

Mind's Eye Theatre™

LAW S  
of the  
Night

ANARCH  
G U I D E



A Supplemental Guide for Laws of the Night™

VAMPIRE  
THE MASQUERADE

Mind's Eye Theatre

LAW S

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ANARCH

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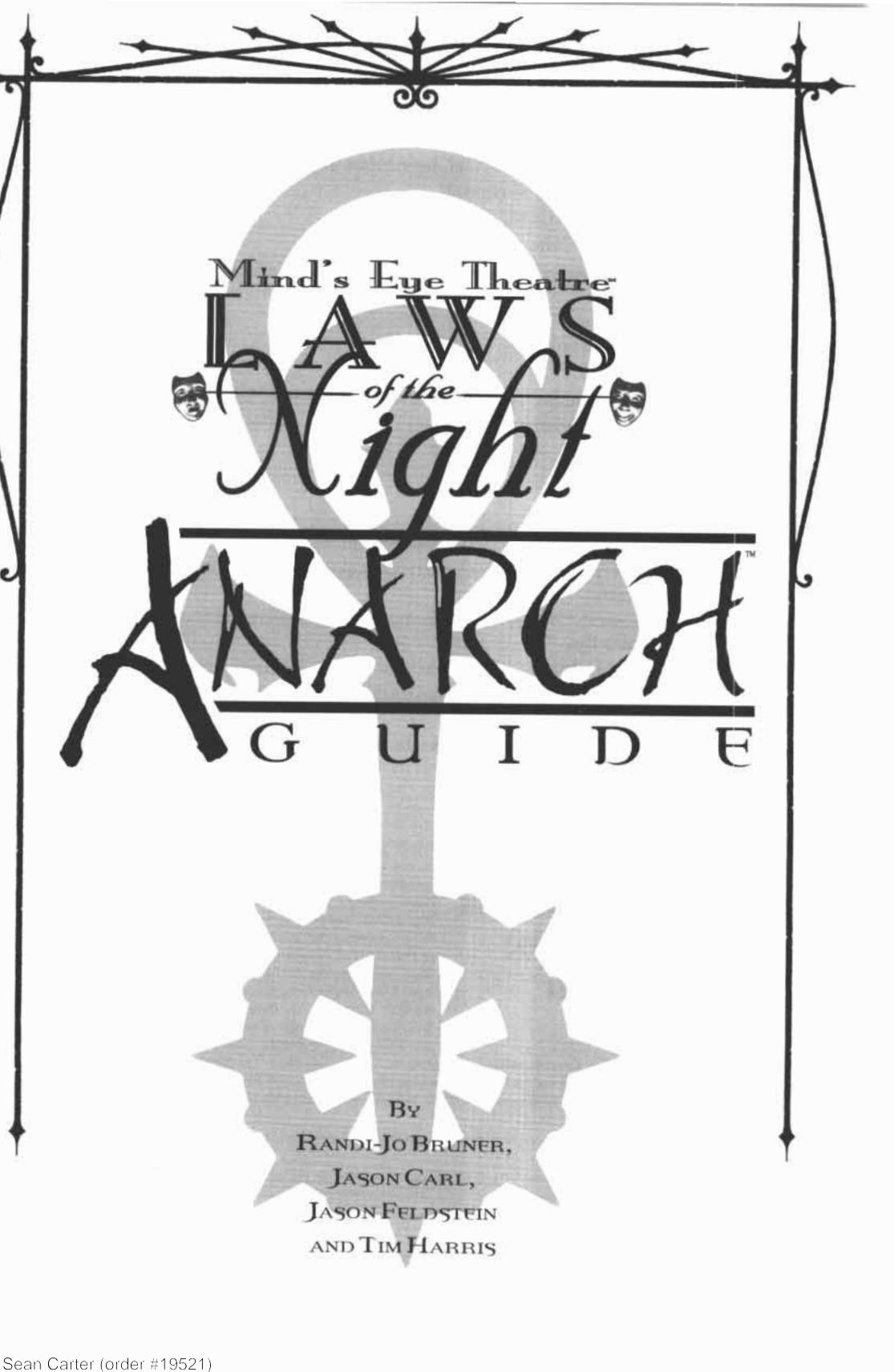
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Mind's Eye Theatre



Mind's Eye Theatre®

LAW<sup>S</sup>

*of the*

Night

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ANARCHY™

G U I D E

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Sean Carter (order #19521)



"Ma'am, there's been more trouble in downtown."

The lithe young woman reclining on the luxurious leather sofa barely acknowledged her servant's soft words, but the small nod was just enough to let him know she was listening to him instead of to the handsome guitarist across the room. "It just came on the news," he continued, bending down to whisper directly in her ear. "The Knights burned down the Black Forest restaurant an hour ago. Firefighters are still clearing the scene, but it looks like a total loss."

"How did it happen?" Her eyes never left the young musician, who had switched from painfully exquisite classical guitar to a rollicking blues number.

"According to our sources in the eighth precinct, witnesses are telling police that a gang of men in 'punk' clothes burst through the door, assaulted the maitrèd and ordered the staff and the customers to leave. Then they spread some kind of accelerant over the restaurant, shouted something about 'death to all fascists' and ran out of the building. A few seconds later there was a loud explosion and the entire place went up in flames."

"It sounds like their work, but how can we be sure it wasn't just some kine of similar disposition?" Her words were quiet, measured, without a hint of irritation. "These things can happen, even in our fair city."

"I asked our sources that too, ma'am. They passed along this information, which at my request they've agreed to keep out of the press. There was a message this time." He produced a paper from his pocket and handed it to her. It read: KNIGHTS TERRITORY NOW OR YOUR MASQUERADE BURNS TOO.



She considered it for a few moments, then dismissed the servant with a wave of her hand. When she looked up, the room was quiet, several sets of unblinking eyes trained on her.

"I assume you all heard what just happened," she said wryly.

"Damn right we did!" An intense-looking young man with several body piercings and a number of prominent tattoos rose from his chair and began pacing nervously around the room. "They're going to ruin everything!" In his corner, a number of nearly identical gang members murmured noises of agreement.

"They don't understand how this system works," the guitarist concurred, setting down his instrument and settling back comfortably into the embrace of several beautiful, vacant-eyed female admirers. "We have been more than reasonable about allowing them a chance to find a place in the city before, but now..." He shrugged. "Something must be done. As always, though," he nodded deferentially to the young woman, "we'll follow your lead, Miss D."

All eyes turned to back to the young woman, waiting. At last she said: "I think we know what has to be done. They've overstepped their authority after repeated warnings, and there's only one punishment I can think of for that: It's time we called the Saracen and had him take care of it." She looked around for signs of disapproval, found none, and nodded once. "It's decided."

"This problem ends tonight."

• • •

"... So then I heard this story from Citizen Top, this crazy asshole over in the UK. He has this theory that 'Clan Toreador' doesn't really exist — it's all just a big Malkavian prank!" Rick paused, the din of the pounding techno in the background underscoring his words. "Yeah, he says that every stinkin' one of them he's ever met is really a Setite, or a Caitiff, or some other weirdo trying to pass themselves off as one of the Degenerates, and he ain't met an actual Degenerate yet, so it must be some kind of big Lunatic joke!"

Al threw his head back from the neck of one of the pretty young things they'd picked up and laughed loudly along with the others. He sounded almost as drunk as his giggling vessel. "Hey Carver, aren't you supposed to have been one of those Tory Adores back in the day? You wanna set our boy Rick straight?"

Carver turned and glared from his post by the rickety front door. "Leave me alone, guys, I'm on watch." He twirled his favorite silver knife absently in one hand as he watched the party, dancing it across his fingers almost faster than the human eye could follow.

"For what?" Rick yelled back, still laughing. "You think those stuffy bastards are gonna take us on after the number we did on their place tonight? Damn, man, they wouldn't have the nuts to come at this place with so many witnesses around, especially in such a ghetto 'hood like this. We got them beat."



"Long live the Anarch Revolt, baby! Knights über alles!" Al saluted the air with an upraised fist, followed immediately by Rick and the other Knights. "Hell, yeah!" they chorused in unison, and then the victory party revved back to a deafening roar.

"Idiots," Carver muttered, grinning just slightly. His smile faltered abruptly when he realized that he hadn't felt his knife in his hand for several moments and hadn't heard it hit the floor either. Turning back to the door, he had just enough time to register the shadowy form advancing on him before the knife sliced down in a silver arc. His head flew free, a look of surprise still written across its features.

It was more warning than the others had.

Only moments later a thoroughly unremarkable individual walked calmly but purposefully away from the house and vanished into the night. Inside, the first sparks caught and the dull orange glow began seeping through the windows as the fire flared into life.

• • •

"... Is this what you call justice? Half a dozen of our fellow anarchists and their mortal friends murdered in their home, for the sake of a single *restaurant*?" In life, Bailey Carlton had been a political scientist with a compelling talent for public speaking; in undeath, his speeches were rapidly becoming known throughout the Movement for their power and revolutionary fire. Sure enough, no sooner had he finished his latest question than an explosive roar of No's and Hell No's erupted from the crowd.

"All the Knights ever asked for is what any of the rest of us want — a place to call our own, a place where we can be free to feed as we choose and dictate the way we run our own unlives in peace." Bailey slammed a fist on the podium, his own outrage rising along with the crowd. "I ask you, Prince Elena, why did the Knights have to die for your petty territoriality?" Bailey's voice suddenly rose to an accusation that sounded more like the thunder of a vengeful god to the ears of his audience. "*Why did you have to kill to keep them silent?*"

Just beyond the back of the crowd a small knot of individuals had gathered, their leather jackets and rebellious symbols blending in with the rest of the rowdy throng even if the looks in their eyes did not. "The kid really is excellent," remarked one off-handedly as the crowd gave another primal howl of agreement. "I gotta admit, I'm impressed. Only six days after the fact, and he's already drawn at least three dozen strong."

"Better than we could've hoped," agreed another of the group, crossing his heavily tattooed arms as though to ward off the noise. "Almost too good, actually. They're going crazy out there."

"Best to make the call now, then. The sooner this is over with, the better we all come out of it." At that, one of the group broke off, threaded through the sparse crowd of toughs by the back door and flipped open a cell phone as he walked out into the night, leaving the din of the crowd behind him.

A few words later, the last play of the plan was underway.



• • •

"We both know I have you here as a courtesy only, 'baron.'" Prince Elena swiveled her chair away from her view of the downtown district, regarding her guests with a condescending smile that didn't quite reach her icy blue eyes. "So make this quick."

"I don't really think you're in a position to speak to me that way at the moment." Daron smiled back at her adversary, equally fierce. "For the past week, anarch packs have come been coming from as far away as Maine and the Carolinas after we put the word out about the untimely death of the Knights. I can assure you that they won't be satisfied with the usual 'be patient and we'll get to you someday' crap that we've gotten in the past."

"Are you threatening me?" Elena meant the words to sound low and ominous, but there it was, just a hint of anxiety. That was all Daron needed to see — this battle was over in every way except the negotiation of the cease-fire terms.

"It's not my fault you stepped in it deep, and truth be told it's not my job to protect you from the consequences either. Right now most of my people want to light this city up and your crew along with it, and let's be honest here. We both know that if I let things get ugly right now, your sheriff and his goons couldn't handle the numbers we've mustered. Even if you got lucky and managed to hold us off, you'd be so weak that I'm sure Bishop Santiago up the river would just love to make a grab for the city." Daron let this sink in for a moment, and when Elena said nothing, she continued. "On the other hand, with just a little effort I can disperse the worst of these troublemakers, and not only save you a lot of grief but also keep Santiago from daring to make a move in the bargain."

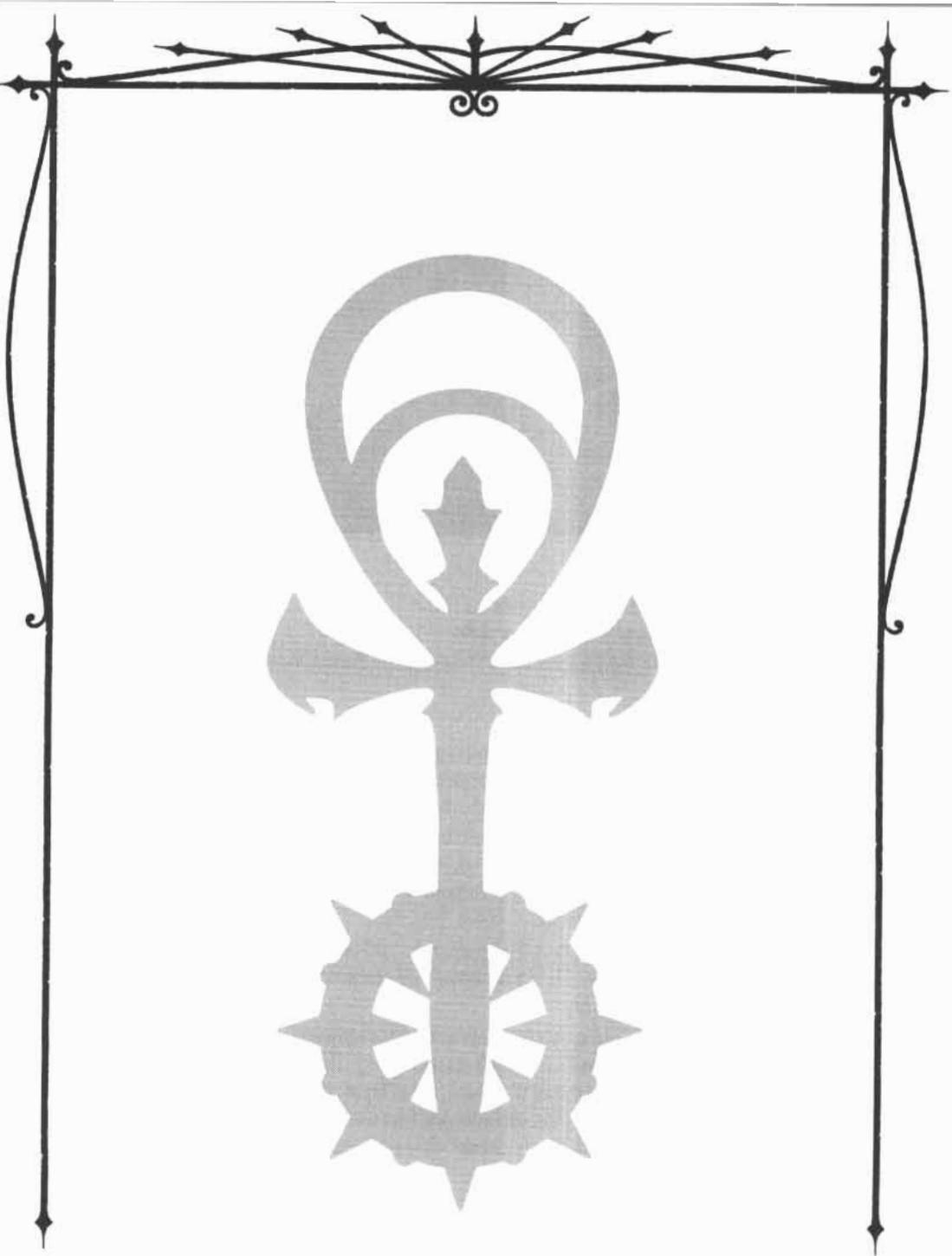
"And what would I owe you for this generous favor?" Elena's word dripped sarcasm, but her eyes were defeated.

"Full feeding rights and territorial autonomy, for my own group and the other established anarch packs in the city. We stay out of your business, agree to police our own people, and in return you consent to stop the scourge from bothering any of us ever again." Daron flashed a victorious smile. "Do we have a deal?"

Elena stewed for a moment, just long enough to save face, then shook her head sadly. "Against my better judgment, I will agree to honor your terms, rather than risk the safety of my city at the hands of the Sword of Caine."

Daron and her small entourage rose to leave, Sam zipping his guitar back into its case while Shane gestured for his waiting gang ghouls to bring him his jacket. As they were stepping through the door, Elena called after them: "Awfully convenient, those little bastards getting killed so soon after they burned my restaurant down, don't you think? Couldn't have worked out better for you if you'd planned it."

Daron turned in the doorway, her face and voice absolutely neutral. "Every one of us swears to die for the cause if that's what it takes to achieve the goals of the Movement. It's just that not everybody gets to choose when they'll be called on to actually do it." With that, she closed the door, leaving Elena alone with her troubled thoughts and her troubled city.





# INTRODUCTORY DISCLAIMER

*You're only punk once  
So you'd better do it right.  
— Good Clean Fun, "You're Only Punk Once"*

Welcome to **The Anarch Guide**, the concluding volume in the series outlining the major vampiric societies in the modern World of Darkness, the Anarch Movement. Kindred of all kinds follow the banner of the Anarch Revolt, from fiery rabble-rousers and passionate intellectuals to zealous warriors and cunning infiltrators. It doesn't matter how pure your blood is or what your sire did six centuries ago; what matters is what *you* have to offer. Revolution is here — the only question now is whether you're in or you're out.

Before we get into the history of the anarchs and the unique culture and talents they've developed, however, a few additional concerns need addressing. Please take a moment and repeat after me:

*This book is about a game that involves fictional characters in a fictional setting. It is not a terrorist handbook, and I am not a revolutionary. Reading this book or playing a character based on this material does not entitle me to break stuff, steal things, hurt people or commit any other wantonly antisocial acts just because it's "in character." Nor should it be considered an excuse to heedlessly discuss vicious executions, building bombs or other potentially menacing activities in locations or situations where people who are not playing this game are likely to overhear these remarks, take them out of context and summon the authorities. Accidents happen, but I will do my best to avoid them as much as possible, and as a mature individual I will take responsibility for helping clear up any problems that do arise from such mistakes.*

This may sound a bit extreme, but it is written with your safety and the safety of your group in mind. Many of the topics covered in this book have — even in the context



of a game — recently become extremely sensitive subjects in our post-9/11 society. As such, even well-meaning and responsible players can accidentally attract a lot of unwanted attention for actions or remarks that wouldn't have raised an eyebrow a few years back. When you combine this new heightened sensitivity with the fact that you are playing a game that also involves costumes, lingo and behavior that most normal people don't understand to begin with, things can very easily be taken out of context in a negative way. Hotel security probably won't stop to ask if you're playing a game before kicking you out when other guests report that you and your friends in the lobby are discussing building bombs, and the diner staff may feel quite justified in calling the police when they overhear those guys in fatigues discussing how to move a load of automatic weapons into the city. And let's not start to think about what even open-minded parents might do these days if they hear their kid talking to those weird-looking new friends about planning a violent "raid" of any kind...

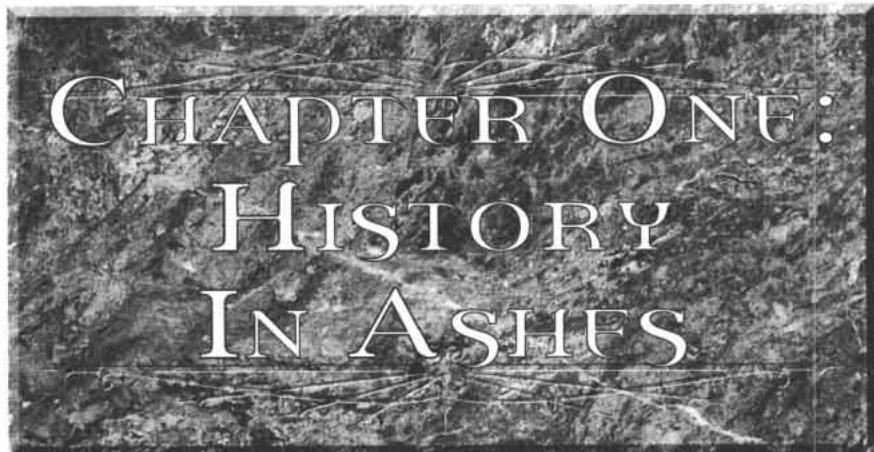
Storytellers and players are therefore encouraged to get together before the game begins and go over any guidelines they feel may be necessary to avoid potential incidents and keep things running smoothly. Many such alterations are surprisingly easy to implement, especially considering the amount of trouble they prevent in the long term. For example, games held in public venues might well consider using the "Bunny-Hop Rule." This simple rule requires that players substitute potentially menacing nouns like "gun" or "knife" with the word "bunny" and equally problematic verbs such as "shoot" or "stab" with the word "hop." This may sound silly at first, but if you're playing in a nightclub or college lounge with a lot of ordinary people within earshot, which would you rather hear an overly excited player accidentally shout: "He's got a gun! Shoot him!" Or "He's got a bunny! Hop him!"? The former outburst could easily spark a minor riot and possibly a call to the authorities as well, while the latter remark is much less likely to result in a bad scene, especially if your players are otherwise abiding by the rules of **Mind's Eye Theatre** and not doing anything immature such as carrying weapon props.

In short, while you should feel free to enjoy this book, this game and the character you play, you should also remember that no game is played in a vacuum. Unless you're playing in a private space where your game is guaranteed to have absolutely no contact with "mundanes" (and possibly sometimes even then), bear in mind that you have a responsibility to your game and your group to make sure that your actions don't unduly alarm or intimidate non-players. Remember those core guidelines for all **Mind's Eye Theatre** chronicles, *The Only Rules That Matter*, and take extra care to Be Mindful of Others. Play hard, but play responsibly — don't do or say things that might get you or your game bounced from your location, much less anything that could likely result in someone summoning the authorities. Not only is doing so utterly bad form (if not outright criminal), but it's disruptive to the game in general and a grave disservice to your Storyteller and fellow players as well. Don't do it.

For the 99.9% of you who don't need this disclaimer to game safely and responsibly, read on and have fun.



Sean Carter (order #19521)



*The possibility that we may fail in the struggle  
ought not to deter us from the support of a cause we  
believe to be just.*

— Abraham Lincoln

## AN INTRODUCTION TO THE CAUSE

Although the image of anarchs as little more than foul-mouthed young hooligans in leather jackets hurling insults at Elysium likely has some small basis in fact, the truth is that the history of the Anarch Movement suggests a far deeper motivation for committed anarchs than simple rebellion. The anarchs' history is one of the most tragic and most passionate stories in the annals of Caine's descendants. Despite countless defeats and setbacks, not to mention active predation by the two most deadly sects to stalk the night, true anarchs have always returned to champion their beliefs, even to a society that largely reviles them for doing so.

Even first-generation converts — those who leave another sect to join the Movement — do so out of a sense that the anarchs, for all their flaws, are fundamentally correct about the injustice of Kindred society. Many Kindred who dislike certain aspects of Camarilla society still remain within its bounds because it is familiar and, to a certain degree, safe. Likewise, while the debauched excesses and brutal conflicts of the Sabbat horrify even some of its most jaded members, the majority remain if for no other reason than because they cannot envision surviving the night without a strong group to belong to. Suffer though they might from disorganization, the anarchs represent an alternative to these unliving systems, a freedom the Camarilla denies and the Sabbat mocks... but that still never seems to die.



## *IN MEDIA RES*

The account presented here assumes much of the basic history of the Kindred that was presented in **Laws of the Night** and to a limited extent other supplements as well. Rather than re-cap this information, it begins just as the fires of revolution began to spark, and then follows the path of the Anarch Revolt all the way to the modern nights. While individual anarchs may have widely differing opinions about the origin of the vampiric condition or the early events of their race, such musings don't change the fact that the story of the anarchs as such begins with the events described here.

So as the history book opens and the tragic and triumphant tale of the Anarch Revolt unfolds, the question becomes not why to play an anarch, but indeed, why *not* to play one.

### THE CLIMATE OF THE REVOLT

The 14th century was one of the worst periods in recent history to be a Cainite in Europe. Between the growing power of the Inquisition, invading armies in the east, and the advent of mortal diseases (such as the Black Death) that could send vampires into torpor, many Cainites wanted nothing more than to disappear from the world entirely and be left alone. In the midst of these threats, many elders decided to do exactly that, choosing solitude and self-preservation over their feudal obligations to protect their childer. Refusing to accept and react to an unfavorable situation the way the elders had, neonates of Europe took their cue from mortal revolts to create their own destiny, to seize the freedom and rights they desired from their oppressive sires. Thus was conceived what would become the Anarch Movement.

Their response was well timed. By the beginning of the 13th century, the Church had begun stepping up efforts to combat heresy, by appointing specialized judges who answered only to the pope, chosen from the new Dominican and Franciscan priestly orders. Within the Dominican order grew the Society of Leopold, whose members concerned themselves with finding and destroying perceived supernatural threats to the Church. The Society of Leopold refined its methods throughout the rest of the 13th century, and by 1300, it had succeeded in destroying hundreds of Cainites across Europe, particularly in and around Spain, where the Inquisition had been founded. Most heavily affected were the Spanish Brujah, Lasombra and Ventre, and more neonates than elders (although more than a few elders owed their ends to the Society of Leopold, as well).

The elders' reaction to this new threat was to continue the time-honored tradition of using their childer as cannon fodder. Most elders went into hiding, leaving their progeny to deal with (or be destroyed by) the hunters on their own. Some even helped lead the zealous Dominicans to the havens of their childer, in the hopes that throwing some bait to the enemy might slow its pursuit. In the short term, this strategy did help to divert attention from the elders' own whereabouts, but it also created great animosity between the neonates of Spain and the elders who had taken advantage of them. In addition, the neonates proved themselves far more resourceful in combating the hunters than their elders had expected, aiding each other when



necessary and sending emissaries to other parts of Europe requesting aid against the Inquisitors. The eventual denial of these requests by princes and elders afraid of becoming targets by association served to increase the neonates' resentment.

Like so many events in the history of the Kindred, the spark that ignited what was to become the Anarch Revolt came not from a Cainite, but from a mortal. In 1381, the peasant Wat Tyler led a revolt of his fellow peasants against local British nobility. The revolutionaries killed the Archbishop of Canterbury and held London for a short while, forcing the king to fulfill some of their demands. The king's agents captured Tyler's lover, Patricia of Bolingbroke, and she was promptly sentenced to death. While she was in prison, she met Robin Leeland, a Brujah of some repute, who Embraced her and accepted her pledge to fight for justice for all eternity. Taking the last name Tyler after her now fallen lover, Patricia escaped and gathered like-minded individuals (mortal and Cainite alike) to attack the English nobility in his name. Once she finally realized the futility of this pursuit, Tyler left England for Spain, where she came into contact with a Ventrue elder called Hardestadt, the originator of the idea of the Camarilla.

As she learned of Hardestadt's plans, Patricia found herself hard pressed to see a difference between an organization of elders banding together for mutual protection and the nobles who had destroyed her family and everyone she once loved. She expressed her distaste for the idea quite forcefully — by leading a large coterie of like-minded Brujah and Lasombra neonates in an assault on Hardestadt's castle. Although the group suffered numerous casualties, Tyler herself was able to reach the incredulous Hardestadt, destroy him and devour his soul.

When word of her victory reached other Spanish Brujah neonates, they erupted in a frenzy against the elders who had betrayed them and refused to come to their aid in times past. No declaration of war was necessary and no banners were flown. Young Spanish Brujah decided as a group that they'd had enough of being manipulated and undervalued by the elders who, under the Lex talionis they claimed to value so much, should be responsible for helping to protect them. In some ways, this uprising resembled a mass frenzy among the younger generations of the Brujah; with little or no warning, they turned violently upon their elders, thirsty not for potent vitae, but for the freedom and equality they had so long been denied. The revolutionaries began using the term anarch to describe themselves, as a symbol of their contempt for traditional elder dominance over childer. After overcoming the initial shock, the elders naturally fought back, and the blood of old and young Cainites alike ran freely through the streets of Spain.

Much of this blood belonged to the ancillae, who were generally weaker and more accessible than the elders sought by the anarchs. A few ancillae did join the Anarch Revolt, most often in the hope of gaining greater power, but the majority remained in the service of their sires. Those who did became the first lines of defense against the onslaught of anarchs, which — after the loss of their neonate servants to the anarch cause — suited the elders perfectly.

Especially considering its final outcome, the Anarch Revolt is sometimes overlooked by modern students of Cainite history as a failed attempt to establish a new social order. The Revolt was itself a great breakthrough, however, in the social



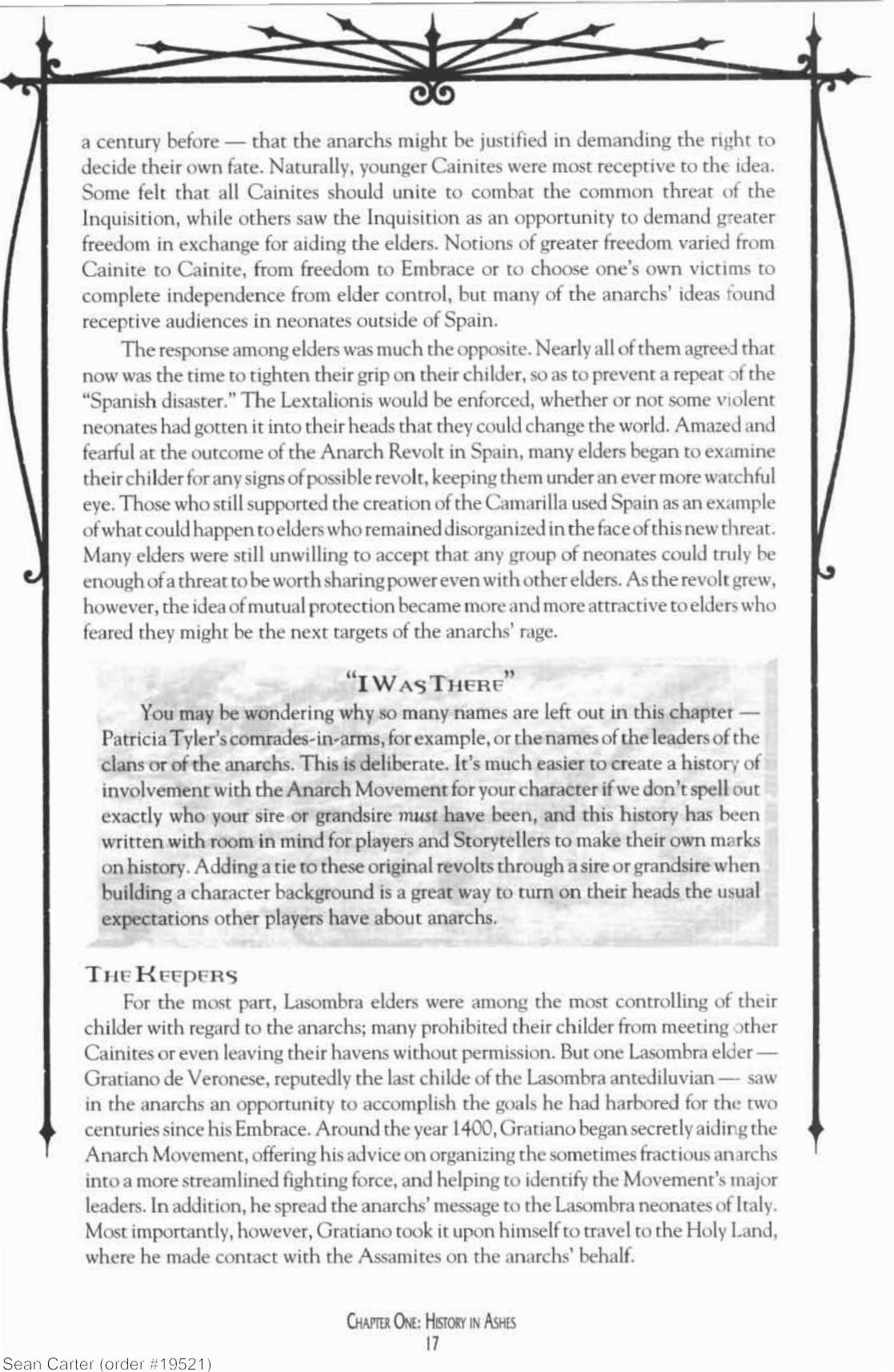
order of the undead, as the first time since the slaying of the Second Generation that a large group of Kindred joined together to liberate themselves from the tyranny of their elders, rather than simply to diablerize a specific elder. Part of the anarchs' success stemmed from the elders' great surprise — upon first hearing of the revolt, many elders were at first unwilling to believe the story. Many were vain enough that they only began to realize the extent of the threat once the anarchs had broken down their doors and were coming at their throats. Far more than a small band of diablerists, the anarchs were a group of Cainites devoted to changing Kindred society for the better. Although the initial attacks might have been motivated by pure revenge, the anarchs were drawn ever closer by their commitment to creating a Cainite power structure in which they could be secure. If the elders would only respond to deadly force, though, the anarchs were prepared to deliver it.

Some modern conspiracy theorists point to the simultaneous frenzy of several generations of Brujah as an indication that the Anarch Revolt was simply a move in the plans of some elder hoping to eliminate rivals. If this were true, it could very well be one of the greatest ruses in Kindred history — to trick the neonates of an entire clan into attacking their elders, and even further, to believe it was their own idea and not one planted in their minds. With few exceptions, however, the few who subscribe to this theory count themselves among the Clan of the Moon, as only an "enlightened" mind can grasp the subtleties of such a vast and effective move in the Jyhad. Most Kindred agree, however, that the Brujah were reacting instinctively to the centuries of neglect they had suffered at the hands of their sires. Even if the designs of a Methuselah were somehow involved, without the rage and indignation of the Brujah who would become anarchs, such a plan could not have had even a chance of success.

Despite their enthusiasm, rage, and craftiness, however, the anarchs soon found themselves at a distinct disadvantage. Once the element of surprise had been exhausted, the anarchs faced an enemy that was, on the whole, far more experienced, powerful and resourceful than they. After the preparations most elders had taken to guard against the Society of Leopold, those few whose havens were even accessible had dizzying arrays of servants, ghouls, childer, traps and other deterrents to potential enemies — not to mention the powers at the disposal of the elders themselves.

The anarchs also quickly learned to their dismay that enthusiasm and spirit are no substitute for a central organization and a communications network; too often, they allowed old rivalries to resurface among themselves rather than devoting themselves fully to their stated cause. At this point, only a few Cainites of other clans joined the Brujah in their revolt, as most considered it a problem of the Brujah clan alone, rather than as the general social uprising it was. As a result, the revolt did not extend much beyond the borders of Spain for most of the 14th century. As the conflict dragged on, anarchs found themselves fighting against servants several steps removed from the elders they sought, which was just the type of conflict that the elders knew they could eventually win.

Despite the slowing success of the anarchs, news of their effort spread quickly through the Kindred courts of Europe. In their havens and salons, Cainites of all clans began to discuss an idea that might have been considered a breach of the Traditions



a century before — that the anarchs might be justified in demanding the right to decide their own fate. Naturally, younger Cainites were most receptive to the idea. Some felt that all Cainites should unite to combat the common threat of the Inquisition, while others saw the Inquisition as an opportunity to demand greater freedom in exchange for aiding the elders. Notions of greater freedom varied from Cainite to Cainite, from freedom to Embrace or to choose one's own victims to complete independence from elder control, but many of the anarchs' ideas found receptive audiences in neonates outside of Spain.

The response among elders was much the opposite. Nearly all of them agreed that now was the time to tighten their grip on their childer, so as to prevent a repeat of the "Spanish disaster." The Lextalionis would be enforced, whether or not some violent neonates had gotten it into their heads that they could change the world. Amazed and fearful at the outcome of the Anarch Revolt in Spain, many elders began to examine their childer for any signs of possible revolt, keeping them under an ever more watchful eye. Those who still supported the creation of the Camarilla used Spain as an example of what could happen to elders who remained disorganized in the face of this new threat. Many elders were still unwilling to accept that any group of neonates could truly be enough of a threat to be worth sharing power even with other elders. As the revolt grew, however, the idea of mutual protection became more and more attractive to elders who feared they might be the next targets of the anarchs' rage.

### "I WAS THERE"

You may be wondering why so many names are left out in this chapter — Patricia Tyler's comrades-in-arms, for example, or the names of the leaders of the clans or of the anarchs. This is deliberate. It's much easier to create a history of involvement with the Anarch Movement for your character if we don't spell out exactly who your sire or grandsire *must* have been, and this history has been written with room in mind for players and Storytellers to make their own marks on history. Adding a tie to these original revolts through a sire or grandsire when building a character background is a great way to turn on their heads the usual expectations other players have about anarchs.

### THE KEEPERS

For the most part, Lasombra elders were among the most controlling of their childer with regard to the anarchs; many prohibited their childer from meeting other Cainites or even leaving their havens without permission. But one Lasombra elder — Gratiano de Veronese, reputedly the last childe of the Lasombra antediluvian — saw in the anarchs an opportunity to accomplish the goals he had harbored for the two centuries since his Embrace. Around the year 1400, Gratiano began secretly aiding the Anarch Movement, offering his advice on organizing the sometimes fractious anarchs into a more streamlined fighting force, and helping to identify the Movement's major leaders. In addition, he spread the anarchs' message to the Lasombra neonates of Italy. Most importantly, however, Gratiano took it upon himself to travel to the Holy Land, where he made contact with the Assamites on the anarchs' behalf.



The Assamites had been traveling across Europe for some time now, committing diablerie in accordance with their religious beliefs. For the most part, though, they had failed to locate many elders in Spain, since the battles between elder and anarch had driven most of the elders into hiding. The Assamites needed help finding elders, which the Brujah could provide, and the Brujah needed the Assamites' help as scouts, advisors and sorcerers. The Assamites' talents for stealth helped the Brujah to find and enter previously impenetrable elder havens, and in return, the Assamites received the Amaranth they desired. The tide of the revolt slowly began to turn against the Spanish elders.

At the same time, Gratiano's efforts at spreading the anarch message to neonates in Italy came to fruition. In 1446, Lasombra neonates and ancillae gathered in Verona, where they resolved to start their own revolt in Italy. Although he did not attend the meeting, Gratiano's campaign of confusion and misinformation among Italian elders helped to ensure that they were even less prepared for initial anarch attacks than the elders of Spain had been. For the next 35 years, the anarchs' attacks raged virtually unchecked throughout Italy.

In about 1483, Gratiano led many Brujah, Lasombra and Assamite anarchs in an attack on the Lasombra Antediluvian's haven in Sicily. Both the anarchs and the Ancient's servants suffered heavy losses, but eventually the five surviving anarchs, Gratiano among them, succeeded in reaching the haven's inner sanctum. Once there, they drained the creature dry — and, at least by some accounts, diablerized it as well. When news of the anarchs' victory spread to other Lasombra elders, many lost their will to fight; those who did not disappear eventually joined the anarch cause out of simple necessity. Rather than assuming leadership of the clan, Gratiano declared that the Lasombra would now choose their leaders based on merit rather than age or generation. Unfortunately, most Lasombra anarchs became so involved in arguing and fighting over what this new merit system would be that their involvement with the Anarch Movement all but ceased. Not until the creation of the Sabbat would these Lasombra again leave their mark on Kindred society.

### THE BOND BREAKERS

The Tzimisce of Eastern Europe may not have had to worry about the Inquisition, but beset as they were by multiple invading forces, this was small consolation at best. Between the Germans on the west, the Mongols on the east, the Turks on the south and the Teutonic Knights on the north, it seemed at this point that the entire mortal world wanted a piece of the clan's ancestral lands. Even worse, the Tzimisce also found themselves at war with the Tremere, determined to stamp out *koldunic* sorcery to preserve their perceived monopoly on blood magic. Like the Spanish Brujah before them, the Tzimisce took the easy way out — sacrificing their childer while slinking off to hide in well-guarded castles and fortresses to plan their next move.

But thanks to the Tzimisce neonates Velya and Lugoj (later known as Blood-breaker), this situation soon swung in the neonates' favor. The two discovered the *koldunic* ritual that could break the blood bonds holding so many neonates in thrall — the same ritual that would later become the Vaulderie after the formation of the Sabbat.



By mixing the blood of several neonates, a blood bond could be replaced by a loyalty to the group whose blood was used. The secret of the Vaulderie spread quickly among the younger Fiends, many of whom soon discovered that without the false loyalty of the blood bond, they hated their sires passionately. Inspired by the example of the Spanish Brujah, they decided to rise up, overthrow their sires and end this oppression permanently.

Although a few Tzimisce neonates remained with their masters out of genuine loyalty, the vast majority joined Lugoj Blood-breaker in his call for the elders' blood. The offensive began in 1459, and with their personal knowledge of many of the elders' havens, the Tzimisce anarchs often found themselves successful where even the Tremere had failed. Beyond their devotion to mutual security and freedom, the young Fiends found themselves growing ever closer through the Vaulderie as well. As a result, their organization far surpassed that of the elder Fiends, who were still too proud to trust each other. Like the Lasombra of Italy, the young Tzimisce used a convert-or-die approach toward their elders, with a surprising degree of success.

The final blow to the elders' morale came when Lugoj and his coterie, also following the Lasombra's example, invaded the haven of the Tzimisce Antediluvian. Lugoj claimed the right to diablerize the Ancient himself, taking its power for his own, and in recognition of the freedom he had helped so many anarchs to reach, the others allowed him to do so. Lugoj then sank into torpor, as did the resolve of the remaining independent elders of clan Tzimisce. The anarchs soon found that the encroaching forces were too much for even them to handle, and most decided to head west into Central and Western Europe.

## THE REVOLT

Upon reaching Eastern Europe, the Tzimisce anarchs proved to be the deciding factor in spreading the anarch revolt beyond the boundaries of Spain and Italy. The revolt in Spain had been underway for over a century, and in Italy nearly as long, with both areas suffering heavy casualties. The arrival of the Fiends with the secret of the Vaulderie upset what fragile balance remained between neonates and elders in other European countries. Anxious to be free of their blood bonds, neonates and ancillae of every clan flocked to the anarch cause, eagerly trading a pledge of loyalty to the Anarch Movement for freedom from their elders' control.

In the confusion that ensued, clan boundaries between the anarchs were often forgotten in the battle to destroy local elders. A few elders successfully negotiated peace terms with isolated anarch groups, but many of these soon found that other anarchs did not know about or respect such agreements. The lines between anarch and loyal childe also became blurred, often because of elders' fear of destruction — some childer found themselves thrown out of the haven of a sire to whom they were completely loyal, simply because of their generation. Such displaced Cainites often added to the ranks of the anarch cause, for protection if not out of genuine agreement.

## THE CHURCH STRIKES BACK

If the elders who had survived this long through the Anarch Revolt had learned one thing from the conflict, it was never to underestimate their childer. Unfortu-



nately, most allowed their conceits about mortals to prevent them from extending this lesson to the Inquisition, and the anarchs made the same mistake. As the Revolt intensified, both sides became increasingly sloppy about hiding the conflict from the mortals around them. This was particularly true for clans Toreador and Lasombra, whose power bases were concentrated partly in the Church, and as a result were already closer to the Inquisition's view than most clans.

As evidence of supernatural threats to the Church increased, several members of the Society of Leopold petitioned Pope Innocent VIII for greater support. The Pope responded in 1484 by making witches the official concern of the Inquisition. He also increased the resources at the Inquisition's disposal and appointed the first Inquisitor-General to oversee the organization's new goal. The renewed Society of Leopold successfully destroyed scores of vampires across Europe. Although the Inquisition was unaware of distinctions between elder and anarch, more anarchs suffered from its notice because the elders were generally much more experienced at hiding themselves. This became increasingly true as Toreador and Ventre elders established contacts within the Inquisition and enjoyed some success at directing it.

## THE FOUNDING OF THE CAMARILLA

### THE ELDERS UNITE

Throughout the Revolt, a group of Cainites led by a Ventre calling himself Hardestadt (strange in itself, since the original Hardestadt had been slain by Tyler nearly a century before) continued to advocate the formation of a large organization of "Kindred" who would work together to crush the anarchs. After the Lasombra neonates revolted in 1446, many elders agreed to limited cooperation, sharing resources, information and childer for attacks against anarchs and Assamites. However, in 1486 Hardestadt convinced the leaders of the major European clans to take their cooperation one step further by sending representatives to a formal meeting in Vienna. This was the beginning of the Camarilla, and the beginning of the end for the Anarch Revolt.

The formation of the Camarilla removed the one advantage the anarchs had left —despite their relative disorganization, their conviction had thus far helped to unite them and make them more effective than the elders. With elders beginning to work closely together, though, the anarchs found themselves up against an enemy not only older, wiser, and more experienced, but also far better organized. Between the agents of the Inquisition and those of the new Camarilla, the anarchs were outnumbered, outmaneuvered, and outclassed. By 1493, only seven years after the formation of the Camarilla, numerous anarch leaders met with Hardestadt to discuss terms of peace. While some anarchs considered this a betrayal of the cause, these leaders felt it was better to negotiate while they still had some power, rather than being forced to accept far less favorable terms after a decisive defeat somewhere down the line.

Leaders from both sides met in the Abbey of the Sacred Crown near the small English village of Thorns, where they drafted what came to be known as the Convention of Thorns. In fact, the Camarilla representatives drafted the document and the anarchs were lucky to get a few concessions. Under the Convention, the



## THE CONVENTION OF THORNS

Many years have passed since the start of our current conflict called the Anarch Movement. Be it known that on this night of 23 October, 1493, the Jihad has ended. The time for self-destruction is over.

This Concordat, bound in the Covenant of Caine by sacred vow, represents an unyielding vigilant truce between the Kindred known unto themselves as Anarchs, the clan Assamite and the free-standing Kindred bound under the title of Camarilla. Henceforth, the parties shall be recognized by faction as the Anarchs, the Assamites and the Camarilla.

Each of the parties agrees to the responsibility of maintaining peace. Each shall lay its censures upon any who breach or oppose this sacred Agreement. Accounting will be made of all parties for violations by them to the letter or spirit of this Agreement. This document is legally binding under the accepted Lextalionis of all Cainites as it has passed through the ages. All Kindred are entreated to accept and gain pleasure from this peaceful accord.

Be it known that the Anarchs will enjoin with the Camarilla as an accepted part, making it whole. Anarchs are expected to work peacefully to achieve their own ends. They must become defenders of all and they shall receive full entitlement to all rights and privileges belonging to all Camarilla Kindred. All Anarchs shall be accepted back unto their elders and their formerly denounced clans without any fear of reprisal. Only the most heinous of crimes shall not be forgiven. These shall stand written for the Justicars to hear within one year, after which all allegations are no longer valid. All Anarchs shall reclaim all remaining and rightful property confiscated from them. In return, they must turn over any war gains taken during the conflict by giving them to their sires or any recognized clan elder.

Know also that if the Anarchs are further warred upon, this open Jihad invalidates their responsibility to maintain peace with their attackers. They may act freely without fear of reprisal from any inactive members of the Camarilla. Anarchs are guaranteed the freedom to act as they please short of breaching the *Masquerade* imposed for the protection of all Kindred from the kine.

It is also noted that any member of any other self-proclaimed sect must openly declare this relation before his elders and renounce it. Failure to do so will result in the destruction of any deemed guilty. No Kindred may be sent knowingly to his death by an elder or sire unless the security of clan or Camarilla outweighs the possible loss of unlife.

From this night forward, the Assamites shall henceforth no longer commit diablerie upon members of other clans. The Assamites must commit themselves to this acceptance by a mark of assurance placed upon them in the form of a thaumaturgical limitation. All members of the Assamites shall become unable to drink freely of the vitae of other Kindred from now unto forever. In addition, the Assamites shall pay the Brujah elders of Spain two thousand pounds of gold in ransom of the five Assamite elders captured committing diablerie. Also, the Assamites may no longer participate in Blood Hunts.



## THE CONVENTION OF THORNS (CONTINUED)

Be it also known the Assamites are guaranteed complete independence from Camarilla demands. The Assamite fortress, Alamut, shall be free from any further assaults. Assamites are also granted, out of respect for their beliefs, the freedom to commit diablerie upon all Kindred not recognized as holding membership within the Camarilla.

It is rendered that all parties involved and all showing allegiance to any of these parties shall be held responsible for all aspects of this Convention brought forth here, in the neutral kingdom of England, outside the hamlet of Thorns, near the town of Silchester. May Caine hold truth and peace for us all.

anarchs would return to their former places as subjects of their elders, and in return all but "the most heinous of crimes" committed during the revolt would be forgiven. The Assamites would also be prevented from drinking the blood of other Cainites through a magical curse. As a whole, the Convention was less like a peace agreement than a set of terms for surrender, but most of the anarchs accepted it, particularly the Brujah, who had suffered the greatest losses.

The Assamites, who had also suffered heavily during the revolt, declined the offer to join the Camarilla. The Founders attempted to pressure them into joining by torturing one of the six captive Assamite elders to death on the spot, as an example of what would befall the other five if the Assamites did not join. The Assamite representative agreed that this would be unfortunate, but refused to change his clan's position, offering a reasonable ransom for the elders. Realizing they could not force the point any further, the Founders accepted the ransom, and the Tremere laid the now infamous curse on the Assamites that made the vitae of other Cainites poisonous to them. The Assamites returned to their own lands defeated but with their sovereignty intact.

While most of the anarchs agreed that the Convention of Thorns was a necessary concession, many — particularly those of the Lasombra and Tzimisce clans — vehemently disagreed. The leader of the Lasombra delegation spoke for all of them when, after reading the first draft, she denounced it and the elders who had written it, declaring eternal war on them in the name of those who stood with her. Those of other clans who left the Convention with her were to become the *antitribu* of the Sabbat, whose first act of defiance toward the Camarilla was to destroy the nearby village of Silchester and slaughter all its inhabitants.

Whatever else might be said about the Convention of Thorns, it did accomplish its stated goal of bringing peace to the Kindred of Europe. After the rampant slaughter of more Kindred than any other single time in history, both sides were thankful for that fact. Kindred historians have estimated that the majority of European vampires active in 1381 had met their ends by 1493. The Camarilla took advantage of this thinning of the ranks by only allowing loyal elders to sire neonates, while former elders rarely received permission from their princes. Over the next few centuries, the visible anarch presence in Europe all but disappeared, and Camarilla members came to believe the Movement would never again threaten the established order.



## CONVENTION OF THORNS CHEAT SHEET

By Angus MacLeod, Scottish Brujah anarch

We've all either seen or heard about the Convention of Thorns at one point or another; if you haven't had a look at it, I strongly suggest finding a copy of the agreement. At first glance, it even appears to be a respectable document. Notice I said "appears." For the benefit of my fellows in the Movement, I decided to set the tenets of the Convention down as food for thought. The next time some Camarilla lackey starts on about how "fair" the Convention was, remember the following:

Sections 1, 2 and 9 — Standard concluding-of-peace language. Nothing remarkable here except the drafters' talent for impeccable grammar and legalese.

Section 3 — Here's where the meaty bit starts, laying the responsibility for enforcing peace on us. If an anarch or an Assamite makes war on a Camarilla elder, and the anarchs or Assamites at large don't punish him for it, this section justifies holding the entire sect accountable for the actions of a single individual. About as fair as eminent domain, in my humble opinion.

Section 4 — Like sections 1 and 2, mostly standard legalese — anarchs and elders will return any war gains taken from each other, and likewise regain anything taken from them in return. Naturally, the elders came out on top in this part of the deal, since they had far more territory and resources from the start. Also interesting is the part about all offenses "except the most heinous of crimes" being forgiven; no specification is made about what constitutes "the most heinous."

Section 5 — The only part of the Convention I wholeheartedly endorse. I'll quote it here, with emphasis added for maximum value: "Know also that if the Anarchs are further warred on, this open Jyhad invalidates their responsibility to maintain peace with their attackers. They may act freely without fear of reprisal from inactive members of the Camarilla. *Anarchs are guaranteed the freedom to act as they please, short of breaching the Masquerade imposed for the protection of all Kindred from the kine.*" Note that the Masquerade is the only one of the Traditions mentioned here, and the freedom to act as you please has far-reaching implications for the other five as well. This is your bread and butter, ladies and gentlemen; use it well.

Section 6 — The purpose of this passage eludes me somewhat, since both the Anarchs and Assamites are identified as sects at the beginning of the Convention. I believe it's justification for hunting members of other sects — the Sabbat and the independent clans, mainly — for "failing to renounce their other sects before their elders." An ineffectual gesture, except insofar as it handily justifies the ongoing war with the Sabbat.

Sections 7 and 8 — Section 8 says that the Assamites are free to diablerize within their own clan (gee, what a swell consolation prize) and also to diablerize those not claiming Camarilla membership. Yet, by some monumental oversight, Section 7 clearly says "All members of the Assamites shall become unable to drink freely of the vitae of other Kindred from now unto forever." Notice this does not say "Camarilla Kindred" or "Kindred of the Great Seven Clans." These two sections embody the hypocrisy that underlies nearly every point of this document. With the one exception noted under Section 5, I'd take the Status Perfectus over the Convention of Thorns any night.



## REVOLUTION'S ASHES

Upon first glance after the conclusion of the Convention of Thorns, the Anarch Revolt had been a dismal failure. Many anarchs considered the devastation of the lands they had loved, the destruction of their comrades and the lesson of the futility of rebellion to be the only things gained from their struggle. Not one word of the Lex talionis had been altered, and young Kindred had no more say in clan or sect affairs than before. Many questioned whether the centuries of struggle and all the Final Deaths of their comrades had been in vain.

What these unhappy souls failed to realize was that although they had failed in their stated goal of reforming Kindred society, they had nonetheless succeeded at transforming themselves and those around them. The anarchs' show of strength, while ultimately unsuccessful, had opened the eyes of Cainite elders to the true potency of their childer and taught these elders something to which many of them were unaccustomed: fear. Before the revolt, few elders questioned that their dominance over their childer was the natural way of Cainites. Now, some began to question the "better to be feared than loved" approach. Some elders grew more devious as a result, learning to subtly maneuver their childer toward affection for them rather than controlling them with an iron hand. Regardless, all elders were now painfully aware that should they cross the line between forcefulness and cruelty, their childer were fully capable of seeing that they paid for it in blood.

For their part, the anarchs had learned several valuable lessons as well. The first was that any elder — indeed, even an Antediluvian — was no match for a large enough and strong enough group of vampires willing to sacrifice anything and everything to achieve its goal. For a group of Kindred who had been taught — in some cases, had been practically brainwashed — into believing — that their elders were beings of nearly godlike power and influence, this was a substantial revelation, and it meant that eternal servitude was no longer inevitable, whatever the Convention of Thorns might say. Hand in hand with this realization was the new knowledge that the myth of the relationship between elder and neonate was nothing more than that. Whether the Lex talionis was truly handed down from Caine or created by some elder in the past, its reach extended only to those who chose to subscribe to it.

Almost two centuries before Enlightenment philosophes such as Locke and Rousseau proposed similar ideas, anarch philosophers had developed the concept of *libertas* — the free will with which all Kindred are endowed, regardless of age or generation. Kindred historians point to this as one of the few episodes in history where the Kindred anticipated mortal trends rather than following them. Anarchs taught their childer that *libertas* was important above all things, and most importantly, that attempts to deprive a Kindred of *libertas* should be treated just as seriously as attempts to deprive him of possessions or of unlife itself. Even (and especially) after they had forcibly rejoined the Camarilla, anarchs passed on the legacy of *libertas* and the vision of a society of equal Kindred to their childer and grandchilder, in the hope that it might still come to exist someday.

The final and most tangible effect of the Anarch Revolt is one that most anarchs who know of it desperately wish they could forget — the creation of the two great



sects, the Camarilla and the Sabbat. In the global scheme of things, the fact that the anarchs forced formerly xenophobic elders to cooperate with each other might be seen as a significant evolutionary step, but naturally, most anarchs are hard-pressed to see it that way. As if that weren't bad enough, the few anarchs with the backbone to stand up for their convictions at the Convention of Thorns perverted those convictions to create the Sabbat, whose rigid structure and group blood bonding practices also run counter to everything true anarchs stood for. Enforced, artificial loyalty to a group rather than to an individual doesn't make that loyalty any less artificial or mandatory.

According to some modern Kindred students of history, later revolts of the anarchs against their elders might have been avoided if the elders had simply been willing to share a small amount of power with their childer. If the Camarilla had been less concerned with saving face and more concerned with creating a truly maintainable peace, the terms of the Convention might have given the anarchs enough freedom and power that the Sabbat would not exist today. Instead, by returning the anarchs to the same situation against which they had originally rebelled, the elders ensured that the same resentment and discontent that fueled the Anarch Revolt would remain to erupt later in unexpected ways.

## TIME MARCHES ONWARD

### THE FRENCH REVOLUTION

For nearly three centuries, the Camarilla's claim of domain in Europe lay unchallenged. Many anarchs traveled to the American colonies to escape their elders' influence, and by and large the elders were glad to be rid of them. Most elders considered the colonies beneath their notice, and the anarchs traveling there doubly so, and were glad to once again claim dominion over Europe. Even if their confidence in their own infallibility had been badly shaken, at least they didn't have to worry about slavering anarch bands breaking down their doors and murdering them in their havens.

At least, not until 1789. However unconcerned the elders may have been about the colonies, the anarchs of Europe had been greatly affected by the American Revolution. In the political statements of the mortal political philosophers Paine, Adams, Jefferson, and Franklin—as well as Locke, Rousseau, and the others who had inspired them—the anarchs found a great deal that resonated with their own political vision. When the mortals of France, stirred by events across the Atlantic, began to grumble about their treatment at the hands of King Louis XVI and his nobles, a number of prominent anarchs secretly urged them on. Among the peasants who stormed the Bastille in July 1789 were a number of Kindred expressing their distaste for the traditional Toreador dominion of France and who saw the growing revolution as their chance to strike back. They knew they had little chance of success alone, but with the mortals whose cause they shared, they were able to strike decisively against the Toreador power base in France. Unlike the elders' often cruel and self-serving use of mortals to further their own ends, the anarchs joined with the French revolutionaries out of a real sense of kinship and identification with their



goals. Whatever their faults, the anarchs saw the French peasants as people, rather than simply as pawns or food.

Ecstatic at the success of the revolution, the anarchs quickly began making plans to spread it to other countries. Their mortal allies proved less than faithful, however. The National Convention, which had been founded to rule France after the execution of Louis, dissolved into wrangling committees, which gave the Toreador and Ventre elders a chance to shift the balance of power once again. They plotted the overthrow of the convention through their own agents and allies, installing a French general named Bonaparte as the head of the government in 1799. Eventually naming himself Emperor of France, Bonaparte quickly extinguished the egalitarian reforms of the revolution, and the Toreador regained their place as the dominant Kindred in France soon thereafter. Despite this defeat, however, the revolution once again showed the Camarilla that even after long periods of apparent dormancy, the anarchs would always stand ready to fight for the cause of freedom. Still, more than 150 years would pass before a similar outbreak occurred again.

### THE VICTORIAN AGE

The late 18<sup>th</sup> and early 19<sup>th</sup> centuries saw the growth of a literary movement known as Romanticism, which emphasized mystery, the supernatural, and strong emotions such as love, hatred and horror over the strict rationalist teachings of the previous century. Along with this came a new idealism, expressed in the development of several types of socialism — both the revolutionary form, exemplified by the writings of Karl Marx, and the less radical utopian branch, which advocated the creation of small, self-sufficient socialist communities. In the year 1848, a number of revolutions broke out across Europe; although most of these uprisings eventually ended in failure, some revolts continued, eventually leading to the creation of unified German and Italian states. Although some anarchs were no doubt involved with both, the true ray of hope for the anarchs in this century came at its end with the blossoming of the Victorian Age.

It was also a time in which civility and decorum reigned supreme; a gentleman's name was everything to him, and some princes who wished to seem benevolent even appointed anarchist liaisons "for the good of all Kindred." Anarchs found themselves able to discuss their beliefs in the salons and balls of polite Kindred society, so long as they behaved themselves, and some Kindred came to see the light of reform. Elected princes, once unheard-of, became an occasional occurrence thanks to the prevalence of anarchist ideas, and some princes (elected and otherwise) even relaxed the Traditions. Some allowed all members of the domain to Embrace once a year without obtaining explicit permission, while others instituted personal Domains for all prominent Kindred or relaxed the Tradition of Hospitality to apply only to Elysium.

Indeed, it seemed for a short while that the dream of the anarchs might become a reality, and members active during the era still speak of it as a time of promise, when anything might have come to pass. But however great the strides made then might have seemed, the Camarilla was still run by Kindred, with a Beast lurking deep in their hearts. Those few notable reforms of the Victorian Age to survive the alarm and



reactionary backlash that accompanied the publication of Bram Stoker's *Dracula* died a quick death with the coming of the Great War. Anarch resentment at this new failure grew, and many decided (like those before them) to try creating their utopian state in the New World. It would take over half a century to begin the groundwork for another period of upheaval.

## A DREAM DEFERRED

### THE ANARCH FREE STATE

With the restoration of Toreador dominance in France, many anarchs left for America, which was still relatively free of Camarilla influence at this point; following the end of the Victorian era, more anarchs did the same. Many of the Camarilla elders considered America a trackless wasteland, and in keeping with old tradition some even considered it a useful "dumping ground" for disgruntled Cainites. The Sabbat had a presence in America, but internal dissension had interfered with its efforts to gain a foothold in the New World.

Despite this power vacuum, however, the anarchs failed to create any large-scale domains for themselves in the Americas. Some Camarilla Kindred have used this to justify their opinion that the anarchs are ineffectual without the Camarilla to react to. In response, anarch scholars are quick to point out that most of the anarchs who arrived in America were on the run from the princes and archons of the Camarilla, had no idea whom they could trust, and certainly had no central organization to consult for help. On the whole, they were only interested in finding a quiet hunting ground and lying low.

