for over a

year, she was

also victim-

ized by Kyle's

Vicissitude,

which he used to

make Alice look like

a porcelain doll. He

then put her through the

Creation Rites, and

she remained his

into the 20th cen-

tury.

Raphael Catarari

recognized Alice's beau-

tiful soul and helped her

become strong enough to

free herself. In 1911, she

overcame the Vinculum that bound

her to Kyle, then challenged him to

Monomancy, during which he was ham-

pered by his own twisted affections. Raphael

brought her into the Shepherds and onto their Path as Cherubim.

The specter of Kyle McConner haunts Cherubim. (She still keeps the leather mask that he wore while violating her.) When her Divine Tide rises, she struggles to let go of her hatred. During periods of ebb tide, she seeks vengeance by pursuing a twisted game of seduction aimed at mortal men. She brings out the pedophile in them and then tears out their hearts at the point of sexual climax.

Cherubim and Raphael have begun an intensely sexual relationship. Part of Cherubim feels that the Shepherd is nothing but another pedophile who is using her. She suppresses a deadly frenzy at the peak of their bloody sexual acts.



Image: Cherubim's diminutive form features oversized glassy eyes, a rosy face and a large, round head. She wears leather clothes, her hair in colored braids, and carries weighted throwing daggers and a curved carving knife. She tries to look less like a plaything.

Roleplaying Hints: You have never recovered from your victimization. You put up a good front, but deep down you know no life except that of the dominated slave.

Clan: Brujah *antitribu*

Nature: Masochist

Demeanor: Bravo

Generation: 10th

Embrace: 1866

Apparent Age: 6

Physical: Strength 4, Dexterity 5, Stamina 4

Social: Charisma 2, Manipulation 3, Appearance 3

Mental: Perception 3, Intelligence 2, Wits 3

Talents: Alertness 3, Athletics 3, Brawl 4, Dodge 4, Intimidation 1, Seduction 2, Streetwise 3, Subterfuge 2, Throwing 5

Skills: Firearms 3, Meditation 2, Melee 4, Stealth 3, Survival 3, Torture 3

Knowledges: Investigation 1, Linguistics 1, Medicine 2, Occult 3, Politics 1, Theology 2

Disciplines: Auspex 2, Celerity 4, Fortitude 2, Potence 4, Presence 3

Backgrounds: Contacts 1

Virtues: Callousness 5, Instincts 3, Morale 2

Path of Enlightenment: Path of Nocturnal Redemption 4

Willpower: 5

Sabrina

Background: Sabrina was an art student who flirted with several fringe religions and thus attracted Yitzhak's attention. While mortal, she studied religious artwork. Now that she's a vampire she studies life and unlife. Depending on her Divine Tide, she restores the most horrendous of creatures or mars the perfect.

Sabrina's greatest accomplishment is the corruption of Montreal-born super-model Claire. The Toreador convinced her that beauty was only valuable if it lived with horror, and she watched as the mortal "highlighted her appeal" by creating an aura of tragedy about herself. Under Sabrina's influence, Claire arranged for gruesome "accidents" to claim her family and manipulated a stalker into killing her fellow models. Claire's picture, radiant in the splattered blood of her colleagues, flashed across every television in North America. Sabrina used that image to show Claire how violence accentuated her beauty. In 1992, Claire shocked the world when she used a razor to peel off her own face during a *Nightly Entertainment* interview.

Sabrina's most recent project is the monstrous Nosferatu, Elias the Whale. She has uncovered the beauty at the core of Elias' being and is nurturing it through romance. The two



vampires meet regularly. Love blossoms in Elias' heart, and the Toreador looks forward to it blooming so that she can shatter it, making Elias the perfect creature of horror.

Image: A stunning beauty, Sabrina has long auburn hair. However, her hair can't hide the scars that remain from her mortal experiments with body art. She stains all of her clothes with blood to contrast her beauty with horror.

Roleplaying Hints: The Creation Rites made the world your canvas, and you are determined to explore its possibilities. You seek redemption through your art and use terror and seduction in equal measure to create your masterpieces.

Secrets: Sabrina has discovered a hidden cache of Véronique La Cruelle's "homicidal artwork," as well as two of the archbishop's Zantosa servants. They have since become Sabrina's retainers.

Clan: Toreador *antitribu*

Nature: Deviant

Demeanor: Avant-Garde

Generation: 9th

Embrace: 1982

Apparent Age: Mid-20s

Physical: Strength 2, Dexterity 3, Stamina 2

Social: Charisma 4, Manipulation 5, Appearance 4

Mental: Perception 4, Intelligence 2, Wits 3

Talents: Alertness 2, Artistic Expression 5, Brawl 2, Dodge 3, Empathy 2, Seduction 4, Streetwise 3, Subterfuge 3

Skills: Etiquette 3, Firearms 2, Meditation 2, Melee 2, Torture 3

Knowledges: Art History 5, Biology 2, Finance 1, Investigation 2, Linguistics 2, Medicine 3, Occult 2

Disciplines: Auspex 3, Celerity 2, Presence 4

Backgrounds: Allies 3, Contacts 4, Resources 3, Retainers (Zantosa revenants) 2

Virtues: Callousness 5, Instincts 2, Morale 3

Path of Enlightenment: Path of Nocturnal Redemption 5

Willpower: 5

The Librarians

*Wheel goes round, landing on a twist of faith
Taking your choices you'll have the right answers
When the final judgment begins
— Rush, "The Big Wheel"*

Following the announcement at the beginning of the 19th century that the Shepherds of Caine were sending representatives to other cities to begin a Sabbat "renaissance," a number of Cainite scholars returned with the delegates to offer their services. The Shepherds, though unable to accept new members, were more than happy to assist in the creation of a sister coven.

The Librarians formed to help in the amassing and dissemination of Sabbat history and folklore. Since its goals ran parallel with the Shepherds', the two groups worked together, shared knowledge, debated theories, registered various genealogies and acquired new information. The coven that became known as the Librarians was first formed around a core group of three members: Béatrice L'Angou, Donald Kaminski and Antonio Di Capelli.

As time passed, Soeur Marianne (the Shepherd chronicler of the Litany of Blood) came to rely on the Librarians. The Shepherds were more interested in the pursuit of esoteric and religious phenomena, while the Librarians had a thirst for knowledge in general. It was not surprising, then, that with the departure of Soeur Marianne after Ignace's Sighting, responsibility for the Litany of Blood was turned over to the Librarians.

Béatrice L'Angou, a Kiasyd, was chosen as leader of the coven, a decision that did not sit well with Donald Kaminski. Donald chose to air his grievances through Monomancy. Much to the surprise of all attending, she thrashed her opponent. When it came time to slay Donald, Béatrice chose a more disturbing fate for him. He became the pages for volumes one and two of the first genealogy skintomes.

Since the mid-19th century, the Librarians have been the keepers of the Litany of Blood and the chroniclers of Sabbat history. The coven, not inclined toward combat, has a lower attrition rate than most. The members fight when asked to, and sometimes without being asked, but the Librarians believe that their contribution to the sect lies in the preservation and application of knowledge.

Béatrice L'Angou remains at the head of the Librarians, helping its ranks swell and pursuing those promising individuals who she believes are suited to the coven. Of the other original members, Antonio Di Capelli vanished in Rome while trying to break into the Vatican (debate still rages as to whether he fell to the Giovanni or the Pope

himself). Donald Kaminski remains volumes one and two of the genealogy skintomes. With the introduction of new members over the past century, the coven has grown to a respectable size.

Lair

Assuming the responsibility of tending to the Litany of Blood, the Librarians moved into the Alexandrium Library, an adjoining wing to the Temple of Eternal Whispers. Only the Librarians have full access to the library, though those seeking knowledge are allowed entrance under the watchful eye of the coven members and their Obertus caretakers.

The entrance to the Alexandrium, the Gates of Eternity, is in Caine's Chapel. The double gates bear a bas-relief carved in bronze that depicts naked mortals clambering over one another. The doors are mystically sealed by their interlocking arms and can only be opened by whispering "arcane" into the ears of one of the images. Otherwise, nothing short of brute force (combined Strength rating of 15) can pry the doors open.

The Gates of Eternity open into a central corridor that has several work tables and dozens of adjoining catacomblike passages. The tunnels are dark and lined with row upon row of books and skintomes. The tunnels also lead to the vampires' various lairs. These corridors, narrow enough to allow one person through at a time, are 20 feet high, which accentuates their claustrophobic grip. Of the 12 lair chambers, three are empty; five are occupied by the Librarians; and four of the larger ones are taken by Obertus ghouls and their families.

Rites and Practices

The Librarians are not given to elaborate rituals and observances other than the yearly Opening of the Litany. Rather, they spend their time studying and cross-referencing new information. They believe that their spiritual well-being lies in adherence to the various Paths of Enlightenment, not in rites.

Muttering of the Divine: When it comes time for the mad Tremere *antitribu* Jacob the Glitch (who is kept by the Librarians) to lose his memory, the members gather on the eve of the full moon to listen to him ramble. As Jacob enters his cycle, the Librarians begin their meditation and concentrate on the gibberish he spouts. Most of the time his words make no sense, but on rare occasions Jacob speaks a coherent phrase or sentence. After Jacob collapses, the coven spends the evening debating the meaning of his utterances.

Beatrice L'Angou

Background: Béatrice was always regarded as an oddity in her Saint-Léonard parish. She was smarter and better-read than most people, but an unmarried social outcast. She also received forbidden texts from a secret benefactor.

At first she was shocked by these books. They spoke of mystical circles, European shadow empires, the secret genealogies of powerful families and great conspiracies. All this

bristled beneath her fingertips, and she quickly learned that there was far more to life than what she lived. She also realized that this knowledge came at a high price, but she was more than willing to pay it.

Years later, Béatrice met her benefactor, Alfred Benezri. He had heard of her great mental acumen and thought a talent such as hers was too precious to waste on a mortal life span. He watched her from afar, nurturing her yearning for knowledge and studying her carefully, trying to ascertain which clan would best suit her. When he finally decided, he called in a boon from Kassiyim Malikhair, a Kiasyd ally. It was he who Embraced her.

Béatrice is currently the leading authority on Sabbat history and lore. She spends a majority of her time using her Necromantic skills to question the dead about various vampire genealogies. Béatrice is also a lover to both Marie-Ange and Alfred Benezri — although her bisexuality has proven difficult for Alfred to understand (he still retains elements of his conservative upbringing). Although Béatrice has noticed that Marie-Ange has drifted away from her of late, she has been unable to determine the cause.

Image: Béatrice is a Kiasyd beauty, whether she acknowledges it or not. Her figure and limbs are slender and graceful. Her loose hair is a lustrous black and it hangs to her hips. Her ebony eyes are serene.

Roleplaying Hints: While calm and very gracious, you are slightly uncomfortable with the degree of violence inherent to Sabbat gatherings (or perhaps more so with your growing acceptance of it). Always smile in a benign manner, but let no one mistake that for supplication.

Secrets: Unbeknownst to most, Béatrice is allied with an Unselie slugh named "Rake." She discovered Rake going through books in the Alexandrium. Rather than attacking him, she offered to give him a tour. He agreed, and the two discovered a similar interest in knowledge and subtle torture. Rake was also intrigued by Beatrice's uncanny resemblance to the slugh. The two have exchanged information ever since.

Clan: Kiasyd

Nature: Perfectionist

Demeanor: Judge

Generation: 9th

Embrace: 1770

Apparent Age: Mid-20s

Physical: Strength 3, Dexterity 5, Stamina 4

Social: Charisma 4, Manipulation 3, Appearance 5

Mental: Perception 4, Intelligence 5, Wits 3

Talents: Alertness 2, Brawl 1, Diplomacy 2, Dodge 2, Dreaming 4, Empathy 3, Instruction 4, Leadership 5

Skills: Animal Ken 2, Debate 4, Etiquette 4, Firearms 1, Forgery 1, Music 1, Speed Reading 3

Knowledges: Alchemy 3, Anthropology 2, Archaeology 5, Area Knowledge (Europe) 5, Art History 3, Bureaucracy 2, Computer 2, Faerie Lore 4, Finance 1, Heraldry 5, History 5, Investigation 3, Law 3, Linguistics 5, Medicine 1, Occult 5, Politics 2, Sabbat Lore 5, Theology 2

Disciplines: Auspex 4, Celerity 2, Dominate 4, Mytherceria 5, Necromancy 3, Obtenebration 2

Backgrounds: Contacts (faeries) 2, Pack Recognition 5, Retainers (Obertus revenants) 4, Sabbat Status 3

Virtues: Callousness 3, Instincts 2, Morale 4

Path of Enlightenment: Path of Nocturnal Redemption 7

Willpower: 6

Notes: During the dark cycle of her Divine Tide, Béatrice pursues educated women, seduces them and uses Dominate to replace their knowledge with memories of her.

Jacob the Glitch

Background: Jacob is a frightening mouthpiece of an enigma. He was one of the last people ever to be put through a Creation Rite on the slopes of Mount Royal a century ago. Like all the others, he supposedly never survived. The only difference being that Jacob was one of Frère Marc's experiments carried through with the help of a Tremere *antitribu* ally. It was this ally who Embraced Jacob, and he was found only recently, wandering the sewers beneath Montreal, a complete amnesiac who fed on rats.

Like many unfortunates forced to undergo the Creation Rites on the mountain, Jacob was claimed by Metathiax. Unlike his predecessors, however, Jacob was blessed with Numina prior to his Embrace, and this made him a worthy pawn for the demon. Metathiax decided to turn Jacob



into his tool — a sensory conduit to spy on the Cainites of the city. Wiping Jacob's memory to prevent anyone from learning the Cainite's past, Metathiax released Jacob into the city and cursed him with monthly episodes of complete amnesia, preventing him from advancing along a Path to a point where he could break free of the demon's control. Unknown to Metathiax, the connection to Jacob also worked in reverse; Jacob became aware of the subconscious fears of his master.

Now in the care of the Librarians, Jacob retains his memories for a single month before they vanish at the advent of the full moon. As he awakens on that evening, he begins rambling in English, Russian, Latin, Greek and a multitude of other languages known to Metathiax. For the most part, Jacob is unintelligible, but there are moments of divine lucidity when he spouts off riddles, fragments of information or kernels of knowledge pertaining to the demon's fears. After an hour, Jacob collapses and sleeps through to the next night. Upon awakening, he has forgotten who he is. The only thing he remembers are potent Thaumaturgical rituals that no one can account for.

The Librarians keep Jacob in the Alexandrium to ensure that no one else can learn from him, and for fear of what others may want with him. During his dark cycle, Frère Marc often tortures Jacob. Though Jacob does not remember this abuse after the full moon, he subconsciously distrusts Frère Marc.

The rituals that Jacob occasionally “remembers” are recorded by the Librarians. The coven has been trying to contact the Tremere *antitribu* elder Goratrix for his insight on the situation, but he has yet to come to Montreal.

Image: A small and mousy Afro-Caribbean, Jacob has a receding widow's peak and wears disheveled clothing. He always looks confused and befuddled.

Roleplaying Hints: You are childlike; everyone and everything around you is new and fascinating. You study things carefully and are not afraid to stare people in the eyes. Most Sabbat mistake this for a challenge, but you only do it in hopes of sparking memories.

Secrets: Jacob has no secrets, except for the odd ritual or two that's inexplicably tucked away in the back of his mind.

Clan: Tremere *antitribu*

Nature: Conformist

Demeanor: Simpleton

Generation: 7th

Embrace: 1880

Apparent Age: Early 30s

Physical: Strength 3, Dexterity 2, Stamina 4

Social: Charisma 2, Manipulation 1, Appearance 3

Mental: Perception 4, Intelligence 5, Wits 3

Talents: Alertness 2, Dodge 1, Empathy 4

Skills: None. He must relearn skills after each amnesiac bout.

Knowledges: None

Disciplines: Thaumaturgy 5

Thaumaturgical Paths: Rating 5 in one Path only (varies with each month)

Backgrounds: None

Virtues: Callousness 1, Instincts 1, Morale 2

Path of Enlightenment: Path of Caine 1

Willpower: 4

Marie-Ange Gagnon

Background: Originally a member of La Belle Mort (“The Beautiful Death”), a nomadic pack of European Tzimisce, Marie-Ange occasionally traveled to Montreal, her city of birth, to confer with the newly established Librarians. It was here that she met Béatrice L'Angou and began their intimate friendship.

Members of La Belle Mort were recruiters for the Sabbat who traveled the globe in search of

new bloodlines and clans. Since many of the Kindred they encountered refused to join the Sabbat, the pack destroyed them, allowing Marie-Ange to drink their blood. This recruiting campaign took the

pack into British-controlled portions of the Orient and into direct conflict with the local supernatural beings. During the Chinese Boxer Rebellion, Marie-Ange's pack was decimated, leaving

her the sole survivor. With nowhere left to go, she returned to Montreal and was admitted into the Librarians as the resident expert on Cainite and exotic vitae.

In 1996, Marie-Ange began having visions of the Snake Pit, Montreal's destroyed Setite temple. Determined to uncover the significance behind her waking dreams, Marie-Ange explored the burned-out ruins of the temple and uncovered what appeared to be the unconscious body of



the infernalist Sangris, who was supposedly destroyed in 1992. Marie-Ange hid the Serpent in her haven, hoping to unravel the mystery behind his miraculous survival, partial amnesia and the strange quality of his vitae.

