

The Path of Cunning



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Read Me First

John Dallman

Welcome to *The Path of Cunning*, a GURPS fanzine. The idea of doing this was prompted by several things, including the demise of *Pyramid #3*, a sudden outbreak of gaming fanzines, and the desire to do something a little different within GURPS fandom. Roger has published more GURPS material, on <https://tekeli.li/> and with Steve Jackson Games (two [PDF supplements](#), several *Pyramid #2* and *#3* articles), than John (one *Pyramid #2* article), but John has more fanzine experience (co-edited 12 issues of the SF fanzine *Attitude*, 1994-97).

We aren't seeking to replace *Pyramid #3*. We're interested in the topics that it covered, but with no commercial imperative, no particular page-count constraints, and lower standards of copy-editing and presentation, we're happy to publish articles shorter or longer than it did. We'd like to examine ideas and tropes used within RPGs, and present settings, either as ideas, or as longer descriptions. We'd also like to write about campaigns, in terms of what they did and how well they worked, and publish documents generated inside them, which give an internal viewpoint. We'll publish scenarios and reviews, writing about gamers, serious or otherwise, and letters.

The letter column is something we want to take from SF fanzines. We'd like to host discussion on a longer timescale and at greater length than blog or forum comments make easy. We have a [category on Roger's Discourse server](#) for the fanzine, and we'll ask people to amplify their arguments there into letters.

Overall, this plan is quite a lot like the general RPG magazines of the 1980s and early 1990s, but there are some significant differences. We have no commercial imperative – there are no major out-of-pocket costs – so we won't carry

commercial advertising and we have no need for crowdfunding. We'll happily mention other fanzines, forums, websites, or conventions, and we'll publish links to other parts of the GURPS community.

We're focussed on a particular game, GURPS, but we have no authority. Single-game magazines of the past usually came from the game publisher, and had some degree of "official" status. We don't, although we have opinions, as will our contributors. Don't expect all these opinions to agree.

If the title puzzles you, check *GURPS Thaumatology*.

My Problem with Pyramid

I found *Pyramid #3* unsatisfying, but could not form a clear description of why that was until fairly recently. It now seems to me that the problem was intrinsic to having several articles, all fairly short, in an issue. They each had to offer something reasonably fully developed, to provide value for money.

However, making something fully developed, and also short, tended to mean that it was quite specialised for its setting or assumptions. That meant I often couldn't use it directly, especially since I haven't been running terribly conventional games in the last couple of decades. Ideas could be had, but they were rarely what I was short of. Clearly, *Pyramid* worked well for many people, but I never felt in tune with it. I subscribed at one point, to try to learn to love it, but was unfortunate enough to hit the period that was mostly *After the End* and *Dungeon Fantasy RPG*.

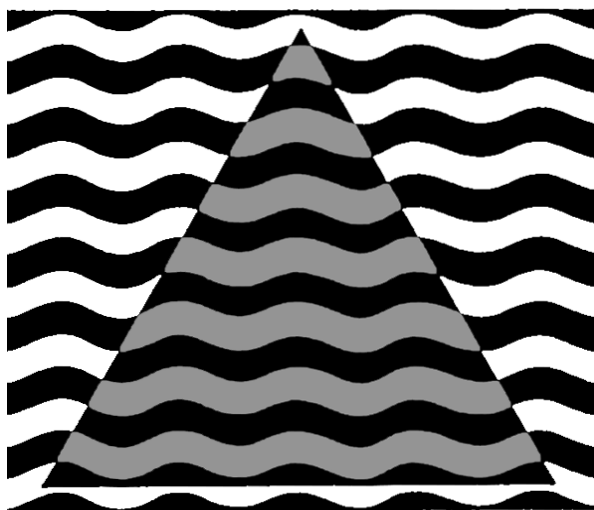
The few articles that stand out in memory managed the trick of being generic, universal, and *applicable*. Bill Stoddard's piece with additional material for *Social Engineering* is a favourite, followed by Roger on safe-cracking.

What GURPS Needs

This is a perennial subject on the GURPS forum, but the practicable answer seems to be "Visible fan activity, especially on YouTube, to grow the player base." Making videos isn't something I know about – my sight is very poor, and I haven't had a TV for about thirty years – and a fat greybeard like me isn't going to look cool on an RPG channel. Also my taste is for semi-historical games, which GURPS makes easy and convincing, but don't seem to be what sells at present.

Nostalgia seems to be a big thing in gaming at present, as does retro-cool, and a fanzine fits those categories. We've demonstrated that it's possible with a reasonable effort. As well as (hopefully) being useful to players and GMs, it may help address the "GURPS is dead" misperception that seems quite common.

Let's do a *good* fanzine!



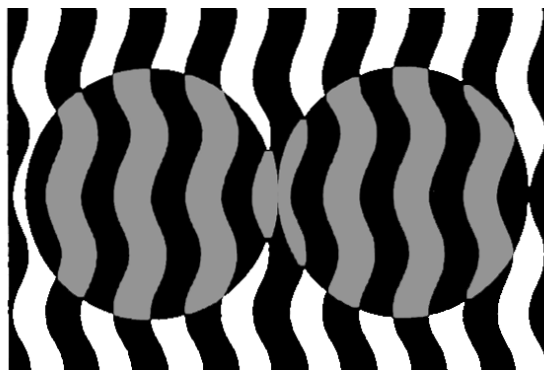
Read Me Second

Roger Bell_West

I miss *Pyramid #3*. But I think it suffered from the same problem that adventures for *GURPS* have always had: this is a huge and wide-ranging system that supports an awful lot of different campaigns, and there's essentially no possible article that will be useful to every GM, let alone every player. (And what's most useful to most people seems to be dungeon-bashing, which doesn't really interest me much.) A very few articles were relevant to campaigns that I was actually running (the netrunner template for *GURPS Action* and the psychic sonokinesis powers); rather more were potentially relevant to campaigns that I might run one day; most were not relevant at all.

A low density of useful articles isn't ideal when you're paying per issue, and it may be that a generic *GURPS* magazine isn't commercially sustainable any more. But there may still be room for a fanzine to be widely read.

Of course we aren't asking for your money, but we are still demanding your time and attention. Although we have some quite specialised articles in this issue, I hope they can also serve as worked examples of how to modify and extend *GURPS* rules to cover the specific things one may want to do.



Infinite Cabal part 1

Newton-X and the Royal Society

John Dallman

In late 2010, I was thinking about a new GURPS campaign, for my usual Wednesday group. My two previous campaigns for them had been steampunk, in 3e days, and a 4e horror/thriller game based on Charlie Stross' *Laundry* series. I wanted to do something different from those, and ideas from games that I'd run in the eighties were coming back to me, which I thought I could do better, using stronger tools than AD&D provided.

The great appeal of the *Infinite Worlds* (IW) setting is that it can accommodate almost any style of game. However, you need the right framework to do that, and the default campaign as Infinity operatives or ISWAT didn't appeal very much. It's just fine for a campaign of ten or twenty sessions, which doesn't dig into the background reasons for the setting being so baroque. However, I wanted something that could last longer, and with more ambitious scope. This was a definite risk, since I'd started an *In Nomine* campaign a few years earlier with

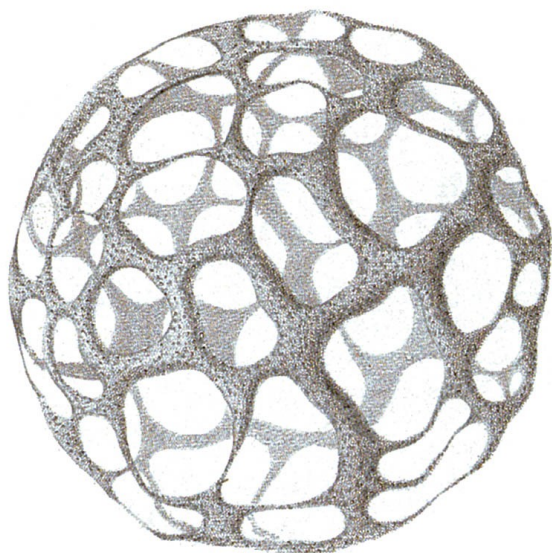
big ideas and a lack of actual details, and ground to a halt after one scenario.

I needed some historical background I could (ab)use, since that's how you do things with IW, and a non-Infinity group that the campaign could be about. The Cabal's usual role in IW is as enemies that don't need rationalising, but having appreciated the 3e *Cabal* book, I fancied the idea of doing more with them. Isaac Newton, one of the greatest minds of the early modern era, spent much more of his time on occult and alchemical studies than the physics and mathematics he's remembered for. So if I had a world where those worked, I could create a lodge of the Cabal that was more rational.

The obvious candidate for that is the Royal Society of London, given its royal charter by Charles II in 1662. Newton was its president and a dominating figure from 1703 to 1727, but there were many other historical figures to use as NPCs, and whom players can readily look up.

So, to start creating the setting, in one of the many worlds, Newton and a few others began to explore the wider worlds in 1701 by their calendar, and the Cabal made itself known in 1705. The Cabal, naturally, intended to take over, but after some dispute, Newton and his followers demonstrated that they were worthy of lodge status, and were accepted as such.

The lodge is an inner circle of the Royal Society that practices magic, knows of other worlds, and so on. The outer circle is gradually learning about this, and the population of Europe are becoming accustomed to the wonders of science coming out of London, some of which are



magical, though many are not. There is an additional publication series of the *Philosophical Transactions of the Royal Society*, which nowadays circulates in the wider Cabal.

Most of the other Cabal lodges have concluded that the Royal Society are mad, given the way they publish their discoveries, rather than keeping them properly secret. However, the traditionalists have to admit that the Royal Society keeps the magical secrets of the Cabal, and want to have access to the supply of free new knowledge. Some of the junior members of other lodges are starting to understand the way that publication stimulates new ideas and speeds their development. A new set of factions within the lodges are likely to develop over the next decade or so.

The world is called Newton-X for campaign purposes, and is TL4, although the next TL will clearly be $4+1^{\wedge}$, rather than 5. It has normal mana. It was unknown to Infinity at the start of the campaign, and its quantum was unknown for many sessions. Travel via the Astral Plane is *not* affected by quantum levels in this campaign. This is apparently not intended in the default *IW* setting, but allows the Cabal to be a more significant force in a campaign centred on it.

The game started in Newton-X's April 1720, when a new team was being formed to undertake investigations of the many worlds. While Newton has no intention whatsoever of dying on schedule in 1727, he is getting on in years, and has limited interest in further legwork and narrow escapes. A Grand Master of the Cabal is supposed to have minions, after all.

Character generation

It is important to remember that the Cabal isn't really an organisation. It's a mutual agreement not to kill each other, much, or at least not openly, made by various groups of magicians,

psis and monsters. Those groups have some features in common, such as individual leadership, and *ultors* and *passers*, because those are a fairly effective way to manage a group of very competitive people with weird powers.

