

THE LAST WILL + TESTAMENT OF...

OREDIAH FELKNER

-STEPHEN NEWTON-

A LEVEL 1 WESTERN-THEMED ADVENTURE
FOR DCC RPG



Thick Skull
adventures



THE LAST WILL AND TESTAMENT OF OBEDIAH FELKNER

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Content Warning: Religious Imagery and Gore

This adventure gamifies imagery typically associated with the Christian and Catholic religions. It also includes fictionalized accounts of Spanish Missionaries and Native Americans (specifically the Tamien people [pron: Tam-YEN]) in early California. The author means no disrespect to any of these groups and merely uses those elements to heighten dramatic elements of the game setting. And while it should go without saying, this is a work of fiction: names of historical personalities and real geographic locations are included to add atmosphere. Please do not consider this work historically accurate by any means. That said, the author highly encourages all readers to visit any number of California's beautifully-preserved missions, or to read non-fiction accounts of their history.

Finally, I've tried to pack a visceral imagery into the final encounter which some might find gratuitously gory. Judges should use discretion with playing with younger or more sensitive players.

About the Adventure

The Last Will and Testament of Obediah Felkner is an adventure for 4 to 6 1st-level characters set in the Old West—specifically, California's San Francisco/San Jose Bay Area in 1869. In this "California Crawl" historical setting, Christian saints are patrons who bestow wondrous powers upon their faithful followers, and dark magicians conjure fallen demons to pursue dark and selfish goals.

The adventure uses the Dungeon Crawl Classics Role Playing Game rule set for mechanics. Although the adventure was inspired by the excellent 'zine *Black Powder, Black Magic*, available through Stormlord Publishing, and the upcoming *Dark Trails* from Mystic Mouser Press, no books or supplements besides the DCC RPG core rulebook are required to play.

The appendix contains several pre-generated characters. These can be used without modification, or as examples of how to convert a traditional 1st-level DCC character and their class abilities into a western setting. This adventure has been playtested successfully with *Black Powder, Black Magic* rules, the *Dark Trails* game, and straight DCC RPG rules with minimal adjustments (e.g., currency variations). In playtesting, it was typically concluded in a single four-hour session, but given the amount of potential exploration, it could take two sessions.

There are also several prominent NPCs introduced in the story. These NPC have summaries of their own included within the appendix, with descriptions and information to assist judges in role-playing each personality.

About American Indian Names: According to research, there was not one large coherent tribe in the nineteenth century within the Bay Area, but rather collections of people who shared a common language—Ohlone. The Ohlone/Costanoan peoples were associated with their specific location—Tamien and Matalan being two local examples. For readability within the game, these residents are referred to as the Tamien or Tamien People.

Introduction

1869 California.

On a cool evening in the town of Los Castores, a lawyer summons a small group of strangers into his office. Obediah Felkner, a prominent resident and claim owner of a nearby quicksilver mine, has recently passed away from a mysterious illness. Surprisingly, a group of complete strangers have been named as his beneficiaries. The claim to Felkner's mine could become theirs.

However, Felkner's last will contains a peculiar condition: in order to claim the deed to the mine, the party must collect a holy relic known as the *Hand of San Roque* and deliver it to Felkner's grieving widow before dawn. The artifact is rumored to be hidden somewhere in the old Mission San Roque, abandoned by the Spanish almost 40 years ago.

And should they refuse? The lawyer points out they, too, have contracted the same disease that claimed the life of Mr. Felkner, and the retrieval of the relic is their only hope if they wish to survive the mysterious deadly affliction.

Judge's Adventure Background

Mission Background: In 1780, the Spanish missionary Father Venancio Augusta founded Mission San Roque in the fertile farmland south of San Jose at the southern tip of the San Francisco Bay. Father Augusta enlisted the help of Tursucsé, a leader of the Ohlone-speaking Tamien people, and his followers to help construct the mission. Before his death, Tursucsé would be baptized by Father Augusta and he would take the name Yreneo.

The mission's patron, San Roque, is a Catholic saint commonly called upon by followers seeking protection from diseases and plagues. San Roque was seen as an enemy to the followers of patrons and deities who used disease and corruption as their weapons. One of San Roque's primary nemeses was Ggck'Kalic the Unclean, an ancient demon to whom contemporary followers refer as The Fouling. Father Augusta used the powers bestowed upon him by San Roque—channeled through the divine artifact, the *Hand of San Roque*—to thwart the efforts of the Fouling, as well as other chaotic deities such as Nimlurun. For 50 years, the mission operated as a center of operations to spread the lawful faith, recruit followers, and combat the elements of Chaos. In 1830, when the Spanish government started selling the California missions to private landowners, a fraternal organization known as the International Organization of Worldly Souls (IOoWS), orchestrated the ruse of a plague sweeping through the town in order to seal off the mission and hide the holy artifacts within against the followers of chaos. The Mission of San Roque has been abandoned and shunned ever since, with previous residents relocating to the nearby village of Los Castores.

Obediah Felkner Background: Obediah Felkner and his wife Bree have been leveraging The Fouling's dark magic to unnaturally extend their lives; they are now over 300 years old. As apostles of The Fouling, they are granted access to the demonic *reincarnation ritual*. To lawful deities, the *reincarnation ritual* is referred to as "blasphemous resurrection"

and is strictly forbidden to their followers. Obediah and Bree Felkner have been using this dark magic to resurrect each other for centuries. When one dies, the other uses the ritual to resurrect them as a newborn, raise them through childhood, and eventually restore their past life memories through a second ritual (*Baity's Bane of Transference*) so that the process may be reciprocated. Using this technique, they've been keeping each other's souls alive within new bodies since the reign of Queen Mary I of England (who once tried to burn them both at the stake, but that's a story for another time).

As the *reincarnation ritual* is a gift from The Fouling, a patron of disease, the resulting physical body is fragile and decays abnormally rapidly. Most bodies spawned from the *reincarnation ritual* only last approximately 40 years. Once they start their deterioration, the process is swift, with the skin becoming discolored, leathery, and covered with buboes. Death follows within a week. Obediah and Bree perform the ritual for each other, whomever is younger preparing the resurrection when the other's body fails. Powering the *reincarnation ritual* requires a divine artifact from a rival patron or deity. Obtaining this material component forces the pair to travel to locations where such artifacts are rumored to exist such as missions, churches, and other holy sites. For centuries, the pair has moved to remote locations renowned for their proximity to holy artifacts. Once arrived, they use their wealth accumulated over the centuries to establish new identities within each new locale. As divine energy prevents them from setting foot in these sacred locations themselves, they must recruit others under false pretenses to unwittingly assist in their plans.

The followers of San Roque are wise to these schemes and have directed their followers to hide such artifacts in locations inaccessible to followers of The Fouling. Thus, the International Organization of Worldly Souls (IOoWS) was

ABOUT GGCK'KALIC AND DISEASE

The entity known as Ggck'Kalic the Unclean has been a presence in the universe since long before modern humans took form from primordial ooze. Throughout history, Ggck'Kalic has been called upon by those wishing to increase their power by undermining the health of their foes via disease and pestilence. Battling The Fouling became a focus of the Catholic Church during the Black Plague and continues into present day. When the Tamien people started dying from disease, Father Augusta suspected that followers of The Fouling were somehow involved and called upon San Roque for assistance.

For game mechanic purposes, Ggck'Kalic is considered both chaotic and unnatural, and therefore unholy to both lawful and neutral clerics.

founded to hide the church's holy artifacts within missions and other holy places, which followers of The Fouling cannot enter.

Thus, the PCs have been swept up in the machinations of an ancient conflict: Obediah Felkner's latest body has finally failed and Bree Felkner needs to once again perform the *reincarnation ritual*. She requires several spell components, including the *Hand of San Roque*, to complete the ritual and has manipulated locals with dark magic to create a ruse to incentivize the PCs to enter the mission and retrieve the Hand for her. The IOoWS, suspicious that the PCs are followers of The Fouling, will fight to prevent the Hand from being taken from the church.



Player Start - Welcome to Los Castores

Read or paraphrase the following (preferably using your best Hollywood Western or English Victorian accent).

The Lawyer, flanked by The Widow, The Muscle, and The Madame, stand over a well-dressed dead body lying in repose.

“Despite appearances to the contrary,” The Lawyer says, gesturing to the mottled corpse in front of you, “all of you may safely trust that Mr. Felkner fell to his death a mere two days prior.”

Old Obediah Felkner, one of the most prosperous landowners in Los Castores, lies half-covered on a table looking like a strip of lean jerky stuffed into a new suit. His pock-marked skin is withered, and his hair yellow and brittle like straw. You can’t be sure if it’s due to the twilight streaming through the window or the illness which claimed his life, but his skin seems to have turned a ghastly shade of purple.

You recognize The Lawyer and those who surround him, but the others called into his office with you are merely strangers you’ve seen around town. In response to your puzzled gaze, the bespectacled Lawyer announces, “Mister Felkner has generously bequeathed each of you a substantial grant of land, as well as making you all partial owners to his quicksilver mine.”

Could it be true? Such a sum would be worth a fortune!

“However,” he warns, “before such largesse can be claimed, a rather frivolous condition must be satisfied. Before the sun rises, you must bring the Hand of San Roque—a trinket idolized by the papists and hidden away in the old abandoned Spanish mission—to his crypt to be buried with him.”

Now you’re skeptical. The old Mission San Roque was boarded up and abandoned when the Spanish secularized the missions over 30 years ago. In fact, rumors claim it had become a plague pit after it was closed. Before you can voice your concerns, though, the Lawyer continues, “And, sadly, I must advise you that the pursuit of said relic grants considerably more than the aforementioned generous monetary gains. The trinket is also a pivotal constituent in preventing you from succumbing to the same ailment that felled our beloved Mr. Felkner.”

With that, The Lawyer nods towards your arms. Looking down, you notice that your skin has started to break out in black pustules. Suddenly you feel very cold and very afraid.

NPCs: The NPCs listed below are all gathered in the room with the PCs. The PCs know each of the NPCs by sight as they are all, in their own unique way, prominent citizens within the town of Las Castores. Characters can learn the following rumors/information/misinformation through interaction with the NPCs. Additional information about the NPCs’ appearance and personalities can be found on their NPC cards, located in the appendix. Show players **Handout 1**.

Cyrus LeGrande (The Lawyer):

- “Mr. Felkner took notice of anyone living in Los Castores who could be useful in a situation which required ‘moral flexibility’. That is precisely why each of you was

Fool’s Pox

Unbeknownst to the PCs, they are currently suffering from the effects of a *fool’s pox* spell secretly cast upon them by Bree Felkner earlier in the week. It was their susceptibility to the spell that ensured their inclusion in Felkner’s will. The PCs’ skin will continue to break out in black pustules for the next four days and they will feel increasingly uncomfortable. At the end of the fourth day they will be “miraculously” healed, as the all of the symptoms suddenly fade away. As *fool’s pox* is not a true disease, but a patron spell of Ggck’Kalic, it cannot be cured by *lay on hands* or *neutralize poison or disease*. However, it can be “cured” with a *dispel magic* spell.

named in his will—he knew with the right compensation you could be relied upon to assist in retrieving the Hand and to protect his beloved wife.”

- “The value of Mr. Felkner’s quicksilver mine is estimated to be in excess of ten thousand dollars.”
- “Mr. Felkner is scheduled to be buried at Oak Hill Cemetery promptly at 9 o’clock in the morning. His will clearly stipulates that the Hand must be returned to his wife before he is returned to the earth in order for the monies to be collected—and only then may the deed be transferred.”

Bree Felkner (The Widow/The Witch):

- “Obediah was a deeply pious man and a scholar of religion. It was his belief that San Roque—the patron saint prayed to when one seeks to ward off disease—had the power to miraculously cure him of his pox. Once he realized it was too late for him, he took steps to ensure I would be protected. Now, I consider myself a Christian woman, and the idea that this ancient relic can somehow stave off illness sounds quite preposterous to me...but I do wish to respect my beloved husband’s final wishes.”
- “My dear, late husband succumbed to the pox quite quickly once he started showing signs. I suspect you all have less than a fortnight before succumbing yourselves—if you are somehow not miraculously cured by the Hand.”

Otis Oliver (The Muscle):

- “I’m here to do whatever Mrs. Felkner says needs to be done.”

Tessa LaBelle (The Madame):

- “Mr. Felkner has always treated me kindly! His estate has stipulated a small allowance so that I might endeavor to found a school for ladies.” Note: If players make any attempt to determine if she’s telling the truth, inform them that her eyes seem to flutter a bit unconvincingly at the mention that the funds would be used to build a school.

The Corpse of Obediah Felkner: Obediah is clearly dead and looks like an unwrapped, purple mummy—withered and desiccated. His body is covered by a strange and elaborate quilt. PCs noticing the quilt see that it is exquisitely knitted and depicts a menagerie of goats, rats, and insects. A careful examination (DC 10 Int check)—which requires some sort of diversion—reveals that in one corner of the quilt is a very curious image of a baby riding upon the back of a goat.

Once the PCs have had a chance to meet/speak with the NPCs, have each roll *1d18* twice to determine which rumors they'd already known about the mission.

RUMORS

As is the case with most rumors, some may provide useful information, but woe to the player who believes all are true.