Of course, the Camarilla eventually came to America, and in typical fashion, it quickly and systematically claimed domains across the East Coast. The confrontations that resulted between the resident anarchs of a city and the better-organized Camarilla members rarely came to violence. Rather, as a city became more important and better populated, the anarchs dwelling there would suddenly find their former hunting grounds occupied by a prince and his court. The usurpers would politely point out that this was now a Camarilla city and perhaps the anarch would find better hunting to the west. Though slow, this process of displacement was constant and unavoidable. By 1900, a number of anarchs found themselves on the West Coast, particularly in San Francisco and the small town that would become known as Los Angeles.

In 1900, Los Angeles was already beginning to experience the almost miraculous growth that would turn it from a tiny town of about 10,000 into one of the largest cities in the world within less than a century. The Camarilla recognized that it needed to create a presence in this potentially important city, and in 1924, its council made a former Spanish *alcalde* named Don Sebastian Juan Dominguez prince of the City of Angels on the condition that he would "do something about the anarch problem."

Unfortunately for those who chose him, they had badly misjudged the new prince of Los Angeles. Don Sebastian was a vain, indolent creature whose idea of society was to surround himself with effete Toreadors like himself and let everyone else do mainly as they pleased. This suited the anarchs very well, since they finally



had a city where the prince didn't seem to care what they did, as long as they stayed out of his way. Anarchs from around the country made the exodus to Los Angeles and the other small cities that surrounded it.

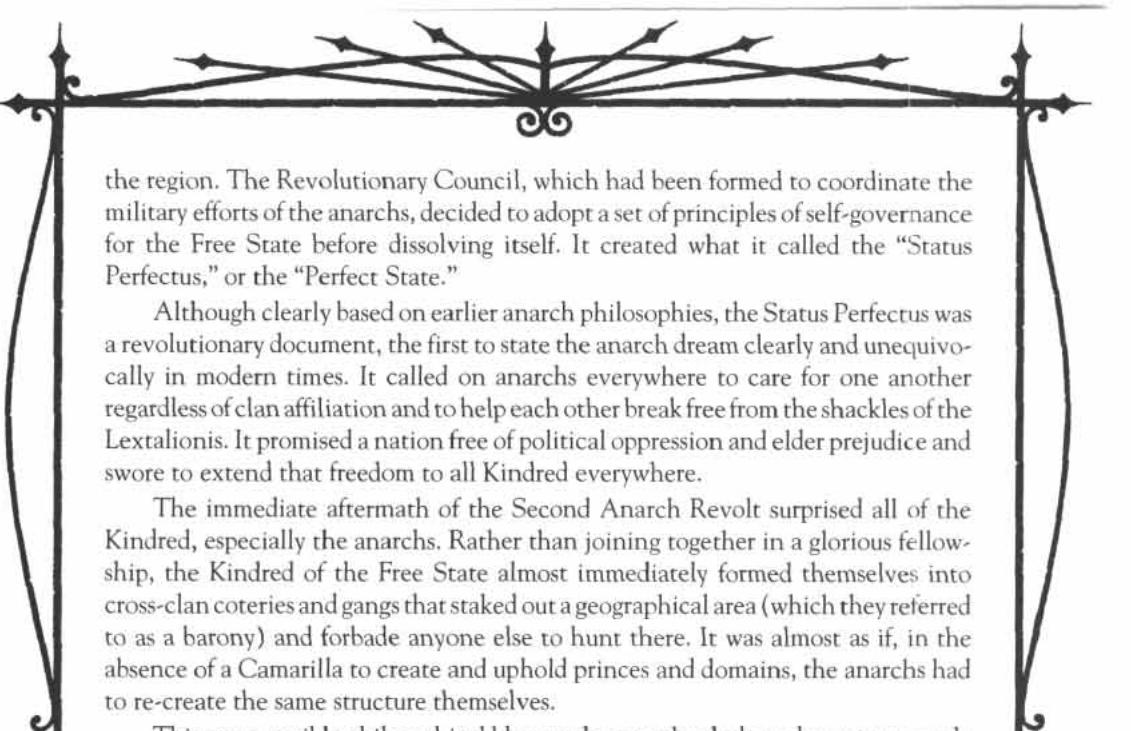
One of the anarchists who moved into the Los Angeles area was a Brujah named Jeremy MacNeil. MacNeil had been Embraced in 1657, long after the Anarch Revolt, but his sire, James, was part of Tyler's initial peasant revolt in 1381, and fought on the anarch side in Spain and Italy. He taught Jeremy to love freedom and fight oppression, and Jeremy had struggled against the British overlords in Scotland, Ireland and America. The princes of every city in the United States soon came to know and revile his name, and so he eventually ended up drifting into Los Angeles in 1943.

Once there, MacNeil found a powder keg ready to explode. More and more anarchists were moving into the area, which now boasted such anarchist luminaries as Salvador Garcia, Marguerite Foccart and the notorious Smiling Jack. The rest of the Los Angeles Kindred were increasingly disgusted by Don Sebastian's capricious princedom, which had a habit of swaying unpredictably from complete *laissez faire* to utter repression. The anarchists found this situation all too familiar. Very few of them had witnessed the Anarch Revolt, but most knew that the anarchists of old had rebelled against their elders and almost managed to create a society where a Kindred would be valued not for his generation or clan but for his individual worth. They also knew that the past anarchist leaders had betrayed the dream and that the Camarilla Kindred ultimately kept power for themselves. Here in California, the young anarchists reasoned, they finally had the opportunity to create the utopia about which the first anarchists had dreamed. By living together in harmony without a prince or primogen, they would show anarchists everywhere that the time had come for a glorious revolution against all who would rob them of their liberty and free will.

By 1944, the rumblings of discontent among the local Kindred had reached even Don Sebastian's ears, and he knew just how to deal with the problem. He ordered Jeremy MacNeil detained and savagely beaten, figuring that this act would kill any desire to rise up on the part of these foolish revolutionaries. Salvador and many of the other anarchists wanted to use the incident as the rallying point for a new revolt, but MacNeil counseled patience and preparation. So the anarchists studied the prince and primogen for six weeks, locating their havens and learning about their defenses.

Finally, on December 21, 1944, the Second Anarch Revolt began. Just before dawn, parties of heavily armed anarchists attacked many of the city's elders in their havens. While not all of the attacks resulted in victories, an appreciable majority did, and those Kindred who managed to escape mostly fled the city as quickly as possible. Don Sebastian himself was slain by Salvador Garcia in a vicious combat that ended with Don Sebastian's *rancho* burning to the ground.

After their initial successes in Los Angeles, the anarchists moved south and "liberated" San Diego, then moved north in the hopes of doing the same in San Francisco. There, however, they were unsuccessful, as then-prince Vannevar Thomas mounted a strong defense and turned them away. Nonetheless, the anarchists had achieved quite a bit in three months. The Anarch Free State, as the coalition called itself, stretched from the Mexican border to San Jose, and there were no princes, no primogens... no "governing" body (in the Camarilla's sense of the word) at all within



the region. The Revolutionary Council, which had been formed to coordinate the military efforts of the anarchs, decided to adopt a set of principles of self-governance for the Free State before dissolving itself. It created what it called the “Status Perfectus,” or the “Perfect State.”

Although clearly based on earlier anarch philosophies, the Status Perfectus was a revolutionary document, the first to state the anarch dream clearly and unequivocally in modern times. It called on anarchs everywhere to care for one another regardless of clan affiliation and to help each other break free from the shackles of the Lex talionis. It promised a nation free of political oppression and elder prejudice and swore to extend that freedom to all Kindred everywhere.

The immediate aftermath of the Second Anarch Revolt surprised all of the Kindred, especially the anarchs. Rather than joining together in a glorious fellowship, the Kindred of the Free State almost immediately formed themselves into cross-clan coteries and gangs that staked out a geographical area (which they referred to as a barony) and forbade anyone else to hunt there. It was almost as if, in the absence of a Camarilla to create and uphold princes and domains, the anarchs had to re-create the same structure themselves.

This was a terrible philosophical blow to the anarch scholars who came to study the Anarch Free State in the hopes that it would be the modern re-creation of their beloved ideal. What they found instead were packs of Kindred who were frequently—and often literally—at each other’s throats. Scholars argued over whether this inability to create a grander society was a result of the Beast that lies snarling within the breast of every Kindred, or whether it was merely a transitional stage through which the Status Perfectus had to go on its way toward a more unified egalitarian society.

Unfortunately, the anarchs never had the chance to find out. The Free State was remarkably resilient, surviving a direct attack by the Sabbat in 1965 and an enormous civil war between a Kindred and a mortal gang in 1992, but ultimately proved too precarious to hold during a Cathayan invasion in 1998. What eventually brought an end to the Anarch Free State was a combination of external plotting and internal dissension. The Quincunx of the Cathayans, forced to conclude that it was not economically feasible to take the Free State by force, began a divide-and-conquer strategy. The invaders offered Salvador Garcia, who led the Hermandad gang, assistance in his ongoing battle with the Crypt’s Sons, run by Mohammed al-Muthlim. Although no one fully understands why a canny old guerrilla fighter like Salvador would accept help from a group that had only recently attacked his beloved Anarch Free State, he did, and that was the beginning of the end for the anarch realm.

Within a few months, high-profile anarchs from across the domain were accepting positions with the Cathayan forces. The Quincunx cleverly sold themselves to the weary anarchs as peace-bringers and preservers of the egalitarian dream. Under the “New Promise Mandarinate,” those who were qualified would rise to positions of power, and the strongest would no longer prosper at the expense of the weak. To the anarchs, weakened from decades of internal warfare, the prospect was ultimately too appealing to resist. By the beginning of 2000, virtually all of Los Angeles was the domain of the New Promise Mandarinate.



## THE END OF THE MOVEMENT?

Kindred chroniclers with little more than basic understanding of the anarchs have referred to the dissolution of the Free State as "the end of the anarchs as an organized political movement." More learned Kindred have pointed out that some foolish vampires made similar comments after the First Anarch Revolt and the French Revolution, only to be disproved in the future. In fact, the strength of the anarchs has often been their relative lack of organization; no matter how many anarchs are defeated or killed, more always appear from some dark corner or concealed hideout. In the wake of the end of the Anarch Free State, anarchs have fanned out across the United States, some even returning to Europe to spread their message. In some ways, the new Anarch Movement is even more dangerous than the Free State, since discontented Kindred have nowhere to go now when they've had enough of unlife under the Camarilla. They must either submit or fight on, and the anarchs know that a number of these desperately unhappy Kindred will choose the latter.

Despite these new rumblings of discontent, which are now appearing throughout most Camarilla (and some Sabbat) cities, most elders have stopped worrying about the anarchs. This indifference is symptomatic of the same flawed and largely wishful thinking that has plagued the elders since 1381, and likely since time immemorial — regarding a threat as entirely gone when it disappears temporarily. The anarchs are more than a simple group of like-minded Kindred with a common goal; they share a dedication to freedom and the idea of *libertas* that will be difficult, if not impossible, ever to eliminate completely.

Despite the ultimate failure of the Anarch Free State as a model for the anarchs' ideal society, Kindred historians and social scientists still often use the Movement itself as a basis for various theories. Many point to its continued existence as proof of the power of conviction and belief to unite people, even the undead, through the years. Often, it also serves as an example of how such conviction can help maintain and strengthen the *humanitas* of those who pursue it, as striving for a very human goal like freedom helps other human virtues to fall in line as well. For all the hardships they have suffered through the long centuries, the anarchs remain the most humane single group of Kindred in the modern world, and their ideals continue to shake the halls of the Camarilla and give pause to the packs of the Sabbat. Though battered and at times nearly broken, the anarchs still carry on; for each one that falls, another sees the light of freedom and takes up the cause, and from their lips comes the cry:

There shall be no rest without freedom!



## THE STATUS PERFECTUS

Being a Declaration of Principles for the Self-Governance of the Kindred of the Free State.

We, the Kindred of the Free State, do hereby declare that we and our progeny, and all Kindred who choose freedom over oppression and liberty over tyranny, of all clans and generations, have as an inherent part of their being the spiritual substance called *libertas*, or Free Will. We further declare that, as we have freed ourselves from the bonds of mortality, so must we free ourselves from the forces that would rob us of our *libertas*. Not only must we continue to struggle on our own behalf, but on behalf of our brothers and sisters who continue to be robbed of their *libertas* by oppression, ignorance, and fear.

The Anarch Free State is the political expression of that struggle. In choosing to free ourselves from political tyranny, we have also chosen to embrace our own *libertas* and that of our brother and sister Kindred everywhere.

For these reasons we, the Kindred of the Anarch Free State, meeting this night in solemn convocation, do hereby pledge ourselves to the following principles:

1. We declare ourselves to be free and independent, owing allegiance to no creature and no organization.
2. We declare our ability to rule ourselves, with no prince, no primogen and no other ruler than that we choose for ourselves.
3. We declare our kinship with oppressed Kindred everywhere and offer a home to all Kindred of all generations and clans who agree to dwell in harmony with us.
4. We further accept our responsibility to our oppressed brothers and sisters everywhere and pledge to assist them at all times and in all places in their own struggle for the freedom that we declare to be the birthright of all Kindred, from now until the end of time.
5. We recognize our responsibility to maintain the Masquerade, and we pledge to protect and defend it.
6. We establish this Status Perfectus and recognize its duty to all Kindred.



Sean Carter (order #19521)



*It is better to die on your feet than live on your knees.*

— Emiliano Zapata

## CHARACTER CREATION AND TRAITS

Each persona in **Mind's Eye Theatre** is an individual with his or her own talents, skills, vampiric Disciplines, friends and foes. Each character is different but the mechanics of the character creation process are the same for all anarch characters. Bear in mind that these non-sectarian vampires often have to get by with whatever resources and talents they can scrounge, forming gangs based on complementary skills to compensate for their individual weaknesses and make better use of their individual strengths.

See **Laws of the Night** for full descriptions of Archetypes, Paths, Attributes, Abilities and Generation-dependent Trait limits.

### ANARCHS AT STEP ONE

The basic concept of an anarch can be relatively simple or remarkably complex to come up with, depending on how much effort you're willing to spend on it. If you think of a literary scholar who appreciates Marx, a teacher of political science (night courses only) can be the concept born from that. If you think instantly of a gang-banger, that gang-banger was a person once — ask yourself why he or she joined that crew. Likewise, your character may be a hardcore Communist or a proponent of true one-man-one vote democracy that is slighted by the representational and feudal



## QUICK CHARACTER CREATION PROCESS

### Step One: Inspiration — Who are you?

- Choose a concept
- Choose a Clan
- Choose a Nature and Demeanor
- Choose a Morality Path
- Choose a political impulse

### Step Two: Attributes — What are your basic capabilities?

- Prioritize Attributes (seven primary, five secondary, and three tertiary)
- Choose Traits

### Step Three: Advantages — What do you know?

- Choose five Abilities
- Choose three Basic Disciplines. Ex-Sabbat anarchs receive an additional Basic Discipline at this time, but no Backgrounds.
- Choose five Backgrounds

### Step Four: Last Touches — Fill in the details

- Assign Blood Traits
- Assign Willpower Traits as per **Laws of the Night**, p. 95
- Assign Virtue Traits (total of seven at character creation, categorized as desired)
  - Choose Negative Traits (maximum of five at character creation)
  - Choose Flaws (if any, maximum of seven Traits at character creation)
  - Choose a Derangement (if desired; at least one is mandatory for Malkavians)
- Spend five (or more) Free Traits and choose Merits (if any)

### Step Five: Spark of Life — Narrative Descriptions

## POLITICAL IMPULSES

While every anarchist has her own views and ideas regarding social change, certain trends still emerge when considering the Movement as a whole. Selecting a political impulse for your character should not be viewed as pigeonholing him into a set of prescribed views, but rather as a way to approach the character's general attitude toward politics and the goals of the Anarch Revolt. Note also that these definitions can mean different things in different cities: a reformer might be labeled an "anarch" and shunned by her peers in a city with a strict Camarilla prince, yet a character pursuing similar goals in a more lenient city might be considered merely eccentric.

More on the impulses and their role in the Movement can be found in Chapter 3.



## POLITICAL IMPULSES (CONTINUED)

### Loyal Opposition

**Sympathizer:** Not truly part of the Anarch Movement, you nevertheless identify with their ideals and help them when you can. This is the most common position for elders who wish to help the Cause without being identified with it.

**Reformer:** For all its flaws, you still believe the Camarilla represents the best hope for the Damned, and try to work within its confines whenever you can in order to effect the changes you see as necessary for its survival.

**Constructionist:** While you firmly believe that the Camarilla must go, unlike most other anarchs you think it basically had the right idea, and seek to replace it with a similar but modified and improved body politic at the earliest opportunity.

### Disloyal Opposition

**Radical:** Your socio-political ideas are so utterly alien to the Camarilla "mainstream" that the Movement is your only venue. You prefer to pursue your goals nonviolently when possible, preaching your truth to anyone you can find.

**Militant:** A middle ground between the Radical and Hardliner perspectives, you still cling tightly to your ideals, but you also recognize the need for direct and sometimes violent actions in pursuit of them.

**Hardliner:** Let the others argue politics, ideals and social theories — you prefer to deal with strategy and logistics. Others may disparage your "lack of vision," but when push comes to shove they need people like you to get through the night.

## THE ANARCH FRINGE: OTHER IMPULSES

Even an outsider group like the Movement has its own fringe groups, those who don't quite fit into even the loose social structure that the anarchs have. While not true political impulses, these viewpoints nonetheless represent other factions that associate or are identified with the Anarch Revolt, for better or worse.

**Autarch:** You prefer to avoid politics and belong to no faction. While necessity may drive you to associate or even ally with the anarchs from time to time — they're easier to deal with than the sects — you'd rather not join any side.

**Mercenary:** Camarilla, Sabbat, anarchs, even Cathayans — they all need something, and you're happy to provide it... for a price. Your loyalty lies with the group paying you at the moment, and you pride yourself on a job well done.

**Nihilist:** Anarchy is far too political a concept — you're a *vampire!* Enjoy yourself! You do what you want, when you want, and stomp anyone who tries to impose any limits on your fun, be they Sabbat goons, anarch barons or Camarilla princes.



system of the major sects, or an avowed atheist who takes issue with the Sabbat's quasi-religious mumbo-jumbo. The Camarilla takes pains to make sure that Kindred know all men (and women) are not created equal — the egalitarian ideals of the anarchs are not the ideals of the Camarilla, and may have caused problems that forced the individual to leave the sect. The struggle against the near-mythical Antediluvians, quasi-religious structure, and the inhumanity of the Sabbat may have been a turn-off for a freethinking individual Embraced into that sect. Or perhaps the character's motive for joining is more personal, a desire to be free from a domineering sire or to escape certain death at the hand of one sect.

In short, causes to rebel against the system are endless — what matters is what the character considers important enough to make her throw away the relative security and camaraderie offered by the sects and cast her lot with a relentlessly persecuted group. For every intelligent, politically adept revolutionary, there is a mindless thug who's quick with his fists. Concepts vary immensely; there's simply no such thing as a "proper" anarchist concept. There are only smart and foolish vampires, those who survive and those who end up ashes in the wind. The Anarch Movement attracts Kindred from all walks of life and unlif, and while they may argue and fight among themselves at times, there is room for all under the broad umbrella of revolutionary ideas of freedom and self-determination. One on one and as a group, anarchs above all are individuals.

## PERSONALITY ARCHETYPES

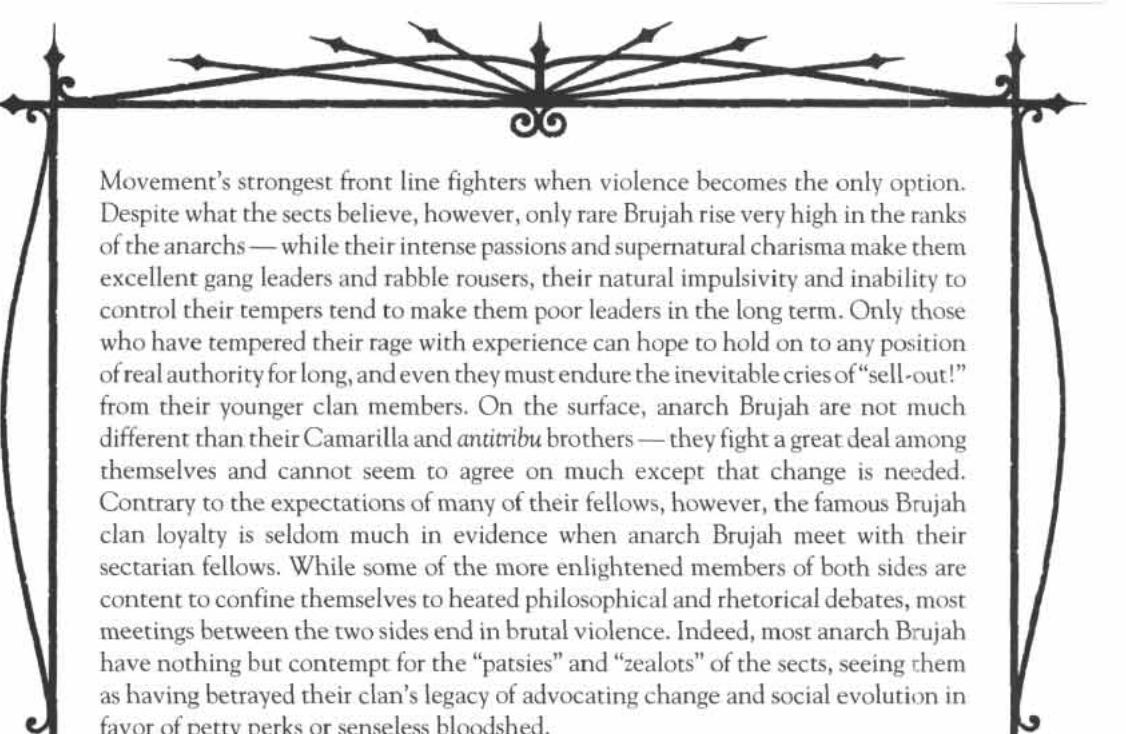
Some Natures and Demeanors are more common among Anarchs, just as certain Natures and Demeanors are more common in the Sabbat and the Camarilla. Some personality types have a special affinity for the sociopolitical causes of this group of vampires. Architects, Autocrats, Competitors, Judges, Pedagogues, Idealists and Visionaries are often drawn like moths to the flame of the Anarch Movement. Decades, if not centuries, of struggle against the Camarilla's stasis and geriococracy and choking under the collars of the elders' leashes may attract Curmudgeons, Deviants, Rebels and Rogues to the rank and file of rebellious Kindred. Bravos, Connivers, Perfectionists, Soldiers and Tricksters also make fine radicals because of the ways in which they are motivated and their dedication to acting on their beliefs. Conformists and Traditionalists may not seem like natural anarchs, but if they conform to the Movement's ideals, they can make surprisingly reliable and staunch members.

## CLAN

Certain Clans compose the majority of vampires in the Anarch Movement. Of all the major clans, Brujah, Malkavians, Nosferatu, Toreador and Ventre comprise the bulk of the Anarch Movement, though they are certainly not the only ones who do not wish to go Autarkis or join the two major sects.

## THE PROUD

The Brujah make up the majority of the social gadflies and critics, and the passion they bring to the cause is undeniable. Brujah fight like no other clan when they struggle against a common enemy; their physical power makes them some of the



Movement's strongest front line fighters when violence becomes the only option. Despite what the sects believe, however, only rare Brujah rise very high in the ranks of the anarchs — while their intense passions and supernatural charisma make them excellent gang leaders and rabble rousers, their natural impulsivity and inability to control their tempers tend to make them poor leaders in the long term. Only those who have tempered their rage with experience can hope to hold on to any position of real authority for long, and even they must endure the inevitable cries of "sell-out!" from their younger clan members. On the surface, anarch Brujah are not much different than their Camarilla and *antitribu* brothers — they fight a great deal among themselves and cannot seem to agree on much except that change is needed. Contrary to the expectations of many of their fellows, however, the famous Brujah clan loyalty is seldom much in evidence when anarch Brujah meet with their sectarian fellows. While some of the more enlightened members of both sides are content to confine themselves to heated philosophical and rhetorical debates, most meetings between the two sides end in brutal violence. Indeed, most anarch Brujah have nothing but contempt for the "patsies" and "zealots" of the sects, seeing them as having betrayed their clan's legacy of advocating change and social evolution in favor of petty perks or senseless bloodshed.

Malkavian anarchs are either stragglers or those whose voices in their heads told them to stop being doormats and try to change the world. Malkavians bring a kind of inspired lunacy to the activities of the Anarch Cause, formulating masterful strokes of sheer chaos that defy prediction and leave onlookers forever changed by the experience. They are seen as visionaries and greatly valued when lucid, but their inherent instability makes other anarchs view them with caution. Frequently, they serve as firebrands and recruiters, eager to show the sects the folly of their hidebound ways and offer others the freedom the anarch unlife provides. They are also excellent at what is quaintly called "Discordian effect" tactics — causing chaos in order to confuse the enemy, sow dissension and otherwise distract from the true goals of the anarchs. However, they are far from the whimsical pranksters sometimes depicted by popular accounts; they are generally consummate guerrilla warriors, carefully choosing each incident of apparently random chaos in order to generate the most possible madness and confusion. In addition, they remain connected to their clan through their collective madness and as a result are good sources of information on the movements of their fellows in either sect. Anarch leaders who know of this connection are often equally careful not to reveal too much of their own plans to the Lunatics for fear of such information being transmitted this way as well.

The Sewer Rats of the cities find themselves sought after for membership in the fight for resources and equal rights — not only for their vast information network, but for their ability to keep fighting even after suffering devastating setbacks. For their part, these individuals find attractive the ideals of equality and position based on merit espoused by the Anarch Movement, as the Nosferatu tend to be passed over for important duties because of their foul countenances and strange manners. Such Nosferatu come to view the loose collective of independent vampires as a way to make their mark and survive the coming violence; to this end, they collect the secrets



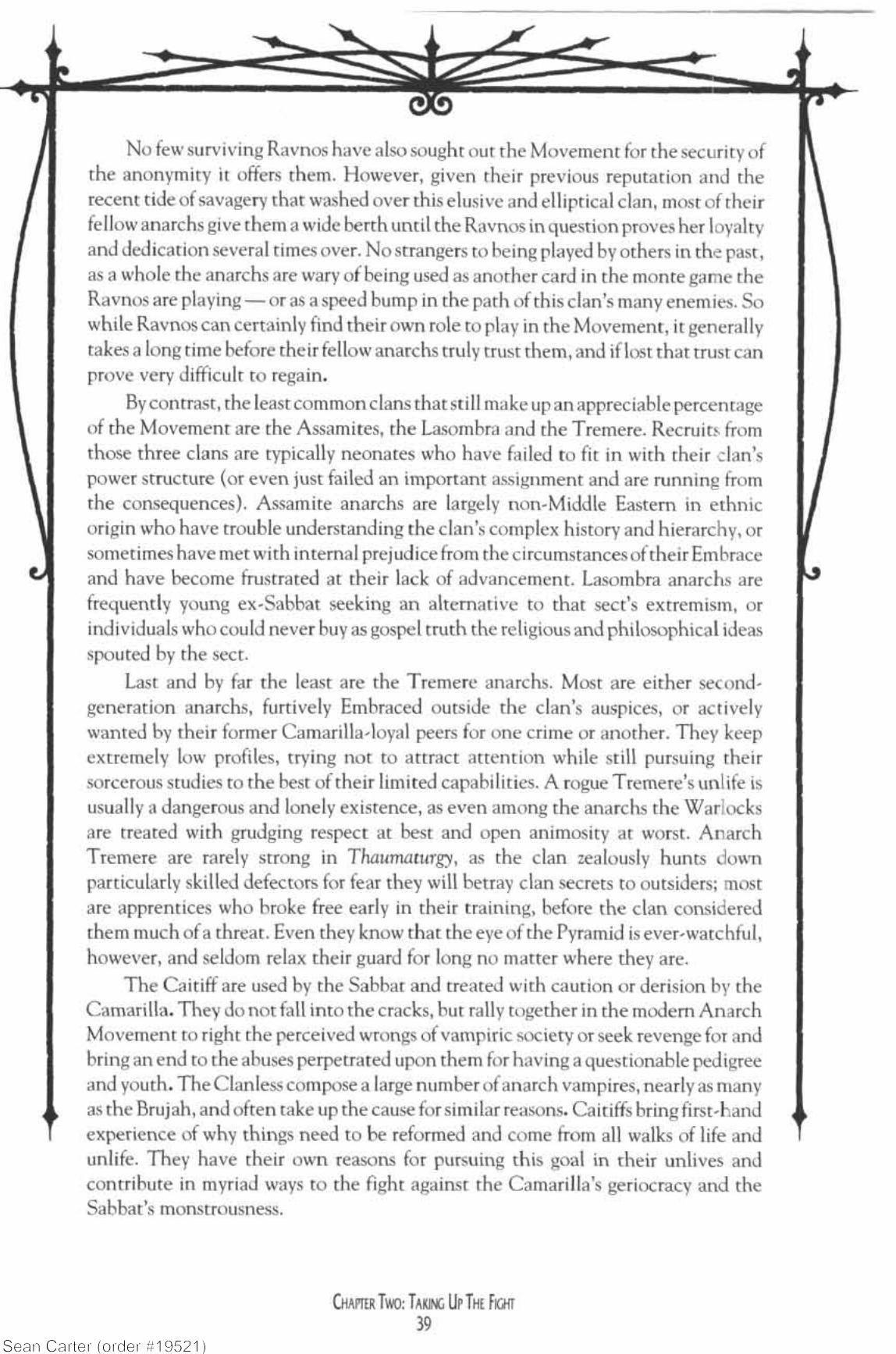
of their Sabbat and Camarilla clanmates while using that knowledge to push their own political agenda forward. They are also powerful and cunning soldiers in times of conflict, masters of savage hit-and-fade attacks that leave their enemies broken and bleeding without a clear idea of what hit them.

Toreador also can be found in the anarchs, but contrary to popular opinion of this fickle clan, those in the rank and file have not traded sect security for the struggle of social change on a whim. An anarch Toreador has weighed and considered his sect affiliation carefully or was Embraced into “the status-quo-has-got-to-go” worldview by a more revolutionary sire. Many have gone from posh gallery openings and contracts with major publishing companies to nightly selling their art from streetside stands, doing beautiful graffiti murals, creating so-called “outsider art” or writing explosive pieces in cleverly circulated underground literary journals. Other Toreador still haunt the halls of high society as they once did in the role of emissaries and diplomats, negotiating with the sects and otherwise providing a positive public face for the Movement. Only a foolish anarchist assumes that just because one of the Artistes has joined the cause, she must have pulled light duty to do it. The dangers of facing down elders in their own Elysium and trying to convince such reactionary creatures of the validity of the Cause are just as great as—if not greater than—the hazards of throwing bombs at the walls of the Ivory Tower.

No vampire has sacrificed so much by giving up her clan’s sect affiliation as a Ventre who decides to leave behind the established structure of the sects and strike out on her own. However, it is more common to find a Ventre in the Movement than one might expect. The clan makes a policy of Embracing the best and brightest, people used to getting their own way; forcing these individuals into subservient conformity with the desires of a larger sect is bound to generate a lot of friction. Likewise, some more innovative or daring members simply see more room for opportunity outside the sect than in it, and are willing to join “the competition” in return for their assistance in building the world of their desires. While they must put up with no small amount of suspicion and derision for their supposedly “proper” habits, Ventre who prove themselves loyal to the Cause make up some of its staunchest supporters.

## THE FEW

Gangrel who have an interest in politics or *libertas* are also found among the anarchs. They bring their ferocity and fearlessness to the struggle and are wonderful guides through the wilderness between urban centers. Even those uninterested in the anarch cause will sometimes hire themselves out to perform such services for anyone willing to pay their price. However, many young anarchs share the common misconception that just because the Gangrel have turned their back on the Camarilla, that means they are interested in joining the Movement. Members are advised to approach the Outlanders with caution, as even the most sympathetic of them are quite territorial and don’t take kindly to pushy outsiders seeking to involve them in the same political struggles they so recently abandoned. Still, if approached correctly, many Gangrel make excellent recruits, or at least allies in the fight.



No few surviving Ravnos have also sought out the Movement for the security of the anonymity it offers them. However, given their previous reputation and the recent tide of savagery that washed over this elusive and elliptical clan, most of their fellow anarchs give them a wide berth until the Ravnos in question proves her loyalty and dedication several times over. No strangers to being played by others in the past, as a whole the anarchs are wary of being used as another card in the monte game the Ravnos are playing — or as a speed bump in the path of this clan's many enemies. So while Ravnos can certainly find their own role to play in the Movement, it generally takes a long time before their fellow anarchs truly trust them, and if lost that trust can prove very difficult to regain.

By contrast, the least common clans that still make up an appreciable percentage of the Movement are the Assamites, the Lasombra and the Tremere. Recruits from those three clans are typically neonates who have failed to fit in with their clan's power structure (or even just failed an important assignment and are running from the consequences). Assamite anarchs are largely non-Middle Eastern in ethnic origin who have trouble understanding the clan's complex history and hierarchy, or sometimes have met with internal prejudice from the circumstances of their Embrace and have become frustrated at their lack of advancement. Lasombra anarchs are frequently young ex-Sabbat seeking an alternative to that sect's extremism, or individuals who could never buy as gospel truth the religious and philosophical ideas spouted by the sect.

Last and by far the least are the Tremere anarchs. Most are either second-generation anarchs, furtively Embraced outside the clan's auspices, or actively wanted by their former Camarilla-loyal peers for one crime or another. They keep extremely low profiles, trying not to attract attention while still pursuing their sorcerous studies to the best of their limited capabilities. A rogue Tremere's unlfe is usually a dangerous and lonely existence, as even among the anarchs the Warlocks are treated with grudging respect at best and open animosity at worst. Anarch Tremere are rarely strong in *Thaumaturgy*, as the clan zealously hunts down particularly skilled defectors for fear they will betray clan secrets to outsiders; most are apprentices who broke free early in their training, before the clan considered them much of a threat. Even they know that the eye of the Pyramid is ever-watchful, however, and seldom relax their guard for long no matter where they are.

The Caitiff are used by the Sabbat and treated with caution or derision by the Camarilla. They do not fall into the cracks, but rally together in the modern Anarch Movement to right the perceived wrongs of vampiric society or seek revenge for and bring an end to the abuses perpetrated upon them for having a questionable pedigree and youth. The Clanless compose a large number of anarch vampires, nearly as many as the Brujah, and often take up the cause for similar reasons. Caitiffs bring first-hand experience of why things need to be reformed and come from all walks of life and unlfe. They have their own reasons for pursuing this goal in their unlives and contribute in myriad ways to the fight against the Camarilla's geriocracy and the Sabbat's monstrousness.



## RAREST OF ALL

Some clans are so uncommon as to be nearly nonexistent, even in such a disparate group as the anarchs. Followers of Set are rare and even more rarely welcome, as they are usually pretending to be something other than what they are, and tales of Setites infiltrating the Movement for their own opportunistic and devious purposes abound anywhere anarchs gather. Even those who prove themselves useful to the Cause are seldom trusted enough to become a part of it, and made into grudging contacts at best. Sometime following the Convention of Thorns, even a Tzimisce or a Giovanni may have supported the Anarch Cause, but they remain little more than an urban legend in the modern nights, something everyone has heard about but no one has ever seen. Whether this apparent absence stems from an internal mandate by these highly insular and secretive clans or simply reflects their natural distrust for what the Movement represents is unknown, but regardless there are no known members of these clans currently active among the anarchs.

There are also those not of any clan who refuse to cower to the elders or hunt them down to extinction. Throughout history many bloodlines of Caine have arisen, including the Salubri, Samedi, Kiasyd, Daughters of Cacophony, Gargoyles and so on. To date, however, membership in the anarchs seems to be a highly personal choice for members of these eccentric sanguinary families; the decision of one member to support the Movement seems to reflect not at all on the rest of the bloodline. With a few exceptions (such as the persecuted Salubri and Gargoyles), nothing really bars a member of one of these bloodlines from joining the Anarch Cause, but neither do they form any significant portion of the anarch population.

## STEP TWO: ATTRIBUTES

Attributes reflect a character's natural capability. Each character has certain characteristics that show her intrinsic qualities and aptitudes. The character concept guides the selection of Attributes. A bookworm is likely to have developed more Mental Traits than Physical Traits, while a stuntman is inclined to be physically at the top of his game. When you choose your character's Attributes, choose the priority of each one as well. At first, all characters are stronger in some areas than others, and clan and concept also shape these Attributes. Some clans are more likely to Embrace the physically impressive, while others tend to recruit and Embrace social butterflies or scholars. If your character is a blackmailing emissary, Social Traits are more useful than being a Olympic power lifter, as you'll need brains far more than brawn to plot and scheme. If your character is a Brujah iconoclast who uses brute force to knock down the Ivory Tower of the Camarilla, Physical Traits are likely primary, as one doesn't need a Ph.D. in aerospace engineering to kick hard and pummel.

Buying more Traits must be reflected in the course of game. This is especially important to anarch characters, who often have limited free time to spend on non-essential pursuits, not to mention fewer places to hone such skills away from the watchful eye of the sects. You cannot simply buy more Mental Traits if you do not work at improving your reaction time, learning to watch your back or studying hard. Thus, a character of average intelligence may attend night classes to justify the purchase of



additional Mental Traits; by the same token, a proud and standoffish Tremere may blossom into a social animal once he realizes that a few well-placed words can sometimes be more effective than a dozen rituals. As he works to develop better social skills, the player can purchase Social Traits to reflect that change in the character's personality.

## STEP THREE: ADVANTAGES

### ABILITIES

Your character's Abilities are the things he knows or at which he is skilled. Abilities can come from one's mortal experiences or may have been learned after the character's Embrace (this is especially important for neonates, who likely retain more of the skills they used in life than a centuries-old elder). The most successful anarch groups are those whose combined skills allow them to deal effectively with a wide range of challenges and threats. Some gangs take this idea even further, picking one or two areas for each member to specialize in as well as choosing a "general curriculum" with which they expect all their members to be familiar. They band together because individually they cannot stand up to the Camarilla or the Sabbat, but when their talents are combined they have a much better chance. As per *Laws of the Night*, you can take additional levels of an Ability to show higher proficiency in that field.

### DISCIPLINES

You begin play with three or four Basic Disciplines (depending on your previous sect affiliation, if any). You cannot take Disciplines beyond the Basic level at this time. If you are Caitiff, you can choose your Basic powers from any Discipline, but the Storyteller can choose to limit you to the eight most common Disciplines — Animalism, Auspex, Celerity, Dominate, Fortitude, Obscure, Potence or Presence — unless your character's history makes a great case for having a more specialized Discipline like Protean or Chimerstry.

As a rule of thumb, during character creation and beyond Storytellers should be slightly more lenient when permitting players to purchase out-of-clan Disciplines for their anarch characters. This is not — repeat not — an excuse for players to min-max their Disciplines into power combinations just for the sake of having "kewl powerz", but rather a representation of the fact that anarchs are generally much more willing to teach their own Disciplines to members outside of their own clans than are their sect counterparts. Indeed, anarchs often use Disciplines as equalizers to compensate for their lack of mundane resources or standing in Kindred society, and few anarchs care about revealing hoary old "ancient clan secrets" if teaching a friend a specialized Discipline means the difference between victory and defeat.

Of course, an anarch's parent clan may have a different opinion on the matter — trying to convince an enraged Tzimisce or Ravnos elder that you thought it would be cool to teach your fellow gang members the secrets of the clan's unique Discipline seldom works out very well. Storytellers should feel free to ensure that players who become known for teaching normally restricted Disciplines to those outside their clans face the appropriate consequences of that behavior. Just because you have a Discipline doesn't mean you use it in a vacuum, after all.



## BACKGROUNDS

Choose five Backgrounds for your new character. The vampiric struggle an anarch experiences focuses on the connections and assets that Backgrounds represent, but in many cases such assets are firmly in the control of the sects, necessitating some conflict or manipulation to acquire (not to mention keep). As such, Backgrounds require special consideration at character creation.

### Common Ties

*Allies, Contacts and Retainers* are the most common Backgrounds for anarchs, and they generally need not compete with the Kindred of the Camarilla or the Cainites of the Sabbat for them. These Backgrounds are most often earned through the vampire's social prowess, hard work, street savvy or just plain charisma as opposed to things like vampiric lineage or social standing. Nevertheless, these are valuable tools in the Anarch Cause, and as long as one can provide for their specialized needs in return the anarch can count on invaluable and often unexpected sources of aid when battling enemies or staking out new territory. What's more, since most mortals who fill the roles of allies and contacts are not aware of vampiric existence, sect is not an issue. In fact, an anarch may even have some of the same contacts and allies as a Camarilla vampire, though such double-dealing carries commensurate risks should the anarch's connection be exposed. However, a shared contact or rival can be a source of intelligence on the enemy and that information can be used to challenge an opponent's plans. An anarch who manages to successfully turn or "poach" a particularly valued agent of one of the sects can earn great respect in the eyes of his peers.

### Uncommon Ties

Backgrounds that represent vampiric assets are the greatest cause of conflict in Kindred society. *Herd, Generation, Influence* and *Resources* are at the heart of the anarch struggle. Most young Kindred don't have much access to these Backgrounds, or have only one or two levels at most, and it is a struggle to hold on to even these when the sects keep them so closely guarded. The elders keep a stranglehold on *Influence* and like their coffers thickly lined with *Resources*, and don't take kindly to brash upstarts trying to take either one away from them. For their part, few anarchs have the time and money required to keep a large herd under control, although many have a couple of fellow outcasts and other hangers-on whom they can look to for ready vitae. Even *Generation* can be a liability among those who battle the domination of the young — many younger anarchs find it hard to trust an elder, or even one of low generation more recently Embraced. Most of the vampires not under the elders' thumbs are neonates and will mistrust anyone who shows the power and force of will of an elder, especially if the Kindred in question is new to the Cause.

With regard to *Influence* and *Resources*, many anarchs find their efforts to increase their assets beyond the most humble means viciously blocked by the sects, which in turn prompted many to join the anarchs to begin with. If your character has assets, make sure you explain how she got them, and more importantly how she holds onto them in the face of adversity. Does your anarch Ventre run a small company that might be targeted for a hostile takeover if he gets too wealthy and powerful in the business world for the tastes of the local primogen? Does your character have a job at the local



university as an associate professor that gives her some pull at that institution? Remember also that just because anarchs tend to have a more grueling night-to-night existence, that doesn't necessarily mean that such "gutter authority" as represented by Street or Underworld Influence is automatically theirs for the taking. Many Camarilla princes and Sabbat archbishops keep a close eye on those sectors of the population for just such reasons, and employ loyal members of their own sects to watch over these areas — who won't take kindly to anarch interference either. It can be tempting to think that just because they're generally down-and-out and operate in some circles outside of respectable sect activity, that anarchs can automatically become "outlaw princes" by snatching up power in these areas of activity, but such is seldom the case.

Thus, anarchs hold tightly to their Backgrounds and cultivate more whenever they can. What is gained can easily be lost as Kindred compete for a limited number of resources available in the community. Backgrounds can be lost as those of another sect poach business partners and helpful secretaries from you. Did your Nosferatu have his laptop stolen and his files deleted on his desktop because he was selling the information to the enemies of the prince? With one simple theft and a press of the keys, there goes his income this month. Anarchs are well aware that there is always someone more powerful and more charming than they are, and as a result become protective of their connections. They keep a watchful eye on their Backgrounds rather than allow an elder Lick to gain those valuable links.

## STEP FOUR: LAST TOUCHES

Once you've chosen concept, clan, Attributes and advantages, it's time to put the final touches to your character, including Blood Traits, Willpower Traits, Morality Traits, Virtue Traits, Merits and Flaws.

### BLOOD AND WILLPOWER TRAITS

Use the Generation chart in *Laws of the Night*, p. 95, to assign the Traits appropriate for your anarch. Remember that Willpower Traits represent a character's true inner strength and resolve, and so many anarchs often have high Willpower because they need that deep well of resolve to keep pushing on when all the odds are against them. Additional Willpower Traits are not a bad way to spend your Free Traits — it is not easy being a revolutionary, but if a character has higher Willpower, she is somewhat more equipped to handle the challenges and risks she has to take to fight the good fight. Additionally, even neonates among the anarchs must learn quickly to develop self-control and to repress their Beasts in their nightly wanderings or face destruction, a process they often undergo with less instruction and support than their sect-aligned peers. Exactly how such improvements in self-discipline come about varies according to the anarch in question — meditation, mental exercise, physical endurance and other things that test a character's resolve are all valid means of raising it.

### MORALITY AND VIRTUE TRAITS

Assign these Traits as per *Laws of the Night*. It bears mentioning that anarchs are still considered nominal members of the Camarilla under the Convention of Thorns,



even if they reject that sect's structure and rigidity, and like their erstwhile Camarilla cousins the vast majority of anarchs hold to the tenets of Humanity. Even those who defected from the Sabbat often did so at least in part because they were unwilling to abandon the last of their Humanity in the name of the sect's goals. Those who bring their adherence to a Path of Enlightenment with them may find themselves ostracized or even outright condemned by their fellow anarchs unless their Path's teachings naturally complement the goals of the Movement (or at least don't horrify the other anarchs too much). Indeed, given their relative youth, few anarchs follow or are even aware of the many Paths of Enlightenment of the Sabbat, let alone the other Paths exclusive to clans not well represented among the anarch population.

Indeed, though the Anarch Revolt may date back some 600 years, many vampires who uphold the ideals of the Cause are too young to have lost so much Morality. They are still feeling creatures close to the human world and the revolutionary ideals they gained from it, and many treasure that closeness as a sign of the righteousness of their cause. An anarchist who decides to go against this trend and follow an alternative Path of Enlightenment should take time to divest himself of his remaining human instincts and feelings. This is best done through a personal subplot, in which the anarchist examines his own dwindling interest in Humanity and explores the alternative Paths available to him through involved, demanding roleplaying and soul-searching. For example, a neonate Lasombra *antitribu* recruit might have followed the Path of Humanity, but along with other lessons her mentor tells her of the virtues of the Path of Power and the Inner Voice. Over time, the Lasombra may see the advantages her teacher has spoken of, and decide to study this alternate Path of Enlightenment. Slowly, the young Lasombra works to remove her rapidly dwindling Humanity, stripping away all of her mind and spirit that does not conform to her new code of ethics and allowing herself to become a monster. After spending months shedding the last vestiges of human nature, she is finally ready to learn to listen only to her own conscience and start on the other Path.

This is not to say that as a rule anarchs retain more Morality than their sect counterparts. Many older veterans of the struggle and those who have survived the wars and countless battles lose balance and devote more and more time and effort to the Cause rather than to spiritual matters, their soul's inner balance between their human origins and the Beast within becoming secondary to the mundane needs of the struggle. In the process, they lose touch with their past and their beginnings. The experienced vampire's Morality withers as a result of this frustration at the status quo and the endless conflict against the injustices of his existence. Sadly, hardcore veteran anarchs often risk falling to the Beast because their rage and frustration erodes their Morality and leaves nothing to fill that spiritual void unless they find an alternate Path of Enlightenment that encourages new behavior or they allow themselves to fall to Wassail.

### **Creating A Revolutionary Soul**

When assigning your Virtue Traits, don't forget that you're trying to capture the different facets of a person's soul—in this case, a person who not only has undergone a horrifying transformation into one of the undead, but thrown away all ties to the



existing societies of her new unlife in search of something else. Don't just put a lot of Traits in *Courage* because "it makes you immune to fear," or load up on *Conscience* or *Conviction* "so I don't have to worry about losing Morality" — that may work in game terms, but it creates an awfully shallow and one-dimensional character at best. Instead, think about *why* your anarch would have the Virtue Traits you assign him — does he have a lot of *Courage* because his parents died and he had to start facing tough decisions very young? Did she learn intense *Self-Control* from an abusive sire who tormented her with the prospect of feeding on her loved ones? Or did she witness the horrors of vampire society early and vowed that her *Conscience* would never let her turn a blind eye to its excesses?

Conversely, if your anarch has a low score in one or two Virtues, explain why this is the case — was his *Courage* shattered after a particularly devastating defeat a few years back, his *Self-Control* a mess because of his unstable mental state or her *Conscience* the worse for wear after a particularly brutal series of battles? Accounting for your character's Virtue Traits in this fashion not only helps define your character further, but also generates interesting backstories and insight into this new persona. Explain it all, and don't be shy about pouring on the details; such are the flourishes of which great characters are made.

### NEGATIVE TRAITS

Negative Traits bring your anarch's personality to life and make it a more realistic and believable creation. They also make a character more three-dimensional as no one, especially a vampire, is perfect. Negative Traits help develop and round out a character. You may take up to five Negative Traits but no more than three can be in any one Attribute category. Negative Traits must be roleplayed — you can really act oblivious or shy or sickly when playing your character. Storytellers should feel free to make players "buy off" any Negative Trait they routinely ignore, since that character has so obviously worked to overcome his handicap. As a general rule, you are required to portray your Negative Traits at least once per evening — it need not be a particularly melodramatic display, but it should be something noticeable, such as a comment made in front of several witnesses or similar notable demonstration (at least to those who know what to look for). Obviously, some Negative Traits such as *Lame* may require a more continuous effort to portray — don't hesitate to use them for their full dramatic effect!

### FLAWS

Flaws showcase specific shortcomings or problems a vampire may have. These are deficiencies or character weaknesses that go beyond those denoted by Negative Traits. As with Negative Traits, Flaws are compensated with additional Free Traits for the Flawed character. Each Flaw has a point value assigned to it, ranging from one to seven Traits. The higher the point value, the more severe the Flaw. A character can take up to seven Traits in Flaws, subject to Storyteller approval. While characters are welcome to take more Flaws than that, without taking so many as to become a parody of a character, they receive no compensation for Flaws that go beyond the seven-Trait limit. Flaws are listed on page 112 of **Laws of the Night**.



Some Flaws are particularly dangerous to have in the ranks of the anarchs. For example, many anarchist groups do not tolerate those with *Infectious Bite*; a Typhoid Mary spreading disease is a liability for the Masquerade and any group of active anarchs. Likewise, some Flaws simply don't fit the standard view of anarchist activity — for instance, the nomadic unlife typical of an anarchist means that few can afford to be *Territorial*. It isn't impossible to have these Flaws, just a bit unlikely — indeed, if a clever anarchist can find a way to turn her Flaw into a weapon for the Cause, she may earn additional respect from her peers.

Conversely, some Flaws are fairly common among anarchs. An *Enemy* is easily allowable as a Flaw, as is *Notoriety*, *Hunted* or *Sire's Resentment*. However, the Storyteller should work to ensure that characters are taking these Flaws for valid reasons, and also that they reflect something more than just generally "being an anarchist." For instance, given their radical affiliation, many young anarchs could probably take the *Sire's Resentment* Flaw, so it is perfectly within the Storyteller's right to demand that it reflect something more aggressive or actively detrimental in terms of anarchist characters. Likewise, *Notoriety* is a commonly overused Flaw for anarchs — unless the game is taking place in a particularly repressive area (with suitably dire repercussions for the one marked by this Flaw), simply being known as an anarchist generally isn't enough to warrant the *Notoriety* Flaw. The Storyteller may require the anarchist who wishes to take the *Notoriety* Flaw to be linked — even if only by rumor and innuendo — to a shocking scandal, vicious attack or similar incident in addition to his "scandalous" anarchist status. In the end, Storytellers are highly encouraged to decide which Flaws they want to permit in their games, especially in games primarily or entirely composed of anarchs.

### DERANGEMENTS

You can also choose Derangements for your character at this time, each of which is worth two Free Traits. All Malkavians must have a Derangement as part of that clan's innate mental instability, which is always considered "active" and for which they receive no Free Traits (though they may take additional Derangements and receive Free Traits for them as normal). Derangements cause unpredictable and uncontrollable behavior at times, and the Storyteller is justified in asking you to spend Experience Traits to "buy off" any Derangement that is not roleplayed properly. You should always work with the Storyteller before deciding to take a Derangement. A Derangement is not just a funny quirk, irritating tendency or habitual eccentricity — those are represented by Flaws, Negative Traits or just plain roleplaying. A Derangement represents a true, serious mental illness on the part of the character, and isn't something that can be easily dealt with or brushed aside. Bottom line: If you can't handle the fact that your character's Derangement can and almost certainly will make her unlife difficult and/or wreck her carefully laid plans at a critical moment in the future, don't choose a Derangement.

More vampire-specific Derangements are listed on page 212 of *Laws of the Night*. Subject to Storyteller approval, additional Derangements are listed on page 72 of *Laws of the Hunt* and page 259 of *Laws of the Reckoning*.

## FREE TRAITS

Add your Free Traits gained from Negative Traits, Flaws, Morality loss and Derangements (if any) to your automatic five Free Traits granted at character creation. Be mindful that you do not create an anarch who has it all — or if you do, remember that things can and will change as the chronicle goes on. As a rule of thumb, remember that playing a character who “has everything” is a lot less fun than playing one who’s hungry for something, be it more Abilities, *Influence*, Disciplines or even the forbidden power offered by diablerie. The former character is static, just trying to hang on to what she has and maintain her “perfect” state, while the other is dynamic, naturally aggressive and interested in making her mark on the storyline as she seeks out her goals. This is not to say that you shouldn’t create the concept you desire — playing a character who *feels* as though he has it all and is desperate to avoid losing it can be a great roleplaying challenge too — but keep in mind that the point of spending Free Traits isn’t to “max out” your character, but rather to add the flourishes and reinforce the strengths that you feel best represents him.

Free Trait costs are listed on pages 71-72 in *Laws of the Night*.

## MERITS

Use *Laws of the Night* as a guideline; the listing begins on page 112. Some Merits are particularly common to anarch characters, though by no means universal. *Enchanting Voice*, *Daredevil*, *Natural Leader* and even perhaps a (quiet) *Debt of Gratitude* or two are all natural choices, though Storytellers should keep a close eye on those players who seek to justify more powerful Merits like *Iron Will* or *Unbondable* just “because I’m a rebel.” Many anarchs seek freedom from the sects because they are only too aware of their vulnerability to supernatural bondage; taking that vulnerability away, especially without good reason, diminishes the importance of the struggle rather than enhancing it. With such powerful qualities as Merits in particular, it is important to remember that they are included to enhance and expand your roleplaying opportunities, not create some mythical invincible uber-character.

At the Storyteller’s option, players may select appropriate Merits (or Flaws) from other sources such as *Laws of the Hunt*. For example, the minor Merits and Flaws found in *Laws of the Reckoning* are designed specifically to help portray the everyday quirks of the ordinary people who make up the imbued, but can easily be taken advantage of as a source of so-called “easy Flaws” for unscrupulous players seeking to min-max their characters in other games.

## STEP FIVE: SPARK OF LIFE

Now that you’ve created statistics, juggled books and crunched numbers to filter your character concept into game terms, you must breathe life into that sheet of paper by creating a story. Don’t panic if you haven’t got a full history to accompany your character in the first game — the story may have holes that can be filled in as you develop and play your character. The holes in your history may also fill themselves in as you network with other characters in the game and establish connections or trade stories. (More than one pair of characters has become “old friends” after a few



minutes of in-character interaction, even if at the beginning of the night they didn't have a clue about each other.) Indeed, you'd be surprised how often some of the best details about a character come to you when you're in-game and talking about your past — it's part of the magic of **Mind's Eye Theatre**, so enjoy it and have fun.

**Laws of the Night** already lists a number of basic categories to consider when bringing a character to life (pages 72-73), and Chapter Five also contains a wealth of information on the anarch mindset and how to approach your character. Here are a few more angles to consider.

**Ideals** — What are you fighting for? Even if your character doesn't consciously recognize them, you as a player should take some time to come up with a coherent picture of what your character believes in (or holds in contempt). What political impulse are you? Within that group, are you conservative, moderate or liberal? Do you follow some other plan or ideology entirely? What lengths will you go to for your ideals? What lines won't you cross? Are you evangelical about your beliefs, or do you keep them to yourself? Are you enthusiastic, casual, subdued or even jaded about them? What beliefs do you endorse? Which ones absolutely disgust you? All these are crucial to playing a believable character, as they help you react appropriately and consistently to in-character problems. *Give them serious thought!* Honestly, you won't regret it.

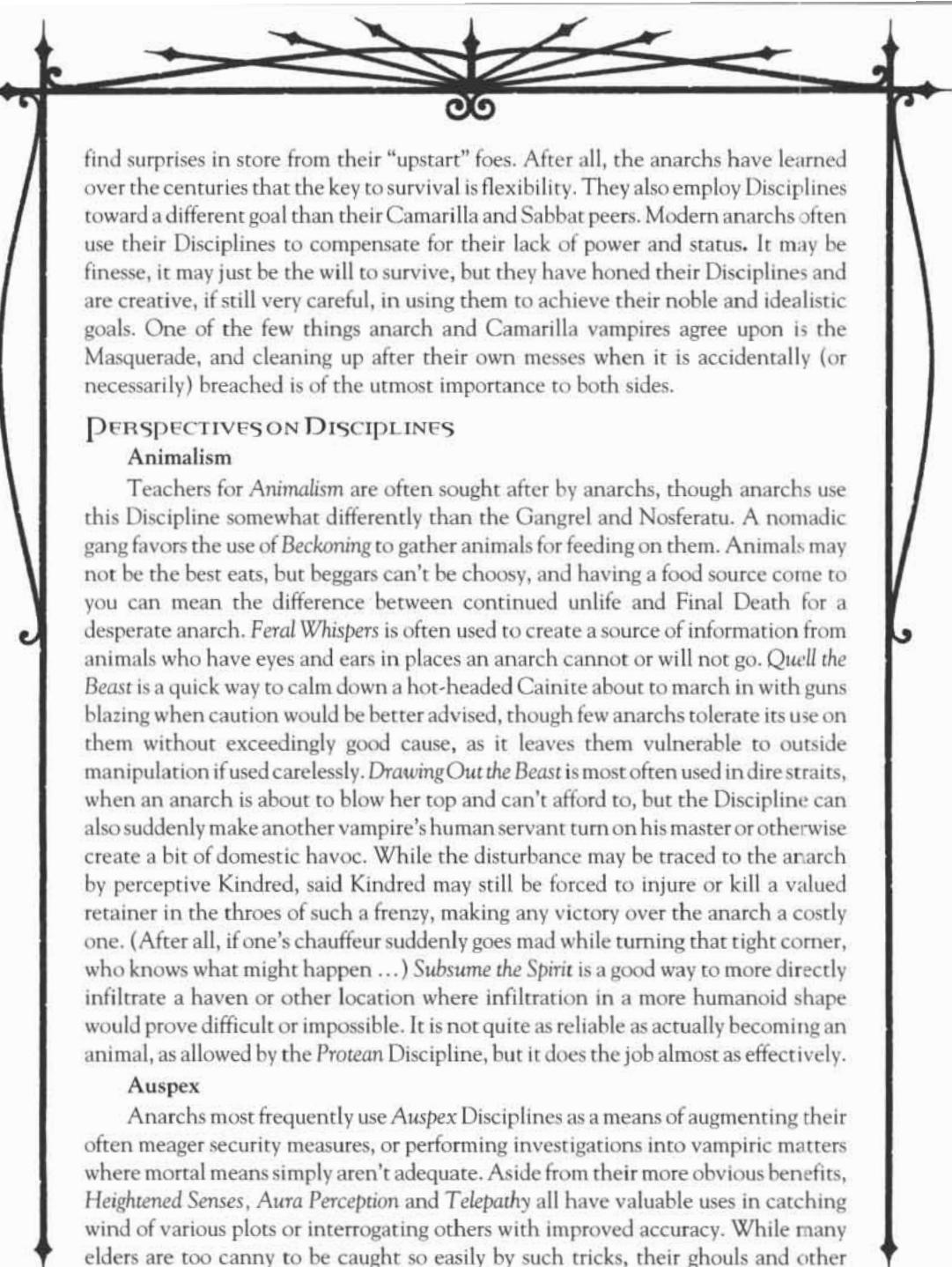
**Rebel Life** — These questions might seem mundane, but they concern the nitty-gritty of unlife. Though frequently overlooked, they nevertheless help create a believable character. What are your possessions? Your weapon of choice? List your gear. What do you do every night and how and where do you hunt? Where is your haven, if you have one? Do you live alone or with your gang? If you have no haven, how do you escape the sun? What is your fighting style and skill level? Do you talk your way out of a sticky situation? Do you go looking for trouble or does it always seem to find you? How do you get around: by car, on foot, by moped or plane? How do you afford nightclub cover charges, ammunition, your electric bill? How do people contact you? Do you have a drop box, cell phone or use couriers to carry messages? Work with your pack to answer these questions and make sure you know everything about your comrades that you should — your collective unlives may well depend on it one night.

## NEW TRICKS FOR ANCIENT DEAD

While they may not enjoy the same social pull as the Camarilla or the fanatical rites of the Sabbat, the anarchs have been anything but idle over the past 600 years, and as a result have developed several unique tricks and powers to help further the Movement.

### ANARCH DISCIPLINES

The anarchs have had to adapt more than perhaps any other group of vampires because they have been hunted and persecuted for so long. As a result, when the fangs and talons of the Camarilla or Sabbat come seeking anarch blood, they frequently



find surprises in store from their “upstart” foes. After all, the anarchs have learned over the centuries that the key to survival is flexibility. They also employ Disciplines toward a different goal than their Camarilla and Sabbat peers. Modern anarchs often use their Disciplines to compensate for their lack of power and status. It may be finesse, it may just be the will to survive, but they have honed their Disciplines and are creative, if still very careful, in using them to achieve their noble and idealistic goals. One of the few things anarch and Camarilla vampires agree upon is the Masquerade, and cleaning up after their own messes when it is accidentally (or necessarily) breached is of the utmost importance to both sides.