Cabalists have a Rank structure, as described in ***GURPS Cabal***. Creating Cabalist characters on about 100 points per level of rank seems to work well, although the point values become much less connected to rank in the upper reaches of the "organisation."

The initial characters were created on 300 points, of which at least 100 had to be abilities that normal humans cannot buy: magic, powers, psionics, shape-changing, and so on. Those needed to have Mana-sensitive (-10%) or Psionic (-10%) power modifiers, or Cosmic (+50%). It was known that there are worlds entirely without magic, and the special usefulness of Cosmic was that it worked in such worlds. Up to 100 points of personal disadvantages were allowed, though going that far was not recommended, plus 5 quirks.

A Claim to Hospitality (Cabalists) [5] and Cabal Rank 3 [15] were required for Cabal members, and rank 4 could be taken, although nobody did. Ultors were recommended to be taken as a [5] advantage, which got you two people who would come and look for you if you vanished. If you'd vanished while exploring the worlds, their chances of finding you had to be viewed realistically. Taking each other as ultors and passers was not advised for an exploration team; they were also recommended to take passers from the Royal Society who did not explore, but stayed on Newton-X cataloguing and analysing results, and didn't constitute a meaningful disadvantage.

The required disadvantages were Cabalistic Code of Honour [-5] (Do not betray the existence of the supernatural to the unknowing; expand the

knowledge and power of the Cabal; avenge your passers), Secret (Member of multi-world magical secret society, possible death) [-30] and Duty to the Newton-X Royal Society, 12-, Extremely Hazardous [-15]. The Duty and the Secret didn't count against the disadvantage limit.

Non-Cabalists and Cabal Ranks 1-3 could have Magery up to 3; Cabal Ranks 4-6 could have Magery equal to Rank.

Other traits likely to be useful included Wealth, since the Royal Society tended to assume that you had it, Cultural Familiarity, languages, and Acting, Disguise and History skills, like any other world-traveller with a trace of subtlety.

Social Chameleon was available, within familiar cultures, but Cultural Adaptability was not to starting characters, given the vast numbers of different versions of cultures in the setting. The cultures readily available in Newton-X were:

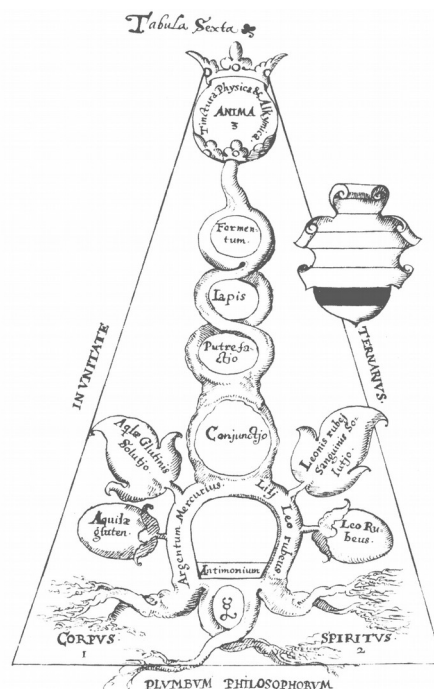
- Western (Christian and Jewish cultures of Europe and the Western Hemisphere)
- Muslim (Muslims in Africa and Asia)
- East Asian ("oriental" cultures such as China, Japan, Philippines, etc.)
- African (sub-Saharan Africa)
- South Asian (India, Bangladesh, etc.)

Being an Associate of the Cabal was possible. This is effectively Rank 0, with all the required disadvantages, but none of the required advantages. The character who took this was treated as a henchman and porter at first, but won promotion by competence.

Jazz and the Art of Campaign Maintenance

As a GM, I am an incorrigible improviser. My preparation consists of defining situations well enough that I can role-play NPCs within them, coming up with names, which I find hard to

improvise, and having some idea of political forces within the setting. That's all.



After that, I play the NPCs, in a manner not especially different from playing my own characters (I occasionally use the conceit that everyone in the game is a player character, it's just that a lot of the players aren't participating in the current session) and let my subconscious produce events and descriptions of what the PCs encounter.

This means that I often do things as a GM without knowing quite why they are happening, and I rarely know their full significance at the time the players encounter them. I do some rationalisation between sessions, but sometimes I don't discover what events mean for months or years afterwards.

"Discover" is the right word there; I don't do a lot of conscious invention. Instead, I let the story tell itself in the way it wants. The players get a fair amount of influence over it, although it's necessary to make sure that the things they feel should be hard actually come out that way. Doing otherwise deprives them of satisfaction.

Play style

Although it deals with the fantastic, the campaign has been reasonably gritty. Logistic problems have always been important, plans have been necessary, and Impulse Buys have never been available. Money, however, has never been a major constraint: one of the characters was well-off to start with, and wealth has not been hard to acquire.

There has never been very much combat. The game has always been about exploration and discovery, rather than killing things and taking stuff. Most fights have been due to NPCs attacking the characters, and almost all the fights the characters have started have been against Reich-5 personnel.

The main GURPS books used, apart from the *Basic Set*, have been *Thaumatology*, *Cabal*, *Infinite Worlds* and *Magic*. The campaign started using the basic spell magic system, because that is what Cabal was written for, and that's still the main one, although it has dabbled with other systems for various purposes.

Initial characters

These four characters were created at the start of the campaign, and have all survived to date. They're now all in the region of 800 points, while still recognisably the same people.

Janos Balaban

Janos is not a native of Newton-X, unlike the other three. He was a mighty Hungarian knight, killed in combat against a stranger, around the year 1400 on his home-world's calendar. He re-awoke, not precisely alive, with the stranger's greatsword. He soon learned that it could cut through the barriers between worlds, but did not learn to control this before he'd lost track of his home-world, which remains un-located.

In the early stages of the campaign, Janos would get itchy if there hadn't been any fighting for several sessions. He's gradually learned to take pleasure in diplomacy and the arts, while remaining an enormous and athletic man (7' 6") with a greatsword. *Played by Chris Potter.*

Commander Eugene Hodgson, RN

"The commander," as he is usually known, is a Newton-X Royal Navy officer, who specialised in intelligence, intrusion and similar work before discovering his psionic abilities. After the first Treaty of Stockholm of 1719 ended the Great Northern War, the Admiralty put him on half pay and loaned him to the Royal Society.

He finds this fairly congenial work, and has been able to establish a household and family on Newton-X. He's also been able to indulge his interest in music, buying a brand-new Stradivarius violin, and getting the party to attend and improve [Beethoven's 1808 Christmas Concert](#).

His main difficulty with the work is that nobody takes any notice of his obvious qualifications for command of the enterprise, preferring to listen to Nell and/or Janos. *Played by Owen Smith.*

Antoine Nodier

Antoine is a Frenchman, extraordinarily calm in his demeanour, and skilled in the school of magic created by Newton, favouring the colleges of Body Control, Knowledge and Mind Control.

He also practices the intensely mathematical Spanish fencing style of *La Verdadera Destreza*, and served as an assistant secretary of the Royal Society before embarking on exploration of the Infinite Worlds. He is especially interested in the iconic realm, and plans to become a part of it. *Played by Phil Masters.*

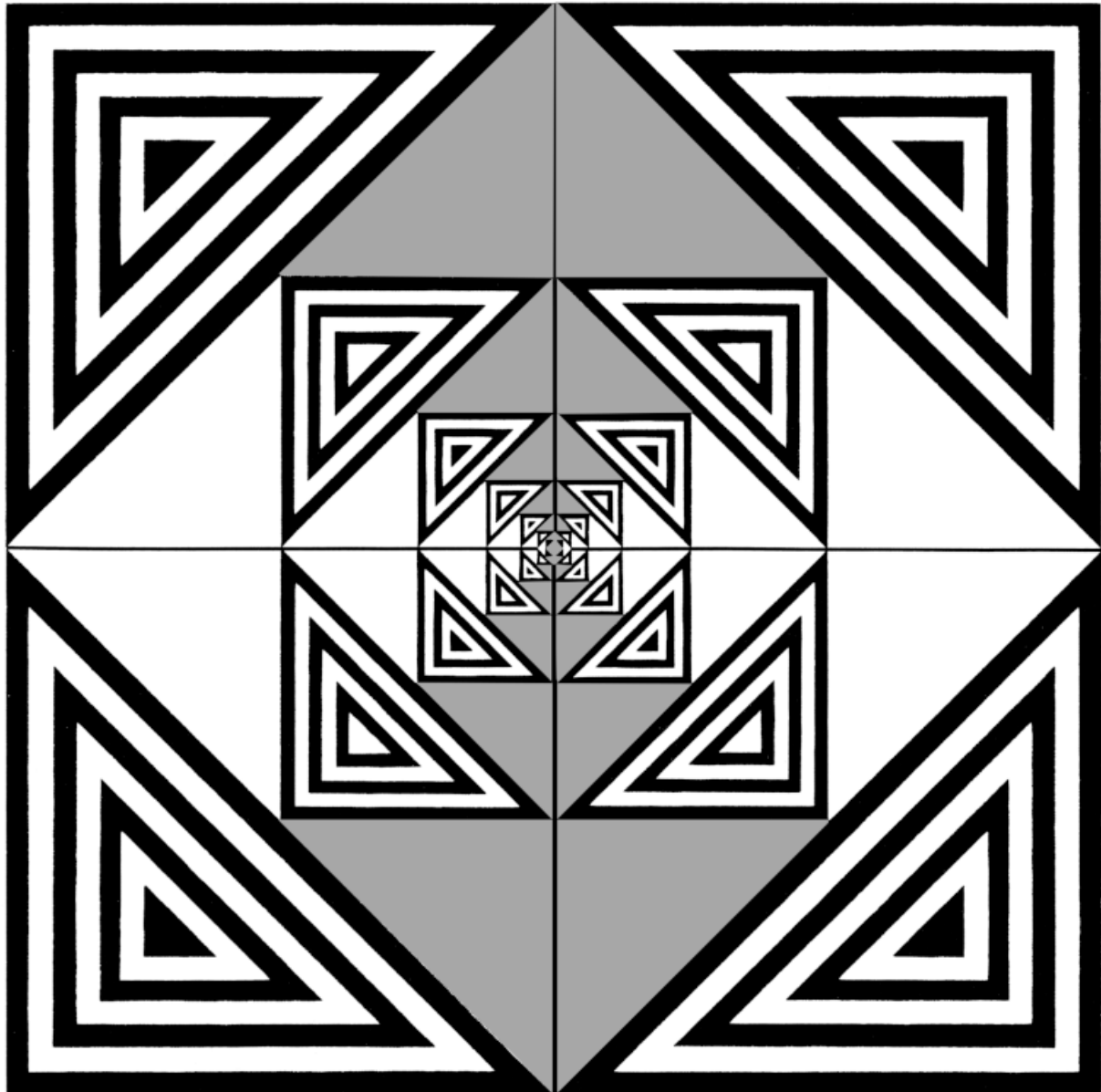
**Kunigonde Cornelia ("Nell")
Stoutenburgh**

*"An out-spoken, flinty-lipped, brazen-faced jade,
with a habit of looking men straight in the eyes."
Rudyard Kipling, "Brown Bess."*

Women are not supposed to be able to join the Royal Society, but Nell ignored that, since it only involved social pressures. She asked better

questions, repeatedly, learned magic, rapidly, and became a member of the exploration party by not taking "no" for an answer and providing her own chaperone, who could cook.