Marie-Ange's mysterious guest is none other than the Damned DeSoto's confused soul, which is trapped in Terrence DeBouville's transformed body. Inspired by Sangris' memories, DeSoto is turning Marie-Ange's thirst for knowledge into something darker. She has yet to trust him fully, but does have a growing fascination for the darkness surrounding the Sabbat circus.

Marie-Ange's lab and adjoining rest quarters have been declared off-limits to everyone (supposedly to maintain the integrity of Marie-Ange's work, but, in truth, to hide her visitor).

Image: Marie-Ange is a beefy, rugged, black-haired woman who dresses in comfortable work attire. She uses Vicissitude to bring her veins to the surface of her skin, making her look like a pulsating road map.

Roleplaying Hints: Everybody is a walking Ziploc bag filled with blood. The art of skincraft does not interest you as greatly as vitae itself. The awakening of your dark side has turned your fascination into something more brutal. Had you known Elizabeth Bathory, the two of you would have gotten along splendidly.

Secrets: Marie-Ange is being corrupted through her protection of the person she believes is Sangris.

Clan: Tzimisce

Nature: Visionary

Demeanor: Autocrat

Generation: 10th (raised from 12th through diablerie)

Embrace: 1830

Apparent Age: Late 20s

Physical: Strength 5, Dexterity 3, Stamina 2

Social: Charisma 2, Manipulation 4, Appearance 2

Mental: Perception 4, Intelligence 5, Wits 5

Talents: Alertness 4, Brawl 4, Dodge 3, Dreaming 2, Intimidation 2, Intrigue 1, Search 2, Subterfuge 3

Skills: Animal Ken 1, Body Alteration 3, Drive 2, Firearms 3, Interrogation 3, Meditation 2, Melee 1, Repair 1, Stealth 2, Survival 2, Torture 3

Knowledges: Computer 2, Forensics 4, Kindred Lore 4, Linguistics 2, Lupine Lore 2, Medicine (hematology) 3, Occult 3, Sabbat Lore 2

Disciplines: Animalism 1, Auspex 4, Potence 3, Presence 4, Protean 3, Thaumaturgy 5, Vicissitude 5

Backgrounds: Contacts (Clan Tzimisce) 1, Sabbat Status 1

Virtues: Callousness 4, Instincts 4, Morale 2

Path of Enlightenment: Path of Caine 5

Willpower: 6

Molly 8

Background: The one certainty in life is death. That was Ellen Conlyne's philosophy. An Irish immigrant who arrived in Montreal in 1847, Ellen watched as her friends,

family and shipmates died from the typhus epidemic that claimed many Potato Famine refugees. Ellen wept over every corpse cast over the side of the ship and for those who died waiting within the Grosse Ile quarantine station. People never realized that she wasn't mourning the passing of friends and loved ones, but that she was touched by the beauty of death. She even refuted God, believing that His existence marred the perfection of death itself.

Ellen's views on death and religion brought her to the attention of the Saint Patrick Basilica priests who believed she had been horribly alienated during the typhus epidemic. She was admitted into Hôtel-Dieu Hospital.

Preacher, of Les Misérables, took an immediate liking to Ellen and brought her to a Creation Rite. Béatrice L'Angou and Marie-Ange were also in attendance, both of whom instantly recognized the potential in the serene young woman. The two managed to convince Preacher to give them Ellen as a gift and Embraced her as a Tzimisce. Ellen emerged under the care of her stepmother Béatrice, her sire Marie-Ange and her godfather Preacher. All three did their best to train their childe and broaden her understanding of the world.

Because Ellen, now called "Molly 8," believes that life is about constant change, she regularly sheds the outer layers of her skin and uses them as parchment for her writing. Molly 8 also uses her Necromancy skills to speak to the dead, and surpasses even Béatrice in the Discipline's use. Molly is the official scribe of the Librarians and in charge of creating new pages for the skintomes.

Molly 8's haven is covered from floor to ceiling with long, treated strips of human skin of various hues. These are her tapestries and pages; every square inch of her skin is covered with graceful script and artwork. Molly 8 maintains a close relationship with her "stepbrother" Skin.

Image: Due to constant shedding, Molly 8 is porcelain-skinned, soft-featured and without any blemishes. Her pale visage is framed by the tresses of her deep-red hair, which contrast with her green eyes.

Roleplaying Hints: Speak softly; there is no need to shout. Touch people when talking with them; you love the way their skin feels. Smile gently; you can kill in the blink of an eye, but life is beautiful and fleeting.

Secrets: Molly 8 knows Marie-Ange is hiding someone in her lair, but has done nothing about it for the time being.

Clan: Tzimisce

Nature: Survivor

Demeanor: Visionary

Generation: 12th

Embrace: 1849

Apparent Age: Early 20s

Physical: Strength 2, Dexterity 4, Stamina 4

Social: Charisma 5, Manipulation 2, Appearance 5

Mental: Perception 4, Intelligence 3, Wits 4

Talents: Alertness 1, Artistic Expression 4, Brawl 4, Dodge 3, Empathy 5, Intimidation 3, Leadership 1, Poetic Expression 3
Skills: Animalism 4, Body Alteration 4, Calligraphy 5, Drive 1, Firearms 2, Fire Walking 2, Interrogation 2, Melee 1, Repair 1, Torture 3
Knowledges: Investigation 1, Law 2, Linguistics 3, Medicine 2, Occult 3, Science 2, Sewer Lore 1
Disciplines: Animalism 1, Auspex 3, Celerity 2, Dementation 1, Dominate 3, Necromancy 4, Potence 2, Protean 4, Presence 1, Vicissitude 4
Virtues: Callousness 5, Instincts 4, Morale 5
Path of Enlightenment: Path of Death and the Soul 8
Willpower: 7

Christianus Lionel

Background: Born and raised in an academic family, Christianus was no stranger to knowledge or education. Latin and Greek were as familiar to him as English. By age 15, he was pursuing the philosophy program at Harvard University. In the eyes of his parents, the gifted teen could do no wrong, at least until the Great War. Christianus enlisted to fight. His heroic valor and promotion to infantry officer (Commander of the Third Company, 13th battalion Royal Canadian Expeditionary Force) all fell upon the deaf ears of his parents, who disapproved of their son's actions. Christianus was ultimately struck down by fire at the second Battle of Ypres and would have died had he not been discovered on the battlefield by carrion Nosferatu. Arbitrarily feeding and Embracing, they cursed Christianus with the latter and left him to fend for himself in the no-man's-land.

Christianus' Embrace was a night of hellish half-memories punctuated by constant shelling, poison-gas clouds, feeding off the bodies of the dying, and simply trying to survive. The nightmare came to a climax near sunrise, when Christianus was forced to seek sanctuary from the sun beneath a mountain of corpses that awaited mass burial. Beneath the shelter of carcasses, Christianus underwent an epiphany and dreamed of Caine. In a conversation with the First Brother, Christianus was told to seek out all the children of the Second Generation.

When Christianus emerged the next evening, the Sabbat discovered him and inducted him into the fold. His thirst for knowledge focused on Caine, and his life revolved around discovering the meaning of his vision. Within 50 years, his



fervent quest made him one of the most recognized authorities on Cainite and pre-Sabbat genealogies. That was when he was invited to join the Librarians.

Image: Christianus is brooding and silent. His eyes reflect a sharp intellect, and his attire is always conservative. He exudes an acrid scent despite the use of Obfuscate. He believes it is the lingering smell of the poison gas that saturated his body during the second Battle of Ypres.

Roleplaying Hints: Ignore people for the most part; they rarely have anything of interest to tell you. The only thing you respect is knowledge.

Of all the Librarians, only Béatrice is as well read as you, and for that you appreciate her company.

Clan: Nosferatu *antitribu*

Nature: Visionary

Demeanor: Curmudgeon

Generation: 7th (raised from 11th through diablerie)

Embrace: 1915

Apparent Age: Unknown

Physical: Strength 6, Dexterity 3, Stamina 4

Social: Charisma 2, Manipulation 3, Appearance 0

Mental: Perception 5, Intelligence 5, Wits 4

Talents: Acting 1, Alertness 4, Athletics 2, Dodge 2, Intimidation 3, Leadership 4, Scan 3, Search 2, Subterfuge 2

Skills: Animal Ken 2, Bribery 2, Camouflage 4, Debate 4, Drive 1, Firearms 3, Herbalism 2, Meditation 4, Melee 5, Music 2, Repair 1, Research 4, Speed Reading 2, Stealth 4, Survival 4

Knowledges: Anthropology 3, Archaeology 4, Area Knowledge (Middle East) 6, Art History 3, Bureaucracy 4, Camarilla Lore 4, History 5, Investigation 2, Kindred Lore 4, Linguistics 6, Occult 5, Philosophy 5, Politics 3, Sabbat Lore 4, Science 3, Theology 1

Disciplines: Animalism 3, Auspex 3, Celerity 2, Dominate 3, Fortitude 2, Obfuscate 5, Obtenebration 1, Potence 3, Protean 4

Backgrounds: Allies (Clan Nosferatu) 4, Sabbat Status 1

Virtues: Callousness 4, Instincts 3, Morale 3

Path of Enlightenment: Path of Caine 9

Willpower: 7

Santiago DeSoto (in the form of Sangris the Serpent)

Background: Santiago DeSoto was a warrior of the Knights of Christ, a religious order linked to the former Portuguese Templars. A competent sailor, he commanded the *Santo Christo*, one of many small ships that launched expeditions against the North African coastline. A noble man of good intent, DeSoto proved himself many times in battle, attracting the attention of Enrique the Navigator, the Master of the Knights of Christ.

Under the wing of Enrique, DeSoto discovered that the order had secret benefactors — hidden allies who wanted Santiago. Believing that Enrique's actions were performed in God's name, DeSoto allowed the vampire to Embrace him.

After the Anarch Revolt and the Convention of Thorns, DeSoto was one of the first to join the Sabbat; he recognized the opportunity to seize personal power. He formed the Navigators, named in honor of Enrique, and fled to the New World with his ship. The pack raided the Brazilian coast to enhance its reputation in the Sabbat. Indeed, the Navigators became one of the most infamous nomadic packs in the New World.

DeSoto learned of the Shepherds after the coven assisted in the creation of the Inquisition. A former Knight of Christ and a recognized Sabbat persona, DeSoto went to Montreal — under the cover of trading information with the Librarians — to insinuate himself into the highly influential Shepherds and their Inquisition.

The ruse was successful. DeSoto met with the Shepherds, sufficiently impressed them and was invited to join the coven. He declined Shepherd membership, however, claiming that God would be better served if he pursued his talents as a warrior. The Shepherds also sponsored his bid to join the Inquisition. DeSoto became an inquisitor and left the care of his pack to Miguel, his *childe*.

DeSoto became a feared inquisitor. It was therefore no surprise that he was chosen to lead the tribunal at Sangris' trial in 1992. Although the outcome was certain, the trial lasted for three months. When it came time for Sangris' execution, it was DeSoto who would administer the *coup de grace*.

As DeSoto called upon his abilities and flames began to erupt from his hands, he sensed foul magic at work. His soul, his very essence, was pulled into the fire he wove and shot into

Sangris. He watched as the laughing spirit of Sangris leaped into his own body, just as his abilities consumed the body of Sangris along with his own trapped soul.

That's when the nightmare began. DeSoto found his spirit in contention between two demons, Bothoethel (Sangris' master) and Metathiax (the trapped lord of Montreal). Sangris was beyond their reach for the time being; Bothoethel was unable to approach the island to retrieve his "property"; Metathiax, though he had a tenuous claim on Sangris' soul, was unwilling to allow Bothoethel possession.

DeSoto, however, was fair game. Both demons wanted him, and neither would back down. Finally, DeSoto came upon a solution: If he would be allowed to return to the mortal world, he would find Sangris and return him to Bothoethel, and try to locate another soul for Metathiax, that of Cedilia of the Tongue. Both agreed, and DeSoto was returned to Montreal in the body of Terrence DeBouville.

Through Metathiax's manipulations, DeSoto reawakened as a partial amnesiac. The Decani molded DeSoto's memories and new body to look and be like Sangris'. He now hopes that by making DeSoto believe he is Sangris, he can fool Bothoethel into claiming the wrong soul, thereby nullifying the contract with Sangris and making both souls his.

Metathiax also sent dreams to Marie-Ange, who discovered "Sangris" sleeping in the Snake Pit. Under Marie-Ange's care, DeSoto is trying to reestablish contact with Ezekiel, his "childe."

Image: DeSoto looks almost identical to Sangris with the exception of his eyes, which are solid black.

A Haitian gentleman in his 30s, DeSoto has a sad demeanor, compact facial features and a well-developed body. He carries himself confidently, though an occasional flicker of uncertainty does give him pause.

Roleplaying Hints: As "Sangris," you are a man driven by several agendas, including killing "DeSoto" and reestablishing your hold on Ezekiel. You fully believe in who you are, though there are moments when foreign yet familiar images undermine your self-confidence. This is aggravated by your possession of abilities and skills that

you don't remember learning and by memories that seem to belong to someone else.



Secrets: Bothoethel has implanted DeSoto with the subconscious knowledge that Pierre Bellemare is a potent infernalist.

Clan: Brujah *antitribu* (emerging Serpent of the Light blood)

Nature: Penitent

Demeanor: Traditionalist

Generation: 7th

Embrace: 1492

Apparent Age: Late 30s

Physical: Strength 6, Dexterity 4, Stamina 6

Social: Charisma 4, Manipulation 6, Appearance 3

Mental: Perception 3, Intelligence 4, Wits 6

Talents: Acting 4, Alertness 3, Athletics 4, Brawl 6, Diplomacy 2, Dodge 3, Empathy 4, Instruction 3, Intimidation 4, Leadership 5, Scan 3, Seduction 2, Subterfuge 5

Skills: Animal Ken 2, Blind Fighting 4, Boat Handling 6, Bribery 5, Disguise 4, Etiquette 1, Fast-Draw (foil) 3, Firearms 2, Fishing 4, Interrogation 5, Melee (short swords) 6, Orienteering 5, Stealth 3, Survival 2, Swimming 4, Throwing 4

Knowledges: Area Knowledge (Brazilian coastline) 3, Camarilla Lore 2, Investigation 2, Linguistics 3, Medicine 1, Occult 2, Sabbat Lore 5, Theology 6

Disciplines: Auspex 5, Celerity 4, Dark Thaumaturgy 3, Dominate 3, Fortitude 5, Obfuscate 4, Obtenebration 2, Potence 6, Presence 6, Serpents 2, Thaumaturgy 5

Thaumaturgical Paths: Gift of Morpheus 3, Lure of Flames 5, Movement of the Mind 2, Pestilence 3, Weather Control 4

Backgrounds: Alternate Identity 4

Virtues: Callousness 5, Instincts 5, Morale 3

Path of Enlightenment: Path of Evil Revelations 4

Willpower: 6

Notes: As an agent of Metathiax, DeSoto is carrying AIDS and cholera. He has the following Demonic Investments: Body Armor, Smell Fear and Psychic Tracker.

The Queens of Mercy

*Like a gauntlet
the voices haunted
walking in with his thin skin
lowered chin*

*he knew the names that they would taunt him with
faggot, sissy, punk, queen, queer*

— The Disposable Heroes of Hiphoprisy, "Language of Violence"

The Queens of Mercy were formed from the remnants of another gay-specific coven called the Mattachine. That nomadic pack spent the latter half of the 19th century in France, wreaking havoc in Camarilla-held bastions. By the 1920s, multiple Blood Hunts across Europe forced the dwindling Mattachine coven to escape to North America, where it eventually split up. Montreal attracted the core members of the pack, and by the 1950s, the Mattachine was

seven members strong and in control of the city's emerging gay district. It was at that time that Sébastien Goulet returned to Montreal and joined the Mattachine.

On June 28, 1969, following the police raid on the Stonewall Bar in New York City, most of the Mattachine left for New York to revel in the ensuing Stonewall Riots. They never returned. Having remained behind, Sébastien formed a coven of his own called the "Queens of Mercy."

The Queens have taken heavy losses over the last decade. Between Spider's desertion to the Wretched, the death of three members by the hand of Pierre Bellemare, and the disappearance of Christien Ng, the Queens of Mercy are currently down to three members. Despite this, the coven maintains control over the Gay Village. The members' feeding stock is the 12,000-15,000 gay men and lesbians who live in the Village.

Lair

The Queens of Mercy are fairly mobile, attaching themselves to the most popular gay bars of the moment. When a new club opens up, the Queens migrate to it, making it their home. Over the years the Queens of Mercy have had lairs at Truxx, The Garage, The Jungle, Prison, Max, KOX and a dozen other bars. The coven's current lair is Heaven, Montreal's newest hot spot for the gay community.

Rites and Practices

Pret-à-Porter: During the time between the Festival de Jazz de Montreal and the Just For Laughs comedy festival in July, the Queens of Mercy invite other gay and lesbian packs from across North America to join them for festivities. The Mattachine of New York and the nomadic Sacred Band and Bull Dykes always attend.