1. The mission is named after San Roque, a Catholic saint who protects against diseases and is the patron saint of dogs.
2. San Roque is still invoked by Los Castores residents when they are fearful of disease or pestilence.
3. Mission San Roque was built by the Tamien for the Spanish Franciscan priests, but was abandoned when a plague broke out in 1830 killing everyone associated with the church.
4. A local fraternal order, the International Organization of Worldly Souls, holds their secret initiation ceremonies in the mission cemetery during full moons.
5. Despite his notoriety for robbing wagon trains, the church allowed the infamous bandit Jose Murillo to be buried in the Mission San Roque Cemetery after he alone was able to kill the dreaded Hell Boar. The supernatural beast had menaced the hills around Los Castores for months and was rumored to be immune to normal bullets and knives.
6. Several plagues have devastated Los Castores throughout the years. Most citizens have a relative who died in the plagues of 1804 or 1830. The plague of 1804 not only decimated humans, but it caused swarms of rats and rodents to rise up and attack in vicious packs.
7. The servants of San Roque still protect the mission, and smite those who attempt to defile it.
8. The mission is haunted by the ghosts of the Tamien workers who died during its construction.
9. Cinnabar, the scarlet ore pulled from the New Almaden mines in nearby San Jose, can be transformed into quicksilver, which is coveted for its effectiveness in extracting gold from rock, as well as defeating the ghosts of dead miners and other creatures of the underworld.
10. After the mission was abandoned 30 years ago, a fraternal organization used the church to quarantine the sick when a smallpox epidemic broke out in Los Castores.
11. The old road to the mission is guarded by the Black Cadejo—a spirit dog who attacks those who travel at night. The cadejo's eyes burn red and its pelt smells like the Gates of Hell.
12. Obediah Felkner received a horrible disfigurement during the Battle of La Mesa under Commodore Stockton.

His nose was completely burned off, leaving a gaping open wound on his face.

13. The mission was originally supposed to be dedicated to Saint Lucia, but was changed to Mission San Roque after its founder, Father Augusta, called upon the latter saint to protect the Tamien workers from a plague which befell them during the church's construction.
14. The mission was in the process of being sold to a local landowner when a plague broke out in town. Once the corpses started piling up, the mission was used to quarantine the bodies, and boarded up to prevent the spread of disease.
15. The Tamien people are known for covering their faces in crimson pigment pulled from their venerated "Red Cave." They claimed that covering one's face in crimson was instrumental in reading the messages sent by their ancestors.
16. Los Castores is renowned for two exports: dried fruit, which feeds the miners in the northern gold country, and quicksilver, which is vital in extracting gold from rock—and in warding off demons.
17. Many residents of Los Castores would comment on the beauty of the young Mrs. Felkner, especially given that Old Obediah Felkner was considered a homely man, disfigured by a horrific war wound on his face.
18. Those who knew Obediah would comment that he seemed obsessed with Catholic history. He has twice travelled by steamer back to Europe to visit their ancient cathedrals.

Once the PCs have sufficient incentive to retrieve the *Hand of San Roque*, either for monetary gain or to find a cure of the pox, they will be off to Mission San Roque!

SECTION ONE: Mission San Roque

Mission San Roque is constructed of adobe, bricks, timber, and a deteriorating clay tile roof. The grounds consist of the main church, a bell tower, the cemetery, and the crumbling remains of the priest's quarters. The mission is almost a century old, and has been abandoned and been largely avoided (for fear of the plague) for the last 30 years.

AREA A: RUINS OF SAN ROQUE

As the PCs approach:

A waning gibbous moon peeks through indecisive clouds as you arrive at the outskirts of the old mission. You become nervous that restless spirits have anticipated your arrival, as an unexpected fog now obscures the mission—almost as if she's trying to hide her secrets.

Through the fog you can just barely discern the outline of the entire area: a low crumbling wall surrounds a graveyard, a decrepit building, and the old church itself and its adjoining bell tower.

As you slowly scan the area, a feeling of dread settles over you. As if reacting to your disquiet, the black pustules on your arms begin to itch and leak a yellow pus.

As the PCs get within 50' of the mission:

While the mission has only been abandoned for 30 years, given its level of dilapidation, it appears more akin to five centuries old. The adobe perimeter walls that surround the church are crumbling, and in some areas are riddled with bullet holes. The church walls are nearly concealed by tall grasses and ivy crawling up the bricks like wispy fingers attempting to pull the structure back into the earth. There are some small barred openings built into the church walls designed to provide light and ventilation, and even some stained glass windows, which have miraculously stayed intact. The church's main entrance is boarded up and chained closed.

The ever-present fog continues to crawl along the ground, but some unseen force prevents the mist from ever touching the church walls, as if the building itself repels it.

AREA B: THE BELL TOWER

From outside the tower:

A crumbling stone tower is affixed to the old church. While the drifting fog and rust-colored moonlight obscures your vision, you can still see the outline of the old mission bell high above. The door to the tower has been torn away long ago, leaving a darkened archway leading into the darkness of the tower's interior.

AREA B-1, BELL TOWER LOWER LEVEL

The inner chamber of the tower is drafty and reeks of manure. Littering the area are the scattered bones and clothing of a woman and her child. It appears their carcasses have been set upon by scavengers.

A stone staircase winds upwards along the edge of the tower.

Two years ago, the mother and child sought shelter during an unusually cold winter and died of exposure. Both of the bodies have been pulled apart by coyotes, but a few items of value can still be recovered. The torso of the woman's corpse has a necklace embossed with San Roque which can be used as holy symbol (\$10). The rib cage of a dead infant is swaddled in a thin, dirty red blanket, which may later prove useful in area 1-3.

AREA B-2, BELL TOWER UPPER LEVEL

The air grows colder as you make your way up to the top of the tower. From this vantage point, the distant lights of Los Castores flicker eerily through the fog.

A guano-covered stone walkway provides a narrow path along the inner edge of the tower. Affixed to a stout wooden beam is a large cast iron bell. The bell is inscribed with runes in an unfamiliar language.

The squeaking of bats roosting in the rafters above does nothing to help calm your nerves.

Bell of Command: The bell has magical properties which will be understood by clerics or magic users who spend at least 1 turn studying the runes or who successfully cast *read magic*. When used in conjunction with the *word of command* spell, it creates a *Tone of Command*: priests can strike the bell and force all within hearing distance to make a Will save vs.

the specific tone generated (see *Tone of Command* in Appendix for further information). In addition, clerics who do not know *word of command* will gain the opportunity to learn it after studying the bell.

If the bell is rung, or the PCs do something else to aggravate the bats (e.g., prod with lit torches), they will agitate the bat swarm nesting in the rafters above. The bats are mundane and cause no damage to the PCs, but an active swarm impairs visibility. However, inciting a bat swarm also provokes the two whip scorpions that live in the rafters above. Finally, ringing the mission bell also alerts the IOoWS gang, giving them time to rouse an extra 3 gunners to ambush the party at the end of the adventure (see **Event 1: Showdown at the Mission**).

Blinding Bat Swarm: Init +4; Atk blinding swarm +1 melee (DC 10 Ref save or blinded); AC 10; HD 2d8; hp 6; MV fly 40'; Act 1d20; SP blinds all targets within a 20' x 20' space, half damage from non-area attacks; SV Fort +0, Ref +8, Will -2; AL N.

These bats do not bite victims, but are so dense that all PCs who are successfully attacked must make a DC 10 Ref save or are considered blinded until the swarm is either dispatched or disperses five rounds later. PCs who subsequently attack while blinded must make a DC 10 Ref save or tumble down the stairs, incurring 1d6 falling damage.

Show players **Handout 3**.

Large Whip Scorpions (2): Init +2; Atk pincer +2 melee (1d6); AC 12; HD 2d8; hp 12, 10; MV 30'; Act 2d20; SP reach attack; SV Fort +2, Ref +0, Will +0; AL N.

The whip scorpions are 4' long, and their long, gangly pincers can reach targets up to 10' away. Unlike normal scorpions, they are non-venomous. The whip scorpions' vision is not impaired by the bat swarm.

AREA C: CEMETERY

An ethereal fog creeps over the simple grave markers that rise from the earth like crooked wooden teeth. The markers range from simple weather-worn wooden planks—the names of their dead long forgotten to time—to elaborate stone crosses. The fog swirls around the markers, coalescing into patterns of nightmarish creatures, before dispersing as quickly as they formed. The fog carries the unusual scent of burning sulfur, and red fireflies float through the mists.

There are approximately 100 markers in the cemetery. Finding any specific grave will require searching for 3d6 rounds and a successful DC 13 Luck check.

It takes two PCs digging for five hours, or four PCs digging for three hours, to exhume a grave. With the exception of the graves mentioned below, exhuming a grave uncovers a mundane skeleton wrapped in a rotting blanket.

The markers all bear Spanish names (Maria Josepha, Francisco Antonio, Ysidoro, Ynes, Juana, Conrado, Athanasio, Clara, Manuel, etc.).

If the PCs search for the largest or most prominent graves they find the following:

- **Carlos Cabrillo Gobernador de California d 1782:** Cabrillo's is the most conspicuous grave in the cemetery. If exhumed, a skeleton is found dressed in leather armor, a cross pendant, and a short sword with a blade constructed of steel with inlaid veins of silver.
- **Jose Murillo 1829-1853:** The cross grave marker has been vandalized. If exhumed, the corpse is dressed in fine clothes popular with wealthy Mexican landowners (aka Californios). The coffin also contains two working pistols and 12 silver bullets.
- **Yreneo (Tursucsé):** If the PCs specifically search for it, they can find the grave of Yreneo (whose Tamien name was Tursucsé before he was baptized). Yreneo/Tursucsé died in 1783 and was instrumental in the mission's construction. If his grave is exhumed, the PCs will find a skeleton in simple clothing, including a red sash belt, which provides a +1 bonus to all spell checks and saving throws while worn inside the mission. The sash also affords the wearer an automatic check to find the trap door in area 1-6.

The cemetery mists will continue to swirl and form menacing shapes, but are harmless if the PCs move along. However, if the PCs spend two turns (20 rounds) or more searching or digging within the cemetery, they will be attacked by a cadejo which coalesces from the mist into a physical form.

Cadejo: Init +1; Atk bite +2 melee (1d6) or gaze (special); AC 13; HD 3d8; hp 18; MV 30'; Act 1d20; SP gaze (DC 14 Will save or paralyzed for 2d6 rounds); SV Fort +3, Ref +1, Will +1; AL N.

The cadejo resembles an enormous black dog with glowing red eyes and reeks of sulfur and urine.

AREA D: ADOBE OVEN

A red adobe oven once used to cook bread and tortillas stands cold and long-unused under the moonlight.

PCs who sift through the ash inside the oven will uncover an old rusty knife coated in dried blood. The knife is usable, but will break on the first fumble. Also buried in the ashes are four sets of bloody clothes: two suits typically worn by Anglo farmers, and two robes commonly worn by the Tamien. PCs examining the clothes will find that the original owners were likely mortally injured, based on tears in the material stained with dried blood. The cuts were likely made by a knife—a knife very similar in size to the one found within the oven. These are the clothes that were being worn by the corpses found in area 2-1 when they were murdered.

Sewn into a concealed pouch within the pants is a silver coin (\$0.10) embossed with the emblem of the IOoWS, as well as 3 silver bullets.

AREA E: PRIEST'S QUARTERS

As the PCs approach:

Tall grass obscures the crumbling adobe walls of this wretched structure. The roof is failing and its rotting wooden doors are propped open, revealing wooden floors covered in dirty straw.

AREA E-1: LIBRARY

This room contains a table and a few overturned chairs. Animal manure litters the floor. In a corner near the window



are the remnants of a squatter's campfire. Three books remain on a shelf in the corner.

The first two books are religious texts, which can be sold for \$2 each. Both books are in Spanish: a Bible, and *The Brief Biography of San Roque*. If the PCs skim the biography, reveal rumor #1 from the Rumors above.

The third book is a list of the baptisms that took place at the mission. The text is in Spanish and reads similar to the following:

On this 6th day of March of 1798, in the church of this Mission San Roque, I solemnly baptized a female child of about 5 years, known as Archuleta, daughter of gentile parents, to whom I gave the name Petra Maria. I signed, Fr. Venancio Augusta.

By studying these baptismal records, the characters can map original Tamien names to Spanish names, which can then help them locate specific graves in area C. The following are a list of names the judge can use:

- Tomolinquis became Clara (F)
- Mayesat became Ynes (M)
- Tupan became Manuel Joseph (M)
- Ssulis became Maria Josepha (F)
- Tursucsé became Yreneo (M)

AREA E-2: ABANDONED QUARTERS

Several small open chambers contain the simple furnishings of the former priests who once used these rooms as their personal sleeping quarters. The plain wooden cots in the room are covered with moldy blankets.

Within the middle chamber, you hear a low growling sound coming from beneath one of the beds.

In the middle chamber, a rabid rat-monkey has been sent by The Fouling to guard the book hidden under the bed. The beast attacks anyone who comes within 5' of the bed. The rat-monkey is incredibly agile and able to scamper throughout the chamber, attacking twice per round. Those poisoned by the rat-monkey will experience the disease as a burning sensation coming from the sores of their fool's pox.