Her family, a wealthy Dutch-British trading house, had already given up on making an advantageous marriage for her, and the riches she has acquired through exploring and trading have impressed them. *Played by Roger Bell_West.*



Vehicle Modification

Roger Bell_West

Introduction

The list of vehicles in *GURPS Fourth Edition* is substantial, but necessarily limited. This article introduces a set of modifiers to allow more options without resorting to a full-on vehicle construction system. It is necessarily a blunt instrument, which won't reproduce real-world statistics (for that use David Pulver's *Eidetic Memory: Describing Vehicles* in *Pyramid* #3/120) but should give vaguely plausible numbers; in this version it is mostly intended for ground vehicles.

How to Use

Each adjective carries with it a set of changes. These take the form:

- +N/-N - simply add or subtract the relevant number.
- +N%/-N% - as with Advantages and Disadvantages, add up all the percentages and apply them as a single percentage modification. So +10% -20% becomes a -10% overall.
- CF (Cost Factor): add up all CF values, add 1, and multiply the result by the original cost of the vehicle to get a new cost. (Minimum 20% of the original cost.)

Acceleration and Top Speed are the component parts of Move for most vehicles.

Where Range is defined as F (limited by the Fatigue of the rowers or draft animals), the Range modifier affects the rate of Fatigue loss.

Some adjectives can be applied multiple times; an Old (×3) vehicle has HT-3, Move -30%, and so on. (For convenience, this could be described

as “Very Very Old”.) Some adjectives have qualifiers for this; where they don't, all modifiers are per level.

Round results to whole numbers where appropriate (e.g. Move and Occ, but not LWt. or Load). Where Occ is reduced, take it off passenger capacity first if possible.

Finally, if LWt. or Load have changed, recalculate the vehicle's ST/HP:

$$ST/HP = 4 \times \sqrt[3]{(LWt - Load) \times 2,000}$$

rounded up — or look up LWt-Load on the “Weight to ST/HP Conversion” table at the end of this article.

The Modifiers

Old

This is a vehicle that's a few years past its best; it doesn't run as well as a new one. Up to three levels; each level also halves the minimum possible price after CF is calculated (Old can be as cheap as 10% of unmodified price, Very Old 5%, Very Very Old 2.5%).

HT-1, Move -10%, CF-0.2

Thirsty

This vehicle uses more fuel than it really should. Up to three levels.

Range -10%, CF-0.1

Patched-together

Someone has jury-rigged this to get it running again, but it's got heavier and it may not last long.

HT-1, LWt +5%, subtract the same weight from Load, DR-50%, CF-0.3

Compact

This vehicle has been made smaller than the standard. Up to two levels.

Occ -10% (at least -1 per level), LWt -10% (at least -0.1 per level), Load -10%, SM-1 (first level only), CF-0.1

Economical

Gives up some speed for extended range. Up to two levels.

Move -20%, Range +20%

Long-ranged

Gives up some cargo space for extended range. (If this represents fuel stored in cargo areas, see Dangerous.) Up to two levels.

LWt +10%, subtract the same weight from Load, Range +10%, CF+0.1

Forgiving

More comfort and better accessories; less responsive to drive, but easier to recover from your mistakes. (Often paired with Styled.)

Hnd-1, SR+1, Move -10%, Range -10%, CF+0.2

Fragile

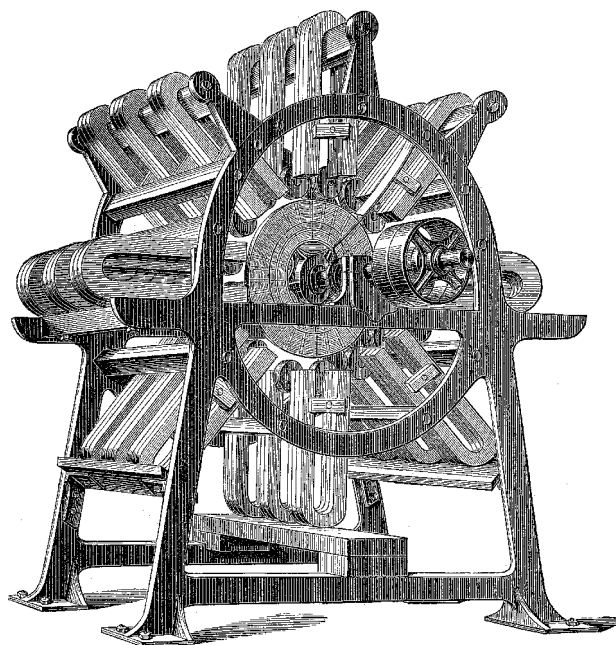
In an effort to make it lighter and cheaper, someone cut some corners. Up to three levels.

HT-1, DR-25%, CF-0.2

Sporty

Handling has been improved; this is a more agile vehicle than standard, though less robust.

Hnd+1, SR+1, HT-1, CF+1



Fast

It goes faster! Up to three levels for ground vehicles, unlimited for air.

SR-1 (first level only), Move +10%, Range -20%, CF+0.5, Stall +10% (if applicable)

Shoddy

The equivalent of Quality (Cheap) for other equipment.

HT-2, DR-50%, CF-0.5

Well-made

The equivalent of Quality (Good) for other equipment (but not weapons).

Hnd+1, HT+1, CF+4

Very well-made

The equivalent of Quality (Fine) for other equipment (again, not weapons).

Hnd+2, HT+2, CF+19

Styled

Each level gives +1 reaction from collectors and potential buyers, and for Merchant rolls used as Influence. Up to three levels. Replaces the more general Styling rules (see e.g. *GURPS Low-Tech* p. 14 or *GURPS High-Tech* p. 10).

CF+1

Rugged

This is a vehicle that's been adapted for military or armed police use, with everything made just a bit more solid. Up to two levels.

HT+1, Move -10%, LWt +10%, DR+100%, Range -10%, CF+0.7

Heavy

It's bigger than the standard, with more load-carrying capacity. Up to three levels.

Hnd-1, SR+1 (first level only), HT+1 (first level only), Move -10%, LWt +20%, Load +20%, Occ +20% if a passenger vehicle, Range -10%, CF+1

Off-Road

For ground vehicles only; removes the "*" from the Move listing.

Acceleration -10%, CF+0.5

Stealthy

Each level gives a -1 to detection by a particular sense (radar, sound, infra-red) etc. only. Up to eight levels. Mostly for military vehicles, but some civilian aircraft may benefit from Stealthy (Sound).

CF+0.5

Dangerous

Adds a c (combustible) or f (flammable) note to the vehicle's HT; or two levels add an x (explosive). Up to four levels. This is a cheap way to get increased performance.

Move +10% OR LWt -10% OR Range +10%, CF-0.2

STOL

For air vehicles with a stall speed only. Wings are optimised for short-field performance at the expense of cruise speed and economy. Up to three levels.

Hnd+1 (first level only), Move -10%, Range -10%, Stall -10%, CF+0.2

Examples

TL7 big off-road sedan

To the TL7 sedan, we add Off-Road, Rugged and Heavy. This gives: ST/HP 50, Hnd/SR -1/5, HT 11f, Move 2/24, LWt 1.56, Load 0.6, Occ 1+4, DR 10, Range 288, Cost \$17.6K.

TL7 extra-fast sports car

It seems likely that the TL7 sports car already includes some approximation of “Sporty” and “Fast”; we’ll add two more levels of Fast, making it Very Very Fast, and Styled. It ends up with SR 3, Move 6/90*, Range 300, Cost \$255K, and a +1 reaction bonus. Other statistics are unchanged.

Early TL7 experimental rocket fighter

This fighter might have been a war-winning weapon, with a little (or a lot) more time for development. To the Fw 190A-6 in *GURPS High-Tech* we add Sporty, Very Thirsty, Fast ×5, and Very Dangerous. Changed statistics are: HT

10fx, Move 4/306, Range 68, Cost \$1,550,000, Stall 165; details of armament are not covered by this system. (It appears that the published listing has Stall in mph, not *GURPS* Move.)

TL8 “clunker”

It started off as a TL8 luxury car, but it’s Shoddy and Very Very Old. Given an excuse, it’ll probably catch fire. Changed statistics are: HT 5f, Move 3/40*, DR 2, Cost \$750.

Weight to ST/HP Conversion

Use the row with the highest value that’s lower than or equal to LWt minus Load (i.e. the weight of the empty vehicle), and read off the ST/HP.

LWt-Load	ST/HP
0.01	12
0.02	15
0.03	16
0.04	18
0.05	19
0.06	20
0.07	21
0.08	22
0.09	23
0.10	24
0.11	25
0.13	26
0.15	27
0.16	28

LWt-Load	ST/HP
0.18	29
0.20	30
0.22	31
0.24	32
0.27	33
0.29	34
0.32	35
0.35	36
0.38	37
0.41	38
0.45	39
0.48	40
0.52	41
0.56	42

LWt-Load	ST/HP
0.60	43
0.64	44
0.69	45
0.74	46
0.79	47
0.84	48
0.89	49
0.95	50
1.01	51
1.07	52
1.13	53
1.20	54
1.26	55
1.34	56

LWt-Load	ST/HP
1.41	57
1.49	58
1.56	59
1.65	60
1.73	61
1.82	62
1.91	63
2.00	64
2.10	65
2.20	66
2.30	67
2.40	68
2.51	69
2.62	70
2.74	71
2.86	72
2.98	73
3.10	74
3.23	75
3.36	76
3.50	77
3.64	78

LWt-Load	ST/HP
3.78	79
3.93	80
4.08	81
4.23	82
4.39	83
4.55	84
4.71	85
4.88	86
5.06	87
5.23	88
5.42	89
5.60	90
5.79	91
5.98	92
6.18	93
6.39	94
6.59	95
6.80	96
7.02	97
7.24	98
7.47	99
7.70	100

LWt-Load	ST/HP
7.93	101
8.17	102
8.41	103
8.66	104
8.92	105
9.17	106
9.44	107
9.71	108
9.98	109
10.26	110
10.54	111
10.83	112
11.12	113
11.42	114
11.73	115
12.04	116
12.35	117
12.67	118
13.00	119
13.33	120
13.67	121
14.01	122

GURPS Powers: Totem and Nature Spirits: Designer's Notes

Rory "Refplace" Fansler

This was my first **GURPS** book, and the reason I started writing for *Pyramid* in the first place. It was originally proposed as part of a much larger and broader work but I was advised for my first effort to keep it small.