On the second Friday in July, the Queens host a Roman-style blood feast and orgy held at Sébastien's lair. On the following Saturday night, they all go out "straight-bashing" on West Island. Sunday night is dedicated to a grand drag show. Each pack is allowed to grab as many mortals as it wants and dresses them up in outrageous outfits. The terrorized humans are paraded around the Garage dance floor and judged for poise, costume originality and how loud they can scream (falsetto is preferred). The mortals are then forced to fight it out à la *Dynasty*, mimicking the catfights between Joan Collins and Linda Evans. Those who perform the best are allowed to leave; the rest are devoured in a late-night repast.

Sébastien Goulet

By the 19th and 20th centuries, the richest citizens of Canada grew up in the "Golden Mile" estates. Sébastien Goulet was no exception. An only child, he was treated like a prince. His parents, however, played the roles of rich social butterflies, and he was raised under the guidance of tutors and nannies.

Sébastien grew up learning how to manipulate people emotionally. When he reached puberty, he developed an interest in men and quickly learned how to seduce them. Sébastien honed his personal skills, becoming adept at flirting with people while still playing the social role that his parents demanded of him. However, his life changed forever when his parents returned from a Moroccan vacation with a beguiling guest, Marcus C. Andrews. Sébastien immediately fell for the stranger and tried to seduce him. Andrews, sensing the game, outdid Sébastien by seducing both of the boy's parents.

Marcus tutored Sébastien, who proved to be a very enterprising student. It wasn't long before Marcus revealed himself to be Sabbat and brought Sébastien across. He was buried in a grave along with his mortal parents and fed on them in order to escape. He then took his family holdings and traveled the world as Marcus' consort. By 1955, tired of his sire and eager to strike out on his own, Sébastien returned to Montreal and joined the Mattachine.

Sébastien still plays seduction games, but now enjoys using straight men and seeing how far he can manipulate them into falling for him. He retains his boyish charm and educated manner, so he is rarely unsuccessful. It takes most men a year or two, but they eventually come around. Sébastien then abandons them, watching from behind the scenes as they deal with what they have become.

Image: A well-dressed, clean-cut young adult, Sébastien has an easy smile, raven-black hair, sparkling green eyes and the perfect physique. He wears the trendiest prep-school fashions.

Roleplaying Hints: You are self-confident. Your smile is infectious, even seductive in its casualness. You are well educated and eloquent and know that you could bed whom-ever you choose, regardless of their sexual orientation. It is not a matter of overconfidence, simply fact.

Secrets: Sébastien suspects that Pierre is the brains behind Les Orphelins.

Clan: City Gangrel *antitribu*

Nature: Child

Demeanor: Bon Vivant

Generation: 7th (raised from 8th through diablerie)

Embrace: 1942



Apparent Age: Early 20s

Physical: Strength 3, Dexterity 5, Stamina 4

Social: Charisma 4, Manipulation 5, Appearance 5

Mental: Perception 3, Intelligence 4, Wits 3

Talents: Acting 4, Alertness 3, Dodge 2, Empathy 4, Intimidation 3, Intrigue 5, Leadership 2, Seduction 5, Sense Deception 3, Streetwise 4, Subterfuge 4

Skills: Carousing 5, Dancing 4, Drive 2

Etiquette 4, Firearms 5, Style 4

Knowledges: Area Knowledge (Gay Village) 3, Bureaucracy 3, Computers 1, Finance 5

Disciplines: Auspex 2, Celerity 2, Dominate 5, Obfuscate 3, Presence 4, Protean 2

Backgrounds: Contacts 5, Influence 2, Resources 5

Virtues: Callousness 4, Instincts 3, Morale 2

Path of Enlightenment: Path of Power and the Inner Voice 7

Willpower: 6

Caroline Bishops

Background: Like so many teens who are unable to cope with brutality at home, Caroline was a runaway. Fleeing to the streets of New York, she became an easy target for the chicken hawks who watched the bus terminals. She failed to see the yellow van that followed her, and had no time to react when she was pulled inside. The next few months were a blur of drug-induced hallucinations and a whirl of featureless men who brought only pain.

Caroline underwent forced prostitution until she got pregnant and was stricken with several different venereal diseases. Then her life took an even worse turn. The men who pimped her sold her to a client. Although in a drug-induced stupor, Caroline remembers a filthy and dimly lit room, a masked doctor with bloodied surgical garb and fingers that melted into various-shaped scalpels and blades. To her horror, she cannot remember beyond the point of the doctor spreading her legs open and squatting down to peer inside her.

Caroline emerged from her Creation Rite in the care of the Mattachine, who seemed to be under orders to protect her. Despite her loss of memory, Caroline's new existence gave her

the grace, power and beauty that she never had as a human. She also realized that she felt more comfortable around women, even to the point of not wanting to feed off men anymore.

Caroline seemed to be doing well until 1993, when she began suffering from a recurring nightmare about the mysterious "doctor." She awoke repeatedly in a bestial state and had to be monitored on several occasions as she regained her senses. Troubled by her dreams and the distorted faces of children that appeared in them, Caroline moved to Montreal in hopes of getting help from the Shepherds. The Mattachine, though reluctant to let her leave, agreed when Sébastien Goulet promised to watch over her.

Caroline is currently being helped by Célèste, one of the Shepherds. Caroline suspects that her sire was skilled in Vicissitude and that her nightmares stem from a vile pregnancy spawned by him. She has kept this a secret from everyone, including Célèste.

Image: Caroline has shoulder-length, strawberry-blond hair, very petite features and piercings all over her body. When she's around other women, she wears clothes that show off her body work, to the point of walking around topless at Heaven and other liberal gay establishments.

Roleplaying Hints: You are uncomfortable around most men outside your pack. This is not a weakness; you have simply seen what depravity most men are capable of. You tend to flirt with women, but you aren't flighty. You have a good mind and are sharp with details. Most women consider you a good listener.

Secrets: The pregnancy.

Clan: Pander

Nature: Autist

Demeanor: Praise-Seeker

Generation: 11th

Embrace: 1989

Apparent Age: Early teens

Physical: Strength 3,

Dexterity 4, Stamina 5

Social: Charisma 3,

Manipulation 2, Appearance 4

Mental: Perception 3,

Intelligence 3, Wits 4

Talents: Acting 1,

Alertness 2, Brawl 4,

Dodge 3, Scan 4,

Seduction 2,

Streetwise 4

Skills: Bribery 2,

Drive 3, Fast-Talk 1,

Firearms 2, Fire Walking 4,

Repair 2, Security 3

Knowledges: Computer 2



Disciplines: Celerity 2, Fortitude 2, Potence 3, Vicissitude 1

Backgrounds: Allies (Mattachine) 3, Mentor (Célèste) 2

Virtues: Callousness 4, Instincts 5, Morale 3

Path of Enlightenment: Path of Harmony 4

Willpower: 6

Alex Camille

Background: The stereotypes of a gay lifestyle are, sadly enough, often embraced by gay men. Alex came out faster than he could handle and bought into the whole mentality of gay life, including its worst misconceptions. He confused his need for stability with sexual yearning and frequented bathhouses to compensate for his emptiness. Within a year, he had contracted AIDS. Alex proceeded through the typical stages of coping with a life-threatening disease. Denial came first, and he continued his sexual activities.

Anger came next. Embittered toward a community that he believed was responsible for his affliction, Alex began sleeping with men in an effort to infect them with the virus. He did it all; sex in washrooms and saunas, quickies in alleys and porn theaters, and cruising in the streets and parks.

As the symptoms of his disease worsened, Alex hid in the comfort of his anger and resorted to S&M. Alex's partners rarely returned after their initial encounters, and his reputation attracted the attention of Sébastien. He heard of Alex through a local BBS that catered to the gay community.

After finding Alex at one of his bathhouse haunts, Sébastien spent an entire evening exploring the young man's body and psyche. Alex was, in Sébastien's opinion, prime material for his coven.

It was after Alex became Sabbath that a curious thing occurred. Spared death through the Embrace, he saw the people die whom he deliberately infected. He saw the pain he caused. While Sébastien laughed off the entire matter, Alex could not. He had regained his humanity.

Alex now secretly helps the gay community by acting as its guardian angel, watching over it and ensuring that Sébastien's pranks never get too brutal. He has even taken to patrolling the streets and parks.

Image: Alex exudes an air of tragedy. He is sullen and avoids eye contact for fear that other Sabbath will see the compassion and regret in his eyes. His brownish hair was thinning as

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Ezekiel's c

he approached death, and he looks thin for his build. His skin still bears sores and scars from his infection.

Roleplaying Hints: Avoid eye contact. Never reveal the pain you have caused others. The Sabbat were right in that their immortality is a blessing; for you it is the road to atonement and the renaissance of your morality. You are now more human than you ever were, and the Sabbat is no longer meant for you. Chicago sounds nice.

Clan: City Gangrel *antitribu*

Nature: Honest Abe

Demeanor: Penitent

Generation: 9th

Embrace: 1988

Apparent Age: Early 20s

Physical: Strength 4, Dexterity 3, Stamina 3

Social: Charisma 3, Manipulation 2, Appearance 2

Mental: Perception 4, Intelligence 5, Wits 3

Talents: Acting 1, Alertness 2, Athletics 1, Brawl 2, Diplomacy 2, Dodge 1, Empathy 3, Streetwise 3, Subterfuge 2

Skills: Drive 1, Firearms 4, Repair 3, Stealth 2

Knowledges: Area Knowledge (Gay Village) 5, Camarilla Lore 1, Computers 2, Politics 3

Disciplines: Celerity 2, Fortitude 1, Obfuscate 2, Protean 3

Backgrounds: Allies 2, Contacts 2, Retainers (all local gays) 2

Virtues: Conscience 4, Self-Control 3, Courage 4

Humanity: 4

Willpower: 7

Ezekiel and His Supporters

The return of Sangris' child Ezekiel has electrified Montreal. A bold and powerful force for change, Ezekiel has presented himself as the only candidate strong and skillful enough to restore the city to greatness. So far, Ezekiel has attracted support from the wildest packs — Les Orphelins and The Wretched — but his leadership is also attractive to the wise and cautious vampires of the city.

25:17

Absolution and a frozen room

Are the dreams of men below

I try to grab it but the torch is hot

The mirror collapses, but the image came not

I'm scared of the darkness in the light

I scare myself because I know I'm right

— Ministry, "Burning Inside"

Dynamism and determination best describe the pack 25:17. While Montreal contains a number of older Sabbat, 25:17 stands as the herald for the young. What makes Ezekiel's coven so different is that although it embodies the

strength, loyalty and freedom of the Sabbat, it does so without the chaotic mindlessness that characterizes other packs. The members of 25:17 are not rebels without a cause, but crusaders and holy warriors. Their ambition and loyalty to the sect have made them guardians of the Sabbat and its ways. Ezekiel and his followers believe it's their responsibility to lead their brothers and sisters to glory, and Montreal is the first step on that path.

In the mid-1980s, Ezekiel and Soldat, Ezekiel's mentor, created 25:17. It became one of the leading packs during the 1991 attack on Chicago. Soon after the war, Ezekiel was called back to Montreal to testify at the trial of his sire Sangris. After his sire's execution, Ezekiel was determined to claim what he believed to be his deathright — the archdiocese of Montreal. Despite Ezekiel's determination and ambition, his motives have never been selfish. He is driven by the desire to lead the Sabbat into a new golden age.

The actions of 25:17 over the past few years have led many to label the pack Loyalist, but the truth is very different. Members of 25:17 have, on a number of occasions, directly disobeyed what they perceived to be weak orders. Their actions, however, have always resulted in gains for the Sabbat, sparing them from punishment. The coven understands that Gehenna rapidly approaches. The packmates see this as a time for action, not debate. The Sabbat needs to prepare, to groom leaders. This attitude puts 25:17 squarely in the Sabbat ultraconservative faction.

Since the coven's arrival in Montreal, it has become the most active and vocal faction against the appointment of Carolina Valez. The pack believes that Montreal should be led by those who are fit, not by those appointed by cardinals who have lost touch with the Sabbat. Les Orphelins and The Wretched openly support Ezekiel's plans for the archdiocese. Others, including a number of packs from New York, such as the Disciples of the Black Brood (which is led by Ezekiel's progeny Christafarious Black), secretly back 25:17. So far, Ezekiel has avoided resorting to force to take power, knowing that it is only a matter of time before Valez makes a mistake.

The real threat to 25:17 comes from the Shepherds. Their age, connection to the Inquisition, and the popular belief that Montreal is their city makes them 25:17's greatest rivals, even if not outwardly. Ezekiel bides his time, waiting for an opening through which to strike at the Shepherds.

Lair

Upon his return to Montreal, Ezekiel established 25:17's lair in Ravenscrag, a 19th-century mansion that was used as an insane asylum until the late 1960s. Ravenscrag is located just above McGill University in the Golden Square Mile near the Royal Victoria Hospital. Ezekiel has opened part of the home as a nightclub, Angel's Fall.

Rites and Practices

Vindication: 25:17's rites involve challenges that force members to overcome their personal weaknesses. Once a year, every coven member has to prove her strength, worth and determination to her fellows. During the Vindication rite, the member is impaled on a large pole and left to hang. As the pole slowly passes through her heart, she must utter her deeds and accomplishments that honor her coven. Overcoming the pain involves great will and faith in one's abilities. Those who fail to vindicate themselves are left for the unforgiving sun.

Ezekiel, Lord of Montreal

Background: When Sangris was publicly convicted of infernalism during the Inquisition, he knew that the one thing that would redeem his soul was his childe Ezekiel. Sangris believed that Ezekiel was the one good thing that could never be taken from him. The young mortal spent a number of years by Sangris' side, slowly learning the ways of the Sabbat. His Creation Rite was one of the most elaborate ceremonies that the Sabbat of Montreal had ever witnessed — even Cardinal Strathcona attended.

When Ezekiel rose from his grave the following night, a profound change had overcome him. His youthful naïveté and innocent charm were replaced by a dark intensity. The Shepherds acknowledged him that night, and Raphael, in a moment of lucidity, proclaimed that Ezekiel's future would shine like a dying star.

Ezekiel's early existence was spent under the wise tutelage of the Librarians; he learned the ways of the Sabbat and Cainite history. When his studies permitted, he followed his sire, learning the ways of power. Sangris was more than a father or mentor; he was the embodiment of power and destiny for the young Serpent. Sangris, aware of his childe's almost unnatural ambition and adoration, forced him to join the Black Hand to protect the childe against demonic influence. The night Ezekiel departed for his training in the Black Hand was the last time he saw Sangris as Archbishop of Montreal.

As a member of the Black Hand, Ezekiel accepted a number of suicide missions and earned a name for himself as a ruthless fighter and shrewd leader. Ezekiel, Soldat and their Black Hand circle were responsible for destroying a number of Chicago elders during the Sabbat-Lupine-Camarilla war in the early '90s. After the war, Ezekiel returned to Montreal to testify at Sangris' trial. During the

trial, Ezekiel was found innocent of corruption, but was present when Sangris was convicted of infernalism and apparently perished in flames. Ezekiel was deeply hurt by Sangris' betrayal, but ultimately understood that his sire fell because of the current weakness in the Sabbat. Since that day, he has vowed to lead the Sabbat away from bickering and infighting, back to the glory it had during the Anarch Revolt. Now, Ezekiel and his pack have returned to Montreal to claim the destiny that is his.

Image: Ezekiel has the body of a 16-year-old boy. His limbs are lithe and strong. His face expresses adult experience and childhood innocence. Yet, his dark eyes and skin make him both alluring and intimidating.

Roleplaying Hints: An inner power exudes from you, a presence even your opponents can sense. You are ambitious, determined and intense, a combination which could propel you to greatness or plummet you to hell. Speak in a low voice, forcing others to hang on your every word.

Secrets: Ezekiel's tenure away from Montreal has put him at a disadvantage. He only knows who the major players are and isn't aware of others' subtle schemes. Ezekiel suspects that DeSoto, the former inquisitor, wants to destroy him as DeSoto did his sire. Both Soldat and Pierre Bellemare are interested in seeing Ezekiel prosper, but are unaware of the other's influence over Ezekiel. This deadlock has allowed Ezekiel to forge his own path. If pride does not blind him, his future in the Sabbat may be bright.

Clan: Serpent of the Light

Nature: Visionary

Demeanor: Plotter

Generation: 8th (Raised from 9th through diablerie)

Embrace: 1981

Apparent Age: Mid-teens

Physical: Strength 4, Dexterity 4, Stamina 5

Social: Charisma 4, Manipulation 5, Appearance 3

Mental: Perception 3, Intelligence 4, Wits 3

Talents: Alertness 3, Athletics 2, Brawl 4, Dodge 3, Dreaming 1, Intimidation 4, Intrigue 4, Leadership 5, Style 4, Subterfuge 4



Skills: Blind Fighting 2, Drive 2, Firearms 3, Fire Walking 3, Melee 5, Research 3, Stealth 4, Survival 2

Knowledges: Area Knowledge (Montreal) 3, Black Hand Knowledge 4, Clan Knowledge (Assamite) 1, Investigation 2, Kindred Lore 2, Occult 2, Politics 4, Sabbat Lore 3

Disciplines: Auspex 2, Celerity 3, Dominate 3, Fortitude 3, Obfuscate 2, Obtenebration 2, Potence 3, Presence 5, Quietus 2, Serpents 4

Backgrounds: Allies (New York packs) 4, Black Hand Membership 2, Pack Recognition 4, Resources 3, Sabbat Status (bishop) 3

Virtues: Callousness 4, Instincts 2, Morale 5

Path of Enlightenment: Path of Power and the Inner Voice 7
Willpower: 8

Soldat

Background: Benjamin Harris returned from World War I like so many of the Lost Generation: empty, bitter and above all else, disillusioned. Even years later, during the Roaring '20s, Benjamin couldn't silence the voices of his dead comrades. A loving family man, Benjamin tried to keep his dark side in check. He finally caved in exactly 10 years after his return. That night he killed his family, hanging his son and daughter and burning his wife alive. Benjamin vanished into the night with the police and the Sabbat (who were impressed by his deeds) hot on his tail. A Sabbat Gangrel named "Nacy Tarr" got to him first.