Rabid Rat-Monkey: Init +4; Atk bite +2 melee (1d4+1 plus disease); AC 13; HD 2d8; hp 12; MV 30' or climb 20'; Act 2d20; SP disease (DC 7 Fort save or suffer an additional 1d3 damage); SV Fort +4, Ref +2, Will -1; AL C.

The rat-monkey is guarding a weathered copy of the *Mal-leus Maleficarum* ("Hammer of the Witches"); it is written in Latin and likely indecipherable by the PCs. However, if the PCs study the book, they will find a handwritten note in the margins which reads (in Spanish):

I've become convinced that the blight which has affected the Indians is not natural but the work of the ancient demon Ggck'Kalic the Unclean. The demon's followers, who now refer to him as The Fouling, were successfully exiled out of San Diego, but I fear they may have travelled north to recommence their blasphemous rituals. The foul demon must be threatened by the Indians' use of quicksilver.

AREA F: SACRISTY DOOR

Tall grasses have grown over this area, concealing the sacristy door. The door can be found by actively searching the church perimeter (DC 8 Int check). Once the door is discovered and the grass has been cleared away, read or paraphrase the following:

This forgotten door to the church looks to have been securely sealed with oak planks and iron nails. A large "X" has been painted over the boards with red paint.

The door, while boarded closed, is not trapped. The door can be opened by applying 1 turn of bludgeoning or prying.

AREA 1-1: FRONT DOOR

The once-magnificent double doors entering the church have been sealed with several sturdy planks driven into the adobe walls with iron nails. A large red "X" has been painted over the weathered planks. Over the X, an elaborate wreath constructed of sagebrush interwoven with fine silver thread is affixed to the door with twine. Tucked into the wreath are a handful of silver coins.

When PCs approach within 5' of the doors, they will hear the gravelly voice of an old woman emanate from the wreath, saying:

"Father, Son, Mother, Child—abandon all desire to enter these aisles. San Roque has abandoned us, leaving pestilence and pox; the ground diseased, the spirit hath rot."

Touching or disturbing the wreath activates a *spectral flare* (similar to *ward portal*). The trap is detectable with a successful DC 12 Find Trap check. This spell's effects can be avoided by removing the doors from the hinges without disturbing the wreath (DC 15 Disable Trap check). If the *spectral flare* is not disabled, all within 10' of the door take 2d3 damage (DC 12 Ref save to avoid). The *spectral flare* resets after 24 hours.

Once the *spectral flare* has been activated, the four silver coins inside the wreath can be collected. They are engraved with the symbol of the IOoWS and each are worth \$2 each.

Background: The IOoWS has sealed the mission to protect the Hand, but have created this ruse suggesting a plague to discourage trespassers.

AREA 1-2: ENTRY

Floating within the entry of the old church is a haze of fine dust which has gone decades undisturbed. It coalesces into eerie patterns colored by moonlight streaming through the stained glass windows in the church beyond.

On the walls are three large tapestries which appear to be as old as the church itself. While obscured by a thin layer of grime, the scenes depicted on the tapestry are still colorful and vibrant.

If the PCs clear the dust and examine the tapestries - show **Handout 2**.

Tapestry 1: The tapestry depicts a bearded man wearing a large brown cloak and knee-length leather boots. The man is parting his cloak, exposing his leg stricken with a large, festering wound. At the man's feet, a dog holds a loaf of bread in

its mouth. At the base of the tapestry is a small wooden plank bearing the painted message, “San Roque”.

Tapestry 2: The same man from the first tapestry is facing off with another creature—a half-man, half-rat monstrosity—by holding up his left hand in a defiant challenge. The man’s hand glows with power and the rat-man creature recoils from it. In the background, a pack of dogs engages in battle with a swarm of rats. At the bottom of the tapestry is a label embroidered in Spanish: “San Roque repels The Fouling.” Looking at this tapestry makes the rash on the PCs’ arms itch.

Tapestry 3: A different man is depicted in the third tapestry. This bald, bearded man wears Franciscan priest’s robes and has covered his eyes with a red cloth. He holds what appears to be a rod with a hand affixed to one end which emits a golden light. A large crowd of Spanish and Tamien workers kneel before the bearded man and his holy artifact. The tapestry also has a message in Spanish embroidered along the bottom: “Father Augusta cures the plague with the Divine Hand of San Roque.” Careful inspection of the tapestry will reveal that the wand’s hand itself is not glowing, but the magic light appears to be a gem in the center of the hand.

The tapestries are bulky and heavy, but are worth \$150 each to unscrupulous collectors who run shady, back-room operations from shanties built on rickety piers off San Francisco Bay.

AREA 1-3: NAVE

The long chamber which connects the church’s entry to the altar beyond contains two dozen aging pews. Along the sides of the chamber are four colorful stained glass windows, two on each wall. Moonlight streams through the windows on the south wall, creating mesmerizing patterns of red, blue, yellow, and green on the smoothed brick floor.

Protection Spell: There is a secret message hidden in the floor that is visible only if the PCs filter out the color red from their vision—either by covering their eyes with an item like the baby blanket from area B1 or a red cloth as found with either Yreneo’s or Father Augusta’s corpses, or alternatively by burning one of the *Candles of Saint Lucia* from area 1-7. Once a red filter has been created, they will see the following phrase revealed within the patterns made by the moonlight streaming through the stained glass:

“May the Father watch over us, may the Hound guide our passage, and may San Roque protect us from the Madness of the Foul.”

The phrase is the mantra of San Roque and acts as a *protection from evil* spell when chanted anywhere inside the mission or within the mission grounds. Any PCs may attempt the spell, adding +2 to the spell check (lawful clerics use 1d20; all other alignments/classes use 1d16).

Window 1 (north wall): An anguished, bearded man hangs crucified on a wooden cross while three women weep below him. In the depiction, there is a halo of light around his head.

Window 2 (north wall): A woman wearing a blue cloak and radiating a golden light looks down sorrowfully.

Window 3 (south wall): A bearded man parts his dark robes

to expose a festering wound on his leg. A man-sized bat creature with leathery wings 20’ wide recoils at the sight.

Window 4 (south wall): A man wearing Spanish priests’ robes, his eyes covered with a red cloth, stands before a church which looks very similar to the one you’re now in. Standing loyally next to the priest is a massive two-headed dog. The priest holds up a golden hand as a swarm of rats, some as large as sheep, are seen fleeing from its presence.

AREA 1-4: FATHER AUGUSTA’S SARCOPHAGUS

Discreetly tucked into an alcove is an ornately-carved stone sarcophagus. Exquisitely chiseled upon the stone lid is the likeness of a bearded man, his eyes covered and his arms crossed. In his right hand, he holds a cross; in his left, he holds a rod with a lifelike hand affixed to one end. Carved onto the side of the sarcophagus is the Spanish inscription, “Fr. Venancio Augusta, Apostle of California, Founder of Mission San Roque. 1739-1804.”

The lid can be quietly lifted off with a successful DC 15 Str check, or belligerently destroyed by inflicting 10 points of bludgeoning damage. Inside the crypt are the skeleton of a large two-headed hound and the gnarled skeleton of a short man wearing white linens. The man’s skull is wrapped with a red bandana. In one hand he holds a scroll tube containing two prayer scrolls: *cure disease* and *detect illusion* (as *detect invisibility*). His other hand clutches the Empty Palm of San Roque (see below).

This was the original resting place of Father Augusta, the founder of the mission. His body has since been removed by the IOoWS, along with the divine bone for the *Hand of San Roque*, both of which have been hidden in the catacombs below the church (area 2-3). The skeletal remains are of Father Palóu, one of the original residents of the mission.

Taking the scrolls without first saying a respectful prayer to San Roque, Father Augusta, or any of the other patrons of the church will result in the skeletal hound animating and attacking.

Two-Headed Skeletal Hound: Init +1; Atk bite +2 melee (1d6 +2); AC 14; HD 2d8; hp 12; MV 30’; Act 2d20; SP half damage from bullets and non-bludgeoning weapons, undead traits; SV Fort +0, Ref +0, Will +0; AL C.

The Empty Palm of San Roque: This ancient religious artifact is a scepter with a bronze hand affixed to its end, fingers open. It is the same object depicted among the various tapestries in the church. Inside the palm is a small, irregularly-shaped indentation which is empty save for a small amount of powdery, dried-wax residue. This device is what most people believe to be the *Hand of San Roque*, but the object that actually fuels the divine magic is San Roque’s trapezoid bone (area 2-3), which usually rests inside the palm of the scepter. Without the bone, the scepter can be wielded as a mace, effective against creatures vulnerable to silver (see Appendix for details).

AREA 1-5: BAPTISMAL FONT

On the south side of the chamber is a stone font approximately 2' in diameter. Set into a depression on the top of the font is an empty copper basin, tarnished green with age. The architects of the church placed the font in a peculiar location: the imagery on the side facing you—an angelic creature protectively holding a sword over a bearded man with a dog—is easy to make out, but the font is affixed too close to the south wall to discern the imagery on its opposite side.

Show **Handout 4**.

Clerics who make a DC 12 Int check will recognize the angel over the man as the famous religious depiction, “The Blessing of San Roque.” As the font is so close to the wall, the image on its opposite side can’t be seen unless the font is broken, tipped over, or moved by some other means.

A priest or cleric who adds water to the font and then prays over it while revering any lawful deity (including San Roque) will transform the water into 3 doses of holy water (1d6 damage each to un-dead or demons).

The stone font is very heavy. It can be moved by two PCs simultaneously succeeding on a DC 15 Strength check, or merely tipped over with a single DC 15 Strength check. If it is tipped over (as opposed to moved), it will crash down—undermining the integrity of the of the room’s framing and causing one of the support beams overhead to collapse down onto anyone standing next to the font (DC 10 Find Trap check to notice the risk; DC 12 Ref save to avoid 1d6 damage).

Once the font is moved, show the players **Handout 5**. The image is that of a robed man (San Roque) pointing at a rat the size of a human. The rat creature is reaching into the mouth of a goat and pulling an infant from out of the goat’s stomach. This image was originally carved by the mission founders to describe how true baptism triumphs over the “blasphemous resurrection” rituals practiced by followers of The Fouling.

AREA 1-6: ALTAR

Dominating the back of the church is a realistically-painted carving of a bearded man hanging crucified on a wooden cross. The man’s body is pierced by spikes through his hands and feet, and he has a laurel of thorns thrust into his skull causing blood to drip down into his eyes and face. The carving is suspended over an altar on a stepped dais. A large gold-plated box rests atop the center of the altar.

Crucified Man: The suspended wooden carving is unnerving in its realism, but is non-magical and not trapped.

Dais: PCs with the occupations of miner, bricklayer, carpenter, laborer, or railroad worker will detect that the floor feels suspiciously uneven when they step onto the dais. Any PC wearing the red sash from Yreneo/Tursucse’s grave in area C is automatically granted a 1-in-4 chance of detecting the trap door.

Church Tabernacle: Affixed atop the altar is gold-plated box, approximately 2' square. A ceremonial cross is embossed on its closed, front panel. Along the sides of the box are four raised images of different animals: a horse, an owl, a dog, and a lion.

The front panel of the tabernacle is locked and can be opened with a successful DC 12 Pick Lock check. If the lock is picked, the fragile crystal goblet within can be recovered (\$30). Forcibly opening the tabernacle results in the goblet becoming damaged, reducing its worth to \$2. In addition, the raised animal images are trapped latches (DC 10 Find Trap check): pressing the dog (one of the symbols of San Roque) will immediately open a secret trapdoor descending downward to area 2-1; pressing any of the other animal buttons delivers an electric shock (1d6 damage or DC 12 Fort save for half). Note: If anyone is standing on the secret trapdoor when the dog symbol is pressed, they will be dropped 15' to area 2-1 below (DC 12 Ref save to avoid 1d6 falling damage).



AREA 1-7: SACRISTY

A fine layer of dust covers the furnishings of this modest sanctuary. A simple desk with several closed drawers is flanked by two roughly-carved wooden chairs.

On one wall hangs a tapestry displaying an image of a sunny landscape with two men in the foreground—one is a bald priest with brown robes, the other is a Tamien man of prominent social significance. The two oversee several dozen Tamien workers clothed in white linens constructing a church.

Affixed on the wall next to the tapestry is a shallow cabinet which is padlocked. On the opposite wall, out of place amongst the simple furnishings, sits a garish stone gargoyle carved without eyes. In the creature's closed talons are two blood-red candles.

Tapestry: Embroidered in small print at the bottom of the tapestry are the words (in Spanish): "Father Augusta and Yreneo constructing the mission of Saint Lucia." The tapestry is a valuable religious artifact given that it contains the mission's original name (before it was dedicated to San Roque) and will fetch \$200 from a Catholic church.

Cabinet: The cabinet is secured with old rusty lock (DC 5 Pick Lock check). Opening the cabinet reveals a painting of a robed man holding a staff fending off a half-man/half-rat creature while mundane rats scurry in the background. It is titled in Spanish, "San Roque defeats the legions of the Foul."