That was good advice, but it meant a lot of stuff was left out, there weren't many examples, and I only explained things from other books when absolutely needed. The Totem-Bearer advantage and the Shamanic power modifier were places I felt clarification was needed. Other things like alternative abilities and power stunts were simply referenced to **GURPS Powers** where they were already well covered.

I wrote some initial designer's notes on my blog at refplace.blogspot.com. Here are a few out-takes from the book, plus notes on various ideas, some taken from the SJG forums, or reviews.

Totems do not suit the Ally advantage, although they may be Contacts or Patrons. Totems won't adventure with you, or fight for you. However, familiars and other allies are in **GURPS Dungeon Fantasy 5: Allies** and **GURPS Dungeon Fantasy 9: Summoners** has summoning covered.

The book did not try to present a complete magic-as-powers system, although it did leave a trail of breadcrumbs for those who want that. Emblematic traits and other abilities of the totem can be bought as alternative abilities of the points spent on Totem-Bearer, including the forms and the spirit pool. New forms or other abilities can also be "power stunted" for more flexibility, at the cost of extra FP.

The book mentions how forms can be created as separate physical bodies, or simulated via

possession. One thing I cut was that adding Duplication is effectively creating an avatar. Some spirits or powerful shamans could use that method to create avatars.

The book is almost short enough for a *Pyramid* article. With *Pyramid* no longer around, this book shows we can still see some of the things we loved in *Pyramid*, even if the content is too short for a larger book. Writers, pay attention!

Multiple Form Options

Originally each form had several variations, but that was killed during the playtest. That let me put in more fully worked forms, but here is an example for Bear, built using the box on p. 8.

Lesser: ST 14 [40]; HT 11 [10]; +4 HP [8]; Bear 1 [5]; Fearlessness 1 [2]; Spirit Mounted [-10]. *55 points.*

Minor: ST 18 [80]; DX 11 [20]; HT 11 [10]; +8 HP [16]; Bad Temper (12) [-10]; Bear 2 [10]; DR 1 [5]; Fearlessness 2 [4]; Spirit Mounted [-10]. *125 points.*

Major: ST 22 [120]; DX 12 [40]; HT 12 [20]; +12 HP [24]; Bad Temper (12) [-10]; Bear 3 [15]; DR 2 [10]; Fearlessness 4 [8]; Spirit Mounted [-10]. *217 points.*

Greater: ST 27 [170]; DX 12 [40]; HT 12 [20]; +27 HP [34]; Bad Temper (12) [-10]; Bear 4 [20]; DR 3 [15]; Fearlessness 5 [10]; Spirit Mounted [-10]. *289 points.*

Full: ST 27 [153]†; DX 12 [40]; HT 12 [20]; Will +3 [15]; Per +2 [10]; SM +1; Bad Grip 1 [-5]; Bad Temper (12) [-10]; Bear 4 [20]; Claws (Blunt) [3]; Combat Reflexes [15]; Fearlessness

5 [10]; Fur [1]; Ham-Fisted 2 [-10]; Semi-Upright [-5]; Spirit Mounted [-10]; Teeth (Sharp) [1]; Temperature Tolerance 4 [4]; Quirk (won't carry a load) [-1]. *Skills*: Brawling (E) DX+6 [4]-18*; Survival (Woodlands) (A) Per+5 [4]-17*; Swimming (E) HT +1 [2]-13. 253 *points*.

* Includes +4 for Talent.

† Cost reduced for Size (-10%).

That is quite a wall of text! Paring it down made things more readable, although I now think I should have left one such example in the book.

Short write-ups

Another thing that was cut in favor of fully worked examples were partial write-ups that referenced a full write-up. That let me include more totems but was deemed too complicated and hard to read. Of the 39 'mini-write-ups' several were able to be included as full totems but here are a few that did not make it...

Hawk (Based on Crow; Messenger, Sentinel): Known for keen and penetrating sight, Hawk is also a detective and solver of riddles, and a common messenger and sentinel symbol. *Traits*: Remove Teacher, Trickster, Medium, Spirit Empathy, Impulsiveness, and Kleptomania.

Squirrel (Rat): Squirrel is another rodent associated with gathering and preparedness. He is often overlooked but is seemingly everywhere and a good urban spirit that loves to gossip and can be very nosey. *Traits*: Perfect Balance, Super Climbing, Super Jump advantages, Acrobatics, Climbing, Jumping, Fast-Talk, Light Walk, and Observation skills. Remove Brawling.

Wolverine (Otter): Wolverine is fierce and aggressive. *Traits*: Bad Temper, Bloodlust, Overconfidence disadvantages. Remove Amphibious and Compulsive Behaviour (playful).



More Totems

Ant

Roles: Explorer, Oracle, Worker.

Ant is about community and working together. Everyone has a role to play: scouts look for food, workers follow the trails and bring it home, warriors protect, and the queen creates the next generation. Watching ants can give many clues to what is coming and Ant is said to have taught Solomon wisdom, and the Hopi how to store food.

Emblematic Traits

Advantages: Discriminatory Smell, Vibration Sense.

Skills: Leadership.

Bison

Roles: Caretaker, Protector, Teacher.

This is a common sacred symbol representing self-sacrifice, sharing and giving. The bison or

buffalo is strong, yet timid and easily spooked. Other cultures credit it as a symbol of bravery.

Emblematic Traits

Advantages: Lifting ST.

Disadvantages: Chummy, Hidebound, Honesty, Selfless, Shyness.

Quirks: Humble.

Skills: Leadership, Hiking, Lifting, Mental Strength.

Honeybee

Roles: Healer, Protector, Worker

Like all insects, Honeybee has a reputation for hardiness and strong work ethic. Bee represents community and abundance and honey has healing properties.

Emblematic Traits

Advantages: Absolute Direction, Fit, Manual Dexterity, and Single-Minded.

Disadvantages: Hidebound.

Skills: Administration, Carousing, Housekeeping.

Lesser: HT +1 [10]; Talent 1 [5]; Ridden [-15].
0 points.

Minor: HT +1 [10]; Talent 2 [10]; Ridden [-15]. *5 points.*

Major: HT +2 [20]; Talent 3 [15]; Ridden [-15].
20 points.

Greater: HT +2 [20]; Talent 4 [20]; Ridden [-15]. *25 points.*

Rat

Roles: Thief.

Rat is a survivor, able to thrive under harsh conditions and excels at finding opportunity where others can't.

Emblematic Traits

Advantages: Cast Iron Stomach, Danger Sense.

Disadvantages: Greed

Skills: Scrounging, Streetwise, Survival (Urban).

Other kinds of Totem

During the playtest, I was asked to add several other totems, from Loa to mythological creatures. I wanted to keep the focus on animal spirits but added Unicorn, and personality for nature spirits with Dragon and Nymph.

Basilisk

Roles: Thanatology, Warrior.

This is a small snake, or perhaps a lizard with eight legs (accounts vary), that poisons the land around it and can kill with its gaze. Thought to be modelled after the king cobra.

Emblematic Traits

Advantages: Toxic Attack 3d (Malediction 1, +100%; Psychokinetic, -10%; Vision-Based, -20%) [21].

Disadvantages: Lifebane, Phobia (Weasels).

Skills: Hypnotic Hands.

Full Manifestation: Even with the attack, this is a basic cost form, see p. B460.

Totem Variants

Besides *GURPS Powers: Totem and Nature Spirits* a few other takes on totems are in *GURPS* Fourth Edition. *GURPS Monster Hunters 6: Holy Warriors* and *Native Crusaders*, in *Pyramid #3/122: All Good Things* have a few with a built-in alternative ability (Oracle) and FP cost to represent the physical stress of channelling a totem. Timothy

Ponce has a [nice blog entry](#) that includes treating them as Patrons for Divine Favor and rules for acquiring a totem.



Expanding Totem Magic

The focus of this book was to present the core concept and provide as large a list of examples as possible. For many people researching and designing a Totem (i.e., the form) would be time intensive and my primary goal was to lighten that burden.

Totem spirits can provide more than just alternate forms to change into, and guidelines for that were also included. Those familiar with **GURPS Powers** should be able to run with those breadcrumbs, but for those who aren't here is a bit more detail.

Points spent towards Totem-Bearer represent an investment in an ongoing relationship with one or more specific spirits. This can be considered an effective Unusual Background for learning special advantages and skills. Anything listed in the totem write-up or its Type and Roles can be justified as learned from the spirit, with GM approval.

Powers provided by the totem can be purchased as separate abilities or as alternative abilities for 1/5 the cost. All the points spent on Totem-Bearer count as a single ability and any other power that costs up to that total can be purchased as an alternative ability. These abilities should have a version of the Shamanic, Mediated Power Modifier – though it does not have to be the same level as built into Totem-Bearer. Let's look at Bear for an example.

Spirit Worker: Bear

Your relationship with Bear grants you extraordinary physical resilience even without being ridden (using Alternate Form).

Statistics: Injury Tolerance (Damage Reduction / 2) (Shamanic, Mediated, -5%) 48 points as a separate ability or 10 points as an alternative ability of Totem-Bearer.

Bear's Blessing

You are able to draw upon Bear's power to heal people. *Statistics:* Healing (Capped, 2 FP, -25%; Faith, +20%; Reliable +10, +50%; Requires Skill Roll (Ritual Magic), -10%; Shamanic, Mediated -10%). *38 points.*

Bear's Guidance

Once per day per level in this ability you can consult Bear for guidance. Using this ability takes 15 minutes, a Neutral or better reaction roll, and a success against Ritual Magic to properly make the request.

Statistics: Oracle (Inspired, +100%; Reduced Time 3, +60%; Shamanic, Mediated -10%; Requires Skill Roll (Ritual Magic), -10%). *36 points/level.*

Bear's Slumber

While Bear can heal, his real capability in this area is tied to hibernation. Those who rest can have even major wounds healed, given enough time. Statistics: Affliction (IQ; Bear's Slumber, +100%; Costs FP, -5%; Extended Duration *1000 (16 hours/MOS), +120%; Shamanic, Mediated, -10%). *31 points.*

Note: Bear's Slumber (Regeneration, Regular (1HP/hour); Only while sleeping, -50%; Spirit, -10%; +100%).