Benjamin's anger and aggression were sublimated by the rituals and purpose of the sect. Calling himself "Soldat," he joined the Black Hand and dutifully served the Sabbat, but refused to live up to his leadership potential, preferring to be a follower. Soldat was one of Ezekiel's mentors, and the two developed a close friendship. Soldat believes that Ezekiel has the potential to better the Sabbat. In turn, the young Serpent appreciates the Gangrel's keen intellect, which lies beneath his tough exterior.

Image: Soldat is an impressive figure, standing over six feet tall. His face is strong and firm, framed by shoulder-length blond hair. Soldat is known for wearing WWI-era pants and a brown leather trench coat. He sometimes carries a set of bagpipes and plays them during war parties and pack rites.



Roleplaying Hints: You play the part of the soldier. Your demeanor and actions are bold and dashing. Never back down from a fight, but don't go in blindly either. Under your stern exterior, you are a shrewd thinker, always planning to turn matters to Ezekiel's favor. Although you refuse to admit it, you have the potential to be a skillful leader and may someday decide that your time has come.

Secrets: Soldat occasionally meets with Archbishop Valez in hopes that she and Ezekiel can come to an understanding without resorting to war.

Clan: City Gangrel *antitribu*

Nature: Judge

Demeanor: Survivor

Generation: 7th

Embrace: 1929

Apparent Age: Early 30s

Physical: Strength 4, Dexterity 4, Stamina 5

Social: Charisma 3, Manipulation 4, Appearance 3

Mental: Perception 4, Intelligence 5, Wits 4

Talents: Acting 3, Alertness 5, Brawl 5, Dodge 5, Instruction 4, Interrogation 3, Intimidation 2, Leadership 2, Subterfuge 3
Skills: Animal Ken 3, Blind Fighting 4, Drive 2, Firearms 4, Fire Walking 3, Melee 5, Repair 3, Research 3, Stealth 4, Tracking 4

Knowledges: Alchemy 2, Archaeology 3, Black Hand Knowledge 3, Camarilla Lore 3, History 4, Investigation 2, Linguistics 2, Occult 2, Sabbat Lore 3

Disciplines: Auspex 5, Celerity 3, Dominate 3, Fortitude 4, Obfuscate 3, Potence 4, Presence 3, Protean 5

Backgrounds: Allies (Black Hand) 3, Black Hand Membership 4, Contacts 3, Sabbat Status 1

Virtues: Callousness 3, Instincts 5, Morale 4

Path of Enlightenment: Path of Honorable Accord 6

Willpower: 8

Reza Fatir, the Dark Angel

Background: Reza Fatir is the newest member of 25:17. He was indoctrinated into the Sabbat and the pack during the war for Chicago.

Reza's and Ezekiel's first encounter proved almost fatal for both. They stood on opposing sides; Reza was under contract to search out and destroy Sabbat operatives in Chicago. Ezekiel and 25:17 escaped Reza's first attempt to destroy them and a game of cat-and-mouse ensued, each taking turns at being the hunter. In the end, it was Ezekiel who surprised the Assamite, and a duel began that lasted the entire night. As both rivals exchanged blows, their re-

spect for each other grew. Ezekiel tried to enlighten Reza to the purpose of the Sabbat, telling Reza between blows that he was whoring himself to the Camarilla while his clan suffocated under the yoke of the Treaty of Tyre.

Reza tried to remain true to his mission, but the Serpent's words struck home. Reza thought of the ancient glory of Alamut and of how the Camarilla had indeed sold itself. Reza made his decision.

Assunrise approached, Reza fought ferociously. Ezekiel's determination was no match for Reza's discipline and skill, and within a few minutes, Ezekiel lay helpless. Without saying a word, Reza vanished, allowing Ezekiel to live.

The following night, Reza tracked Ezekiel down and offered his services to the Serpent and the Sabbat. Ezekiel accepted both. Reza's Creation Rite was a long and drawn-out affair — it tested Reza's physical and mental limits. The ceremony culminated with the destruction of Reza's sire. The Assamite has been loyal to Ezekiel ever since, grateful to the Serpent for opening his eyes to the truth that so many Assamites have ignored.

Image: Reza's features are distinctly Middle Eastern. His hair is short except for a long braided ponytail that is tied with gold rings for each of his kills (there are 23). Reza wears suits that lend him a simple, yet powerful elegance. During war parties and crusades, he wears traditional robes.

Roleplaying Hints: In many ways you are the spiritual leader of 25:17. Your quiet and contemplative ways often contrast the coven's flashy nature. You are soft-spoken, often quoting from the Qur'an and offering wisdom to those who are willing to listen. In combat, you are brutal, fierce and efficient.

Clan: Assamite *antitribu*

Nature: Judge

Demeanor: Traditionalist

Generation: 9th

Embrace: 1924

Apparent Age: Mid-20s

Physical: Strength 4, Dexterity 5, Stamina 5

Social: Charisma 2, Manipulation 3, Appearance 2

Mental: Perception 4, Intelligence 4, Wits 4

Talents: Alertness 4, Athletics 3, Brawl 5, Dodge 4, Interrogation 3, Intimidation 3, Scan 2, Search 3, Streetwise 2, Style 2

Skills: Acrobatics 3, Archery 3, Blind Fighting 3, Disguise 2, Escapology 2, Firearms 5, Fire Walking 2, Meditation 5, Melee 4, Security 2, Stealth 4, Survival 3, Track 3, Traps 2

Knowledges: Black Hand Knowledge 1, Clan Knowledge (Assamite) 3, Investigation 3, Medicine 2, Occult 3, Sabbat Lore 3, Theology 2

Disciplines: Celerity 4, Dominate 2, Fortitude 3, Obfuscate 3, Protean 3, Quietus 4

Backgrounds: Black Hand Membership 2, Pack Recognition 3, Resources 5

Virtues: Callousness 2, Instinct 4, Morale 5

Path of Enlightenment: Path of Honorable Accord 6

Willpower: 9

Notes: Unbeknownst even to Reza, he is not susceptible to the Blood Bond. As a result, he has no Vinculum ratings for any Sabbat. His feelings of loyalty for Ezekiel are genuine, not induced through blood.

Yasmin the Black

Background: Yasmin, an archaeology student, was involved in a dig in eastern Lebanon when her party came across an ancient tomb. Unbeknownst to her, Marnius, the British Tremere *antitribu* and backer of the project, was searching for the lair of Sukhmet, an ancient Follower of Set. The *antitribu* used the archaeologists to uncover the tomb and chose to reward them with death. As Marnius and his packmates killed the mortals, Sukhmet rose from torpor and attacked the Sabbat war party. He would have destroyed them all had Yasmin, in a panic, not staked the ancient with a shovel. Marnius seized that opportunity to leap on Sukhmet and drained him until only ashes remained. Marnius Embraced Yasmin right there, sealing her and the surviving archaeologists in the tomb. The following night, she arose with Marnius' and Sukhmet's blood running through her veins. In a frenzy, she devoured her coworkers and dug her way to the surface where Marnius awaited.

In the years that followed, Yasmin traveled with Marnius, learning of and developing her Thaumaturgical abilities. She eventually left Marnius, joined the Black Hand and quickly rose through the ranks given her Thaumaturgical expertise. It was during this period that Yasmin met Ezekiel. At first she disliked him, but she soon grew to understand the Serpent and agreed to join his pack. She did so primarily because of her interest in discovering who Sukhmet really was. Yasmin hopes that after Ezekiel becomes Archbishop of Montreal she will be allowed to join the Librarians and finally learn the history of the mysterious Methuselah.

Image: Yasmin plays up her mystic image. She wears dark-hooded robes adorned with symbols and markings. She possesses a mysterious and exotic beauty; her naturally red hair contrasts with her almost yellow eyes, which she never blinks.

Roleplaying Hints: When you speak, do so in a low whisper. Never let anyone see your eyes, for they are the windows to your soul.

Secrets: Yasmin's dreams have forced her to witness things that would make most vampires, even the Sabbat, cringe. She knows that Sukhmet met his end, yet in the back of her mind has doubts. Many of the visions she has end with Sukhmet rising upon Gehenna and devouring her. This only strengthens her desire to discover as much as she can about the Setite so that she can determine if her nightmares represent her unconscious fears or a dark reality.

Clan: Tremere *antitribu*

Nature: Architect



Formed at the end of World War I, Les Orphelins ("The Orphans") has always been linked to Montreal's most violent elements. The packmates have adopted the style of a biker gang and are responsible for a major turf war between the mortal Hell's Angels and Rock Machine gangs. Car bombings and restaurant shootings are becoming more and more common in Montreal.

The original pack members were orphans who, once Embraced by their common sire Louis le Monstre, desired to cause as much destruction as possible. The pack has never had trouble absorbing new members, choosing them from among the poor and hopeless who look for a way to fight back. Of the pack's original members, only Pierre Bellemare remains.

Below the surface, Les Orphelins are the premiere example of the rot that has crept into the Sabbat of Montreal. A tool of the infernalist Bellemare, the pack's brutality and seemingly predictable behavior serve as a cover for Pierre's efforts to corrupt.

Lair

Les Orphelins maintain a lair in an abandoned oil refinery in East End Montreal. The mass of rusted pipes, twisted buildings and towering tanks is surrounded by high fences topped with barbed wire. Several tanker trucks remain in working order in the refinery garage, ready for "special occasions." The pack often holds hunts on its lair grounds, trapping mortals in the metal maze and welcoming fellow Sabbat to join the merry chase.

Rites and Practices

Rite of Charybdis: Les Orphelins practice most of the standard Sabbat rites, but take their greatest joy in violent games. They have also developed the unique multipurpose Rite of Charybdis (also called the "Whirlpool"). It involves two or more vampires biting into each other's wrists and drinking each other's blood. As each drinks, blood flows from one to the other and back again, forging a powerful Vinculum. The rite can also serve as a Monomacy Rite — in which each vampire tries to consume the other's blood faster than his opponent — or as a way to test mortal candidates. Humans who try to keep up with a feeding vampire prove their strength and undergo the Creation Rites. The Whirlpool is also a very effective way to spread the diseases that taint Pierre's blood.

Pierre Bellemare

To most, Pierre Bellemare is a successful Sabbat warrior. He is lethal in combat and tough as nails, but primarily a simple-minded ruffian. In reality, he uses this image to

Demeanor: Director
Generation: 7th
Embrace: 1958
Apparent Age: Early 20s
Physical: Strength 2, Dexterity 3, Stamina 4
Social: Charisma 4, Manipulation 2, Appearance 3
Mental: Perception 3, Intelligence 5, Wits 5
Talents: Alertness 2, Brawl 3, Dodge 2, Dreaming 5, Empathy 1, Leadership 2, Sense Deception 2, Subterfuge 3
Skills: Drive 2, Firearms 2, Herbalism 2, Hypnotism 3, Meditation 2, Melee 3, Stealth 4
Knowledges: Archaeology 4, Astrology 3, Astronomy 3, History 3, Linguistics 2, Occult 4, Sabbat Lore 3, Setite Lore 3, Spirit Lore 2, Toxicology 3
Disciplines: Auspex 4, Dominate 2, Obfuscate 1, Presence 2, Thaumaturgy 5
Thaumaturgical Paths: Corruption 3, Gift of Morpheus 2, Lure of Flames 3, Movement of the Mind 3, Spirit Thaumaturgy 3, Weather Control 5
Backgrounds: Allies 2, Black Hand Membership 3, Clan Prestige 3, Herd 1
Virtues: Callousness 4, Instincts 3, Morale 3
Path of Enlightenment: Path of Death and the Soul 5
Willpower: 8

Les Orphelins

*...By the pricking of my thumbs,
 Something wicked this way comes.*

— William Shakespeare, *MacBeth*.



hide his manipulative ways, goading his opponents into acting as he wishes and initiating subtle plots and strategies. All is done in service of his master, the demon Metathiax.

When mortal, Pierre survived an outburst of smallpox in 1922, after wishing with all his heart that his family be taken by the disease instead of him. Metathiax was happy to oblige. After his Embrace, Pierre heard the voice of the demon while slumbering in his grave. He was offered strength and power if he would spread chaos in the city in service of the Decani lord. Pierre accepted without hesitation.

Bellemare has spent the years since his creation building a reputation for violence. All his rivals and enemies meet dark fates — as did Louis, his sire, who fell into a Camarilla trap during a raid in 1939. Pierre also helped foster the weaknesses of various archbishops, ensuring that their exposures would cause damage to the Sabbat. All the while he has subtly encouraged attacks on churches, distrust of the Shepherds and a growing lust for violence.

During the trial of Sangris, Pierre came under suspicion for having survived the Setite poisoning, but was eventually granted an *ad cautelam*, a document proving his “innocence.” Since then, he has created cults of corruption in the city and has seduced the Malkavian *antitribu* Midget to his side. Using Midget, Bellemare has entered discussions with the Tremere of Quebec City, hoping to bring them into conflict with the Shepherds. Such a war would weaken Montreal’s one faction that has enough power and expertise to harm Metathiax (were the Shepherds to ever uncover the truth of the demon).

After losing the opportunity to raise his generation to Sébastien Goulet during a war party in Ottawa, Pierre has decided to attack the Queens of Mercy. He has found excuses to engage

two of Goulet’s childer in Monomacy duels. The Queens’ destruction would undermine the Shepherds and aid the cause of Ezekiel, Pierre’s chosen candidate to reign over chaos.

Image: Pierre dresses in black leather and rides a Harley. His massive arms and bald head are covered with tattoos, and his eyes hide behind dark glasses. His right hand has a pistol tattoo along the palm and index finger, which he points at opponents before killing them, whispering, “Bang. You’re dead.”

Roleplaying Hints: Always seem to jump to conclusions and call for violence at every turn. Goad others into acting; make them do what you want by urging them to do the opposite.

Secrets: Pierre has his finger on the pulse of the city. He knows of the hesitation of Archbishop Valez, the ambition of Ezekiel, and the hubris of the Shepherds. Only the rebellions in his own pack seem beyond Pierre’s notice.

Clan: Brujah *antitribu*

Nature: Plotter

Demeanor: Bravo

Generation: 9th (raised from 12th through diablerie)

Embrace: 1927

Apparent Age: Late 20s

Physical: Strength 5, Dexterity 3, Stamina 4

Social: Charisma 4, Manipulation 5, Appearance 2

Mental: Perception 4, Intelligence 3, Wits 5

Talents: Alertness 4, Brawl 5, Dodge 4, Intimidation 4, Intrigue 3, Leadership 4, Streetwise 4, Subterfuge 5

Skills: Drive 4, Firearms 4, Melee 3, Repair 2, Stealth 3

Knowledges: Demon Lore 3, Linguistics 1, Medicine 3, Occult 3

Disciplines: Celerity 4, Dark Thaumaturgy 5, Dominate 4, Fortitude 4, Potence 5, Presence 4

Thaumaturgical Paths: Fires of Inferno 3, Pestilence 5, Secret Knowledge 2

Backgrounds: Allies (cultists) 5, Contacts 4, Pack Recognition 4, Resources 3

Virtues: Callousness 5, Instincts 3, Morale 3

Path of Enlightenment: Path of Evil Revelations 8

Willpower: 8

Notes: Pierre has the following Demonic Investments: Smell Fear, Hell-Skinned and Master of the Domain (the refinery). His blood is infected with virulent strains of smallpox, diphtheria, cholera and hepatitis which infect the mortals whom he feeds upon (although the diseases die out after they spread to a few mortals).

Cairo the Lost Knight

Background: Knight Inquisitor Elisa Karini arrived in Montreal in the aftermath of Sangris’ trial to search out any hidden accomplices. While Krieg, Elisa’s Nosferatu *antitribu* partner, simply appeared in the city as a nomad, she infiltrated the circus of the Tzimisce Zarnovich, assuming the

alias of "Sonya, Mistress of Illusions." A follower of the Path of Cathari, Elisa also took advantage of her visit to learn from the Widows.

As the months passed, Elisa entered the dark world of the Widows and her duties as an inquisitor took second place to her quest for enlightenment as a Cathar. Unfortunately, Pierre Bellemare was ready to take advantage of Elisa's distraction.