Desk: Inside the desk are two white, non-magical candles. The desk drawer has a false back (DC 7 Find Trap check) rigged with a simple ink-of-shame trap (DC 7 Disable Trap check). If the trap is not successfully disabled before opening, all within an 8' radius are covered with ink, which explodes from a hidden bladder (DC 15 Ref save to avoid). The black ink stains all skin and clothes and will be evident on the person for 1d6+4 days. Behind the false panel are the following items:

- A prayer book written in Latin.
- Copy of Deed [Spanish]: "In recognition of their efforts transporting The Most Blessed Artifact of San Roque for the benefit of Father Augusta to consecrate in his newly founded Mission dedicated to the blessed San Roque, the families of Benigno Saucom and Macra Sautam are hereby granted by His Holiness all acreage immediately west of San Gerardo Creek to the edge of the Pacific for all use that pleases God."
- Letter [Spanish]: "Fr. Venancio Augusta, it has become the conclusion of His Holiness that heretical followers of the ancient and immortal demon Ggck'Kalic continue to perform the forbidden ritual of blasphemous resurrection. True Resurrection and Eternal Life are miraculous gifts bestowed only to the faithful that serve Our Savior. As penance and deterrent of this blasphemy, the heathen followers of this forbidden practice must be enlightened or returned to the earth. With affectionate regards, Fr. Jose Gasol, Guardian of the College of San Fernando."

Gargoyleabra: On the wall is a stone gargoyle holding two red *Candles of Saint Lucia* (see below). Careful inspection of the candelabra shows that the gargoyle's claws are covered in

dried red and white candle wax. Once a candle is removed, PCs have one round to insert a replacement candle into one of its claws, otherwise the gargoyleabra animates and viciously attacks whomever is currently holding the removed candle. Once it grabs a candle in each hand, the gargoyleabra will crawl back to its perch and resume its stone form.

Gargoyleabra: Init +2; Atk claws +3 melee (1d4); AC 13; HD 3d8; hp 15; MV 30'; Act 1d20; SP *cold stare* (DC 13 Fort save or 1d3 cold damage), half-damage from piercing or slashing weapons; SV Fort +4, Ref +0, Will +0; AL C.

Candles of Saint Lucia (2): These red candles are exquisitely molded into the shape of a robed woman who has no eyes (DC 15 Int check to realize this is Saint Lucia, patron saint of vision). Burning a candle emits an unnatural red glow which clearly outlines secret doors or traps. Each candle may be lit a total of four times for one turn before its magic is exhausted.

AREA 2-1: DEAD MEN TELL NO TALES

Now is a good time to remind the players that their *fool's pox* is looking more infected and irritated.

Brushing away cobwebs, you see a rickety wooden ladder descending into a cramped pit 15' below. In the pit, you see four long-dead corpses tangled together in a rough 15' diameter cavern. A natural tunnel leading out of the cavern has been sealed off by a poorly-constructed brick wall.

The bodies: The four desiccated bodies bear no immediate signs of how they expired. Two are dressed in the simple white linens similar to those worn by the Tamien in the tapestries in area 1-2; the other two wear cotton pants and shirts similar to those worn by miners. Each of them has an "X" painted across the front of their clothes in faded red paint. If their shirts are removed, it's clear from wounds and dried blood on their bodies that they died as a result of being stabbed both in the chest and back. (They were re-dressed after their murders, so their clothes do not show wounds or blood stains.) If they are searched, a DC 10 Int check reveals the skin on their hands are hard and caked with mortar—the same mortar used in the building of the wall here; a miner or bricklayer will notice their caked hands immediately. (Note: If the character Marion Pasto is in play, he will recognize one of the corpses as his uncle Hobart Pasto!)

The brick wall: A red "X" has also been painted across the bricks. It can be broken down by applying 15 points of bludgeoning damage.

Background: These four were workers were hired by the IOoWS to hastily construct the wall blocking the entrance to the catacombs where they had moved the holy artifact and the body of Father Augusta. The IOoWS subsequently killed the workers to hide their dark secret, then spread the rumor that the four died from plague.

AREA 2-2: CATACOMBS

The tunnel, which extends east, has been fortified by human laborers. Gouged into the earthen walls are scores of burial niches, which are filled with loose bones as well as bodies wrapped in shrouds. A heavy layer of dust cakes the floor. The cobwebs stretching all around you suggest that this area has not been disturbed in several decades.

Your light source reveals that, in several places, limbs from the bodies have dropped from the shrouds. The dried flesh of the corpses is unnerving, as the leathery skin is dark purple in color and covered in reptilian scales.

Bodies: The catacombs are filled with bodies of Spanish priests and Tamien workers who died as part of the Plague of 1804. The shrouds are all covered with a green fuzz—a toxic spore. The spores are natural traps, each releasing a poisonous spore cloud and inflicting 2d3 damage when a body is touched or disturbed (DC 15 Fort save for half). Note: If a *Candle of Saint Lucia* is burning, it will negate any harmful effects of the spores. Examining the skin on the corpses or limbs reveals the scaling is actually withered skin that has blistered and peeled.

AREA 2-3: FATHER VENANCIO AUGUSTA

You come across a shroud unlike all the others in the catacombs. This shroud alone is free from all dust, mold, or corruption of any kind. While subtle, you detect the sweet smell of roses in the air.

Father Venancio Augusta: By carefully searching the catacombs, the PCs will eventually come across a shroud that, despite its age, looks as pristine as if it were laid to rest that day. This is the final resting place of Father Venancio Augusta, founder of the mission. Father Augusta's shroud is perfectly preserved and not covered with spores. Lifting the shroud reveals the corpse of a gentle-looking, bearded man whose body is so flawless it looks like the late priest is merely sleeping. Disturbing Father's Augusta's repose—by performing such activities as touching his body or searching through his robes—will release the Spirit Ward (see below).

Father Augusta's corpse is dressed in a brown robe and a simple wooden cross hangs by a cord around his neck. Within a concealed pocket inside his robes is a small leather pouch containing what appears to be a small bone. This is the actual trapezoid bone from the corporeal hand of San Roque himself—it is the divine relic that powers the *Hand of San Roque* (see below).

Spirit Ward: The spirit ward is a dim-witted, ethereal entity hastily conjured by priests of the IOoWS to watch over Father Augusta's corpse and his possessions. The spirit ward appears as a muscular human male composed of red and yellow smoke wearing a bowler with raised fists in an old-school pugilistic stance. The instructions given to the spirit decades ago were: "Attack anyone fixin' to take the relic, unless they know righteous path taken up by the Worldly Souls Brotherhood—or can recite the mantra of San Roque."

Therefore, once roused, the spirit says to the PCs, "State 'yer purpose, or speak The Words!'"

If the PCs utter the mantra of San Roque hidden in the church windows ("May the Father watch over us, may the Hound guide our passage, and may San Roque protect us from the Madness of the Foul"), the spirit ward responds, "May the Hound protect you in your holy quest!" before going dormant for 2d12 turns.

If the PCs respond with a purpose which is not sufficiently "righteous," the spirit will attack. (And to be clear, a quest

such as, "Because a sick old man has placed a curse on us unless we return this artifact," is not considered righteous by the spirit.)

If someone in the party attempts to bluff the spirit by concocting some sort of "righteous quest" (helping the sick, expanding the faith, etc.), the PC attempting the bluff must make a successful DC13 Per check to satisfy the spirit. Only one check may be made!

Spirit Ward: Init +0; Atk ethereal punch +1 melee (1d3+1); AC 13; HD 1d8; hp 8; MV fly 30'; Act 1d20; SP can only be struck by silver or magical weapons, un-dead traits; SV Fort +4, Ref +2, Will -2; AL N.

The Hand Bone of San Roque: This 14th-century carpal bone (the left-hand trapezoid, to be precise) was taken centuries ago from the corpse of San Roque himself; it has been venerated as a religious relic ever since. The scepter in area 1-4 is merely an ornate holder for the bone. The bone will fit neatly into the depression on the palm of the scepter, although if not affixed with glue or wax it risks falling out. If not secured, the PC wielding the scepter must make a successful Luck check to avoid losing the bone. The magical properties of the *Hand of San Roque* are listed in the Appendix.

SECTION TWO: Events

Event 1: Showdown at the Mission!

The following event takes places once the PCs attempt to return to Los Castores:

The International Organization of Worldly Souls will be waiting inside the mission to ambush the PCs once they re-emerge from the catacombs. If all PCs went into the catacombs, the IOoWS gang will have taken defensive positions behind the pews in area 1-3 (providing the gang +2 AC bonus while leveraging pew cover). There will also be two additional gunmen outside the mission covering the exit in area 1-7 if the PCs try to escape through the back. Remember: If the PCs rang the bell in area B, there will be a few extra gunmen during this encounter.

If the PCs left someone outside the catacombs to stand guard, the gunfight will happen outside the mission (area A), with the IOoWS taking defensive positions in the graveyard and behind the crumbling mission wall.

Adjust the text below accordingly:

As you emerge from the depths of the catacombs you hear the familiar voice of Michael Fantin, a professor of the local girl's college, call out from the darkness:

"Forfeit the Holy Object to yer feet and mayhaps y'all will get out of this predicament with yer worthless lives."

The gang will consider no negotiation unless it involves handing over the bone. Michael Fantin and his gang of IOoWS will fight to the death to prevent the bone from leaving the mission with someone outside the IOoWS. Fantin knows what the true artifact looks like, so fooling the PCs with a false bone will be extremely difficult; a thief who suc-



Event 2: Finale at Oak Hill Cemetery

The adventure's finale takes place back in town at Oak Hill Cemetery, when the characters rejoin the NPCs they met during the *Player Start*. If the PCs choose to not go to the cemetery as requested by the NPCs, see the **Alternate Finale** below.

Unbeknownst to the PCs, The Widow has already initiated the *reincarnation ritual* prior to their arrival.

Once the PCs arrive at the mausoleum, read or paraphrase the following:

An orange morning sun starts to rise, casting long shadows from the headstones and crypts of Oak Hill Cemetery. The individuals that were gathered in the lawyer's office when your adventure started late yesterday afternoon are now crowded into the Felkner mausoleum. The five of them stand around Felkner's withered corpse, which now rests atop a closed crypt covered in a sheet. Curiously, Felkner's muscled bodyguard grips an agitated goat tethered with a simple rope leash as Felkner's young widow chants over her dead husband's body.

The Lawyer sees you approach and excitedly turns towards you, "Excellent! I'd feared you were already too late! Quickly please, hand over the relic!"

Give the players no more than 60 seconds (real time) to decide their character's subsequent actions. Specifically, get a clear intention as to whether or not they will hand over the *Hand of San Roque* (assuming they have returned with it). If the PCs choose not to hand over the artifact, or do not have it, see the sidebar below.

If pressed, The Lawyer will hurriedly offer sympathy for the hardships the PCs undertook to retrieve the artifact. He will explain that once the holy relic is turned over, the PCs will be cured of their pox. Acting in good faith, he will offer up the monetary part of the reward before the bone is handed over.

After 60 seconds, regardless of the PCs' decision to hand over the bone, read or paraphrase the following as The Widow uses the following two rounds to finish the *reincarnation ritual*.

The Reincarnation Ritual: the read aloud text for the ritual is rather graphic, so judges should modify accordingly depending on the maturity of their players:

Felkner's widow snatches the relic and says, "Behold, with the saint's bone, The Fouling will allow Obediah to be resurrected for a fourteenth time!" She pulls the sheet down, revealing Obediah's leathery, desiccated body. Using her knife, she removes a pattern of skin from his abdomen with surgical precision. She then offers the flesh to the nearby goat. All the while, she chants to herself, "His flesh will once again be made whole... his flesh will once again flourish with life..."

Pause here, providing the PCs one last round to react and/or prepare for the upcoming calamity. If the PCs attempt to disrupt the ritual, Otis Oliver (The Muscle) will attempt to stop them. However, Otis will not attempt to stop the PCs if they try to flee the scene. Fleeing triggers the **Alternate Finale** (below). Tessa Labelle (The Madame) and Cyrus LeGrande (The Lawyer) will make not attempt to block any of the PC's

ceeds with a DC 20 Forge Document check can sufficiently alter a substitute bone to look like the holy artifact.

If the party has unraveled the mystery behind Felkner's motives and tries to recruit Fantin and his gang, a separate DC 18 Per check must be made for each gang member to convince them to join forces with the PCs.

Should it resort to combat, the gang will shout the following taunts in between gun fire:

- "The Relic contains dangerous power that cannot fall into the hands of godless grave-robbers such as yourselves!"
- "Obediah and his posse are servants of The Fouling!"
- As the last gunman is killed, "Oh, now ye've done it! Ye've gone and doomed us all, now!"

IOoWS Gunmen (4 in mission and 2 covering the rear exit; 7 in mission if PCs rang the bell in area B): Init +0; Atk light pistol +1 missile fire (1d6, range 40', 5 bullets) or bowie knife +1 melee (1d4); AC 11; HD 1d6; hp 4 each; MV 30'; Act 1d20; SV Fort +0, Ref +0, Will +2; AL N.

Michael Fantin (IOoWS Leader, 2nd-level Soldier and Professor): Init +2; Atk shortbow +3 missile fire (1d6, range 50'), hunting knife +3 melee (1d4), or spell; AC 13; HD 2d6; hp 8; MV 30'; Act 1d20; SP *magic missile* (+2 spell check); SV Fort +1, Ref +2, Will +3; AL N.