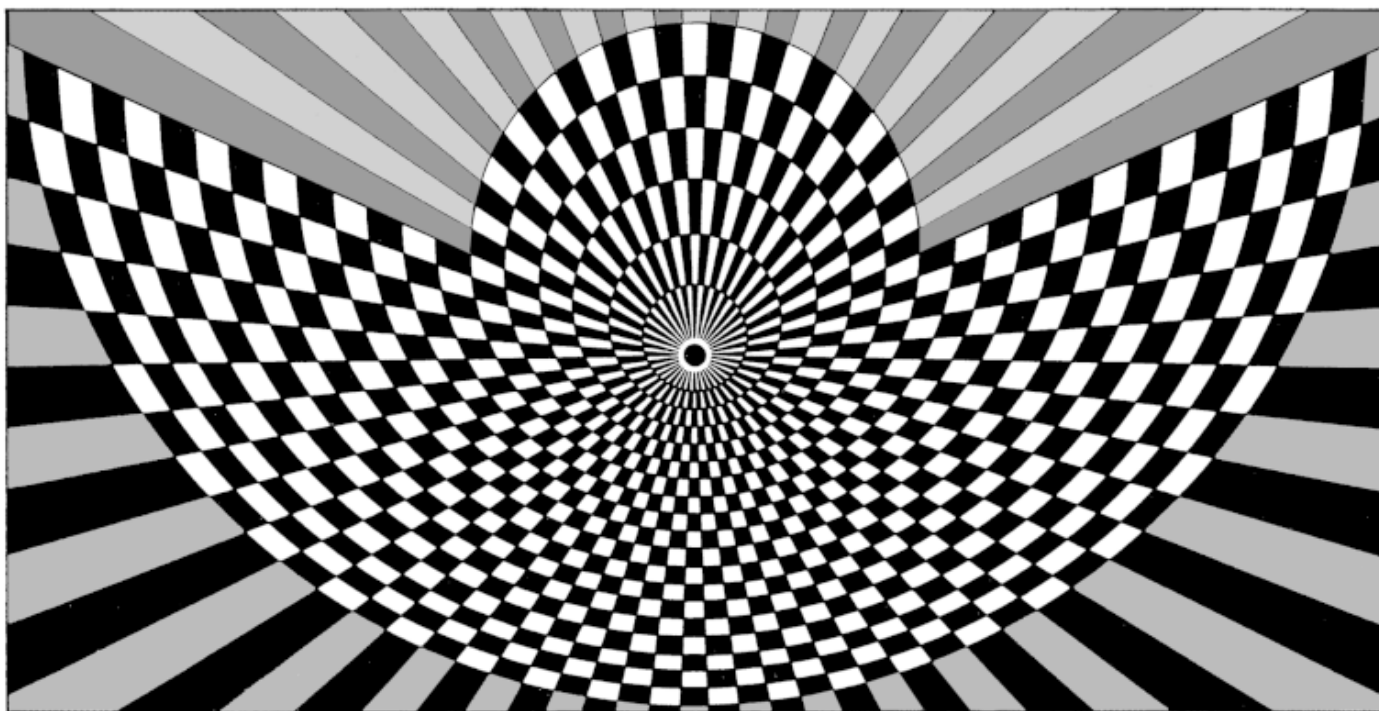
Power Stunting!

Bear, like most totems has more than one role. However, buying a form that covers all the roles and abilities is not only expensive, it's often thematically inappropriate. You could buy multiple forms with different abilities but what if you have a need for an ability that you'll hardly ever use? **GURPS Powers** provides a useful tool with *Using Abilities at Default* (pp. 173-174) which allows creating a new form on the fly for a cost of 3 FP and a roll at -8. You're

simply swapping Alternate Form advantages! Other abilities could also be *improvised* this way such as the examples above. In this case use the total cost of Totem-Bearer to determine the skill penalty.

Wrapping it up

As explained in the book and this article, the forms and emblematic traits are merely worked examples based on my research. Different cultures have different ideas, and of course there is a lot more than easily fit into game mechanics. Add to that a fantasy culture, and its take on these animals or ones unique to that setting, and there are a lot of additional possibilities. It is perfectly reasonable for multiple spirit workers to have differences in abilities, even if they have the same totems. Feel free to adjust totems to suit your taste or campaign needs.



Timescales in GURPS

Roger Bell_West

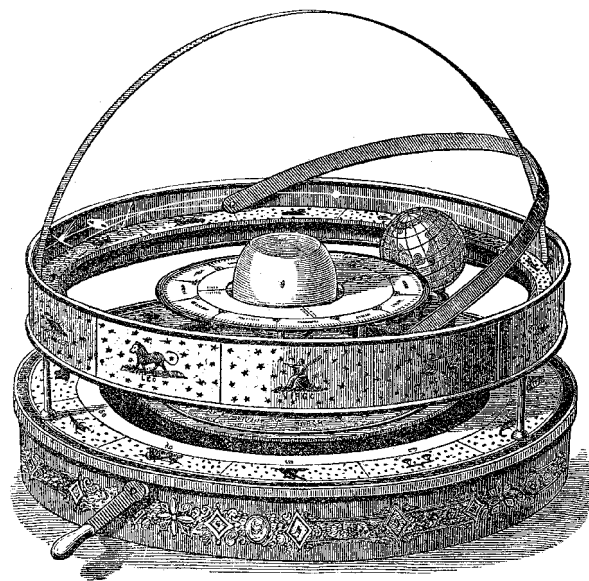
The *Size and Speed/Range Table* (p. B550) is a general-purpose solution to questions involving length and distance in GURPS. But there's no similarly general solution to questions involving time: instead there's a patchwork of special-case rules ("read yards as days" and such like), for things like Cryptography, superscience device construction, extra time spent on tasks, and so on. This article attempts to fix that, using a consistent mapping between periods of time and entries on the *Size and Speed/Range Table*.

The baseline unit of time in this system is one second, and the progression (a factor of ten per +6) stays the same as before. Rather than have a huge table with lots of entries that will never get used, it's easier to assemble it as required: for example, if you have a duration of 5 minutes, add "Minute" (+11) and "5" (+4) to get a total of +16. This works the other way too: a duration of +42 can be split into +39 (Month) and +3 (3), or 3 months. Obviously, start by subtracting the largest time modifier that will fit into the duration!

Time	Modifier
Second	+0
Minute	+11
Hour	+22
8 hours	+27
24 hours	+30
Working week (40 hours)	+31
Week or 200 hours	+35
Month	+39
Working year (240 working days)	+41
Full year	+45

Number	Modifier
1	+0
1.5	+1
2	+2
3	+3
5	+4
7	+5
10	+6

Tasks that take more than a few hours may leave characters needing to take breaks; working for about one-third of the time (a succession of 8-hour working days) gives a -3 to the *effective* time spent, which for most characters should be sustainable for a week or so before negative modifiers start to apply. For longer periods, -4 should be sustainable for some years; this changes a full continuous year's +45 into a working year of 40 hours a week and four weeks' holiday (+41). (Characters with Less Sleep or No Sleep, or the right sort of Fanaticism, can usefully take advantage of this to push themselves harder.)



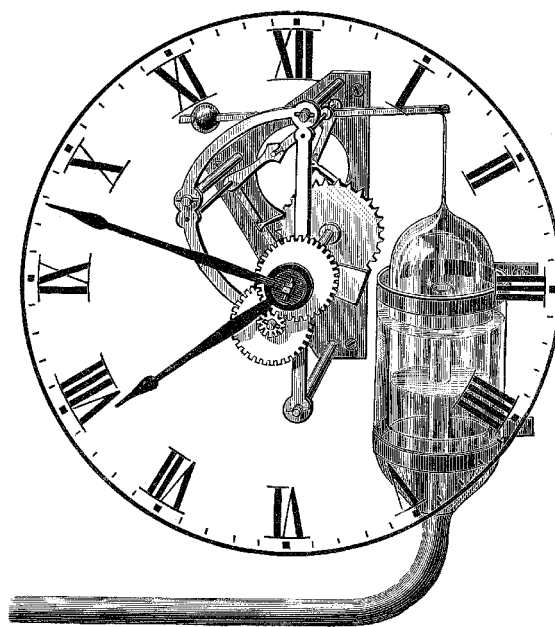
Given this table, what can you do with it?

Most obviously, you can do calculations with speeds: how far will a vehicle with Move 30 go during an 8-hour working day? Move 30 is a size value of +7, and 8 hours is +27; add them together to get +34, which is about 500 miles.

It's also possible to replace the patchwork of special cases and time modifiers. To start with, the Time Spent rules (p. B346) can be replaced with a modifier from this table: want to do your ten-minute (6+11=17) task in a minute and a half (1+11=12)? That'll be a -5. A -10 is still appropriate when you want to be cinematic and do a task instantly. On the other side, taking extra time is less efficient; it gets you a +1 to the task per *two* full time steps added. Doing your ten-minute (+17) task in an hour (+22) gets you five time steps, or (rounding down) +2. This can scale up further: if your Complex prototype will take 3 months to build (3 = +3, month = +39, for a total of +42), you can get +4 to the roll by taking +8 time steps, +50 total, or 7 years. A character who can work on the project full time without pausing to eat, bathe or sleep can benefit by -4 time steps, so +46 or 1½ years.

A variant of this, when it matters how long you take to succeed but not how well you succeed, is to interpret the margin of success as a time modifier. Say you're trying to pick a lock before the security guard comes round on his patrol, and this would normally take 30 seconds (+9): in this variant you make the roll without time modifiers. A critical success is an instant success (or, where that's implausible, -10 time steps), and a critical failure is some sort of setback; but a success by 3 would gain three time steps (+9 - 3 = +6 = ten seconds), while a failure by 3 would lose six time steps (+15 = five minutes). This only works with binary tasks, where only the fact of your success or failure matters: if you need the margin of success to determine how

well you did something, you can't also use it to determine how long you took to do the job.



In a less rigid version, the player may choose to allocate part of their margin of success to reducing time rather than increasing the quality of the success: a success by 10 can become a success by 8 but taking only half the normal time. This should only be done with the GM's explicit approval, and never to convert a failure into a success that takes longer; the point of the Basic Set rules for Time Spent is that the character has to decide how hasty they're being about the task *before* they roll, accepting the risk of failure in return for the hope of getting the job done quickly.

If you have Altered Time Rate (pp. 38-39), work out the modifier for your rate and include it in the above: if you're working at twice normal rate (+2), you can automatically gain one step of Time Spent bonus as long as you don't have to slow down and interact with normal people.

Cryptography (p. B186) becomes easier to work out: determine how much time you're taking to create the code, convert to a time modifier,

subtract 27 for a baseline of an 8-hour working day, and that's your bonus or penalty.