## PERSPECTIVES ON DISCIPLINES

### Animalism

Teachers for *Animalism* are often sought after by anarchs, though anarchs use this Discipline somewhat differently than the Gangrel and Nosferatu. A nomadic gang favors the use of *Beckoning* to gather animals for feeding on them. Animals may not be the best eats, but beggars can't be choosy, and having a food source come to you can mean the difference between continued unlife and Final Death for a desperate anarch. *Feral Whispers* is often used to create a source of information from animals who have eyes and ears in places an anarch cannot or will not go. *Quell the Beast* is a quick way to calm down a hot-headed Cainite about to march in with guns blazing when caution would be better advised, though few anarchs tolerate its use on them without exceedingly good cause, as it leaves them vulnerable to outside manipulation if used carelessly. *Drawing Out the Beast* is most often used in dire straits, when an anarch is about to blow her top and can't afford to, but the Discipline can also suddenly make another vampire's human servant turn on his master or otherwise create a bit of domestic havoc. While the disturbance may be traced to the anarch by perceptive Kindred, said Kindred may still be forced to injure or kill a valued retainer in the throes of such a frenzy, making any victory over the anarch a costly one. (After all, if one's chauffeur suddenly goes mad while turning that tight corner, who knows what might happen ...) *Subsume the Spirit* is a good way to more directly infiltrate a haven or other location where infiltration in a more humanoid shape would prove difficult or impossible. It is not quite as reliable as actually becoming an animal, as allowed by the *Protean* Discipline, but it does the job almost as effectively.

### Auspex

Anarchs most frequently use *Auspex* Disciplines as a means of augmenting their often meager security measures, or performing investigations into vampiric matters where mortal means simply aren't adequate. Aside from their more obvious benefits, *Heightened Senses*, *Aura Perception* and *Telepathy* all have valuable uses in catching wind of various plots or interrogating others with improved accuracy. While many elders are too canny to be caught so easily by such tricks, their ghouls and other retainers often aren't so vigilant, and a clever group of anarchs with these Disciplines can piece together a great deal about an elder's operations, assets and connections even from a series of apparently casual conversations without ever needing a face-to-face confrontation with the elder in question. It's all in knowing where to go and what



to say, and those anarchs who don't gain some grasp of such information-gathering strategies are often left far behind when it comes to vital intelligence about their enemies. Telepathy is also an excellent way to keep in touch with your gang when silence is necessary, though the link can prove demanding to maintain when the action begins. As a whole, those few anarchs with the *Psychic Projection* capability use it largely for reconnaissance, but the danger of detection remains a potent deterrent to would-be spies, as do the wards and precautions surrounding many sites worth investigating in the first place.

### Celerity

Anarchs use this Discipline largely as other Cainites do, to defend, attack and escape from impending trouble. *Celerity* is a valued Discipline to learn and is often taught as part of a trade for much-needed gear or knowledge among the anarch community. Speed is good, but also risks the Masquerade, and while sometimes there is no choice but to deliver a message at the speed *Celerity* offers, those who call too much mortal attention to themselves with their displays will earn unfavorable notice from Camarilla representatives and fellow anarchs alike. Some anarchs have also attempted to refine *Celerity* for use in sleight of hand, pickpocketing and similar fine manipulation, though any great success at such specialized uses has yet to become well known in the anarch community.

### Chimerstry

As some independent Ravnos find sanctuary in the ranks of the anarchs, they most often use their unique Discipline of *Chimerstry* to keep their foes disoriented and play vital games of misdirection that draw attention away from the real goals of their fellows. Naturally enough, no few also use their powers of illusion to make money through confidence games, sucker bets and other feats of trickery, which can help endear them to local cash-strapped anarchs. However, despite the entreaties of their new comrades, even the most desperate Ravnos are still often extremely reluctant to teach this Discipline to those outside their clan, and those few who receive such instruction are cautioned to use it sparingly and not pass it on without approval from one of the clan. Those who defy this commandment have an unnerving tendency to suddenly disappear along with their students, never to be seen again . . . .

### Dementation

Malkavians are all crazy and can share that madness through *Dementation*. Simple enough, right? Well, yes and no. While many anarchs claim to value chaos and disruption of the routine that the sects depend on, in practice the madness and disorder that this Discipline spreads is deeply unnerving to even the most hardcore anarchs. After all, the mind is the last true refuge of a free individual, and watching *Dementation* in action proves that even that bastion is vulnerable to rot and corruption. Anarchs using *Dementation* tend to make enemies fast if they are proven to be the responsible party; already viewed as mad dogs and radical lunatics by the stodgy and traditional-minded elders, having true lunatics among them spreading their repulsive disease makes the anarchs a genuine threat most cities will not tolerate for long. That being said, the unique cosmic insights provided by *Eyes of Chaos* have



proven instrumental in many anarch plans in the past, clever applications of *The Haunting* can keep foes off guard or waste their time in useless preparations, and most importantly the ability to disable one's foes by using *Passion*, *Voice of Madness* or even *Total Insanity* to provoke a humiliating outburst in Elysium is a potent weapon in the right hands. Nonetheless, most anarchs give these vampires a wide berth, never sure who the broken ones might decide to "gift" with madness next.

### Dominate

Although they would dearly love to turn this Discipline, one of the enemy's most hated tools, against the sects themselves, most anarchs admit that it's simply not possible. As the Movement is still predominantly comprised of neonates and thinner-blooded ancillae, their potential to use *Dominate* is limited to other vampires of high generation, making it an ineffective weapon against the elders, at least directly. However, in response the anarchs have long honed their use of *Dominate* against another rich class of targets — mortals, especially those employed by the enemy. Equipped with a list of names and faces, a clever and subtle wielder of *Dominate* can gradually undermine an enemy's *Contacts*, *Allies*, *Retainers*, *Herd* or even whole *Influence* Ratings through the use of repeated well-placed commands and suggestions; while such deterioration can take a long time to pull off, doing so remains one of the most powerful forms of attack at the anarchs' disposal. Of course, this Discipline also has more direct applications, such as wrenching information from a target or gaining access to areas guarded only by mortals (such as the haven when the master is away). However, many younger or more idealistic anarchs do not take kindly to uses of *Conditioning* or *Possession*, as these remove free will and the desire for self-determination from the individual so affected. These anarchs see such powers as a sign of cowardice, employed by elders desperate to control those around them or afraid to risk their own bodies, and watch fellow anarchs with these Disciplines closely for signs of abuse. Last but not least, *Forgetful Mind* is a perpetual favorite, as it makes feeding and even well-executed hit-and-fade operations a whole lot easier to pull off without attracting undue attention.

### Fortitude

Anarchs often seek teachers for *Fortitude*, a useful Discipline to have when facing the many enemies with whom revolutionaries are bound to clash in their contentious unives. Beyond its simple survival value, however, *Fortitude* is often an excellent rallying point for young firebrands and gang leaders — particularly bold displays of *Fortitude* when the odds are against the anarchs have been known to turn the tide of more than one battle, not to mention helped form the basis for the uniquely anarch combination Discipline of *Give 'Em Hell* (outlined later in this chapter). By contrast, many canny leaders of the Movement begin training in *Fortitude* not long after assuming their positions, as they are only too aware of their excellent value as targets for assassination or intimidation by the Sword of Caine or the archons of the Camarilla. Some younger members scoff that this is the exact same line of reasoning that leads sect elders to hide from the world and manipulate from the shadows, but if the irony of this position bothers anarch adherents of *Fortitude*, it has yet to change their outlook on the subject.



### Obfuscate

Like *Fortitude*, *Obfuscate* is considered a utilitarian “defense Discipline” in the anarch ranks, and is frequently taught and traded by those familiar with its secrets. Naturally, for those vampires who live in a sect’s domain the increased ability to lie low that this Discipline offers is a true blessing, while vandals and brawlers value it for extra ease of escape in the wake of their misdeeds. While it is too easily pierced to have much value in long-term infiltration, a well-timed use of *Mask of a Thousand Faces* can do a lot to sow confusion, gain access to restricted areas or even frame a particularly incautious or unpopular individual. Indeed, provided there are no video cameras or other recording devices to put the lie to the account of eyewitnesses later on, *Obfuscate* can go a long way toward making another Kindred’s unlif quite uncomfortable, and more than one anarch gang has profited from the chaos surrounding the indictment of a prominent sect member for some crime. Another popular variant is to use *Obfuscate* to appear as a target and ensure that one is seen in the area of a vicious attack or other scandalous activity; this often works as well or better at incriminating more powerful vampires in the eyes of their peers, as the implied connection established by the target’s mere presence is often much harder to disprove than the commission of an actual crime, especially to the naturally suspicious Kindred.

### Obtenebration

Lasombra anarchs are rare in general, and even more rare are those willing to teach their mastery of shadows to outsiders for anything less than a truly exorbitant price. As such, in the Movement this Discipline is primarily employed for its combat applications, although canny anarchs sometimes use its simple presence to deflect suspicion onto the Sabbat when taking action in Camarilla territories. Given the scarcity of Lasombra anarchs, this ruse is often quite effective, though not without risk — the so-called “true” Lasombra of the Sabbat will often go to great lengths to track down their wayward brethren, especially those who make trouble for the sect, and attempt to “convert” them to the teachings of the Sword of Caine.

### Potence

Might sometimes makes right, or at least can even the odds a little bit, and more than a few young anarchs seek out *Potence* for the powerful edge it offers in close combat. Even older anarchs still find many uses for this Discipline beyond crude crushing and smashing — many find that just the threat of using this Discipline is enough to force an opponent to submit, particularly if given a suitably impressive demonstration beforehand. It is also an excellent Discipline for those who wish to be heard at an anarch Rave — when you can clear your own path to the podium (or push back those who would take it from you), you can ensure that a lot more people hear your message! However, those anarchs with obviously superhuman levels of strength are monitored closely by their more attentive comrades, simply because the *Potence* wielder can easily break the Masquerade without realizing it, not to mention draw unwanted attention by accidentally injuring or killing mortals in what would normally be a minor confrontation for one with lesser strength. While blatant displays of *Potence* might impress the neonates or liven up a battlefield, wiser anarchs realize that short of all-out war, this Discipline is best used subtly, a vampiric variant of “walk softly and carry a big stick” diplomacy.



### Presence

It should come as no surprise that among such a passionate group as the anarchs, the sheer charisma and force of will that *Presence* embodies makes it popular from the ranting firebrands of the rank and file all the way up to the polished intellectuals debating history and politics in the halls of the Ivory Tower. What's more, *Presence* is one of the few "social" Disciplines effective against elders of lower generation, although it is best employed carefully against such canny targets unless one deliberately intends to provoke their ire. Indeed, the older or more politically involved an anarch happens to be, the more likely she is to see beyond the immediate and thus more artificial love/hate applications of *Presence* in favor of using more subtle applications to bolster her natural efforts to gain lasting allies or connections. Summon has a number of creative uses for those interested in setting up meetings or even ambushes, particularly if one can summon a target to a place he would normally go anyway — after all, with a large enough welcoming party, the anarchs can always take their quarry elsewhere if they desire. About the only use for which nearly all anarchs have little love is *Majesty* — even most anarch leaders find its use distasteful, too reminiscent of the Camarilla's decadent tyranny or Sabbat religious reverence. They use it only sparingly, especially in regard to their comrades in the Movement. Revolutionary leaders known to employ *Majesty* against their fellow anarchs too often or as a means of quashing criticism of their ideas quickly find themselves stripped of their station and sometimes even handed over to local sect representatives, since they "so obviously belong there."

### Protean

This Discipline is deservedly loved by anarchs fortunate enough to find a Gangrel teacher who will impart its secrets. *Eyes of the Beast* allows the anarchist to take advantage of full darkness when fighting opponents, learning *Earth Meld* eliminates the need for a temporary haven or body bag while on the road or entering hostile territory, and *Feral Claws* gives an anarchist access to powerful weaponry no matter where he goes. Indeed, even the threat of the vicious damage dealt by *Feral Claws* has turned back weaker enemies in the past, and combined with any measure of *Potence* or *Celerity* (or both), they make an anarchist truly terrifying in combat. *Shape of the Beast* and *Mist Form* allow the user to gain access to hard-to-reach locations or offer additional means of escaping dangerous situations, not least because few Cainites expect anarchs to possess such specialized talents. Perhaps most important to more idealistic members of the Movement, *Protean* makes its user much more self-sufficient, and that alone makes it a highly sought-after Discipline for those tired of bending the knee to the same vampiric routines. About the only problem with this Discipline is availability; Gangrel willing to teach the secrets of *Protean* are few and far between, even in the nights after their defection from the Camarilla, and even those friendly to the ideals of the Movement often express great reluctance to teach the secrets of this Discipline to outsiders.

### Quietus

Despite popular rumors to the contrary, few Assamite anarchs are cold-blooded killers or frenzied war machines, and their applications of their clan's proprietary



Discipline reflect this. *Silence of Death* gives an anarch pack a clear advantage when things turn violent, and is frequently used around the real target of a raid while the rest of an Assamite's gang makes as much noise as possible at a different target, in order to further mask the use of this Discipline. Of course, *Scorpion's Touch*, *Baal's Caress* and *Taste of Death* all ensure that an Assamite never runs out of devastating killing tools to have at her disposal. Surprisingly enough, *Dagon's Call* sees the most use by Assamite anarchs — while its value against other vampires is quite considerable, its real worth comes out in blackmail and extortion against another Kindred's mortal contacts. Few mortals think anything of shaking hands with a pleasant if slightly mysterious stranger, after all, but while the internal damage inflicted on victims of this insinuative Discipline may be little more than an annoyance to the Kindred, it can prove fatal to mortals. Even the short time the Discipline lasts actually works to the Assamite's advantage, since it tends to panic a Kindred whose retainer is at stake and force her to make decisions before she has examined all her options — an excellent way of keeping a normally cautious elder off balance.

### Thaumaturgy

Few anarchs have any real grasp of *Thaumaturgy* and those who do know it are mistrusted as much as if not more than their Camarilla peers. Blood is the sustenance on which all vampires depend, after all, and those able to manipulate it with *Thaumaturgy* make most Kindred more than a little uncomfortable, anarchs included. Those with a talent for it often find themselves stymied by a lack of magical resources and teachers, making advancement tortuously slow and prone to many frustrating dead ends and experimental failures along the way. Obsessed as most are with avoiding capture, many anarch *Thaumaturgy* users eschew the more blatant (and noticeable) offensive powers it offers in favor of primarily defensive rituals and other passive magics, such as *Deflection of the Wooden Doom* and *Defense of the Sacred Haven*. Naturally, even the brutal conditions under which these so-called "gutter mages" exist cannot suppress the spark of mystical creativity that powers this Discipline, and over time a number of new rituals and other tricks unique to the anarchs have been cautiously circulated by those few free *Thaumaturgy* users in the Movement. In addition, while exceptions exist, anarchs are generally limited to the most common paths of *Thaumaturgy*, since the Tremere zealously track down those who display any facility with the rarer forms of magic, and the forces they send out to "discipline" such rogues have no problem storming a communal haven and incinerating everyone they find in order to accomplish their mission. This goes double for those known to teach *Thaumaturgy* to outsiders, especially those in possession of the new rituals devised by anarch magicians, and an unofficial code of "death before capture" has arisen between all anarch *Thaumaturgy* wielders. Given what the Tremere are likely to inflict on them, this is a sensible policy indeed.

## COMBINATION DISCIPLINES

Over the centuries, many anarchs have discovered innovative ways to use the powers of their vampiric blood, much as their rivals in the sects have done. Indeed, more than one Cainite scholar has speculated that the eternal struggle between the



different vampiric factions has been the catalyst for the evolution of these specialized Discipline applications, several more mainstream Disciplines and even some of the minor bloodlines. Wise anarchs who come across the secrets of these combination Disciplines hold them in reserve until they are absolutely necessary, as they represent one of the few edges unique to the Cause; the less the enemy is allowed to know about them, the better.

Listed for each combination Discipline is an Experience Trait cost and the prerequisite Disciplines a character must possess before he can attempt to master this new power. Characters who fail to meet either of these requirements cannot even attempt the feats described — those who have the prerequisite Disciplines but who have not spent the necessary Experience Traits lack the necessary understanding to perform what the combination Discipline entails. It is also within a Storyteller's discretion to disallow any or all of these combination Disciplines. While intended to expand roleplaying opportunities and demonstrate the heights vampiric power can reach with suitable effort and dedication, they can also be abused by power-hungry and unscrupulous players, and the Storyteller should always ensure that the needs of the story and the game as a whole come before a few lines on a character sheet.

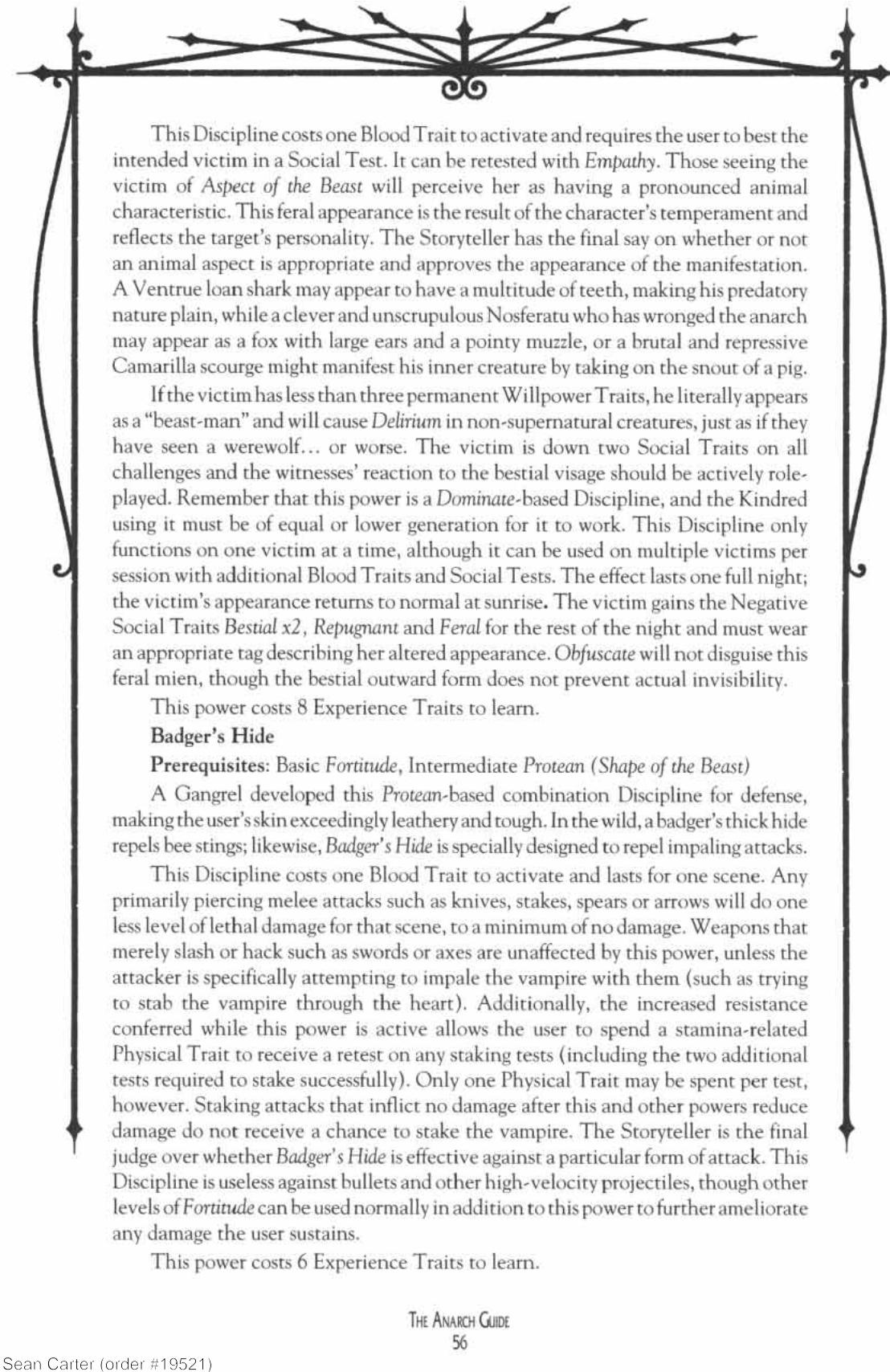
These combination Disciplines cannot be taken at character creation, regardless of what a character's backstory might be; all combination Disciplines require an in-character teacher and ideally should only be earned after a suitable period of extensive investigation and painstaking experimentation. It is therefore highly recommended that the requisite Experience Traits for a combination Discipline not be spent all at once, but rather spent over a period of time to reflect the student's efforts to master her new power. Not only does that evocatively demonstrate to the player the amount of time it takes to master these complex Disciplines, but it also keeps the new Discipline from seeming to "magically appear" on a character's sheet between one game and the next, and encourages the acquisition of it to become part of the character's personal storyline. In addition, Storytellers should remember that required teachers are rare, and few anarchs possess such unique variations to the standard Disciplines. Finding a suitable instructor can easily be the goal of a fairly long storyline involving of a number of expensive favors, thorough investigation and personal growth.

**Note:** For purposes of power comparison, a combination Discipline is considered to be the same level as the highest-level Discipline it requires to learn. Thus, if a combination Discipline requires two Basic Disciplines and one Advanced Discipline, it is considered an Advanced power.

#### Aspect of Beast

**Prerequisites:** Intermediate *Animalism*, Intermediate *Dominate*

This Discipline calls upon the victim's inner bestial nature and causes it to manifest physically. The victim takes on the mien of an animal. Most people witnessing this power in use have an eerie and unsettling impression that the target is obviously not human. In other cases, it is much more severe — the target's Beast actually comes to the surface, altering her appearance into a beast-human hybrid capable of causing panic in mortals and the weak-willed.



This Discipline costs one Blood Trait to activate and requires the user to best the intended victim in a Social Test. It can be retested with *Empathy*. Those seeing the victim of *Aspect of the Beast* will perceive her as having a pronounced animal characteristic. This feral appearance is the result of the character's temperament and reflects the target's personality. The Storyteller has the final say on whether or not an animal aspect is appropriate and approves the appearance of the manifestation. A Ventrite loan shark may appear to have a multitude of teeth, making his predatory nature plain, while a clever and unscrupulous Nosferatu who has wronged the anarch may appear as a fox with large ears and a pointy muzzle, or a brutal and repressive Camarilla scourge might manifest his inner creature by taking on the snout of a pig.

If the victim has less than three permanent Willpower Traits, he literally appears as a "beast-man" and will cause *Delirium* in non-supernatural creatures, just as if they have seen a werewolf... or worse. The victim is down two Social Traits on all challenges and the witnesses' reaction to the bestial visage should be actively role-played. Remember that this power is a *Dominate*-based Discipline, and the Kindred using it must be of equal or lower generation for it to work. This Discipline only functions on one victim at a time, although it can be used on multiple victims per session with additional Blood Traits and Social Tests. The effect lasts one full night; the victim's appearance returns to normal at sunrise. The victim gains the Negative Social Traits *Bestial* x2, *Repugnant* and *Feral* for the rest of the night and must wear an appropriate tag describing her altered appearance. *Obfuscate* will not disguise this feral mien, though the bestial outward form does not prevent actual invisibility.

This power costs 8 Experience Traits to learn.

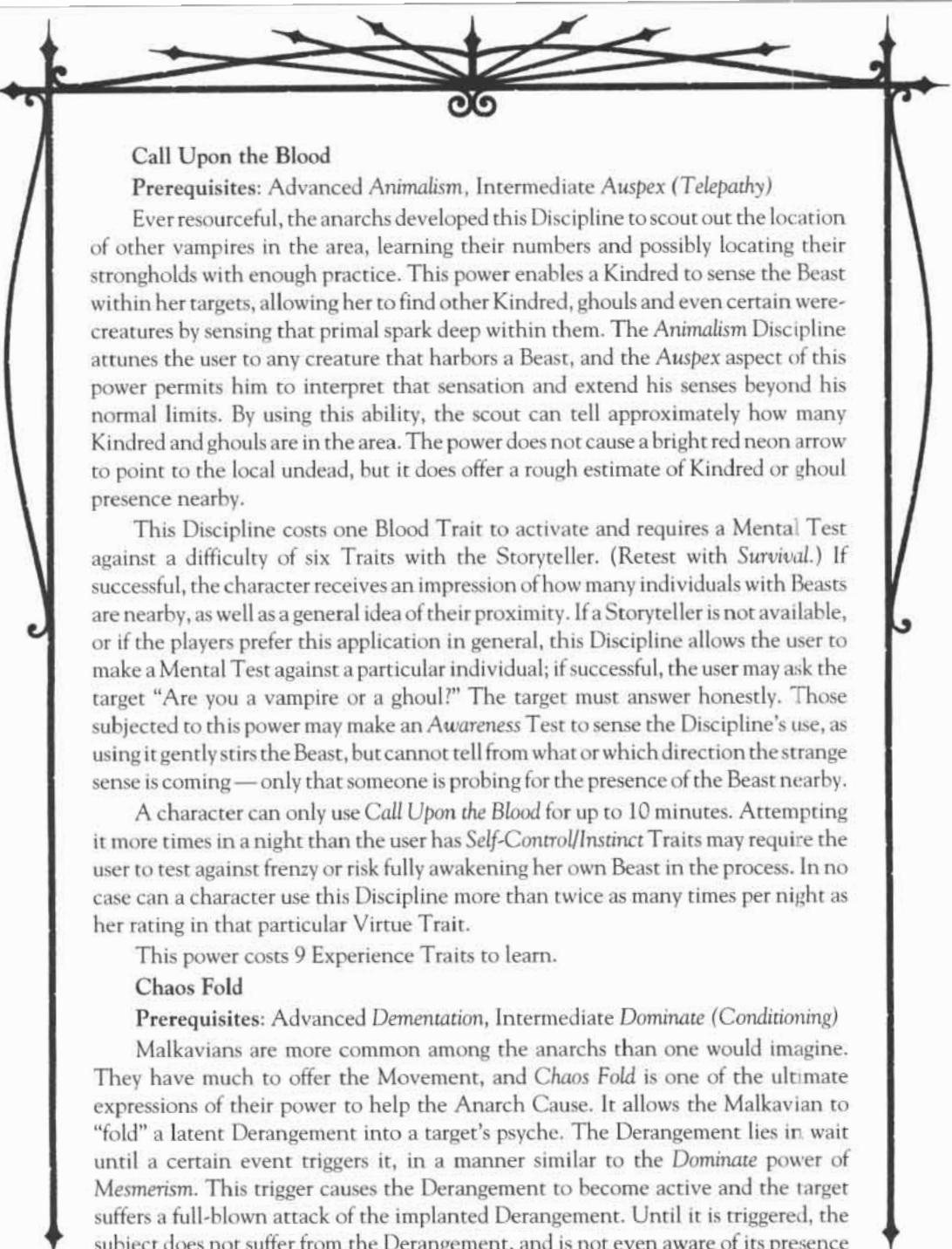
#### **Badger's Hide**

**Prerequisites:** Basic *Fortitude*, Intermediate *Protean* (*Shape of the Beast*)

A Gangrel developed this *Protean*-based combination Discipline for defense, making the user's skin exceedingly leathery and tough. In the wild, a badger's thick hide repels bee stings; likewise, *Badger's Hide* is specially designed to repel impaling attacks.

This Discipline costs one Blood Trait to activate and lasts for one scene. Any primarily piercing melee attacks such as knives, stakes, spears or arrows will do one less level of lethal damage for that scene, to a minimum of no damage. Weapons that merely slash or hack such as swords or axes are unaffected by this power, unless the attacker is specifically attempting to impale the vampire with them (such as trying to stab the vampire through the heart). Additionally, the increased resistance conferred while this power is active allows the user to spend a stamina-related Physical Trait to receive a retest on any staking tests (including the two additional tests required to stake successfully). Only one Physical Trait may be spent per test, however. Staking attacks that inflict no damage after this and other powers reduce damage do not receive a chance to stake the vampire. The Storyteller is the final judge over whether *Badger's Hide* is effective against a particular form of attack. This Discipline is useless against bullets and other high-velocity projectiles, though other levels of *Fortitude* can be used normally in addition to this power to further ameliorate any damage the user sustains.

This power costs 6 Experience Traits to learn.



### Call Upon the Blood

**Prerequisites:** Advanced Animalism, Intermediate Auspex (*Telepathy*)

Ever resourceful, the anarchs developed this Discipline to scout out the location of other vampires in the area, learning their numbers and possibly locating their strongholds with enough practice. This power enables a Kindred to sense the Beast within her targets, allowing her to find other Kindred, ghouls and even certain were-creatures by sensing that primal spark deep within them. The *Animalism* Discipline attunes the user to any creature that harbors a Beast, and the *Auspex* aspect of this power permits him to interpret that sensation and extend his senses beyond his normal limits. By using this ability, the scout can tell approximately how many Kindred and ghouls are in the area. The power does not cause a bright red neon arrow to point to the local undead, but it does offer a rough estimate of Kindred or ghoul presence nearby.

This Discipline costs one Blood Trait to activate and requires a Mental Test against a difficulty of six Traits with the Storyteller. (Retest with *Survival*.) If successful, the character receives an impression of how many individuals with Beasts are nearby, as well as a general idea of their proximity. If a Storyteller is not available, or if the players prefer this application in general, this Discipline allows the user to make a Mental Test against a particular individual; if successful, the user may ask the target "Are you a vampire or a ghoul?" The target must answer honestly. Those subjected to this power may make an Awareness Test to sense the Discipline's use, as using it gently stirs the Beast, but cannot tell from what or which direction the strange sense is coming — only that someone is probing for the presence of the Beast nearby.

A character can only use *Call Upon the Blood* for up to 10 minutes. Attempting it more times in a night than the user has *Self-Control/Instinct* Traits may require the user to test against frenzy or risk fully awakening her own Beast in the process. In no case can a character use this Discipline more than twice as many times per night as her rating in that particular Virtue Trait.

This power costs 9 Experience Traits to learn.

### Chaos Fold

**Prerequisites:** Advanced Dementation, Intermediate Dominate (*Conditioning*)

Malkavians are more common among the anarchs than one would imagine. They have much to offer the Movement, and *Chaos Fold* is one of the ultimate expressions of their power to help the Anarch Cause. It allows the Malkavian to "fold" a latent Derangement into a target's psyche. The Derangement lies in wait until a certain event triggers it, in a manner similar to the *Dominate* power of Mesmerism. This trigger causes the Derangement to become active and the target suffers a full-blown attack of the implanted Derangement. Until it is triggered, the subject does not suffer from the Derangement, and is not even aware of its presence unless it is somehow brought to his attention (such as a particularly dedicated *Telepathy* or *Forgetful Mind* search). Once triggered, the Derangement remains fully and violently active for the scene or hour (whichever is longer), during which time the target cannot even spend Willpower to momentarily subdue his madness, though



he may still defend himself normally. The Derangement brought on by this Discipline disappears completely after the scene in which it is triggered, though of course the victim may be targeted by this power again in the future. A victim may not be targeted by this power more than once at a time, however.

To use *Chaos Fold*, the user selects an appropriate Derangement and makes a Social Test against the target, retested by *Empathy*. The wielder is two Traits down on the test if she does not have that particular Derangement herself. This Derangement then lies dormant in the targeted character until a trigger event happens, at which point it manifests in full force as an active Derangement. If the unfortunate victim of *Chaos Fold* has three or fewer permanent Willpower Traits, the wielder may choose to spend a Willpower Trait to make the Derangement permanent once it is triggered, in which case the target must buy it off normally after a period of therapy and similar mental rehabilitation. Because this is still a *Dominate*-based power, it can only be used against mortals or Kindred of equal or higher generation.

*Chaos Fold* costs 12 Experience Traits to learn.

#### Give 'Em Hell

**Prerequisites:** Basic Fortitude or Potence, Intermediate Presence

When push comes to shove and violence is the only remaining option, the champions of the Cause can use *Give 'Em Hell* to motivate and inspire their fellow anarchists to stay the course rather than run to fight another night. This Discipline rallies the troops to perform greater feats of valor when the odds are against them. By making a display of his physical prowess during the fight, such as throwing a barricade aside or ignoring the pain of a blow that would drop a lesser vampire to his knees, the anarchist inspires others to greater acts. Using the Discipline requires a dramatic display of fearlessness in the face of danger that is clearly witnessed by those the anarchist wishes to affect.

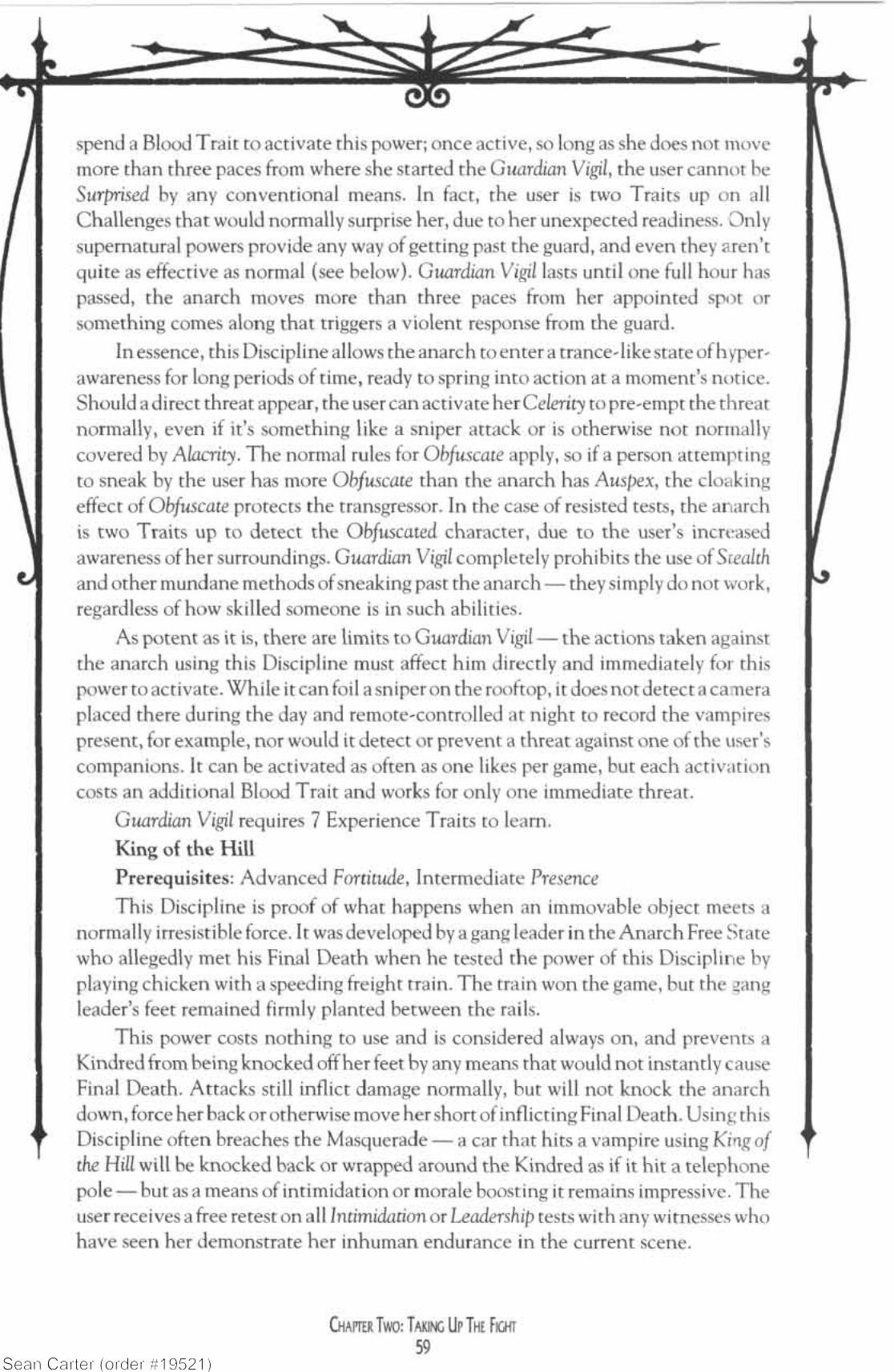
After a suitably inspirational display of courage and physical prowess, the player makes a Social Test against a difficulty of seven Traits, retesting with *Leadership*. He can then choose up to three other characters within his line of sight who will gain an extra *Courage* Trait for the remainder of the fight. This extra *Courage* Trait cannot exceed the maximum number of Virtue Traits permitted — if this would bring a vampire over the limit, the excess is converted to temporary Willpower instead. The wielder cannot use this Discipline on himself, nor can it be used more than once on the same target per combat, though it may be used multiple times to cover a number of different allies. Anarchs known to use *Give 'Em Hell* are watched closely by their more cynical comrades; sell-outs occasionally use this power to bolster the strength of foes of the Movement just before betraying their former companions, causing not only a devastating defeat but also a crippling blow to local morale.

This Discipline costs 6 Experience Traits to learn.

#### Guardian Vigil

**Prerequisites:** Basic Auspex, Basic Celerity, Basic Fortitude

Anarchs who endured long periods of guard duty during the Anarch Revolt first developed this Discipline, and it still sees use in modern times. The character must



spend a Blood Trait to activate this power; once active, so long as she does not move more than three paces from where she started the *Guardian Vigil*, the user cannot be *Surprised* by any conventional means. In fact, the user is two Traits up on all Challenges that would normally surprise her, due to her unexpected readiness. Only supernatural powers provide any way of getting past the guard, and even they aren't quite as effective as normal (see below). *Guardian Vigil* lasts until one full hour has passed, the anarch moves more than three paces from her appointed spot or something comes along that triggers a violent response from the guard.

In essence, this Discipline allows the anarch to enter a trance-like state of hyper-awareness for long periods of time, ready to spring into action at a moment's notice. Should a direct threat appear, the user can activate her *Celerity* to pre-empt the threat normally, even if it's something like a sniper attack or is otherwise not normally covered by *Alacrity*. The normal rules for *Obfuscate* apply, so if a person attempting to sneak by the user has more *Obfuscate* than the anarch has *Auspex*, the cloaking effect of *Obfuscate* protects the transgressor. In the case of resisted tests, the anarch is two Traits up to detect the *Obfuscated* character, due to the user's increased awareness of her surroundings. *Guardian Vigil* completely prohibits the use of *Stealth* and other mundane methods of sneaking past the anarch — they simply do not work, regardless of how skilled someone is in such abilities.

As potent as it is, there are limits to *Guardian Vigil* — the actions taken against the anarch using this Discipline must affect him directly and immediately for this power to activate. While it can foil a sniper on the rooftop, it does not detect a camera placed there during the day and remote-controlled at night to record the vampires present, for example, nor would it detect or prevent a threat against one of the user's companions. It can be activated as often as one likes per game, but each activation costs an additional Blood Trait and works for only one immediate threat.

*Guardian Vigil* requires 7 Experience Traits to learn.

### King of the Hill

**Prerequisites:** Advanced *Fortitude*, Intermediate *Presence*

This Discipline is proof of what happens when an immovable object meets a normally irresistible force. It was developed by a gang leader in the Anarch Free State who allegedly met his Final Death when he tested the power of this Discipline by playing chicken with a speeding freight train. The train won the game, but the gang leader's feet remained firmly planted between the rails.

This power costs nothing to use and is considered always on, and prevents a Kindred from being knocked off her feet by any means that would not instantly cause Final Death. Attacks still inflict damage normally, but will not knock the anarch down, force her back or otherwise move her short of inflicting Final Death. Using this Discipline often breaches the Masquerade — a car that hits a vampire using *King of the Hill* will be knocked back or wrapped around the Kindred as if it hit a telephone pole — but as a means of intimidation or morale boosting it remains impressive. The user receives a free retest on all *Intimidation* or *Leadership* tests with any witnesses who have seen her demonstrate her inhuman endurance in the current scene.



This Discipline will not protect Kindred from completely encompassing or inhumanly powerful impacts such as a speeding train or a crashing airplane. Such devastating impacts and the fire caused by the resultant spilled fuel would turn Kindred to ash, send various body parts flying all over and otherwise cause Final Death. (Rumors persist of an even more powerful variant that includes Potence and allows for truly staggering feats of resilience... but they remain rumors at present.) Naturally, additional levels of Fortitude can be used to alleviate the damage withstood using *King of the Hill* until the Kindred reaches Incapacitated. When Incapacitated, he is still standing up, but can only bid Stamina-related Traits. Only when the user enters torpor or Final Death is inflicted does he at last fall. The severity of a given object's impact and the damage sustained are ultimately up to the Storyteller.

This Discipline costs 8 Experience Traits.

### Memory Rift

**Prerequisites:** Advanced *Obfuscate*, Intermediate *Presence*

By using *Vanish From the Mind's Eye* and sheer charisma, the Kindred creating a Memory Rift disappears completely from the memory of a target. The target's memory replaces the disappearance with the most logical alternative it can create, such as imagining that a mortal police officer fell or jumped off a bridge rather than having been pushed by the user of this Discipline. The target will strongly resist attempts to convince her otherwise, since her mind has created a believable replacement for the missing memory. Even direct evidence to the contrary will be greeted with deep skepticism.

This Discipline requires the expenditure of a Blood Trait and a Mental Trait, and the user must make a Social Test against the target, retesting with *Subterfuge*. The user may attempt to influence more than one target in a scene, but must spend Traits and test against each target individually; she cannot make a group challenge with this power. If successful, the target not only ignores the character, but by the coming dawn forgets the user was ever there. Once activated, the character can take no aggressive action against the target and must leave within five minutes after activating the Discipline, remaining out of the target's sensory range for at least a full hour of game play. Failure to stay out of sensory range, even if *Obfuscated* or otherwise supernaturally concealed, causes the target's memories of the user to flood back at dawn and essentially ruins the use of this power.

Remember that targets still recall any events that happened, just not the presence of the anarch using *Memory Rift*. If a target witnessed the anarch shooting someone, he will still remember the shooting — his mind will simply make up another suspect or even alter his memories to ensure that "I didn't get a good look at him. Or her. I'm not even sure. Sorry." The use of this Discipline can be uncovered with the proper use of *Dominate* and similar powers that probe the memory, though its insinuative nature puts such seekers three Traits down on all relevant tests unless they know exactly what they are looking for and/or have dealt with this Discipline in the past.

Learning *Memory Rift* costs 5 Experience Traits.



## **Retain the Quick Blood**

**Prerequisites:** Advanced *Celerity*, Advanced *Quietus*

When the original Anarch Revolt erupted in Europe, the Assamite clan had an informal alliance with the *antitribu* who sought to throw off the bondage of their elders. Few anarchs possessed knowledge of the *Quietus* Discipline, but a handful did, and developed this potent Discipline to aid in conserving their passionate blood. These modern nights, few anarchs know *Quietus*, and even fewer have ever heard of this exceedingly rare combination Discipline. However, when employed its effects are spectacular, as *Retain the Quick Blood* allows a Kindred to conserve her precious vitae without spending it as liberally as is normally required to fuel *Celerity*.

Any Blood Traits spent to activate *Celerity* (and only *Celerity*) return to the character's system in one full hour. Blood Traits returned in this manner can never exceed the character's maximum Blood Trait pool, and any excess returning Traits are lost. The vitae returns due to a strange anomaly in the Kindred's biology, the same anomaly that makes Assamite blood so unique and deadly. This Discipline's use is not visible to onlookers. This Discipline does not bestow an unlimited supply of vitae on its user, as it takes time to regain the expended Blood Traits, and hunger frenzy is still a risk in combat when a vampire pushes her limits using Disciplines that require blood to fuel them.

Storytellers should keep a close eye on those seeking to learn this Discipline — it is exceedingly rare even for a combination Discipline, and those few Assamite anarchs who know its secrets never impart it without asking a high price in return. Accordingly, its acquisition should be the culmination of a suitably involved and demanding story, not just a way to spend a few excess Experience Traits one has lying around.

*Retain the Quick Blood* costs 10 Experience Traits.

### **Sensory Overload**

**Prerequisites:** Basic *Auspex*, Intermediate *Dementation*

Anarch Malkavians are always a force to be reckoned with because of the uniquely disturbing ways they find to use their already unsettling Disciplines against their enemies. One such use is *Sensory Overload*, an offensive Discipline that combines the paranormal phenomena perceived by *Auspex* with the madness and delusions spread through *Dementation*. This Discipline allows a Kindred to force his *Auspex* powers upon another, but the sensory or mental input of the *Auspex* is twisted by the *Dementation*. The user cannot control the precise effects of this Discipline; while he may choose the level of *Auspex* he wishes to "bestow" on his target in hopes of inspiring a particular response, the exact effects generated are entirely within the Storyteller's discretion. By the same token, this Discipline always manifests in a manner that is distracting, painful or socially dangerous for the target; while she may certainly believe she is learning something genuinely valuable, this Discipline never generates a beneficial result for the target.

To active this Discipline, the user must choose a target and make a successful Social Test, retested by *Empathy*, and spend a Willpower Trait. The *Auspex* effect "given" to the target must be a level of *Auspex* the user has. (You cannot force



Telepathy on a target if you only possess Heightened Senses, for example.) Examples of possible effects of Sensory Overload based on the level of Auspex granted are provided below. This Discipline lasts for a number of hours equal to the user's permanent Willpower Traits minus the target's *current* Willpower Traits, with a minimum duration of one hour. Note that the Malkavian wielding this power (for no other clan has yet braved the excruciating process of learning this Discipline) retains full command of Auspex during this time — he does not truly "loan" his power to the target, only a fractured, horrifying reflection of it.

Regardless of the specific effects generated, all targets of Sensory Overload suffer a two-Trait penalty to all Social and Mental tests for the duration of the power due to the constant distraction from this phantom input, and are required to roleplay their disorientation and mistaken impressions to the best of their capability. At the Storyteller's discretion, particularly susceptible targets such as those with Acute Senses, relevant Derangements or other specific "weak points" for this power to exploit might be required to spend a Willpower Trait to avoid being overcome with sensory input, or even suffer an active Derangement for the duration of the Discipline. While these perceptions may certainly shock the target, even those who have a compelling reason to disbelieve the false input they're offered still can't bring themselves to ignore it, and those less knowledgeable in psychic manipulation are likely to either believe in the visions they are granted or at best believe they are suffering some kind of psychotic fit. Targets who already possess the level of Auspex targeted by Sensory Overload may make a Mental Test with the Awareness Ability against the user's Mental Traits to discern that something is wrong with their perceptions, but otherwise they are even more likely to believe their perceptions than most targets, accustomed as they are to receiving such supernatural sensory information.

It costs 8 Experience Traits to learn *Sensory Overload*.

### Seventh Chinese Brother

**Prerequisites:** Intermediate Celerity, Elder Fortitude (*Personal Armor*)

Once upon a time in China, there were seven brothers, and each one had a special natural ability. The seventh brother had iron bones that prevented his death by decapitation. This Discipline allows the user to emulate that seventh Chinese brother by hardening one part of his body and improving the entire body's recuperative properties so that the user's limbs cannot be severed or her flesh punctured. Anarchs employing this Discipline most often use it to save their own heads, quite literally, but it works just as well on a hand, arm, leg or foot, should the need arise to protect these extremities.

To activate the power, the user must spend a Willpower Trait and select a single appendage. (The neck and head count as a single appendage for purposes of this Discipline.) The next blow that should sever that appendage is then ignored and does no damage, nor does the victim of the strike suffer any penalty. The power can be reactivated at the beginning of the next turn to prevent loss of the head or limb. As long as the user has Willpower Traits, she can protect herself in this fashion. A lesser-known but still legitimate use of this Discipline is to harden the muscles, tendons and



## SAMPLE SENSORY OVERLOAD EFFECTS

**Heightened Senses:** The Storyteller selects a sense — hearing, sight, touch, taste or smell — and the effect. If vision is chosen, the affected target suffers from visual distortions and hallucinations that overwhelm her sense of sight. If hearing is selected, the target might "hear" the people in the next room talking about her, or voices might suddenly become deafening. Smell might bring on a nauseating and overpowering stench, or perhaps betray a powerful and distracting scent from the target character's past such as the perfume of an old love, the smell of an Inquisitor's bonfire or the telltale scent of an old enemy. If *Sensory Overload* alters taste, feeding is unpleasant and will cause retching, forcing a vampire to regurgitate all ingested blood. Touch under the effects of this Discipline may make all surfaces cause discomfort; the target may feel uncomfortably hot or cold, covered in gore, etc.

**Aura Perception** — The target can suddenly see auras; however, he does not see the true auras of the people around him. A victim may look into a mirror and see the damning black streaks of diablerie in his aura, even if he has never considered committing diablerie. Or the target may look at the local prince and see diablerie streaks in his aura — always a dangerous prospect — or see a Sabbat gang as nothing more than ordinary humans with regular auras. For 10 minutes, everyone around the target will have an inaccurate aura, and the target cannot help but see these false auras. The Storyteller selects the type of aura reflected for a given individual, or may choose certain "default" auras that the victim constantly perceives.

**Spirit's Touch** — The target of *Spirit's Touch* will see herself as the person handling an object regardless of whether she has seen or touched the object before. If examining the bloody axe that lopped off an anarch leader's head and sent him to Final Death, the target might sense herself as the axe-wielding lunatic. These visions can cause temporary fits of horror or revulsion, depending on the object in question. Depending on the Storyteller's creativity, the results may vary but will nearly always reflect poorly on the target. The target may also see the nearest person as the one who handled the object under investigation.

**Telepathy** — The target of this Discipline has his mind opened up to telepathic images and feelings. He cannot send images or thoughts, but can only receive. He might hear the thoughts of the nearest person or people, or suddenly be deluged by the inner voices of everyone around him. The telepathic perceptions received are not genuine thoughts, but a delusional effect of the *Dementation* aspect of the Discipline. The victim may not even be able to understand the deluge of imaginary thoughts and concepts in his mind.

**Psychic Projection** — Strangely, *Sensory Overload* does not cause someone to psychically project or fall into a comatose state, but might cause strange (and potentially embarrassing) delusions of being incorporeal for 10 minutes. It is wholly up to the Storyteller whether this effect does anything at all.



bones around the heart. In this case, a Kindred can at least prevent being staked until his Willpower runs out. The duration of this effect is one scene or until a sufficiently powerful blow is struck, whichever comes first. If a scene ends before the decapitating, amputating, or disabling blow is struck, the power has no effect and can be activated again in a later scene.

Because targeting specific limbs is not generally permitted in *Mind Eye's Theatre*, the Storyteller may wish to modify this power or even disallow it outright if he does not feel it offers a significant benefit in the game. (Keep in mind the benefits it offers against staking, however.)

It costs 12 Experience Traits to learn this power.

#### **Smiling Jack's Trick**

**Prerequisites:** Advanced *Dominate*, Advanced *Obfuscate*

According to the legend attributed to this combination Discipline, a vicious Camarilla scourge and his lieutenant once cornered the notorious anarchist Smiling Jack. Jack did his trick and the scourge turned on his loyal lieutenant while Jack escaped laughing into the night. The lieutenant was turned to ash and the scourge was disgraced, as he lost a highly esteemed lieutenant and let a known fugitive escape in the process. This Discipline uses *Obfuscate* to trick the mind and senses and uses *Dominate* to further confuse someone into believing that the user is another person in the immediate vicinity. The user can apparently switch identities with any person within 10 steps of her.

*Smiling Jack's Trick* requires a Mental Test against the person the user intends to deceive (not the person whose appearance she intends to switch); it may be used against multiple targets with a regular group test, although the user may only switch identities with one person at a time. If successful, the person with whom the user switched takes on the user's appearance, while the anarchist himself assumes the other's appearance down to the smallest detail. This identity shift lasts for one hour, time that is generally best spent leaving the area before the ruse is discovered. Like all *Dominate* effects, it can only be used against a target of equal or higher generation.

*Smiling Jack's Trick* costs 9 Experience Traits to learn.

#### **Suck It Up**

**Prerequisites:** Basic *Animalism*, Advanced *Protean*

Anarchs are no strangers to spilled blood, whether their own or that of those they tangle with. However, spilled blood, regardless of how it got there, tends to attract a lot of unwanted attention. No matter who wins the fight, some anarchists have come up with an ingenious way to hide their conflicts and "clean up" the wasted blood, whether from a pool on the sidewalk or an incriminating stain on a carpet. The last thing a vampire wants is to be seen voraciously licking the sidewalk like an ice cream cone or looming over the body of a fallen comrade drinking the remains of her vitae. Kindred are advised to employ *Suck It Up* discreetly, as use of this Discipline is obviously not normal or natural.

A Kindred using this Discipline merely touches the pool of blood and absorbs it like a sponge at a rate of one Trait per turn. *Suck It Up* requires a successful Mental



Test against a difficulty of six Traits, which can be retested with the *Survival* or *Scrounge* Abilities. The absorbed Blood Traits go into the Kindred's pool, and cannot exceed her maximum number of Blood Traits. The Storyteller is the final arbiter of how much blood can be sucked up from a particular pool in this manner. The "vacuuming up" does not do the job perfectly; telltale stains remain (though faint), and the dried husks of bloodless bodies certainly constitute a major Masquerade breach. Unless thoroughly scoured with other means such as chemical cleaning agents, enough traces of blood remain on the scene to perform forensic analysis.

It costs 5 Experience Traits to learn this power.

#### Tenebrous Veil

**Prerequisites:** Basic *Obfuscate* (*Unseen Presence*), Basic *Obtenebration*

This simple but effective combination Discipline, devised by Malkavian and Lasombra anarchs, combines the basic properties of *Obfuscate* and *Obtenebration*. While *Cloak of Shadows* warps the mind's perceptions, *Tenebrous Veil* further prevents being seen by wrapping the very stuff of the shadows around the hiding vampire. Provided a shadow is available, with the expenditure of a Blood Trait a Kindred can stand perfectly motionless and wrap that shadow around herself, allowing her to remain unseen as long as she stays motionless and does not make a sound. This Discipline has no effect on other *Obfuscate* powers, as movement or speech of any kind disrupts the veil immediately. What's more, the addition of the shadow prevents anyone from using *Auspex* to see through the Discipline's *Obfuscate* aspect, even if the *Auspex* user has more levels of that Discipline than the *Tenebrous Veil* user has *Obfuscate*. However, as Lasombra are quite rare among anarchs, this Discipline is not common and thus remains relatively unknown despite its potential usefulness.

*Tenebrous Veil* costs 3 Experience Traits.

## ANARCH THAUMATURGY

*Anarch Thaumaturgy* is incredibly rare, as few Tremere manage to liberate themselves from the Pyramid and survive for long enough to develop new rituals and paths. In addition, few anarchs have time for the grueling research and experimentation required to make great strides in *Thaumaturgy*. Few anarch Tremere have mastered the Discipline or even possess a particularly advanced understanding of it, and so very few new rituals exist. Sometimes the rumor mill provides whispers about rogue tomes of blood sorcery, rituals and secrets pilfered from Tremere libraries. These stories come and go in waves, but they always interest Camarilla-serving Tremere eager to uncover new rituals and magic to rise in the Tremere hierarchy, or even just earn easy prestige from their elders by capturing or destroying a rogue clan member. Add to this the fact that more than a few such stories are actually traps laid by the Tremere to lure unwary anarchs to their demise, and it's small wonder that *Anarch Thaumaturgy* advances so slowly.

Unless otherwise noted, all ritual requirements listed are considered in addition to any tests or expenditures normally required for casting a *Thaumaturgy* ritual, as outlined in *Laws of the Night*, p. 185.



## BASIC RITUALS

### Banish Big Brother

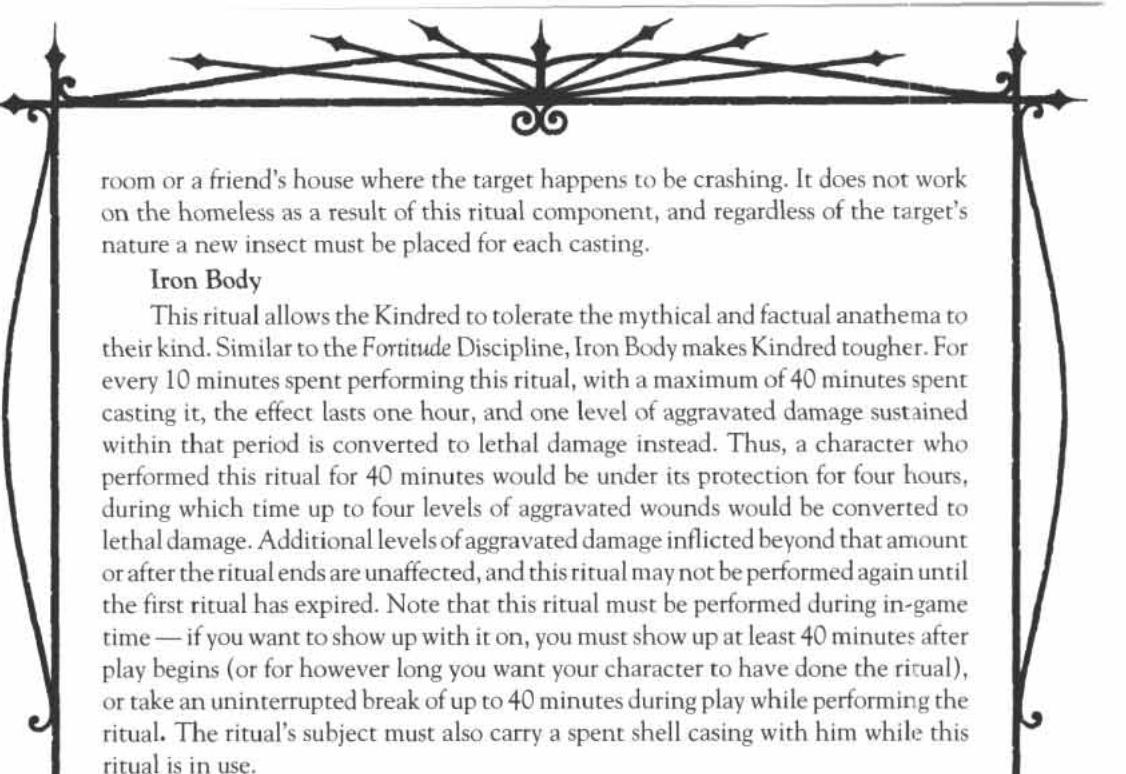
This thoroughly modern ritual allows the thaumaturge to detect and potentially nullify technological eavesdropping devices—microphones, tape recorders, surveillance cameras and so on. In addition to normal ritual requirements, the caster must also completely burn a captured representation of himself such as a picture or vocal recording; additional participants in the ritual must bring their own items to be consumed in this fashion. When the items are completely destroyed, recipients must sprinkle the remains over themselves for the ritual to take effect. Until the next sunrise, those affected by this ritual automatically feel a buzzing sensation along the backs of their necks any time they are taped or monitored by such devices, as well as sensing the general nature of the machine (listening, watching, recording, etc.) and its approximate location relative to the ritual recipient. The ritual does not reveal if anyone is operating the device, however, nor does it impart any working knowledge of how to use or disable it.

Once a Kindred is aware of the attempted surveillance, he may spend a Mental Trait to temporarily disable the devices involved. Simple technology such as tape recorders or ATM cameras malfunction automatically; disabling more complex systems or remote devices may also require a Mental Test (*retest Security*), at the Storyteller's discretion. Affected items become hopelessly inoperative until the end of the scene, at which time they resume functioning normally. Disabling an item is considered "pre-emptive" to it recording the user in any way; if a photographer is waiting in the bushes and leaps out to take a surprise picture of the Kindred, the ritualist still gets a normal test to attempt to disable the camera before a picture is taken. Magical technology or sentient devices cannot be disabled with this ritual, though the thaumaturge will still be aware of them.

This ritual does not allow the Kindred to deactivate such devices at will; the recipient cannot cause a person's camera to malfunction if the person is taking a picture that didn't include the Kindred, for example. Any such devices targeted must be actively recording the recipient in order to be subject to this ritual, whether they were intended to capture her or not.

### Flatline

After incantations and ritual gestures, the ritualist causes a mortal to exhibit no secondary characteristics of being alive. This ritual works on willing and unwilling targets alike, and is a terrifying way of threatening one of the ritualist's enemies. Victims have no pulse and no breath, and this apparent state of death also extends to mechanical devices regardless of how simple or complex. A heart monitor or electrocardiogram will show the flat line of the ritual's name, mirrors will not fog up with breath, a stethoscope will hear only silence and so on. Even if stabbed or shot, the mortal's blood will not flow; it merely trickles out and wells up into a congealed pool around the wound (though actual damage inflicted does not change). This power lasts until the sunrise after the night it is cast. It has no effect on supernatural beings. To empower this ritual, the caster must place a small dead insect or animal someplace in the subject's home. It must be the subject's actual home, not a hotel



room or a friend's house where the target happens to be crashing. It does not work on the homeless as a result of this ritual component, and regardless of the target's nature a new insect must be placed for each casting.