Pierre uncovered Krieg's identity in 1993. After 13 days of torture, the Nosferatu surrendered the name of his partner. Pierre then lured Elisa to the ramshackle house in Old Montreal that hid Metathiax's Blood Circle. Her inquisitor's instincts re-surfaced too late, and she was overwhelmed by a swarm of diseased rats. Not content to kill his victim, Pierre drew on the power of the Decani to rot Elisa's body and re-formed it. The demon's power also chained her soul and will, turning her into Cairo, the perfect slave.

Pierre never realized that Cairo was a skilled Thaumaturgist. She has spent the years since her imprisonment loosening the chains around her soul. The pack's weekly Vaulderie strengthens Cairo's bondage, but for that last three months she has worked herself relatively free for a few nights a week. Not yet strong enough to actively challenge her tormentor, Cairo is trying her best to subtly expose Pierre's infernalism and stop his corruption from spreading. She is desperate to get to Ezekiel to warn him, but her efforts have been inexplicably thwarted by Santiago DeSoto.

Image: Pierre replaced Elisa's lithe form and long black hair with a stocky Riot-Grrrl frame and shocking red hair. Cairo dresses to complement her lord, wearing black leather and dozens of body piercings.

Roleplaying Hints: Following Pierre's orders, you are a tough-as-nails Sabbat. As long as Pierre demands it, you tear into whomever antagonizes you or your pack. Below the surface, you long to free yourself and continue to learn the ways of the Cathar Widows.

Secrets: Cairo is familiar with the location of Metathiax's Blood Circle, knows of the demon's plans to corrupt Ezekiel and has experienced the full extent of Pierre's perversity.

Clan: Ravnos *antitribu*

Nature: Gallant

Demeanor: Bravo

Generation: 10th

Embrace: 1953

Apparent Age: Mid-20s

Physical: Strength 3, Dexterity 5, Stamina 4

Social: Charisma 2, Manipulation 3, Appearance 4

Mental: Perception 4, Intelligence 3, Wits 4

Talents: Alertness 4, Athletics 4, Brawl 4, Dodge 4, Interrogation 4, Intimidation 3, Search 3, Sense Deception 2, Streetwise 3, Subterfuge 3, Throwing 3

Skills: Blind Fighting 2, Disguise 2, Drive 2, Fast Draw 3, Firearms 3, Fire Walking 3, Melee 4, Repair 2, Security 3, Stealth 4, Survival 2

Knowledges: Demon Lore 3, Finance 2, Investigation 4, Linguistics 3, Occult 4, Sabbat Lore 2, Wyrn Lore 1

Disciplines: Auspex 3, Celerity 3, Chimerstry 5, Fortitude 3, Obfuscate 1, Potence 2, Thaumaturgy 4

Thaumaturgical Paths: Spirit Thaumaturgy 4

Backgrounds: Allies (inactive links to the Inquisition) 4

Virtues: Callousness 3, Instincts 5, Morale 1

Path of Enlightenment: Path of Cathari 5

Willpower: 9

Notes: Cairo's slavery makes it difficult for her to use most of her subtler powers, especially when under orders from Pierre. She does, however, employ Chimerstry to simulate an attack with a small flamethrower.

Sister Evelyn, Pack Priest

Background: Evelyn Marlowe came to Montreal in 1994 to attend to the affairs of her murdered aunt and grandmother and to find her missing brother. When the police (infamous for their lack of zeal in investigating crimes in the black community) told her that there were no suspects in the brutal double-murder and no leads to finding her missing brother, Evelyn investigated by herself. She found evidence of hidden inhabitants at the Douglas Hospital (see "Les Misérables") and made a journey to the Sabbat bar, Angel's Fall. She survived through a combination of quick thinking and the judicious use of firearms.



As word of Evelyn's exploits filtered down to the communal haven, Pierre argued strategically that she should be destroyed because she thought she was "as good as the Sabbat." This motivated the patriotic Marie-Hélène to give Evelyn the chance to defend herself against the accusation. Evelyn was Embraced by Marie-Hélène. Pierre awaited above her grave with her Embraced brother Robert. Pierre told Evelyn that Robert had been saved from a mad vampire, but was difficult to control. He claimed that he needed her help to calm and train her brother, and he welcomed her into his pack.

Evelyn followed the Path of Power and the Inner Voice, and drifted from her sire because of language issues. Pierre was more than happy to allow Evelyn to become pack priest, but only after she destroyed Philippe La Peste, a child of Pierre's who exhibited too many symptoms of the diseases within his blood. As for Robert, he was destroyed during a particularly violent pack outing. Evelyn suspects that Robert was eliminated deliberately.

Evelyn realizes that Pierre manipulated her. Indeed, she is convinced that her pack and perhaps all the Sabbat in the city are somehow corrupt. Unable to trust her own kind, Evelyn has accepted two invitations to meet Camarilla vampires from Ottawa, hoping to find a way to lash out at Pierre. Evelyn is still loyal to the Sabbat itself, but fears that she may be forced to join the Camarilla to escape Bellemare.

Image: Evelyn wears a long black trench coat and shaves her head. Her chocolate-colored eyes glow in the moonlight.

Roleplaying Hints: You issue commands quickly and sharply, and do not criticize others unless doing so is constructive. Beneath the surface, you seethe with anger at the man who manipulates you.

Secrets: Evelyn is aware that her pack is more than it appears and that Cranston of Ottawa has other sympathizers in Montreal. She has yet to discover who they are.

Clan: Ventrue *antitribu*

Nature: Architect

Demeanor: Director

Generation: 12th

Embrace: 1995

Apparent Age: Late 20s

Physical: Strength 2, Dexterity 2, Stamina 3

Social: Charisma 3, Manipulation 3 Appearance 3

Mental: Perception 4, Intelligence 4, Wits 4

Talents: Alertness 3, Brawl 2, Dodge 3, Intrigue 3, Leadership 4, Streetwise 3, Subterfuge 2

Skills: Drive 3, Firearms 4, Meditation 3, Melee 2, Police Procedure 2, Repair 2, Stealth 2

Knowledges: Camarilla Lore 1, Computer 2, Investigation 4, Linguistics 1, Occult 2, Politics 4, Sabbat Lore 3

Disciplines: Auspex 2, Fortitude 1, Dominate 3, Presence 2

Backgrounds: Allies 2, Contacts 3, Sabbat Status 1

Virtues: Callousness 3, Instincts 3, Morale 3

Path of Enlightenment: Path of Power and the Inner Voice 5

Willpower: 8

The Wretched

Surely there is nothing more wretched than a man, of all the things which breathe and move upon the Earth.

— Homer, *The Iliad*

The Wretched was born from the drive of the Tzimisce Stéphanie L'Heureux to push the envelope of vampiric evolution. In 1980, she left her sire Zarnovich's side to pursue her goals, recruiting the bloated Nosferatu *antitribu* Elias the Whale. Both vampires realized that they were changing into things beyond simple Embraced humans. They also understood that the concerns of other vampires were mostly the vestiges of their mortal lives. The two christened their pack the "Wretched" and dedicated themselves to pursuing their personal quests to discover the true nature of the vampire. In 1984, a raging City Gangrel named "Spider" joined the Wretched. Together they continue to explore the limits of inhumanity. Their exploits have gained them respect among Noddists, Necronomists and Tzimisce. They support Ezekiel as the only candidate likely to build a sect of "true" vampires.

Lair

In 1992, the Wretched took over an abandoned downtown department store and made it their lair. They have sealed the six-story building and created a large open space that's crisscrossed by the building's support beams and many platforms. Part of the basement is still used as a passageway to the Place Montreal Trust and Les Cours Mont-Royal Malls, and the Wretched sometimes feed on lonely shoppers. The lair houses Stéphanie's laboratories, Elias' extensive library and Spider's "web" of razor wire.

Rites and Practices

The Crucible: Stéphanie has created a truly unique Thaumaturgical ritual that requires her to prepare a cup of her own refined vitae. Those who drink the mixture temporarily gain subconscious use of Vicissitude and find their bodies transforming to match their self-images. The rite is performed upon entering the pack and whenever a member feels ready to "evolve." This unique ritual has gained Stéphanie the respect of the city's other Tzimisce and has given her opinions weight.

Stephanie L'Heureux, Pack Priest

Background: Stéphanie first came to the attention of her sire, Maciej Zarnovich, when she was hospitalized for extensive third-degree burns suffered when she set her family home ablaze. The inhuman pleasure she took in the fire intrigued Zarnovich. Not only did the flames fascinate her, but she remembered being burned as a moment of ecstasy. The Tzimisce circus-owner Embraced her upon her release from intensive care.



Entranced by the possibilities of Vicissitude, Stéphanie molded her body and dreamed of melding with the flames she loved. She first served as a contortionist and later as a fire-eater in her sire's freak show. She even wove steel bands into her flesh to toughen it against the flames she adored. Stéphanie also started down the Path of Power and the Inner Voice. Learning to pursue her own goals above all else, she felt compelled to leave the circus because Zarnovich put the transformation of mortals above vampiric evolution. However, she has never broken her bond with her sire.

Image: Stéphanie looks utterly inhuman. She has inserted metallic strips into her skin, which appear as shining protrusions at her joints. Her face has become almost featureless; her mouth and eyes are mere slits.

Roleplaying Hints: You are inhuman and above mortality. You long to combine the fire that burns within you with the fires that burn in the world. You respect only those Sabbat who are trying to reach their ultimate forms.

Secrets: Stéphanie recognizes Ezekiel's limitless ambition and instinctively knows that he is ready to destroy Montreal to satisfy his desires.

Clan: Tzimisce
Nature: Architect
Demeanor: Deviant
Generation: 7th (lowered from 8th through diablerie)
Embrace: 1965
Apparent Age: Mid-30s
Physical: Strength 2, Dexterity 5, Stamina 5
Social: Charisma 2, Manipulation 3, Appearance 0
Mental: Perception 3, Intelligence 3, Wits 3

Talents: Alertness 2, Athletics 4, Brawl 3, Dodge 2, Leadership 3

Skills: Body Alteration 4, Fire Eating 3, Fire Walking 5, Melee 2, Torture 3

Knowledges: Kindred Lore 4, Medicine 3, Occult 4, Science 3, Tzimisce Knowledge 3

Disciplines: Auspex 1, Celerity 2, Fortitude 4, Thaumaturgy 4, Vicissitude 6

Thaumaturgical Paths: Elemental Mastery 4

Backgrounds: Allies 3, Clan Prestige 2, Pack Recognition 4, Sabbat Status 1

Virtues: Callousness 4, Instincts 3, Morale 2

Path of Enlightenment: Path of Power and the Inner Voice 7

Willpower: 6

Elias the Whale

Background: Master of the sewers of Montreal, Elias the Whale is the bloated king of a dank and vile realm. Embraced sometime in the 1960s, Elias made the sewers and rivers of Montreal his home and remained largely an outsider to the sect until Sangris recruited him into his pack of snake-hunters. After the destruction of Jézar, Elias came to realize that there was more to know about himself and his world, and he embarked upon the Path of Caine. He came to feel that the true nature of Caine's progeny hid under layers of habit and humanity — layers that had to be stripped away. Elias found a kindred spirit in Stéphanie and the two formed the Wretched to pursue their goals. Elias has amassed a wealth of knowledge from secret sources and has contributed several important finds to the Librarians' collection.

Elias and the Shepherd Sabrina have recently embarked on a twisted courtship. Elias is more than happy to use Sabrina to gain access to Shepherd secrets.

Image: Apparently obese when he was Embraced, Elias has spent much of his unlife underwater, becoming even more bloated and deathly pale. The Crucible has only increased his size and given him webbed hands and extended feet like a seal's. Elias' form is so huge that he must use Potence to walk upright.

Roleplaying Hints: You are a hunter to the core. You use your mastery of the sewers and underground to pursue your prey with a sinister pleasure. You are also a scholar and seek to understand your predatory nature.

Secrets: Elias has followed Muse about as she sings to the sewers, and he has found that the feral creatures that live under the mountain seem to obey her.

Clan: Nosferatu *antitribu*

Nature: Architect

Demeanor: Bravo

Generation: 12th
Embrace: 1967
Apparent Age: Unknown
Physical: Strength 4, Dexterity 1, Stamina 5
Social: Charisma 2, Manipulation 3, Appearance 0
Mental: Perception 4, Intelligence 4, Wits 3
Talents: Alertness 4, Brawl 4 Dodge 1, Intimidation 4, Streetwise 3, Swimming 5
Skills: Animal Ken 2, Fishing 4, Meditation 2, Research 3, Stealth 4, Survival 3, Tracking 4
Knowledges: Area Knowledge (the Underground City) 5, Kindred Lore 2, Linguistics 1, Occult 3, Sewer Lore 5
Disciplines: Animalism 3, Auspex 1, Fortitude 3, Obfuscate 4, Potence 4
Backgrounds: Allies 1, Contacts 2, Pack Recognition 3
Virtues: Callousness 3, Instincts 4, Morale 2
Path of Enlightenment: Path of Caine 7
Willpower: 7

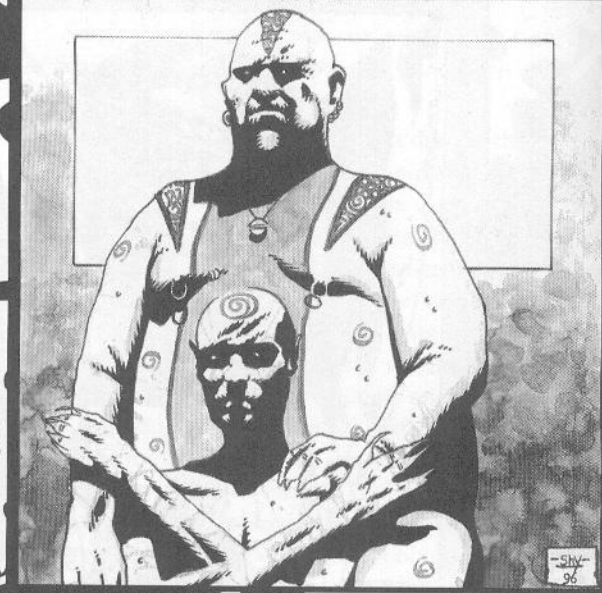
Spider

Background: Born Jimmy Smythe, Spider emigrated from Jamaica as a small boy. As he grew older, he realized he was attracted to men but could not accept his “deviant feelings,” and instead he became a bully and womanizer. Eventually, he crept into the Gay Village and picked up street hustlers to satisfy his physical needs. It was this behavior that attracted Sébastien Goulet, who had always taken great pleasure in “outing” people like Jimmy. Within a year, Jimmy was coming to the Village every week to have sex with Sébastien. The Gangrel finally thought his protégé was ready for the Embrace in 1984 and took him during an orgy of sex and blood.

Sébastien didn't know that Jimmy tortured himself with self-hatred every time he went home from the Village. Sébastien revolted Jimmy, and the childe experienced his most potent frenzy when confronted with his sire. Sébastien barely survived the attack. Jimmy embraced his frenzy — his animal aspect — as protection against his desires. He replaced the longing for male arms with the need to hunt and kill, and he called himself “Spider.” His rejection of humanity attracted the attention of Stéphanie and Elias, who brought him into their fold.

Spider's desires come to the surface when he is alone. He stalks attractive men, attempts to seduce them, and then forces himself on them. He feeds from these vessels (and has even gone as far as Embracing a few) and then destroys them in fits of savage shame and self-hatred. A victim occasionally escapes, and Spider has difficulty hunting him down without the help of his packmates.

Image: The Crucible has made Spider long and inhumanly flexible and has darkened his chocolate skin to a shiny hairless black and has made his eyes a similar color. His Wolf's Claws now manifest as sharp hooks at the ends



of his fingers and toes, which allow him to climb and perch like a real spider. Spider carries a weighted barbwire lash that he uses to snare his prey.

Roleplaying Hints: You are human — *not at all*. You *do not* feel the longing for warm young men. You *do not* desire the boy down the street. You *do not*.

Clan: City Gangrel *antitribu*

Nature: Autist

Demeanor: Bravo

Generation: 9th

Embrace: 1984

Apparent Age: Late teens

Physical: Strength: 3, Dexterity (due to the Crucible) 6, Stamina 3

Social: Charisma 2, Manipulation 2, Appearance (otherworldly) 4

Mental: Perception 4, Intelligence 2, Wits 4

Talents: Alertness 3, Athletics 5, Brawl 4, Dodge 5, Intimidation 3, Seduction 1, Streetwise 2

Skills: Animal Ken 4, Blind Fighting 2, Fire Walking 3, Melee 4, Stealth 5, Tightrope Walking 4

Knowledges: Area Knowledge (rooftops) 4

Disciplines: Animalism 3, Celerity 4, Fortitude 2, Obfuscate 1, Protean 4, Vicissitude 1

Backgrounds: Retainers (ghoul rats and spiders) 4

Virtues: Callousness 4, Instinct 5, Morale 1

Path of Enlightenment: Path of Cathari 5

Willpower: 4

The Outsiders

Some packs and covens refuse to be classified or aligned. These Sabbat stand outside the city's polarized politics, and perhaps they are more aware than most of the dangers that threaten the city.

Zarnovich's Circus

Outside

The circus gathering

Moved silently along the rainswept boulevard.

The procession moved on, the shouting is over.

The fabulous freaks are leaving town.