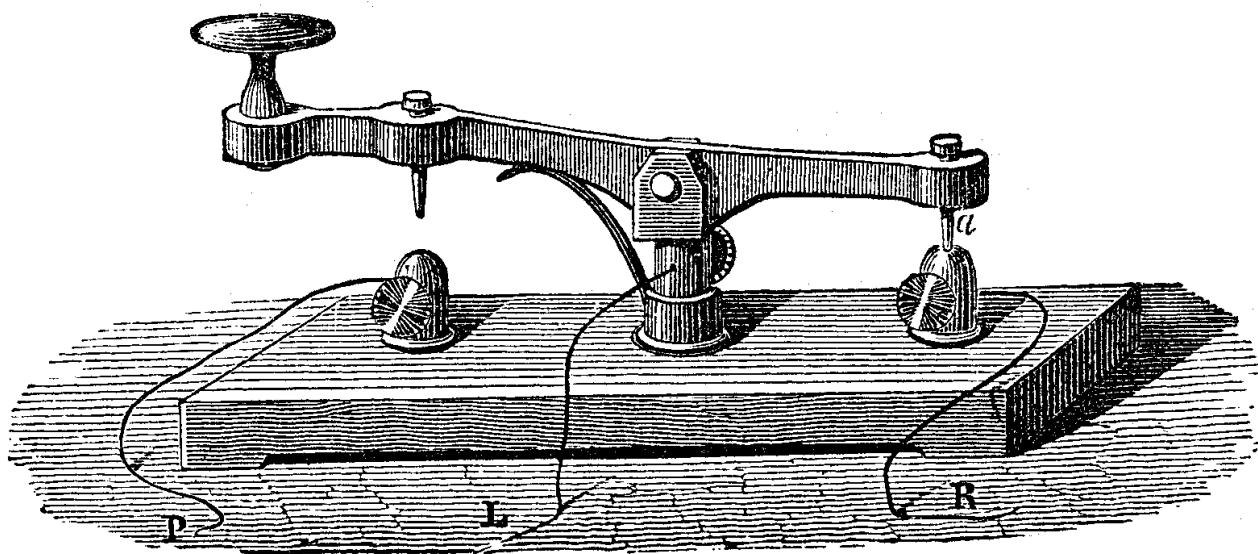
Reaction time for an organisation (GURPS Boardroom and Curia, pp. 16-17) now adds 18 to the die roll result: a roll of 19 becomes a time value of +37, which is two weeks.

A QDNW (GURPS Mars Attacks, p. 32) takes the tuning time value minus 24 as the chance of success. Sensory Control Restraints (GURPS Ultra-Tech, p. 108) offer a penalty to Fright Checks of the time value minus 24; this is the

offset factor for rules which state "read yards as hours".

The Elvey Institute (*Pyramid* #3/84, p. 31) has an effective skill level of the available time value minus 42.

In many games precise time periods aren't important, but when it does matter – taking a few seconds more to open a lock, or a few months less to beat your rival inventor to market – these rules provide a general framework rather than needing a set of unmemorable special cases.



GURPS Community Contacts

SJ Games GURPS page: <http://www.sjgames.com/gurps/>

SJ Games GURPS forum: <http://forums.sjgames.com/forumdisplay.php?f=13>

GURPSDay blog index: <https://gamingballistic.com/category/features-on-gb/gurpsday/>

GURPSNet-L mailing list: <mailto:gurpsnet-l%2Bsubscribe@sjgames.com>

RPG.NET GURPS: <https://forum.rpg.net/index.php?tags/gurps/>

Stack Exchange GURPS: <https://rpg.stackexchange.com/questions/tagged/gurps>

The organisation and regulation of magic in the post-war world

John Dallman

This was written to find out what the British Government of late 1944 in Roger's [Irresponsible and Right](#) setting might be thinking about, when faced with the revelation that magic was returning to the world, and had begun to have significant influence on the course of the Second World War.

Introduction

It has become clear in recent months that magic, somewhat resembling that of myth and legend, is becoming a real force in the world. At present, most applied magic is taking place as part of the war effort, where the British intelligence services¹ appear to have been making use of magic since autumn 1939. This Home Office paper is an attempt to establish some principles and suggestions for its organisation and regulation within the United Kingdom after the war concludes.

The whole subject is difficult, because it overturns many modern beliefs that have seemed well-founded for centuries. Future revisions of this document will work towards a green paper, and the reaction to that will guide future legislation.

At an appropriate time, and in consultation with the Colonial and Dominions Offices, a redacted version of this paper should be provided to the governments of the Dominions and Colonies for consideration of the appropriate form of legislation for their territories. That version should also be made available to the working

1 Some of the conclusions of this paper are based on the reports of the Security Service, and interviews with some members of its staff. Wing Commander Vincent Alexander DSO* MC DFC* RAF, an equerry to His Majesty who is aware of the Security Service activities, has been particularly helpful.

parties of the United Nations Organisation, now that the Dumbarton Oaks conference has concluded that a successor to the League of Nations is to be established.

Magic and magicians

While comprehensive research into the return of magic to the world must await the end of hostilities, it appears that traditional forms of magic began to work again in the year 1910, and have become progressively easier since then. Nobody knows *why* this is happening as yet, although some investigations are taking place, as a secondary priority to work for the war effort.

The first magical events that came to public notice were the unusual Japanese aircraft known as “foo fighters,” although these were suppressed by an Allied operation. Shortly after the invasion of Normandy, HMG felt compelled by events to issue a public statement, reprinted as Appendix A, the first government to do so.

On the currently available evidence, the ability to use magic is an inborn talent², although it takes widely varying forms, and can be increased and developed through training. In particular, some magicians can perform a wide range of rituals, each with their own effects, and can learn or devise new ones as a matter of scholarship. Other magicians have abilities, sometimes called “powers,” which they can use instantly, or nearly so, and without obvious

2 HMG knows of one case of a magically-talented individual who is the child of another talented individual, although the parent has two other children who are not magically talented. The number of examples available is far too small for any conclusions to be reached at this time as to the heritability of magical talents.

ritual. These latter abilities have obvious advantages in wartime, and have thus been more commonly developed.

It is believed that magicians with powers can develop the ability to do rituals, and this has been demonstrated in the case of one individual. The reverse has not been demonstrated as far as we are aware, but must be regarded as plausible.

One power of particular interest is mediumship, which is a real phenomenon. In the longer term, the continued presence of some of the dead in society may change the world significantly, but that is beyond the scope of this paper.

Magic and magicians have appeared world-wide, and have been used by several governments during the war, including all of our principal opponents. The United Kingdom needs to be

able to cope with the new magical world, in peace and war. Depriving ourselves of this ability would make us acutely vulnerable to future aggression.

Complicating factors

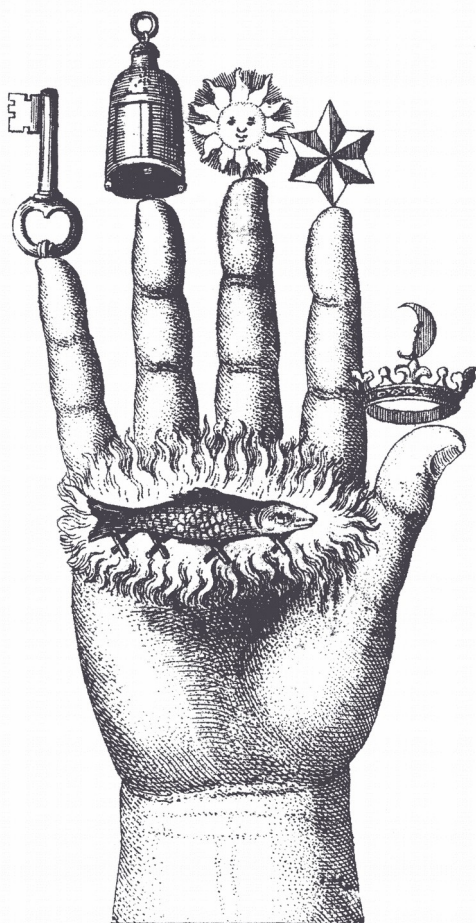
It is quite possible to be unaware of one's own magical talent, especially if it is of a kind more readily expressed through rituals or spells than powers. Such a talent can, for example, be expressed through "good luck" in the form of fortunate coincidences. It can also, when its bearer is in danger, frightened or otherwise stressed, manifest in unpredictable ways, including ones dangerous for bystanders. And in magic, "A little knowledge is a dangerous thing," even more than in most fields.

There are a large variety of spirits in the world that can be contacted by genuine mediums, some of which can have effects in the material world. These include:

- Spirits of dead people. Most move on shortly after death, but some become ghosts.
- Elemental spirits, of earth, air, fire and water.
- Spirits of places, such as forests and rivers, lares and penates, and probably every other kind of spirit from mythology. Some of them are evil by any reasonable standard, feeding on blood and pain.
- Most probably, angels and demons, although we lack confirmation of them at present.

There are significant numbers of people who have believed (or claimed the belief) for years that they were genuine mediums, capable of contacting spirits. Some were definitely fraudulent at the time their abilities were examined in the course of the war, but magic has got substantially easier since then.

There is *no specific secret of doing magic*. Several people within the United Kingdom during the



war have created systems of ritual magic from whole cloth, and got them to work, sometimes with disastrous results for them. This prompted the caution in the fourth paragraph of the public statement in Appendix A.

It is possible to foresee the future, to a very limited degree, and to change it by mundane actions. It appears that a magician in German service had a practical plan to bomb New York from the air, quite reasonably anticipating that this would cause the US services to retain much more air power for the defence of their country than they are doing at present. Vague visions of this could be obtained, without sufficient detail to reveal the plan. When the magician in question was killed, the visions ceased abruptly.

In this newly magical world, it appears that all wolves are werewolves, and as intelligent as humans, although most of them have little interest in taking human form. Dogs, however, are no more intelligent than they seem. It is suspected that all seals are skin-changers, capable of taking human form, although this has not yet been confirmed, and other creatures whom we have long regarded as mere animals may have similar capabilities.

Some magicians can be extremely powerful, capable of posing a threat as an individual to the stability of a nation-state if they have time to plan. It appears that some such magicians are currently in British service, and our main hold over them is their loyalty and patriotism. It would seem wise, as British government adjusts to the new world, to take steps to find individuals with the potential for such power, and try to ensure their loyalty.

Recruitment into military special operations forces seems a plausible way of doing this, since such organisations build strong loyalties, and also develop the capabilities of their personnel to the utmost. However, women are equally

capable of developing such power: it may be necessary to create special units including female operatives, possibly under the aegis of the intelligence services rather than the conventional military.

Legislative background

A careful examination of the Witchcraft Acts reveals a surprising amount of useful material, although much of their motivation was the religious fervour of early Protestantism and Presbyterianism.

Witchcraft Act 1542

This forbade witchcraft for certain specific purposes: finding treasure, physically harming people, causing them to fall in love, defacing crosses and religious symbols, and finding lost or stolen goods. All of these were felonies, and carried the death penalty.

Witchcraft Act 1563

This removed the death penalty, except in cases where someone was killed by the use of magic, even incidentally or accidentally. As felonies, uses of witchcraft were tried by the criminal courts, rather than ecclesiastical courts, which should have ensured proper criminal procedure.