### Iron Body

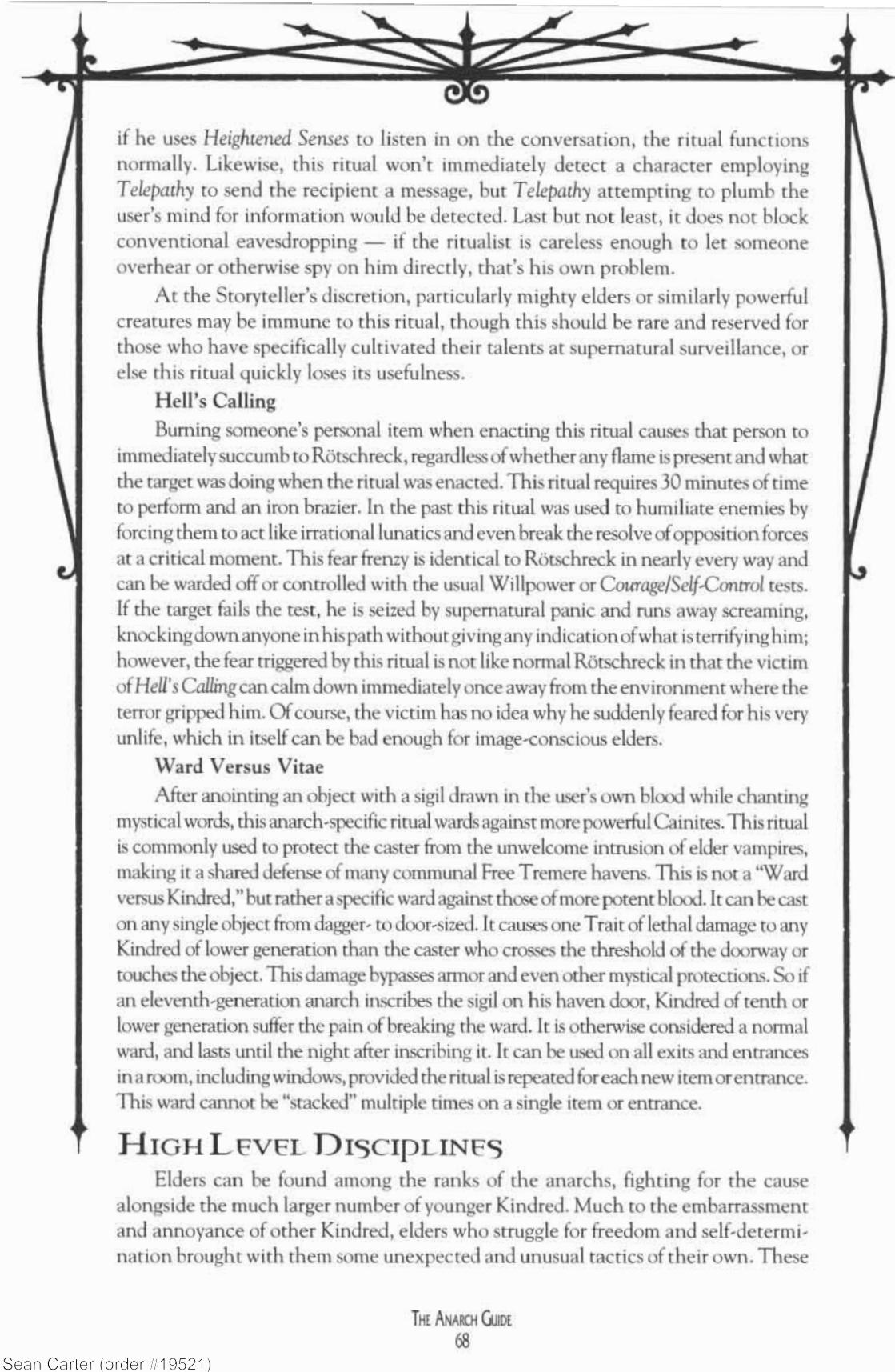
This ritual allows the Kindred to tolerate the mythical and factual anathema to their kind. Similar to the Fortitude Discipline, Iron Body makes Kindred tougher. For every 10 minutes spent performing this ritual, with a maximum of 40 minutes spent casting it, the effect lasts one hour, and one level of aggravated damage sustained within that period is converted to lethal damage instead. Thus, a character who performed this ritual for 40 minutes would be under its protection for four hours, during which time up to four levels of aggravated wounds would be converted to lethal damage. Additional levels of aggravated damage inflicted beyond that amount or after the ritual ends are unaffected, and this ritual may not be performed again until the first ritual has expired. Note that this ritual must be performed during in-game time — if you want to show up with it on, you must show up at least 40 minutes after play begins (or for however long you want your character to have done the ritual), or take an uninterrupted break of up to 40 minutes during play while performing the ritual. The ritual's subject must also carry a spent shell casing with him while this ritual is in use.

## INTERMEDIATE RITUALS

### Detect the Hidden Observer

This ritual was supposedly developed by the same paranoid Warlock who devised *Banish Big Brother*, as a means of further ensuring that valuable secrets do not fall into the hands of enemies of the Movement. It was intended to allow the ritualist to completely block supernatural means of eavesdropping in the same fashion as its cousin disables surveillance devices, but unfortunately unknown enemies destroyed the Warlock before he could complete his work. To enact this ritual, the caster must drain a Blood Trait and cast it into a fire fueled by personal documents or recordings; copies will suffice, but they must be the caster's own work. After the fire dies down, the ritualist must anoint her forehead, each eye and each ear with the ashes that remain, leaving small telltale black marks for those who know what to look for — though given the rarity of *Anarch Thaumaturgy*, few do.

Until the next sunrise, the ritual recipient feels a sharp pain in her eyes, ears or forehead whenever another individual uses supernatural powers to actively spy on her, thus allowing her to end her conversation before giving away valuable secrets or hide whatever secret materials the hidden observer was after. The user also discovers the type of attempted surveillance — listening, watching, telepathic contact, etc. However, unlike *Banish Big Brother*, this ritual does not block these powers in any way, nor does it offer any clues about where they are coming from or the identity of the observer; it only alerts the character to their use. Likewise, this ritual does not protect against supernatural powers that do not directly spy on the user; for example, it will not detect a Nosferatu using *Obfuscate* to stand in the corner and listen to what is being said, because *Obfuscate* is not providing him with any information. However,



if he uses *Heightened Senses* to listen in on the conversation, the ritual functions normally. Likewise, this ritual won't immediately detect a character employing *Telepathy* to send the recipient a message, but *Telepathy* attempting to plumb the user's mind for information would be detected. Last but not least, it does not block conventional eavesdropping — if the ritualist is careless enough to let someone overhear or otherwise spy on him directly, that's his own problem.

At the Storyteller's discretion, particularly mighty elders or similarly powerful creatures may be immune to this ritual, though this should be rare and reserved for those who have specifically cultivated their talents at supernatural surveillance, or else this ritual quickly loses its usefulness.

### Hell's Calling

Burning someone's personal item when enacting this ritual causes that person to immediately succumb to Rötschreck, regardless of whether any flame is present and what the target was doing when the ritual was enacted. This ritual requires 30 minutes of time to perform and an iron brazier. In the past this ritual was used to humiliate enemies by forcing them to act like irrational lunatics and even break the resolve of opposition forces at a critical moment. This fear frenzy is identical to Rötschreck in nearly every way and can be warded off or controlled with the usual Willpower or *Courage/Self-Control* tests. If the target fails the test, he is seized by supernatural panic and runs away screaming, knocking down anyone in his path without giving any indication of what is terrifying him; however, the fear triggered by this ritual is not like normal Rötschreck in that the victim of *Hell's Calling* can calm down immediately once away from the environment where the terror gripped him. Of course, the victim has no idea why he suddenly feared for his very unlife, which in itself can be bad enough for image-conscious elders.

### Ward Versus Vitae

After anointing an object with a sigil drawn in the user's own blood while chanting mystical words, this anarch-specific ritual wards against more powerful Cainites. This ritual is commonly used to protect the caster from the unwelcome intrusion of elder vampires, making it a shared defense of many communal Free Tremere havens. This is not a "Ward versus Kindred," but rather a specific ward against those of more potent blood. It can be cast on any single object from dagger- to door-sized. It causes one Trait of lethal damage to any Kindred of lower generation than the caster who crosses the threshold of the doorway or touches the object. This damage bypasses armor and even other mystical protections. So if an eleventh-generation anarch inscribes the sigil on his haven door, Kindred of tenth or lower generation suffer the pain of breaking the ward. It is otherwise considered a normal ward, and lasts until the night after inscribing it. It can be used on all exits and entrances in a room, including windows, provided the ritual is repeated for each new item or entrance. This ward cannot be "stacked" multiple times on a single item or entrance.

## HIGH LEVEL DISCIPLINES

Elders can be found among the ranks of the anarchs, fighting for the cause alongside the much larger number of younger Kindred. Much to the embarrassment and annoyance of other Kindred, elders who struggle for freedom and self-determination brought with them some unexpected and unusual tactics of their own. These



Disciplines provide a few tricks up the sleeves of the few elder anarchs, who are often underestimated by their peers in the established sects. Please see **The Camarilla Guide**, page 40, for experience point costs and generation requirements for high-level Disciplines.

### Master Presence Scourging the Instinct

More common amid the firebrands and fanatics of the Anarch Revolt, this powerful use of charisma and the imposing personality of an elder enables her to stand before the assembled anarch packs and rally them into a crazed fervor, entering frenzy directed at the target of the elder's ire. Those who succumb to the war cry of the firebrand have their Beasts called forth and are riding the wave of frenzy, oblivious to all but their instincts. By giving an appropriately inspirational speech and directing the anger of the group at a single target or group of targets, the elder makes a mass Social Test (retesting with *Leadership*). If successful, the elder immediately causes as many Kindred as the elder has Social Traits to enter frenzy, regardless of the affected vampires' Paths of Enlightenment. This frenzy is almost identical to regular frenzy, with several notable exceptions. First, those under the sway of this Discipline will naturally target the "enemies" described by the elder and need not fear attacking each other in their rage, though other threats may temporarily draw their attention away from their target. Second, the affected vampires must continuously chant some slogan or other war cry given to them by the elder in question for this Discipline to work; failure to do so immediately ends this Discipline's effects. While extremely unnerving to behold, the war cry also makes the source of this Discipline easy to trace in most instances, as many elders have used the same rallying cry over the centuries. Needless to say, this Discipline is generally considered too dangerous for modern use, as it is essentially a dire Masquerade breach in progress — a large pack of frenzying Kindred, even if mostly composed of neonates, can still cause carnage on an epic scale.

### Master Protean

#### Turnabout

##### Prerequisite: Elder Protean (*Earth Control*)

While rarely seen in the last few centuries, a few elders still practice this Discipline, mostly to win approval from the impressionable neonates and more importantly save themselves when cornered. Essentially a more potent version of the *Earth Control* Discipline, *Turnabout* requires two Blood Traits to activate. The elder sinks into the ground and instantly emerges behind or to the side of an enemy in her line of sight; the player decides exactly where her character intends to resurface, although the user cannot resurface directly under a person. If the character chooses, she may remain in the ground for a period of time, but then the vampire is using *Earth Control* instead of *Turnabout*. *Turnabout*'s focus is on dropping down into the ground and popping up in a more advantageous location, thereby catching an opponent by surprise.

This Discipline grants the user an automatic *Surprise* attack against an opponent, regardless of any *Celerity*, *Auspex* or other powers related to speed or supernatural perception the opponent may possess. Such is the nature of the *Surprise* that the target is considered at a three-Trait penalty to defend himself from the elder's attacks.



Sean Carter (order #19521)

# CHAPTER THREE: THE REBEL UNLIFE

*Washing one's hands of the conflict between  
the powerful and the powerless means to side with  
the powerful, not to be neutral.*

— Paulo Freire

## REVOLUTION BY NIGHT

No other subculture of vampire society is as diverse as the Anarch Movement, and no other is as plagued by internal strife. One may safely assume that there exist as many different anarchist ideologies as exist anarchists to profess them: A random sampling from any major metropolitan area is as likely to result in a room full of enemies as allies. When an anarchist gives a rallying cry, she has a particular platform in mind and woe inevitably comes to those who deviate from her party line. Rare is the gang that remains together beyond the achievement of a single short-term goal unless held together by a powerful, charismatic leader. One issue after another becomes an irreconcilable point of division until the coterie tears itself to shreds in fratricidal violence. Revolutionaries and reactionaries struggle to remake society according to their dreams of a better world, even as the costs mount and the struggle costs them friends, resources or their very minds to the Beast within.

Despite paranoid rumors to the contrary, no over-arching global organization of anarchists exists to direct worldwide rebellion against elder tyranny. Innumerable dissidents certainly dream of such solidarity but for every coalition-builder in the mix, there are twice as many fanatics who refuse to compromise their ideals or methods or twice as many opportunists with self-centered personal agendas. Indeed, most anarchists have definite ideas about "how the world should be" and consider all who disagree with them to be part of the problem, not the solution — and problems are for solving, not accommodating. When such firebrands call for unity, they are



actually calling for mass acceptance of their dogma. Few realize this and fewer still will admit it, but it remains true nonetheless. In practice, anarchs spend far more time fighting each other than fighting "the Man," despite volumes of rhetoric to the contrary. They always have and, as most elders snidely assert, they always will.

Yet despite this chaotic factionalism, somehow the ideals of the Anarch Revolt manage to stay alive, even gain ground from time to time, to the frustration and dismay of Camarilla manipulators and Sabbat tacticians alike. For what makes the anarchs so maddeningly difficult to organize also makes them virtually impossible to stamp out; indeed, the more pressure their enemies apply, the more popular these foes find the Movement becoming. Though they may become entangled in internal conflicts all too easily, the basic precepts of the Anarch Revolt are still simple and fundamental enough that they can be easily grasped by a wide variety of Kindred. Perhaps more importantly, they are stirring enough to fight for, a profound inducement indeed when considering the jaded hearts of the undead.

### MYTHS OF THE MOVEMENT

Before one can begin a survey of the faces that make up the anarchs and their reasons for joining such a difficult cause, it is perhaps equally instructive to run through a list of common misconceptions and stereotypes that many vampires hold regarding these revolutionary undead. Most important of all, do not assume that rebellious behavior indicates sympathy for anarch goals. (This is particularly true regarding petty vandalism or similar acts of mindless violence.) An elder attempting to seize praxis is certainly a rebel — at least by the standards of his peers — and will be punished accordingly if he fails. He is not, however, an anarchist, nor is he sympathetic to anarch goals. On the contrary, he might very well believe the current prince has been entirely too indulgent regarding the local revolutionaries and intend to "crack down" on them as soon as he becomes the new prince. If so, the anarchs would do well to keep the current prince on the throne unless the would-be ruler's iron-fisted policies would ultimately result in a net gain of new recruits with valuable resources for the struggle.

Similarly, a well-groomed neonate tagging an elder's favorite gallery, museum or theater with obscene graffiti is a poor example of an anarchist at best. She has no particular cause. She makes no particular artistic or political statement. She just enjoys the adolescent thrill of "being naughty" and knows her sire will shield her from any truly serious consequences. She has no particular beef with "the System" and believes anarchs in general are, at best, hopelessly impractical. She might occasionally hang out with the trendier "bad boys," but she would roll on them in an instant to save her own ass.

What about the stereotypical "young punks" who rumble in the Rack, bait the prince's ghouls and keep the sheriff working overtime to preserve the Masquerade? Even such malcontents as these aren't necessarily anarchs. "Young, dumb and full of attitude" accurately describes a lot of vampires on both sides of the political fence. That loud-mouthed oaf throwing his weight around might be the local gang leader, but he's even more likely to be the local scourge or one of the sheriff's deputy bruisers taking a night off. After all, you have a lot more weight to throw around — and a lot more authority to throw it with — if you work for the Man.



Indeed, contrary to what many elders would have neonates believe, comparatively few anarchs actually thug their way through life and those who do rarely last long. More often than not, their more socially responsible comrades quietly eliminate such loose cannons before their excesses provoke indiscriminate “final solutions” from infuriated princes. It’s just like military boot camp: If the entire platoon gets dropped for push-ups because one problem child caught the drill sergeant’s attention, it ain’t the drill sergeant who gets the blanket party.

Last but certainly not least, dissatisfaction with the status quo is not the defining characteristic of an anarchist. If it were, the elders would be right: every neonate less than half a century old would be an anarchist. So would most neonates more than half a century old. So would most ancillae and quite a few elders. Dissatisfaction with the status quo is natural to *anyone* who isn’t king of as much of the hill as interests him, and very few vampires are satisfied with less than a mountain. However, exactly like the mortals they once were, the overwhelming majority of vampires struggle beneath the burden of a system they feel utterly powerless to change. The glass ceiling is crystal clear but is in no way weakened by its transparency. For all their deep dissatisfaction, they continue to grunt and grind their way through immortality by the rules. The defining characteristic of an anarchist, then, is not thought but *action*.

## ANARCH DEMOGRAPHICS

What follows is a cursory survey of anarchs as a whole — not *who* they are but *what* they are. Some stereotyping is unavoidable, but exceptions to the rules are always possible. By their very nature, anarchs do not fit neatly into pigeonholes. Absolutely *none* of these categories is anything more than incidental to a given anarchist. What defines him as an anarchist and differentiates him from others is what he believes and, within certain very broad generalizations, he might believe anything regardless of his age, generation or clan.

### ANARCHS BY AGE

Most anarchs currently active were Embraced in the 20th century. The Anarch Movement is primarily a *youth* movement among the undead. Since the ultimate goal of the Movement is to seize power from the elders, it is only natural that very few elders dare to support it. The longer an anarchist has spent as a vampire, the more of a rarity he is. Many die before passing the century mark, or worse still burn out and withdraw from the struggle, too worn down or embittered to continue. A rare few sell out to the Man and become the enemy, though these rarely survive the ire of their former comrades-in-arms, especially if they paid for their re-admittance with the blood of their old allies. Even the most dedicated anarchs often have a hard time watching what happens to their treasured philosophies: Ideas that were radical in their youth become merely liberal to the next generation, moderate to the generation after that and are positively conservative to mortals in the years that follow. Static creatures that they are, few vampires adapt well to political and social progress. Those few who do, however, become valuable assets to the Movement.



How sad, then, that such anarch elders are so seldom trusted by their far younger peers who fear them as spies, *agents provocateur* or worse. On one hand, they generally have the *savoir faire* to know what will and what won't work in virtually any situation and the resources to bankroll grand operations. On the other, by this time they almost always have accumulated a long list of enemies as old and as powerful as they are, if not more so. Even those whose reputations are beyond reproach occasionally find it difficult to retain allies among the neonates for whom they fight, who look on them as "out of touch" with the ideals of the day or even as likely sell-outs to the sects. Not that there isn't some truth to these fears — no one wants to serve as cannon fodder, and in a clash between elders, a neonate can be little else.

## ANARCHS BY GENERATION

Given the relative "youth" of most anarchs, it comes as little surprise that they are generally more thin-blooded compared to their sect rivals: Neonates of the thirteenth, twelfth and eleventh generations are the rule. That does not mean no anarchs of lower generation exist, though the upper ranks of the anarchs entertain some curious habits when dealing with their high-generation comrades. One reason these elders fear their younger counterparts is diablerie, as many of them became "elders by blood" during the Great Revolt when they fell upon their sires. Originally they justified diablerie as an act of war against their oppressors; over half a millennium later, they now find themselves in much the same situation as their sires once did. They ponder the abuses and indignities that once drove them to such extremes, and fear their own childer might turn on them one day in similar fashion. After all, many modern anarchs still consider diablerie a fitting punishment in some instances, and while it is far from condoned by the Movement as a whole, it is not unheard of either. It is very foolish to assume a young anarchist must be a weak anarchist.

In similar fashion to those vampires who have been with the anarchs for a long time, those known to be of low generation — whether as the result of diablerie or simply being Embraced by an elder sire — tend to attract a lot of unwelcome attention. For one thing, their peers in the other sects know precisely how dangerous those of strong blood are when they attain full command of their gifts, and thus will stop at nothing to deny such a potentially powerful asset to the rebellious neonates. And while their comrades may respect their raw power, they are often viewed with much the same suspicion as long-time members receive, as their fellow anarchs keep a close eye on them in case it looks like they may turn to the enemy. Thus, their presence in the Movement is something of a two-edged sword. Though powerful individually, their comrades aren't likely to be as tough and therefore are less likely to survive the attacks meant to destroy them. And since they haven't been around as long as a true elder, they often lack the influence and resources to protect themselves against such attacks in the first place. Small wonder, then, that these jinxes find allies few and far between.

## ANARCHS BY CLAN

As perhaps befits their origins at the Convention of Thorns, the majority of anarchs trace their lineage back to one of the Camarilla's founding clans. This is not to say that these are the only clans in evidence, of course — there are a number of



Assamite, Ravnos, Setite and even a very small number of Lasombra anarchs out there as well. Even some of the rare bloodlines have found a place in the ranks of the revolutionaries, though none to such a degree that they have had a widespread impact on the Movement. Indeed, with the exception of the highly insular and vicious Tzimisce and Giovanni clans, which go out of their way to hunt down and destroy all of their blood who dare to join the anarchs, no clan or bloodline is truly safe from having rogue members. Some produce more than others, but any vampire can “go anarch”—and will when pushed far enough. The Movement is not a clan phenomenon, it is a *vampire* phenomenon. Every family has children who strain at the leash.

Another common reason that causes neonates to spurn the traditional ways of their clans is, not surprisingly, too much pressure from their sires to be a proper little fill-in-the-blank in the first place. A Gangrel whose Brujah buddy taught him *Celerity* and *Potence*, for example, might think *Fortitude* and *Protean* are fair gifts to teach in return regardless of what some elder might have to say about the sanctity of “Ennoia’s Gift.” A Setite might think Sutekh’s dark crusade to corrupt the world is sheer insanity and flee the cult at her first opportunity; Assamites might react the same way to Haqim’s jihad. Any vampire from a clan known to manipulate its neonates more than others might decide “toeing the clan line” is a waste of time; the same goes for any neonate whose sire goes too far in trying to break her into accepting the cruel truths of undead society. Life as an anarchist is rough, but at least it’s free.

## COMING TO THE MOVEMENT

### ANARCHS BY CHOICE

The overwhelming majority of anarchs come to the Movement of their own free will. For most, it was a simple choice: spend immortality at the table waiting for the master to toss you a bone, or strike out on your own. Self-respect is a powerful motivating force. Anarchs, for all their faults, at least live on their feet. They very rarely have much and what they do have, they had to fight claw and fang to get. They grouse a great deal about how the elders control all the best hunting grounds, and how they want to redistribute the resources of cities fairly, but this isn’t the true cause of their rebellion. In the end, when all the political and economic argument is over, the propagandists have run out of rhetoric and the time finally comes for absolute honesty — at that moment, it’s all about self-respect.

Yes, most anarchs are quite young, but there are a few elders who are still in the fight and have been since the 14th century. There are even more ancillae who have been in it for a quite a while themselves. Yes, most anarchs are thin-bloods, but more than a few have drawn “closer to Caine” or have been close all along. Yes, there are some common clans involved, but in the end nearly every clan is represented in the Movement, even the stodgiest and most structured. Yes, the Camarilla is the obvious target and provides the greatest number of recruits, but even independent clans and the Sabbat can push their neonates too far. Given this evidence, even elders themselves occasionally repent of their crimes and join the Movement. So long as sects catering to elder power and privilege exist, there will always be anarchs to fight them.



## ANARCHS BY ACCIDENT

Some poor bastards end up in the Movement — at least at first — against their will. Perhaps a rival framed her for a fight in Elysium last month and she's only two steps ahead of the sheriff. Perhaps she offended the wrong elder and now finds herself stripped of even her Acknowledged standing in the eyes of the prince. Perhaps she ran afoul of the scourge before she could even find the prince. Whatever her reason, she landed on the wrong side of the law, and she had nowhere else to go.

It happens. In fact, it happens so often that it's something of a joke among many who swear almost every anarchist has a sob story about how the Man did him wrong. It definitely happens often enough for established anarchists to be wary of such converts, and rightly so. Most vampires on the run don't consider themselves anarchists, and they go right back to the enemy when their particular problem is solved. Worse, some may even try to take along a former ally as proof of their repentance.

Some do stay, however, not least because they find themselves in the company of others who can understand what happened to them and where they're coming from. For all their many faults, anarchists still tend to be the most open and welcoming toward new recruits of all the sects, and especially for younger vampires who still remember their breathing days, this candor and camaraderie can be a welcome thing indeed. When they had nowhere else to go, the Movement took them in and treated them well — or at least better than their old "friends" on the other side of the political fence. Such converts often prove the most loyal to and the most evangelical of the cause, rarely missing an opportunity to proselytize to other disaffected neonates who still believe elder propaganda about "those foolish anarchists."

## ANARCHS BY MIRACLE

There are two cases of "accidental anarchists" so special, they deserve individual attention. Both are so rare, they almost qualify as urban legends, but both have occurred on more than one occasion. The first case involves Sabbat refugees, while the second case concerns elders who become "enlightened" and join the Anarch Revolt.

### Sabbat Refugees

Though the elders of the Sabbat certainly wish it were otherwise, the Vinculum is neither foolproof nor eternal. Nomadic packs seldom perform the Vaulderie with anyone outside their own circle, and weak Vinculums guarantee little in the way of sect loyalty. Even founded packs can't be expected to have the bishop present for every observance, much less the archbishop. Without repeated observances, even the strongest bonds fade to insignificance. Herein lies the chance for a dissident to escape.

Not every soldier in the Great Crusade is happy to have been drafted in the first place. Many have harbored dreams of desertion from that first night, and many more were loyal in the beginning but began to question their commitment after becoming more familiar with the sect. All they need is an opportunity, and the Sabbat's love affair with violence often provides one. When a pack is wiped out during a siege and the survivors have little or no Vinculum to the bishop in command, they might think



twice before returning to headquarters. After all, they already know they'll just be assigned to another pack and sent back to the front.

Under those circumstances, many flee the Sabbat and never look back, if for no other reason than the fear that a Wild Hunt might be gaining on them (and one usually is). They can't take refuge in the Camarilla—not that any would want to—and they can't go it alone, so they end up with the one group of vampires who also commonly travel in "packs" and are usually damned good fighters: anarchs. Of course, their new allies are *profoundly* suspicious of them at first, and justifiably concerned about exactly who might be coming to reclaim them, but they bring with them info and rare Disciplines too useful to be turned away. In time, the refugees overcome the initial suspicions and prove themselves trustworthy. It is from such converts as these that most "normal" anarchs learn that the elders of the Sabbat are no better than those of the Camarilla.

### Enlightened Elders

Sometimes, the propaganda actually works. Whether they were somewhat sympathetic to the cause in the first place, converted purely by argument or moved by the nobility of an anarchist's personal sacrifice, some elders "see the light" and realize the Movement makes a number of valid points. Of course, realizing that your enemy is the "good guy" is one thing; actually joining his side is quite another. Very few elders are willing to openly cross that line even if they have come to believe they should—doing so would mean breaking the ties that have bound them for centuries, and that is not an action to take lightly. But some do, and they can make all the difference in the world.

When neonates and ancillae switch sides, they face suspicion. When Sabbat refugees switch sides, they face suspicion and considerable anxiety at the thought of the direct danger that often dogs their heels. When elders of any sect switch sides, however, they face utter disbelief. Sure, many propagandists have called for the elders to surrender power peacefully—that's a standard and almost gratuitous line of rhetoric in the speeches of emissaries and rabble-rousers worldwide. But it isn't long before even the most optimistic recruiters generally abandon the idea of an elder actually *doing* it, so when it happens it *must* be a trick, some kind of ploy to set the anarchs up for a larger fall. Only a fool or a madman would trust someone willing to give away centuries of progress and achievement, right?

Wrong. Though certainly not all conversions have been genuine, occasionally one is for real, and every time it happens the revolution takes one giant step toward eventual victory. The sheer influence that such an elder brings with him staggers the imagination. Vampires are creatures of habit, elders most of all, and a converted elder can still claim prestation over those who owe him boons. You can accumulate a lot of boons in 700 years. Imagine an entire coterie of anarchs facing a blood hunt from an irate prince, then mysteriously being banished from his city instead. Why? Simple. That prince is the elder's grandchild, and their benefactor just collected on a boon from 1637. Enlightened elders seldom get "in the trenches"—that just wouldn't be *proper*, you see—but they serve in other more valuable ways, and those who come to trust them are grateful indeed for the aid they can offer.



# POLITICAL IMPULSES

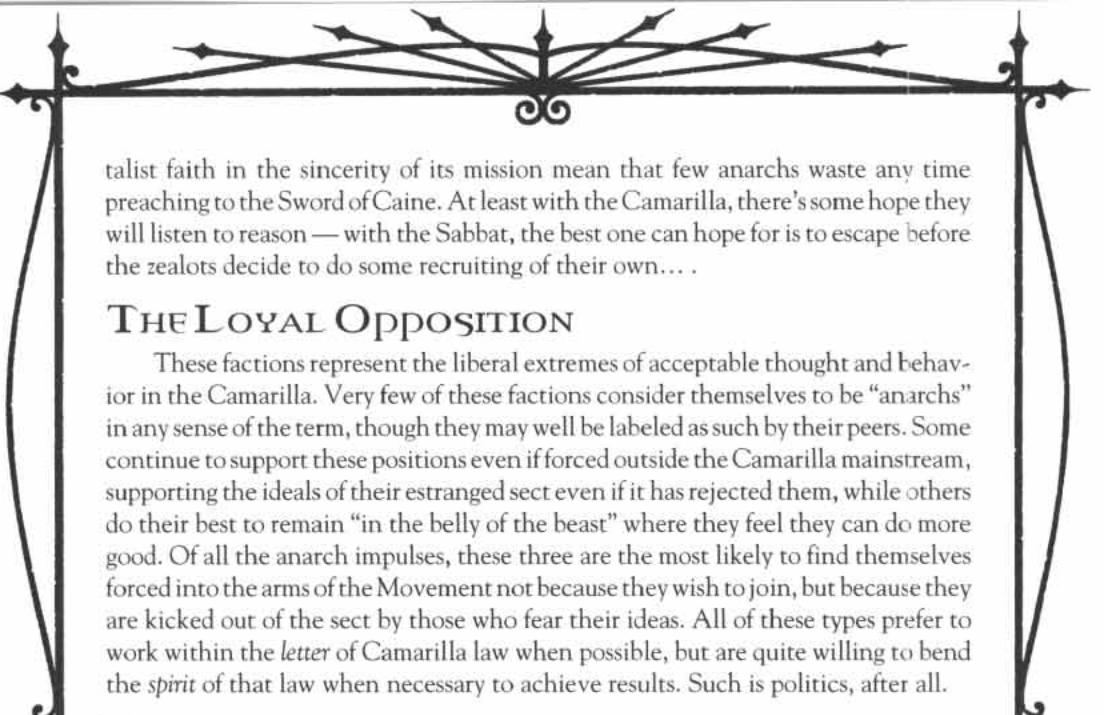
## IDEOLOGY AND METHODOLOGY

Two of the most fundamental questions in modern political theory are “How do we strike the proper balance between securing individual liberty on one hand and securing social order on the other?” and “What is the most efficient and moral way to accomplish social change?” Most vampires, however, see only the extremes of this debate — on the one side is the Camarilla, which quite obviously values social order above individual liberty. On the other side, the Sabbat just as clearly values individual liberty above social order, to the point of permitting a certain amount of divisive feuding rather than laying down law from above. While exceptional territories may see things differently, as a rule vampires can expect the same thing in every territory ruled by the major sects — the only difference is in the degree to which it is enforced.

By contrast, the Anarch Revolt occupies the proverbial middle ground between the two sects. It does not do this by representing a single moderate viewpoint, however, nor do its members follow a uniform policy regarding acceptable forms of resistance to the status quo. Indeed, to their sectarian counterparts, “typical” anarch ideology is a study in apparent contrasts: Most anarchs share the Sabbat’s desire for vampires to be free from elder rule, but also see merit in the Camarilla’s design for maintaining an overall social order and avoiding a second Inquisition. Capable of embracing what they like from both sects while rejecting those parts they find repellent, as well as injecting an amount of mortal political thought or their own ideas into the mix, the anarchs take great pride in finding a better way to govern themselves. Perhaps the greatest gift the Movement allows its anarchs is the freedom to explore issues of governance for themselves, gaining glory or suffering the consequences as appropriate to the particular social experiment they endorse.

What follows, then, is an overview of the ideological spectrum found within the Movement, from the subtle aid and encouragement of the loyal opposition within the Camarilla to the mindless violence of the nihilists who exist simply to bring chaos and disorder to Kindred and kine alike. While these summaries represent a good sampling of the political impulses observed among the anarchs, it should be remembered that they are far from all-inclusive: A hardcore nihilist may still cling to a few shreds of constructionist hopes, for instance. Likewise, they are not overtly recognized among the ranks of the Movement — one does not walk up to another anarch and ask “Are you a Reformer?” any more than one would ask “What’s your Nature?” While some political scholars and philosophers could in fact identify these ideologies at work, they are not common lingo among the anarchs themselves.

It should also be noted that these impulses are largely predicated on opposition to the Camarilla and/or furthering the goals of the anarchs themselves. While the Sabbat is certainly a concern for the anarchs, only the most irrational vampires hold any hope of persuading the Sabbat to change its ways short of destroying the sect entirely. Individual Sons and Daughters of Caine may be targeted for recruitment by anarch advocates, but as a whole the fanatical devotion of the sect and its fundamen-



talist faith in the sincerity of its mission mean that few anarchs waste any time preaching to the Sword of Caine. At least with the Camarilla, there's some hope they will listen to reason — with the Sabbat, the best one can hope for is to escape before the zealots decide to do some recruiting of their own....

## THE LOYAL OPPOSITION

These factions represent the liberal extremes of acceptable thought and behavior in the Camarilla. Very few of these factions consider themselves to be "anarchs" in any sense of the term, though they may well be labeled as such by their peers. Some continue to support these positions even if forced outside the Camarilla mainstream, supporting the ideals of their estranged sect even if it has rejected them, while others do their best to remain "in the belly of the beast" where they feel they can do more good. Of all the anarch impulses, these three are the most likely to find themselves forced into the arms of the Movement not because they wish to join, but because they are kicked out of the sect by those who fear their ideas. All of these types prefer to work within the *letter* of Camarilla law when possible, but are quite willing to bend the *spirit* of that law when necessary to achieve results. Such is politics, after all.

### SYMPATHIZERS

Sympathizers are Camarilla loyalists who wholeheartedly support the sect in theory, but hold many strong reservations regarding the abuses of the system common among so many of its elders. Most are young elders themselves. They will support a just prince. However, they typically view that prince as "first among equals" and believe a very strong primogen council should check his power. They actively oppose any prince who exercises his royal authority too often or too strongly, and they sympathize with ancillae and neonates who suffer beneath such despotism (hence the term defining them).

Sympathizers are not true anarchs, though their reactionary peers might label them as such. They generally react to an arrogant prince by quietly leveraging him from the throne and installing a more lenient successor. They believe the Camarilla is a viable sect so long as elders wield their influence with wisdom and a reasonable degree of *noblesse oblige*. Their attitude toward ancillae and neonates remains one of paternal condescension. While they agree with anarchs on many issues, sympathizers believe these angry and dreadfully ill-mannered young rebels present their case very poorly indeed. Believing the system works when vampires *make* it work, they condemn the actions of anarchs who resort to violence and consider such hooligans to be little better than spoiled brats throwing temper tantrums.

Sympathizers work almost exclusively through prestation, calling in the odd favor here and there in order to achieve a personal goal. They will occasionally use their considerable influence in a way that benefits a local anarch, but only rarely will they do so in a way that establishes an actual link between them. Any who boasted of having received such assistance would surely never receive similar help in the future. Sympathizers, though liberal-minded, are elders nonetheless. They take propriety very seriously.



## REFORMERS

Reformers are loyalists who still grudgingly support the Camarilla in theory but object to its anachronistic structure in practice. Most are very young elders or older ancillae who suffer a prince to rule over them only as a figurehead. They chafe at the very thought of so much power vested in a single individual. True power, they ardently assert, should rest in the primogen council. Many would prefer to see the office of prince eliminated entirely but realize the tactical necessity of a single executive decision-maker. Some have even gone so far as to claim primogen should be elected by their clans, and princes should be elected likewise by the primogen council.

Reformers insist they have the best interests of the sect in mind. Times and ways have changed, they argue, so the sect must change with them if it is to survive. They believe the Camarilla can avoid eventual dissolution only if the elders peacefully surrender their monopoly on power. Like sympathizers, most reformers do not consider themselves anarchs, but many elders find reformers rather subversive; even sympathizers regard them as liberal since reformers seldom echo the condemnation of violent resistance quite as loudly or as often as their more conservative peers. If their efforts are particularly successful at upsetting the local order, they may find themselves labeled as anarchs and disowned by the Camarilla.

Reformers are careful to distance themselves from self-avowed anarchs in public lest their critics tar them with the same brush. In private, however, most reformers tolerate and occasionally actively support anarchs so long as the latter refrain from pressing their extremist points of view. Like sympathizers, reformers prefer to work through prestation and other connections to achieve their goals. They are less likely to conceal their motives, however, since they are already known for "rocking the boat," and they are *far* more likely to broker the occasional "shady deal" when more honest means fail. For reformers, propriety occasionally takes a back seat to practicality.

## CONSTRUCTIONISTS

Constructionists are the first of many who bear the label "anarch" whether they accept it or not. They are primarily (though not exclusively) composed of ancillae who have lost faith in the Camarilla and rare older neonates who never had any in the first place. Believing the sect is doomed to collapse from the weight of its own stagnation, they wish to not only construct a viable alternative but actually have it in place and ready to assume control when the inevitable finally occurs. Constructionists avoid open conflict with elders, but defend themselves aggressively when they have no other option. For the most part, they maintain a very low profile, working on their theories and quietly recruiting others to support their vision.

Constructionists are old enough to have amassed a respectable amount of power for themselves and they see no reason to risk their hard-won gains in a violent rebellion. They do not think of themselves as anarchs. They are more evolutionary than revolutionary, but elders dismiss them as anarchs anyway. Constructionists envision a wide variety of alternative systems, but most agree that a loose confederation of city-states ruled by representative councils would best meet the needs of future generations.

The only substantive difference between reformers and constructionists is the latter's rejection of a single unifying authority (that is, the Inner Circle and its justicars). Otherwise, they are virtually identical in ideals and methods.

## THE DISLOYAL Opposition

These factions represent the true heart and soul of the Anarch Movement. They are the first to espouse beliefs truly and unequivocally outside the accepted norm and, as a result, the first to suffer active opposition from the elders. In turn, they are the first to call themselves "anarchs" and the first to resort to methods of revolt beyond Camarilla "law." Reformers or constructionists might be forced into the Movement simply because no one else will listen to them, but members who adhere to these impulses embrace their oppositional stance from the very beginning. Loyalists are trying to save the Camarilla from itself or replace it with a similar structure, while the Disloyalists have forsaken the Camarilla and anything like it in favor of seeking something else entirely. While the Movement would suffer without the actions of the Loyal Opposition to support its efforts from time to time, without these impulses it might very well cease to exist.

### RADICALS

Radicals, as a group, espouse beliefs so far outside the accepted vampiric norm that many elders consider them utterly mad. Most radicals are neonates who respect only individual achievement regardless of age, generation or clan. To them, age doesn't always grant wisdom, generation only defines the limits of supernatural potency and clan is merely a sociological distinction about as meaningful (or meaningless) as handedness, hair color or musical taste. Some radicals even go so far as to renounce *any* clan affiliation, becoming self-declared Caitiff.

Radicals have a more "universalist" view than their militant comrades. Whereas militants are usually concerned only with their home areas, radicals who successfully liberate one city often forego the boring process of consolidating their hold on power in order to export the revolution to neighboring cities. While they aren't so foolish as to disavow violence altogether, radicals prefer to use nonviolent methods of spreading their ideas whenever possible, believing that in the long term such efforts have a much greater potential payoff than violence. Devotion to the struggle is their paramount concern, not government or military action. This impulse provides the Movement with many of its most gifted political thinkers but very few tacticians, though they make fierce (if not particularly efficient) front line fighters when called upon. Radicals occasionally win the war only to lose the peace.

Generally the youngest of anarchs, radicals are by far the most idealistic. Many were activists and firebrands as mortals and simply brought their politics with them into undeath. Unfazed by the Embrace, they struggle to reshape vampire society along socialist, communist, anarchist or other political lines. Believing the Camarilla to be teetering on the brink of dissolution, they dedicate themselves to pushing it over the edge by any means necessary. Given opportunity, they eagerly exploit political circumstances to their benefit. Lacking opportunity, they create it by stirring up the populace. Despite their relative youth, they are a force to fear.

### MILITANTS

As their name implies, militants are strident in their opposition to elder rule. Most are neonates and very young ancillae. Like the constructionists, they believe the Camarilla will self-destruct. Unlike the constructionists, they see no reason to



wait for that to happen on its own. Accordingly, militants seek to undermine the sect at every available opportunity, destabilizing individual domains in the hope of fomenting local rebellion. Despite rumors to the contrary, however, the name refers only to their level of devotion and desire to take direct action — not all militants employ or even endorse violence and sabotage to achieve their goals. What defines a militant is not a need to use force to solve problems, but the idea that some decisive action must be taken, and that such actions ultimately lie outside the scope of Camarilla law. This is also where their paths diverge from their radical comrades — while militants appreciate and often endorse a great deal of anarch ideology, they see direct action as the only way to achieve lasting results. Speeches may make converts, but victories make territories.

Militants generally support the idea of independent city-states ruled by representative councils, but see no reason to unify these city-states via a larger confederation as many radicals propose. Each city-state, they argue, should be free to deal with others as it chooses based on individual inclination as well as the hard truths of political, military or economic need. Each territory should be sovereign in all respects, its internal affairs considered sacrosanct against foreign interference, and empowered to resist those enemies who violate its sovereignty.

Militants expect aggression from elders for their resolute stance, and are almost always ready to defend themselves and their communities with deadly force. They recognize full well that compromise isn't an option since there is no place in the Camarilla for them to occupy, and fight accordingly. Unlike constructionists, who will generally peaceably cede their land rather than fight newcomers bent on conflict, militants do not turn the other cheek when something threatens their new utopia. Elders who represent a clear and present danger to a militant community, or a significant obstacle to establishing one, might return to their havens one night to find a heavily armed strike team waiting for them.

### HARDLINERS

Hardliners are anarchists who have suffered greatly at the hands of sires, of sheriffs, of scourges, of princes. Hurt, bitter, filled with rage, they want to repay pain with agony. Like many other anarchists, hardliners believe the Camarilla is on its last legs and they want to be the ones who finally bring down the great beast for good. They welcome violent confrontation on almost any terms, as means to prove their devotion if not always to win battles. Unlike militants, they generally lack the patience to wait while the propagandists win the hearts and minds of the general populace. They want their revolution, and they want it *now*, damn it!

Hardliners don't just want to put the Camarilla on its knees; they want to kick it while it's down. They want to keep on kicking it until it begs for mercy. Hardliners want the elders to suffer all the misery and degradation that has been their lot. For many of them, the struggle has nothing to do with making a better world. It's all about getting even with those who wronged them. No more, no less. They might claim otherwise to their less embittered comrades — they might even believe that lie themselves — but the sad truth is that they are more interested in revenge than justice.



Consequently, hardliners aren't particularly concerned with complex ideologies and few give any thought to "what comes after." All they truly care about is taking the fight to the enemy and they aren't particularly picky when choosing allies. A rare few will cooperate with *anyone* if it means bringing down a hated elder. If the gang that helped torch the bastard's haven turned out to actually be a Sabbat pack, well, so what? The elder is dead; that's all that matters. What revolutionary ideals they once held may not be forgotten, but they are distant at best — useful perhaps as a rallying cry, but not particularly important beyond a few bitter memories.

## THE ANARCH FRINGE

These factions represent something of the dark underbelly of the Anarch Movement. While most of these groups are not truly connected to the Cause in any way, they are often equated with it by other vampires, and that makes them something of a concern to the anarchs whether they like it or not. This is not to say that anarchs don't occasionally find these groups useful or even outright ally with them from time to time, just that as a whole anarch leaders do not consider them true parts of the Movement. Indeed, dealing with these groups often presents something of a conflict to the anarchs involved: On the one hand, these groups are committed to personal freedom and self-determination outside the sects, but at the same time none are committed to any noble struggle for liberty and justice.

### AUTARCS (AUTARKIS)

Autarchs have a single political belief: they don't *do* politics. They keep to themselves, manage their own affairs and expect other vampires to do the same. They avoid the company of other vampires lest they find themselves drawn into conflict of one form or another. Depending on the autarch in question, calling one an anarch may even be considered fighting words — these loners left everything behind to avoid labels and social cliques, and aren't too happy to have some punk try to do what pressure from an entire sect couldn't manage. While they may throw in with the anarchs from time to time out of common cause or mutual defense, that is about the extent of their involvement, and they like to keep it that way. Those who mistake an autarch's presence as indicative of some desire to join the Movement seldom make the same mistake twice, one way or another.

At best, autarchs maintain strict neutrality, and deal with other vampires fairly if a bit distantly when the need requires. At worst, they feel little but contempt for the Camarilla, the Sabbat and the Anarch Revolt alike, and take pleasure in showing such foolish vampires the error of their ways, painfully if necessary. Some autarchs are quite young and hope to get older by not getting involved in politics, while some are far older than the sects they disdain, and so powerful that ignoring them and being ignored in return has become the best option to continue with their arcane personal agendas. In either event, when they assume residence in a Camarilla domain, they seldom make more than a token appearance in front of the prince before disappearing into the city or the outlying regions. Every autarch carries an aura of mystery and most like it that way, to keep potential foes off guard if nothing else.



For their part, few anarchs know what to make of autarchs. On one hand, autarchs are just doing what they want to do and it's almost impossible for an anarch to criticize that impulse without coming off like a total hypocrite. At the same time, many anarchs believe you're either part of the problem or part of the solution, and autarch apathy is definitely seen as part of the problem. Thus, while few actually *dislike* autarchs, few spare them much sympathy either. While they may work together when the need requires, both sides know better than to expect any lasting support.

### MERCENARIES

Mercenaries, like autarchs, care nothing for either sect or the anarchs who seek to bring those sects down. Unlike autarchs, they readily involve themselves in political conflicts even though they have no political motives of their own, for the sake of a paycheck. Some uphold a rough code of honor, but most will sell their services to the highest bidder. However, unlike some mortal mercenaries, they rarely switch allegiances once hired—doing so is a quick way to bring down all manner of unpleasantness among the Kindred. So long as their fees are paid in a timely manner, they serve their employers faithfully. Mercenaries enjoy a strange dual status among vampires. Both elders and anarchs look down on them as social parasites but value them for their usefulness. They are seldom truly respected but often feared for their prowess.

Mercenaries, though not themselves interested in politics, are the source of considerable debate with those who are. Pragmatic militants and radicals see nothing wrong with bolstering battlefield strength with soldiers of fortune, or consider doing so their only viable option given the strength of local opposition forces. Their more farsighted—or more fanatical—peers may even believe all “liberation forces” should consist exclusively of volunteers recruited from among “the People.” What good is a military victory, they ask, if the people for whom you fought views you as the enemy? Round and round the debate goes, seemingly without end. For their part, mercenaries simply don’t care. Conflict is business and, in the Movement, business is good.

### NIHILISTS

Nihilists are the black sheep of the anarch flock. Almost without exception, they are brutal misfits less than thirty years undead who resent *any* limitations to their personal freedom. They revel in their supernatural powers and usually have little or no concern for mortals. Their agenda, as far as they can honestly be said to have one, seems to be “party, party, party.” They don’t so much oppose elder rule as they oppose the rule of whatever specific elder comes between them and their fun.

Nihilists are motivated by self-interest far more than any noble political ideology. Most were criminals or problem children as mortals and simply continue their antisocial activity as vampires. Although they are a minority faction in the Movement, they call the most attention to themselves by their outrageous behavior. As far as the rank and file of the Camarilla is concerned, *all* anarchs are nihilists. As a result, nihilists find themselves fighting other anarchs as often and as savagely as they fight princes, sheriffs or scourges. Indeed, some anarchs make it their personal crusade to purge these hellions from the ranks of the Movement, and take every chance they can to destroy these immature undead at every turn.



Rude, crude and arrogant, nihilists care little for the revolution. They feel no sense of solidarity and actively oppose any who would restrain them in any way. Brute force is all they respect. The rare few who do not die violently within a decade of their Embrace almost always join the Sabbat. Indeed, there is often precious little to distinguish nihilist gangs from Sabbat packs other than an absence of the Vaulderie. All that stands between many nihilist gangs and the Sword of Caine is a chalice and a sermon.

## ANARCH IDEALS

To best understand what anarchs believe, one must first present the pivotal beliefs espoused by the Camarilla and the Sabbat and then consider the typical anarchist response to those beliefs. It should be understood, however, that as with many things this generalization of a "typical" anarchist response is just that: a generalization. Anarchs may have widely different opinions and interpretations of these concepts between differing factions and even different individuals within the same faction, depending on their own personal histories and experiences. Accordingly, readers are advised to take these summaries with a grain of salt before assuming that any particular anarchist holds the same opinions as expressed here. When especially relevant, particular factional objections or interpretations have been described below.

### THE CAMARILLA

As the undeniably dominant sect of vampire society, the Camarilla embodies the very system anarchs strive to change. Thus, as the "laws" of that sect, the Six Traditions and the manner in which elders interpret and enforce them inspire the greatest amount of dissident thought.

#### THE FIRST TRADITION: MASQUERADE

Only the most foolish or fanatical vampires deny the wisdom of hiding their very existence from the teeming masses of humanity. Accordingly, almost no anarchist objects to the Masquerade as a general theory. Instead, they find fault in its most common application and enforcement. Considering the sophistication of modern forensic science and the astounding speed with which it advances, the policy of hiding the existence of all vampires from mortals strikes most as nothing short of patently absurd. Sooner or later, they believe, irreversible discovery by a government agency is unavoidable.

Faced with the manifest impossibility of the Masquerade as an absolute secret, some radicals propose a revolutionary but pragmatic solution: actively enlisting mortal aid. Selective revelation to key mortals, they argue, creates a safety net of informed agents who hide vampires from mass discovery far better than they alone can hide themselves. Properly administered and applied on a global scale, such an enlightened policy would pave the way for social acceptance of the undead when the Masquerade completely collapses. (And it will collapse, these same theorists insist; to them, failing to plan for that night is criminal stupidity.)



Most elders consider this approach utterly insane and ruthlessly exterminate all anarchs who put it into practice at any level. In their experience, the Masquerade as an absolute secret is all that saved them from the fires of the Inquisition and all that stands between them and a second fiery holocaust. That secret must be kept at all costs. Mortals — any and all mortals — must remain ignorant of the monsters in their midst. Any vampire who reveals the truth, whether by accident or design, must die as a lesson to others.

Elders enforce this “zero tolerance” policy so zealously that mere suspicion of violation is enough to send most anarchs to greet the sun, as well as guarantee the death of their mortal associates. Better to be safe, the elders claim, than sorry. This, according to the elders, is the wisdom of ages. This, according to the visionaries, is the folly of inflexibility. Unable to adapt to the changing world, the elders cling ferociously to tradition and thereby steer a direct course to what many radicals consider an easily avoided doom. Ruthlessly executing those suspected of selective revelation only makes matters worse.

On the other hand, anarchs themselves are just as brutal when handling what they consider serious breaches of the Masquerade. Training a core group of trusted retainers to help maintain the illusion of normalcy is acceptable. Telling the entire downtown party posse at a favorite club is not. Careless or casual displays of supernatural power are out of the question. Real anarchs are many things, but stupid isn’t on the list, and wantonly spreading such dangerous information is as serious to them as it is to the enemy. They understand and help conceal the occasional honest mistake, but a cavalier attitude toward the Big Secret is a guaranteed way to make enemies. Making enemies is a guaranteed way to mysteriously disappear. What prince will even care about a missing anarchist, let alone waste valuable resources trying to find him? And if word on the street has it the missing moron broke the Masquerade prior to his disappearance, perhaps it is best for all concerned that he remain missing.

### THE SECOND TRADITION: DOMAIN

Disagreement over the Second Tradition is perhaps the most fundamental issue of the Anarch Revolt, with the possible exception of the Fifth (see below). Again, it is a matter of theory versus application. To anarchs, a claim of domain over your haven makes perfect sense. A prince’s claim of domain over an entire metropolis with a million or more mortal inhabitants makes absolutely no sense at all.

Elders who were Embraced during the Middle Ages might be comfortable with feudalism, but few vampires Embraced within the last three centuries truly agree with the practice. The notion of “natural rights” is too much a part of their thinking, and one of those rights is the right to your own property, not just to hold land as a fief granted by one’s liege lord. Reformers, constructionists and militants are the foremost proponents of liberal politics in vampire society. They prefer to divide a metropolis equitably among its residents so that each resident has, if not a totally equitable share, at least enough room to rest and feed in safety without imposing on another’s territory.

Of course, many radicals reject this solution as being little better than the feudalism it replaces. There is no way to divide a metropolis equitably, they argue. Try as you might, someone always receives a domain clearly inferior to the domains of his



neighbors. Also, a one-time division makes no allowance for changes in the resident population. How should the current population accommodate new residents who arrive after the initial division of the city? And most importantly, individual domains present a difficult challenge to the Masquerade. If the same vampire hunts in the same part of the city over the course of several decades, her true nature will inevitably be revealed by an accumulation of evidence linking her to bizarre incidents and occasional assaults. To protect the Masquerade, residents *must* violate each other's domains. Clearly, radicals conclude, private domains are a threat to individual liberty because they create the conditions of inequity whence arises violence between the haves and the have-nots.

Liberals believe that free trade between property owners ultimately redresses such problems, but radicals contend that free trade only results in the concentration of more and more property in the hands of ever fewer owners. You cannot safeguard individual liberty, they claim, by increasing the inequities that cause violence between individuals. Accordingly, radicals establish collective domains wherein most of the city is considered the common property of all. Individuals are free to hunt within these "public reserves" so long as they keep the Masquerade.

The practice has so far met with only limited success in the smallest anarch communities. In the larger communities, nihilist gangs often claim turf and refuse hunting privileges to non-members unless paid some outlandish "tribute." Sadly enough, disputes of this nature are almost always resolved violently.

### THE THIRD TRADITION: PROGENY

Among anarchs, popular opinion holds that elders restrict the siring of progeny to maintain their grip on the reins of power. They only allow the Embrace of children who can be counted on to be good little fledglings and toe the party line. Since the privilege of siring is so rarely doled out, and vampires Embraced without a prince's official sanction are destroyed along with their sires, the younger generations cannot grow numerous enough to pose a significant threat to the elders who oppress them. Needless to say, anarchs oppose this policy as a violation of a natural right. Like mortal procreation, they see vampiric siring as an inalienable vampiric right.

The problem is that things aren't quite that simple. Sure, elders want to prevent a surge in the neonate population. Sure, they want to ensure the loyalty of the neonates whose Embrace they permit. However, there's more to the matter than protecting their hegemony. Cities are crowded enough already. Every new vampire is one more competitor for prey. Why create competition for the limited resources that vampires already fight so savagely over? If everyone were allowed to Embrace on a whim, the resulting overpopulation would wreck the Masquerade and thereby condemn the entire vampiric race to extinction. Where would the Anarch Movement be then?

Most older anarchs realize this. In practice, comparatively few sire progeny with such callous disregard for the Big Picture. Unfortunately for the responsible majority, it only takes a single bad apple to spoil the bunch, and when it comes to such an apparently obvious "right" as siring even well-meaning anarchs can make terrible mistakes. The youngest and angriest can't see past the ends of their attitudes. More



often than not, their sires weren't the best judges of potential childer and neither are they. Nihilists are the worst offenders; some will Embrace a mortal who just served as dinner for no other reason than "the dude put up a damned good fight."

The situation is serious and grows worse with each passing night. Something must be done soon, but anarch leaders have severely limited options. Strict enforcement of this Tradition is out of the question (the popular uproar would be deafening — and deadly). Both liberals and radicals struggle to indoctrinate their peers with a sense of social responsibility and a solid grasp of basic food chain economics, but this is a stopgap measure at best. Many in the Movement are justifiably worried. If anarchs can't resolve this issue, it will get completely out of hand — and either the elders or, worse, the humans will solve it for them.

#### THE FOURTH TRADITION: ACCOUNTING

This Tradition also directly contradicts a fundamental belief shared by almost all anarchs: just as every individual is free, every individual is responsible for what he does with his freedom. It is the epitome of injustice to punish one vampire for the actions of another unless coercion can be proven beyond a reasonable doubt. Anarchs seldom punish a sire for the behavior of his childe. They punish the childe instead. A vampire who habitually sires problematic progeny, however, is an entirely different matter. One or two dangerous childer represent honest mistakes. Five or six represent criminal negligence, and anarchs punish such negligence accordingly. In all cases, sires are expected to help apprehend wayward childer and hand them over for punishment.

Additionally, anarchs do not release their childer into vampire society, much less command them in all things. Too many experienced long years of servitude spent indentured to their own sires to ever put their childer through such nonsense. They teach their childer, of course, and the wisest and most responsible sires teach their childer well, but they do not treat their childer like servants. Many Embrace only mortal friends, allies and retainers to whom they've already taught the basics.

#### THE FIFTH TRADITION: HOSPITALITY

Despite accusations to the contrary, anarchs understand manners. They don't barge into each other's havens uninvited and they conduct themselves with reasonable decorum while staying under another's roof. That's just common courtesy. Presenting themselves to a prince whenever they go from city to city is ridiculous and few do so unless they truly fear the scourge. Again, it is an issue of natural rights (in this case, the right to move from place to place without undue hindrance). That, however, is actually a relatively minor point of contention. The part that truly offends all anarchs is the line about being nothing without the word of acceptance. Why? Simple. No prince is obligated to grant his "word of acceptance" to anyone. He has the power to confirm or deny a vampire's legal existence on a whim, and there exists no law to secure natural rights against misuse of that authority. This Tradition asserts that vampires have no *rights* at all, merely *privileges*, and they have only such privileges as the prince chooses to grant. It's a prime example of medieval thinking from medieval minds, and anarchs don't like it.



## THE SIXTH TRADITION: DESTRUCTION

Anarch attitudes toward this Tradition are characterized by extreme cynicism. With the Third Tradition, elders reserve the authority to bring new vampires into the world. With the Sixth, they reserve the authority to take vampires out of the world. Many doubt elders ever concern themselves much with the departed since, as the saying goes, they can make many more just like the ones they destroyed. If the prince gives the word, that's it — no appeal, no second chance, just destruction. It's all far too arbitrary for anarchs because few princes ever bother to truly investigate the crimes for which they so often call blood hunts. A rumor here, an innuendo there and suddenly the entire city is on your case. If you're lucky, you manage to get out of town before the sheriff tracks you down. If not, well, it was nice knowing you.

Anarchs prefer a little bit more due process than that. At the very least, the accused is permitted to give his side of the story. Leaders are expected to investigate the circumstances surrounding the alleged offense, and to report their findings to the community. Some communities trust their leaders to determine guilt or innocence. Others prefer a public trial. Punishment usually fits the crime, and some communities prefer banishment to destruction. Many anarchs believe penalties should be rehabilitative rather than punitive. On the other hand, some idiots and malcontents just need killing, and few object when a self-aggrandizing "revolutionary" who threatens to bring needless misery on anarchs everywhere is put down for the common good.

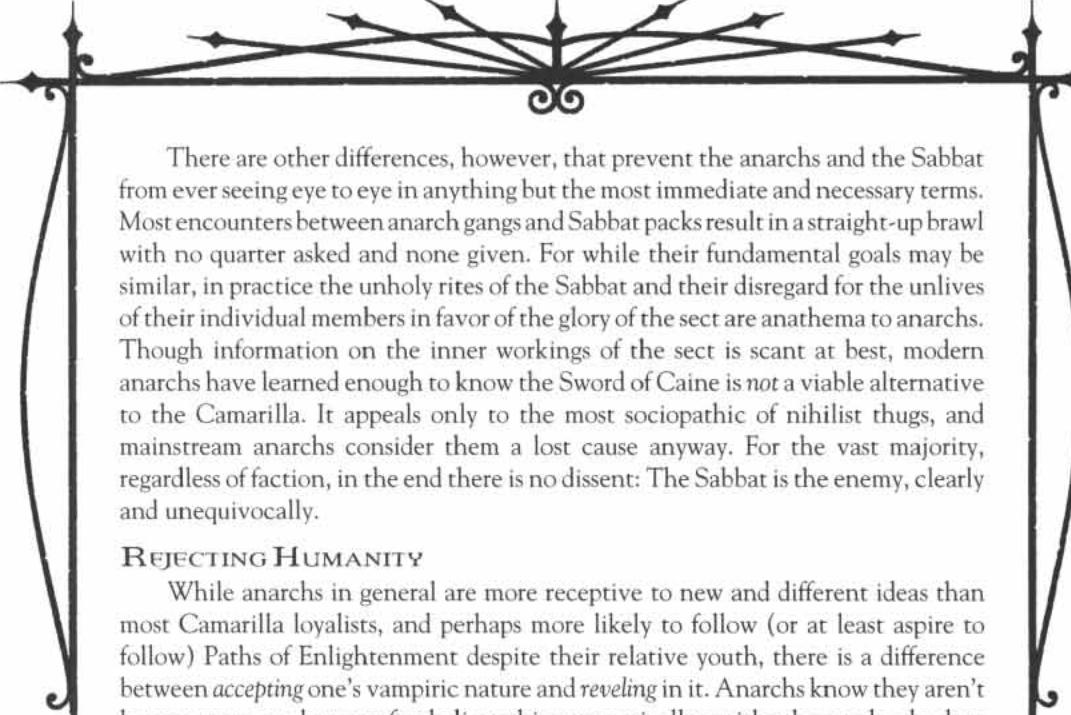
## CAMARILLA JUSTICE

To anarchs, there is no "justice" in the Camarilla, there's "just us" against an old, entrenched, insane and power-mad "them." The sect considers criminal those things to which anarchs feel entitled and the whole of Camarilla "justice" is geared toward keeping things just the way they are. Worse, an innocent can be convicted of a so-called "crime" on nothing more than the word of a sufficiently influential elder, and what elder isn't influential in the extreme compared to a neonate?