Fantin is an officer in the IOoWS secret society whose sacred mission, passed down to him through the generations of officers before him, is to protect the Hand of San Roque. Fantin has earned the rank of Arrow Whisperer, enabling him to shoot with unnatural speed and accuracy (effectively casting *magic missile*). If during his attack his *magic missile* spell fails, then he continues to use his shortbow as a normal, non-magical weapon. He also carries with him a bottle of Dr. Cornelius Stolp's Red Dog Elixir and Restorative (see Appendix for more information).

actions, but will defend themselves if attacked.

When the round has passed, read or paraphrase the conclusion of the ritual. Again, consult the sidebar below if the PCs have not delivered the bone.

The ritual reaches its apex as the widow chants, "The saint's flesh is commerce for The Fouling." She then powerfully crushes the from San Roque in her closed fist and sprinkles the powder on powder atop the distressed, bleating goat. You watch in horror as the goat begins to transform. Its pelt peels away and its limb crack and expand, the bones bursting from its body. With a final pathetic squeal, an unseen force wrenches the goat completely inside out, spattering gore throughout the mausoleum. In the pile of bubbling remains where once stood the animal, you see a squalling infant. The Widow picks up the child and coos, "Welcome back, Obediah."

However, her motherly warmth recedes as you all notice a large, hairless, mucous-covered beast begin crawling from the remains of the dead goat. The widow shrieks, "The ritual was flawed! The Gateway of the Souls has not closed! Otis, kill them!"

Regardless of whether or not The Widow/Witch used the *Hand of San Roque* in her ritual or not, a flaw in her spellcasting has left the Gateway to the Souls open. This portal allows Azza the Goat Demon to enter this world. Azza will savagely attack all nearby except for The Witch, whose protective magic renders her undetectable by the creature.

The Witch will use the confusion of the melee to flee with the newborn. At the end of the first melee round—or immediately, if the PCs try to attack The Witch or the baby—she will knock her wrists together three times, causing a blinding flash and then both Widow and infant will vanish in a cloud of greasy gray smoke. Note: The Witch is only present to be attacked in the first round, and is only affected by critical hits or critical success rolls. Her escape becomes a messy loose end and plot hook for future adventures.

Note: If the judge needs to make the final encounter a bit tougher for strong or experienced parties, 3 rat-roach demonoids scamper into the chamber through the still-open Gateway of the Souls and join the melee.

Otis Oliver (The Muscle): Init +1; Atk massive bowie knife +3 melee (1d6 +2); AC 13; HD 3d6; hp 12; MV 30'; Act 1d20; SV Fort +1, Ref +2, Will +3; AL L.

Azza, Type I Goat Demon (Follower of The Fouling): Init +2; Atk bite +4 melee (1d8+2) and head-butt horn +4 melee (1d8) or spell; AC 16; HD 3d12; hp 30; MV 25'; Act 2d20; SP *choking cloud* (see below), demon traits; SV Fort +4, Ref +3, Will +1; AL C.

Damage inflicted to Azza from non-magical weapons is rolled at a -1d penalty, with the following exceptions:

- Full damage from non-magical weapons if a *Candle of Saint Lucia* is burning.
- Full damage from magical, silver, or blessed weapons, or from a PC using the *Hand of San Roque* as a club.
- Full damage from a PC wearing a red blindfold.

Azza also has the following powers:

- *Choking cloud:* Azza can substitute his head-butt horn attack to belch out a *choking cloud* spell (+5 spell check).

Azza appears as a slimy, hairless goat whose hide constantly radiates a stinking, grayish vapor. Azza is only semi-intelligent and performs menial tasks for The Fouling. If the goat demon is killed on the prime material plane, he will respawn on the shadow plane in four weeks' time, holding a grudge against the PCs.

Rat-Roach Demonoids: Init -1; Atk bite +2 melee (1d6+1 plus disease); AC 13; HD 1d8; hp 7 each; MV 20', climb 20'; Act 1d20; SP disease (DC 7 Fort save or additional 1d4 damage), demon traits; SV Fort +1, Ref +0, Will -3; AL C.

Rat-roach demonoids resemble giant beetles with heads of rats. The rat-roach demonoids have limited intelligence and simply enjoy feasting on warm-blooded creatures from the prime material plane. As the rat-roaches are merely demonoids, it lacks many of the protections and abilities of full-fledged demons and can be hit with normal weapons.

While the following persons will not attack the PC's directly, their stats are included here for completeness:

Cyrus Legrande (The Lawyer): Init +0; Atk folding pen knife +0 melee (1d3); AC 11; HD 1d8; hp 4; MV 30'; Act 1d20; SV Fort -1, Ref -1, Will -1; AL N.

Tessa LaBelle (The Madame): Init +0; Atk hidden dagger +1 melee (1d4); AC 13; HD 1d8; hp 6; MV 30'; Act 1d20; SV Fort +1, Ref +1, Will +3; AL N.

Bree Felkner (The Widow/Witch): Init +3; Atk ceremonial dagger +5 melee (1d4 +2); AC 14; HD 7d8; hp 40; MV 30'; Act 1d20 + 1d16; SP only affected by critical hits (see text), spell casting (spell check +6; caster level 7); SV Fort +2, Ref +3, Will +4; AL C.

Treasure: Once the dust settles, the following items can be collected in the mausoleum by any survivors:

Scroll of Soul Snatching: In her haste to flee Azza and the PCs, The Witch will inadvertently leave her ancient scroll behind which enables her to perform the *reincarnation ritual*. Inked in blood onto a parchment of cured human flesh, the complex *soul snatching* ritual describes how, with the right components, the soul of a recently-deceased corpse can be stolen from the shadow plane and inserted into a demonoid body. The scroll also alludes to another unholy ritual: *Baity's bane of transference*—a horrific spell which transfers the memories from a previous life into another's body.

Col. Seward's Tobacco: The Lawyer carries a pewter snuff box which was originally owned by Colonel John Seward of the American Revolutionary War. Snuffing this tobacco heals 2d3 damage per day. The box contains five doses.



Alternate Finale

If the PCs decide not to return to the cemetery as instructed, or if they flee the scene, then “off-screen” the resurrection ritual will go terribly awry. Fate will be altered as Azza the Goat Demon, the rat-roach demonoids, and a changeling ghoul all escape and go on a murderous rampage. The demons will slaughter 47 innocents in the town of Los Castores that morning before the few remaining members of the IOoWS temporarily rally to drive the infernals away from town and into the nearby foothills. The PCs will receive news of the carnage, along with quickly-spreading rumors that they themselves were somehow the cause of the calamity. Within a month, they will find themselves on the U.S. Marshals’ “Most Wanted” list.

Depending on the PCs’ alignments, their deities/patrons will either be elated or horrified that they allowed the town to become decimated. If they keep the Hand of San Roque for themselves, the PCs will receive specific instructions from their patrons and/or deities that they must embark upon a seemingly-impossible quest if they are to keep such a powerful artifact (e.g., break Dr. Cornelius Stolp out of the highly-fortified military prison known as Fort Alcatraz located on an island in nearby San Francisco Bay). To allow such low-level servants such as the PCs to retain such an artifact, its power must be aggressively used to advance the goals of their patrons.

In addition, in the days immediately following the aftermath, the factions of both the IOoWS as well as ancient followers of The Fouling will attempt to reclaim the artifact through force and treachery.

Continuing the Adventure

Depending upon the events in the finale, the PCs may have unwittingly sacrificed a holy relic to Obediah’s minions so they may successfully complete the *reincarnation ritual*, allowing Felkner to be born again. The Widow will raise the infant Obediah to adolescence before initiating the second ritual (*Baity’s bane of transference*) to re-infuse Obediah’s past-life memories into his current body. If fate is not altered, decades from now, the resurrected Obediah will then perform the same service for The Widow as she approaches her fortieth year and her current form begins to putrefy. The pair has performed this evil ritual repeatedly for centuries.

The PCs will have drawn either the favor and/or ire of both San Roque and The Fouling. Luck—in the form of one permanent point of Luck and/or a modified “Birth Augur” associated with their Luck bonus—should be assigned to the PCs from the patron who was benefitted, and they will be invited to perform a patron bond. Note: San Roque is aware that the PCs did this unwittingly, so the saint will not be angry with the PCs—unless they knowingly assisted in the unholy ritual.

PCs who choose to serve San Roque as their patron/deity will be tasked to hunt down The Witch and the infant, and destroy them both to permanently end this cycle of forbidden resurrection rituals once and for all.

What if the PCs don’t have the Hand, choose not to hand it over, try to substitute a fake bone, or otherwise attempt to disrupt the ceremony?

The *reincarnation ritual* will commence regardless of whether or not the PCs deliver the bone from the *Hand of San Roque*. However, the consequence of *not* delivering the relic will introduce additional dangers.

If the bone is not delivered, The Widow will be horrified that an essential component is missing. She will attempt to substitute the holy relic required with a spellburn sacrifice of her own appendage. The Witch will change the first line of the ritual to the following: “...as these unworthy fools were not competent to retrieve the artifact, may my own personal sacrifice—as meager as it is—be payment enough for life.” And with that, she will cut off her left hand and fling it into the fire.

Impact: The sacrifice of her hand, powerful as it may be given her skills as a Witch, is no adequate substitute for a divine artifact. In addition to releasing Azza the Goat Demon and several rat-roach demonoids, the baby birthed from the goat is not human—but instead a changeling ghoul, deliberately sent by the now-offended Ggck’Kalic the Unclean to wreak havoc. The changeling ghoul appears like a normal dwarf baby, but with ravenous claws and teeth.

Changeling Ghoul: Init +0; Atk bite +2 melee (1d4 plus paralysis) or claws +1 melee (1d3); AC 10; HD 2d6; hp 8; MV 20’; Act 1d20; SP un-dead traits, paralysis (DC 14 Will save or paralyzed for 1d6 rounds), infravision (60’); SV Fort +1, Ref +0, Will +0; AL C.



Appendix - New Magic

HAND OF SAN ROQUE

The *Hand of San Roque* is technically two components: a hand bone (trapezoid) taken from the corpse of San Roque himself, and a scepter in the shape of a bronze hand meticulously crafted to house the bone. While both are powerful on their own, when combined they possess extraordinary abilities.

The trapezoid, when used alone (i.e., not within the scepter), provides +1 to spell checks for priests venerating San Roque who call upon his aid while using the bone as a holy symbol.

The scepter alone (without the bone inside) can be wielded like a mace (1d6 damage) and is considered a “silver” weapon when used against creatures vulnerable to silver.

When the two items are combined, they become the *Hand of San Roque*, and all of the following powers are enabled:

- Provides a +1 bonus to spell checks for priests venerating San Roque (as above).
- Considered a “silver” mace (1d6 damage) and effective against creatures vulnerable to silver (as above).
- Provides a +2 bonus to attack rolls against creatures that spread disease (rats, mummies, etc.).
- Once per day, provides a +2 bonus to a spell check for *repel rodents* (effectively the opposite of the *animal summoning* spell).
- Once per day, provides a +2 bonus to a spell check for *summon dogs* (q.v. *animal summoning*).
- Once per week, provides a +3 bonus to *neutralize poison or disease* spell checks.





DR. CORNELIUS STOLP'S RED DOG ELIXIR & RESTORATIVE

Technically not a magical potion, but a concoction invented by the eccentric Dr. Stolp, with near-wondrous effects.

This thick, syrupy, emerald green liquid has the strong taste of ginger and exotic spices. Each bottle contains four doses of the pungent libation. Upon quaffing a dose, a warm tingling sensation races throughout the entire body. It immediately produces a soothing and calming effect, but leaves a green stain on lips and tongue. Within one round, one of the following manifestations randomly takes effect (roll 1d8):

1-4	Restores 1d4+2 hit points; PC is "wired" (heightened reflexes) providing a +1d3 bonus to initiative for 1 turn.
5	1d6 minutes of hallucination; 2 hit points restored.
6	Imbiber is stricken mute for 1d5 rounds; 2 hit points restored.
7	Imbiber sees double for 1d5 minutes; 2 hit points restored.
8	Imbiber gains infravision (60') for 1d5 minutes; 2 hit points restored.

CANDLES OF SAINT LUCIA

These red candles are exquisitely molded into the shape of a robed woman who has no eyes. Burning a candle emits an unnatural red glow which clearly outlines secret doors or traps. Each candle may be lit a total of four times for one turn before its magic is exhausted. (See inner cover for illustration.)

RITUAL: TONE OF COMMAND

Objects imbued with the *Tone of Command* power modify and amplify the effects a *word of command* spell. The *Tone of Command* ritual is usually imbued into objects capable of producing loud sounds (bells, gongs, etc.).

When used in conjunction with *word of command*, the bell from area B-2 can generate the following tones:

- Beckon
- Flee
- Joy
- Sorrow
- Fear
- Turn Unholy

The desired effect should be stated at the time of casting. (For *turn unholy*, add 2d3 to the spell check result and consult Table 4-4 on p. 97 of the DCC RPG core rulebook.)

Running the adventure with *Dark Trails*

The *Dark Trails Role Playing Game* by David Baity is a game which pays homage to the popular Weird West genre. *Dark Trails* can be used as a standalone game or as an optional setting for use with the *Dungeon Crawl Classics RPG*. *The Last Will and Testament of Obediah Felkner* adventure works seamlessly with the *Dark Trails* rules and has played several times at conventions by Mr. Baity himself. The following are suggestions when playing this adventure with *Dark Trails* rules:

The Calavera and the Sin-Eater.: The Calavera class has “The Gift” and “Side-Step” (which some call *séance*) allowing them both speak with and visit the spirit world. The Sin-Eater class are servants of Charon himself, tasked to shepherd recently deceased souls to the afterlife. The Widow is using power ancient magics to thwart the laws which govern the Afterlife to snatch Obediah’s soul from the Spirit Wastes and return him to his mortal form.