— Dead Can Dance, "The Carnival is Over"

Zarnovich's Circus was founded in 1826 by Maciej Zarnovich. It was one of the Sabbat's most potent weapons against the Masquerade in Europe during the 19th century. Zarnovich's Circus was a collection of some of the most deranged, psychotic, exotic and deviant vampires that the sect had to offer. The circus traveled across the continent, setting up on the outskirts of cities and towns while Bratovitch children handed out flyers and announced their arrival. Audiences were treated to a show they would never forget, as Zarnovich and his menagerie tormented and ultimately shattered their sanity through a number of dark and perverse spectacles. The insane mob was then released into the local city as the circus packed its bags and disappeared into the night.

In 1856, Adginis, a Camarilla Justicar who had been tracking the circus for some time, ambushed it and destroyed every member save Zarnovich. The circus-master fled to Montreal where he turned his attention to conducting experiments for 60 years — until he decided to reform the circus in 1933. Since then, the circus has terrorized Camarilla cities in New England and Canada.

Forming a fairly close nomadic pack, all circus members respect each other as artists. Zarnovich is the pack's priest and leader and gives his followers the freedom they need to pursue their art forms.

The circus is presently looking for new members. Lavour, a Tremere *antitribu* fortune teller, and Goliath, a Brujah *antitribu* strongman, both disappeared in the past year. Unknown to all, Midget — a circus member — is responsible for their disappearances; they were made sacrifices to Midget's infernal master, Pierre Bellemare

Lair

The circus travels across North America during the summer months, setting up shows for unsuspecting Camarilla and mortal audiences, as well as the Sabbat. While on the road, circus members are protected by a dozen Bratovitch revenants, each of whom is promised a virgin wife for each show. During the winter months, the

circus uses La Ronde, Montreal's abandoned amusement park, as its lair. Zarnovich's tent is the circus' largest and is made from patches of painted human leather. Inside, red candles barely illuminate numerous tables and tools of torture. The walls are lined with shelves stocked with glass jars that contain Zarnovich's failed experiments — the fetuses, newborn babies, human limbs and body parts that he uses for his "creations." The other location of interest is the lair of Tears the clown. It's a house of mirrors that's designed to mimic its inhabitant's passion for emotions.

Maciej Zarnovich, the Angel of Cruelty

Background: Maciej Zarnovich was born in Poland and was interested in medicine from an early age, especially in its potential to overcome death. In school, he quickly discovered how crude contemporary medicine was. He started conducting his own experiments in order to prove his theories, and he was eventually jailed for the murder of one of his patients. When he was released, Zarnovich set up shop as a street physician, which is how he met his sire. The Embrace opened Zarnovich's eyes to the world and granted him a new understanding of death.

Zarnovich established his circus and traveling show, allowing him to conduct experiments and weaken the Masquerade. Being an outsider all his life, he attracted other outcasts to his side.

Zarnovich has been conducting experiments on children and the elderly for the last 30 years. The sounds of chains, saws and delirious screaming can be heard from his tent as he grafts limbs and other objects onto his victims' bodies, even going so far as to create Siamese twins by



sewing children and animals together. Zarnovich uses Vicissitude to mask stitches and makes these "creations" his newest attractions.

Image: Zarnovich has had his limbs stretched and altered by Vicissitude, giving him a tall, gaunt — not to mention disturbing — appearance. His face is extremely hollow and has a well-defined bone structure over which his flesh stretches. He always wears black to hide the bloodstains on his clothes, but the smell of formaldehyde about him is unmistakable.

Roleplaying Hints: Anyone who comes close to you feels his skin crawl. Contact with your cold and sinewy hand has been known to send Sabbat into frenzy. When you address others, do so in an impersonal manner, referring to them in the third person. They are nothing more than specimens to you.

Secrets: Surprisingly, Zarnovich knows more about Montreal than most think, and he often sends his "creations" out to spy. Zarnovich's agents learned of the growth in Caroline Bishops. Zarnovich is unsure whether to approach her to offer his help or simply to kidnap her. Whatever he decides, he knows that Stéphanie L'Heureux, his progeny and leader of the Wretched, will be jealous, so he must keep his plans secret from her.

Clan: Tzimisce

Nature: Perfectionist

Demeanor: Deviant

Generation: 7th

Embrace: 1819

Apparent Age: Mid-50s

Physical: Strength 3, Dexterity 3, Stamina 3

Social: Charisma 3, Manipulation 4, Appearance 3

Mental: Perception 4, Intelligence 5, Wits 4

Talents: Acting 2, Alertness 3, Body Alteration 5, Dodge 2,

Empathy 4, Intimidation 5, Leadership 2, Subterfuge 3

Skills: Animal Ken 3, Animal Training 2,

Etiquette 3, Firearms 2, Melee 3, Stealth 2,

Torture 5

Knowledges: Anatomy 4, Biology 4,

Camarilla Lore 1, Clan Knowledge

(Tzimisce) 3, Investigation 3, Kindred

Lore 4, Linguistics 3, Medicine 5, Occult 3,

Politics 2, Sabbat Lore 3, Science 4

Disciplines: Animalism 6, Auspex 4, Dominate 3,

Obfuscate 2, Obtenebration 1, Presence 2, Vicis-

situde 6

Backgrounds: Clan Prestige 4, Pack Recog-

nition 3, Retainers (his creations) 5, Sabbat

Status 2

Virtues: Callousness 4, Instincts 3, Morale 2

Path of Enlightenment: Path of Death and the Soul 7

Willpower: 7

Notes: Zarnovich's "creations" are inhuman combinations of animals and children. Some have wings and animal heads; others can alter their bodies to squeeze through small holes. All have developed the first level of Obfuscate, allowing them to hide. Their only drawback is limited intelligence. Zarnovich usually has to use Auspex and Animalism to understand what they have witnessed.

Midget

Background: Midget is a mere 4'1" tall and relishes in the gawks and leers he gets from people. No one knows where or by whom Midget was Embraced. Zarnovich found him in the 1970s, and Midget has been a member of the circus ever since. Midget is an outsider among outsiders. He rarely attends his pack's rites and has shared in the Vaulderie only twice. Midget also has the habit of disappearing for long periods of time, when no one, not even Zarnovich's creations, can find him.

Zarnovich mistakenly attributes his covenmate's erratic behavior to his Malkavian nature. Unbeknownst to all, Midget is a follower of the Path of Evil Revelations and a faithful servant to Pierre Bellemare. He is setting up a cult for his master and gathering the tools his master needs. Midget also serves as an intermediary between Pierre and the Tremere of Quebec.

Image: Midget's short body is completely out of proportion. His arms and feet are different lengths; his face is asymmetrical; his left eye is larger than his right; and his mouth is off-center, which gives him a perpetual grin.



Roleplaying Hints: You have a bitter hatred for the Sabbat. Though you liked the circus and didn't mind the Sabbat then, all you can think of now is the torture they put you through. Your unknown sire must have Embraced you out of cruelty. You will make all the Sabbat pay.

Clan: Malkavian *antitribu*

Nature: Autist

Demeanor: Varies between Conniver, Deviant and Curmudgeon

Generation: 11th

Embrace: Unknown

Apparent Age: Mid-20s

Physical: Strength 1, Dexterity 3, Stamina 5

Social: Charisma 1, Manipulation 5, Appearance 1

Mental: Perception 2, Intelligence 4, Wits 3

Talents: Acting 2, Alertness 2, Brawl 3, Empathy (children) 4, Intimidation 2, Mimicry 2, Streetwise 2, Subterfuge 3

Skills: Escapology 3, Pick Pocket 4, Sleight of Hand 3, Stealth 3

Knowledges: Demon Lore 2, Occult 2, Toxicology 3

Disciplines: Dark Thaumaturgy 1, Dementation 4, Dominate 3, Obfuscate 3, Presence 2

Backgrounds: Allies (members of the cult) 2

Virtues: Callousness 2, Instincts 2, Morale 1

Path of Enlightenment: Path of Evil Revelations 4

Willpower: 4

Notes: Midget has the following Demonic Investments: Smell Fear and Invisibility to Animals (which is why Zarnovich has not been successful in tracking Midget with his creations). Midget is infested with cholera and yellow fever, and he is responsible for recent outbreaks of the diseases.

Tears, the Twisted Pierrot

Background: Tears is one of the few to have survived the Widows' passions. He was a male prostitute who specialized in B&D and was approached by The Rose and Creamy Jade for a night of passion and games. Instead of being the master, Creamy Jade turned him into the slave and subjected him to the most degrading and vile of acts. As the evening progressed, Tears' mind came close to shattering and Creamy Jade hadn't even used Dementation on him. As Tears stood on the brink of death, Creamy Jade decided to Embrace him because she had never taken a childe before. His Creation Rite was both painful and pleasurable, and Tears enjoyed the Widows' love for the following weeks.

Sensing that the Cathari might tire of him, Tears joined the circus, hoping that distance would endear him to the Widows. Tears is a clown *par excellence*, an artist whose medium is human emotion. He has had his face permanently altered by Zarnovich into that of a dark *pierrot*. Tears' show takes his audience on a journey of incredible intensity;

using Dementation and Presence, he instills every possible human emotion until the crowd either goes insane or becomes catatonic.

Image: Tears is the ultimate *pierrot*. His chalk-white face is dotted with two red tears that fall from his left eye. His black-colored lips are permanently set through Vicissitude, with one side in a leering smile and the other in a frown. Tears wears a black satin suit and white bloodstained ruffles around his neck and hands.

Roleplaying Hints: Your mood determines your reaction to those you meet. You enjoy playing with others' emotions, making them feel the emotions that they desire and fear the most.

Clan: Toreador *antitribu*

Nature: Deviant

Demeanor: Gallant

Generation: 10th

Embrace: 1982

Apparent Age: Late teens

Physical: Strength 2, Dexterity 3, Stamina 3

Social: Charisma 4, Manipulation 5, Appearance 2

Mental: Perception 4, Intelligence 3, Wits 2

Talents: Acting 5, Artistic Expression 4, Brawl 2, Empathy 5, Mimicry 5, Seduction 3, Streetwise 2, Subterfuge 3, Ventriloquism 4

Skills: Melee 2, Music 3, Stealth 3, Torture 3

Knowledges: Investigation 2, Occult 3, Science 3

Disciplines: Auspex 4, Celerity 3, Dementation 5, Dominate 2, Presence 4

Backgrounds: Allies (Widows) 3, Retainers (his assistants) 2

Virtues: Callousness 3, Instincts 2, Morale 4

Path of Enlightenment: Path of Cathari 6

Willpower: 7

Les Misérables

Oh dear, this calls for a very special blend of psychology and extreme violence.

— Vyvyan, *The Young Ones*

Les Misérables was founded in 1690 by Preacher and Carlyle, two Malkavian *antitribu*. When the Protestant Hospital for the Insane (later Douglas Hospital) was opened in Montreal, the two Malkavian comrades split their coven in two, and both groups called themselves Les Misérables.

The factions maintained friendly relations until January 9th, 1927. Cedilia of the Tongue, one of Carlyle's coven sisters and a potent infernalist, burned down the Laurier Palace Cinema as an offering to her demonic keeper. The sacrifice must have been well received, because the resulting conflagration killed 77 children.

The Shepherds launched an investigation into the affair and it wasn't long before they tracked the crime back to Cedilia. The Shepherds also discovered that one portion

of the split coven had been compromised to infernal powers. Carlyle and the rest of his cronies were subsequently destroyed by the Sabbat Inquisition, though Cedilia was never found. Preacher and his coven were found innocent of any diabolical dealings and were allowed to remain at Douglas Hospital as Les Misérables.

Since that time, little has affected Les Misérables, with the exception of its leader's disappearance. With Preacher's absence since the October Crisis of 1970, the coven has been under constant threat of breakup. Carolina Valez is exploring the possibility of disbanding Les Misérables and assigning its members to other covens. For now, however, the covenmates are treated with as much respect as any Sabbat.

Lair

Les Misérables' lair has been Douglas Hospital for 116 years. Prior to the asylum's opening as the Protestant Hospital for the Insane in 1890, the area was a 110-acre property known as "Headley Farm."

While their initial control of the hospital grounds was limited, Les Misérables enjoyed a golden age during the '20s and '30s. A shortage of staff for the hospital's 800 patients allowed many inmates to slip through the cracks and vanish into the "care" of the coven.

The coven's heyday ended after a mad spree from 1950 to 1956, when its members dominated the resident doctors to sanction the lobotomies of 140 patients. Les Misérables lost a great deal of control over the staff when Preacher disappeared.

Today, Toy and Skin are the only Cainites left in a hospital complex of 35 buildings and 1000 inpatients. Although he has access to most buildings, Skin refuses to approach the Community Psychiatric Center (CPC) since the opening of the "Brain Trust," Canada's first storage facility for brain tissue. The center also serves as a research clinic for biological psychiatry, behavior modification and the study of mental abnormality.

Between the CPC's souped-up security system and its emotionless black-suited goons, Skin has wisely decided to steer clear of this portion of the hospital. It is better that he does so; the Technocracy doesn't care for the demented antics of vampires, and the New World Order is not known for its sense of humor.

Rites and Practices

Les Misérables has no established rites, but Skin often invites himself to those of other covens. He is usually welcome — as long as he brings Toy along for fun.

Skin

Born Alexandre Prouville, Skin's sole mortal dementia was a hypochondriacal delusion. He believed that his genuine skin disorder was caused by insects living under his flesh,



and his attempts to root them out left him horribly disfigured. His parents, unable to deal with his problem, handed Alexandre over to Douglas Hospital. His treatment, however, didn't come from doctors, but from the brutal administrations of Les Misérables. They used Dementation to foster his delusions and gave him X-acto knives, ice picks and screwdrivers to help dig out those annoying pests. Preacher spent many a night howling in unison with Alexandre.

When Preacher finally decided to embrace his protégé, he wrapped himself up in his student's delusions, augmented them, and then reveled in the bloodbath as he and his paramour took to excising the insects. By the end of the orgy, when Alexandre was close to death and he had all but sheared away his own face, Preacher took him.

As a member of the Sabbat, Skin still believes that insects live under his skin. He constantly picks and prods at his gaping wounds — a major reason why others can't stand being around him. Skin is the nominal leader of Les Misérables, but maintains that his status is temporary until Preacher returns. His best friend is his stepsister Molly 8.

Image: Skin is a walking mass of ragged flesh, exposed muscle and open wounds. He can overwhelm the staunchest of constitutions.

Roleplaying Hints: While you suffer greatly from all the insects that crawl over your raw organs, you are still compassionate when it comes to helping the ill. If someone has stomach problems, you know it has to do with battery acid seeping into her guts. What better way of draining that sucker than grabbing a hose and going directly for the problem? You hate headaches, though. They're itches that need to be scratched, but clothing hangers never seem to do the job.

Secrets: Skin has a painting by the Shepherd and inquisitor Zhou, which he has “borrowed” and modified. The piece, one of Zhou’s secret Taoist maps that leads to one of his ledgers, is a painting of the interior of Place de la Cathédrale mall.

Clan: Malkavian *antitribu*

Nature: Optimist

Demeanor: Caregiver

Generation: 11th

Embrace: 1965

Apparent Age: Unknown

Physical: Strength 4, Dexterity 3, Stamina 5

Social: Charisma 2, Manipulation 4, Appearance 0

Mental: Perception 5, Intelligence 4, Wits 2

Talents: Alertness 3, Brawl 1, Empathy 4, Leadership 1, Sense Deception 5, Subterfuge 4

Skills: Escapology 4, Lock Picking 3, Melee 3, Pick Pocket 4, Stealth 4

Knowledges: Bureaucracy 1, Medicine 1

Disciplines: Auspex 3, Dementation 4, Dominate 2, Fortitude 2, Obfuscate 2

Backgrounds: Herd (Douglas inmates) 5, Retainers (Douglas staff) 3

Virtues: Callousness 4, Instincts 1, Morale 2

Path of Enlightenment: Path of Cathari 4

Willpower: 6

Notes: Skin suffers from hypochondriacal and schizophrenic delusions. Skin’s Dementation ability — Mind Tricks — is subconsciously tied to his delusions and centers around the insects he believes are inside him. His power is always on and always affects him and those nearby. People swear to have seen his skin bulge and shift and to have seen insects emerge from his flayed flesh and rush into his nose or mouth.

Toy

Background: Nothing is known of the completely feral Samedi known as “Toy,” save that he failed his Creation Rite sometime before 1800 and that he lay in torpor in his grave until 1852. Toy’s Embrace was more likely a joke than anything else; he was born without arms or legs and was thereby unable to dig his way out of his grave.

When the Saint-Antoine Cemetery was dug up and moved in 1852, the Sabbat exhumed those vampires who never survived their rites. When Toy was found, Preacher managed to convince Archbishop Strathcona that the Samedi was

never given a test comparable to his abilities. After a great deal of badgering (and some suspect the use of Dominate), Strathcona agreed to retest the diminutive Samedi.

Toy was brought out of torpor and put in a toy chest along with another vampire who was undergoing the Creation Rite. After an hour, the chest was reopened and Toy, half-floating in a pool of blood and gore, was declared the winner. He thus earned his nickname and has been kept ever since by Les Misérables as a “national treasure.”