It's bad enough knowing you can be put to Final Death on a whim, but the indignity hardly ends there. Other punishments exist that, while lenient in elder eyes, are infinitely worse to an anarch. One is being returned to your sire as an unreleased childe ("Apparently, he failed to learn his lessons the first time; see that he does not fail again"). Another is being forced into blood slavery to the prince ("I trust, with your newfound devotion to my safety, we have seen the last of your pathetic tantrums?"). Among anarchs, the phrase "Camarilla justice" is an oxymoron. There can be no justice in the sect; its very existence is a crime against vampires everywhere.

## THE SABBAT

Technically, the Sabbat is just a very large faction of the Anarch Movement. It is an astoundingly sick and twisted faction, of course, but it is still part of the drive to abolish elder rule. Ideologically, some strong similarities exist between the two: the commitment to destroy the Camarilla, the willingness to follow only those leaders who continually prove themselves, even to some extent the emphasis on combat proficiency and war parties. Some converts from the Sabbat have even gone so far as to describe unlif in an anarch gang as "Sabbat Lite" — all the camaraderie, none of the dogma.



There are other differences, however, that prevent the anarchs and the Sabbat from ever seeing eye to eye in anything but the most immediate and necessary terms. Most encounters between anarch gangs and Sabbat packs result in a straight-up brawl with no quarter asked and none given. For while their fundamental goals may be similar, in practice the unholy rites of the Sabbat and their disregard for the unives of their individual members in favor of the glory of the sect are anathema to anarchs. Though information on the inner workings of the sect is scant at best, modern anarchs have learned enough to know the Sword of Caine is not a viable alternative to the Camarilla. It appeals only to the most sociopathic of nihilist thugs, and mainstream anarchs consider them a lost cause anyway. For the vast majority, regardless of faction, in the end there is no dissent: The Sabbat is the enemy, clearly and unequivocally.

### REJECTING HUMANITY

While anarchs in general are more receptive to new and different ideas than most Camarilla loyalists, and perhaps more likely to follow (or at least aspire to follow) Paths of Enlightenment despite their relative youth, there is a difference between accepting one's vampiric nature and reveling in it. Anarchs know they aren't human anymore, but very few believe this automatically entitles them to be absolute monsters. Frenzy must be mastered, not indulged. What good does it do to escape outside oppression if you remain a slave to the Beast within?

### CAINITE SUPREMACY

Likewise, most anarchs — even the rare few who follow Paths — reject the idea that "not human" equals "superior to humans," at least in a *moral* sense. Superior in terms of raw ability, yes; even the lowliest of neonates soon manifest powers that are godlike when compared to mortals. But being stronger, faster, tougher or in any other way superior to mortals in performance does not grant a vampire the right to treat them like mere cattle. As a general rule, mainstream anarchs treat mortals with respect, if not as individuals then at least as a whole. To them, it is the ultimate hypocrisy to treat mortals in ways they refuse to accept from their own elders.

### PROMISES OF FREEDOM

Happiness in slavery, the saying goes — and that's exactly what the Sabbat gives. The Vaulderie merely replaces a bond to one with a bond to many. Where, anarchs ask, is the freedom in that? They hear the promises of freedom, but most know those promises are lies. It's a tough sell for even the most silver-tongued of rogues, and the anarchs aren't buying. Even most nihilists, who seldom retain much of their Humanity anyway, balk at the Vinculum. They know a leash when they see one.

### WAR AGAINST THE ANCIENTS

Somewhere, somehow, the Sabbat went astray into religion and never came back. Few anarchs truly believe in the Antediluvians, and those who do simply aren't concerned about them. After all, if nuclear weapons haven't roused them from torpor, they must be down for the count. The problem, as anarchs see it, isn't the semi-mythical slumbering Ancients; it's the very real and active elders who control



the society the Movement exists to change. Apocalyptic millennial fears be damned; there's a *revolution* to be fought, not some fanatical holy war! No dedicated anarch has time to worry about Gehenna.

## OTHER ISSUES

### FEEDING

Anarchs are no different from other vampires when it comes to feeding. Some hunt as predators, others steal as thieves. Some prefer the Casanova way, others prefer the Sandman method. Some restrict themselves to animals, others are lucky enough to have a human herd. The difference is that unlike Camarilla loyalists, anarchs rarely have permission to feed whenever and wherever they get their meals, and this makes them poachers as far as the elders are concerned. Thus, the primary feeding concern for most anarchs is knowing on which elder's domain they are poaching, how to avoid being caught and just how that elder is likely to react when — and it's a very frequent "when" — they're busted.

More often than not, elders extort some service from the offenders and let the matter drop. Poaching is such a minor infraction that it's just not worth the time or the trouble to make a big deal over a few pathetic upstarts sneaking a sip or three when they thought no one was looking. Occasionally, however, elders crack down hard, particularly on repeat offenders. The last thing an elder can afford to do is look weak, because that motivates his rivals to move on his assets. Sometimes, despite all precautions, an anarch simply picks the wrong night to hunt in the wrong part of town. The next thing he knows, he's standing before the prince with a furious elder demanding his head.

Incidents like this underscore the urgency of anarch demands for the equal distribution of a city's resources. Vampires *must* feed, they argue; deny blood long enough and the Hunger will drive them to frenzy. They don't *want* to poach on an elder's domain, they *have* to. In this regard, anarchs find themselves made criminals by necessity whether they like it or not.

### THE BLOOD BOND

There is more rampant hypocrisy throughout the Movement on this issue than perhaps on all others combined. No anarchist wants to be enslaved to an elder; given a choice, most would much rather die instead. The Bond is the one punishment that will drive an otherwise rational anarchist into the Sabbat. Many go, hoping and praying they will be able to escape once the Bond is broken. Pitifully few ever return, and those who do are never quite the same. Despite this, they go anyway, so strong is their desire to be free. Without a doubt, anarchs see the Bond as one of the most heinous crimes a vampire can commit — usually.

There are exceptions to every rule, and always people to make them when it suits their purposes. The default position of most anarchs is that the Bond is always wrong no matter who is Bound to whom for what reason, but more than a few find at least one reason to Bond someone for something. The most popular exception is a mutual Bond between lovers (many anarchs are still too young to have given up mortal habits like boyfriends and girlfriends). Critics contend that condoning mutual Bonds is like



saying it's acceptable to be hooked on heroin if the heroin is also hooked on you, but that argument isn't very persuasive after the fact.

Beyond mutual Bonds, some anarchs believe it's acceptable to Bond anyone outside the Movement, or outside their own faction, or even outside their own gang. When called on it, they generally respond with a half-hearted justification that boils down to "it's unfortunate but necessary given the circumstances." This argument seldom convinces anyone, but they make it anyway. Most mercenaries and nihilists will go to great lengths to avoid being Bound themselves, but Bond others without hesitation or remorse. This is one of the main reasons for their lack of popularity among the other factions.

Still, despite all the exceptions and the hypocrisy, the Blood Bond remains the most hated and reviled of practices. So reviled, in fact, that anarchs long ago developed a different name for it: Blood Slavery. A regnant is a Blood Slaver; a thrall is a Blood Slave. The latter is a victim to be liberated while the former is a criminal to be punished. In most anarchist communities, Blood Slavery is a capital offense.

## GHOULS

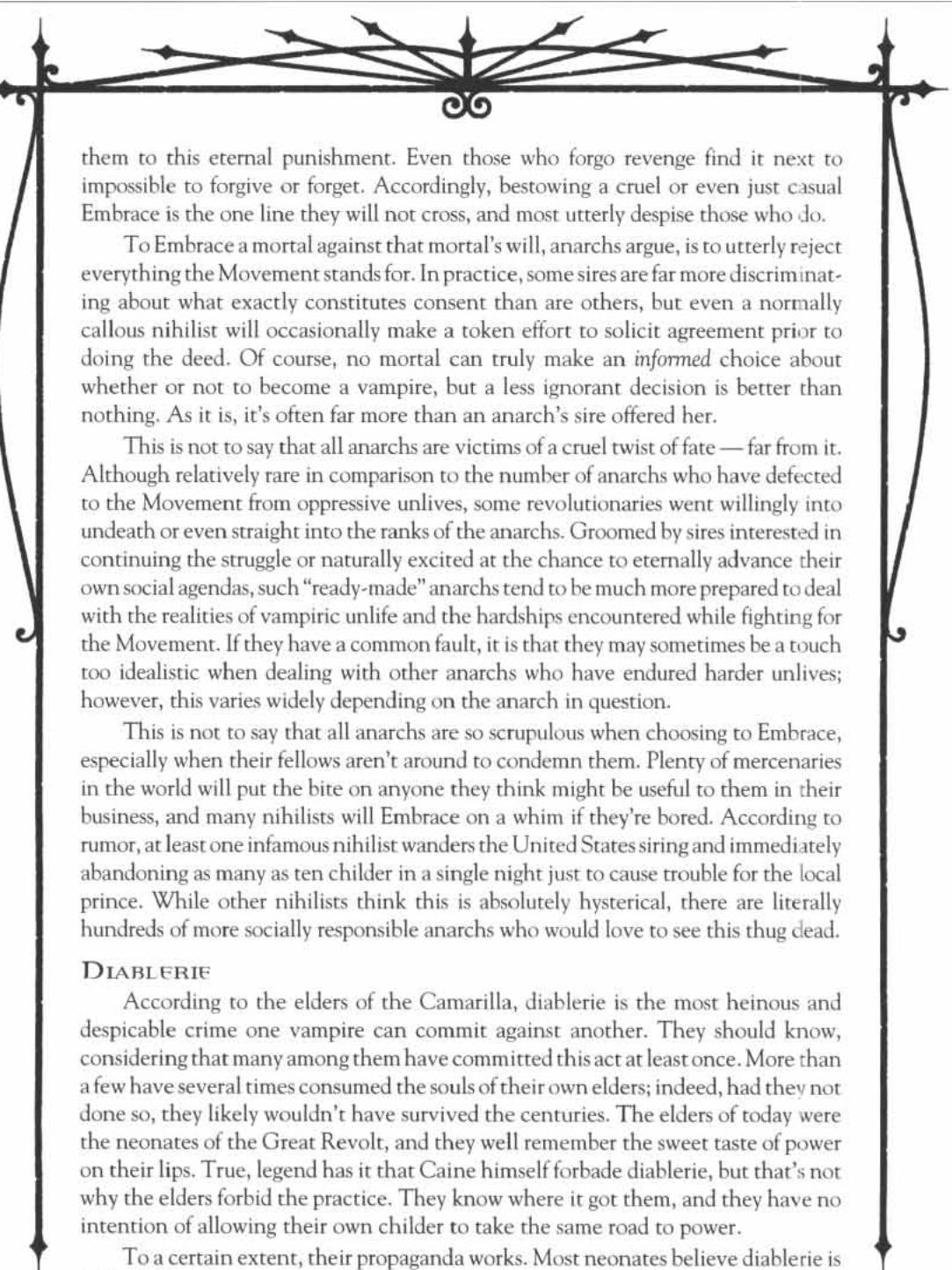
If anarchs could reach universal consensus on at least one issue, the question of ghouls should be it. Unfortunately, this is far from the truth. Many of the same idealists who decry "Blood Slavery" among vampires turn a blind eye toward the keeping of ghouls, if only from sheer pragmatism — after all, it's hard to maintain ghouls without establishing a bond, and they have to have *some* way of keeping their many retainers loyal. Others denounce this as hypocrisy, asserting that even mortals who choose to gain the strengths of the Blood and enter a vampire's service still have rights. No matter how well-treated they might be, they are still slaves — and slavery is *wrong*.

For all the passion of the debate, in truth it is often a moot point in a vampire's nightly existence. It's easy to uphold your principles in a vacuum, but even the most dedicated idealists are often forced to compromise when reality starts grinding them down. They might delay it as long as they can — some gangs have been known to pass ghouls from one member to the next for years on end in an attempt to prevent the ghouls from being *completely* bound — but eventually, circumstances force even the most reluctant of moralists to make an exception. And after the first, each additional exception becomes that much easier to rationalize.

That said, it bears noting that mainstream anarchs seldom think any less of ghouls than they think of each other or, for that matter, normal mortals who are willing participants in the revolution. Many anarchs have a standing pledge to Embrace their retainers if those retainers are mortally wounded while serving the cause, or to let them die naturally if that is what they prefer. What's more, unlike the poor dumb bastards enslaved to a callous Camarilla elder, anarch ghouls can usually expect their regnants to stick by them in a pinch.

## THE EMBRACE

For many anarchs, their rebellion began the very night of their Embrace, and they view that event as the first and most outrageous of innumerable injustices visited upon them ever since. No matter how well they come to terms with their new existence as vampires, they bear their sires little but hatred for the ultimate crime of sentencing



them to this eternal punishment. Even those who forgo revenge find it next to impossible to forgive or forget. Accordingly, bestowing a cruel or even just casual Embrace is the one line they will not cross, and most utterly despise those who do.

To Embrace a mortal against that mortal's will, anarchs argue, is to utterly reject everything the Movement stands for. In practice, some sires are far more discriminating about what exactly constitutes consent than are others, but even a normally callous nihilist will occasionally make a token effort to solicit agreement prior to doing the deed. Of course, no mortal can truly make an *informed* choice about whether or not to become a vampire, but a less ignorant decision is better than nothing. As it is, it's often far more than an anarchist's sire offered her.

This is not to say that all anarchs are victims of a cruel twist of fate — far from it. Although relatively rare in comparison to the number of anarchs who have defected to the Movement from oppressive unlivings, some revolutionaries went willingly into undeath or even straight into the ranks of the anarchs. Groomed by sires interested in continuing the struggle or naturally excited at the chance to eternally advance their own social agendas, such "ready-made" anarchs tend to be much more prepared to deal with the realities of vampiric unlife and the hardships encountered while fighting for the Movement. If they have a common fault, it is that they may sometimes be a touch too idealistic when dealing with other anarchs who have endured harder unlivings; however, this varies widely depending on the anarchist in question.

This is not to say that all anarchs are so scrupulous when choosing to Embrace, especially when their fellows aren't around to condemn them. Plenty of mercenaries in the world will put the bite on anyone they think might be useful to them in their business, and many nihilists will Embrace on a whim if they're bored. According to rumor, at least one infamous nihilist wanders the United States siring and immediately abandoning as many as ten chilidren in a single night just to cause trouble for the local prince. While other nihilists think this is absolutely hysterical, there are literally hundreds of more socially responsible anarchs who would love to see this thug dead.

#### DIABLERIE

According to the elders of the Camarilla, diablerie is the most heinous and despicable crime one vampire can commit against another. They should know, considering that many among them have committed this act at least once. More than a few have several times consumed the souls of their own elders; indeed, had they not done so, they likely wouldn't have survived the centuries. The elders of today were the neonates of the Great Revolt, and they well remember the sweet taste of power on their lips. True, legend has it that Caine himself forbade diablerie, but that's not why the elders forbid the practice. They know where it got them, and they have no intention of allowing their own chilidren to take the same road to power.

To a certain extent, their propaganda works. Most neonates believe diablerie is indeed the foulest of deeds. Most neonates are not anarchs, however, and anarchs believe otherwise. For millennia, elders have used to potency of their blood to crush the lesser generations beneath their heels like serpents. Anarchs believe those serpents, once stepped on, should turn and bite the heels of their oppressors. And if



the means exist to turn the awesome power of the elders against them, those serpents would be fools to leave that weapon unused.

Few anarchs take a cavalier attitude toward diablerie, however. If nothing else, fear of discovery and death prevents most from ever going quite that far. The difference between anarchs and less radical neonates is that for anarchs, diablerie isn't necessarily anathema. Consuming the soul of another merely for the thrill of the experience and the increase in blood potency is inexcusable, but taking power from those who abuse it and wielding it against them in defense of liberty is an act of courage and nobility. Among anarchs, motive matters. Of all who stalk the night beneath the moon and stars, fear most the fanatic who believes himself justified. In this respect, anarchs have far more in common with the Sabbat than many are willing to admit.

### GOLCONDA

For the vast majority of anarchs, Golconda is nothing more than a fairy tale told by elders who still pine for their lost humanity after all their many centuries in darkness. There is no substance to the myth, and only the colossally gullible ever fall for this wishful fantasy. The Embrace is a one-way trip. Once a vampire, always a vampire. There is no going back.

At least, that's the conventional wisdom. The truth of the matter is that more than a few anarchs suspect there might actually be something to the myth after all, they're just not sure what that something is. The more philosophical among their ranks suggest that Golconda represents the ultimate in liberation. For the undead, what could possibly be more liberating than conquering the so-called Curse of Caine and becoming mortal again?

Nevertheless, few in the Movement are in any position to forsake concerns temporal for concerns spiritual. It's hard to achieve enlightenment when you're busy trying to achieve your next meal without the scourge dragging you in for poaching. Those who wander the night with their heads in the clouds usually come down to find their asses in big trouble. According to rumor, many autarchs withdrew from vampire society to seek this "ultimate liberation" (and that's one reason why so many anarchs secretly respect them), but if any have found it, they have yet to bring it back to the masses.

### ALLIES IN THE STRUGGLE

Most anarchs quickly learn they aren't alone in the night; allies and enemies familiar and terrible lurk around every corner, and those who pick the wrong friends can quickly end up ashes in the wind. A brief survey of common anarchist opinions on these other groups follows, as related by Armand, a Brujah elder and longtime anarchist:

**The Sabbat** — Oh, please. Once in a while some firebrand goes to meet with these lunatics, all fired up to "reform" the Sabbat and forge an alliance based on our "common ties." Sometimes the Sabbat simply returns his useless bones, but more often than not we wind up fighting him on the front line of their next crusade. Steer clear, got me?

**Assamites and Giovanni** — As a rule, these two clans are generally the most direct and reliable of the independent clans to deal with. They've got hard goods and services



## ALLIES IN THE STRUGGLE (CONTINUED)

for sale, and they'll deliver exactly what they promise; too much of their rep rides on completing their contracts to routinely double-cross others, even us. Two rules, though: First, don't ever welsch on a deal with either clan if you desire to wake up the following evening. Second, don't try to mix recruiting with business — the Giovanni aren't interested, and if an Assamite wanted to join he'd be part of the Movement already.

**Setites:** They have a lot of useful connections in areas of society where we don't have as much access as we'd like — kind of a "poor man's Clan Toreador," if you follow me — but no matter how carefully you bargain, they always seem to get the better of you. Be extra careful to check *exactly* what you've agreed to if you have to deal with them.

**Ravnos:** Poor bastards. Most of the ones who're left are too messed up by what they've gone through to be much use to anyone, but they're welcome to join up, so long as they understand that fellow anarchs aren't fair game for their little tricks and head games.

**Caitiff** — Brothers and sisters in the struggle from the beginning, most are only too ready to embrace our ideals; the fact that they're treated like cannon fodder and slave labor doesn't hurt either. Just make it clear to them that you're not trying to force them into a new kind of servitude, and you couldn't ask for more loyal friends and allies.

**Mortals** — At their best, they're the ghouls or other friends who protect you while you sleep, get your back in a fight or perform those tasks you just can't manage when you're dead; at their worst, they're the authorities who threaten to blow the Masquerade wide open and burn us all to ash. Love 'em or leave 'em, they've got us outnumbered by about ten million to one, and those are bad odds to piss off, got me?

**Lupines** — My first gang was stuck outside the city one night, just lying low, when a pack of these psychotic bastards approached us. Our resident Gangrel "expert" tried to talk to them about how we were "good guys" trying to bring down vampiric society, raise social awareness of political injustice, etc. They responded by tearing his head off and clawing my friends into tiny bits. Any time you're outside the city, watch your back.

**Ghosts** — I've dealt with enough Necromancers in my time to know that there's something beyond the here and now; basically, if you mess with stuff that was important to them when they were alive, ghosts will do all kinds of nasty stuff to you. Best to just leave the dead in peace, and if that old house really does give you a creepy feeling, then find another place to sleep, moron. It's not worth the nightmares.

**Other Strangeness** — It's a dark night out there, and over the years I've heard all sorts of crazy stories about wizards, fairies, aliens and stranger crap. I don't know how much of it is true, but if you run across somebody with strange talents and don't know what to make of them, my advice is to either avoid them or at least learn all you can before you approach them. More you do that, better the chance you don't get a nasty surprise.



# ANARCH FREE TERRITORIES

Anarch communities come in many sizes, from the tiniest of slums supporting a single coterie on the fringe of Camarilla- or Sabbat-held cities to entire metropolitan areas completely under anarch control. What follows is a brief study of their organization, leadership styles and some of the challenges facing their residents on a night-to-night basis.

## ORGANIZATION

### ENEMY TERRITORY

When the Camarilla, the Sabbat or another powerful entity dominates a metropolis, anarchs are usually few and far between. Organization is very loose or essentially nonexistent—other than hanging out together in their meager hunting grounds, they can't *do* very much without provoking their own destruction. Few anarchs wave the flag with any vigor when overwhelmingly outnumbered, seeing no point in throwing their lives away when there's little hope of lasting gain for the survivors.

In survival situations, continuing the struggle is all that matters. Anarchs who willingly remain in such areas when they have the means to move elsewhere are either unmotivated posers or disciplined guerrillas. The posers tend to drop out of society altogether or go over to the other side when they get tired of existing on the ragged edge. Guerrillas usually belong to covert terrorist and insurrection cells, smuggling arms, allies and information under the enemy's nose. Such revolutionaries are dedicated and highly dangerous to those in power. They do not hesitate to eliminate anyone who threatens their operational security — including setting up other foolhardy or careless anarchs whose behavior threatens to expose their efforts to those in power.

Anarchs in these territories tend to recognize no greater leader beyond those they appoint to head up their own gangs or cells, and may not even stay in contact with other local anarchs for fear of what might happen if one of their members is captured and tortured or mind-raped by the enemy. Much to the chagrin of Camarilla elders, rumors of a charismatic revolutionary leader in such territories are often nothing more than anarch propaganda designed to draw attention away from their members and cause foes to waste time chasing after a mythical enemy.

### DISPUTED TERRITORIES

When neither the Camarilla nor the Sabbat completely dominates a metropolis, it logically follows that anarchs are both more numerous and more visibly active. With greater numbers comes greater potential for change, and more often than not, local anarchs begin to defer to the most charismatic leader to make decisions for the group. Such leaders usually have a few trusted lieutenants whose loyalty is beyond question, and act as intermediaries between the anarchs and any other group with which the revolutionaries need to speak. Area anarchs might not agree with their leader on every issue, but she'll do until someone better comes along; if the situation becomes truly unbearable, either the leader will be deposed or a representative



council will be established to divide power between the local gangs. Full-fledged councils remain rare in disputed territories, however — for better or worse, it is generally more useful to have one clear leader in times of conflict who can make quick decisions than a dozen individuals of equal and possibly conflicting authority.

Trouble occurs when more than one natural leader arises in a given area. Given a choice, most anarchs follow leaders who best express their own beliefs, consciously recognized or otherwise. If these personalities can co-exist or even work together, the results can be impressive indeed; if they battle over methods or ideals, however, a bitter and explosive rivalry is sure to ensue. Sadly, potential troublemakers eager to play a part in these violent tragedies are relatively common in anarch communities, not to mention manipulative sect elders lurking in the wings trying to provoke such dramas at every opportunity. The same determination that gives a neonate the strength to defy her elders and resist assimilation often makes her equally unwilling to compromise her ideals among her peers. To do so is to surrender her individual self and the principles around which she has based her unlife, and that's just too much for her to bear.

That said, it's also a fact that anarch enclaves within disputed territories are still so small and comparatively weak that factional conflict very rarely escalates beyond constant trash-talking, shouting matches and occasional brawls between hot-headed individuals. Outright violence is frowned on by all sides, and inflicting Final Death on a rival is almost certain to result in the immediate death of the offender and censure of his entire gang as well. Even if rival gangs control adjacent turf, members usually stay in their home territories and don't go looking for trouble — at least not directly. For as passionate as they might be, all but the dimmest of nihilists also recognize that there are not enough revolutionaries to throw their unlives away in petty disputes with each other, especially with larger powers like the sects waiting to pounce on the survivors.

### **ANARCH TERRITORIES**

Most rare of all are those few metropolitan areas wherein the anarchs are the dominant political force. Such cities can be shining examples of the strength and righteousness of the cause. They can just as easily be embarrassing reminders of all that is selfish and evil in the Children of Caine. Most chart a difficult course between the two extremes as their citizens struggle to answer the calling of their consciences despite the demands of their Beasts.

In general, the smaller the community, the fewer problems it suffers. Organization depends entirely on the level of civic duty felt by the citizens of such communities. Most anarch gangs are content to let their appointed leaders manage the community as a whole while they deal with the issues of night-to-night existence. So long as these leaders remember to lead by advice and example rather than rule by dictation and destruction, they retain their authority to mediate whatever disputes can't be resolved without their intervention. Leaders who let their authority go to their heads quickly lose the respect on which that authority is based, and tend to lose their positions shortly afterward.



Anarchs often believe that allowing a single vampire to be installed in a position of lasting, consolidated, "official" authority is an invitation to tyranny. While a single baron may represent a smaller community or be chosen to act as the proverbial "first among equals" for a representative body, given a chance anarchs generally prefer to govern their larger communities via some form of council. Many of these councils begin as mere *ad hoc* advisory panels formed by the most civic-minded members of the community, but as the community grows larger councilors find they require increasingly formal management in order to maintain harmony among the resident gangs and ensure that all anarchs feel their concerns are being addressed properly. While the actual form a city's council takes can be whatever the community desires—from a republic with councilors chosen by popular vote to a council of the most experienced anarchs in the city to something as arbitrary as representatives chosen by lottery—as a rule all councils have some means of including at least one member from each distinct gang or faction within the community (not each clan). Doing otherwise invites unrest and ill will from any faction slighted.

Naturally, some radicals insist that any concentration of power is utterly unacceptable. To these anarchists, power is rightfully vested only in the community as a whole. They tolerate almost no formal government structure—when a problem arises, they convene popular assemblies wherein all interested citizens collectively decide how that problem should be solved and act on it. While other anarchs respect their comrades' decisions in this respect, unfortunately the sects often find this structure relatively easy to exploit when attempting to conquer the territory; while it is harder to cripple the local anarchs by targeting specific individuals, it is also hard for the area's revolutionaries to coordinate strategy or reach any rapid decisions regarding imminent threats.

Regardless of their particular structure, however, all Anarch Free Territories are remarkable for the level of liberty and privacy their citizens enjoy. So long as the residents keep the Masquerade and avoid interfering in each other's personal affairs, they are generally free to come and go as they please, associate with whom they will, hunt as need dictates and sire as often as suits them. Not all of them last, for one reason or another, but the fact that they are *possible* makes the struggle worthwhile to anarchs everywhere. This is precisely why elders hate and fear Anarch Free Territories and seek to subvert them at every opportunity.

## LEADERSHIP

Though most are loath to admit it even to themselves, anarch territories frequently have "officers" who fulfill necessary roles in their communities. The differences between them lie primarily in the source and extent of their authority. In theory, a Camarilla prince is an absolute authority unto himself within his domain; similarly, a Sabbat archbishop answers only to a cardinal and controls the local packs through orders passed down through subordinates. Anarch leaders, on the other hand, derive their authority solely from the consent of the communities in which they reside. As a result, their power is often very broad but not especially forceful, beyond whatever means they have of enforcing it themselves. Simply put: So long as the community respects her judgment, it will follow her lead. Should a leader lose her popularity, even someone as "lofty" as a baron, the community will ignore her.

## BARON

Communities led by a single anarch or councils that choose a member to represent their collective interests generally call that vampire a baron. In essence, the baron is first among equals in the community. His fellow anarchs defer to him because they believe he is the best and brightest among them and therefore the least likely to lead them all to ruin. He is responsible for keeping the peace between various anarch factions, which means in practice he spends most of his time handling dispute resolution.

Whenever two anarchs (or two gangs) have a problem and they just can't seem to work it out peacefully, it's the baron who settles it for them the best way he can. The problem in many communities is that by the time the baron steps in, it might already be too late for a peaceful solution. When two or more gangs go to war with each other, the baron can often do little but throw up his hands and wait for the words or worse yet the bullets to stop flying.

A baron's power depends on his personal magnetism to a greater extent than any other anarch position. Given the wariness with which most anarchs regard a solitary figure in a position of authority, a baron must tread carefully in order to ensure that his word carries real weight with the local gangs, without appearing to go too far and be setting himself up as little better than a petty tyrant. He might have gotten the job because the people thought he was the smartest or the strongest, but he'll keep the job only if they like what he does with it. Sooner or later, he'll have to make a decision that others are going to disagree with. If he is blessed with sufficient standing and charisma, he can make an unpopular decision stick. If not, he'll be ignored and the locals will find a new baron to follow.

## COUNCIL OR

Communities led by some form of council, whether it has a formal name or not, generally call those individuals councilors. In function, a councilor has many of the same duties as a baron, especially regarding the pack or faction she represents; the only difference is that she shares her authority with her fellow councilors. Councils are common in larger communities where the locals can't agree on a single person to serve as baron, or where the locals don't trust one person with total authority and seek an additional failsafe measure to prevent abuse.

Councils have slightly less trouble convincing their communities to accept and abide by unpopular decisions because they are viewed as less arbitrary and potentially tyrannical than a single baron. However, councils occasionally have trouble reaching a decision in the first place. They often deadlock over controversial issues, and bickering between councilors occasionally results in one or more of them resigning from the council in disgust. Unless a community has the foresight to establish some basic rules for fairly settling such disputes without intervention by a baron or other outside figure, a council can easily collapse under its own weight the first time one councilor tries to implement a plan or idea that another finds abhorrent.

It bears noting that councils almost *never* determine representative seating by clan—that, according to most anarchs, is reactionary baggage reminiscent of the Camarilla's primogen councils. Instead, they tend to seat councilors by peer group. Each gang in the city might have a representative, for instance, as would any other distinct social set.



## OTHER OFFICERS

Barons and councilors alike rely on assistants to manage community affairs. None of these assistants have formal titles, merely nicknames that refer to the nature of the jobs they perform. Like the barons and councilors they work for, they have only as much authority as they can personally command, and they certainly gain no social status from their positions. Among anarchs, respect gets you the job, not the other way around.

Those who represent the community to other sects and independent clans are called ambassadors, diplomats or emissaries. The primary responsibility of an ambassador is to meet with princes, primogen or even bishops and convince these elders that it is in their best interests to help (or at least ignore) the anarchs she represents. Small wonder, then, that ambassadors are also often called by a far more cynical name: expendable.

Those who track the comings and goings of vampires into and out of the city are called counters, monitors or sweepers. Barons and councilors need to keep track of who is in the community and what they're doing there, but demanding that fellow anarchs present themselves upon entering the area would get them laughed out of office in less time than it takes to tell about it. Counters thus keep an eye on the city and let the leaders know when there's a new face in town.

### NAME-DROPPING FOR FUN AND PROFIT

Elders of both sects and some independent clans are almost universally fixated on pomp and circumstance, and failing to use one of their many honorifics correctly has been the cause of countless feuds and any number of Final Deaths over the centuries. For their part, anarchs almost never use formal terms of address when conversing with their leaders unless they are deliberately being sarcastic, and any anarch that calls a baron or a councilor "my lord" is dropping a not-so-subtle hint that the officer in question is taking himself and his authority far too seriously and ought to lighten up before a more serious problem arises. Likewise, rolling into town and asking "So, who's the baron around here?" is a good way to get laughed right out of the Rack, if not detained as a possible sect spy. If the leader you're addressing is worth your trust, he won't require you to remind him of his superior position with a title.

Similarly, anarch leaders do not introduce themselves by title or boast about the cities they serve. A prince might introduce himself as "Prince Edward of Cincinnati," an archbishop might introduce herself as "Edwina, Archbishop of Cincinnati," but a baron does not introduce himself as "Baron Edward of Cincinnati" unless he is joking, especially if he is speaking with fellow anarchs. Whereas princes rule and archbishops command, true barons and councilors lead. The difference is subtle but incredibly significant. Unless their community has established its own standards otherwise, anarchs generally introduce themselves and refer to each other by name alone regardless of office, and let their reputations (or Reputation) do the rest.



Although few anarch communities have the numbers to support such groups, those that can often recruit volunteers who can be counted on to defend the city, intervene in inter-gang warfare and otherwise apply force at the behest of the council. Such vampires are called deputies, sentinels or simply the militia. In order to combat allegations of corruption as well as the natural distrust that many anarchs have for anyone with "official" authority to use force, most councils take care to ask for deputies from each gang in order to ensure that everyone feels they are being treated fairly.

Those who infiltrate the enemy to gather intelligence are called Bonds or moles. No matter how peaceful the community, it must always fear an attack from Camarilla or Sabbat forces intending to crush it and claim the city for themselves. The primary responsibility of a mole is to learn of such attacks and get warning to the threatened community so it can muster a defense. Moles pass less urgent info from time to time as well, such as when a particularly hated elder might be vulnerable or the schedule for the scourge's next anti-anarch sweep.

## THE PEOPLE'S ARMY

### ANARCH GANGS

More often than not, anarchs are creatures of the city streets, whether they came from them as mortals or became familiar with them after the Embrace. Accordingly, the most common social unit among anarchs is the gang, which follows many parallels to modern urban gangs (though not quite as many as Camarilla elders claim).

### PURPOSE

Gangs serve two very important purposes. The most obvious is acting as a deterrent against enemies threatening their members. Alone, the average anarch is relatively easy prey, since he is young and often thin-blooded compared to his traditional foes. However, potential assailants often think twice about attacking him if that means fighting a protracted and costly war with his entire gang. Eliminating a single anarch is almost never worth the sudden firestorm of retaliatory violence that invariably erupts. Accordingly, wearing gang colors or otherwise dressing to reveal her association acts as a warning sign to everyone that no matter where an anarch goes, she is never without allies.

Beyond mere physical security lies a more important purpose. Simply put, existence as a vampire is lonely, and anarch unlife can be lonelier still. In gangs, members find desperately needed comfort and reassurance in a very cold and brutal world. Refugees find themselves drawn together by circumstance and united by a sense of common misery, and band together in groups with unspoken promises provide each other with the friendship and support denied them by society. Gang members live together, fight together and often die together. Others might look down on their lifestyle as shallow or dysfunctional, but members themselves can reach levels of genuine devotion unknown to most vampires.



## STRUCTURE

Gangs differ primarily in structure, size and mobility. The structure of a gang depends on its purpose. Almost by definition, gangs are quasi-military organizations, and collectively they are the closest thing to a standing army the Anarch Movement has. In practice, however, they function as permanent independent militias. While they readily cooperate to repel the occasional Sabbat crusade or, more rarely, an archon-led Camarilla task force, they spend most of their time fighting each other over ideological differences. Gangs that consider it evil to keep human servants no matter what, for example, bitterly oppose gangs that rely on ghouls for extra muscle, and open conflict of one kind or another between such natural enemies is the norm.

Gang leaders have more authority over their followers and can, within reason, issue orders to their people with a reasonable expectation of being obeyed. Surprisingly, discipline within the ranks is seldom a genuine problem, since any member who truly loses faith in her leaders may simply challenge them for command or call for a vote of confidence. Together, these customs keep gang leaders relatively fair and honest.

### URBAN GANGS

The smallest gangs are little more than a single group of five to seven members, with perhaps one or two members acting as the leader. Small gangs rarely control more than a single neighborhood unless their members are unusually powerful individually, or they maintain a veritable army of ghouls to bolster their battlefield strength. Since a number of anarchs eschew using ghouls for ideological reasons, and maintaining so many ghouls at the same time is such a tremendous strain, few gangs resort to this tactic unless in dire straits indeed. As a result, small gangs either "squat" on a larger gang's turf (often paying tribute to do so) or ally with other gangs of similar size to even the balance of power in an area.

Larger gangs have seven to fifteen members usually subdivided into two or three groups, called "sets." Each set has a leader who functions as a lieutenant to the gang's overall leader. These larger sets have the strength to control two or three neighborhoods in an area. Each set comprising the gang has a home neighborhood under its control; the gang leader most often maintains his headquarters in the largest. Gangs of this size form in one of two ways: Either a small gang gains a number of recruits in a relatively short period of time, or a number of small gangs decide to merge into a single family, with each gang then becoming a set of the new gang. The latter event usually occurs when the component gangs of an alliance espouse the same or very similar beliefs, but only one has a truly charismatic leader. Over time, that leader inadvertently attracts loyal followers of her own, further strengthening the gang as a whole.

The largest gangs have more than fifteen members subdivided into several sets. Each set controls a single home neighborhood. Each neighborhood is usually adjacent to another controlled by the same gang, or is of such strategic significance that it is considered worthwhile to hold despite its relatively vulnerable position. Collectively, these neighborhoods comprise a single territorial claim that often occupies an entire city ward. The gang leader generally maintains a main headquarters in the central or most easily defended area of this turf; his set leaders usually



maintain smaller “offices” in the neighborhoods they control. In exceedingly rare cases, a single gang can grow large enough to dominate an entire city and even claim turf in other cities nearby. In this case, the gang leader becomes a “general” with a “captain” who controls the turf in each city via his lieutenants in each set. The general maintains a headquarters in the city his gang dominates with smaller headquarters for each captain in the satellite cities, and at least one set that routinely travels between cities as a “courier” group.

### NOMADIC GANGS

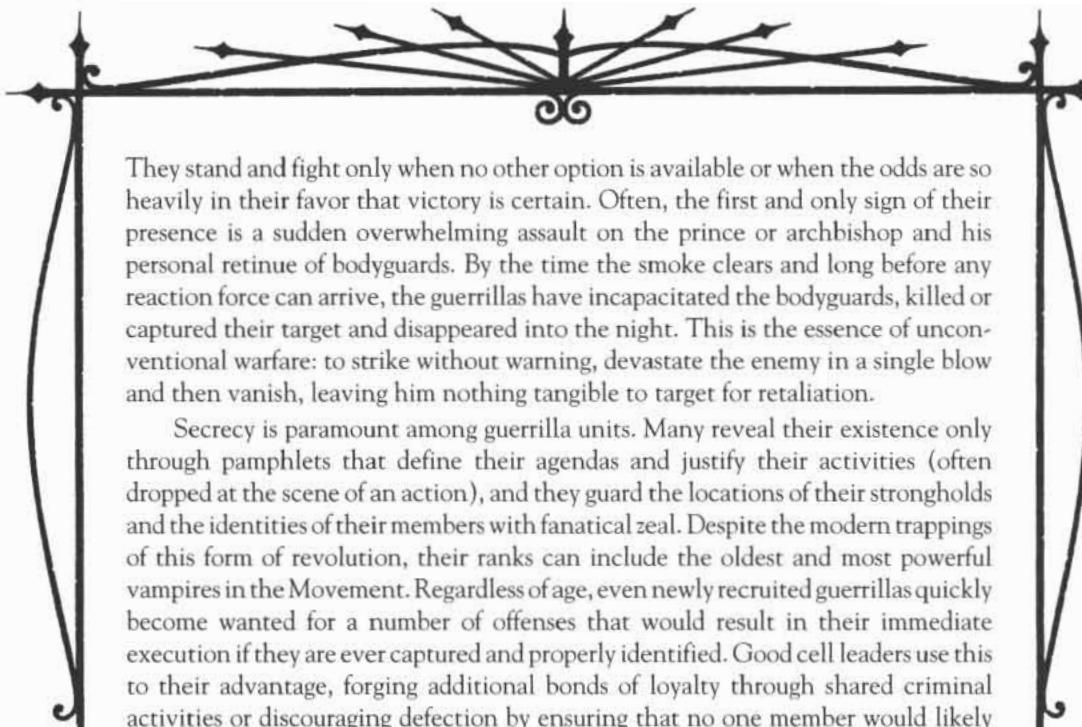
One variation on the normal theme is the nomadic gang, similar in structure to a “settled” gang but different because it either lacks the strength to claim turf or, more often, simply prefers unlife on the open road. Nomadic gangs frequently pattern themselves on mortal biker clubs rather than urban gangs, though for obvious reasons all but the most daring or reckless of such gangs always travel with trucks, vans and RVs in their caravans. Some have well-deserved reputations for raising hell, a fact that often earns them a chilly reception from fellow anarchs who live under the watchful eye of a stern prince. Others keep a lower profile, content to avoid notoriety while quietly spreading the word of revolution among vampires everywhere. Either way, they keep arms and information moving between cities. Without them, the Movement would be severely disadvantaged.

In practice, nomadic gangs recruit members, operate and divide authority in much the same way as other gangs, but with two pronounced changes: first, they tend to break into much smaller sets than settled gangs, if only to avoid the unwanted attention that a caravan of thirty or forty bikers or a dozen cars attracts even among the local mortal population. Second, individual sets tend to have a correspondingly larger amount of freedom to do as they please given the amount of time they spend apart from the whole. Most nomadic gangs hold periodic gathers where members share stories, trade supplies and information or just enjoy each other’s company.

### GUERRILLA UNITS AND TERRORIST CELLS

Another variation on the normal theme is the guerrilla unit, identical in structure to mortal “liberation fronts” and “revolutionary armies” if not quite so large. Unlike nomadic or settled gangs, guerrilla units exist completely underground. An average guerrilla unit operates alone or in small, independent cells. As a precaution, each member knows only her immediate superior in the chain of command and the other members of her cell. All communication between cells is done by coded messages, Discipline use or similar arcane methods that are difficult to trace, let alone crack or corrupt with bad information. In cities where multiple cells are active, each must trust the unit’s central leadership for that city to keep them from unknowingly interfering with each other’s activities. This pattern of secrecy repeats at each level of leadership. Even then, the central leadership almost always replaces the compromised cells before the enemy can act decisively on the information it has gained.

Guerrilla units do not claim turf. When they can, they manage secret training facilities far from the prying eyes of archons and templars, but are ready to abandon these camps as quickly and efficiently as they can whenever they are discovered.



They stand and fight only when no other option is available or when the odds are so heavily in their favor that victory is certain. Often, the first and only sign of their presence is a sudden overwhelming assault on the prince or archbishop and his personal retinue of bodyguards. By the time the smoke clears and long before any reaction force can arrive, the guerrillas have incapacitated the bodyguards, killed or captured their target and disappeared into the night. This is the essence of unconventional warfare: to strike without warning, devastate the enemy in a single blow and then vanish, leaving him nothing tangible to target for retaliation.

Secrecy is paramount among guerrilla units. Many reveal their existence only through pamphlets that define their agendas and justify their activities (often dropped at the scene of an action), and they guard the locations of their strongholds and the identities of their members with fanatical zeal. Despite the modern trappings of this form of revolution, their ranks can include the oldest and most powerful vampires in the Movement. Regardless of age, even newly recruited guerrillas quickly become wanted for a number of offenses that would result in their immediate execution if they are ever captured and properly identified. Good cell leaders use this to their advantage, forging additional bonds of loyalty through shared criminal activities or discouraging defection by ensuring that no one member would likely survive the justice of the enemy, even if he turned traitor willingly. Some guerrillas remain on the move, communicating through trusted intermediaries and avoiding contact with anyone not known to them personally. Others hide in plain sight — having either permanently altered their appearances or eliminated any enemy who can recognize them, they assume cover identities in the Camarilla or (rarely) the Sabbat, biding their time until they can go active once again.

## GETTING IN

The process of joining a gang is fairly standard regardless of the type of gang a particular anarch joins. It is a simple process, but hardly an easy one. It almost goes without saying that a vampire can't just walk up to a gang member and ask to join his gang — that approach gets her nowhere. At best, the member laughs in her face and then ignores her. At worst, he strings her along with promises of membership and then hangs her out to dry after getting her into serious trouble, possibly even leaving her to take the fall for one of the gang's actions. If an anarch really wants to join a gang, he must first demonstrate that he is committed to the Anarch Movement in general and the gang's agenda in particular. Once he does this, the gang he wants to join generally comes to him with a series of formal or informal tests that must be completed before the gang considers granting even partial membership. It may take months, years or even decades depending on the size and secrecy level of the gang, but if he's truly down, the wait doesn't bother him. Remember that vampires think in the long term, especially older ones — while a common street gang may not be able to afford to wait a decade to get a new member when there's a war on the streets right now, an elite guerrilla cell might find that wait perfectly reasonable.

While individual trials vary widely from gang to gang, there are some constants. Urban gangs tend to require new members to commit a series of crimes, or possibly give a prospective recruit a goal (such as raise a certain amount of money) and judge



his efforts against their own sense of style. Nomadic packs might require him to simply keep up with them over the course of a grueling itinerary while driving a stolen vehicle (without getting caught), or otherwise assess his resilience and resourcefulness. A guerrilla unit might test a prospective member's knowledge of their ideology as well as the practical skills he can offer them, and possibly require him to commit a daring act of insurrection in their name and escape clean. In addition to these more specific tests, in nearly every case a prospective gang member must endure repeated attempts to discourage him, whether through verbal harassment and intimidation, repeated public humiliation or in some cases outright physical violence. Naturally, whether he is supposed to hold his own in such situations or simply take the punishment stoically depends on the gang and the member in question.

### PROSPECT

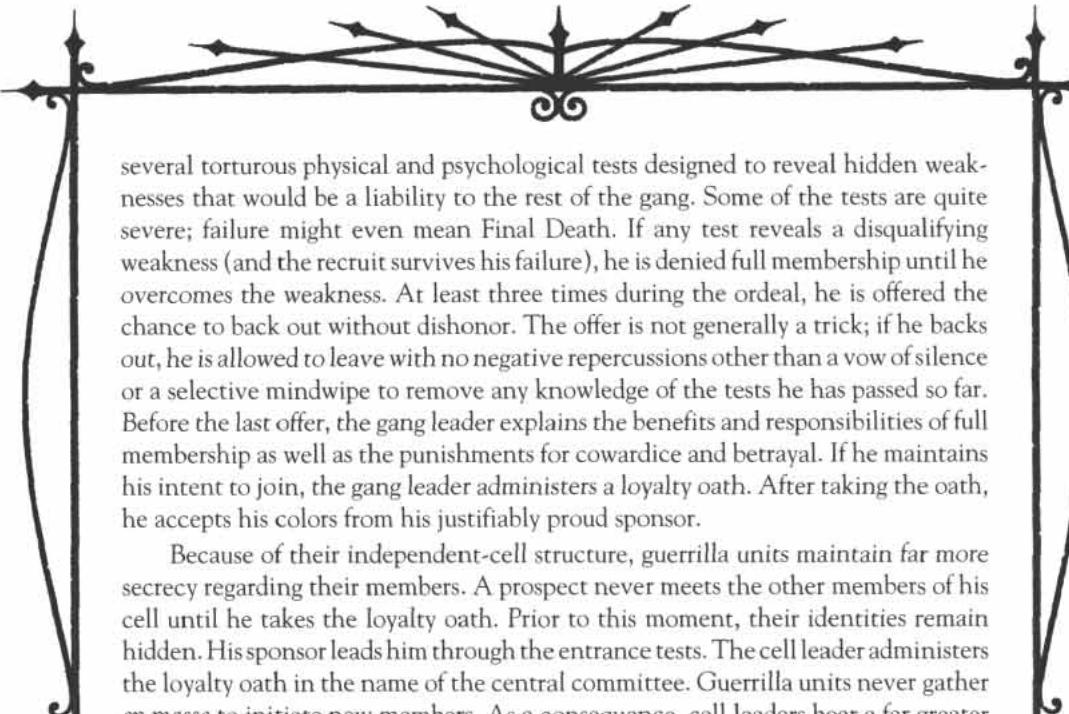
Eventually, if he passes the tests and makes the right impression on the right people, a gang member approaches him and asks a final round of often highly loaded questions to determine his sincerity. If he gives the right answers (not an easy task), he becomes a "prospect." From that point forward, he must hang with the set that controls his neighborhood, make an honest effort to acquaint himself with every member of the gang — many of whom will feign complete disinterest or even outright hostility — and participate in various missions against the gang's enemies. This is a probationary period during which he is watched closely by the gang, particularly leaders of the set he might ultimately join. During this time, his sponsor is a constant companion, singing his praises when he does well and defending him when he makes mistakes. The sponsor's job is critical; almost a second sire, she guides her prospect through his probationary period and convinces the rest of the gang that he deserves to be initiated into the "family."

### ACCEPTANCE

When every member of the gang accepts the prospect as an equal, he becomes a "cousin." As a cousin, he must keep faith with his family, uphold gang ideals and obey his set leader (and his set leader often assigns apparently pointless tasks just to test his patience and loyalty). If he possesses a great degree of proficiency in any Disciplines not common within his set, he must teach those Disciplines to the best of his capability. He may ask to learn other Disciplines in return, but no one is obligated to teach him. He may participate in open debate of gang issues, but he may not vote, and he may not challenge for leadership. During this time, his sponsor provides basic instruction about the gang's structure, history, customs, ideology, methodology and territory. If necessary, she provides similar instruction about the Anarch Movement in general. This training, called "indoctrination," is necessary to impart the proper attitude about the gang, their operations, their enemies and unlife in general. The new cousin must complete this indoctrination to his sponsor's satisfaction before his final initiation.

### INITIATION

When the sponsor is satisfied, she informs the set leader that the new member is ready to be initiated. The set leader informs the gang leader and the two of them arrange the initiation ordeal. This ordeal generally requires the new member to pass



several torturous physical and psychological tests designed to reveal hidden weaknesses that would be a liability to the rest of the gang. Some of the tests are quite severe; failure might even mean Final Death. If any test reveals a disqualifying weakness (and the recruit survives his failure), he is denied full membership until he overcomes the weakness. At least three times during the ordeal, he is offered the chance to back out without dishonor. The offer is not generally a trick; if he backs out, he is allowed to leave with no negative repercussions other than a vow of silence or a selective mindwipe to remove any knowledge of the tests he has passed so far. Before the last offer, the gang leader explains the benefits and responsibilities of full membership as well as the punishments for cowardice and betrayal. If he maintains his intent to join, the gang leader administers a loyalty oath. After taking the oath, he accepts his colors from his justifiably proud sponsor.

Because of their independent-cell structure, guerrilla units maintain far more secrecy regarding their members. A prospect never meets the other members of his cell until he takes the loyalty oath. Prior to this moment, their identities remain hidden. His sponsor leads him through the entrance tests. The cell leader administers the loyalty oath in the name of the central committee. Guerrilla units never gather *en masse* to initiate new members. As a consequence, cell leaders bear a far greater responsibility to choose new recruits carefully and are correspondingly far more difficult to impress in the first place. In practice, prospects for membership in guerrilla units endure years or even decades on probation before earning the full trust of their cell leaders. Many lose patience and give up, but this only proves they lacked the dedication and discipline necessary to succeed at this level of the political game.

## FULL MEMBERSHIP

Initiation marks the point of no return. From that moment on, the new gang member belongs to a sacred circle. His new family teaches him any Discipline he desires and for which a teacher is available. He may participate in open debate of gang issues, vote and challenge for leadership. He may sponsor prospects for initiation and is oathbound to kill or die for his family, and his family is likewise oathbound to kill or die for him. Lastly, he may learn and practice the rituals of his sacred circle and is privy to any secret information *solis sacredotibus* ("only for the initiated"). Initiates of the same gang refer to each other (and only to each other) as "brother" or "sister" according to gender. They seldom react well when called "brother" or "sister" by someone outside their gang and usually express their disagreement on the spot.

## GETTING OUT

Sometimes, members break under extreme stress. A gang that suffers a humiliating defeat in a critical battle because one or more members froze in combat usually brands the offenders as cowards and kicks them out. It is possible to atone for such a disgrace, but few bother to try. If the cowards know too much to be allowed to live, or the gang lost important leaders to the enemy, the weak links might be summarily executed instead (larger gangs can afford the loss of manpower, while more militant gangs have less tolerance for failure). Willful betrayal always earns a brutal death for the traitor. No matter where he goes, the gang he betrayed follows, spreading word



of his treachery to all who listen. As the news spreads, other anarchs join the hunt. Sooner or later, the fugitive drops his guard at the wrong time around the wrong people — and wakes up to find himself in the custody of those he betrayed. Agony invariably fills his last moments.

At the other end of the spectrum are members who simply lose their passion for the gang unlifestyle — for whatever reason, they seek to leave the gang on their own terms. While any number of personal conflicts may result from such a momentous decision, as a rule most gangs let such members go in peace provided they do not reveal gang secrets to outsiders and do not join a rival group or (worse still) one of the sects. Some even maintain informal contact with former members for years or even decades afterward; after all, unlike the artificial feelings inspired by the Bond or the Vinculum, the emotional ties forged among members of anarch gangs do not automatically fade with time.

## ANCIENT PROPHECY, MODERN RECRUITS

### THE LAST GENERATIONS

As the evidence mounts that Gehenna is no mere myth, but an actual and fast-approaching event, the Ivory Tower advocates and enforces a policy of denial. But even the most cynical of Kindred cannot help but recall whispers of the ancient prophecies that point to their own thin-blooded and clanless progeny as their undoing. Certain passages in the legendary Book of Nod seem to indicate that the clanless and thin-blooded are the harbingers of Gehenna, and will bring about the destruction of all vampires throughout the world.

The thin-blooded themselves are all but oblivious of their role in Kindred myth. They do not know that their appearance is the harbinger of Gehenna. They know only that their weak blood, high generation, and obscure origins earn them the contempt and hatred of Kindred the world over. There is no haven or shelter for these outcasts, and they do not understand the bizarre and terrifying visions that constantly plague some of their number even in waking moments. Perhaps those who bear this so-called gift might puzzle out the meaning of their insights and act on them to save both Kindred and kine from what is to come, but only if they can manage to survive that long. The Anarch Movement provides a refuge for the few thin-blooded who manage to endure long enough to make some kind of sense out of their desperate existence.

It's easy to understand why many of the Last Generations would throw in their lot with the dissidents of Kindred society. The sects view the thin-bloods as little more than unwanted baggage fit only for abuse, or possibly as tools or dangerous weapons that must be either controlled or destroyed. Only the Movement can offer these unfortunates anything resembling a fair shake, and even that's not guaranteed. More than a few anarchs are suspicious of thin-blooded Cainites: they're often relegated to the dubious status of "probationary anarchist" until they've proven



themselves. Some anarchs are even downright abusive, seeking to exploit the thin-blooded however they can, much as members of the other sects do. Most anarchs are at least marginally welcoming, however, ready to accept (and make good use of) anyone who is willing to act and fight on behalf of the cause. They argue that the very fact that many elders and conservative Kindred are so up in arms about the thin-bloods makes them, if nothing else, allies of convenience.

Portraying a thin-blooded character is a wonderful roleplaying opportunity. You are a walking contradiction. A comparative weakling among giants and a novice among vipers, your survival is a chancy thing at best; at the same time, your very innocence of the Kindred and their society gives you a chance to see the night through a unique pair of eyes. Your mortal life isn't yet totally behind you: perhaps it's still within your grasp. Yet your new existence is a confusing puzzle that demands a solution, and that can be gained only from the immortal Kindred. The result is a character who walks the razor's edge each night, and offers you a rich roleplaying experience to put a fresh spin on the way you approach the game.

## CHARACTER CREATION

### Step One: Inspiration — Who are you?

Choose a concept

Choose a clan (no clan if fifteenth generation)

Choose a Nature and a Demeanor

Choose a Morality Path

### Step Two: Attributes — What are your capabilities?

Prioritize Attributes (six primary, five secondary and three tertiary)

Choose Traits

Choose a generation (select either fourteenth or fifteenth)

### Step Three: Advantages — What do you know?

Choose five Ability Traits

Choose two Basic Disciplines

Choose five Background Traits

### Step Four: Last Touches — Fill in the details.

Assign Blood Traits

Assign Willpower Traits

Assign Virtue Traits

Choose Negative Traits and Flaws (if any)

Choose a Derangement (if desired)

**Spend five (or more) Freebie Traits and choose Merits (if any)**

Step Five: Spark of Life — Narrative descriptions



## STEP ONE: INSPIRATION

Starting with her mortal life, decide who your character is. Who was she before the Embrace? What did she do, think and feel? Where and how did she live? How long did her sire stick around, and what — if anything — did she explain before she left? Keep in mind that, unlike most vampires, the thin-blooded generally aren't culled from the ranks of the exceptional, unusual, or interesting. They're more like average people in their breathing days: lovers Embraced in the heat of passion, a vessel spared an accidental death by a guilty conscience, friends and relatives Embraced on a whim, or maybe an enemy granted undeath to make him suffer for all eternity. And all too often, these unfortunates don't even know who to thank or blame for their dubious gift of unlife.

### Clan

Roughly half of all fourteenth-generation Kindred are Caitiff, and the remainder belong to their sires' clans. All fifteenth-generation characters are Caitiff, without exception: at this point, the Curse of Caine is so diluted that vitae no longer sustains the special characteristics that help define a clan.

### Morality

Virtually all thin-blooded vampires follow the Path of Humanity. They simply haven't had the time or opportunity to encounter alternate systems of morality among the unliving. Should any of them survive the nights ahead, some will probably seek a different ethos, but for the time being no alternative Path followers are known to exist.

## STEP TWO: ATTRIBUTES

Characters of the fourteenth and fifteenth generations assign only six Traits in their primary Attribute category. They still assign five Traits to their secondary category and three to their tertiary category, like all other vampire characters.

### Generation

Decide whether your character is fourteenth or fifteenth generation. Either requires you to take the appropriate Flaw, which determines several of your inherent limitations. Regardless of which you choose, don't spend any Background Traits for your Generation.

### Trait Maximums

Unless otherwise noted, vampires of the Last Generations (fourteenth and fifteenth) have the same starting Traits and Trait maximums as thirteenth generation vampires.

## STEP THREE: ADVANTAGES

This step is identical to creating a normal vampire character, except as noted below.

### Disciplines

Thin-blooded vampires begin play with only two Basic Discipline powers, and can never raise any Discipline higher than the Intermediate level — fourteenth generation vampires may learn both Intermediate powers of a given Discipline, while fifteenth generation vampires may only learn the first Intermediate power of a Discipline. Fourteenth generation vampires who belong to a clan may choose their



starting Discipline powers only from those available to their clan; clanless vampires may have any starting Discipline powers that they can justify learning.

### Backgrounds

The Last Generations can acquire the same Background Traits as all other vampires, within reason: Those mortals who enter the ranks of the thin-blooded are seldom in the social strata that wields *Influence* at city hall or hobnobs with celebrities, though nothing actually forbids them from having such Traits. They can also take *Insight*, a new Background Trait that only the thin-blooded may possess (see below).

### STEP FOUR: LAST TOUCHES

This step is identical to creating a normal vampire character, except as noted below.

#### Merits and Flaws

Thin-blooded vampires have access to all the Merits and Flaws available to other vampires. Be aware, however, that some Merits and Flaws aren't appropriate for the Last Generations: a fourteenth-generation Caitiff probably isn't owed a *Debt of Gratitude* and doesn't have a *Prestigious Sire*. Note that three specific Flaws define the thin-blooded: *Fourteenth Generation*, *Fifteenth Generation* and *Thin Blood* (see Merits and Flaws of the Last Generations, below).

On the other hand, some Merits fit very well: *Blush of Health*, *Eat Food* (fifteenth generation get this for free), *Light Sleeper*, *Calm Heart* and other so-called "mortal Merits" are often appropriate for the Last Generations, given their relative proximity to humanity.

### NEW BACKGROUNDS

#### Insight

As if thin blood isn't bad enough in its own right, a rare few among the Last Generations have a knack for discerning the schemes and intrigues of the elders of their kind. Weird visions and uncomfortable hunches plague their waking hours, and their sleep is filled with strange, prophetic dreams. *Insight* is not a directed or intentional type of divination: it comes unbidden and unasked for. *Insight* manifests in unexpected and sometimes inconvenient ways. It's not an all-purpose Magic 8-Ball: it cannot be used to provide clear, specific answers to direct questions. The visions and dreams that *Insight* generates are usually obscure, vague and often symbolic. In fact, the more important the event or powerful the vampire involved in the vision, the less clear the *Insight* experience will be. This can be unsettling for the seer and frustrating for those who wish to use the seer as a private oracle.

Sometimes your Storyteller will decide that you experience a spontaneous vision, hunch or dream as the result of your *Insight*. This could happen during a game session, in which case you'll have been handed a golden opportunity to do some truly dramatic and creepy roleplaying, or in the downtime between games. Your Storyteller may use your *Insight* to instigate plots and subplots: Some of these stories may put you in the spotlight, and for others you'll be merely the catalyst. On these occasions, your Storyteller will determine the results of your *Insight*, at her discretion. She may ask you to engage in a test to identify the exact details of your experience, or she may simply inform you of the nature of the vision.



It's important to keep in mind that seers experience visions and dreams that pertain only to the conflicts and schemes of vampires, and that although the Jyhad is a vast struggle between ancient powers, vampires do not control everything. In fact, most conflicts between vampires don't have any wider significance, and not everything that *Insight* reveals is necessarily connected to the Jyhad or Gehenna.

### Additional Insight Rules

#### Tempting Fate: Intentional Insight

You may also attempt to provoke visions or hunches deliberately. Voluntary uses of *Insight* usually provide information that is less clear and detailed than that which manifests spontaneously, and the attempt could even fail entirely. To voluntarily use *Insight*, you must make a Static Mental Challenge against a number of Traits equal to the quality of detail you are trying to experience: four Traits for a vague sense of significance, seven for more direct hints about names or hidden plots, all the way up to ten Traits for truly dangerous details. Be careful what you wish for when in search of vital information, as your Storyteller may be only too happy to give it to you....