Given how prominent the spirit world plays in this adventure, the following options are suggested to enhance both character classes without providing too many spoilers:

- The Corpse of Obediah (Player Start): Obediah has prepared himself for the upcoming resurrection by hiding his soul in “The Far” – the deepest part of the spirit world hiding from Charon’s ferrymen. Both the calavera and the sin-eater should be able to verify he is dead, his spirit should indeed feel “unsettled” as he’s not in the “The Near” which is where the souls of the recently deceased normally reside.
- The Cemetery (area C): all of the residents were interred here prior to the arrival of Felkner and the Widow. The calavera should be able to interact with their spirits as normal. A successful Luck check will allow the calavera to determine the contents of any given grave prior to digging it up.



The sin-eater will not detect any recently departed in this area. (See also, *Continuing the Adventure* below for future plot hooks.)

- Father Augusta’s Sarcophagus (area 1-4): a successful Luck check will allow the calavera to know that the body in this crypt is not Father Augusta but Father Palóu. If the calavera uses her “grim conversation” ability, Father Palóu will advise of the actual location of Father Augusta’s final resting place (area 2-3).
- The Spirit Ward (area 2-3): the calavera receives a +3 bonus to Per check to bluff the spirit ward. The Sin-Eater will receive a +3 initiative in melee.

Event 2: Finale at Oak Hill. The resurrection ritual performed by The Witch and its inadvertent unleashing of Azza the Goat Demon is grotesque and terrifying. All Grit checks made in this location incur a -3 penalty!

Continuing the Adventure. The cemetery is a great place to seed future adventure hooks for the calavera and the sin-eater. Each of the prominent residents had exciting and storied lives before their passing and may ask the calavera for favors in exchange for Luck or boons:

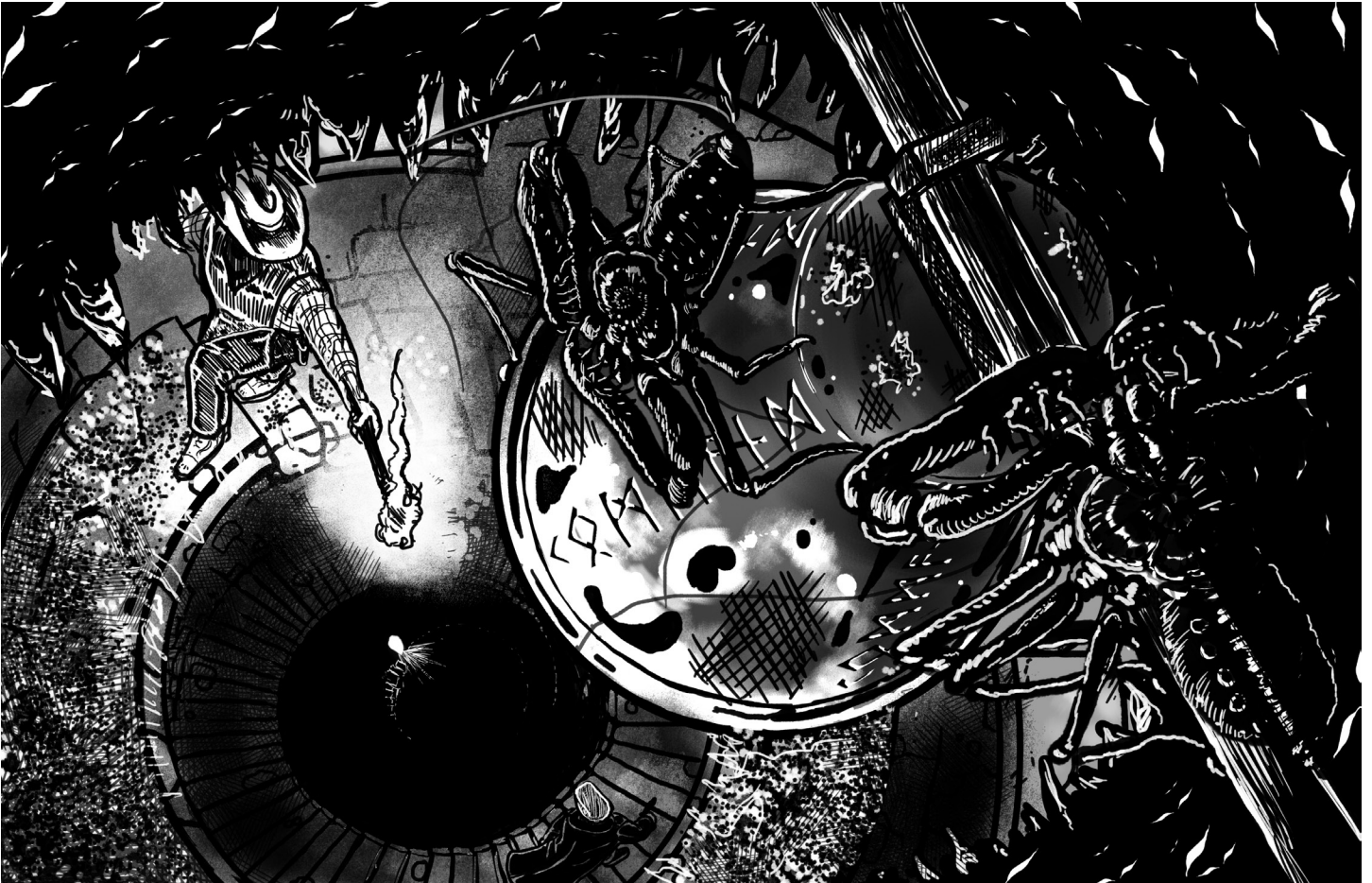
- Carlos Cabrillo (Governor of California): doesn’t believe his death was natural and feels that his Lieutenant may have caused the accident that killed him and that the Lieutenant’s descendants may know the truth.
- Jose Murillo: never recovered from wound from his fight with The Hell Boar. Now in death, he realizes he only temporarily vanquished the Hell Boar and the beast will rise again and will hunt and terrorize grandchildren unless stopped.
- Yreneo/Tursucsé: wishes to make amends for several misdeeds of his youth. He implores the calavera to venture to The Red Cave cherished by his family and vanquish the ruffians that have taken up residence there.

HANDOUT 1



HANDOUT 2

HANDOUT 3



HANDOUT 4



HANDOUT 5

Gwendoline Penrose

OCCUPATION: Miner

CLASS Dwarf

AC: 12 HP: 10 SPEED: 20 INIT: 1

STATS:

	MOD
STRENGTH	15 1
AGILITY	14 1
STAMINA	8 -1
PERSONALITY	15 1
INTELLIGENCE	13 1
LUCK	9 0

SAVES:

Ref: 2
Fort: 0
Will: 2

ATTACK INFO:

Attack Mod: d3
Crit Die / Table: 1d10/III
Action Dice: 1d20

WEAPONS:

Mining Pickaxe 1d8+1 (dmg 1d10+1+deed)

EQUIPMENT:

Fine Stone (10 lbs)
Lantern
Mining Pan (Shield)

BIO:

Siblings Thomas and Gwendoline Penrose came to America to work the local quicksilver mines. Thomas works in San Cristobal Mine, while Gwendoline drives the minerals from the mining camps into town via donkey. Both siblings have been working in and around mines all their lives and are more comfortable deep below ground than above it.

ABILITIES:

Shield bash (with mining pan) d14 attack (1d3 dmg)
Infravision

LANGUAGES:

Common, Cornish

Bob Raley

OCCUPATION: Ex-Civil War Battlefield Surgeon

CLASS Warrior

AC: 11 HP: 7 SPEED: 30 INIT: 2

STATS:

	MOD
STRENGTH	13 1
AGILITY	13 1
STAMINA	9 0
PERSONALITY	16 1
INTELLIGENCE	16 2
LUCK	11 0

SAVES:

Ref: 2
Fort: 1
Will: -1

ATTACK INFO:

Attack Mod: d3
Crit Die / Table: 1d12/III
Action Dice: 1d20

WEAPONS:

Pistol d3+1 (dmg 1d6 + deed roll)
Rifle d3+1 (dmg 1d8 + deed roll)

EQUIPMENT:

Surgical Tools
Dr. Cornelius Stolp's Red Dog Elixir and Restorative (3 doses)

BIO:

Bob Raley was raised by his English father and Tamiel mother. At the outbreak of the Civil War, he enlisted into Co. C, 8th Regiment California Voluntary Infantry. Raley was eventually deployed to Fort Point at the entrance of the San Francisco bay. He currently earns his living as a doctor, despite learning his craft "in the field" and having no formal medical training.

ABILITIES:

Mighty Deed

LANGUAGES:

Common, Ohlone

Gompachi Umemoto

OCCUPATION: Flower Farmer

CLASS Wizard

AC: 9 HP: 8 SPEED: 30 INIT: -1

STATS:

	MOD
STRENGTH	9 0
AGILITY	8 -1
STAMINA	15 1
PERSONALITY	10 0
INTELLIGENCE	14 1
LUCK	13 1

SAVES:

Ref: 0
Fort: 1
Will: 1

ATTACK INFO:

Attack Mod: 0
Crit Die / Table: 1d6/I
Action Dice: 1d20

WEAPONS:

Cane knife +0 (dmg 1d4)
Katana +0 (dmg 1d8)

EQUIPMENT:

Silk Worms
Incense

BIO:

Gompachi originally came to California with 22 other samurais as part of a silk farm colony operation. A skilled farmer and modern "druid", he's able to combine roots, silk cocoons, and other exotic components together to conjour wondrous effects - some would even call them spells...

ABILITIES:

Spell Check d20+2
Cantrip
Chill Touch
Ekim's Mystical Mask
Magic Missile
Patron Bond

LANGUAGES:

Common, Japanese

Marion Pasto

OCCUPATION: Railroad Builder

CLASS: Warrior

AC: 10 HP: 6 SPEED: 30 INIT: 1

STATS:

	MOD
STRENGTH	17 2
AGILITY	9 0
STAMINA	10 0
PERSONALITY	10 0
INTELLIGENCE	11 0
LUCK	7 -1

LANGUAGES:
Common

SAVES:
Ref: 1
Fort: 1
Will: 0

ATTACK INFO:
Attack Mod: d3
Crit Die / Table: 1d12/III
Action Dice: 1d20

WEAPONS:
Spike-driving Sledgehammer
d3+2 (dmg 1d8+2+deed)

EQUIPMENT:
10 Railroad Spikes
Rope

BIO:
Originally born in Louisiana, Marion came to San Jose with his uncle as they both worked on the Union Pacific railroad. When that railroad line was completed, he joined the South Pacific Coast Railroad laying track for a line that's being built between San Jose and Santa Cruz.

ABILITIES:
Mighty Deed
Rumor known: Marion's uncle (Hobart Pasto) fell ill and died in the plague that struck Los Castores in 1831. The IOOWS buried him in a plague pit out at the old Mission.

Attiom

OCCUPATION: Musician

CLASS: Thief

AC: 11 HP: 4 SPEED: 30 INIT: 1

STATS:

	MOD
STRENGTH	14 1
AGILITY	14 1
STAMINA	11 0
PERSONALITY	12 0
INTELLIGENCE	8 -1
LUCK	8 -1

LANGUAGES:
Common, Ohlone

SAVES:
Ref: 2
Fort: 1
Will: 0

ATTACK INFO:
Attack Mod: 0
Crit Die / Table: 1d10/II
Action Dice: 1d20

WEAPONS:
Dagger +1 (dmg 1d4 + 1)
Short Bow +1 (dmg 1d6 + 1)

EQUIPMENT:
Deer-hoof rattles
Flute

BIO:
Attiom is of Tamiien descent whose family originally helped construct the Mission decades before. She currently makes her living as a musician, visiting saloons with her unique tribal instruments to entertain farmers, miners, and prostitutes.

ABILITIES:
Backstab +0
Sneak Silently +4
Hide in Shadows +2
Pick Pocket +4
Climb Surfaces +4
Pick Lock +2
Find trap +0
Disable Trap +2
Forge Doc. +4
Disguise Self +2
Read Langs. -1
Handle Poison +0
Cast from scroll (d12-1)
Luck die: d3

Thomas Penrose

OCCUPATION: Miner

CLASS: Dwarf

AC: 9 HP: 12 SPEED: 30 INIT: -2

STATS:

	MOD
STRENGTH	16 2
AGILITY	5 -2
STAMINA	15 1
PERSONALITY	5 -2
INTELLIGENCE	6 -2
LUCK	4 -2

LANGUAGES:
Common, Welsh

SAVES:
Ref: -1
Fort: 2
Will: -1

ATTACK INFO:
Attack Mod: d3
Crit Die / Table: 1d10/III
Action Dice: 1d20

WEAPONS:
Pick Axe d3 (dmg 1d10+2+deed roll)

EQUIPMENT:
Tommy stick with candle
Mining pan (Shield)

BIO:
Siblings Thomas and Gwendoline Penrose came to America to work the local quicksilver mines. Thomas works in San Cristobal Mine, while Gwendoline drives the minerals from the mining camps into town via donkey. Both siblings have been working in and around mines all their lives and are more comfortable deep below ground than above it.