Toy still rests in his box, completely insane, sealed up every night until feeding time. Les Misérables sometimes use him to send neonates through their Creation Rites, but none have survived.

Image: Toy is a Samedi quadriplegic. Filth, blood, grime and chunks of flesh cake his face and clothing. His mouth is filled with razorlike teeth.

Roleplaying Hints: Imagine a rage-driven, decomposing monster without the capacity to express his fury due to missing limbs. Toy is much, much worse.

Muse

Background: Muse is one of the few enigmatic Sabbat to survive a Creation Rite on Mount Royal. Thought to have been Embraced prior to 1800 by a Daughter of Cacophony named Rita Du Mare, Muse vanished until 1847 when she was found in Pointe Saint-Charles, feeding on the victims of the typhus epidemic (6000 immigrants died between 1847 and 1848).

Muse’s eyelids were fused shut through unknown means and could not be opened despite repeated attempts. She never spoke a word and only hummed a strange, soothing lullaby. Few realized that Muse was one of Metathiax’s servants. Her eyes were sealed

to ensure that she never witnessed the evil nature of her demonic keeper. Her power to soothe was used by the Decani to keep his herd of tortured creatures from becoming completely bestial.

Muse was put in Preacher’s care until 1851, when a July fire destroyed a quarter of Montreal. She vanished during the confusion, but was seen multiple times at various quarantine stations during the



cholera epidemic of 1854 and the typhus epidemic of 1918. It was later theorized that Muse may have been responsible for spreading various diseases across Montreal.

It was only in 1981 that Elias the Whale rediscovered Muse wandering through Montreal's sewer system. Muse was again taken into the fold of Les Misérables, but this time was allowed to remain in the sewers (except when participating in Sabbat rites). Elias believes that she may have lived a good part of the 20th century by hiding in Montreal's underbelly.

Muse spends her nights singing softly and wandering through the underground of Montreal. Elias, who watches out for her when he can, suspects that she is singing a lullaby to the sewer system. As far as he can tell, she believes it is somehow alive, and she is singing to keep it from awakening. This thought frightens him — it may not be the sewers that she keeps asleep, but something inside them.

The one mystery that confounds Elias is Muse's change of clothing. He doesn't know how, but Muse currently wears the flesh jacket that Véronique La Cruelle made from the Setite Moise. Elias doesn't know that Metathiax gave the jacket to Muse as a gift after he turned Véronique into one of his bestial thralls.

Image: Muse is a beautiful woman despite the grime that cakes her face. Her hair is honey blond under its mat of filth. Her clothing is always tattered and torn. Muse's eyes are permanently fused shut (Vicissitude is suspected), and Elias has covered them with a red bandanna. The Cainite-leather jacket that Muse wears was last seen worn by Véronique La Cruelle on the night of the Setite attack in 1975 when the then-archbishop disappeared.

Roleplaying Hints: Muse does not react to her environment; she merely hums the same melody over and over again. Any hostile actions taken against her do not change the tune, merely the pitch of her voice.

Secrets: Muse sings to keep Metathiax's creatures in check, and is secretly guarded by Leperhead, the Black Spiral Dancer.

Clan: Daughter of Cacophony

Nature: Loner

Demeanor: Loner

Generation: 11th

Embrace: Unknown

Apparent Age: Late 20s

Physical: Strength 3, Dexterity 1, Stamina 2

Social: Charisma 2, Manipulation 4, Appearance 2

Mental: Perception 5, Intelligence 5, Wits 5

Talents: Empathy 5, Intimidation 5, Mimicry 5, Singing 5

Skills: Survival 5

Knowledges: Sewer Lore 5

Disciplines: Animalism 3, Melpominee 5

Virtues: Callousness 1, Instincts 5, Morale 5

Path of Enlightenment: Path of Harmony 3

Willpower: 5

Camarilla

Valois Sang, the Watcher

Background: In a city like Montreal there are plenty of shadows in which to hide, and Valois Sang makes use of them. On a mission for his sire, the Tremere Prince of Quebec City, Valois is in Montreal to gather as much information as he possibly can and to ascertain the Sabbat's weaknesses, if any.

Valois, a psychiatrist in life, quickly rose through the ranks of the Tremere hierarchy. His mission in Montreal is a test of his newfound status. Having arrived only a few months ago, he has established himself in a secluded mansion in Westmount that has a commanding view of the city. Valois is in contact with Marie-Hélène, a member of the Lost Angels who has secret designs for Montreal. Valois is under orders to eliminate Marie-Hélène if she poses a threat to the Tremere mission.

Aside from testing the Sabbat's strength, Valois is charged with discovering all he can about the mysterious presence of Metathiax. His research has been academic so far. After establishing a secret chantry, he will look for other Tremere, and possibly other Camarilla Kindred, to aid him in his task.

Image: Valois is rather attractive; his eyes are ice-cold and his blond hair is always tied in a ponytail. He wears simple, conservative suits.

Roleplaying Hints: You are best described as cold and clinical. Nothing escapes your keen, analytical mind. Under your stern exterior you are deeply passionate, yet you are afraid to express this side of yourself.

Clan: Tremere

Nature: Critic

Demeanor: Director

Generation: 9th

Embrace: 1982

Apparent Age: Late 20s

Physical: Strength 2, Dexterity 3, Stamina 3

Social: Charisma 3, Manipulation 4, Appearance 4

Mental: Perception 5, Intelligence 4, Wits 3

Talents: Acting 2, Alertness 4, Dodge 2, Empathy 2,

Intimidation 3, Intrigue 3, Leadership 3, Subterfuge 4

Skills: Drive 2, Etiquette 2, Firearms 2, Hypnotism 2,

Research 4, Stealth 2

Knowledges: Computer 2, Investigation 5, Kindred Lore 3,

Medicine 4, Occult 4, Politics 3, Psychology 4, Spirit Lore 4

Disciplines: Auspex 5, Dominate 2, Necromancy 3, Obfuscate 1, Presence 3, Thaumaturgy 4

Thaumaturgical Paths: Lure of Flames 2, Movement of the

Mind 3, Weather Control 2, Spirit Thaumaturgy 5

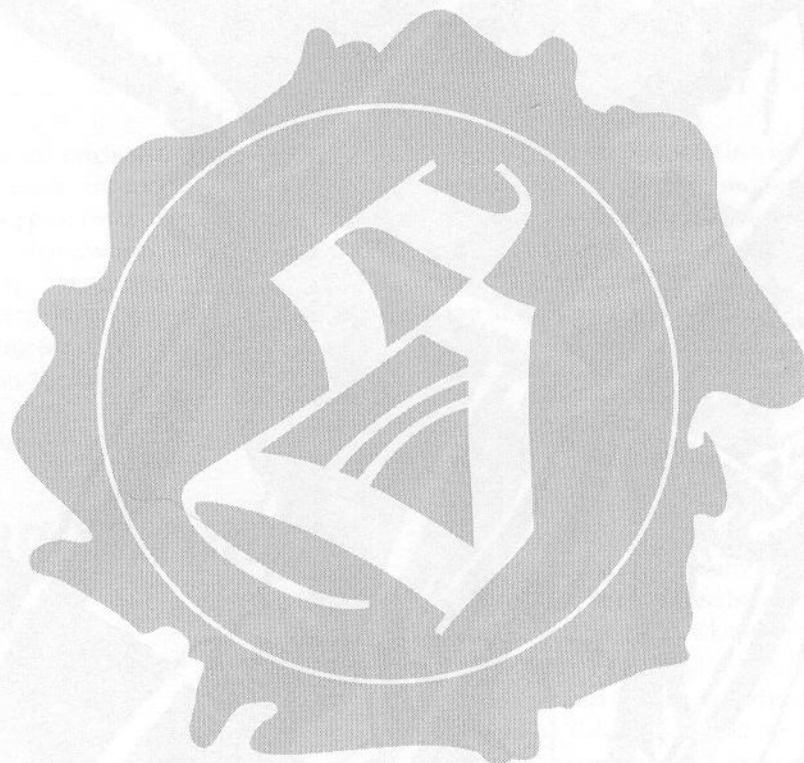
Backgrounds: Contacts (medical community) 3, Herd 1,

Resources 4, Status 3

Virtues: Conscience 2, Self-Control 5, Courage 3

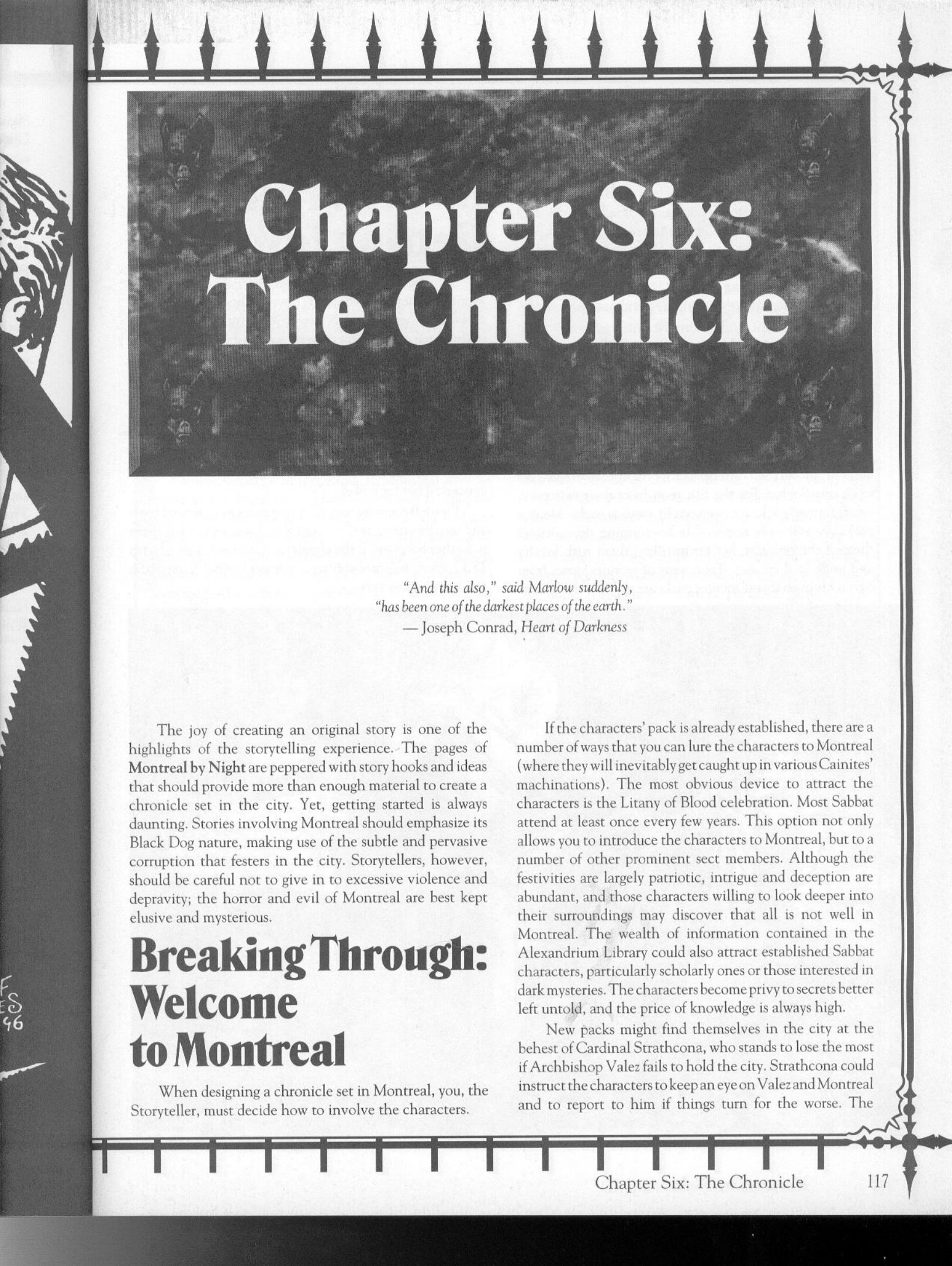
Humanity: 5

Willpower: 7





LEIF
JONES
1996



Chapter Six: The Chronicle

*"And this also," said Marlow suddenly,
"has been one of the darkest places of the earth."*

— Joseph Conrad, *Heart of Darkness*

The joy of creating an original story is one of the highlights of the storytelling experience. The pages of *Montreal by Night* are peppered with story hooks and ideas that should provide more than enough material to create a chronicle set in the city. Yet, getting started is always daunting. Stories involving Montreal should emphasize its Black Dog nature, making use of the subtle and pervasive corruption that festers in the city. Storytellers, however, should be careful not to give in to excessive violence and depravity; the horror and evil of Montreal are best kept elusive and mysterious.

Breaking Through: Welcome to Montreal

When designing a chronicle set in Montreal, you, the Storyteller, must decide how to involve the characters.

If the characters' pack is already established, there are a number of ways that you can lure the characters to Montreal (where they will inevitably get caught up in various Cainites' machinations). The most obvious device to attract the characters is the Litany of Blood celebration. Most Sabbat attend at least once every few years. This option not only allows you to introduce the characters to Montreal, but to a number of other prominent sect members. Although the festivities are largely patriotic, intrigue and deception are abundant, and those characters willing to look deeper into their surroundings may discover that all is not well in Montreal. The wealth of information contained in the Alexandrium Library could also attract established Sabbat characters, particularly scholarly ones or those interested in dark mysteries. The characters become privy to secrets better left untold, and the price of knowledge is always high.

New packs might find themselves in the city at the behest of Cardinal Strathcona, who stands to lose the most if Archbishop Valez fails to hold the city. Strathcona could instruct the characters to keep an eye on Valez and Montreal and to report to him if things turn for the worse. The

characters may even be ordered to eliminate the archbishop rather than allow her to fail (a martyr would give Strathcona a great deal of power in a city founded on faith).

Chronicles in Montreal don't have to be based on the Sabbat, either (although Sabbat vampires will inevitably be involved in any story). Camarilla characters have a place in the city, albeit an extremely dangerous one. The princes of both Ottawa and Quebec City are interested in recapturing Montreal. The city's Black Dog, Sabbat and infernal identity could combine to tempt and corrupt the invading characters, transforming your chronicle from one based on retaking the city into one in which the characters fight for their very souls.

A chronicle set in Montreal can also be based on newly Embraced characters. As far as they know, the Sabbat in Montreal don't have to face as many external threats as Sabbat in other cities do. That means some Sabbat create progeny with careless abandon, while others are very specific about whom they Embrace and put through the Creation Rites. Childer are typically adopted by their sires' covens or allowed to form their own packs after they prove themselves to be true Sabbat. For the first months of their existence, newly formed packs are overseen by mentor packs. Mentor packs are not only responsible for running the initiates through the gauntlet, but for instilling them with loyalty and pride in their sect. Treatment of recruits varies from coven to coven. Some mentor packs are as fair as the Sabbat

can get and offer a guiding hand. Others, such as Les Orphelins, play brutal games to weed out the weak. Once they are recognized as true Sabbat, neonates are allowed to join in the Vaulderie and other rites.

Into the Fold: Getting Involved

Whether the characters are native or foreign to Montreal, they will eventually have to choose which political faction they support. A new coven attracts the attention of the three contending powers. Archbishop Valez keeps a close eye on the characters, trying to judge whether they will support her. Those who do support her find themselves well connected, but Ezekiel proves antagonistic to them.

The Widows might be willing to aid the characters — especially if they are interested in maintaining the city's *status quo*. The Rose, always a silent power, rarely uses her title of bishop, but this may change if Ezekiel makes a concerted bid for power.

Pierre Bellemare sees all newcomers as potential tools and usually attempts to corrupt the characters or use them to further his plans. If the characters become involved with 25:17, Pierre will probably try to corrupt Ezekiel through the unwitting characters.



The Mystery of Zhou

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According to *fēng shuì*, opposing forces in the land manifested in the White Tiger (yin) and the Azure Dragon (yang). Any given stretch of land contained the veins, arteries and branches of these two creatures. Zhou concluded that such "ley" lines in Montreal were mobile rather than fixed. The only areas that remained stationary were nexus points where two lines intersected. Such points included Saint Joseph Oratory, Notre-Dame Basilica, and other houses of worship. Montreal was spiritually imbalanced, and Jacob's ramblings indicated where the land's ley lines had crossed, and would cross. When two points did meet, disaster befell those on the site.

This discovery convinced Zhou that Metathiax was not only trapped on the island, but was expanding his circle of power. The demon's influence was strongest where lines intersected, allowing him to possess mortals and Cainites alike.

Rather than announce his discovery, Zhou, fearing infernal reprisal, recorded his findings in ledgers and hid the books throughout Montreal. He made paintings to mark his hiding places, to depict the imbalance in the sites where ley lines met, and to indicate the ley lines that Metathiax had yet to corrupt. These paintings, which contrasted paths of least and greatest resistance, became maps to anyone who could understand Zhou's Taoist art. Anyone who finds them and learns to interpret them is made privy to Zhou's discoveries, and learns of the greatest threat that Montreal faces: the continued existence of Metathiax.