The *Occult Ability* is used for retests. You can make as many separate attempts at deliberate *Insight* as you want, but the subjects of each individual attempt must be unconnected. (The Storyteller determines whether or not two inquiries are unrelated.) Failing two deliberate *Insight* attempts in the same scene renders you exhausted and unable to call upon the powers of *Insight* for the remainder of the game session.

#### Group Insight

In the unlikely event that two or more seers meet, they can make a voluntary attempt to provoke *Insight* together in order to gain greater detail. First, each seer must expend a Willpower Trait in order to participate in the attempt. Next, the seers engage in one simultaneous Static Mental Challenge against ten Traits. Each seer who wins the test simultaneously shares the vision granted by the *Insight*; seers who lose the test cannot view what the others have seen, and suffer the loss of two Mental Traits for the remainder of the evening. If at least one participant wins the test, the prevailing seers experience a vision with a level of detail equivalent to a ten-Trait voluntary *Insight* success.

#### Insight Shock

It's possible to see too much through group *Insight*. Such intense and horrific revelations may overload the seers' senses, temporarily shutting down their minds. When the group vision concludes, each seer who successfully engages in group *Insight* must make an immediate Mental Test against seven Traits. If a seer wins the test, she is shaken but otherwise unharmed. If a seer fails the test, she enters involuntary torpor.

#### Insight and Torpor

Whenever a seer enters torpor involuntarily (including through *Insight* shock), she may experience an episode of *Insight*. She will forget most of what she sees when she rises from torpor, just as she did when she first rose as a vampire, but some small details of the dreams or visions often remain. The Storyteller determines what the vampire sees and remembers in this state.



### Insight, Auspex and Dementation

Insight and *Auspex* are complementary, while *Insight* and *Dementation* seem at times aligned and other times directly opposed to each other. A seer's use of certain *Auspex* or *Dementation* powers may trigger an episode of spontaneous *Insight*, at the Storyteller's discretion. For example, use of *Spirit's Touch* might additionally reveal the item's value to an elder in the Jyhad, while *Aura Perception* might inexplicably indicate that a certain Kindred is somehow "important" to follow or *Telepathy* actually reveal a scene from the target's past as viewed from her perspective.

*Dementation* also seems strangely connected to the powers of *Insight*, but in a more unwholesome fashion. For example, seers invoking *Passion* sometimes find that both they and their target get caught up in emotions stemming from a memory of times past, while at least one canny seer has used *Voice of Madness* only to find himself sharing some of his own visions with his target. As for those seers fond of using *Eyes of Chaos* to divine the strategies of the elders, well... suffice it to say that when it comes to such a grand design as the Jyhad, the abyss gazes back at the seer as well, sometimes with crippling results.

### NEW MERITS AND FLAWS

You must take one of the two generational Flaws to play one of the Last Generations; you receive the normal amount of Traits for it, although they also count

#### WHAT ABOUT INCEPTORS?

One unnerving quirk of the Last Generations is the capability some of them have to develop their own Disciplines. These Kindred, known as "inceptors," are both feared and sought after by their superiors for their potential. Storytellers who wish to include such characters in their chronicles are advised to bear certain guidelines in mind before allowing such a potentially unbalancing element into the game. First, it is recommended that this capability to develop a new Discipline be made into a five-Trait *Inceptor* Merit, to avoid confusion as to which thin-blooded have this potential. Second, remember that it must be a *new Discipline*, and not just a slapdash combination of powers or a laser-like specialization of an existing Discipline. Third, it must have a definite underlying idea or theme and follow a clear logical progression as it develops. Lastly, even inceptors still pay for their own unique Disciplines as though each were an "out of clan" Discipline, to reflect the time and dedication it takes to refine these revolutionary talents.

Provided these considerations are addressed, player and Storyteller should work together to design the Discipline, basing all costs and effects of its powers on what can be done with existing Disciplines of similar level and keeping one eye on game balance at all times. (It is highly recommended that characters not begin play with more than one level of a unique Discipline, both for troubleshooting purposes as well as to encourage development of this talent during play.) Players should remember that Storytellers do not have to allow inceptor characters, and that the Storyteller always has the final say on what a new Discipline can do.



toward the total seven Traits' worth of Flaws that you may take at character creation. Taking either of these two Generational Flaws prohibits you from also taking the Generation Background. If you take the *Fourteenth Generation* Flaw, you may also take the *Thin Blood* Flaw if you wish. Many, but not all, fourteenth-generation vampires are also thin-blooded.

If you take the *Fifteenth Generation* Flaw, on the other hand, you may not also take the *Thin Blood* Flaw. The cost and effects of the *Thin Blood* Flaw are already figured into the cost of the *Fifteenth Generation* Flaw, though take care to read its wording precisely, as it differs slightly from the standard *Thin Blood* Flaw.

#### **Fourteenth Generation (2-Trait Physical Flaw)**

You were sired just a few years ago by a member of the thirteenth generation. Although your Blood Pool is the same as that of a thirteenth-generation vampire, you can use only eight of your Blood Traits to heal wounds, raise Physical Attributes or fuel Disciplines that require vitae. You can still use the remaining two Blood Traits normally for other purposes, including rising each night, creating and sustaining ghouls, creating progeny and creating Blood Bonds, though your attempts to bond another do not always succeed, at the Storyteller's discretion. You take aggravated damage from sunlight and suffer a normal chance of Rotshreck when exposed to it.

#### **Fifteenth Generation (4-Trait Physical Flaw)**

You are among the last in the long line of Caine's descendants. Your vitae is so weak that you may use only six of your ten Blood Traits to heal wounds, fuel Disciplines or raise your Physical Attributes, but the cost for all these actions is doubled. For example, raising your Physical Attributes by one Trait requires you to expend two Blood Traits rather than one. Rising each night still requires you to spend only one Blood Trait, however. You can use your remaining four Blood Traits to survive through the day and rise each night, but nothing more. You cannot sire progeny, nor can your blood create ghouls or a blood bond, although it is possible for you to have children in the normal fashion (albeit very rarely). Sunlight inflicts only lethal damage on you, instead of aggravated damage as it does to other vampires. You can consume normal food and drink and hold it down for about an hour or so before vomiting it up.

#### **Thin Blood (4-Trait Physical Flaw)**

You are one of the growing number of thin-blooded vampires whose coming was foretold in the Book of Nod. The Curse of Caine is weak in you: while you suffer all the ill effects of your vampiric condition, you do not receive all its benefits. You may expend Blood Traits to heal wounds, fuel Disciplines or raise your Physical Attributes, but all costs for these actions are doubled. Your vitae is so weak that it cannot create blood bonds, nor can it create or sustain ghouls. Should you attempt to create progeny, the Embrace has little chance of succeeding. Make a Simple Test when you try to sire a new vampire: If you win, the Embrace succeeds normally. If you tie or lose, however, the Embrace fails, and your would-be childe is just an inconvenient mortal corpse.

Characters of generations lower than fourteenth may also take *Thin Blood*, but they cannot invent new Disciplines (at least not as the Last Generations can) and they cannot take the *Insight* Background.



### **Personal Masquerade (3-Trait Social Merit)**

Congratulations! You've managed to convince your local Kindred or Cainite community that you're actually a full member of a clan, despite your true ancestry. Being accepted in this fashion means you are treated like a full member of undead society, rather than the half-person you are normally considered to be without this Merit. Exactly which clan you claim to hail from depends on you, but regardless you had best be prepared to maintain this illusion at all times — one slip and things can get very unpleasant in a hurry. Even being clanless is still considered better than trying to pass yourself off as one of true lineage — and most clans aren't exactly forgiving toward those who fool them in this fashion.

### **Ravaging Years (2-Trait Supernatural Flaw)**

The Curse of Caine did not grant you immortality. You still age, albeit very slowly — perhaps one mortal year for every 20 calendar years you survive. The effects of this Flaw are not readily noticeable to you or others, but eventually you will grow old and die, though not likely before you have suffered considerably from your decrepitude. Sometimes, however, your aging process accelerates: like a ghoul deprived of vitae, your deferred aging can return suddenly. Whenever you heal a Health Level of aggravated damage, you age an entire year in the course of a single day's sleep. This may not seem like much of an inconvenience, but the effects can add up fast if your unlife is plagued by frequent exposure to sunlight or other sources of aggravated damage, and eventually your immortality will become a wizened thing indeed.

### **Hemetic (4-Trait Mental Flaw)**

You find the very idea of drinking blood repulsive: in fact, just thinking about it makes you physically ill, an inconvenient problem for a vampire. In order to hold the vitae you consume within your system until you absorb it, you must make a Static Physical Challenge against six Traits immediately after feeding. Failure means the sudden, humiliating and extremely messy expulsion of all newly consumed Blood Traits as you vomit them up. The only way to avoid the nausea is to feed while frenzying. When your Beast takes control, you can keep down any blood that you consume. Feeding while in frenzy, in addition to being almost as messy as retching up vitae, can endanger the Masquerade, bringing you a lot of unwanted attention from the scourge or sheriff.

### **Clan Weakness (2-Trait Supernatural Flaw)**

Although you are a Caitiff, you still suffer from your clan's natural weakness. While this can help you pass yourself off as a member of the appropriate clan, it can also be dangerous if you're not aware of it—or how other vampires might react to it, depending on the weakness. This Flaw can prove misleading to those vampires who believe that evidence of a clan weakness can pinpoint the Caitiff's ancestry: some Caitiff spontaneously replicate a clan weakness, with no connection to its lineage.

### **Decrepitude (3-Trait Supernatural Flaw)**

When you suffer aggravated damage, the Curse of Caine doesn't always succeed at repairing the injuries. Every time you heal an aggravated wound, you must engage in a Physical Test against a number of Traits equal to 5 plus the number of Health



Levels of aggravated wounds you suffered (for example, if you suffered the loss of 2 Health Levels from aggravated damage, the difficulty would be 7). Failing the test means that, although you regain your lost Health Levels, your body still shows signs of the damage. Burned hair may not grow back, and wounds may leave scars. Visible damage may require you to take the Negative Trait *Repugnant*; a failed test following unusually severe or massive damage may result in the loss of Physical and Social Traits, at the Storyteller's discretion.

#### **Fangless (2-Trait Physical Flaw)**

Something went wrong during your Embrace, and the Curse of Caine made you a vampire but left you without fangs. (How embarrassing!) You must use a knife, syringe, or other sharp instrument to extract the vitae you need to survive. This Flaw can lead to serious problems in hunting and feeding, as few mortals find such exsanguination pleasant, though the Kiss proceeds as normal once you place your mouth to the wound. The absence of fangs also removes your only natural means of inflicting aggravated damage.

#### **Superstition (Variable)**

Many of those who make up the Last Generations have no other means of learning what it means to be a vampire apart from books, movies and television. That includes the things that can cause them harm. The supernatural effects of the Embrace can give such delusions the power to hurt or even kill those who suffer from them. A vampire who expects to be repelled by crosses because that's what happens to all the vampires in the movies may suffer real damage from touching a crucifix. *Can't Cross Running Water*, *Cast No Reflection* and *Repulsed by Garlic* are good examples of such Flaws. Others include compulsively counting objects thrown in your path, being repulsed by wild rose, only feeding from a particular area of the body or even believing that all your vampiric powers depend on carrying or wielding a particular item. Storytellers should use the existing Flaws as guidelines for determining the Trait value of a particular superstition, and as a rule a Kindred confronted by his superstitious weakness must spend a Willpower Trait to actively overcome his debility.

### **ADDITIONAL THIN-BLOODED RULES**

#### **Anomalous Biological Activity and Aging**

Whenever a thin-blooded vampire heals a level of aggravated damage, he may experience spontaneous reactivation of minor aspects of his mortal metabolism: growing stubble, feeling hungry for real food, spitting real saliva and so on. Whether or not this occurs and how it manifests is at the discretion of the Storyteller. Note that while a little anomalous biological activity may help fool witch-hunters, many elders can't stand seeing this sort of thing and tend to react badly to it. Regardless of any anomalous activity, however, thin-blooded vampires do not actually age unless they possess the *Ravaging Years* Flaw.

#### **Waking Up**

Despite rumors to the contrary, thin blood provides no inherent advantage or disadvantage in awakening or acting during the daytime.



# CHILDREN OF THE LIVING AND THE UNDEAD

## DHAMPIRS

A dhampir is something that should not be, something that the Kindred and Cainites of the world believed could not exist: the offspring of a mortal and a vampire. It shouldn't be possible, but it is...very, very rarely. A fifteenth-generation vampire of either gender can conceive half-mortal offspring, which develop and are born in the normal fashion. Gypsy folklore calls such creatures "dhampirs," and the term is rapidly becoming known in the circles of scholarly Kindred everywhere.

By their very nature, all dhampir are young, the oldest no more than twenty. The thin-blooded vampires are very much a product of the Final Nights, and so the dhampirs postdate the youngest generations. They spend most of their lifetimes among normal, contemporary mortals, mostly unaware of their unusual heritage. The truth, when and if it comes, is almost always a shattering revelation.

Most vampires have never heard of dhampirs, and those few who have are ready to scoff at the ludicrousness of the notion. ("Vampires impregnating mortals? Impossible!") But already a few of these walking contradictions have found their way into the Anarch Movement. They number barely a handful, but the Anarch Movement regards dhampirs as the ultimate wild card: they're not supposed to exist but they do, and therefore they should be welcomed. Predictably, some anarchs desire only to exploit this valuable new resource. Others, particularly the more studiously inclined, see the dhampirs as proof that the Final Nights have not only arrived but have parked their cycles at the curb. These Cainites often react with awe and hope when they encounter a dhampir, and try to make her welcome within the ranks of the Movement.

### DHAMPIR CHARACTER CREATION

#### Disciplines

Like ghouls, dhampirs begin play with *Prowess*, the first Basic Potence power. But they have no clan Disciplines, and therefore they may also have one additional Basic power in any of the following Disciplines: *Animalism*, *Auspex*, *Celerity*, *Dominate*, *Fortitude*, *Obfuscate*, *Potence* or *Presence*. Dhampirs always pay out-of-clan costs for Disciplines, and can never raise any Discipline above the Basic level (even if a dhampir becomes a ghoul).

#### Virtues

All dhampirs without exception follow the Path of Humanity, and assign Virtue Traits just like any other mortal character. It is theoretically possible that a dhampir could learn to embrace one of the Paths, but that would require prolonged exposure to individuals and events that would almost certainly guarantee the dhampir's destruction.

## CHARACTER CREATION

### Step One: Inspiration — Who are you?

Choose a concept, Nature and Demeanor

### Step Two: Attributes — What are your capabilities?

Prioritize Attributes (six primary, four secondary and three tertiary)

Choose Traits

### Step Three: Advantages — What do you know?

Choose five Ability Traits

Choose one Basic Discipline, plus Prowess

Choose three Background Traits

### Step Four: Last Touches — Fill in the details.

Choose four Humanity Traits

Assign Willpower Traits

Assign Blood Traits

Choose Negative Traits and Flaws (if any)

Choose a Derangement (if desired)

Spend eight (or more) Freebie Traits and choose Merits (if any)

### Step Five: Spark of Life — Narrative descriptions

#### Willpower

Dhampirs start with two Willpower Traits.

#### Merits and Flaws

The full range of Merits and Flaws is available to dhampirs. However, they cannot have Merits and Flaws that apply only to vampires. For example, a dhampir cannot have the *Fangless* Flaw, because dhampirs do not have fangs. Dhampirs also have access to two exclusive Merits and Flaws (see below).

#### Blood Traits

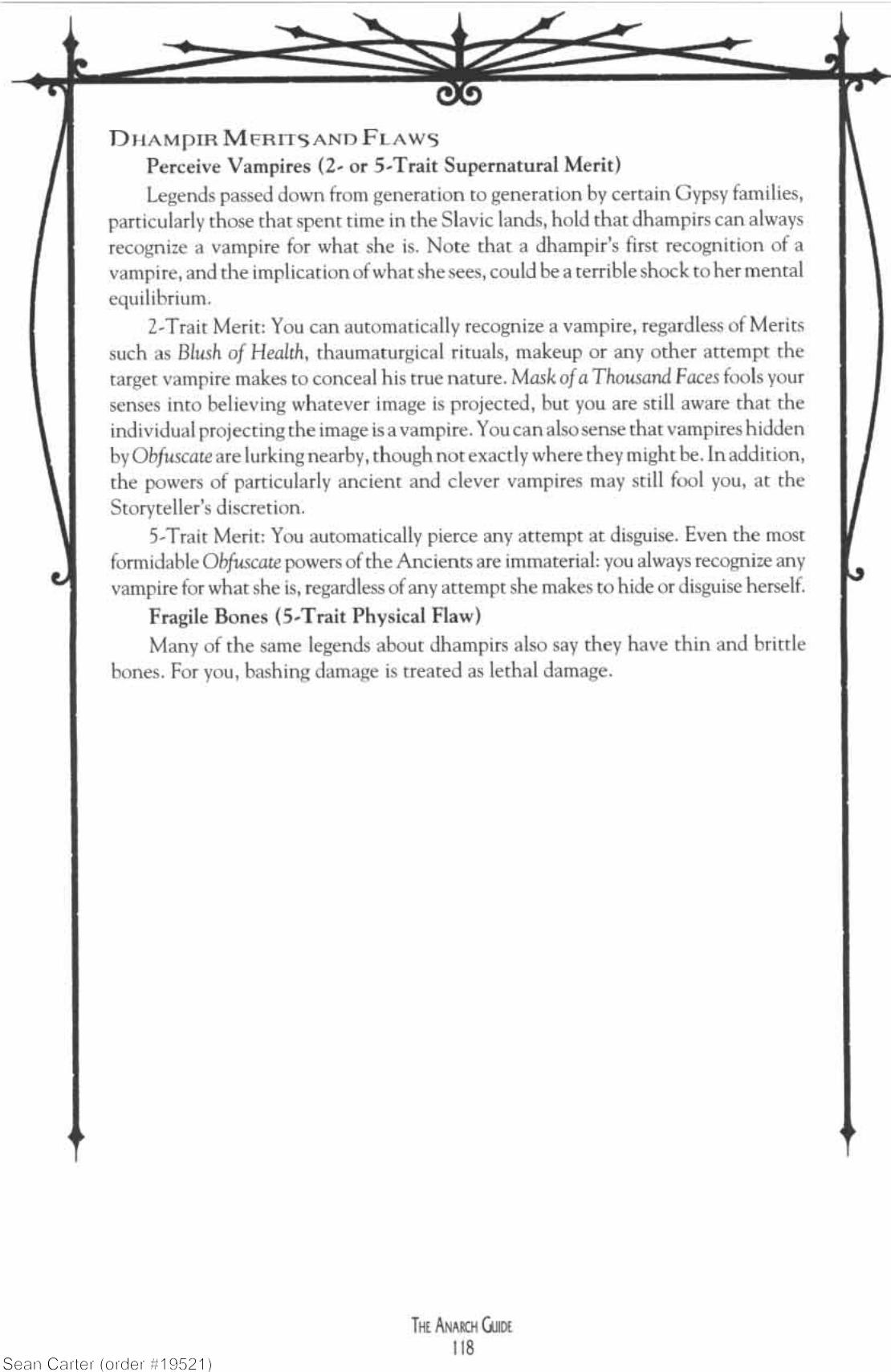
Dhampirs actually create their own (albeit weak) vitae. They have ten Blood Traits, and regenerate one per day. A dhampir can also drink vampiric vitae and regain lost Blood Traits more quickly, but ingesting just one such Trait means that the dhampir is one-third of her way toward a full Blood Bond, and they do not gain any additional powers from being a ghoul.

#### Freebie Traits

Dhampirs receive eight Freebie Traits to spend on additional Traits or Merits, plus whatever other Free Traits they may gain from Flaws or Negative Traits.

#### Dhampir Characteristics

Dhampirs and ghouls share the same standard abilities and limitations, excepted as noted in this chapter. They can use Blood Traits to raise their Physical Traits, for example, and expend a Willpower Trait to refresh any Attribute Trait category.



## DHAMPIR MERITS AND FLAWS

### Perceive Vampires (2- or 5-Trait Supernatural Merit)

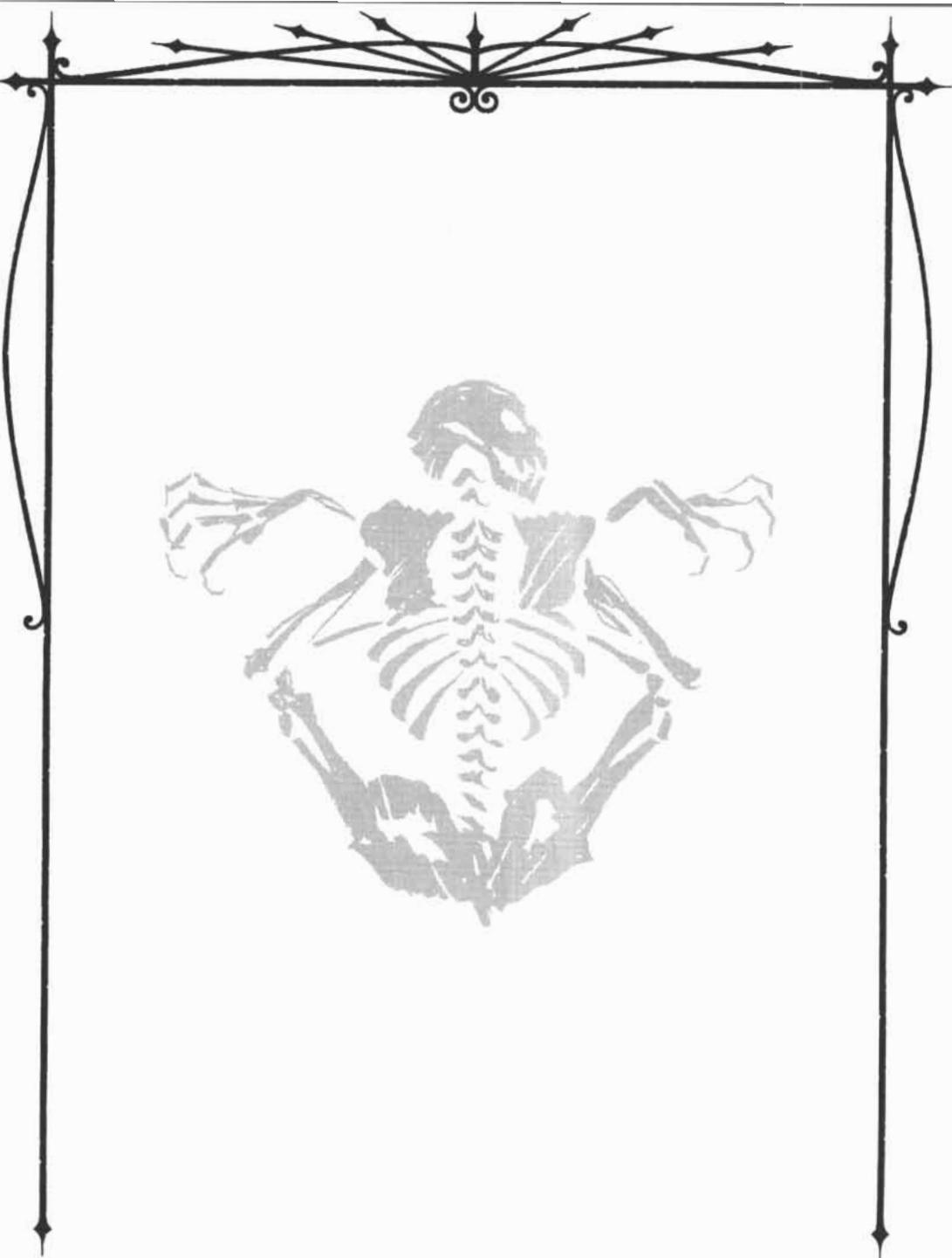
Legends passed down from generation to generation by certain Gypsy families, particularly those that spent time in the Slavic lands, hold that dhampirs can always recognize a vampire for what she is. Note that a dhampir's first recognition of a vampire, and the implication of what she sees, could be a terrible shock to her mental equilibrium.

**2-Trait Merit:** You can automatically recognize a vampire, regardless of Merits such as *Blush of Health*, thaumaturgical rituals, makeup or any other attempt the target vampire makes to conceal his true nature. *Mask of a Thousand Faces* fools your senses into believing whatever image is projected, but you are still aware that the individual projecting the image is a vampire. You can also sense that vampires hidden by *Obfuscate* are lurking nearby, though not exactly where they might be. In addition, the powers of particularly ancient and clever vampires may still fool you, at the Storyteller's discretion.

**5-Trait Merit:** You automatically pierce any attempt at disguise. Even the most formidable *Obfuscate* powers of the Ancients are immaterial: you always recognize any vampire for what she is, regardless of any attempt she makes to hide or disguise herself.

### Fragile Bones (5-Trait Physical Flaw)

Many of the same legends about dhampirs also say they have thin and brittle bones. For you, bashing damage is treated as lethal damage.





Sean Carter (order #19521)

# CHAPTER FOUR: RADICAL THINKING

*The price of freedom is eternal vigilance.*

— Thomas Jefferson

## PLAYING A UNIQUE ANARCH

The previous chapters in this book provided you with an overview of the anarchs' history, information on creating viable anarchist characters, creating stories for anarchs and insight into the nightly affairs of the Movement. By now you're probably thinking, "That all sounds great, but how can I actually do it during game sessions?" This chapter helps you make it all happen. Everybody knows that characters are the most important aspect of any **Mind's Eye Theatre** story. This chapter provides what you'll need to take your character beyond the anarchist stereotypes and transform her into a believable persona.

### TALKING THE TALK

#### THINKING LIKE AN ANARCH

As you form a mental picture of the various aspects of your character's behavior and personality, try to get into the anarchist mindset and take note of those elements that will aid you in making sure your character retains her individuality. Stop thinking of your character as just an "anarch"—that's only the first layer of character development—and start thinking of her as an individual who, among other things, is an adherent of the ideals of the Anarch Movement. She's also got a personal history that intersects somewhere with her political and social views to create motivations for her behaviors. She's also a member of a clan that helps define and determine some



of her behaviors and attitudes. And she has goals she intends to accomplish that affect how she'll approach the details of her night-to-night existence.

## THE GENERATION GAP

### The Young and the Relentless

The revolutionary fire burns brightly in the hearts and minds of the Anarch Movement's younger members, and with good reason: they are often the most deeply affected by the Camarilla's stifling adherence to the status quo. Unable to share in the rewards of unlife because they were Embraced in the wrong century or into the wrong lineage, permanently frustrated in their ambitions by an immovable socio-political barrier, the fledgling anarchs understand that the Ivory Tower is little more than a decaying shell. It must be pulled down so that a better structure can be built atop its smoking ruins. Unfortunately for the Anarch Movement, this attitude is exactly what the Camarilla expects from the anarchs, and it generally gives even the more moderate members of the Cause a bad name.

The prevailing stereotype claims that all younger anarchs gravitate toward violence as an expression of their passions, and that many if not all are so frustrated by their situation that they simply aren't willing to stop punching things long enough to listen to or consider other alternatives. This stereotype isn't without its merits: passion and frustration often lead to action, and that action is frequently direct and violent. The problem is compounded by the fact that a goodly number of younger anarchs are just that: young, both in terms of mortality and unlife. Mortals who expect youth not to rebel are fooling themselves, and the same can be said in many cases among the Kindred.

Embraced recently enough to recall the intimate details of their breathing days, many young anarchs developed something of a "vending machine mentality" when they were alive: quarter goes in, candy comes out. Young mortals often expect their wishes and needs to be gratified instantly: imagine the rude shock they encounter when, after being Embraced, they discover a shadow society they never knew existed in which their wishes and needs automatically take a back seat to those of the Kindred in power. Is it any wonder that mortals raised on the milk of democratic rhetoric and taught that their ancestors fought wars to gain the right to self-determination will rankle, possibly even start breaking things, when they are forced into subservient roles by virtue of what seems an arbitrary set of factors? Unfortunately, most elders and even the ancillae have forgotten what it was to be a young mortal, and cannot identify with their progeny on these points. They tend to react harshly to the objections of the young, and this breeds even more resentment in those who could ideally benefit from the wisdom of their sires.

How will you reflect this revolutionary zeal in your portrayal of your character, particularly if you're playing in a Masquerade game that's focused on one of the two larger sects? She could start by breaking things or punching other Kindred, and that will certainly get her some attention. But it will also get her butt kicked if she keeps it up, and it might even get her reduced to a thin layer of ashes floating on the nearest body of water. Even the most lenient and flexible of sires, primogen or princes will eventually



grow weary of an anarch who seems determined to live up to the worst stereotypes available, and once they reach that point your character's continued existence is in serious jeopardy! Worse, continued in-character violence, even in the pursuit of a valid character concept, more often than not leads to building resentment and problems between players. The last thing your game needs is for its players to be at one another's throats over issues of character interaction: that can bring a game session to a flaming halt, and even destroy an entire chronicle if it's allowed to continue.

So how can you portray the angry fires of youth without necessarily attacking all the other player characters your anarch meets? It's entirely possible to play a young, zealous and deeply committed member of the Anarch Movement without having your character try to burn down the Elysium. The realities of the live-action environment are that your character must somehow coexist with the other player characters, even if it means finding alternatives to what might seem the natural outlet for her inner outrage. Working openly as a reformer, or undercover as a mole, are two of the best approaches. You can still work toward destroying everything the other characters hold dear without alienating all the other players if you're willing to accept that some in-character behaviors — however legitimate for your character — don't work as well as others in this type of game.

Maybe your character heaps scorn and mockery on the heads of Camarilla-loyal Kindred, but she might opt to do so subtly and mostly in the company of those who are likely to find her observations and barbs either amusing or telling. While she might prefer to glory in the outright destruction of the status quo, she could also prove very effective by turning every conversation to the topic of gaining opportunities for redistribution of power and resources. However she dedicates herself to tearing down the walls that separate the privileged from the masses, think about how you might portray these attitudes during actual game sessions.

Keep in mind, however, that even if your character is an inveterate firebrand and advocate of direct action, starting fights every time the Kindred meet in the Elysium isn't going to win many friends for the Movement or be a lot of fun for other players and Storytellers. Perhaps your character is bound by obligation or duty to find a means of coexisting with the other characters in your chronicle. Or maybe she's going undercover to take the measure of the prince and his cronies.

You probably claim to have broken free of the Camarilla: how will you react if the Sabbat or Cathayans attack the Ivory Tower in your vicinity? Strange as it may seem, anarchs are often first to man the front lines of defense against invaders and other threats. The reasons for this seemingly contradictory attitude are complex, but at the heart of the matter is the fact that if the Camarilla were destroyed tonight, the anarchs (those who weren't destroyed along with the sect, that is) would have nothing left to reform. Many anarchs do not see themselves as the literal enemy of the Camarilla, as much as those who will redefine the sect and its institutions. Anarchs who turn their backs on the Camarilla Kindred in their time of need cannot hope to persuade them to listen to alternative notions of governance in times of peace.

Finally, how will coming to terms with your unliving nature influence how you see and act for the Cause? Playing a young Cainite means not only finding your



character's place in the Anarch Movement, but also portraying her reactions to the effects of the Embrace and the slow erosion of her old morality. Roleplaying an anarch affords you an opportunity to go beyond all the mental stereotypes associated with this type of character. But don't forget that while you may style yourself as one of the "good guys" in the fight against the elders' tyranny, your character still shares some fundamental traits with the enemy. Namely, you're both undead creatures of the night, requiring the blood of the living to sustain yourselves. Try not to lose sight of this when constructing your persona: all Kindred and Cainite characters share this inherent flaw, and no matter how much they want to believe themselves heroes, they must still face the fact of the Beast and the toll it takes on their souls.

### Older and Wiser

You still feel the fire in your gut, but sometimes it starts to die down as you contemplate the long years of fighting behind you, not to mention the long years of fighting that lie ahead. It's wearying, and some nights you wonder how you keep going. Then you remind yourself of the Camarilla's innumerable betrayals of your ideals, and force yourself to recall the faces of those who perished at the hands of Kindred determined to remove any threats to their precious comforts and status. It's not much, but it helps.

While there are neonate anarchs dedicated to peaceful forms of rebellion, and dedicated elders who are still convinced despite all evidence to the contrary that violence is the best and only option, it's uncommon for an anarch who has been around the block a time or two to still believe that hard-core agitation is the best path to reform. Anarchs who have paid their dues on the front lines and in the trenches tend to be more moderate than their younger compatriots and spend a lot more time among the Kindred. There they often seek to call on the like-minded to join them in rebuilding the sect's policies as more realistic and functioning models, using their hard-won experience to underscore their arguments. Although these examples of political moderation are more accepted in the Ivory Tower's salons and courts than their louder kin, the attitudes and behaviors that enable this concession from the Camarilla sometimes create backlash within the Anarch Movement. Simply put, the inexperienced and fair-weather anarchs sometimes lose faith in the dedication of their more experienced comrades because they don't agree on the same methods of bringing about change.

In a chronicle that's organized around either the Camarilla or the Sabbat, the experienced anarch — or the younger anarch with a more moderate attitude — can often be the best choice of character. It still affords you the same range of opportunities for dramatic roleplaying, but you get the chance to play a character with a longer potential life expectancy. And the truth is that while the bomb-tossing, motorcycle-riding, nine-millimeter-shooting young thug is the stereotype that leaps to mind when discussing anarchs, the more moderate anarchs are at least equal in number to their violence-prone counterparts. Should you choose to make your anarch character a veteran of the Movement's many conflicts, you'll automatically bring a certain cachet to the cause. Making it clear through your actions that you're about reform and not about mindless destruction will help you score points among the Kindred and Cainites you're trying to influence.



Your methods will be easily distinguished from those of the agitators: in comparison, you'll seem more like a diplomat to the Kindred and less like a thug. Because you know from experience that the Camarilla won't bend to the pressures that the Anarch Movement can bring to bear from outside the Ivory Tower, you've elected to work tirelessly for change from within. Whether you pursue this agenda openly as one of the loyal opposition, or in a more clandestine fashion as a mole, your character will have ample opportunity to sink her fangs into the meat of the conflict between the Camarilla and the Anarch Movement. Every game session will give you new chances to pursue your agenda, and your fellow players will thank you for not starting a new hour-long combat every time the prince blinks funny at one of the local revolutionaries.

But just because you've decided on this more moderate approach to pursuing the anarchs' goals doesn't mean you're going to have an easy time of it. In fact, your lot might be at least as difficult as that of the anarchs with a more violent stripe: they've voluntarily separated and differentiated themselves from the Kindred, but you're going to look to many Licks like you're trying to have your vitae and eat it too. By attempting to persuade the Kindred that the anarchs have a valid point, you will be the butt of numerous jokes and more than a little ridicule. What progress you make on your agenda will be measured by inches, and you may well suffer more setbacks than successes in the name of the Cause.

What will you do to keep your inner fire stoked? Where will you find the strength and inspiration that will enable you to force others to see the truth and get in the fight? One of the greatest assets you possess is the same thing that enabled you to reach this point: patience. Your character knows full well that the Kindred cannot and will not be rushed: change, if it occurs at all within the Ivory Tower, comes slowly, and only those who are willing to wait for it will ever know its rewards. Be prepared to play the waiting game, and be watchful for opportunities that the Cause can use to grow in strength and numbers. If your chronicle includes younger, more volatile anarch characters, your character can be an invaluable resource for them, providing advice on how to stay alive in these turbulent nights and support when things get difficult. Don't be surprised if the agitators accuse you of selling out and brand you as one of the Kindred whom they believe they are struggling against: they'll come around eventually, if they live that long.

Probably the greatest danger to your continued affiliation with the Anarch Movement is your long exposure to the Camarilla. Think about this: if you've survived as a committed anarch for more than a few decades, you've doubtless seen the way that the Camarilla Kindred live their unives up close and personal. It's possible that, after so many nights of struggle, you might begin to feel a bit envious of their comforts and privileges. And should you actually manage to gain even a small amount of status or power within the Ivory Tower, you'll inevitably suffer temptations, and not just the ones you might expect. Indeed, once you comprehend exactly what the elders have been trying to withhold from you and your fellow agitators, you might have a decidedly difficult time giving it up. And that, of course, will lead to pangs of conscience, and possibly even a backlash from other anarchs who might view your inner turmoil as a betrayal of all they hold sacred. If you're lucky, you'll stave off these temptations and carry on with your lofty goals; if not, you'll probably end up becoming exactly what you once despised... and that's fun to roleplay!



## MEET THE NEW BOSS...

Immortality can be especially cruel to anarchs. It's a special roleplaying challenge to take on the role of an anarchist character who is beginning to feel the weight of the years on her shoulders. The passage of time takes its toll on all vampires regardless of their sect or political views. Even the most ardent firebrand sometimes looks back on the years of her revolutionary activities and wonders if it's all been worth it. The parade of faces of all the comrades-in-arms who have perished at the hands of archons, Sabbat packs and bad planning can grow long and depressing. What progress the anarchs have made in the past two or three centuries has been minimal, and it's come excruciatingly slowly and at a tremendously high price. Is it any wonder that anarchs who last more than a couple of decades start to think from time to time about throwing in the towel?

Even more troubling—and dramatic, from a roleplaying standpoint—is the effect the endless years have on the mind and spirit of an anarchist. As they age, vampires grow more and more conservative, cold and distant from their Humanity. Some Kindred stave off the inevitable rot and decay of the soul longer than others, but it's far from easy to resist the fall into the paranoia and hate that seems to spread through the mind and heart of the unliving. Playing an anarchist character on the cusp of this terrible decline can be a very rewarding experience. You'll have to reconcile yourself to the fact that your character may well lose her struggle, and one night find herself working against her former allies.

## WHAT THE HELL ARE YOU DOING?

### MOTIVATION

Like it or not, nobody comes to the Anarch Movement by accident—and even if they did, they wouldn't last long unless they found a good reason to fight against some of the oldest, most powerful and deeply entrenched societies on the face of the planet. What motivates your character, and what does she want to accomplish? You should answer these questions before your character sets foot in her first *Laws of the Night* game, because you don't want your character to be just another frustrated Lick with an ax to grind. Instead, try to personalize your character so that the experience of roleplaying her is meaningful and fun, for you and your fellow players. Anybody can throw together a Brujah bruiser in three minutes and slap the "Anarch" label on it, but the one-dimensional result is not only unsatisfying to play, it does a disservice to the story, your fellow players and the anarchs themselves. Every character should be believable and unique, because that enables both player and character to make a positive contribution to the story. The more attention you pay to this exercise, the easier it will be for your Storyteller to weave your character into the plots and events of the chronicle.

### Past Imperfect

You devised a history when you first created your character, and you'll use this to springboard your motivations. Start with your character's mortal life. Who were



you before you became a vampire? Were there circumstances that might predispose you to the aims of the Anarch Movement? Maybe you've always been something of a reformer, using your time and energy to create a better world, or at least to oppose groups and individuals that seem intent on garnering power and money at the expense of others. Some anarchs doubtless choose their progeny from the ranks of mortal reformist and dissident groups, and the last four decades have been marked with numerous worthy causes in which your character might have been involved. Maybe you marched and practiced civil disobedience for civil rights in the 1960s, or took to the streets to protest economic globalization in the 1990s. You might have been a campus radical or anti-war demonstrator in the turbulent 1970s, or an environmental activist in the industrial madhouse of the 1980s. Connections with any of these might be reflected during play through your attire, language or behavior.

When you're comfortable with the circumstances of your mortal background, move on to the post-Embrace events of your unlife. At some point, you lost your belief in the validity of the sects (if you ever had any). When and why did this happen? Try to pinpoint exactly what it is about this rotting shell of the vampires' socio-political structure that makes your character so angry or resentful. The reality of such one-sided partisan politics stirs something in the heart, mind and gut of the anarch. Perhaps your character was Embraced into circumstances that brought these lessons home fast and hard early in her existence among the Kindred — this happens most frequently to Caitiff, Malkavians, Nosferatu and other "outsider" clans and blood-lines who find themselves holding the short end of the Camarilla's social stick.

It can also occur with characters of more "acceptable" lineage, such as the Toreador, Tremere and Ventre: anyone who feels alienated and frustrated by the artificial limitations of her society can experience the desire to restructure her environment more favorably. Perhaps the prince didn't even bother with a token attempt to disguise his pro-elder favoritism and blatant cronyism, and this rankled your sensibilities to the point where you got fed up and started thinking about how to change things for the better. So long as you have some idea what this pivotal event in your character's unlife was, that will go a long way toward establishing why she acts the way she does now.

## THE DEPARTMENT DEPARTMENT

Realize and accept that from the moment the Kindred or the Brothers and Sisters of Caine discover that you've thrown in your lot with the Anarch Movement, they will make any number of assumptions and judgments about you personally as well as your nature, goals and behavior. Many Kindred will expect you to stride into the Elysium waving a placard that reads "Social Justice Now!" And maybe that's exactly what you had in mind, since a little agitprop sometimes gets the attention of those who might be interested in your cause. But it also confirms all of the Kindred's worst suspicions about you, and by extension all other anarchs. If this is the way you wish to go, be prepared not only for the stinging lash of the harpy's tongue, but to let such taunts and insults slide without visible effect — starting a fight in Elysium is a quick ticket out of the city, and never forget most Camarilla members are just waiting for



an excuse to send you packing (or worse). If your pride can't handle that kind of abuse, don't bother showing up, because a single slip could easily cost you a lot more than you bargained for. In extreme circumstances, radical couture might earn you an immediate visit from the Keeper, which you had best handle carefully because it might well end with you being tossed out of the building and into the cold, wet night. If you routinely get thrown out of the Elysium before you have an opportunity to interact with other Kindred, have you really accomplished anything of value?

Being mindful of how you appear in the eyes of the sects could one night save your unlife. To the Camarilla, at best you're a whining, spoiled and sometimes amusing brat who will eventually give over her temper tantrum and return to the fold, after a few decades have removed the bloom from the revolutionary rose. At worst, you're a subversive traitor to be rooted out and exposed with a zeal that echoes the McCarthy witch hunts for Communists in the 1950s. The only thing in your favor is that you generally maintain the Masquerade (if you're smart, that is), and you've managed to garner notable support from many Gangrel who were once members of the sect. The Sabbat is even less charitable. To the Brothers and Sisters of Caine, you're an undisciplined, untutored rabble that's as much a tool of the Antediluvians and the Sabbat's chief enemy, the Camarilla. Worse, your doctrine seems to promote — to the Sabbat mindset — excessive freedom without any responsibility, and that is something the Sword of Caine cannot abide or permit. Sabbat elders understand that it's foolish to insist on equality when the generational differences in blood potency automatically create inherent distinctions among Cainites.

It won't escape you that that this viewpoint is startlingly close to that held by many Camarilla elders, indicating that there's less to choose from between the two sides than either of them would care to admit. But we already know that — so let's go on to the business of how to craft the image your anarch seeks to project.

### Dressing the Part

Take another look at your character history. Are there any identifiable clothing trends from the period of your Embrace that you can use to help personalize your character? The best sources of inexpensive costume pieces are your local vintage clothing and secondhand stores. Were you a flower child or a disco king in your breathing days? You needn't spend a fortune recreating a vintage 1960s wardrobe: just a few items, such as a colorful flower-print skirt and a beaded headband, are sufficient to give the sense of the time and place. Green hair and a denim jacket decorated with a few well-chosen buttons could suggest the punk streets of London in the 1980s, while a flannel shirt and Doc Martens conjure up the grunge look of the early 1990s. When in doubt, go to the library or online and look up fashions for the desired time period.

Also think about how you want to be perceived, what missions you may be undertaking from night to night, and how these factors might affect your sartorial style. Will you be rousing the rabble when you're not flinging Molotov cocktails at the prince's haven? You'll want durable but flashy clothes and thick-soled boots for extra height, maybe a bold hair color and couple of tattoos that symbolize your anger toward the status quo. Are you the baron's emissary to the prince? Go for a well-



groomed and personable look that thwarts the Kindred's expectations of anarchs. Try chinos and a sport coat, velvet, silk, a tailored outfit or even a business suit, and leather shoes are a must — nobody pays attention to ambassadors who wear dirty tennis shoes. Moles tend to dress in whatever styles are accepted throughout the society they're trying to blend into, and in contrast to most anarchs they favor subtle touches that bespeak the eras of their birth or Embrace. Bruisers usually like to indicate their willingness to mix it up through their choice of wardrobe, and thus they're rarely found wearing anything other than jeans and T-shirts with a denim or leather jacket. Barons should avoid dressing like the Camarilla princes they're trying not to emulate, without going so far to the other end of the spectrum that they end up looking like the punks everybody else believes the anarchs to be. Try clean blue jeans paired with a button-down work shirt and sturdy boots.

### Props

You probably won't be carrying placards that read "Impeach the prince!" through the Elysium (unless you're really looking to get your butt kicked), but you'll still want to give some thought to personal props that help you establish your character's identity in the minds of your fellow players.

Firebrands and those who would bring the truth of the Anarch Movement to the masses might carry a well-thumbed paperback copy of their favorite political or philosophical work, whether it's Karl Marx's *The Communist Manifesto* or Plato's *Utopia*, with plenty of notes in the margins to suggest they've done more than just wave it in the faces of the elders. Fairly or not, glasses naturally suggest a degree of sophistication and intelligence that can be helpful when portraying an emissary or other anarchist with a desire to stand apart from the rabble. Blackening a few teeth can add a lot to a Nosferatu or Samedi, or just suggest a tougher, lower-class look to other clans. Anyone who has a lot of information to keep track of (barons, spies, tactical planners, etc.) might want a pocket notebook, leather portfolio or a PDA. A character who might need to pick up stakes quickly — say, a quartermaster, a Caitiff who hasn't presented himself to the prince or a Tremere whose Regent doesn't know about her extracurricular activities — probably needs a canvas or leather satchel to carry all his gear. Don't forget a cell phone or pager if you need to stay in touch with your buddies.

### Say That Like You Mean It

There's not much point in trying to change the status quo if you never speak to anyone about it, is there? Some players prefer to spend their entire game sessions brooding in the corner, but the "cool loner" actually isn't of much use to the Anarch Movement. Most anarchs like to talk about their beliefs and goals. But different anarchs express themselves in different ways, and thinking about how your character speaks and moves will help you really get into her shoes.

Think about some of the situations you're likely to be in during games and how your character would act in them. Obviously you're going to walk, sit, stand and talk a great deal. But how? Firebrands and rabble-rousers don't tiptoe through the Elysium: they swagger with the air of a Cainite on a mission, sit with their arms spread wide to indicate self-assured control and gesture expansively while speaking in



excited tones to demonstrate their enthusiasm to others. They also probably have a few favorite phrases or simple arguments for interrupting conversations or shutting down smart-mouthed neonates, though they avoid using them too often at the risk of having them become little more than catchphrases. When angered, their eyes dart around, searching for threats, and their movements become fluid and dangerous like a hunting cat. Drawing up to full height and standing with one's shoulders as broad as possible indicates strength, confidence and power without saying a word, and broad gestures help convey passion even in the most normal exchanges, though be careful to avoid overdoing them and draining them of their meaning.

By contrast, the emissary's behavior is very low-key. Her posture is straight, her expression pleasant or at worst neutral, and her tone is measured and respectful. She's charged with building bridges between anarchs and Kindred, so she chooses her words carefully, never interrupts and listens patiently while others have their say. She's reluctant to fight, but if she must she seeks to damage her opponent enough to allow herself to escape. Keep your chin up to maintain an air of dignity (though not painfully high, as that suggests arrogance), and avoid crossing your arms in favor of leaving them in your lap or working on something with your hands. Keep your body language close to yourself, with few large or sudden gestures, focusing instead on perfecting small, graceful movements. Avoid slang or profanity whenever possible, and select your words carefully so that they elicit the precise response you want without provoking unnecessary hostility or leaving them open to unwanted interpretations. When called upon to speak at court, use well-reasoned arguments as well as a dose of fiery rhetoric, and convey it all with professional decorum in mind. You are not some ranting radical, but a diplomat to a most dangerous nation, and thus while you must convey enthusiasm and belief in your cause, going too far over the top is likely to lose the respect of the very elders you seek to convince.

These are both short examples of how you can take a few vocal tricks and basic body language modifications to convey a sense of a very different person than yourself from the very beginning. Take some time to build and practice a special way of speaking and carrying yourself when you work on your character. Once you have that in mind, you can even begin thinking about how you can change these different factors and common habits to reflect variations in your character's mood, mental state or even Nature and Demeanor. Don't get discouraged if nobody comments about your efforts right away; often other players take note of these things without mentioning them outright, even if they look on them favorably. It's also possible you may be doing it so well they don't immediately recognize it's not how you normally are! But with enough time, you'll find that other players will come to distinguish these unique mannerisms and identify them with your character in a way few other live-action characters achieve.

## WALKING THE WALK

### Anarch Missions

You've already expressed your character's first goal, and elaborated by forming one or more motivations based on your character's relative age, circumstances of



unlife and possibly clan. The process of forming your character's individual identity is nearly complete. The final step is to consider how your character will spend her nights, and that means thinking about the different ways in which she'll interact not only with the story but the other characters as well. Your character wants to encourage change, promote equality and redistribute power... but *how*?

If you're playing in an all-anarch chronicle, your character won't lack for missions and other assigned activities. But in chronicles that focus mainly on the Sabbat or the Camarilla, you'll want to make sure that in addition to the other motivations discussed in this chapter, your character also has a mission in her unlife. The best missions are long-term assignments that your character can undertake continuously as part of her night-to-night existence: these afford you the best roleplaying opportunities because they support your character's continuous development throughout the story. But one-shot and short-term missions can also be fun and add spice to the game. A few of both types of assignments appear below.

### Setting Up Shop

When anarchs roll into a new city, somebody has to have a look around. Scouting out the lay of the land is usually a prelude to determining whether or not the local authority figures are currently greeting anarchs with open arms, loaded firearms or a reception somewhere in between these extremes. It's usually wise to send one, two or even three anarchs into a city to check the situation, or maybe even to make contact with a cell if one is known to exist. If your character is assigned the "take a peek" task, remember that while you and yours may call what you're doing "scouting," the local Kindred or Cainites might call it "spying." While the two activities are largely one and the same, being accused and found guilty of the latter can carry consequences many times more unpleasant than the former. To be clear: failing to mention that you're a member of the Anarch Movement when you present yourself to the prince can and will come back to haunt you. On the other hand, admitting your political affiliation openly when you first hit town can be equally disastrous, so it's probably best to keep this under your hat until you see which way the wind is blowing (which is what you're supposed to be doing in the first place, right?).

Should you want to elicit the attention of potential recruits, you need to make your presence known. If you're fortunate enough to be enjoying the company of a number of fellow anarchs — preferably a large number — you might be able to simply walk into the Elysium or other local Kindred hangout and say hello. If your group is sufficiently numerous, the Sheriff and her deputies probably can't respond effectively in short order, giving you time to have a look around. Of course, if you've chosen to enter the Elysium on your scouting mission, you can probably expect to be free from outright violence as long as you observe the same courtesy. Remember, the purpose of the scouting mission isn't to wreak havoc or fire up the neonates, but to take a look at what you're up against and make your presence known. Once they know you're in town, curious neonates and disgruntled Kindred will eventually seek you out if they are interested in hearing your pitch.

If you're fortunate, the elders will do some of your recruiting for you. How they react to your presence will tell you a great deal about them and how the city is run,



so pay attention to their initial responses. The moment they realize you're in town, some of the conservative old bats will probably insist that their childer stay as far away from you as possible. The more paranoid among them might even arrange for their primogen to issue an edict barring all the members of their clan against fraternizing with the likes of you and your fellows. Don't waste this golden opportunity to point out the bitter truth: the elders do not trust the younger generations, and are so fearful of losing their place that they are prepared to forbid mere interaction with their supposed enemy. You can't buy publicity like that for any money!

**What It Takes:** Scouting missions can be undertaken by any anarch, but the most successful usually rely on subtlety. Consequently, you'll want Abilities like *Investigation*, *Security*, *Subterfuge*, *Stealth* and *Streetwise* to see you through. At least one member of the scouting party should have some *Obfuscate* for aiding in your departure from hot spots.

### Rousing the Rabble

Whether its more moderate members care to admit it or not, the Anarch Movement depends on rousing the passions of those who might be sympathetic to its cause, and one method of fueling that fire is to take the message directly to the masses. Public discussion of the Anarch Movement's hopes, ideals, goals and methods is part of recruitment. If nobody knows about the Cause, nobody's going to join up, right? So somebody must seek out and interact with potential recruits.

Some anarchs never miss an opportunity to turn each conversation around to the topic of the desperate need for greater equality among Cainites, and what the anarchs are doing to achieve it, regardless of the social situation or company. They reason that if they talk up the Cause often enough, eventually their words will fall on the right ears. The drawbacks of this approach include being dismissed as a broken record and, more importantly, attracting the attention of authority figures who won't take kindly to your "subversive" dialogue. Other anarch characters, usually among the youngest or most frustrated of their ilk, seek out gatherings of Kindred or Cainites and deliberately set about trying to instigate immediate and radical change by exhorting their fellows to rise up on the spot.

In ideal circumstances, your character would keep a low profile when proselytizing, maybe hanging out in the parts of town usually frequented by younger Licks, in order to minimize the chances of getting caught. If you're playing in a chronicle that permits your character to engage in activities during the downtime between game sessions, there's no reason your character can't do exactly that. Your Storyteller will determine whether or not you encounter any other vampires and the result of your interactions with them.

If you're the type of firebrand who finds satisfaction in sounding the clarion call to action, you'll probably find yourself with lots of opportunities to do that every time you set foot in a Kindred gathering. Chances are you won't have to wait more than ten or fifteen minutes for an example of exactly why the time for political discourse is ended to present itself. Whether it's the prince calling for the primogen to assemble for yet another round of pointless bickering, or the announcement of yet more grants of status to the harpy's supporters, it's revolting and all one to you. Seize on these opportunities and use them as object lessons for anyone who will listen — point out precisely what happened



and paint it terms that reflect poorly on the Camarilla's power structure. Then suggest strongly that anyone with a shred of conscience can't possibly stand by and let such abuses continue. Try to convey something of your own passions to your listeners: use your tone of voice to show that you're outraged on their behalf, be expressive as possible with your vocabulary and raise your fist in self-righteous anger when calling for action.

Don't be annoyed with your audience if they start to heckle and shout out questions: this means you've engaged them in dialogue and have a genuine opportunity to present them with some alternative points of view. (It's when your targets ignore you and walk away that you should feel peeved.) If you're successful at getting Kindred to listen to you, even for a few minutes, one of them will probably demand to know whether or not you've got any better ideas. The answer to their question is an emphatic "Yes!" followed by a short list of bullet items that demonstrate you're no false prophet. Be sure to include among your list of reforms pointed suggestions about how the righteous fury of the oppressed should fall, swiftly and harshly, on any elders or authority figures that have recently annoyed you. Use inclusive language like "we" and "us" when addressing your listeners: you want to plant the suggestion in their minds that they are already on your side, and vice versa. If there are neonates among your listeners, focus most of your attention on them and try to get their names so that you can seek them out later for further discussion.

Your aim is not just to inflame: you also want to incite. Try to convince your listeners that the time for action isn't tomorrow night or next week: it's right now! If you're really good or really lucky, your targets will be so caught up in your stirring rhetoric that they will commit an act of rebellion immediately. Try to goad them into committing acts of property damage and violence against those who have been their oppressors! But be alert for and ready to deal with the agents of the status quo when they focus their attention on your activities. You're agitating for an end to the power structure on which their current security depends, and they won't look kindly on you for that. Ideally you'll have a buddy along for the ride who can stand lookout and maybe even run interference, allowing you a few moments to pack up and get out of harm's way. Regardless, you'll eventually run afoul of the local Sheriff or her deputies (or both, if you're really unlucky), and be called upon to give some account of yourself and your activities. At that point you're either going to have to shut up and move along (for now) or refuse to be silenced. If you choose to fight, understand that push is going to come to shove, and unless you think you can hold your own against multiple bruisers you're going to be the shoveler.

**What It Takes:** Obviously, Physical Traits, *Celerity* and *Fortitude* are helpful in surviving in this role long enough to do some good for the Movement. Also key to your success are Social Traits that will help you seem appealing, or at least in earnest, to your targets. If you can field some Ability Traits such as *Performance* or *Expression* to make your message more palatable, so much the better.

### Vox Populi

Another challenging (and again, very dangerous) assignment is being an emissary. If you're playing the local baron's ambassador or herald, you've really got your work cut out for you. You'll be sent to negotiate with the local prince whenever tensions between



the Kindred and anarchs flare up, and considering the state of affairs in the Ivory Tower, the situation will almost always be tense. You might well be the only anarchist that the Kindred don't want to kick the moment they set eyes on you. By the same token, you may also be the anarchs' only connection to the Camarilla that's not automatically adversarial. This is a tough gig, so understand that in unfortunate circumstances either side might use you as a scapegoat: It should come as no surprise that creatures as passionate as Kindred sometimes tend to kill the messenger! But just because your associates may view you as an expendable member of the Movement doesn't mean you have to share their interpretation of your role. By being good at what you do, you can look forward to a long and successful career as a go-between, and you might even manage to gain some status from both sides in the bargain... maybe.

Since the anarchs are still nominally part of the Camarilla sect, you'll often find yourself saddled with the unenviable task of trying to soothe ruffled feathers between the Ivory Tower and the Movement. A large part of your responsibilities will include trying to mitigate the punishments meted out to anarchs who violate Camarilla law and custom. To accomplish this, you need to know and understand these precepts as well as, if not better than, those who enforce them. The *Law Ability* could come in very handy when pleading your case before an irate prince, as could a few Traits of *Camarilla Lore* and a thorough grounding in the Traditions. More importantly, spend some time observing the authority figures with whom you'll be negotiating and try to understand what motivates them. You won't have a lot of trinkets to bargain with, so be sure to take advantage of any intelligence about the local Kindred that you can gather, and have at least one level of *Investigation* so that you can dig for your own dirt if necessary. It would be very helpful to know, for example, that the Kindred have been suffering at the hands of a Sabbat pack or a marauding Lupine, or that open tension exists between two members of the primogen. Learning about such matters means keeping your ear to the ground and trying to create a network of your own informants who can supply you with such useful tidbits. If you can't establish your own spies, you'll have to pay or bribe the local Nosferatu to help you, and hope that someone else isn't offering them even more to sell you out.

Before you appear in front of the prince to plead your case, think about this praxis and what you know about the one who holds it. Does the prince see herself as an overburdened manager of nightly Kindred affairs, or an Old World tyrant who rules by the right and power of his blood? If you can be persuasive and placating by turns, you stand a fair chance of convincing either type of prince to mete out less severe punishments for minor infractions. For instance, with some eloquent persuasion you might be able to arrange for the accused Cainite to offer a boon to the prince as a means of repayment, rather than suffering exile or execution. Be sure that the target of the prince's wrath actually pays the piper, however, or you may find yourself not only less effective in future missions but possibly standing surety for the negligent Cainite. If the prince refuses to accept any of the more common forms of repayment, try to determine exactly what he wants. If you're lucky enough to speak for a baron, you might have something with which to bargain: intelligence about local Sabbat activities, resources and connections among the kine, or perhaps even knowledge about something or someone that the prince or another influential Kindred desires.



Should you represent only your fellow anarchs without the benefit of a baron's power, your own persuasive abilities may be all you have to barter with.

**What It Takes:** Needless to say, a good selection of appropriate Social Traits is vital to your success as an emissary, as are Abilities that can help you persuade or beg effectively. *Presence* is the indispensable Discipline for ambassadors, though a little *Dominate* to get past the low-end obstacles or some *Auspex* to watch the moods of those you're dealing with aren't bad either.

### Out Come the Wolves

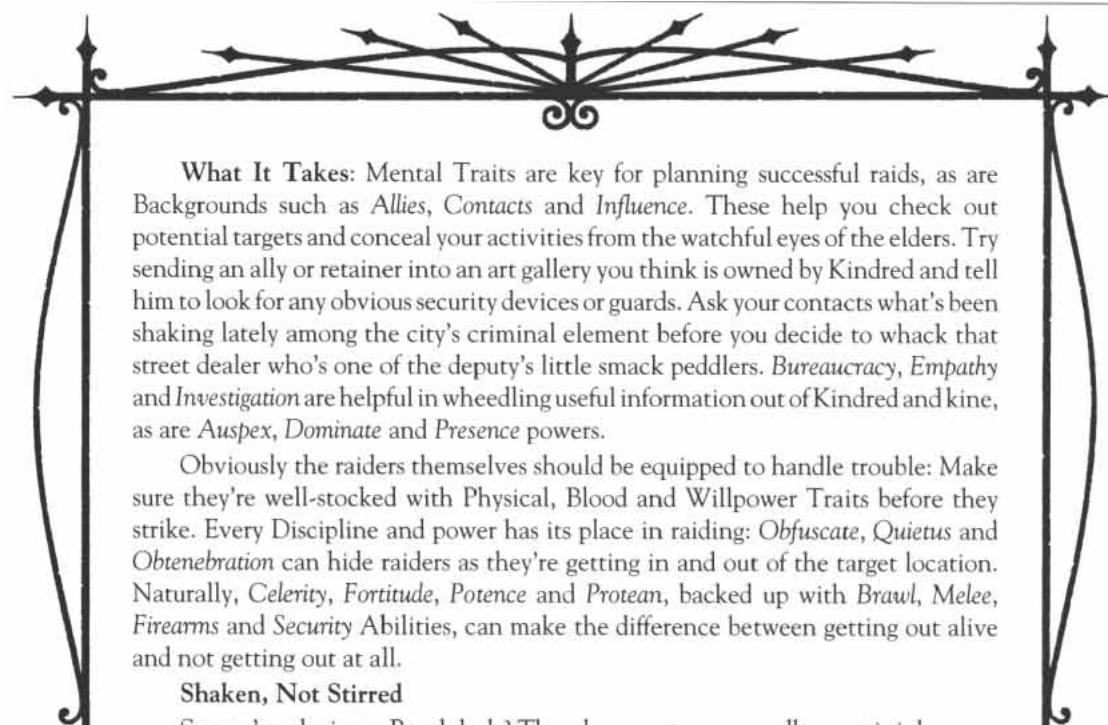
Some anarchist character concepts are built around the use of force as the most effective method of changing the status quo. You've already been warned about what happens to those who live by the sword, but if you're determined to paint a target on your head, that's up to you. So what are the practicalities of taking away an asset of the enemy and making it yours?