ABILITIES:
Shield bash (with mining pan) d14 attack (1d3 dmg)
Infravision

Annie Riley

OCCUPATION: Gambler

CLASS: Halfling

AC: 11 HP: 6 SPEED: 20 INIT: 1

STATS:

	MOD	
STRENGTH	15	1
AGILITY	15	1
STAMINA	9	0
PERSONALITY	10	0
INTELLIGENCE	15	1
LUCK	15	1

LANGUAGES:
Common, Irish (Gaeilge)

SAVES:
Ref: 2
Fort: 1
Will: 1

ATTACK INFO:
Attack Mod: 1
Crit Die / Table: 1d8/III
Action Dice: 1d20

WEAPONS:
2 gambler's daggers/
boot knives
+2 (dmg 1d4+1)

EQUIPMENT:
Deck of Cards
Red Scarf

BIO:
Annie Riley came to California from Ireland with her mother during the gold rush. When her mother was institutionalized, she headed south to San Francisco where she became adept at cards. She is passing through Los Castores looking for her uncle whom she heard might be working in the Almaden Quicksilver mines.

ABILITIES:
two-weapon fighting
Good Luck Charm
Stealth
Infravision

Manuel Hernandez

OCCUPATION: Fruit packer

CLASS: Halfling

AC: 10 HP: 9 SPEED: 20 INIT: 0

STATS:

	MOD	
STRENGTH	10	0
AGILITY	12	0
STAMINA	12	0
PERSONALITY	8	1
INTELLIGENCE	6	1
LUCK	14	1

LANGUAGES:
Common, Spanish

SAVES:
Ref: 1
Fort: 1
Will: 0

ATTACK INFO:
Attack Mod: d3
Crit Die / Table: 1d12/III
Action Dice: 1d20

WEAPONS:
2 fruit knives
+2 (dmg 1d4)

EQUIPMENT:
Crate of dried prunes
Red bandana

BIO:
Manuel's great grandfather came to the Bay Area with Gaspar de Portola's expedition in 1769. Manuel longs for a life of adventure similar to those passed down to him by his grandfather during the exploration of California. For now, however, he makes his living by packing crates of dried prunes.

ABILITIES:
two-weapon fighting
Good Luck Charm
Stealth
Infravision

Moy Chew

OCCUPATION: Fruit Packer

CLASS: Elf

AC: 10 HP: 14 SPEED: 30 INIT: 0

STATS:

	MOD	
STRENGTH	13	1
AGILITY	10	0
STAMINA	17	2
PERSONALITY	11	0
INTELLIGENCE	13	1
LUCK	17	2

LANGUAGES:
Common, Cantonese

SAVES:
Ref: 1
Fort: 3
Will: 1

ATTACK INFO:
Attack Mod: 1
Crit Die / Table: 1d6/II
Action Dice: 1d20

WEAPONS:
Bone knife +2
(dmg 1d4 +1)
Deringer Pistol +1
(dmg 1d6) (single shot)

EQUIPMENT:
6 cans of peaches
2 cans of cherries
6 bullets

BIO:
Moy's migrated from southern China to California with her father when he went to work in the mines. After her father was killed in an accident, Moy moved to Los Castores to pack fruit in the J.M. Dawson cannery. Dr. Dawson took Moy onto his staff after becoming intrigued by her inexplicable—some might say magical—ability to preserve fruit.

ABILITIES:
Spell Check d20+2
Choking Cloud
Find Familiar
Spider Climb
Invoke Patron / Patron Bond
Heightened Senses
Infravision

Emma McHugh

OCCUPATION: Butcher

CLASS: Warrior

AC: 11 HP: 9 SPEED: 30 INIT: 1

STATS:

	MOD
STRENGTH	18 3
AGILITY	13 1
STAMINA	13 1
PERSONALITY	5 -2
INTELLIGENCE	12 0
LUCK	12 0

LANGUAGES:
Common, French

SAVES:
Ref: 2
Fort: 2
Will: -2

ATTACK INFO:
Attack Mod: d3
Crit Die / Table: 1d12/III
Action Dice: 1d20

WEAPONS:
Cleaver
d3+3 (dmg 1d6+3+deed)

EQUIPMENT:
Dried Jerky
Haunch of Beef

BIO:
Emma migrated to San Francisco with her husband, Henry during the California Gold Rush. Henry, a butcher by trade, died during a hunting accident after being mauled by a giant beaver in nearby Lost Gatos Creek. Emma is frequently wooed by many of the local miners, and has made a modest living running a boarding house in The Willows.

ABILITIES:
Mighty Deed

Jescoe Bailey

OCCUPATION: Preacher

CLASS: Cleric

AC: 9 HP: 9 SPEED: 30 INIT: -1

STATS:

	MOD
STRENGTH	11 0
AGILITY	8 -1
STAMINA	16 2
PERSONALITY	14 1
INTELLIGENCE	10 0
LUCK	10 0

LANGUAGES:
Common

SAVES:
Ref: -1
Fort: 3
Will: 2

ATTACK INFO:
Attack Mod: 0
Crit Die / Table: 1d8/III
Action Dice: 1d20

WEAPONS:
Colt Walker 44 pistol
(dmg 1d6)

EQUIPMENT:
Bible
Holy Water

BIO:
Jescoe, whose father died during the Mexican American War, was raised by a young Baptist preacher, Rev. Osgood Wheeler, after his destitute mother could no longer care for him. Osgood raised Jescoe teaching him how to lead a congregation of his own. Jescoe is driven to learn the fate of his mother. He carries his father's pistol from the war.

ABILITIES:
Spell Check: d20+2
Detect Magic
Detect Evil
Paralysis
Protection from Evil
Lay on Hands

Santana Castillo

OCCUPATION: Fandango Dancer

CLASS: Cleric

AC: 12 HP: 10 SPEED: 30 INIT: +1

STATS:

	MOD
STRENGTH	13 +1
AGILITY	14 +1
STAMINA	9 0
PERSONALITY	15 +1
INTELLIGENCE	16 +2
LUCK	8 -1

LANGUAGES:
Common

SAVES:
Ref: 1
Fort: 1
Will: 2

ATTACK INFO:
Attack Mod: 0
Crit Die / Table: 1d8/III
Action Dice: 1d20

WEAPONS:
Necklass Sling +1 (1d4)

EQUIPMENT:
Fan (as shield)
Luxurious Dress

BIO:
During the day, Santana works with her three sisters on a dairy farm. During the weekends, however, Santana is one of the most popular fandango dancers in Los Castores. People travel for miles to see her. Her dancing skills are so mesmerizing that some have claimed they are magical. Santana dreams of one day owning her own fandango house.

ABILITIES:
Spell Check: d20+2
Darkness
Detect Magic
Food of the Gods
Holy Sanctuary
Lay on Hands



Ggck'Kalic the Unclean

The entity known as Ggck'Kalic has been a presence within The Great Wheel since long before modern flesh formed from the primordial soup of Aéreth. Ggck'Kalic is known by many names: The Unclean One, The Soul Harvester, and most recently The Fouling. Throughout history, Ggck'Kalic has been called upon by those wishing to selfishly increase their power by undermining the health of their foes through the use of disease and pestilence. Ggck'Kalic gains power by corrupting the health of others, or when its followers deliberately siphon the energy from their foes. Why these tactics are effective is unclear; it is just another mystery of The Great Wheel. To this end, clerics and followers of Ggck'Kalic are typically able to summon and control carrion dwellers, diseases, and viruses that draw strength at the expense of their victim hosts. At the peak of their powers, clerics of Ggck'Kalic can even steal death back from the cosmos in a powerful ritual lawful clerics call the Blasphemous Resurrection (see below).

Depictions of Ggck'Kalic created by mortals are typically images such as a grotesque giant bat, a winged goat, or diseased dogs or rodents. None of these impressions are truly accurate, as The Unclean's image—and that of creatures spawned by Its command—are variable and typically based on the fears of those conjuring Ggck'Kalic.

In ancient times, when elves and dwarves still littered the lands of Aéreth, idols would be erected in the shape of grotesque winged rats. One such idol still exists, submerged in a cave in a haunted location known as Larvik Island. Later, in the 1300s, powerful clerics of Ggck'Kalic spread The Black Death across most of Europe and the Near East. The Catholic Church had been previously aware of The Unclean One's machinations, but it was The Plague which forced the church to take a more active effort to seek out The Fouling's followers and put them to the purifying flame. Mary I of England ("Bloody Mary") was particularly effective in curtailing The Unclean's followers. Indeed, it was during Mary I's reign when the clerics who now travel under the name Obediah and Bree Felkner narrowly escaped Mary's wrath by calling upon The Unclean One in the moments before their execution. The Fouling provided the couple a means of escape moments before being burned at the stake.

For game mechanic purposes, Ggck'Kalic is considered both chaotic and unnatural. It is considered unholy to both lawful and neutral clerics. Ggck'Kalic is considered an enemy to Pelagia, who is disgusted by the demon's tendency to pollute Her waters. Followers of Nimlurun also show disdain towards Ggck'Kalic, as they are often comparing which "Unclean One" is truly the most unclean. Some scholars believe they are the same entity. Most are equally offended by both.



CLERIC OF GGCK'KALIC TITLES AND HOLY SYMBOLS

Clerical titles for followers of Ggck'Kalic are actually suffixes appended to the cleric's names (e.g., Obediah Felkner the Contagious).

Level / Title

- The Wretched
- The Polluter
- The Repulsive
- The Defiler
- The Contagious

Holy symbols include: bags of mushrooms, the deformed bones and skulls of those who died from disease, necklaces of teeth made from bats and rats, and similar items affiliated with disease and sickness.

LAY ON HANDS MANIFESTATION: GGCK'KALIC

When a cleric of Ggck'Kalic successfully casts lay on hands, roll 1d4 to determine its unique manifestation: (1) roaches crawl from beneath the blackened fingernails and starts nibbling away the wounds of the target; (2) after waving hands over the target, a mottled mold quickly grows from wounds; (3) the cleric presses their hands against the wounds, then starts spitting out blackened mucus which carries away the infection; (4) the wounds of the target fade and appear on the cleric's body. After a few minutes, they fade from the unharmed cleric and the target is healed.

DIVINE FAVORS: GGCK'KALIC

Each favor can be used once per day:

1. *Summon Disease Carrier*: The cleric can summon 2d6 small disease-carrying but otherwise normal animals (typically rodents, bats, rats, or even small monkeys). The animals do not follow orders, but will stay close to the cleric for 2d3 rounds, acting upon their natural instincts.
2. *Spoiled Feast*: The cleric can wave their hands over a large meal (enough for 2d4 PCs) and immediately spoil all contents. Any meat becomes rancid; bread turns hard and moldy; beer or wine turns sour.
3. *Energy Transference*: The cleric is able to transfer energy from a willing host to either themselves or another willing target. The host loses 1 temporary Stamina point, which restores 1 lost hit point to either the cleric or the recipient. As both host and target must be willing participants, no spell checks or saves are required.

DISAPPROVAL: GGCK'KALIC

The clerics and followers of Ggck'Kalic are expected to faithfully advance the goals of The Fouling without question. Those who stray from the Corrupted Path are quickly rebuked for their lack of focus.

Roll	Disapproval
1	The cleric must spend 15 minutes chanting all the known names and aliases of Ggck'Kalic ("The Foul-ing... The Unclean One... The Polluted..." etc.).
2	The cleric must sacrifice their own energy to another member of their party by offering to carry another PC's equipment until the party stops for the night, or suffer a -1 penalty to spell checks for the remainder of the day.
3	Within 12 hours, the cleric must eat a bag of mushrooms, then pass a DC 10 Fort save or suffer a -1 penalty to spell checks for the remainder of the day.
4	Ggck'Kalic reminds the cleric that they serve at the pleasure of The Unclean One. The cleric's face is transformed into that of a rat for the next 24 hours; NPCs are horrified when they look upon the cleric's countenance.
5	Ggck'Kalic demands that the cleric cover themselves in filth until the end of the day; -1 penalty to initiative rolls due to their foul smell spoiling any attempts at surprise.
6	Within the next two days, the cleric must create a "filth idol" dedicated to Ggck'Kalic and worship at its fetid feet for 2 hours.
7	For the next 24 hours, any time the cleric attempts to lay on hands on another, there's a 25% chance that the recipient loses an additional 2 hit points instead.
8	The cleric is forbidden from attempting lay on hands for the remainder of the day. This penalty can be removed if the cleric converts a follower to Ggck'Kalic.
9	Ggck'Kalic demands that the cleric show how vulnerable they are by removing all armor for the remainder of the day. If the cleric refuses, all spell checks will be cast at a -5 penalty until the end of the day.
10	Ggck'Kalic feels that the cleric is not fully appreciative of their power. For the next 24 hours, whenever the cleric attempts to cast or use a power, there is a 50% chance that a different spell known by the cleric will actually be cast instead of the intended spell or action.
11	Material wealth has clearly clouded the judgement of the cleric. An offering of at least 50 gp must be freely given by the cleric to another PC. If the cleric does not have 50 gp worth of wealth, they will incur a -3 penalty to spell checks for the next 24 hours.
12	Ggck'Kalic is perturbed and only half-listening to the cleric's requests. As a result, all spell results incur a -1d penalty for the remainder of the day.
13	Ggck'Kalic feels the cleric is not living up to its stated goals of living off the energy of others. For the remainder of the day, any spell check or use of power requires at least 1 point of spellburn from another party member; the other party member does not need to be a wizard or elf to perform this spellburn.