Scottish Witchcraft Act 1563

This was notably more severe than the English act, making both the practice of witchcraft and any consultation with a witch into capital offences. It is believed that this also established the jurisdiction of the criminal courts.

Witchcraft Act 1604

This broadened the English Act of 1563 to cover invocation of evil spirits and dealings with

familiar spirits, which were considered to be demonic.

Scottish Witchcraft Act 1649

This extended the Scottish Act of 1563 to cover those who consulted devils and familiar spirits.

Witchcraft Act 1735

This was a complete change of strategy, reverting to the medieval church's view that witchcraft and magic were illusions, at most. It became a crime of fraud to claim that any human had magical powers, with a maximum penalty of a year's imprisonment.



Policy

Simply banning magic is impractical. Too many people will be able to do it, and some of them will not be aware that they are using magic, causing the principle of *mens rea* to fail. A ban

would also mean that nobody had any training, considerably increasing the scope for dangerous accidents. Lastly, it would place us at a disadvantage with respect to other countries that had not banned magic.

Instead, it seems best for the United Kingdom to treat the advent of magic as an opportunity, using it in ways consistent with our history and culture to improve our place in the world. Given the extraordinary costs, material and human, of the current war and the previous Great War, we should take advantage of it, using appropriate caution for any new and dangerous power in the world. We have mastered the powers of the sea, industry, science and the air: a new power awaits us.

Legal principles

The law needs to recognise that magic is real, and a part of nature. Like fire or steel, it is not good or evil in itself, although it can be used for either. This suggests that criminal acts committed with it should be viewed first as the relevant crimes, and only secondarily as uses of magic³. Using threats of magic, truthfully or not, as part of a crime, for such purposes as coercion, should be either an aggravating factor or a crime in itself.

The law also needs to handle false claims of the use of magic and of the ability to provide magical devices or abilities, the use of magic to commit fraud, and new crimes that are only possible via magic, and have thus been impossible in modern history. These include crimes of controlling minds, which is generally repugnant, and of damaging the universe, which is foolishly dangerous.

3 Using magic as part of a crime might be an aggravating factor for all involved, in the same way as the use of firearms is under the "joint enterprise" doctrine.

It is not yet clear if there is a Heaven, and if dealings with it are best permitted or prevented, but it seems clear that there is some approximation of a Hell, and that dealing with it is very dangerous.

Of the crimes under the original Witchcraft Act, finding treasure, or lost or stolen goods are not crimes, and it is suspected that they were only made such in the Act because they gave rise to fraudulent claims of being able to find them. Harming people comes under the Offences Against the Person Act 1861, causing them to fall in love is mind control, and/or rape, which will have to be covered by a new Act, based in the principles of the law on coercion. Defacing religious symbols comes under the vandalism or blasphemy laws.



Compulsory testing of the whole population for magical ability is not consistent with the ideas of British law, still less compulsory training for any

purpose other than safety⁴. It is reasonable for testing and training to be socially desirable, rather on the model of vaccination, and it is reasonable for HMG to attempt to use its influence in that direction.

It also appears to be necessary to extend the legal rights of natural persons to wolves and possibly other species. The Allied military personnel who discovered the intelligence of wolves took immediate steps to improve the treatment of the captive wolves from London Zoo, regarding them as British citizens by birth or naturalisation who had been ill-treated through a misunderstanding.

The medical model for regulation

Following the example of the regulation of doctors has much to recommend it. That system has stood the test of time quite well, and is understood. Magicians can be just as dangerous to their clients as doctors, and, hopefully, just as beneficial. The important difference is that one only becomes a doctor through extensive training, while magical ability can arise naturally.

The register of magicians

This has two functions. The first is as a register of magicians authorised to practice, in a similar way to the medical register. Being suspended from this register might make using magic, except in self-defence or pressing necessity, a criminal act.

The second is as a register of those magically talented, but not authorised to practice, except under specified conditions, such as when under the supervision of an authorised magician, or in following a recognised training course.

⁴ We do insist on teaching children how to cross a road, for example.

We cannot compel people to register themselves, but we can provide incentives. Registering as talented can be taken as evidence of good intentions, earning members of the register the benefit of the doubt in legal and administrative matters.

It is abundantly clear from events in German-controlled Europe that requiring registered magicians to wear any kind of badge, symbol or any other distinguishing mark would be counterproductive. This would reduce the numbers registered, and expose those who did to prejudice.

Confidentiality

It is suggested that the names on the register should be publicly available information, but the details of each magician's capabilities should not. The police should be able to obtain information on a named magician's capabilities, via proper procedure⁵.

Because several of the most active British magicians at the time of writing work for the Security Service, it seems necessary for there to be a classified section of the register, maintained by a government agency. Information on the capabilities of magicians on that part of the register could be obtained by application to the head of the relevant Service, or in cases of dispute, to the Home Secretary.

Specialisation amongst magicians

It is anticipated that there will be various specialisations among magicians, although what the common ones may be is not yet clear. Some specialist magicians may be permitted to use forms of magic that are generally illegal.

5 Either a warrant from a magistrate, or a request from a Chief Constable, to be decided when legislation is drafted.

For example, some types of mind-controlling magic that are generally forbidden may be permitted to magicians who are also qualified psychiatrists. This is analogous to the way surgeons are allowed to perform procedures that would constitute grievous bodily harm when done by anyone else.

Implementation

Following the example of the General Medical Council and its register, a public body of respected magicians and support staff will be needed to manage the magical register. It seems plausible that this body could also manage standards for magical training, as the GMC does for medical training.

It seems likely that one or more professional societies for magicians should also be set up for the self-regulation of the field, following the examples of the various Royal Colleges of medicine and the British Medical Association. Those are not a Home Office matter, but some of Wing Commander Alexander's ideas on the subject will be found in Appendix B.

Finances

The General Medical Council is financed by fees paid by members of the register. This is practical, because doctors are reasonably well-remunerated.

It is not yet clear how many persons will be registered, and how many of them will be capable of earning a living through magic. Therefore, the income and costs of the registering organisation cannot be estimated at present.

Educational needs

There is an urgent need for the British public to acquire some outline knowledge of magic and its

likely future place in the world. There is obvious scope for anti-magic populism, and for individuals to falsely claim magical ability, and to claim the ability to teach magic. The blanket warning of Appendix A is keeping things under control at present, but more is needed. Coordination with the Ministry of Education is required, but the Education Act 1944 is flexible enough to accommodate this.

An obvious first step is the publication of a paperback book⁶ giving a simple and truthful account of the return of magic and its consequences. If possible, this should enable members of the public to make a reasonable guess as to whether they, their children or other relatives show signs of magical talent. Schoolteachers should likewise be on the alert for magical talent among their pupils, as should college and university admissions officers, initial training NCOs in the services, and so on. It seems possible that sales of such a book could raise some immediate funding for the operation of the magical register. If it is not possible to provide sufficient guidance in a popular book, an additional guidebook for the categories of persons above must be published.

It is clearly necessary to have an objective way of discovering whether someone is actually magically talented. It is also necessary to be able to provide training, on a reasonably large scale, that will enable talented persons to avoid accidents with their talents. We currently have very few capable magicians, and most of them are engaged in vital work for the war effort; it seems necessary to call on those who are too old or physically incapable for military service to assist.

⁶ The Security Service may have people capable of composing such a work, but collaboration with the Ministry of Information will be required. An important point to be explained will be that magic worked deep in the past, accounting for legends of dragons, fairies, and so on.

In conjunction with those efforts, we need to start training the talented to become useful magicians. It is doubtless the case that the universities will wish to provide training at an intellectual level comparable with their existing courses, and may prove to have some interesting resources in their libraries. However, it is unknown how much useful training can be done at levels equivalent to secondary school, apprenticeship, or further education college, nor how much of that it will be possible to provide. We do not know if magicians will be as common as university professors, doctors, plumbers, or shop-keepers.

Police needs

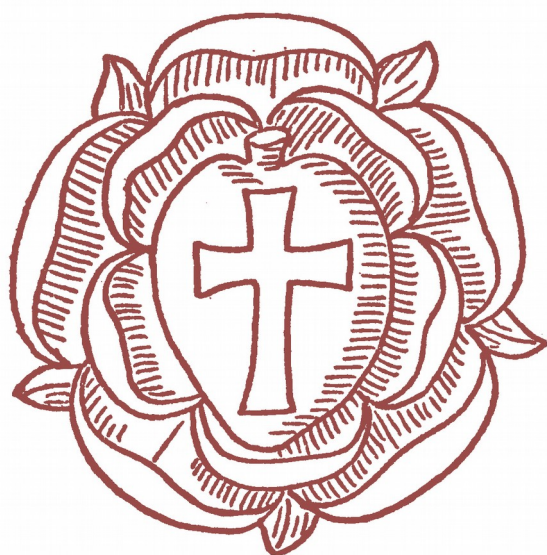
The police will require means of detecting traces of magic at crime scenes and, if possible, collecting or recording them as evidence. It is anticipated that a lack of magic involved in a case will come to be regarded as a welcome feature. CID detectives will require some education in the capabilities and limitations of magic.

The police will also need access to magicians who can assist with magical aspects of investigations. Depending on the number of magicians in society, these might be employed by police forces, might be local magicians with specific qualifications, analogous to the current system of police surgeons, or might be a small national body. It is understood that the Security Service has a few staff with expertise in investigation work.

The police and prison service will also need a way to imprison magicians. There are known to be some permanent “quiet cells” in which no magic will work, and the Security Service has the means to construct more, although the magical rituals that create them require regular refreshing. An inventory of all the quiet cells in the United Kingdom is required, which means a

practical way of detecting them is necessary: to non-magicians, they have no obvious unusual properties.

Some form of medical or magical treatment that removed magical talent would be terribly convenient for the police, but has obvious potential for abuse. It would be analogous to punishing a thief by chopping off a hand. If any such treatment is discovered, its use needs to be carefully controlled by the law, to avoid wastage of talent.



Religious matters

Since some religious rituals, notably funeral services, have the same effects on spirits as corresponding magical rituals, the need for a relationship between organised magic and organised religion seems inescapable.

Whilst in the UK, this can be confined to Christianity and Judaism, British-controlled territories contain many millions of Muslims and Hindus, and significant numbers of Sikhs, Buddhists and followers of Jainism. The issue will be especially important in the Mandate of Palestine, and other territories with Muslim populations. Coordination with the new French

government over the Middle East seems advisable.

A possible line to take is that since magic has undeniably returned to the world, the British Government is passing laws that generally conform to the forbidding of evil and harmful magic present in many sacred texts. We will welcome consultation with religious authorities, but will work by consensus, rather than forbidding everything mentioned by any religion.