First, do your homework. What or who is the target? Will you undertake the raid during a game session or in the downtime? What tools or resources do you need? Who owns what you're trying to take or damage? How is it likely to be protected? Unplanned smash-and-grab missions rarely succeed, and the handful that do almost always lead to vicious repercussions later. The same goes for burning down a haven, destroying property owned by elders and hurting or killing ghouls who serve the Kindred. All these activities are types of raids, and they should be undertaken only after you've scoped out the enemy. You don't want to pull into the parking garage where you planned to kick the stuffing out of a few ghouls who work for the Ventriue primogen, only to find a meeting of the local chapter of the Big Bad Sabbat Pack.

Consider less obvious targets. If security at the prince's downtown office building is simply too tight, maybe the influences of his newest childe are more vulnerable. Maybe you can't get into the Nosferatu-controlled sewers, but you can probably locate and harass the homeless bums that keep the Sewer Rats abreast of news on the street. Use face-to-face interactions with other characters to ferret out the nature and types of their holdings. Don't be afraid to make deals with other characters to gain this kind of information: whether or not you honor your boons could go a long way toward establishing your credibility with potential sources of useful dirt and gossip.

Next, have a plan and stick to it. Know who is going to accomplish what task, and try to have some kind of contingency plan in case things go wrong. Work out your escape route in advance, maybe arranging for some diversionary tactics. Make the most of your supernatural assets: review the Disciplines and Abilities available to you and identify those that can help you get the job done and then get out again.

Finally, understand and accept that, with rare exceptions, the typical raid only inconveniences the target. Actually gaining possession of the target of your raid should be only one of several goals. Raids (including unsuccessful ones) make noise and call attention to your cause. Be sure potential recruits hear about the raid, even if it's too risky to cop to it personally. Raids also make great diversions. More than one anarchist pack has seized its true target while the sheriff and deputies were trying to deal with a convenient street riot or property fire.



**What It Takes:** Mental Traits are key for planning successful raids, as are Backgrounds such as *Allies*, *Contacts* and *Influence*. These help you check out potential targets and conceal your activities from the watchful eyes of the elders. Try sending an ally or retainer into an art gallery you think is owned by Kindred and tell him to look for any obvious security devices or guards. Ask your contacts what's been shaking lately among the city's criminal element before you decide to whack that street dealer who's one of the deputy's little smack peddlers. *Bureaucracy*, *Empathy* and *Investigation* are helpful in wheedling useful information out of Kindred and kine, as are *Auspex*, *Dominate* and *Presence* powers.

Obviously the raiders themselves should be equipped to handle trouble: Make sure they're well-stocked with Physical, Blood and Willpower Traits before they strike. Every Discipline and power has its place in raiding: *Obfuscate*, *Quietus* and *Obtenebration* can hide raiders as they're getting in and out of the target location. Naturally, *Celerity*, *Fortitude*, *Potence* and *Protean*, backed up with *Brawl*, *Melee*, *Firearms* and *Security Abilities*, can make the difference between getting out alive and not getting out at all.

#### **Shaken, Not Stirred**

So you're playing a Bond, huh? Then hang onto your vodka martini, because you're in for a dangerous ride. This kind of "fifth column" work requires you to become, at least outwardly, an example of what you've come to despise most, and so it's generally not appropriate for Cainites who have less than a few decades of unlife under their belts. You need to understand the workings of the sect you're planning to infiltrate; otherwise you won't be of much use to your comrades. Your target is usually the Camarilla, though it's not impossible to worm your way into a Sabbat pack if you're a truly gifted actor and you've done your homework. Be sure to work with your Storyteller on this concept well in advance of introducing it into your chronicle: you're essentially intending to play a character who is in turn playing a character, and that can get tricky (not to mention confusing).

While it's your task to agitate quietly on behalf of your comrades and to be their secret weapon, you can only push those who want to maintain the status quo so far, lest you betray your sympathies. On the surface you're a firm believer in the value of the Camarilla sect, its Traditions and its conventions, but privately you're always on the lookout for a new opportunity to cut the anarchs some needed slack. However, unless you want to risk blowing your cover, all your efforts to make a difference on behalf of the anarchs should be subtle. If you're not moderate and temperate in your advocacy for changes within the domain or sect, all your work may be undone.

Eventually, you'll probably get caught. The reality of the live-action environment is that no secret stays hidden for very long — and why should it, since the exposure of secrets is one of the most dramatic elements of the game? You should expect and prepare for the night when somebody tumbles to your charade. Know the risks when you choose to play this type of character. Your character should know the risks as well: if she's caught, she can do tremendous damage to the local anarchs because of the specialized knowledge she carries in her head — knowledge that can be extracted through a variety of different methods, few of them pleasant. You can



reduce the dangers to your comrades through the simple expedient of not being told anything that's not critical to your mission; even so you'll probably be able to divulge at least some of the names and faces of local anarchs and their sympathizers. Be careful what you allow yourself to know about your fellows, for your own sake as well as theirs. If your cell has the means to create some mental safeguards in your head through careful use of Dominate, that could help you fend off initial assaults on your memories, at least long enough for a rescue party to arrive. But if you're exposed, chances are you'll eventually be dragged in front of a Kindred who's a lot older and stronger than you are, and your secrets will be dragged out of you.

So why undertake this mission if the risks are so high? For one thing, it can be a lot of fun despite the danger. The chameleon offers a lot of solid roleplaying opportunities for anarch characters, particularly those who intend to be around long enough to (hopefully) see their labors bear fruit. Your character might also do it for the sheer thrill — after all, what could be more exciting than subverting the system from within by hiding right under your enemy's nose? Knowing that you're putting one over on the enemy can be a tremendous rush. Or maybe you're convinced that only by becoming a mole and working to better the anarchs' lot from within the Camarilla can you accomplish something important.

Regardless of your motivation, remember to be clear about your role: You're a full-fledged and committed member of the Anarch Movement who is willing to jeopardize your reputation, holdings and safety to further the aims of the Cause. Your assignment is to convince everyone that you are a respected and respectable member of the status quo, preferably gaining a place within the very power structure that you're trying to alter. You'll probably have to become that individual in order to project a believable persona, so be prepared to suffer from periods of doubt and uncertainty, perhaps even moments of conflicting loyalties — but relish these opportunities for dramatic roleplaying! Aim for domain stations such as primogen or whip, perhaps even sheriff or deputy — you'll be able to do more good in such roles than as a Keeper of Elysium or seneschal, because you'll deal more directly and intimately with other Kindred on a night-to-night basis. All the more opportunities to push for change, not to mention that such posts generally don't attract the same attention as the higher-ups.

**What It Takes:** Because you'll have to fool everybody all the time, load up on Traits that will help you dissemble convincingly: *Expression*, *Performance* and *Subterfuge* will be your best friends among the Abilities. Don't skimp on the *Empathy* either, if you hope to monitor how believable your targets find your performance. Be sure your Social Traits are numerous and diverse enough to see you through in your nightly game of quiet warfare: when the seneschal is questioning you carefully about your political leanings is the wrong time to run out of Traits. Stocking up on Willpower is almost never a bad idea, both to keep your Traits up and help resist the powers that fly in the social setting in which you'll be immersed. Needless to say, *Presence* and *Dominate* are both valuable for helping win over allies and fix slips in your cover, while *Obfuscate* and *Obtenebration* are vital for situations requiring genuine stealth. *Auspex* is also vital in ferreting out answers even clever lies can't expose, and so some study of it is recommended to learn such buried secrets.



## GAMES ANARCHISTS PLAY

Unless you're playing in an all-anarch chronicle, do not attempt to engage in any favorite anarch amusements where the Kindred can observe you. If you have to ask why you shouldn't play a game of "Nines" in the vacant lot behind the art museum while the elders are enjoying the pleasures of the Elysium, we can only advise you to have your next character firmly in mind and ready to play. But when you're hanging with your revolutionary buddies, it's sometimes fun to cut loose and enjoy a few hours of respite from the grim and deadly world of undead political activism.

*Bear Baiting* — A time-honored pastime among anarchs young and old, this is one of the few games anarchs play in full view of other Kindred. In fact, it's played in the Elysium. The rules are simple: Without violating the letter of the law in Elysium, an anarch tries to goad, taunt or debate an elder into an embarrassing outburst (or frenzy, if the anarch thinks he can take the pounding). Needless to say, this kind of recreation is incredibly dangerous, and can have repercussions that reach far beyond the immediate problem of making an enemy out of the target elder.

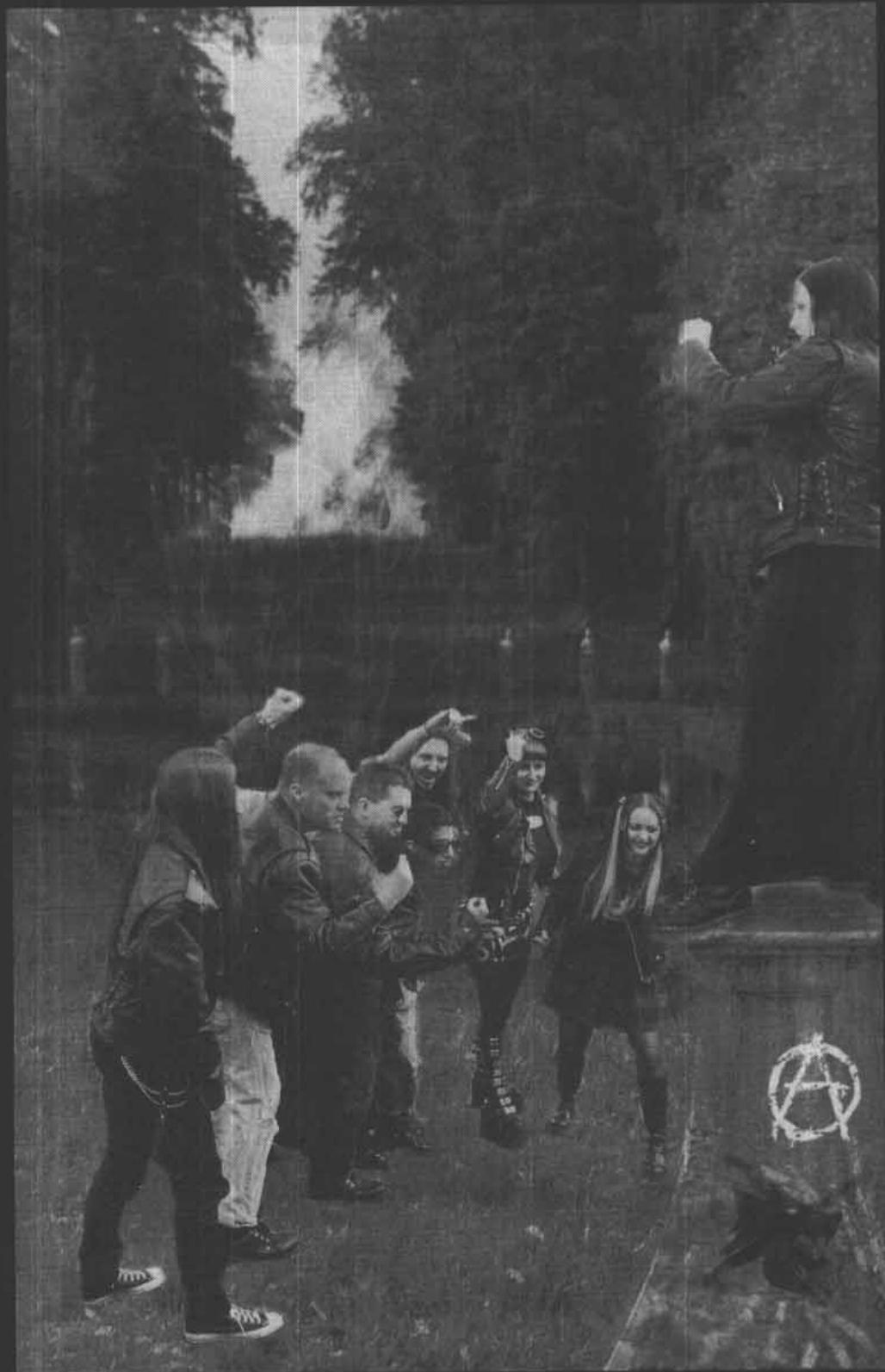
*L.A. Roulette* — Two anarchs stand facing one another and smash each other with a baseball bat, police baton, section of rebar or their fists until one of them gives up or falls into torpor. Although proponents of L.A. Roulette insist that it's a kind of modern duel of honor, many dismiss it as a waste of time and good baseball bats.

*Pin the Tail on the Prince* — Exactly what it sounds like, this variation on the mortal child's party game features a prince rather than a donkey. Or rather it features an unfortunate anarch who represents the prince (some go so far as to dress him in clothes that mimic the local praxis holder). In this version of the game, the target is blindfolded and tries to escape the players, all of whom are attempting to attach a prop tail to his person, usually with a suitably sharp object such as a hunting knife or railroad spike. Obviously, this game often results in hurt feelings among those who play it.

*Nines* — This pastime is suitable for play in deserted quarries, abandoned factories and just about any other place distant from the heart of the city. The game is similar to paintball, except that its players use real firearms with live ammunition. The exact rules vary from place to place, with the only common denominator being "no deliberate head shots." Smart anarchs place lookouts nearby to warn them of approaching cops, innocent bystanders and furious sheriffs. A more deadly variation of this game, "Sixty-Nines," pits the anarchs against a target or targets who are unaware they are playing a game. Final Death is rarely incurred during such games, at least for the anarchs, though serious injuries are understandably fairly common. Should the targets manage to fight their way out, the anarchs let them in on the "joke" and go off on their merry way, leaving their shattered and bewildered dupes to wonder exactly what happened to them.

**Note:** Be mindful of the cardinal rules of *Mind's Eye Theatre*. They always apply, even if your character is participating in a high-speed game of neonate tag through a crowded park. Fun as they may be when handled correctly, some of these games may be inappropriate for certain players, troupes or even venues, so use common sense and consult the Storyteller when in doubt about whether or not a particular game is appropriate.





Sean Carter (order #19521)



*Do not needlessly endanger your lives... until  
I give you the signal.*

— Dwight Eisenhower

## STORYTELLING ANARCH CHRONICLES

Whether you're integrating anarch characters into your existing Chronicle or establishing a new, all-anarch tale, this chapter provides you with the tools and information you need to create lasting and memorable stories for anarch characters.

### GETTING STARTED

Anarchs do not exist in a vacuum. If they did, their unlives (and your game) would be incredibly dull. The defining characteristic of the anarch existence is struggle. The revolutionaries of the Anarch Movement must continually be struggling for or against something, whether the decrees of an oppressive prince or the Sabbat's hypocrisy in dealing with its younger Brothers and Sisters. Your principle task as the Storyteller is to make sure that any and all anarch characters in your troupe have something with which they can match wits or cross swords. Sounds easy, right? Well, in some ways, it is that simple. But there are a few things you should probably think about before tossing a few of the prince's bullyboys into the path of the oncoming anarch characters.

### KNOW YOUR PLAYERS

What do your players want out of the anarch character experience? Presumably the players who want to portray anarch personas have approached you about it, or vice versa. Either way, it should be obvious that you won't railroad them into plots and



storylines they don't care for. You need to know what your players want from the story so you can give it to them. Storytelling is largely a service industry, and good Chronicles are the result of understanding and cooperation between the Storyteller and the players. You might not be able to give them everything they want — you have a number of other players and the integrity of your Chronicle's story to consider, after all — but you should at least make an effort to launch anarch-related stories in the right direction. Are the players hoping for a tense "Cold War" scenario in which they play cat and mouse against the prince and primogen through the halls of Elysium? Or maybe a nightly running fight for survival against the unrelenting scourge? How about a fast-paced action adventure yarn that pits them against a ductus and her loyal packmates?

Talk to your anarch players before they create their characters: It's best to figure out what your players' preferences are before their characters actually enter play. This is particularly important when incorporating anarchs into your existing Chronicle. Preparing a coterie of armed revolutionaries dedicated to the violent overthrow of the Camarilla and then dropping them into your subtle Elysium-based game of political intrigue is a sure ticket to catastrophe. Then again, so is forming a cadre of dedicated non-violent proselytizers and tossing them into the midst of your free-for-all Sabbat pack game. Encourage anarch concepts that complement your story if you want to avoid an immediate surge of player disapproval.

### **KNOW YOURSELF**

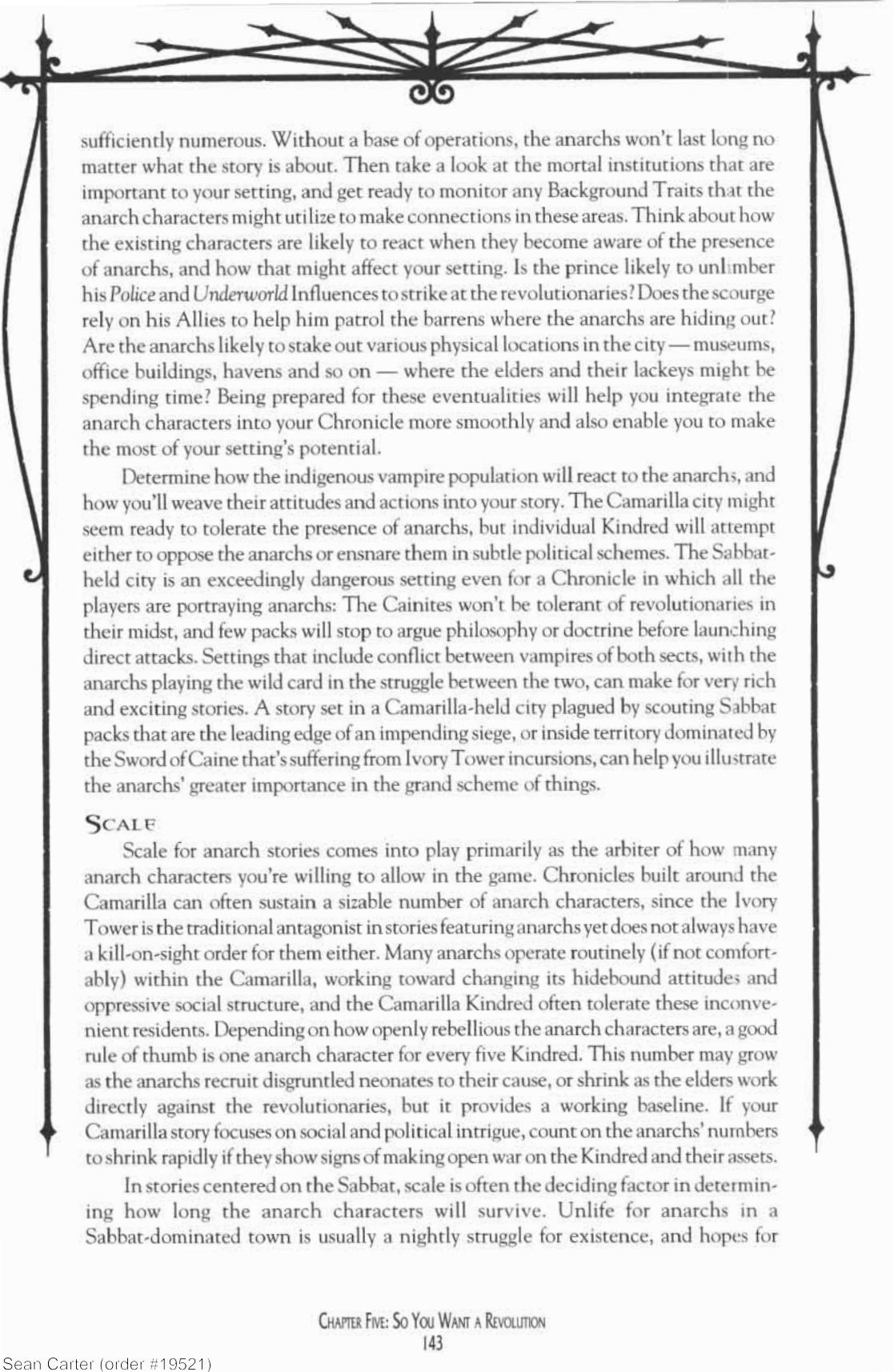
This chapter presumes that you have some experience as a Storyteller for *Laws of the Night* games. If you're relatively new to the Storytelling gig, it's important to realize now that this is one of the hardest roles in the game. Think it's tough playing the Keeper of Elysium when the anarchs are tossing grenades into the art museum? That's peanuts to the stress that Storytellers can expect in setting up and running just one game session for 30 players! In short, be sure you have the time and energy available to take on this responsibility. If you're short on either one, you'll have to readjust your schedule, hand the Storytelling reins over to somebody else or do what most beleaguered Storytellers do: seek Narrator help.

## **THE BUILDING BLOCKS**

On the surface, anarch characters appear to want the very same things all Kindred want: security, comfort and power. The difference between the two camps is that the anarchs are quite willing to work outside socially accepted channels to get what they want. In fact, more often than not they're forced to do so. This critical difference underscores and informs the key components of your anarch stories.

### **SETTING**

When introducing anarchs into an established game, it's a sure bet that the incoming anarch characters will interact and maybe clash with the existing characters. Whether your setting is a single city or an entire country, it's a good idea to identify at least one area within the setting that the anarchs can use as a relatively safe haven. This could be a single building, a city block, a neighborhood within a larger city or a whole town if your setting is large enough and your anarchs are



sufficiently numerous. Without a base of operations, the anarchs won't last long no matter what the story is about. Then take a look at the mortal institutions that are important to your setting, and get ready to monitor any Background Traits that the anarch characters might utilize to make connections in these areas. Think about how the existing characters are likely to react when they become aware of the presence of anarchs, and how that might affect your setting. Is the prince likely to unlumber his *Police* and *Underworld Influences* to strike at the revolutionaries? Does the scourge rely on his Allies to help him patrol the barrens where the anarchs are hiding out? Are the anarchs likely to stake out various physical locations in the city — museums, office buildings, havens and so on — where the elders and their lackeys might be spending time? Being prepared for these eventualities will help you integrate the anarch characters into your Chronicle more smoothly and also enable you to make the most of your setting's potential.

Determine how the indigenous vampire population will react to the anarchs, and how you'll weave their attitudes and actions into your story. The Camarilla city might seem ready to tolerate the presence of anarchs, but individual Kindred will attempt either to oppose the anarchs or ensnare them in subtle political schemes. The Sabbat-held city is an exceedingly dangerous setting even for a Chronicle in which all the players are portraying anarchs: The Cainites won't be tolerant of revolutionaries in their midst, and few packs will stop to argue philosophy or doctrine before launching direct attacks. Settings that include conflict between vampires of both sects, with the anarchs playing the wild card in the struggle between the two, can make for very rich and exciting stories. A story set in a Camarilla-held city plagued by scouting Sabbat packs that are the leading edge of an impending siege, or inside territory dominated by the Sword of Caine that's suffering from Ivory Tower incursions, can help you illustrate the anarchs' greater importance in the grand scheme of things.

## SCALE

Scale for anarch stories comes into play primarily as the arbiter of how many anarch characters you're willing to allow in the game. Chronicles built around the Camarilla can often sustain a sizable number of anarch characters, since the Ivory Tower is the traditional antagonist in stories featuring anarchs yet does not always have a kill-on-sight order for them either. Many anarchs operate routinely (if not comfortably) within the Camarilla, working toward changing its hidebound attitudes and oppressive social structure, and the Camarilla Kindred often tolerate these inconvenient residents. Depending on how openly rebellious the anarch characters are, a good rule of thumb is one anarch character for every five Kindred. This number may grow as the anarchs recruit disgruntled neonates to their cause, or shrink as the elders work directly against the revolutionaries, but it provides a working baseline. If your Camarilla story focuses on social and political intrigue, count on the anarchs' numbers to shrink rapidly if they show signs of making open war on the Kindred and their assets.

In stories centered on the Sabbat, scale is often the deciding factor in determining how long the anarch characters will survive. Unlife for anarchs in a Sabbat-dominated town is usually a nightly struggle for existence, and hopes for



carrying out any revolutionary agendas are slim. Scale can get tricky in these stories, because the anarchs have little choice other than to violently oppose the Sabbat if they hope to stay alive. The right number of anarchs for Sabbat-centric stories varies depending on the style of the Chronicle. If the story includes a significant amount of political intrigue between rival powers, you could probably start with the same ratio as for Camarilla-centric stories (5:1). But in general, entire cities dominated by the Sword of Caine can support a small number of experienced and tough, or a larger number of desperate or clever, anarch characters. Suppose you're telling the story of two rival Sabbat packs engaged in a street-level battle against the local Camarilla: How many anarch characters could you safely drop into the middle of this conflict? Too few and the Sabbat will simply destroy them out of hand; too many and they'll likely change the entire nature of the Chronicle. You want enough anarchs to present the rival packs with options other than destroying the anarchs right away, but not so many that the Sabbat flee the city because they suddenly feel outnumbered.

For all-anarch Chronicles, scale takes on a completely different meaning. All or nearly all of the players will be portraying anarch characters, so you don't need to worry about total numbers. But you'll need to take into consideration how many members of the various factions within the Anarch Movement you're going to include. You'll want to encourage a majority of idealist character concepts among the anarchs if your story features lots of social maneuvering or political intrigue, a preponderance of fiery revolutionaries if you anticipate a more action-oriented yarn, and a healthy balance of both for a Chronicle that shifts focus between the two extremes. After all, if all your players are anarchs, unless you want all your threats to be external and Storyteller-controlled, you're going to need some seeds of personal rivalry between the players themselves.

### Scope

Death to the prince! Down with the Ivory Tower! Long live the Anarch Free State of West Trenton! Scope is what's at stake in your story: It's the range of possibility for character action. What do the anarchs in your Chronicle hope to accomplish? Are they trying to usher the winds of change into their home city, or are they just trying to hang onto their scrap of turf out in the barrens? Probably the most important consideration in determining the scope of your story is who is involved in the central conflict.

Be careful in setting the scope for games in which other players are playing the anarchs' main opposition, be they Kindred or Cainite. All the anarch characters in your story might have the long-term goal of overthrowing the prince through violent means, and then turning their home city into a haven for the Anarch Movement. But is this goal compatible with your story's larger direction? Consider the consequences should the anarchs actually succeed in wresting control of the city from the prince and primogen through violent means. Will the other players — those whose characters are the hated oppressors — balk at the sudden shift in the game's direction and focus?

You might be tempted to allow the player characters to accomplish whatever they can legitimately get away with in the game. If the prince and primogen fail to detect the anarchs' explosive device under the Elysium and perish in a blaze of fiery death, who



can blame the anarchs for then taking over the city? But believe it or not, this kind of laissez-faire approach to scope can quickly land your game in big trouble. Those who signed on for a Camarilla or Sabbat Chronicle might be left feeling a bit peeved if their characters are suddenly unwelcome or unplayable en masse due to an anarch-backed uprising. And the reverse is also true: continually thwarting the anarchs' attempt to achieve their goals through Storyteller fiat only produces dissatisfied anarch players.

That's not to say that the anarch characters shouldn't be allowed to pursue or accomplish goals. But their goals and their methods of pursuit should fit the larger story you're trying to tell. Anarch characters dropped into sect-oriented games should almost always have more limited goals that don't involve the utter destruction of all the other player characters. Let them try to steal assets from the local Cainites in order to up their resources in preparation for a move to a safer and more permanent home, or combat the Harpy's attempts to reinforce the social status quo by intriguing among Kindred movers and shakers. Always watch out for anarchs whose only goals hinge on victory through elimination of the other characters: Even in the best hands, such characters can quickly sow bitterness and bad feelings throughout the Chronicle.

## PLOT

The plot is the sequence of events that moves your story forward from game to game. Most plots are a combination of Storyteller-created events and interactions between player characters: The one affects and informs the other, creating a story that's the result of cooperative activity between you and your players. Good plots attract and hold the players' interests; bad plots send the players fleeing for the corners, outside the game site or into the next county. Knowing your players and understanding their characters' ambitions and goals will help you devise plots that are fun and memorable for all the participants, including yourself.

You'll find ideas for anarch stories all around you, in books, movies, television programs and the evening news. The struggle for freedom is a popular theme in many cultural expressions, and you should have no shortage of fictional and real-world inspirations. Look to the civil rights movement of the mid-to-late 20th century for plot ideas that focus on the struggle for equality. Check out some library books about the French Revolution or the War for American Independence for story seeds that feature violent uprisings against feudal societies — fertile ground for traditional anarch vs. Camarilla stories.

Your best bet in devising anarch-related plots and subplots is to answer the question, "What do the anarchs want?" Identifying the anarch characters' goals will help you decide how to focus your story's direction. When you're ready to sketch out the plots that will involve the anarch characters, review the goals that your players have established and use these as the foundations of your story arcs. You'll find that working this out also helps you decide how best to introduce the anarch characters into existing Chronicles.

## PLOT STRUCTURES

### We the Kindred: Political Reform Plots

Exploring the revolutionary heart of the Anarch Movement means exploring various socio-political philosophies and how they work (or don't work) among the



unliving. Typically, the hard-core revolutionaries are nomadic, sometimes by choice but usually by necessity: Their brand of zealotry tends to ensure that any welcome they receive in a Camarilla city wears thin quickly. Sometimes political-minded anarchs are so vocal and adamant in their views that they can't interact effectively with the Kindred, unless the local prince is either tolerant or ineffective. Plots that focus on die-hard anarch rebels often work best in one of two sets of circumstances: The anarchs are Narrator characters working together as a small nomadic cell, or the revolutionaries are just one of several different types of anarchs in an all-anarch story.

Revolutionary plots require direct conflict between opposing points of view. The battleground can be the halls of Elysium or the deserted streets of the barrens, but regardless of the venue the lines between the clashing philosophies should be clearly drawn. Paint the Camarilla oppression (or Sabbat fanaticism) with broad strokes, so that it contrasts visibly with the reforms the anarchs are pursuing. Violence is not uncommon in revolutionary plots, as the more radical anarchs support organized campaigns against the Camarilla in the hope of displacing the Ivory Tower's grip on local resources. This kind of grass-roots activism works best, again, if the anarchs are Narrator characters — not because the anarchs in these plots are necessarily antagonists, but because you want to be certain that the revolutionaries don't try to wantonly destroy everyone who opposes them. To present the anarchs as a credible threat and give them a decent chance of survival in the early days of the plot, consider arranging for the radicals to hole up in a location that's well suited to their agenda, such as a college campus or union-controlled factory. There the characters can gain access to resources, including mortal followers, which can support and prolong their cause without straining the story's credibility from the beginning.

### **Justice for All: Social Reform Plots**

Perhaps the most common source of the dissatisfaction and desperation that leads to the creation of anarchs is the social environment in which they are expected to survive. The Camarilla relies on a neo-feudal social structure to keep the princes (and, more importantly, the elders) at the top of the heap. Understandably, this is stultifying to Kindred who just a few short years ago were enjoying the unprecedented social and personal freedoms of the 21st century, and many of them find that they simply can't or won't put up with that kind of crap. It's bad enough that they've been turned into unliving, blood-drinking monsters, but they've also got to smile and lick the boots of even more terrible monsters? The cliché "anarchs screaming at the prince" scenario is what most often comes to mind when thinking about social advancement. But a Chronicle built around social and cultural conflicts can be a rich roleplaying environment for your players.

Anarchs are much closer to their mortal roots than most elders and ancillae, so they're capable of keeping up with current mortal trends and fashions. Maybe the anarch characters open their own club, gallery or rave, making it more appealing than what the Kindred can make available by tapping into popular counter-culture music, language, fashions and décor. Suddenly the established Kindred aren't the trendsetters among the mortal population of the city: That distinction goes now to the anarchs. Status seekers among the Kindred must either submit to the anarchs' superiority in the social arena or compete with them. Which do you think they're going to do?



From here the story might branch in several different directions. The Kindred could try to move directly against the source of their embarrassment by attacking properties and even people with which the anarchs are associated: The same is true for the anarchs. The Kindred could attempt to fight back using their accumulated connections to the mortal world, such as their Influences, forcing the anarchs to expend their (probably much less extensive) resources to block the Kindred's gambits. The anarchs may find themselves waging a guerrilla war without guns in order to hold on to what they've got, scrambling to stay ahead of the trend curve by scouting continuously for new acts and supporting their own avenues of success. Or they might resort to violence out of frustration: Turning the Malkavian whip's latest rave into a free-for-all bar brawl could certainly generate some negative press.

It's important to remember that stories of this stripe are intended to be about anarchs, not about neonates who just want to appropriate the goodies that belong to their elders, or who like to hang out and jam to heavy metal music together. Anarchs have concerns that are tied to the emerging social scene, and that includes the black market for firearms, the illicit drug trade and peddling political influence. Angry neonates leaping for the brass ring aren't necessarily anarchs, and vice versa.

#### **Share the Wealth: Economic Advancement Plots**

Some anarchs claim to be above the needs of filthy lucre, but not all of them share this sentiment. And is it really so surprising that anarchs might want to have their crack at enjoying the financial benefits of unlife? Economic reform plots in your Chronicle might focus on anarchs who start up their own companies, maybe in the high-tech or technical communications fields. The key here is to give the anarchs a chance to compete in new ways with the elders' more traditional business interests. Is your Chronicle set in an area that's dominated by a single industry? If so, chances are that some of the most powerful and influential characters in your game have ties to that industry. If the anarch characters can identify these holdings, they can attack them, directly or indirectly. Or the anarchs could try to muscle in on the more mundane businesses controlled by the Kindred, such as clothing boutiques, art galleries and trendy nightclubs. Who knows—with the mistakes of the past behind them, the anarch-run companies might prove successful where the over-hyped firms of the 1990s failed.

#### **No Justice, No Peace: Combat Plots**

It's sometimes true that players choose anarchs because they want to beat on things until they break. If this is what your players really want, you have a responsibility to give it to them, so long as it doesn't do the Chronicle as a whole a grave disservice. But running combat plots doesn't mean every game must be a blood-drenched, all-out melee to the death (or hours spent in tests and combat time). With a little preparation, you can turn a combat plot into a memorable and challenging roleplaying experience for your players.

Rather than throwing a bunch of random enemies at your players—the scourge this week, shovelhead packs the next, etc.—plan out the individual battles so that the participants, objectives and stakes are clear for both sides. Where do the anarchs think they're going to run into trouble? Maybe they're planning a raid on a factory owned by the seneschal, intending to damage his ability to generate cash flow. Before



## THE OTHER SIDE OF THE STORY

Most of the plot structures offered in this chapter focus on the perspective of anarch player characters battling the Camarilla, since that is the most common conflict in which the Movement engages. Don't forget the Camarilla side of the story when putting your anarch plots together, however, especially if you have Camarilla player characters in your game as well. Even if you don't, it can be tempting as a Storyteller to view your players as the proverbial "white hats" and make little effort to give them any depth behind what is required to carry them off as convincing villains. Remember that to Camarilla members, the anarchs aren't "right" any more than the Sabbat or the Inquisition is — indeed, the anarchs represent a dangerous destabilization of a social order already straining to keep up with the times. Most Camarilla members see these revolutionaries as little better than whining, petulant children obsessed with human notions of "rights" and "equity" when their own blood plainly makes it clear that not all Kindred are created equal. Rather than face real problems such as maintaining the Masquerade and the battle against the Sabbat, the anarchs wrap themselves in mortal causes and waste themselves on pointless sacrifices. Confronted with such destructive and immature behavior, the only natural course these elders can see is to try to bring the wayward children back into line. And if they are unwilling to accept the responsibilities of their undead state, well... perhaps they're better off without it.

Likewise, if you are running the Sabbat as your antagonists, don't forget to explore their perspective. This is especially important considering that all too many players see the Sabbat as little more than a collection of mindless thugs who crash through the windows of Elysium to give them something to do on Saturday night. To the Sons and Daughters of Caine, however, the anarchs are weak-willed wannabes unable to accept that the ultimate fight is against the Antediluvians and not their pathetic childer or the mortal society they hide behind. Anarchs claim to be concerned about matters of grave importance, but dismiss their own creation legends and supernatural role in the world in favor of parroting mortal political slogans and carrying on pointless "crusades" for their tiny causes. Most Sabbat look at them with pity and disgust, better than the Camarilla because they realize the shackles of the ancients must be cast off but still too blind or weak to face what their crusade must truly lead to in the end. Some Sabbat see this weakness as a sign that the anarchs must be eliminated just like their Camarilla cousins, but others see potential for excellent recruiting material in the drive the revolutionaries possess, and they seldom take no for an answer....

the actual raid can take place, the anarchs must reconnoiter the target location and attempt to learn about its defenses, security and weak points. Determine before the battle what types of obstacles and hazards the anarchs will encounter, both mundane and supernatural, and note any key Narrator characters that may enter the fray on either side and the capabilities they'll bring to the fight. Following that, jot down



some thoughts about what might happen should the anarchs fail in their mission — or more importantly, the long-term consequences if they succeed. If your players balk at doing “busy work” because they just want to get down to throwing punches, remind them that battles are usually very fast, confusing encounters, and that victory generally goes to the side that did its homework on the enemy.

The same holds true when antagonists come to call. Contrary to the belief of certain players, most vampires and other supernatural creatures do not automatically fight to the death: Life and unlife are too precious to throw away merely to prove a point. The enemy should have objectives — drive off the invaders, kill an important figure, rescue a hostage, capture a prisoner, etc. — and tactics that support them. An enemy trying to retake his lost turf fights differently than the foe whose main goal is to provide a diversion for the real assault that is coming later. It is also a common mistake that many enemies (supernatural and otherwise) fail to use anything but the most obvious and direct means of attacking their foes, in contrast to the nuanced Discipline use and painstaking mundane preparations employed by the players. Most often this happens when Storytellers make up enemies on the fly and don’t give them any thought beyond the immediate conflict. Your enemies often have access to supernatural powers and resources too — make sure they use them to their full advantage!

The key to running good combat plots is to make the antagonists believable. Don’t just throw wave after wave of faceless deputies or anonymous Sabbat packs at the anarchs: Each and every opponent should be as motivated and goal-oriented as the anarchs themselves. Your players shouldn’t be sitting around the local anarch hangout waiting for the next antagonist to show up for a slugfest; they should be dealing with enemies who use the same tactics the anarchs are employing, such as scouting missions, infiltration attempts, strikes against vital resources, exploitation of weaknesses and so on. When convinced that they’re up against a thinking foe, the characters will feel like they’re at war, and that their victory is anything but guaranteed — and that is what gives good combat its edge.

#### **Warring In the Margins: Anarch-Independent Conflicts**

Though it is less likely than all-out conflict with the sects, never forget that the independent clans have agendas of their own. That means anarchs can quickly become competition if they try to claim lands or influence the independents consider valuable. While these outsiders may not be able to claim the sheer depth of mundane resources that the sects can (though the Giovanni can come close if sufficiently roused), they are quite adept within their own niche and are typically much better versed at how to defend it from outsiders as well. More than one group of anarchs has moved into a small town or city neighborhood they thought was free, just because it had no sect presence, only to find they’ve intruded on the territory of an independent clan and are being targeted for retaliation accordingly.

When plotting these conflicts, then, it is generally best to look at them as akin to guerrilla warfare campaigns: Unless the clan in question feels it has sufficient strength to banish or destroy the anarchs outright, it must force them out through more indirect ways. It also means that these clans will not pick fights they do not feel they can win, but when they do act, they will do so with precision, having carefully



weighed all the relevant factors in advance. Most will make extensive use of mortal contacts, influence and favors to pressure the local revolutionaries, as well as create a broader field of targets and intermediaries the anarchs must work through to trace things back to them. Of course, should the clan members feel the need to become personally involved, things only get worse. Selective assassinations performed by skilled Assamites, vicious rumors spread by Setite manipulators, ruthless financial maneuvering by Giovanni corporate officers or destructive cons pulled by canny Ravnos can all make the anarchs' unlivess unbearable in short order. Even the Gangrel, while often more sympathetic than the others to the anarch cause, do not automatically welcome the presence of revolutionaries in their territory, and can use their mastery of animals to plague the anarchs with any number of persistent pest problems. And should the Outlander have Lupine allies...

### The Recruiting Ground: Sabbat-Anarch Plots

Introducing anarch characters into a Sabbat Chronicle is usually more difficult than bringing the same characters into a Chronicle that focuses on the Camarilla. While Camarilla elders dislike the revolutionary screeds spouted by their young dissidents, they tolerate it a surprising amount of the time. Sabbat Cainites, on the other hand, don't waste time trying to squelch dissent by bringing social or economic pressure to bear: They're much more likely to destroy the little crybabies outright. A common misconception among newly minted anarchs is that the Sabbat is a source of potential allies and even comrades in the fight against Camarilla oppression. These newcomers don't realize that for the Sabbat, "fight" means an all-out war to extinguish the enemy, not reform its political institutions! Sabbat Cainites already have equality, as far as they are concerned, so why bother fighting for a cause that's already won? And the Sabbat's ideology is aimed at something far more threatening than the petty politics of the Camarilla: the enemy sect's Antediluvian masters. Threats to egalitarianism seem like pretty small potatoes compared to the danger of being messily devoured by some ravening, millennia-old monster. So there's not much chance of the average anarch cell recruiting successfully from established Sabbat packs they encounter.

With that in mind, the Sabbat makes a good antagonist for the all-anarch Chronicle (see below). Confrontations with the Sword of Caine can be effective contrasts to the more sophisticated conflicts against the Camarilla. Spring the Sabbat on the anarchs just as the characters are becoming complacent in their struggle against the local court, and watch the tone of the story change quickly. Have a few Sabbat vampires call on the anarchs and issue an ultimatum: either join up with us and help us take out the local Licks, or we'll stake you out for the sun too. The anarchs might decide to comply, only to discover that unlife as a Sabbat ally may be as oppressed and unfair as being a Camarilla enemy. And what happens if the Sabbat prevails? The anarchs may find themselves members of a club that they really don't want to belong to. The anarchs could also decide to shelve their grievances long enough to help the Camarilla drive out the invading Sabbat, but then they run the risk of losing any gains they've made. Worse, the prince and his supporters might blame the anarchs for drawing the attention of the Sabbat, and make their unlivess more miserable than ever.



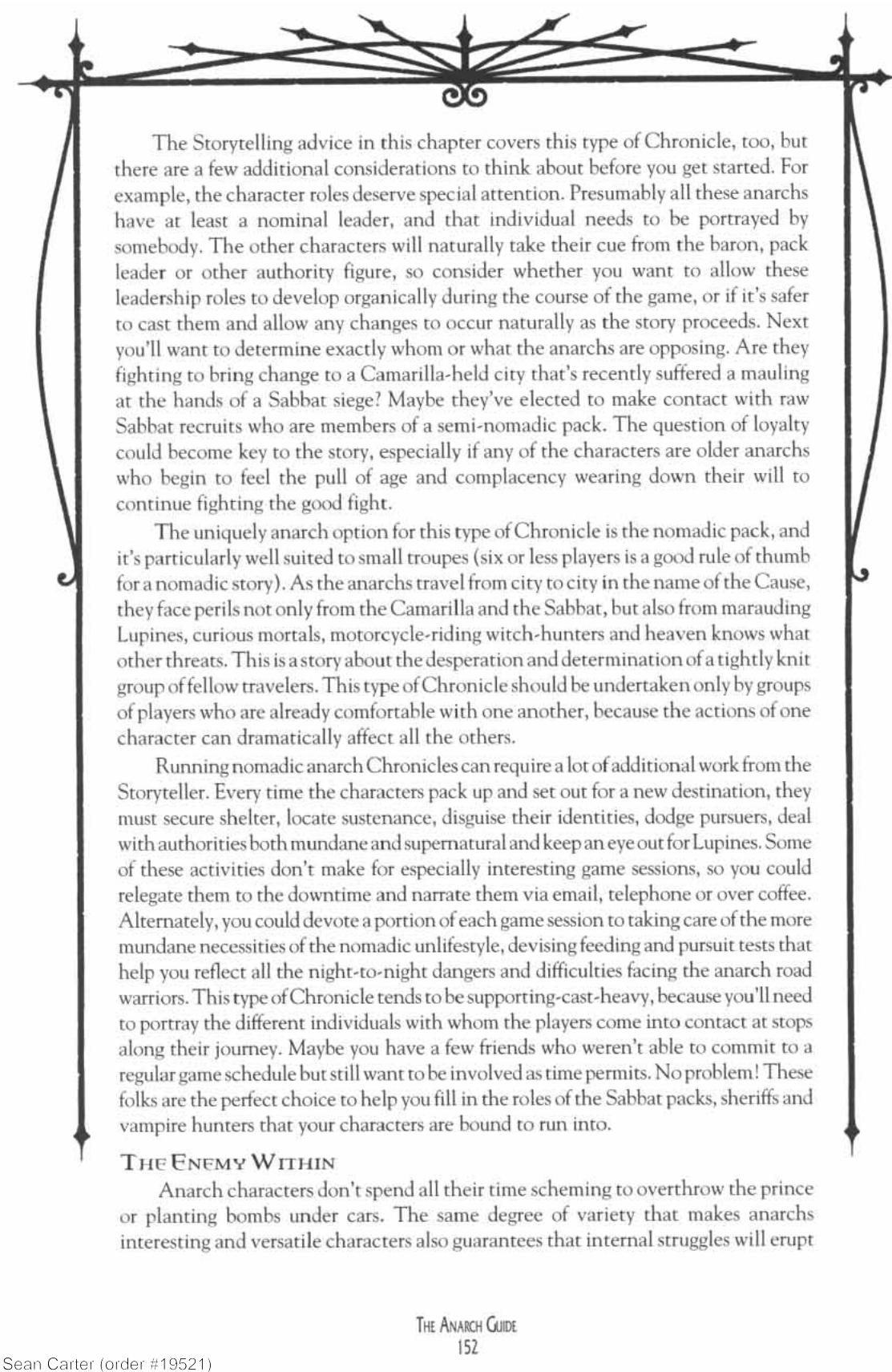
Storytellers frequently fret that storylines centered around the conflict between anarchs and the Sabbat are too one-dimensional, becoming little more than battle after battle. Like most issues dealing with the undead, however, it need only be that simplistic if you want it to. Contrary to popular opinion, the Sabbat does not seek to solve every problem with endless waves of shovelheads or terrorist attacks by the Black Hand. It can be quite patient, even seductive when it suits the needs of the sect to employ such methods. The Movement and the Sabbat were born together, after all, and especially once an anarchist starts becoming bitter and disillusioned, the promises of the Sword of Caine become more and more enticing. For their part, the Sabbat is well aware of how easy it is for many anarchs, especially hardliners and others obsessed with victory, to start looking at the sect's resources and organization and wonder what they might be able to do with such assets at their disposal. From there, it's just a few small steps to forging a formal alliance, and then maybe a conversion or two....

To that end, if you're looking for an innovative approach to including the Sword of Caine in your Chronicle, resist the temptation to have the Sabbat come off as heavy-handed and thuggish. While they're perfectly capable of backing up threats they make, if they can win converts without a battle, so much the better. After all, anarchs are already one step removed from the Camarilla — this makes them that much more susceptible to the right promises and propaganda, especially if it's voiced by a charismatic Sabbat member who isn't the raving fanatic the anarchs will expect. Patience is definitely required to wait out their initial distrust, and any kind of violence against the anarchs by the Sabbat will ruin it utterly, but once that first barrier is surpassed things become a lot easier for the recruiter. Many things the anarchs feel they need — numbers, training, resources, etc. — can be provided by the Sabbat, and their ideals aren't too terribly different, especially when presented by an eloquent speaker. Even those anarchs who remain unconvinced should still feel a definite conflict over what they have heard.

Of course, if you still wish to run the Sabbat as nightmarish villains in your game, by all means go ahead. It is recommended, however, that you augment their physical ferocity by showcasing their twisted beliefs and practices as well. This not only elevates them beyond the level of mindless antagonists in the eyes of the players, but also adds to their horrific effect and further underscores that there but for the grace of Caine go the anarchs themselves. The important thing to remember when running storylines pitting the anarchs and the Sabbat against each other is that the Sabbat can serve as a hideous reflection of what the anarchs themselves might become, should they allow their crusade to devour their humanity and become their single all-consuming passion.

## THE ALL-ANARCH CHRONICLE

So you want to dispense with the larger sects altogether and tell a story in which all or most of the characters are anarchs? Anarch-only Chronicles generally work best with a relatively small number of players: Between six and a dozen is optimal. In this sort of tale, the details of the actual struggle for freedom will probably take a back seat to the relationships between the characters. How the anarchs relate to and interact with one another will be the principle source of the conflict and drama necessary to fuel the story.



The Storytelling advice in this chapter covers this type of Chronicle, too, but there are a few additional considerations to think about before you get started. For example, the character roles deserve special attention. Presumably all these anarchs have at least a nominal leader, and that individual needs to be portrayed by somebody. The other characters will naturally take their cue from the baron, pack leader or other authority figure, so consider whether you want to allow these leadership roles to develop organically during the course of the game, or if it's safer to cast them and allow any changes to occur naturally as the story proceeds. Next you'll want to determine exactly whom or what the anarchs are opposing. Are they fighting to bring change to a Camarilla-held city that's recently suffered a mauling at the hands of a Sabbat siege? Maybe they've elected to make contact with raw Sabbat recruits who are members of a semi-nomadic pack. The question of loyalty could become key to the story, especially if any of the characters are older anarchs who begin to feel the pull of age and complacency wearing down their will to continue fighting the good fight.

The uniquely anarch option for this type of Chronicle is the nomadic pack, and it's particularly well suited to small troupes (six or less players is a good rule of thumb for a nomadic story). As the anarchs travel from city to city in the name of the Cause, they face perils not only from the Camarilla and the Sabbat, but also from marauding Lupines, curious mortals, motorcycle-riding witch-hunters and heaven knows what other threats. This is a story about the desperation and determination of a tightly knit group of fellow travelers. This type of Chronicle should be undertaken only by groups of players who are already comfortable with one another, because the actions of one character can dramatically affect all the others.

Running nomadic anarch Chronicles can require a lot of additional work from the Storyteller. Every time the characters pack up and set out for a new destination, they must secure shelter, locate sustenance, disguise their identities, dodge pursuers, deal with authorities both mundane and supernatural and keep an eye out for Lupines. Some of these activities don't make for especially interesting game sessions, so you could relegate them to the downtime and narrate them via email, telephone or over coffee. Alternately, you could devote a portion of each game session to taking care of the more mundane necessities of the nomadic unlifestyle, devising feeding and pursuit tests that help you reflect all the night-to-night dangers and difficulties facing the anarch road warriors. This type of Chronicle tends to be supporting-cast-heavy, because you'll need to portray the different individuals with whom the players come into contact at stops along their journey. Maybe you have a few friends who weren't able to commit to a regular game schedule but still want to be involved as time permits. No problem! These folks are the perfect choice to help you fill in the roles of the Sabbat packs, sheriffs and vampire hunters that your characters are bound to run into.

## THE ENEMY WITHIN

Anarch characters don't spend all their time scheming to overthrow the prince or planting bombs under cars. The same degree of variety that makes anarchs interesting and versatile characters also guarantees that internal struggles will erupt



within cells and packs. As a consequence, anarchs sometimes spend more time fighting one another than their opponents, a fact you should be quick to capitalize on to keep the Movement fresh and edgy in the minds of your players.

If your Chronicle is focused on either of the two larger sects, any internal conflicts between anarch characters may spell their doom. Sometimes the seeds of these disagreements are planted by wily Kindred out to pit one anarch against another, while other times they are the natural result of the clashing Natures of two characters with differing visions of the road to victory against the sects. Or simple frustration at their lack of progress may lead them to turn against one another. Provided the source of the conflict is rooted in characters and the story, it's usually safe to let it ride. Revolutions that fail, and the pattern of their failures, can make for very compelling stories, so allow the player characters to determine their fates without your help. Only when you notice or sense that the anarchs' internal squabbling might be based on player relations, rather than those of their characters, should you step in and take the reins.

Some common conflict archetypes for anarch vs. anarch conflicts are as follows:

#### Gang vs. Gang

Naturally enough, anarch gangs can and do fight over everything from revolutionary ideals to old grudges to business practices to simple turf wars. A gang devoted to freeing mankind from the influence of vampires entirely and creating a separate vampire nation, for instance, is bound to grapple with the other gang across town that believes vampires are the next stage of evolution and are thus allowed to do as they please with humans. Likewise, two gangs that both wish to control the local drug trade — or historical societies, or political primaries, or what have you — are bound to exchange some harsh words unless they can hammer out an agreement both sides find amenable, and *fast*. While in theory all gangs are part of the Movement and thus should at least respect the divergent views of their fellow revolutionaries, in practice when dealing with such a passionate and outspoken group as anarchs, conflict of some kind is bound to occur. Even if the players are part of a gang that's trying to keep the peace between warring packs, there's still more than enough material for a good Storyteller to keep all sides interested for a long time to come. From political maneuvers and backroom intrigue to bloodshed on the streets, the Masquerade is perhaps the only limit on what gangs will do in a war — and even that can be stretched or broken if the battle becomes particularly vicious. If anything, the knowledge that sects will almost certainly attempt to exploit the conflict among the anarch ranks only makes these wars that much more brutal, as all sides seek to resolve the conflict as quickly as possible in order to prepare for the inevitable threats from without.

In this scenario, serious violence is all but destined to erupt as one gang seeks to assert its dominance in an indisputable fashion over another. Furthermore, barring intervention by the baron or the local council, such conflict is likely to continue until one gang is either destroyed, run out of town or so thoroughly broken as to be cowed into submission — once the gauntlet is thrown down, all the gangs involved know that only one of them will come out on top. Survival thus means either crushing an opponent or siding with the gang that does, and such conflicts frequently cause a



flurry of communication between local anarchs as lines are drawn and alliances made or broken to keep up with the current climate. Players must not only watch out for members of gangs with an active rivalry against their own, but also work to make sure other gangs in the area aren't aligning with their rivals.

### **Set vs. Set**

In this tense, tightly wound scenario, the players find themselves part of feuding sets in a larger gang. Whether from ideological differences, territory conflicts or personal animosity, they are locked in a struggle to define their own place in the gang and perhaps push out or eliminate their rivals in the process. Perhaps one is a younger, up-and-coming set that has its eye on territory held by an older set, or maybe a new leader has galvanized his set to challenge for leadership of the gang. Regardless of their composition, the different groups find themselves locked in a feud that has no easy resolution. (Or at least none that all parties consider acceptable.) Despite their vows of loyalty, anarchs are still as ambitious as any other undead, and when they set their sights on something they are amazingly persistent. Players find their characters' loyalties to their sets constantly tested as the other side cajoles or threatens them to make them defect to the "winning team," and they must take care to hide their vicious power plays behind a unified front when attending gang meetings or facing down mutual enemies.

Unlike inter-gang warfare, it is much more likely that the different sets must rely on less direct means in order to achieve their goals — overt violence not only threatens the gang's internal stability, but also makes the gang look weak and divided in the eyes of its enemies. Sets that try to resolve their conflicts with more than a few simple brawls or duels of honor will thus likely find the gang leadership coming down on them harshly, possibly even kicking them out if it means saving the reputation of the gang as a whole. However, short of that kind of negative attention, all those involved know that anything goes — bribes, blackmail, extortion, theft, rumor-mongering, poaching ghouls or even the occasional assassination are all par for the course. So long as the sets don't threaten the gang's reputation, the leadership may even covertly encourage some competition between sets in this fashion, particularly if the members are stylish about their rivalry. Not only does it keep the members alert and at the top of their game, but it also distracts them from challenging for leadership themselves.

### **Faction vs. Faction**

Perhaps the most basic dispute among anarchs, one that can lead to every other type of conflict imaginable, is the conflict that arises when two anarchs of differing political impulses butt heads. While as a rule anarchist factions aren't crystallized into formal political parties or even recognizable groups, the fact remains that when a nihilist and a constructionist enter the same territory, some sparks are bound to fly. As part of the same set, they may cause serious dissension among their fellow members as they seek to win their friends over to their views and discredit their rivals at the same time. As leaders of different sets in the same gang, they can easily cause set feuding as described above, especially if they both hope to influence the gang's leadership into pushing their personal agendas. And as leaders of different gangs, mere proximity to such a deep ideological rival has been known to ignite conflicts that set whole cities on fire as the two groups attempt to preserve their territories and prove their ideological superiority in the most grimly efficient manner possible.



Most of the time, it takes little effort by the Storyteller to set off some kind of factional conflict. Players frequently start such feuds themselves in the course of a regular session, as their characters compare their views on unlife and the political state of the undead. Even if the players themselves are composed of largely amenable impulses, simply placing a Narrator character or two with radically opposing views in a prominent place among the city's anarchs is usually enough to ensure that the players eventually come into conflict with their philosophical rivals. Such is the nature of politics and opposing viewpoints within the Movement — rare indeed are anarchs willing to let others preach conflicting ideals without attempting to give some kind of rebuttal.

### RANT AND ROAR!

Staging an anarch gathering, such as a rave or a salon, can be a great addition to an anarch story. There are dozens of logistical details that should logically be taken care of before, during and after such a gathering, but that aren't very interesting to roleplay or narrate. The expenditure of a few Background Traits should be sufficient to enable the anarch characters to make sure these issues are addressed. Examples of such details are decorating the venue, getting the word out, ensuring that the cops are looking the other way for the night and making sure the refreshments don't go bad. However, the players can add a lot of color and enjoyment to the event if they produce some of these materials themselves.

**Flyers and Posters** — Print up handbills or signs advertising the night's entertainment. Use images of popular local bands to illustrate the stage acts appearing at the event. (If the event is Kindred-or-Cainite-only, don't risk the Masquerade with printed materials!) Agitprop materials and works by famous revolutionaries make good set dressing for salons, as do period photographs or paintings if you are trying to conjure a historic atmosphere.

**Lighting** — Salon lighting should be subdued and indirect, never bright or harsh. Candles are ideal, but always observe local rules and ordinances governing the use of fire in buildings. Don't risk safety or your game site by using open flame where it's prohibited. By contrast, raves should be dim, but whoever's got the floor should have plenty of light on his face so that the onlookers can see him clearly. Raves also benefit from non-traditional light sources such as strobes, multi-colored lamps, disco balls, luminescent glow sticks or even black lights.

**Precedence** — The best seats in the house aren't necessarily up for grabs. Even at the most volatile anarch rave there's often a distinct pecking order. Anarchs with Reputation could be given first choice of seats or floor space, or even a special reserved area with a clear view of the night's festivities. If the event is a debate, those with Reputation should be given access to the podium or speaker's corner before those who don't have it: Their street cred is high enough to command a little respect, even among those fighting for equality. These considerations should be observed particularly closely in anarch-only games, to underscore the power of Reputation in revolutionary circles.

## TROUBLESHOOTING THE TROUBLESOME

This is all the stuff you don't want to think about, but that you're going to have to deal with as a Storyteller. Fortunately, there are few problems that can't be solved by working with your players and ensuring that everyone knows the main goal of the story is to have fun!

### Mindless Violence

For Chronicles that focus on the Camarilla or Sabbat, anarch-sponsored mindless violence can be the bane of the entire enterprise. Keep an eye out for anarch characters who routinely send their enemies to the Final Death in the name of "revolution," especially when there's no real rationale to do so. Similarly, watch for players whose Kindred or Cainite characters treat all anarchs as nothing more than moving dirt, and who regularly greet anarch Narrator characters with a barrage of lethal Discipline powers. Such a player may be indulging in gratuitous in-character violence, particularly if he defends his actions with an explanation like, "but that's what my character's all about." In-character motivation is clearly important to each player's persona, but it can also be a shield players use to hide from the out-of-character consequences of their inappropriate actions. Anarch characters don't exist to be killed on a whim any more than Camarilla or Sabbat characters do. In order for a Chronicle to thrive and endure, all players must make some concession to the fact that the characters must sometimes co-exist in the same setting.

The single most difficult problem that any *Laws of the Night* game faces when anarchs enter the picture is the tension between the in-character violence, crudity and disruption that such characters can cause, and the out-of-game feelings of the players involved. In a game that includes characters plotting one another's injury and death, it's easy to understand how feelings can become frayed and hurt when players believe the negative treatment their characters receive is a reflection of how other players think and feel about them in an out-of-game context. The line between in-game and out-of-game conflicts should always be distinct, but unfortunately it sometimes grows razor thin. This happens frequently when anarch characters come into play, because such characters are often automatically opposed to whichever faction is currently in power. But true anarchs don't show up without good reason: they should have a purpose in the game, and their role is as valid and conducive to a good story as that of any other character. Keep the lines of communication open between your players, and encourage them to give this material its due. It's worth restating that you're not obligated to allow any player to have an anarch character if he can't handle the supporting themes and stories.