Roll	Disapproval
14	Feel the shame! The cleric loses one randomly-determined 1st-level spell and the <i>player</i> (not PC) must state aloud, “I am not worthy of The Unclean One’s bounty...” in order for other spells to function. This effect resets at the end of the day.
15	It pleases Ggck’Kalic to transform the cleric’s head into that of a flightless dung beetle, one of The Unclean One’s favorite creatures. In addition, the cleric incurs a -3 penalty to spell checks for the remainder of the day.
16	The level of arrogance displayed by the cleric is wearing thin. Ggck’Kalic permits <i>lay on hands</i> only on PCs who are of the same alignment as the cleric. (Other alignments are forbidden.) In addition, <i>lay on hands</i> results are less effective (-1d healing).
17	Ggck’Kalic feels that the cleric has not fully appreciated what it means to thrive from the power of others, and relieves the cleric of 1d6 hp, which are immediately transferred to another randomly-chosen PC. (If the recipient PC is at full hit points, treat the transferred hit points as “temporary,” which are consumed first and expire at the end of the day.)
18	The cleric must commit to making a pilgrimage to the Bog of Wastes within 2 months. The Bog is considered holy: it is rumored to be a site where Ggck’Kalic once spawned a horde of offspring, from which the land has never healed. The player must consume 2 minutes of real game time describing what their character will do once they reach the Bog.
19	True to his name, Ggck’Kalic corrupts the cleric. All of the hair on the cleric falls out (including any facial or body hair) and the cleric is covered in grotesque pustules. The pustules will heal within 2d3 weeks and the body hair will regrow within one month.
20+	Ggck’Kalic is truly offended that the cleric continues to test its patience. The cleric is struck mute and is not capable of speech for 48 hours. The cleric may still attempt <i>lay on hands</i> and <i>turn unholy</i> with an appropriate holy symbol, but cannot cast any spells during that time.

CANTICLES OF GGCK’KALIC

While technically songs, the canticles of Ggck’Kalic are virtually indistinguishable from the anguished moans and cries of a painful childbirth. The croaks and wails which pass as prayer draw power from a source never meant to be uttered by mortals. Given their unnatural nature, people who hear the canticles are often never aware they are in the presence of a divine power, mistaking the chants as lamentations from the woefully diseased or the final gasps of a dying animal. The canticles are additional powers bestowed upon those who willfully choose the burden of carrying on the work of The Unclean One.

Level 1: *Fool’s Pox*

Level 3: *Virulent Lullaby*

Level 5: *Mass Plague*

Fool’s Pox

The *fool’s pox* canticle is an insidious illusion designed to bestow upon others the wounds that await the truly diseased. The affected targets begin to show signs of a heinous ailment—open sores, weeping pustules, and decaying flesh. Depending on the spell check result, the “wounds” may even have a somatic element (typically itchiness or a faint odor). But the wounds are indeed illusions, and they fade away and leave no damage when their effects expire. The name *fool’s pox* is derived from the fact that most victims who fall under the canticle’s effects rarely know they’ve been targeted, and believe they have an actual disease.

Fool’s pox cannot be cured by a *cure disease* spell or *lay on hands*, because it’s not actually an unholy manifestation—it’s an illusion. However, it can be detected and identified as such via *detect magic*. The *dispel magic* spell will bring “symptoms” to an abrupt end.

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Cleric Level	Fool's Pox Effect
1-3	Effects last for 24 hours. DC 12 Will save to avoid.
4-6	Effects last for 1d3+CL days. DC 16 Will save to avoid.
7+	Effects last for 1d12+CL days. DC 20 Will save to avoid.

VIRULENT LULLABY

Corruption and disease are just symptoms of Ggck'Kalic's true desire: the ability to expand its power at the expense of others. The wasted flesh left in the aftermath of this selfish pursuit is merely a byproduct of an unholy siphoning of life force. To that end, clerics of Ggck'Kalic are bestowed a powerful canticle enabling them to siphon the energy of targets, leaving behind battered, soporific husks.

Save: Fort vs. spell check DC to avoid.

Spell Check	Result
1	Failure and worse. The caster's failed attempt at siphoning from others has withered their own life force. The caster immediately ages 5 years. (This is represented by the <i>permanent</i> loss of 1 point of Stamina; if this causes a drop in Stamina modifier, the resultant change to hit points is permanent as well).
2-15	Failure.
16-17	Siphon energy from single target. Cleric is able to drain 1d6+CL hit points from a target, transferring the energy into temporary hit points for themselves. The harvesting of energy leaves the victim's skin mottled and bruised. In addition to physical damage, the target is left unnaturally drowsy, resulting in a -1 penalty to Agility and Init rolls; drowsiness expires in 3 rounds.
18-23	Siphon energy from single target. Cleric is able to drain 1d8+CL hit points from a target, transferring the energy into temporary hit points for themselves. The harvesting of energy leaves the victim's skin mottled and bruised. In addition to physical damage, the target is left unnaturally drowsy, resulting in a -1 penalty to Agility and Init rolls; drowsiness expires in 3 rounds.
24-25	Siphon energy from 1d4 targets. Cleric is able to drain 1d8+CL hit points from each target and transferring the energy into temporary hit points for themselves. The harvesting of energy leaves the victims' skin mottled and bruised. In addition to physical damage, the targets are left unnaturally drowsy, resulting in a -1 penalty to Agility and Init rolls; drowsiness expires in 3 rounds.

Spell Check	Result
26+	Siphon energy from 1d8 targets. Cleric is able to drain 1d8+CL hit points from each target and transferring the energy into temporary hit points for themselves. The harvesting of energy leaves the victims' skin mottled and bruised. In addition to physical damage, the targets are left unnaturally drowsy, resulting in a -1 penalty to Agility and Init rolls; drowsiness expires in 3 rounds.

MASS DISEASE

At the zenith of their power, clerics of Ggck'Kalic are bestowed great magic which have decimated cultures and felled nations. Ggck'Kalic provides the cleric the ability to create vocal tones that infect the targets' bodies with horrific conditions.

The plague is usually delivered by swarms of disease-carrying animals which swarm the victims and then dissipate. Rats or bats are common carriers, but rolling swarms of brown mold, rot grub rain, and oceans of tapeworms emerging from plants and wells have also been documented on ancient scrolls by those fortunate enough to escape the effects of this spell with their lives.

On successful spell checks, the PC may substitute any effect at a lower spell check result.

Spell Check	Result
1	Failure and worse. The cleric infects themselves with a deadly disease, which—depending on one's point of view—is either a blessing or a curse for a cleric of a deity who spreads disease.
2-19	Failure.
20-21	Disease of the skin. The cleric summons a business of dung flies which surrounds a single target. The flies nibble away the victim's flesh, inflicting 1d8+CL damage for two rounds before dispersing. The target must make a DC 14 Fort Save or incur 1d4 additional points of damage per day as their skin begins to slough off. The odor of the putrid skin can be smelled from 10' away, creating a -2 penalty for attempts to surprise or hide.
22-27	Disease of the bones. The famous poem "Pile of Ash and Bone" was written after lyricist Von Steuben witnessed the effects of this spell. The cleric summons a mischief of rats which swarms from their burrows and bites all targets within a 20' radius (1d4+CL damage) for 2 rounds before dispersing. Those bitten must make a DC 14 Fort save or become infected with a painful bone-deteriorating disease. Victims lose 1' of mobility each day until cured magically or naturally. If a victim is not healed before their movement reaches 0', their bones turn to powder, killing them as they collapse into a gelatinous pile.

Spell Check	Result
28-29	<p>Disease of the brain. Bards have sung about the havoc this spell wrought in the ballad, “The Devil Blew into Oldtown”.</p> <p>The cleric conjures billowing spores of brown mold that quickly grows upon the hair and clothing of all targets within a 30’ radius (DC 15 Fort save to avoid). Victims failing their Fort save contract a painful disease which begins eating away at their brains. As the deterioration progresses, the victims lose 1 point of Intelligence each day until magically healed. When they reach half of their beginning Intelligence score, they lose access to special class abilities which require concentration (spellcasters and clerics cannot cast spells, thieves can no longer forge documents, etc.). If their Intelligence reaches 0, the victims utter one last mysterious word (“Funston!”) before expiring.</p>
30-35	<p>Disease of the internal organs. This is the infamous spell that once decimated the Kingdom of Mausatten!</p> <p>The cleric calls forth a torrential downpour of maggot-sized worms which rain down from ochre-colored clouds for 5 rounds. The maggots attempt to wriggle into the orifices of all targets within a 40’ radius. Targets in range can avoid the infestation with a successful DC 16 Fort save or through the protection of a <i>magic shield</i> spell. Victims who fail their Fort save find their internal organs—stomach, lungs, liver—beginning to fail. They lose 1 point of Stamina each day, vomiting blood and losing control of their bodily functions as their condition worsens. If not magically healed before their Stamina reaches 0, they retch forth their liquefied organs and expire. In addition, if a victim is not cured within three days, they become contagious. Any person that comes within 5’ of a contagious victim must make a DC 5 Fort save or become afflicted as well.</p>
36+	<p>Disease of the soul. Only the most learned bards know the history of the annihilation of the island nation, Ojom, caused by this spell. The Ojom descendants (of those few who survived) now celebrate once a year with a feast and gathering around a painted rock, singing songs in a holiday tradition now known as Soulstone Day.</p> <p>When <i>Mass Disease</i> is performed at this catastrophic level, hundreds immediately perish and thousands eventually succumb to their wounds. The cleric calls down black clouds which swirl from person to person within a 200’ range, stealing their soul energy and transferring it to Ggck’Kalic. All humans, elves, and dwarves who are not under a <i>protection from evil</i> spell are immediately slain. Creatures of level 2 and above may avoid the effects with a successful Fort save vs. spell check.</p>

ADDITIONAL POWERS OF GGCK’KALIC

Ggck’Kalic has been drawing strength from humankind (and demi-human kind) since the dawn of history, when the first man slew his brother to gain power over his father’s kingdom. As for becoming a patron of disease, Ggck’Kalic has found that virus and plague are merely convenient mechanisms to harvest the life force of others. To that effect, clerics of Ggck’Kalic find themselves more adept with (or more vulnerable to) particular spells than other clerics.

Spell Modifications:

- *Neutralize poison or disease:* This spell goes against everything Ggck’Kalic endeavors to achieve. Clerics of Ggck’Kalic who attempt to cast this spell do so at a -2d penalty (using a d14) and immediately roll 1d6 on Ggck’Kalic’s Disapproval Table (above). In addition, if a cleric of Ggck’Kalic is a target of a *neutralize poison or disease* spell cast by a cleric of another faith, the caster must use a d14.
- *Affliction of the gods & vermin blight:* Upon reaching 7th level, clerics of Ggck’Kalic automatically gain the opportunity to learn both *affliction of the gods* and *vermin blight* with no chance of failure.

Ritual Magic:

Blasphemous Resurrection (5th-level ritual): Clerics of Ggck’Kalic at the height of their power learn the secrets of stealing a soul back from the dead and inserting it into a demon-birthing infant. The ritual requires the cleric must first acquire several material components, all of which are consumed during the ritual: the sex organs of the deceased; the menses of a woman of the same race of the deceased (human, dwarf, etc.); and a demonic familiar (goat, lamb, jackal, kobold, etc.) which is used to birth the live infant containing the resurrected soul. Most importantly, a holy artifact from a rival patron or deity is used to power the ritual. Disrupting or tainting the ritual can have catastrophic effects, as a portal to the afterlife is opened during the ceremony—which, if not carefully controlled, may allow loathsome demons and devils to cross over into the prime material plane.



THE LAST WILL AND TESTAMENT OF OBEDIAH FELKNER

MISSION
SAN ROQUE





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1869 California

On a cool evening in the town of Los Castores, a lawyer summons a small group of strangers into his office. Obediah Felkner, a prominent resident and claim owner of a nearby quicksilver mine, has recently passed away from a mysterious illness. Surprisingly, a group of complete strangers have been named as his beneficiaries. The claim to Felkner's mine could become theirs.

However, Felkner's last will contains a peculiar condition: in order to claim the deed to the mine, the party must collect a holy relic known as the Hand of San Roque and deliver it to Felkner's grieving widow before dawn. The artifact is rumored to be hidden somewhere in the old Mission San Roque, abandoned by the Spanish almost 40 years ago.

And should they refuse? The lawyer points out they, too, have contracted the same disease that claimed the life of Mr. Felkner, and the retrieval of the relic is their only hope if they wish to survive the mysterious deadly affliction.

The Last Will and Testament of Obediah Felkner is an adventure designed for 4-to-6 1st-level characters. This product is compatible with the Dungeon Crawl Classics Role Playing Game. The adventure contains pregenerated western-themed DCC RPG characters so no additional supplements are required. You can also use the adventure with the Dark Trails RPG setting.



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