Thankfully, Montreal's fate doesn't rest solely on Zhou's journals and paintings. Zhou wasn't destroyed in New York. He faked his own Final Death and went into hiding to continue investigating Metathiax without drawing infernal or inquisitor attention. He escaped to Haiti in hopes of finding the Malkavian *antitribu* Cedilia of the Tongue. As a former acolyte of Metathiax, Cedilia knows the one secret that eludes Zhou: the location of Metathiax's center of power. This is the point from which the demon's control spreads across Montreal, and is the nexus point of all of Montreal's lines of power.

Molly 8, one of Zhou's former students, has discovered five of her teacher's paintings. Skin, Molly 8's half-brother, possesses another one (he stole it from his sister). The remaining five paintings are hidden in galleries across the city. Zhou knows where each is — with the exception of the one that Skin has — and plans on retrieving them.

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One of Montreal's Shepherds was named Zhou. Among his many passions was painting, which he pursued when he was not in the sect. He claimed that the contrast between the violence inherent to his Sabbat and the balance. Ultimately, he attracted few Shepherd comrades were more interested in theories on the soul, and other Sabbat counterbalance their violent ways.

Before he was Embraced, Zhou was a hunter. The Shepherds discovered, Embraced Zhou through the Creation Rites because he was convinced he would make a valuable ally against the demon Metathiax. They discovered, according to Zhou's philosophy, vampires were considered "demons." Rather than destroy his life, Zhou learned to reconcile his life's mission with his existence.

When Alfred Benezri returned to Montreal after his tenure in the Inquisition, Zhou was convinced his place. The threat of Metathiax was ended with Sangris' death, but Zhou remained on vigilance. He claimed to know something that other Sabbat did not, but didn't share his knowledge (he reputedly perished when he was an Infernalist nest in New York). His loss of students and the Shepherds.

Zhou, a well-educated man on par with Beatrice of the Librarians, took to deciphering the ramblings of the Tremere, the Glitch. The Shepherds and Librarians agreed Jacob spoke in a number of languages, but that he rarely repeated a phrase or sentence. For months, Zhou studied transcripts of Jacob's blatherings, but came no closer to understanding what he was.

That changed during a period of intense study. Zhou emerged from his violent ebb with a new understanding concerning Jacob's psychology. He began piecing together phrases spoken in multiple languages: Latin with Latin, Greek with Greek, and Persian. A pattern emerged — specifically, that Metathiax still reigned over his domain, and that Jacob the Glitch had somehow been able to piece of the demon's fears and anxieties.

Delving further into Metathiax's ramblings, comparing Jacob's prophetic ramblings with the random names he spouted, Zhou discovered the truth. Zhou realized that Jacob was recording the landmarks and sites where important events had occurred. Familiar with *fēng shuì* (the Chinese art of geomancy), Zhou discovered that Mont-

Ironically, the Shepherds of Caine, who are possibly the best suited to contend with the infernal powers in the city, is one of the few packs that is outwardly hostile to newcomers. The Shepherds consider foreign covens to be potential threats to their vision of Montreal. Such narrow vision may create a schism between young and old Sabbat — harkening back to the Anarch Revolt — leaving Montreal vulnerable to its enemies.

Regardless of the ways in which characters become involved in Montreal's events, they soon discover that more is at stake than political hegemony. The Shepherds may discover Metathiax's plots and try to save the city before all is lost, taking extreme steps to do so. Alternatively, characters might notice Marie-Ange's odd behavior or even catch a glimpse of the stranger whom she hides in her lair, which would expose the characters to the "tragic" tale of Sangris. In order to survive either circumstance (or any other, for that matter), the characters have to be willing to choose their allies and abilities and to probe deeply into the cancer that consumes the island and the Sabbat.

Of Darkness to Come: Taking Montreal Forward

Dark clouds loom over Montreal. The City of Black Miracles may soon be subjected to a bitter war as its many factions lay claim to their home. It is up to you to decide which threat strikes first and why. Generally, any chronicle set in Montreal should start with the characters discovering what's going on behind the scenes. As events escalate, the characters become better informed and hopefully prepare to deal with the coming conflict.



The first lair of intrigue that the characters probably peel back has to do with the feud between Ezekiel and Archbishop Valez. The contenders' struggle is well known by the city's Sabbat and has the potential to divide the city, leaving it vulnerable to the Camarilla and Pierre Bellemare's nefarious plots. Ezekiel knows that his bid for power must be justified — if it isn't, he could be branded a traitor. In the opening stages of the conflict, Ezekiel and Valez are on the lookout for the other's errors, hoping to find weaknesses to exploit. Valez has the advantage of being archbishop; she has official status and the support of Cardinal Strathcona. However, Ezekiel's determination and prestige are likely to win him a large number of supporters, both inside and outside Montreal. Meanwhile, the Shepherds sit back and wait. Alfred takes the opportunity to cement his position while Ezekiel and Valez play their hands.

The repercussions of Ezekiel's bid for power could be far-reaching, affecting not only Montreal but the whole of the Sabbat. Wounds left unhealed after the Sabbat Civil War may be reopened as the Black Hand — always looking for a way to deal with the Inquisition — likely supports Ezekiel while the Sabbat regent and cardinals back Valez.

No matter what happens in a sectwide war or what parts the characters play in it, they should never forget that there are still greater powers at work. The infernal heart of Montreal is strongest when its foes are at their weakest. Indeed, Montreal's Decani threat may be the damnation of the Sabbat or the catalyst that unifies the fragmented sect as Cainites join forces against the common enemy.

It's up to you and your players.





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Appendix: The Sabbat Inquisition

*You're the weapons of war
You're the irony of justice
And the father of law*
— Stone Temple Pilots, "Naked Sunday"

By abandoning their humanity, members of the Sabbat expose themselves to temptations from beyond the pale of mortal experience. In the deepest recesses of the universe lurk demons who guide Cainites on the dreaded Path of Evil Revelations. Heretics lurk within the Sabbat like an infestation, transforming the sect's tenets of freedom and community into chains of slavery and domination. To deal with this danger, the sect turns to its own Inquisition, a potent crusade that stops at nothing to destroy the corruption within.

Background

The first Sabbat Inquisition was intimately linked to Montreal and the Shepherds of Caine. Priscus Gustav Mallenhaus founded the crusade in 1804 after encountering demon cultists in Europe. He turned to the Shepherds for their expertise and advice. Alfred Benezri and several of his

covenmates partook in the first Inquisition war party. When the movement became an institution, the Shepherd Soeur Jeanne took command of it.

Jeanne's Inquisition served the Sabbat well for decades before it fell into the political morass of the sect's civil war. By 1900, it was unclear whether Jeanne and her 50 inquisitors were hunting infernalists or political rivals. Dominion Julian of the Black Hand realized that a new Inquisition was necessary and met with the Shepherds in 1911 to formulate a plan. He and Alfred Benezri created a formula for a much smaller crusade that would remain independent of the Black Hand, the Shepherds and any other faction. The Shepherds agreed that Soeur Jeanne had to be sacrificed, and they watched silently as she and her followers fell to the Hand outside Philadelphia in 1919. Five years later, Julian abandoned his position in the Black Hand to lead a new Inquisition. His crusade has served the sect ever since.

Organization and Duties

The Sabbat Inquisition's mission, to root out and destroy heretics, grants it wide-ranging powers. Despite its small size — consisting of only six judge inquisitors and six knight inquisitors who serve under the grand inquisitor — it has proven extremely effective.

The Grand Inquisitor

The grand inquisitor lives in the institution's headquarters, a secret lair rumored to be in the mountains of northern Mexico. She goes into the field as it suits her, but usually only coordinates the activities of those under her command.

Julian served as grand inquisitor from 1924 until his destruction during an attack on a corrupted Black Hand cell in El Paso, Texas in 1970. The struggle brought Julian face to face with his former mentor. The two Assamites destroyed each other in a battle of legendary proportions. Julian's former position remained under contention until 1973 when El Paso survivor Maria Sandoza assumed the post.

Judge Inquisitors

Judge inquisitors are the face of the Inquisition. They arrive in a city to lay formal charges of heresy. Operating in two separate tribunals of three each and assisted by templars, these Sabbat sit in judgment of the accused. Trials are lengthy ordeals in which both accused and accuser are examined over long hours of interrogation, which are punctuated by torture and Thaumaturgical examinations. It is not unusual for most of the local Sabbat to testify.

Those found guilty are made to endure unimaginable pain and eventually reveal any and all accomplices. They are ultimately executed by their fellow Sabbat during the *auto-de-fé* (act of faith). Using a ritual developed by the Shepherds of Caine, any mortal servants of the infernalists are Thaumaturgically transformed into warped black trees. These black groves serve as reminders of the price of betraying the sect. Sabbat found innocent are free to continue their existence unmolested, and each receives a document of innocence called the *ad cautelam*. It is almost impossible to retry a vampire who holds such a document.

A keen and perceptive mind is much more important to a judge inquisitor than any specific Discipline. Judges must be able to separate truth from rumor and wield the fear that the Inquisition instills without tearing a city apart. Occasionally the inquisitors on a tribunal disagree, but only behind closed doors.



Knight Inquisitors

Operating ahead of and often independently from tribunals are three pairs of knight inquisitors. These crusaders work secretly to ferret out and hunt down infernalists. The knights' primary duty is to gather information. Under ideal circumstances they call tribunals to try any heretics they uncover. If the knights are discovered or their prey is likely to flee before trial, they dispatch the infernalists themselves. Knights rarely hesitate to destroy vampires who stand in their way, and the Inquisition has claimed the right of casual destruction as part of its arsenal against heresy.

Knights are paired up by the grand inquisitor based on their complementary personalities and skills. The typical knight team includes a physical warrior and a skilled Thaumaturgist. Each pair also relies on a vampiric watcher who remains at Inquisition headquarters as a resource manager. Watchers are often retired inquisitors.

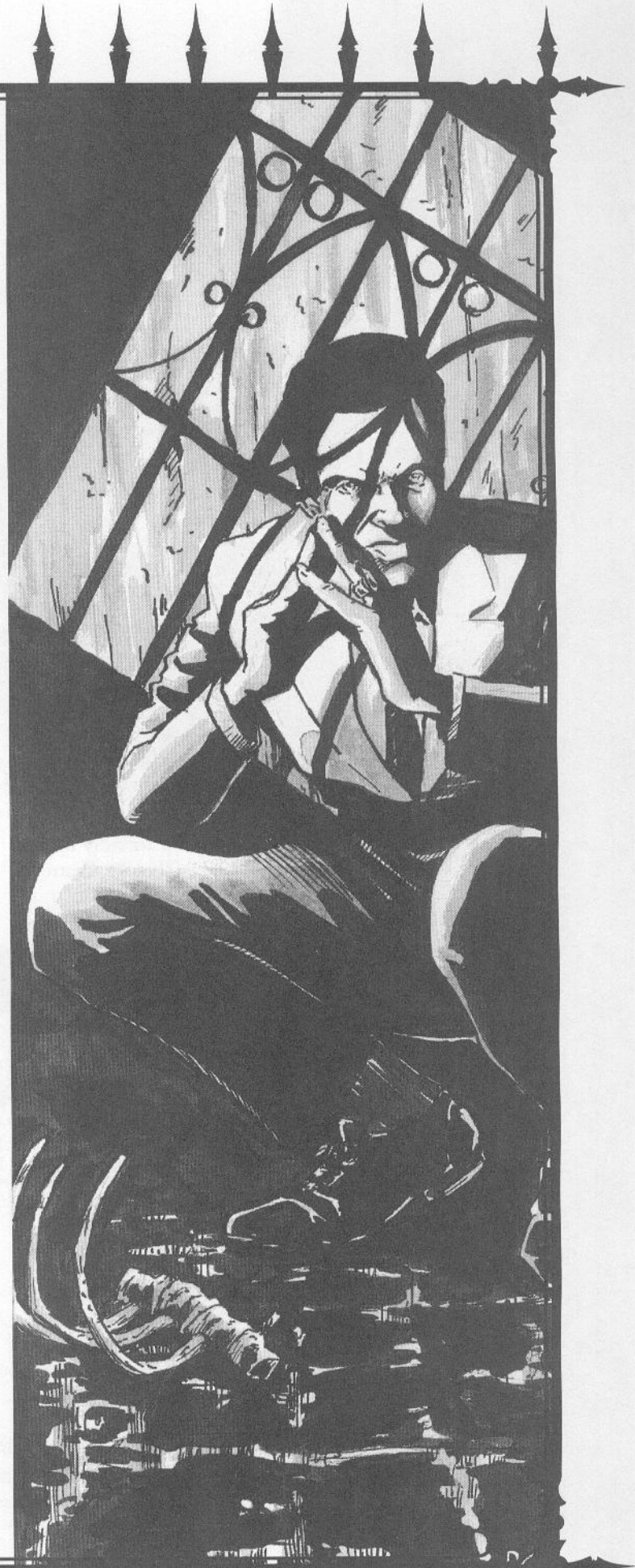
The Inquisition in the Sabbat

The Sabbat Regent and Inner Circle, afraid that one of their enemies will gain influence over the Inquisition, insist that the institution remain neutral. Every trial is secretly reviewed at the highest level, and the Regent is rumored to have an envoy at Inquisition headquarters who conveys her concerns to the grand inquisitor. The templars who serve judge inquisitors also exist to keep the crusade focused on infernal matters and to guard against political manipulation.

Rather than being a faction unto itself, the Inquisition is more of a Cainite force of nature. The lives of some vampires are ended and the lives of others are saved, not because of the vampires' views or political stances, but because of their true (and often hidden) agendas.

The Shepherds of Caine

The Shepherds have a special relationship with the Inquisition. Priscus Mallenhaus went to the Shepherds for advice on creating the crusade, and Inquisition member Soeur Jeanne was one member of the coven who was in good standing. Her support of Mallenhaus during the civil war tainted the Shepherds by association, yet they remained an integral part of the Inquisition. Julian knew that the Shepherds' long experience with the diabolical and their access to the Litany of Blood would be invaluable in the struggle against infernalism. He did, however, institute a policy of limiting the number of Shepherds involved in the Inquisition at any one time. Only a single knight or judge inquisitor may be a Shepherd, and she is forbidden from partaking in the Vaulderie with her coven while acting as an inquisitor.





The Shepherd "slot" in the Inquisition recently became vacant when the Taoist covenmember Zhou was destroyed while serving as a judge inquisitor.

Over the years, the limits on Shepherds influence have eroded. High Inquisitor Maria Sandoza is a close friend of Alfred Benezri, and the Path of Nocturnal Redemption has become increasingly popular with inquisitors. Many members of the Inquisition's support staff—researchers, templars and watchers—have become Martyrs, and they support the Shepherd coven.

The Black Hand

Black Hand leaders feel that the Inquisition should not be allowed to exist, even in a new form, because it was dangerous to the Sabbat during the civil war. Most Hand members believe that they are more suited to waging war on

infernalism. Those outside the Hand theorize that the assassins dislike the existence of any other secretive group because Hand members want all the power for themselves.

Dominion Julian, the founder of the modern Inquisition, was considered a traitor by the Hand. A skilled warrior and politician, Julian was a likely candidate for the Hand position of seraph. However, his reformation of the Inquisition and his recanting of Hand membership for the sake of the crusade made him a target for his former colleagues. Before his destruction, Julian survived 12 assassination attempts.

To avoid its own politicization, the Inquisition insists that Hand recruits recant their pledges to the group. The Hand has never protested this demand. Loyal Hand members consider the pledge to the order to be irrevocable; any vampire trying to leave the Hand is branded a traitor. Other than Julian, only two Hand members have joined the Inquisition. Both vanished before they completed their Inquisition training.

When we started the Black Dog Game Factory line of horror game books, we were a little nervous. We'd stretched the conventional limits before, almost to the breaking point. We'd had books banned from GENCon® and dropped by retailers and distributors nationwide. We'd had trouble explaining our rather gory work to our maiden aunts and in-laws. We had to ask ourselves a few tough questions.

How would the "For Adults Only" rating affect sales?
Would we alienate younger players?

Would we offend older players?

Should we censor our products to "give the hobby a good image?"

Couldn't we accomplish the same level of horror and storytelling in a milder format?

Would this "new level" of horror gaming merely shock, or would it be what we really wanted: artistic exploration of disturbing themes and stories. In other words, would the new series be *Art*?

There were no easy answers. We decided to risk it (because that's how we think around here).

First *HöL* appeared on your shelves, then *Giovanni Chronicles I: The Last Supper*, *Freak Legion*, *Dark Reflections: Spectres*, *Destiny's Price* and *Giovanni Chronicles II: Blood and Fire* soon joined them. And all this time, we're still a little nervous. The books were popular, it didn't seem we'd offended or alienated anybody (no more than usual, anyway) and we were certain that these stories and issues needed that level of depth and terror. But we still weren't sure if it was... *Art*.



This July, to our immense relief and overwhelming pride, the Academy of Adventure Gaming Arts and Design presented us with the ORIGINS Award for Best Role-playing Adventure — for *Giovanni Chronicles I: The Last Supper*.*

Vindication at last.

Because even if we still doubt occasionally, we can look up at the plaque in our reception area and be reassured:

Whether these books are *Art* or not, they're good.

*(*Mage: The Ascension* Second Edition and the *Mage Tarot Deck* won awards, too, but we weren't worried about *them*.)