The concept of “priest”

This has the potential to cause considerable difficulties. However, a calm approach should enable this to be averted. Some specialised terminology is needed:

Minister of religion: This is an appropriately neutral English term for a religious professional. Such people are normally educated in the theology, ethics, laws, etc., of their religion and in providing pastoral care for members of their religion. Church of England vicars, rectors, and so on are ministers, as are non-conformist pastors, rabbis, Roman Catholic priests, Muslim imams, Hindu priests, Buddhist priests, Shinto priests, tribal medicine-men and so on. It is usually possible to reach an objective view on someone’s position as a minister of religion, or lack thereof. Some religions have junior forms of ministry, such as deacons, and/or senior forms, such as bishops or cardinals.

Priest, in Abrahamic religions: This concept is descended from the Jewish priesthood of the Temples of Jerusalem, and the pagan Ancient Roman priesthood. A priest is a minister of religion who has undergone an initiation or ordination that gives him authority to perform sacred rites and to act as an intermediary between members of the church and God. Churches divide clearly into those who do have

priests, and those who do not, disclaiming the concept for a variety of reasons.

Rabbis do not regard themselves as priests⁷, nor do Muslim imams. Anglican, Roman Catholic and Orthodox ministers do regard themselves as priests, although some prefer the title of “presbyter,” but those of many other Christian churches do not.

Fortunately, the meaning of “priest” within Christianity is still fairly consistent, and it is possible to form an objective view on whether someone is a priest: those whose church does not have priests firmly disclaim the title, and churches that do have priests keep track of who is one.

The priesthood question

There is an administratively important question that needs to be answered: are funerals done by ministers who are not priests effective in sending the dead onwards? It is presumed that this is the case, but it needs to be checked.

There is a further question that has considerable potential to cause religious strife: are priests magically distinguishable from non-priests? It is important to get an answer to this question as soon as possible, without publicity. It is feared that if they are distinguishable, some Christian groups that do not have priests may denounce priests as “marked as corrupt” or similar slurs, while some traditional groups with priests may respond by describing ministers who are not priests as “not real.” It is to be hoped for the sake of harmony that priests and non-priests are indistinguishable, but an accurate answer is needed to make policy.

⁷ The bloodline of individuals eligible to be Jewish priests continues to exist, in reserve against the rebuilding of the Temple in Jerusalem.

Non-Abrahamic religions

If being a priest makes a difference in Christianity, it will be necessary to check whether this is the case in non-Abrahamic religions. Speculation on how it might be different in, say, Hinduism, with its concept of reincarnation, seems pointless. Facts are required for the formation of effective policy and law.

Issues requiring clarification before a Magic Act can be drafted

It is clear that some careful legal reasoning, and consultation with the magicians of the Security Service, will be required when defining new crimes under a new Magic Act. The answers to the questions above about priesthood are also required.

There are some larger questions which need to be answered for proper consideration of public policy. Nonetheless, we may be forced to do without precise answers for some of them.

How easy will magic become?

We have a graph of the changes in the difficulty of magic over the past few years. All that it really tells us is that magic might well become substantially easier than it currently is. That suggests that a significant proportion of the British population — 10% or more — might become capable of working magic. That implies that a smaller proportion may become extremely powerful, which may provoke a breakdown of society.

On pragmatic grounds, the next draft of this document will consider scenarios where up to 10% of the population become capable of using magic with some reliability. Beyond that point, it seems unlikely that the current form of government will be sustainable in these islands.

Will magic go away again, and if so, how long it will be around?

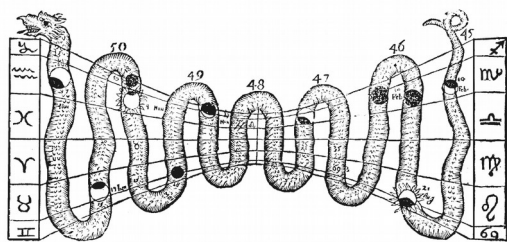
It seems from the limited historical evidence that magic was sufficiently active in the 1500s to make it worthwhile enchanting quiet cells although it seems to have faded thereafter. While the Witchcraft Acts are not a reliable guide to what was actually going on, they give some idea of popular belief at the time, and there was a popular belief in witchcraft from the late 15th century to the beginnings of the 18th century, which continued sporadically well into that century.

This is suggestive that magic might go away in a century or two, but we really don't know enough to make any predictions. It does suggest that we ought not to abandon the advanced technologies of the present day in favour of magic, although there may be scope to reduce, for example, the amount of coal mined and burned and thus the pollution of the atmospheres of our cities.

How will magic, and magicians, be detected?

If magicians become common, say, more than 0.1% of the population, the police will be able to recruit enough to solve this problem. If magicians are much rarer than this, there may be a need to supply the police with magical devices for detecting and analysing magic, and for viewing persons' auras, which makes it clear if they are magically talented.

It is not yet known how such devices might be obtained in the necessary quantity.



Appendix A: Public statement of 14th August 1944

This is provided for reference, since it is the only British public statement to date.

Given recent events, and the rumours inspired by them, it is necessary for His Majesty's Government to make a statement.

Since the outbreak of war, the Allied powers have been subject to a variety of unconventional attacks by the Axis powers, using magical methods. While many popular beliefs about magic are incorrect, not all magic is fraud or self-delusion, and the Axis powers have made use of a variety of methods to attack the Allied powers, and to enhance the effectiveness of their conventional attacks.

His Majesty's Government has managed to defend the United Kingdom against many of these attacks, by means that must be kept secret during wartime to avoid assisting the enemy in further attacks. Our general strategy has been to defend the normal world against magical changes, rather than to seek to use magic offensively, a practice which involves major risks.

The Government advises His Majesty's subjects against attempts to learn or practice magic by themselves, no matter how well-intended. Such attempts have caused the accidental deaths of several persons and the revealing of some secret information to the enemy. It is hoped that once victory and peace are secured, more may be revealed to the public.

The Archbishop of Canterbury saw fit to make a brief statement the same day to the effect that he had no reason to believe that members of the King's government or armed forces have been trafficking with infernal powers.

Appendix B: Outlines of magical professional organisations

Most of these ideas originate with Wing Commander Alexander and his contacts. They, as is natural for a new profession, seek to establish a satisfactory system of self-regulation in advance of action by HMG. They are well aware that a professional organisation cannot run the magical register without a severe conflict of interest.

The current scheme contains two types of organisation, in addition to the public body that runs the magical register.

British Thaumaturgical Society (BTS)

This is intended to be a representative body for magicians of all types, somewhat analogous to the British Medical Association. Joining it will be a mark of respectability, for all active magicians, and preferably for anyone with talent. Membership does not preclude joining any other organisations. The body will be financed by membership fees.

It is anticipated that it will have both individual members and affiliated organisations. Some of the existing “orders” of magicians are likely to affiliate: Wing Commander Alexander estimates that the Hermetic Order of the Golden Dawn will definitely affiliate, and the Ordo Templi Orientis will probably affiliate and try to take over the BTS.

There may well be a separate Society of Mediums, since it is possible to be a medium without any other magical abilities, and possibly other parallel organisations.

There will also have to be an organisation, or more than one, for the magical aspects of religion. Organising that will be a matter for the churches.

College of Thaumaturgy (CT)

This is intended by Wing Commander Alexander to be the body that sets standards and endorses training courses. The issue of which body does this remains to be decided. It is also intended to advise Parliament on sensible, practical laws and the Home Office on their enforcement. Earning a legitimate living from practising magic should require being a Licentiate or higher grade of member.

Wing Commander Alexander hopes that it may be set up as a Royal College from the start. That’s a matter for the Crown, rather than the Government. Carlton House Terrace has been suggested as a site for its offices.

The grades of membership seem unavoidably more complicated than those of a normal professional college.

Probationers are persons with magical power, but insufficient training to use it safely. Joining as a Probationer will automatically place them on the magical register as talented, but not authorised. The college will set the limits on their use of their powers, ideally by agreement with them, and provide any necessary immediate training to help them avoid accidents.

Associates are persons with significant magical knowledge, having passed an examination set by the college, but little or no magical power. For example, some police detectives might take an Associateship as a specialist qualification, just as some of them train in accountancy. There will be many other reasons for people to study magical theory, even if they have no talent. If

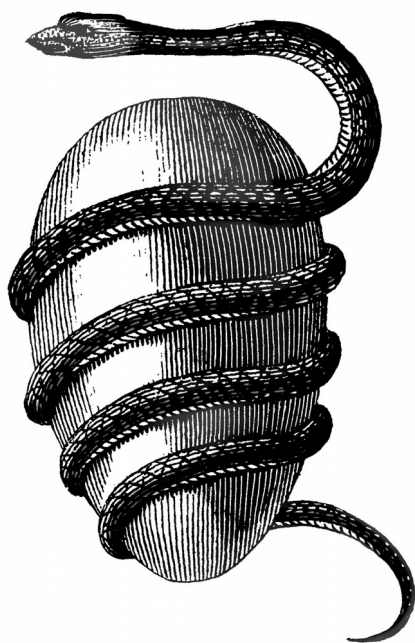
they have talent, above a minimal level to be set once there is more information, they will also be placed on the register.

Licentiates are persons with magical power who have demonstrated to the college the ability to use it safely. Becoming a Licentiate places you on the magical register, as an authorised magician. This is the important grade as far as magicians who don't dedicate their lives to magical study are concerned: a magical healer at a hospital, or a truth-sayer for the courts, would be a Licentiate. All of the following grades share the requirements of Licentiate.

Members are full members of the professional college, and are qualified to participate in admission decisions on Associates, Probationers, Licentiates and Members.

Fellows are distinguished members of the college.

All of these memberships except Probationer may be honorary. Honorary memberships are bestowed on those who are not British, or who are not magically talented or educated, but with whom the college wishes to be associated.



Educational role

Standards need to be set for training in and about magic at all levels, quite rapidly. If the college can set itself up and write appropriate standards soon, they will probably be taken into use by default. This is an unusual challenge for a new professional college. Most historical colleges have been able to grow into the role gradually. Consultation with the Department of Education, the universities and some representative local education authorities will be required, and trained teachers and lecturers who are also magicians will be at a premium.

Personnel for the college

The initial leader of the college need not be a magician, but must be well-known for learning and good sense, and trusted by the public. Julian Huxley FRS seems like an appropriate person⁸. A skilled organiser and administrator will also be required, and Baron Dowding of Bentley Priory has been suggested.

An initial group of persons for the board or council of the college will be required, and it appears that the established occult community of London may be suitable for this work.

Finances

It is desirable for this College to be financed by its members. However, it is considered more important that the membership fee for Probationers be nominal, so as to avoid discouraging membership. This is unlikely to cover the costs of examining, registering and training them in the required methods to avoid accidents. The college is thus likely to require an external source of income.

⁸ His recovery from illness could well be assisted by magical healing.