### Why Are We Here?

While Camarilla courts may hold Elysium parties or Sabbat packs gather to perform various rites, it may seem that anarchs have less in the way of motivation to gather in the numbers that other vampires do. In mixed games, this might not be as much of a problem, since anarchs are unlikely to be a significant majority, and thus their major gatherings will probably be player-instigated and held as informal side games outside of the regular play sessions. However, in all-anarch or other primarily anarch games, it can quickly become a concern. While raves may provide excellent



opportunities to showcase a gathering of anarchs, if every game session is supposed to be some kind of rave, the players will quickly become bored with a format that is supposed to be edgy and exciting. Instead, mix up the format as much as possible — have one game be the more standard meeting of the gangs called by the baron to discuss common objectives, but another be a wild party celebrating a recent victory (or the wake of a fallen character or gang). Another game could be an intrigue-laden visit to a nearby Camarilla court staffed by Narrator characters, while yet another could be an exploratory venture into an elder's recently abandoned haven, etc. Part of the charm of playing an anarchist is a departure from the same old, same old of the sects — use it to your advantage!

Perhaps you can even work out a schedule of some kind, such as having the baron call a general meeting once every other month, and then allow the actions of the players to determine what the other sessions will be. Indeed, players whose characters routinely host gatherings for fellow anarchs might gain some Reputation, for instance, as a means of helping promote this way of thinking and encouraging players to put together their own gatherings. This allows the players to feel as though their actions have a real impact on the nature of the game, and further distances them from the endless Elysium gatherings or tired pack rites of the sects. Just make sure that all the characters have at least some reason to be there — action-oriented characters can still act as bodyguards during more social gatherings, for instance, while more social types can act as diversions for particularly daring raids.

### Frustration and Boredom

Players of anarchist characters can sometimes grow bored with their characters, usually because they are frustrated with their inability to make headway against their chosen targets, be they Camarilla or Sabbat. This problem is especially common to Chronicles in which the anarchist characters are the decided minority amid a much larger group of Kindred. Players are only human, after all, and as such are much less patient than the vampires they are portraying: An anarchist character might be willing to wait years or even decades to bring a plan to fruition, but her player would like it to happen this month. Keep an eye out for players whose anarchist characters start off strong on roleplaying but quickly devolve into walking gunslingers, taking potshots at any Kindred unlucky enough to stray near them. There's seldom a clearer indication that a player has become bored or frustrated with his character or the story than a sudden shift toward violent in-character behavior. Take a look at the character's goals and think about the scope you've established for your game. Is the character pursuing achievable goals that are appropriate to your Chronicle? An anarchist planning to turn his city into the next Free State is probably thinking too big for a sect-based story, and some revision may be in order.

If the anarchist character's goals are in line with your story's scope, resist the temptation to shield her from the consequences of her actions. Anarchists shouldn't be able to get away with murder, literally or figuratively, just because they're anarchists and not members of a sect. Few things are more frustrating than trying to portray a conservative, hard-line Camarilla character and being artificially blocked from giving the local anarchists their just desserts on the grounds that they, too, are player



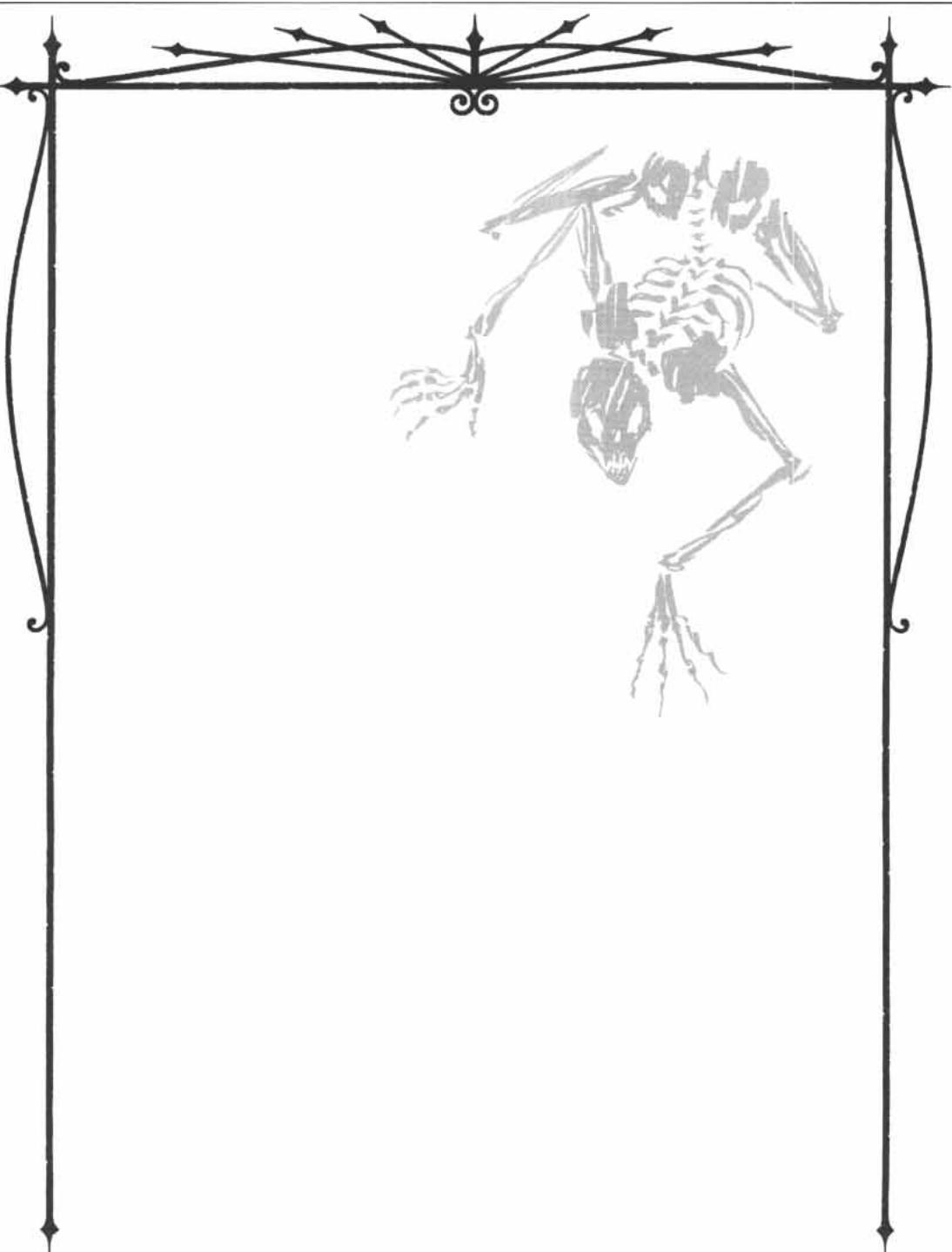
characters. This is especially true if the anarchs behave in a fashion that would definitely result in destruction, were they Narrator characters. Make sure both sides know the rules and limits for their conflicts, both in-game and out, and realize that they will be held equally accountable.

### One of the Concepts Is Not Like the Others

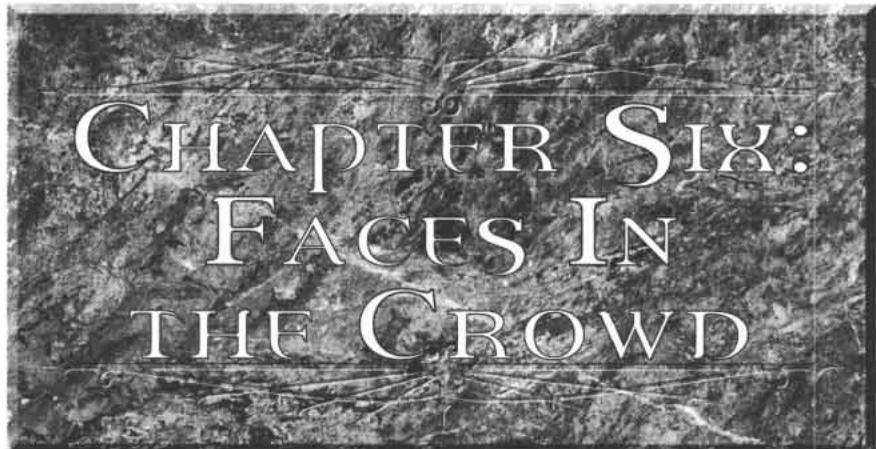
Don't be afraid to say no to a character concept that just doesn't mesh well with the underlying principles of the Anarch Movement or the overall scheme of your Chronicle. That's part of your role as the Storyteller, and your players look to you to make sure all characters are appropriate to the story. While it's always to the benefit of your Chronicle to think outside the common stereotypes, that doesn't mean some guidelines aren't helpful and necessary. Characters who are associated with the anarchs first and foremost need some plausible reason to become affiliated with the Movement.

While logical rationales can run the gamut from a desire to effect genuine social change among the damned to simply seeking new thrills on a Saturday night, some motivations just don't make sense. A Tzimisce isn't going to voluntarily join up with the Anarch Movement because he just doesn't have any stake in working toward a reformed Camarilla, not to mention the fact that merely considering such a move probably forfeits his unlife in the unforgiving eyes of his clan. The same is true for the Giovanni and many Followers of Set: Their respective agendas are progressing just fine without the necessity of hooking up with a bunch of social and political outcasts, thank you very much.

Last, be on the lookout for players who confuse "anarch" with "unstoppable Caitiff killing machine with wild and crazy Disciplines," "min-maxed super thug," or any other character with the maximum possible number of advantageous Traits and very little personality to back it up. Such players are likely to try to use these same unlikely Trait combinations as part of the reason they joined in the first place—"I'm an outcast because, uh, I killed a whole lot of people and, um, everybody was jealous of my massive studliness"—but don't let them bully you just because they took the time to write some stats down on paper. Just because a Trait is available in a book doesn't mean it's available in your game, especially if it looks like the player has chosen it for sheer power as opposed to playing a more interesting character. First and foremost, a character must be able to make a positive contribution to the game, otherwise she doesn't belong. You should always feel free to deny a concept that's not appropriate to your Chronicle; the long-term benefits of doing so far outweigh the short-term hassle, not least because your other players will thank you for choosing a good story over rote game mechanics.







*Do you know your place  
In the big charade?  
Are you more than They?  
— Bad Religion, “Leaders and Followers”*

## PORTRAIT GALLERY

Here are some sample templates for a spectrum of different anarch characters that you as the Storyteller can use either as quick, ready-made supporting cast members for an existing game or as pre-generated characters for your players. Feel free to copy, modify or otherwise adjust these characters for use in your game; however, note that most of these archetypes are not characters of starting-level power, and treat them accordingly. It's one thing if you bring in a powerful and respected character using the Baron archetype provided here, but giving one player that archetype to play when all the other characters are standard starting ones may inspire some harsh feelings.

Remember that these characters are archetypes, and thus to some extent stereotypes as well. They were written this way to facilitate their rapid inclusion into an ongoing chronicle, but one should never downplay the wide variety of beliefs and opinions that various anarchs bring to the Movement.

### THE BARON

**Clan:** Toreador

**Nature:** Fanatic

**Demeanor:** Director

**Generation:** 9th

**Physical Traits (10):** Brutal x2, Ferocious, Quick x3, Tenacious, Energetic x2, Graceful

**Social Traits** (11): Charming, Commanding x2, Charismatic x3, Magnetic, Persuasive x2, Empathic x2

**Mental Traits** (8): Attentive x2, Creative, Determined x2, Intuitive, Vigilant, Wily, Violent (N)

**Abilities:** Academics x2, Brawl x2, Computer, Dodge x3, Empathy, Etiquette, Firearms x2, Leadership x3, Performance (Acting) x3, Scrounge, Streetwise x2

**Disciplines:**

Auspex: Heightened Senses, Aura Perception, Spirit's Touch, Telepathy

Celerity: Alacrity, Swiftness, Rapidity

Dominate: Command, Mesmerism

Fortitude: Endurance, Mettle

Presence: Awe, Dread Gaze, Entrancement, Summon, Majesty

**Path:** Humanity 4

**Virtues:** Conscience 3, Self-Control 3, Courage 5

**Backgrounds:** Resources x2, Allies x2, Contacts x3, Influences: Street x2, Underworld x2, Police

**Merits:** Natural Leader, Enchanting Voice

**Flaws:** Vengeful (Camarilla Kindred who ran drugs on your beat)

**Status/Reputation:** Advocate, Committed, Famous, Feared, Speaker, Soldier, Tested, Respected, Warrior

**Blood:** 14

**Willpower:** 6

**Roleplaying Hints:** You know the tide is finally turning for the anarchs since the Ivory Tower is beginning to show the cracks of age and decay. However, the local anarchs are immature and need someone to help them think straight, otherwise they'd get a bit too reckless and bring the wrath of who-knows-what upon you all. Your years of experience as an undercover cop have benefited the Movement, in the planning skills it taught you and the knack it fostered for being exactly who you need to be for the people you're with at the time. Having a good heart made you empathize with the plight of the inner city poor and work to better their situation by cleaning up the streets they called home. It also attracted the attention of your sire, a free-thinking radical author and literary champion of the downtrodden who saw in you a true compassion for the poor of the neighborhoods you patrolled. Freedom and self-determination based on merit drive you and make you hate the Sabbat's false egalitarianism — you are also an extremely gifted speaker, thanks to a combination of your sire's painstaking instruction and a great deal of natural talent. Some of the younger anarchs give you crap when they learn your clan — what, like there's some law that you have to be Brujah for this kind of gig? — but few make that mistake twice after seeing you in action, either at "court" or out on the streets. You like to see yourself as the proverbial tough but fair leader — you expect everyone in your gang to pull her own weight and stay focused, and in return you respect others' opinions and do your best to look out for them however you can. There's no room for slackers on your beat, though, and obnoxious loudmouths and clueless firebrands will quickly find themselves asked to leave.



## THE EMISSARY

**Clan:** Brujah

**Nature:** Soldier

**Demeanor:** Architect

**Generation:** 11th

**Physical Traits (8):** Tough x2, Nimble, Agile, Enduring x2, Tireless, Vigorous

**Social Traits (10):** Dignified, Intimidating, Beguiling x2, Charming x2, Diplomatic x2, Ingratiating x2

**Mental Traits (8):** Determined x3, Alert x2, Vigilant, Cunning, Knowledgeable

**Abilities:** Awareness, Academics x2, Dodge x2, Firearms x2, Melee, Finance x2, Intimidation x2, Investigation x3, Leadership, Subterfuge x3, Etiquette x3, Politics x3

**Disciplines:**

Celerity: Alacrity, Swiftness, Rapidity

Potence: Prowess, Might

Presence: Awe, Dread Gaze, Entrancement

**Path:** Humanity 3

**Virtues:** Conscience 3, Self-Control 4, Courage 2

**Backgrounds:** Herd, Retainers x2, Resources x3, Influences: High Society x2, Finance x3, Media x2, Political x3

**Merits:** Eidetic Memory

**Flaws:** Sire's Resentment

**Status/Reputation:** Advocate, Champion, Committed, Connected, Respected, Speaker

**Blood:** 12

**Willpower:** 5

**Roleplaying Hints:** Designer business suits, gourmet cuisine, suites at fine hotels — this was the world you knew before you were Embraced. Your sire was one of the original wealthy rags-to-riches financiers in life, and still fancied himself a great philanthropist and philosophical "friend of the common man," although in truth he was more prone to armchair debates about human rights than taking action. Still, as far as you could see the others of your clan were little better than loudmouthed rabble, so you stayed close to your sire and were rewarded for your loyal service with a rising star in the Camarilla. However, something never sat quite right with you about your role. A couple of years after your release, you went in search of that elusive something you felt was missing from your stagnant unlife and your diplomatic duties for your clan. You found what you were missing when a firebrand you met at a nightclub told you the truth about Kindred society. After five consecutive nights of deep debate at that same location, you cast your lot with the Anarch Movement, to your sire's eternal shame and frustration. Now you serve the area's anarchs as their loyal emissary to the local court, using your Camarilla connections to smooth over rough incidents and ensure that your brethren are treated fairly by the prince. That alone keeps you quite busy, but you secretly hope that greater good will come of the endless boons, secrets and mortal contacts — that you might one day inspire another to break free as you did from the archaic restraints placed upon him by the elders.



## CHAMELEON

**Clan:** Caitiff

**Nature:** Rebel

**Demeanor:** Dabbler

**Generation:** 10th

**Physical Traits (8):** Quick x2, Tough x2, Agile, Graceful x2, Robust, Delicate (N)

**Social Traits (10):** Eloquent, Gorgeous x2, Charming, Commanding x2, Ingratiating, Seductive x2, Witty, Callous (N)

**Mental Traits (12):** Attentive, Creative x3, Disciplined x2, Insightful, Knowledgeable x2, Reflective x2, Shrewd

**Abilities:** Athletics, Expert Ability: Counterfeiting x4, Dodge x2, Melee x2, Performance (Acting) x2, Subterfuge x3, Occult, Politics x2, Intimidation

**Disciplines:**

Dominate: Command, Mesmerism, Forgetful Mind

Obfuscate: Cloak of Shadows, Unseen Presence, Mask of a Thousand Faces

Presence: Awe, Dread Gaze

**Path:** Humanity 3

**Virtues:** Conscience 3, Self Control 4, Courage 3

**Backgrounds:** Allies x3, Resources x3, Herd, Influences: Bureaucracy x3, Church x2, High Society, Street x2, Law x2

**Merits:** Daredevil, Personal Masquerade (Malkavian)

**Flaws:** Dark Secret (Anarch spy)

**Status/Reputation:** Camarilla: Acknowledged, Cultured, Respected. Anarch: Committed, Bond (Girl)

**Blood:** 13

**Willpower:** 4

**Roleplaying Hints:** You are a member of the Camarilla in good standing, believed to be the prodigal childe of a particularly insightful sire who was an advisor to the past prince. As such, you have status, prestige within your clan and two very big — and very *dangerous* — secrets. First, you are not really a Malkavian, but merely passing as one; the real childe of the previous seer was a friend of yours among the anarchs who met Final Death at the hands of the Sabbat almost a decade ago. Since her sire disappeared mysteriously a few years back, though, it's unlikely anyone will be able to call your bluff. (Faking insanity isn't that hard most of the time, especially when you used to know the model on whom you're basing your act.) Besides, the court was happy enough to have its previous advisor's favored childe return from hiatus to fill the void, and you are more than happy to oblige them. Second, you are not a Camarilla Kindred, you are an anarch, and have been since your Embrace almost three decades ago. You relish letting the arrogant Camarilla stooges believe they are pulling your strings, and pretend not to hear when they snicker at the suffering of the "poor Lunatic." You've made yourself useful with a combination of pseudo-mystical pronouncements and cleverly couched information fed to the prince in the guise of

“prophecies” that your fellow revolutionaries are only too happy to help ensure come to pass just often enough to keep the court listening to you. Your true value to the Movement has yet to come to light, however. For the time being you are a sleeper, quietly building the court’s trust in you while waiting for a particularly inspired opportunity to buck the system and do some real damage before skipping town again.

## SMUGGLER

**Clan:** Gangrel

**Nature:** Caregiver

**Demeanor:** Bravo

**Generation:** 13th

**Physical Traits (10):** Brauny x2, Robust x2, Ferocious x2, Quick x2, Rugged, Brutal

**Social Traits (6):** Charismatic, Charming, Genial x2, Persuasive, Eloquent, Bestial (N), Feral (N)

**Mental Traits (7):** Alert, Dedicated, Determined, Cunning, Intuitive, Wise x2, Impatient (N)

**Abilities:** Animal Ken, Survival x3, Brawl x4, Scrounge x2, Stealth, Repair x2, Dodge, Drive x3, Finance

**Disciplines:**

Auspex: Heightened Senses

Fortitude: Endurance, Mettle, Resilience

Protean: Eyes of the Beast, Feral Claws, Earth Meld

Path: Humanity 3

**Virtues:** Conscience 3, Self Control 3, Courage 5

**Backgrounds:** Allies x3, Mentor, Influence: Transportation x4

**Merits:** Lucky, Common Sense

**Status/Reputation:** Committed, Hardcore

Blood: 10

**Willpower:** 2

**Roleplaying Hints:** Your travels as a long-haul truck driver have made you extremely tough and adaptable, even for an Outlander. You eke out a living driving loads of soap powder, machine parts, vegetables, contraband and — don’t forget — vampires from city to city, night to night. Most of your business is understandably conducted under the table; your cell phone rings and you find out your itinerary for the next couple nights. That’s fine with you. Fuel up, make sure you’re under the weight requirement to keep moving and avoid fines, make the pickup and drive on through, swearing and cuffing the ears (if not removing them outright) of anyone who dares get in your way. You have a responsibility to the anarchs, the Autarkis, the Unbound or whoever it was that hired you for this run; so long as their money’s good and they don’t give you too much trouble, you’re happy. Not that you’re entirely mercenary — while you may not be a true believer in the ideas of the Anarch Revolt, you absolutely loathe the sects. Their occasional bribes or threats to try to force you



to give up your passengers or your routes are always greeted with cold stares or brutally efficient bursts of violence. Their goons and their merchandise are likewise not something you're interested in transporting, no matter what the price. You'll take anyone else who needs a ride from city to city and can tolerate eight-plus hours locked in a dark cramped metal box moving at 65 mph. After all, someone's got to look out for them, and you want to travel. Roadblocks? What roadblocks?

### THE NETWORKER

**Clan:** Malkavian

**Nature:** Judge

**Demeanor:** Judge

**Generation:** 9th (by diablerie)

**Physical Traits (13):** Dexterous x2, Energetic x2, Graceful x2, Quick x3, Steady x2, Tough x2

**Social Traits (9):** Diplomatic x2, Intimidating x3, Alluring, Beguiling x2, Seductive, Callous x2 (N)

**Mental Traits (13):** Alert x3, Cunning x2, Discerning x3, knowledgeable x2, Patient x2, Wily

**Abilities:** Athletics x2, Brawl x2, Dodge x2, Melee x3, Firearms x2, Crafts: Gunsmithing x2, Demolitions x2, Investigation x3, Stealth x2, Streetwise, Security x3

**Disciplines:**

Auspex: Heightened Senses, Aura Perception, Spirit's Touch

Celerity: Alacrity

Fortitude: Endurance

Obfuscate: Cloak of Shadows, Unseen Presence, Mask of a Thousand Faces, Vanish From the Mind's Eye

Dementation: Passion, The Haunting, Eyes of Chaos

**Path:** Humanity 2

**Virtues:** Conscience 1, Self Control 3, Courage 3

**Backgrounds:** Resources x2

**Derangement:** Dissociative Disorder (See **Laws of the Reckoning**; in short, nothing seems entirely real, like unlife is one big video game or happening to someone else. If this is unsuitable, substitute Paranoia instead.)

**Merits:** Light Sleeper, Ambidextrous, Catlike Balance

**Flaws:** Enemy (an Archon who knows you're an assassin), Nightmares

**Status/Reputation:** Committed, Feared, Hardcore, Soldier, Tested, Thug (N), Warrior

Blood: 14

Willpower: 7

**Roleplaying Hints:** As soon as you were old enough you enlisted in the armed forces, where your unique moral... flexibility qualified you to receive extra training in the killing arts, conditioning of which even many officers on base weren't aware. But as good as you were with your assignments, your problems with authority and



increasingly obvious disregard for human life eventually earned you a dishonorable discharge, though the sensitive nature of your assignments spared you prison time. After the service, you wandered aimlessly from town to town and job to job until a bar fight ended with two people crippled and three others dead by your bare hands. You didn't fight the police when they came to arrest you, figuring it would be good to be someplace warm for a while anyway. Then fate—in the form of your sire—intervened, wrecking the police car and stealing you into the night. You were swiftly Embraced, third-generation anarch—and an infamously chaotic and unreliable killer wanted by several cities for various crimes. Your sire had witnessed your bloody deed with fascinated glee and decided your skills could be put to good use in ridding the Movement of undesirables. Turns out he was more right than he knew—after learning about your new unlifethe evils of the sects and the righteousness of the Anarch Revolt, you decided your sire was just one such impediment to the Cause. Once you ascertained he'd taught you all he could, you eliminated him just as dispassionately as any of your past victims. That was years ago, and you've done the dirty work for the anarchs ever since. You know what needs to be done and to whom, and are highly effective at accomplishing the job. For all the acclaim you receive, you take care never to linger in one place for long, lest the other anarchs realize just how disturbed you really are and try to get you to change your ways. That would be... *unfortunate*.

### NOMADIC PACK LEADER

**Clan:** Caitiff

**Nature:** Penitent

**Demeanor:** Director

**Generation:** 12th

**Physical Traits (10):** Brawny x2, Enduring x2, Ferocious x2, Wiry, Stalwart, Tough x2, Clumsy (N)

**Social Traits (7):** Commanding x2, Friendly x2, Ingratiating, Charismatic, Magnetic

**Mental Traits (7):** Insightful x2, Observant, Clever x2, Determined, Cunning, Intuitive

**Abilities:** Academics, Awareness, Brawl x2, Dodge, Medicine x2, Intimidation, Leadership x2, Melee x2, Streetwise x3

**Disciplines:**

Potence: Prowess, Might, Vigor

Auspex: Heightened Senses

Animalism: Feral Whispers

Dominate: Command, Mesmerism, Forgetful Mind

**Path:** Humanity 4

**Virtues:** Conscience 4, Self Control 5, Courage 4

**Backgrounds:** Contacts x2, Allies x2, Influences: Street x2, Church x3, Medicine x2

**Merits:** Calm Heart, Natural Leader

**Flaws:** Deep Sleeper, Repelled by Crosses

**Status/Reputation:** Committed, Compassionate, True Believer



Blood: 11

Willpower: 2

**Roleplaying Hints:** You still tend to the needs of the poor and downtrodden, even after it happened and you were damned forever. But that was a long time ago, and even through all your trials the Lord never told you to give up, so now you put the other circuit preachers' tips to a different use — helping you keep an eye out for your new "flock," a scruffy gang of anarchs and other castoffs you guide from city to city. Despite your own state as one of the damned, you remain a real people person, and take care to ensure that everyone who follows you keeps his nose clean, his language respectful and most importantly his eyes open as you carry the message of *libertas* from city to city. If others are willing to listen, you are willing to tell them who to speak with in your group. Together you wander wherever the road takes you, using the cheapest way to get from here to there. Once your group even splurged and crossed over to Europe; it was exhilarating, but much more oppressive there as well, and coming home never felt quite so good. You're a natural-born leader; it is a shame you have such a dismal pedigree. Your own status as one of the Devil's own, as evidenced by your inability to face a cross, deeply troubles you, and this inner guilt and anguish give your eyes a perpetual sad cast behind your cheerful smile and friendly voice. Never let it show, though — the Movement is more important than your personal troubles, and as you see it, redemption will only come to those who have faith and persevere as stoically as possible.

### EX-SABBAT RECRUIT

**Clan:** Lasombra

**Nature:** Competitor

**Demeanor:** Survivor

**Generation:** 13th

**Physical Traits (8):** Brutal x2, Lithe x2, Tough x2, Quick x2

**Social Traits (6):** Magnetic, Seductive, Gorgeous, Commanding x2, Charismatic

**Mental Traits (9):** Clever x2, Cunning x2, Creative, Determined, Dedicated, Wily x2

**Abilities:** Brawl, Dodge, Drive, Intimidation x2, Streetwise, Subterfuge, Survival x2, Computer, Law, Linguistics (Spanish), Sabbat Lore x2

#### Disciplines:

Potence: Prowess, Might

Obtenebration: Shadow Play, Shroud of Night

**Path:** Humanity 2

**Virtues:** Conscience 2, Self Control 3, Courage 3

**Backgrounds:** Resources, Contacts, Influence: Underworld

**Merits:** Unbondable

**Flaws:** *Flesh of the Corpse*, *Touch of Frost*

**Status/Reputation:** Committed, Marked

**Blood:** 10

**Willpower:** 3



**Roleplaying Hints:** In the barrio, life was one long fight. On the night of your Quinque Ans, you walked back with your girlfriends to your grandmother's house, but thanks to a roving War Party none of you ever made it there. Only your sheer will to survive allowed you to climb through the earth after your Embrace, and combined with your natural adaptability you managed to pull through those first few battles in one piece, though horribly scarred in the process. No matter what the sect leaders told you, though, you could never stomach the bloodthirsty rhetoric of the Sword of Caine. Maybe if they'd given you a choice, you might have come to their side, but given the slaughter of your friends and your own (carefully hidden) resistance to the Vaulderie, it was only a matter of time before you rose early one night, torched the communal haven and fled to the north. Unfortunately, the Sabbat knows you survived and still hunts you whenever they turn up word of you in a new city, keeping you perpetually on the run. The anarchs offered the only viable alternative to being on your own, but over time you've actually come to embrace many of their ideals — you subscribe to the Anarch Free Press, are an extremely vocal participant in many raves and have even helped lead several raiding parties. You hide your pride in your skills and your affection for your new friends behind a mask of cool detachment, but if things keep going this way for much longer you might eventually mature into one hell of a good gang leader.

## ROGUE WARLOCK

**Clan:** Tremere

**Nature:** Thrill-Seeker

**Demeanor:** Competitor

**Generation:** 11th

**Physical Traits (9):** Brutal, Enduring, Nimble x2, Quick x2, Steady, Tough x2

**Social Traits (10):** Alluring x2, Beguiling, Dignified x2, Empathic, Eloquent, Ingratiating x2, Persuasive, Condescending (N)

**Mental Traits (11):** Alert, Cunning, Knowledgeable x3, Determined, Disciplined x3, Rational x2

**Abilities:** Academics (Theology) x4, Occult x3, Awareness x2, Linguistics x3 (Latin, Greek and Hebrew), Medicine, Melee, Science x2, Subterfuge, Dodge x2,

**Disciplines:**

Auspex: Heightened Senses, Aura Perception, Spirit's Touch, Telepathy

Thaumaturgy: Taste for Blood, Blood Rage, Blood of Potency

Rituals: Deflection of the Wooden Doom, Principal Focus of Vitae Infusion, Wake With Evening's Freshness, Ward Versus Vitae

**Path:** Humanity 3

**Virtues:** Conscience 2, Self Control 3, and Courage 2

**Backgrounds:** Resources x2, Retainers, Influences: Occult x3

**Merits:** Lucky, Oracular Ability

**Flaws:** Phobia, Probationary Sect Member

**Status/Reputation:** Committed, Hook-Up



Blood: 12

Willpower: 4

**Roleplaying Hints:** A rebellious occultist, radical theologian and part-time prophet in life, you caught the Warlocks' eye early on, and after a suitable period of time you were approached for the Embrace. Contrary to the meritocracy you'd been promised, however, it took long decades to rise through the pyramid to just a mid-ranking apprentice for your local chantry. You bided your time, waiting for an opportunity to prove your worth to rise to Regent. At last it came, and with no small amount of triumphant glee, you presented evidence proving the local Regent had become Blood Bound to an outsider and was giving orders that violated the Tremere Oath. Unfortunately, you had no idea that the canny old Regent had been tracking your movements for some time. She managed to turn the accusation back against you as a vile slander to cover up for your own crimes against the clan (carefully manufactured in advance, of course). Even after all that time, you'd been outmaneuvered—it was your word against the Regent's. Naturally, you never had a chance. Knowing what must be in store for you, you bolted, taking only your ritual clothes and the few tomes you had borrowed from the library. Luck finally went your way, and you managed to escape, eventually falling in with the anarchs. They mistrust you and you're fine with that—after the experiences you suffered at the hands of your own clan, you can understand why they're a little skittish. But they seem closer than anyone to establishing the meritocracy you've sought throughout life and undeath, and for that kind of goal you're willing to be patient. As it is, they generally leave you alone to do research and only call on you to play the role of the wise occult sage when something strange happens. What troubles you is that, while certainly more versed in the occult and bizarre than most anarchs, you also learned just enough to realize there's a lot more out there than you understand. That more than anything frightens you every time you get a call demanding your "expertise."

### THE MISTAKE

**Clan:** Caitiff

**Nature:** Monster

**Demeanor:** Deviant

**Generation:** 13th

**Physical Traits (8):** Agile x2, Tough x2, Tireless, Quick x2, Nimble

**Social Traits (8):** Empathic x2, Expressive, Friendly x2, Seductive, Gorgeous x2, Eerie (N)

**Mental Traits (10):** Creative x2, Determined x2, Insightful x2, Observant, Wily x2, Wise, Violent (N)

**Abilities:** Athletics, Dodge, Empathy x3, Expression x4, Performance x3,

**Disciplines:**

Dementation: Passion

Fortitude: Endurance

Melpominee: The Missing Voice, Phantom Speaker, Madrigal

Presence: Awe

**Path:** Humanity 3



**Virtues:** Conscience 2, Self Control 3, Courage 4

**Backgrounds:** Allies x2, Fame x2, Resources x2, Herd x2, Mentor

**Derangement:** Sadism

**Merits:** Bright Aura

**Flaws:** Light-Sensitive, Sire's Resentment, Thin Blood

**Status/Reputation:** Committed, Cherry (N), Unenlightened (N)

**Blood:** 10

**Willpower:** 2

**Roleplaying Hints:** Lead singer for a struggling dark wave band, you were Embraced just a few months ago by a mysterious sire smitten by your otherworldly looks and beautifully discordant vocal style. Unfortunately, "something was wrong with your blood" and he abandoned you only nights after your Embrace. You probably would've been destroyed out of sheer naïveté had not another fan been watching the whole drama from afar, a Malkavian anarchist who rescued you and taught you what you needed to know about your new unlif. After explaining your absence as a bout of "creative ennui," your band has returned to gain stronger reviews and a larger following than ever. It seems like everyone wants a piece of you now—gigs to play, contracts to sign, sessions to record and so on, but you love the attention. You've even gotten a contract to model for a local alternative clothing store; your face is on posters in the shopping malls, which amuses you no end. Feeding has never been easier, but the Masquerade is getting more and more difficult, and your mentor keeps telling you it might all have to go soon to avoid bringing down the wrath of the Camarilla. If he only knew what you've done to some of your fans behind closed doors, he might try to get your contracts canceled tonight, but what he doesn't know... let's just say that the rest of the band just thinks you're taking your extreme bloodletting and vampiric "stage persona" too seriously. Gigs and money are coming easier than ever, so if they have questions they're keeping them to themselves. Your lust for aberrant pleasures is getting harder to control, and the justifications for not indulging yourself likewise sound more and more artificial as time goes by. Nobody suspects that a "pretty face" like you might be up to the kinds of things you enjoy; indeed, most of your fellow anarchists assume you're some kind of strutting vampire poser just because of the music you play. Let them. You're just getting started, after all.

### THE BULLY

**Clan:** Nosferatu

**Nature:** Bravo

**Demeanor:** Curmudgeon

**Generation:** 12th

**Physical Traits (10):** Brauny x2, Brutal x2, Tough x2, Nimble x2, Energetic x2

**Social Traits (9):** Beguiling, Expressive, Commanding x2, Intimidating x3, Persuasive x2, Tactless (N)

**Mental Traits (8):** Alert, Cunning, Determined, Disciplined x2, Patient, Wily x2

**Abilities:** Brawl x4, Dodge x2, Firearms, Athletics, Streetwise, Melee, Scrounge, Intimidation x2



### Disciplines:

Celerity: Alacrity

Fortitude: Endurance

Obfuscate: Cloak of Shadows, Unseen Presence, Mask of a Thousand Faces

Potence: Prowess, Might, Vigor

Path: Humanity 2

Virtues: Conscience 2, Self Control 3, Courage 4

Backgrounds: Contacts x2, Influence: *Underworld, Street*

Flaws: *Short Fuse*

Status/Reputation: *Committed, Feared, Tested, Thug (N)*

Blood: 11

Willpower: 2

**Roleplaying Hints:** Everybody gets angry sometimes. You just happen to lose your cool more often than most. As a child, you were always getting into fights; when you got older, you decided to make a career of it. Never able to crack the big leagues, you eventually settled into life on the underground boxing circuit, drinking heavily and taking out your frustrations on those unfortunate enough to be in the ring with you. One night you were chosen for the Embrace by a Camarilla member looking for a ready bodyguard — so what if your face suffered for it? You were stronger and faster than ever, and if the girls still didn't like you much, so much the worse for the next poor bastard you had to work over. You have a natural talent for physical Disciplines, and picked up a few tricks to startle opponents used to Sewer Rats being big and slow. Unlife held a steady routine of shakedowns, face-offs and relocations for you, until one night you were kicking back at a biker bar and looking for a fight, and the anarchs approached you. You were stronger, but they fought as a team, and in the end they brought you down and beat you to the brink of torpor. While you struggled to heal, they launched into the reason why they singled you out. You were being exploited, used by your sire and his so-called allies to reinforce the same kind of status quo that had ground down your dreams while you were alive. As much as your pride stung at the beating you'd received, you got angrier the more you thought about being little more than a commodity to those who claimed to value your talents. In that moment you realized you were walking down the same path you had when you were alive, only this one would never end — at least until your sire sent you against someone bigger and meaner than you. When you were able, you stormed out of the club and killed your sire, then skipped town with the anarchs. Since then you've earned a place of some respect; while you know that most still write you off as little more than a thug, at least nobody gives you orders anymore. Besides, you've got a few surprises up your sleeve; unlife really isn't all it's cracked up to be, but at least you're free.

### THE OBSESSED GHOUL-FRIEND

Nature: Hedonist

Demeanor: Conformist

Physical Traits (8): *Tough x2, Enduring, Agile x2, Brutal x2, Ferocious, Naïve (N)*

Social Traits (5): *Gorgeous x2, Ingratiating, Seductive x2*



**Mental Traits (4):** Clever, Attentive, Wily, Insightful

**Abilities:** Computer, Drive, Empathy, Firearms x2, Investigation

**Disciplines:**

Potence: Prowess

**Path:** Humanity 4

**Virtues:** Conscience 3, Self-Control 2, Courage 4

**Backgrounds:** Allies, Mentor x2, Influences: Industry x2, Street

**Flaws:** Phobia (Rodents), Soft-Hearted

**Status/Reputation:** Committed

Blood: 3

Willpower: 2

**Roleplaying Hints:** You never put much thought into your future during junior high and high school; you were much more concerned with hanging out and drinking than trying to get into a great college. Then came the baby, with no father in sight, and you had to find a better job than part-timing down at the convenience store. Working graveyard shifts at the tool-and-die factory wasn't exactly cool, but it kept you and your baby alive and paid the bills. You sought any escape, from booze to pills to unsafe sex, living only in the moment. Then one night you met her, and your world turned upside-down. She seemed a little out of place in your small town with her expensive clothes and polished manners, but you didn't care. Even though you'd never been attracted to another woman before, you fell hard, and almost couldn't believe your luck when she returned your affection. Within weeks she got you straight, helped you find a better apartment and showed you new thrills you hadn't suspected existed before. Not long into the relationship she revealed her true nature to you, but by then it didn't matter that she was a vampire, or that she needed your help dealing with the union officials at the plant. For a few wild weeks, the two of you were on top of the world, thanks to a well-timed seduction of your supervisor and some supernatural talents your girlfriend employed — the plant and thus the town seemed to be within your grasp, and you'd never felt so powerful, so alive. Then something went wrong, something to do with another, older vampire wanting what your girlfriend had. She never told you what went on during that meeting, but when she came out she said you both had to leave immediately. You didn't want to leave your son behind, but what could you do? She needed you, and your mother could always take care of him anyway, so you left him on your parents' doorstep and fled. Since then you've gone from city to city trying to find someplace to call your own. She still needs you and you love her all the more for that; watching over her as she sleeps is more of a joy than a duty, and you'll do anything to keep her safe. You don't understand some of her friends and their "Movement," but so what? You have each other, and that's all that matters.



# FIRST AMONG EQUALS

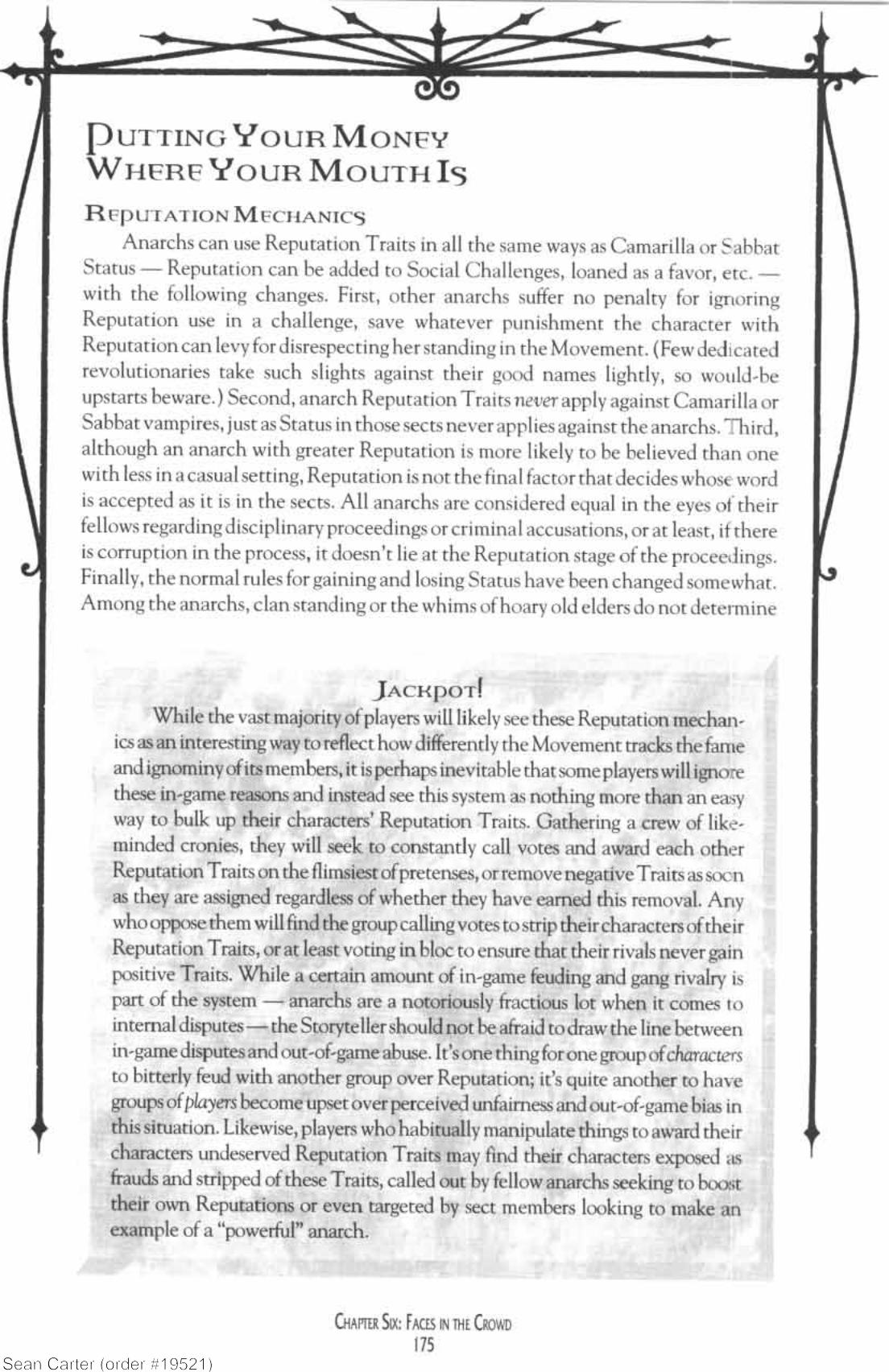
## ANARCH REPUTATION

Much as they might claim otherwise, anarchs have no real structure and most gangs function independently of others, meeting occasionally in raves to exchange war stories and compare notes on how to achieve their goals. As such, they pride themselves on being above the petty social games of the Camarilla or the savage infighting of the Sabbat, where wars spanning centuries have been waged about perceived slights against one's good name and a single scandal or defeat can spell the end of a centuries-old Kindred. However, this is not to say that anarchs don't play games of their own regarding standing within the Movement and the respect of their peers; they just go about it a bit differently than their fellow Kindred do. Unlike the sects, an anarchist's Reputation is not based on position, rites or generation — indeed, even a ghoul can have a Reputation among the anarchs. Rather, revolutionaries gain or lose Reputation by their deeds alone, as judged by their comrades-in-arms. In an abstract sense, this should mean that merit and personal achievement on the part of dedicated revolutionaries are rewarded without the vicious trappings of conventional status games.

In practice, however, it means that some anarchs spend as much time building and defending their Reputations as many sect members spend pursuing Status in the eyes of their peers. They become like inner-city gang lords who mock the country clubs and society snobbery of the city's elite, only to turn around and viciously destroy those who offer them even the slightest hint of disrespect. Or as one anarchist sage wryly noted: "A lot of the neonates keep using a high school metaphor that depicts us as the rebels and outsiders pitted against the fashionable Camarilla in-crowd or the tough Sabbat jocks. They forget that even the outcasts still have a pecking order." Seeing only the possible gains that come from carving out their own niches, these anarchs fail to realize that they are perpetuating the same power games they claim to despise, selling out their principles for the sake of a name that inspires respect.

Make no mistake, however — even anarchs who pursue such good standing with their peers recognize that it is still fundamentally different from the more rigid and codified systems of the sects. When your approval rests in the hands of the mob, however sympathetic that mob may generally be, you're standing on thin ice, and anarchs concerned with their Reputations are well aware of it. While an anarchist's Reputation may carry throughout the Movement and inspire fear or respect in revolutionaries across the country, individuals still suffer no penalty whatsoever for ignoring it except whatever punishment the anarchist can bring down on the upstart. In other words, a Reputation is worth as much pull as the audience wants to give it, so canny anarchs don't try to ride Reputation alone, or they risk losing it quickly. It's a simple truth: If you abuse your Reputation, you will lose it.

But if you can hold on to it... such are legends made of.



# PUTTING YOUR MONEY WHERE YOUR MOUTH IS

## REPUTATION MECHANICS

Anarchs can use Reputation Traits in all the same ways as Camarilla or Sabbat Status — Reputation can be added to Social Challenges, loaned as a favor, etc. — with the following changes. First, other anarchs suffer no penalty for ignoring Reputation use in a challenge, save whatever punishment the character with Reputation can levy for disrespecting her standing in the Movement. (Few dedicated revolutionaries take such slights against their good names lightly, so would-be upstarts beware.) Second, anarch Reputation Traits never apply against Camarilla or Sabbat vampires, just as Status in those sects never applies against the anarchs. Third, although an anarch with greater Reputation is more likely to be believed than one with less in a casual setting, Reputation is not the final factor that decides whose word is accepted as it is in the sects. All anarchs are considered equal in the eyes of their fellows regarding disciplinary proceedings or criminal accusations, or at least, if there is corruption in the process, it doesn't lie at the Reputation stage of the proceedings. Finally, the normal rules for gaining and losing Status have been changed somewhat. Among the anarchs, clan standing or the whims of hoary old elders do not determine

### JACKPOT!

While the vast majority of players will likely see these Reputation mechanics as an interesting way to reflect how differently the Movement tracks the fame and ignominy of its members, it is perhaps inevitable that some players will ignore these in-game reasons and instead see this system as nothing more than an easy way to bulk up their characters' Reputation Traits. Gathering a crew of like-minded cronies, they will seek to constantly call votes and award each other Reputation Traits on the flimsiest of pretenses, or remove negative Traits as soon as they are assigned regardless of whether they have earned this removal. Any who oppose them will find the group calling votes to strip their characters of their Reputation Traits, or at least voting in bloc to ensure that their rivals never gain positive Traits. While a certain amount of in-game feuding and gang rivalry is part of the system — anarchs are a notoriously fractious lot when it comes to internal disputes — the Storyteller should not be afraid to draw the line between in-game disputes and out-of-game abuse. It's one thing for one group of *characters* to bitterly feud with another group over Reputation; it's quite another to have groups of *players* become upset over perceived unfairness and out-of-game bias in this situation. Likewise, players who habitually manipulate things to award their characters undeserved Reputation Traits may find their characters exposed as frauds and stripped of these Traits, called out by fellow anarchs seeking to boost their own Reputations or even targeted by sect members looking to make an example of a "powerful" anarch.



Reputation, but rather recognition by one's fellow revolutionaries for what a character has achieved (or failed to achieve). See the section below for how to handle gains and losses among this volatile group.

See *Laws of the Night*, page 216, for more details on common uses for Reputation and how to apply this valuable commodity in vampire society.

## GAINING AND LOSING REPUTATION

### Temporary Reputation Change

Losing or gaining temporary Reputation Traits is incredibly easy. All it takes to award or remove a temporary Reputation Trait is a majority vote of the anarchs present at any particular gathering, not including the character in question. (Thus, a solitary anarchist cannot vote himself into a great deal of Reputation in this manner, since it is intended to indicate the current "buzz" of the local anarchist community.) This informal vote can be conducted at any time during the evening, or even on multiple occasions during particularly wild or unpredictable nights. A character still may not gain more temporary Reputation than twice the number of permanent Reputation Traits she has in this fashion (including *Committed*) — even a burst of approval from one's peers is not enough to truly radically alter a character's standing. However, anarchists who routinely receive a lot of positive temporary Reputation in this fashion are often leading candidates to receive more permanent Reputation awards at the next big rave. Exactly how often such changes take place depends on the anarchs in question — some more stable gangs seldom call such votes, while more political packs may call for these votes constantly. In the end, the anarchs themselves decide when such opinion polls are necessary.

**System:** Any time during a session that a majority of the anarchist characters present (not necessarily the majority of the anarchs in the game as a whole) are assembled, they may call a vote to award or remove temporary Reputation Traits from any anarchist present. Once the matter has been discussed to the group's satisfaction, a vote is called: on a count of three, everyone with the *Committed* Trait holds thumbs up if in favor of the change, thumbs down if opposed or a plain fist if abstaining. A simple majority wins. There are no appeals for these changes, save to attempt to call another vote later on to reverse the decision. To call each such "appeal" vote costs one temporary Reputation Trait, however, so wise anarchists know when popular opinion has shifted against them and don't further squander their good names trying to win back respect. Unless otherwise noted or agreed upon by the Storyteller and the troupe, temporary Reputation shifts arising from these informal votes last only until the end of the session.

Even in this informal forum, an anarchist must demonstrate some basis for deserving an increase or decrease in temporary Reputation — players cannot simply stand in a circle and award each other temporary Reputation up to their maximums. Those who attempt to do so should be severely reprimanded, or else the spirit of the system and the balance of the game will be thrown out of alignment. As Reputation is still handled through the Storyteller or the Gossip (if the game has one), this shouldn't be an issue, but should a question arise a troupe may make it a policy that



one of those staff figures must be present at all changes in temporary Reputation in order to ensure the system is being handled fairly.

### Permanent Reputation Change

To initiate any kind of permanent Reputation change, a full-fledged anarch gathering must be under way, and a character other than the one seeking newfound respect (or deserving censure) must first propose that the selected character gain or lose the Trait in question. At truly large, contentious or rowdy gatherings the Storyteller may require that the speaker spend a temporary Reputation Trait in order to get the crowd's attention; failure means they simply don't pay enough attention to the character for her to call a proper vote. This process can take some time if the crowd has questions or if they attempt to drown out the speaker, and may require a Social Test or two to decide in the event of evenly matched opposition.

Provided the speaker can get the crowd to listen, the would-be recipient's actions are recounted and voted on as to whether or not they are deserving of the Reputation Trait in question. Likewise, to remove an accolade or assign a negative Reputation Trait, someone must propose the need for punishment and relate the reason(s) why she feels the accused character does not deserve to be known as *Hardcore* any longer, for example.

Remember that a proper anarch gathering, as defined by the city's anarchs themselves (formally or otherwise), is *always* required in order to call votes that carry permanent weight. It is also usually required that most if not all of the city's active anarchs be present to provide a properly representative body, though this can vary in times of emergency or other dire need. Barring truly exceptional circumstances, an anarch may not gain more than one permanent positive Reputation Trait per rave, though he may lose as many positive or gain as many negative Reputation Traits as his fellow anarchs see fit.

**System:** Assuming the speaker can get the word out, a vote is called to represent whether or not the assembled anarchs feel the change is justified. The voting process is simple — on a count of three, each character with the *Committed* Trait holds thumbs up for "yes," thumbs down for "no" or a plain fist for "abstain." When removing an existing positive Reputation Trait or assigning a negative Reputation Trait, a simple majority carries, while awarding a new positive Trait requires a 2/3 majority approval — it's a lot easier to lose respect than gain it, after all. Removing a negative Reputation Trait is described in the section relating to these Traits. Even ghouls can gain or lose Reputation at a rave, though generally speaking they must accomplish at least twice as much as a vampire would in order to be eligible for the same Trait. If the vote passes, the Reputation Trait is awarded immediately, and cannot be removed until at least the next gathering, barring evidence of fraud or blame being placed unfairly on a target.

Note that this is not necessarily or even usually considered an actual in-game hand-raising vote, though some anarch groups might well decide to make it one. Rather, it is intended as an out-of-game mechanic to determine whether the crowd is sufficiently swayed or not. However, the vote is not entirely anonymous either —



given the passionate nature of these debates, whether a character was for or against a particular vote is considered plainly noticeable by all characters present, barring Discipline use or a similar talent for masking one's true feelings. Characters who wish to hide their feelings in this manner may spend a level of *Subterfuge* or activate an appropriate concealment power, and then indicate this concealment by cupping the other hand around the one used for the vote in order to obscure it to all save the person doing the tallying. Those wishing to determine the true opinions of such characters must first defeat them individually in a standard Social test (retest *Empathy*); success means a character can tell how the target's vote was cast. Otherwise a character should roleplay her inability to judge how that character felt, regardless of whether the player could tell how the vote went out-of-game.

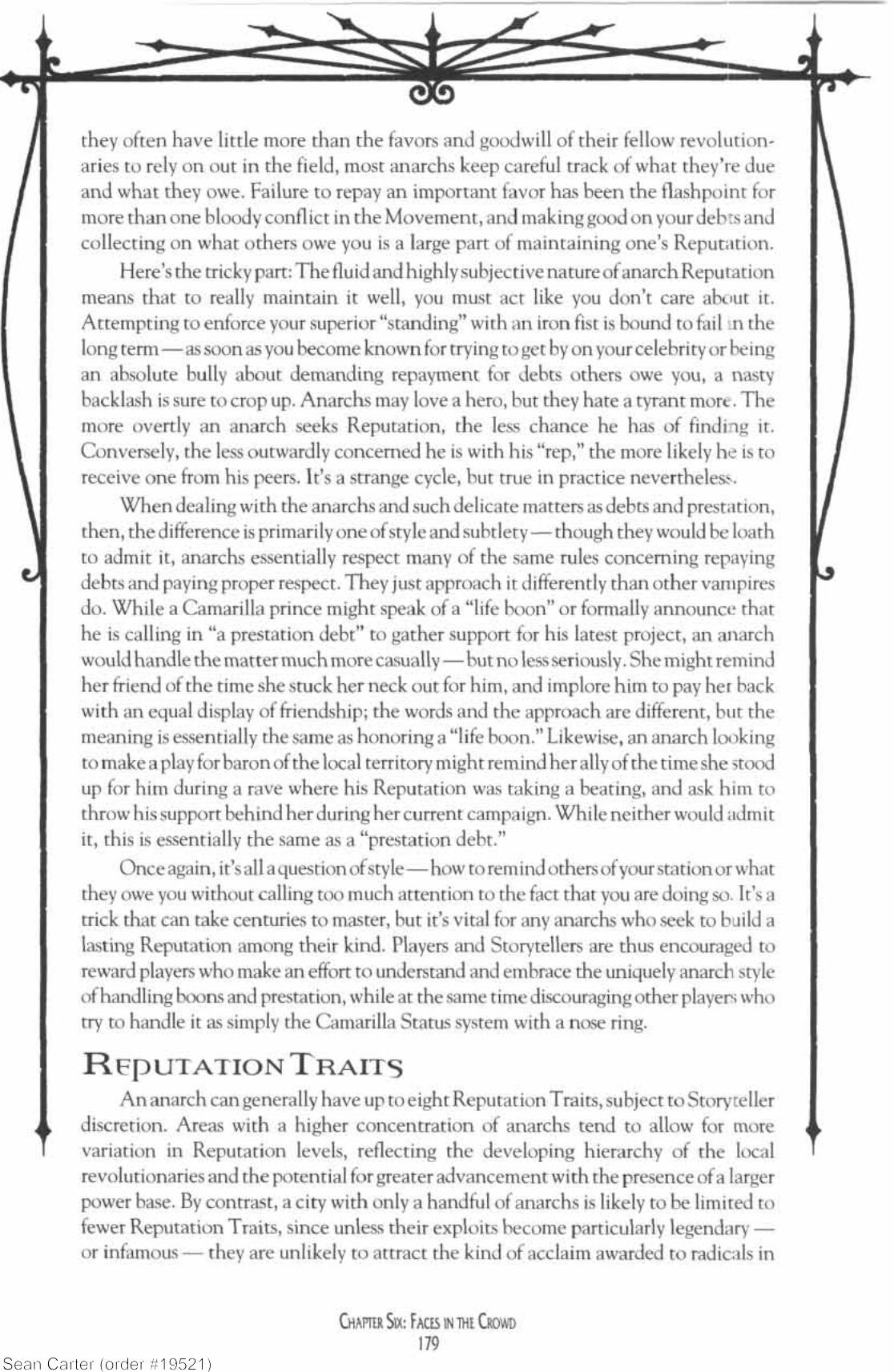
**Example of Play:** *Shane takes the stage at an anarch rave and describes how he feels his packmate Daron deserves to gain the Hardcore Reputation Trait for chasing a hated Camarilla elder into a burning grove to ensure that he did not escape, despite already being gravely wounded herself. Swayed by the heroic deed and Shane's convincing rhetoric, the crowd votes and Daron receives a favorable 2/3 majority. Her new Hardcore Reputation Trait is immediately awarded. Later on, Daron herself stands before the crowd and describes how her fellow packmate Dracos deserves the Casualty negative Reputation Trait after he nearly got his gang killed by not watching his back during a critical phase of that same assault. Dracos angrily responds that it wasn't his fault, that Daron had been overconfident and too quick to attack, and the debate rages for several minutes before a clear vote can finally be called. Despite some dissension, the majority votes against Dracos, and he immediately receives the Casualty negative Reputation Trait. However, no one spent Subterfuge or otherwise concealed their voting either, so Dracos also has a good idea of who voted against him and can factor that into future dealings with his gang members. Looks like there's some tension brewing in this gang....*

#### Boons and Prestation

Although the anarchs do not recognize formal "boons" or follow the same antiquated rules of "prestation" that other vampires slavishly adhere to, that doesn't mean the concepts those terms represent are entirely alien to them. Indeed, since

### OPTIONAL VOTING RULE: POWER AND PRIVILEGE

With this rule, characters in positions of respect such as barons, councilors, emissaries or gang leaders have the chance to exercise their authority: They may choose to cast their votes before or after the assembled anarchs, to simulate their savvy at such gatherings. Going first is usually an attempt to set a tone for others to follow, particularly if the Reputation Trait is the leader's idea, while a decision to wait and see generally indicates some concern on the individual's part about awarding or removing the Trait in question. For in-game purposes, the vote is considered as if cast simultaneously with that of others; this mechanic is merely a way of reflecting a leader's talent for reading the tide of public opinion.



they often have little more than the favors and goodwill of their fellow revolutionaries to rely on out in the field, most anarchs keep careful track of what they're due and what they owe. Failure to repay an important favor has been the flashpoint for more than one bloody conflict in the Movement, and making good on your debts and collecting on what others owe you is a large part of maintaining one's Reputation.

Here's the tricky part: The fluid and highly subjective nature of anarch Reputation means that to really maintain it well, you must act like you don't care about it. Attempting to enforce your superior "standing" with an iron fist is bound to fail in the long term—as soon as you become known for trying to get by on your celebrity or being an absolute bully about demanding repayment for debts others owe you, a nasty backlash is sure to crop up. Anarchs may love a hero, but they hate a tyrant more. The more overtly an anarch seeks Reputation, the less chance he has of finding it. Conversely, the less outwardly concerned he is with his "rep," the more likely he is to receive one from his peers. It's a strange cycle, but true in practice nevertheless.

When dealing with the anarchs and such delicate matters as debts and prestation, then, the difference is primarily one of style and subtlety—though they would be loath to admit it, anarchs essentially respect many of the same rules concerning repaying debts and paying proper respect. They just approach it differently than other vampires do. While a Camarilla prince might speak of a "life boon" or formally announce that he is calling in "a prestation debt" to gather support for his latest project, an anarch would handle the matter much more casually—but no less seriously. She might remind her friend of the time she stuck her neck out for him, and implore him to pay her back with an equal display of friendship; the words and the approach are different, but the meaning is essentially the same as honoring a "life boon." Likewise, an anarch looking to make a play for baron of the local territory might remind her ally of the time she stood up for him during a rave where his Reputation was taking a beating, and ask him to throw his support behind her during her current campaign. While neither would admit it, this is essentially the same as a "prestation debt."

Once again, it's all a question of style—how to remind others of your station or what they owe you without calling too much attention to the fact that you are doing so. It's a trick that can take centuries to master, but it's vital for any anarchs who seek to build a lasting Reputation among their kind. Players and Storytellers are thus encouraged to reward players who make an effort to understand and embrace the uniquely anarch style of handling boons and prestation, while at the same time discouraging other players who try to handle it as simply the Camarilla Status system with a nose ring.

## REPUTATION TRAITS

An anarch can generally have up to eight Reputation Traits, subject to Storyteller discretion. Areas with a higher concentration of anarchs tend to allow for more variation in Reputation levels, reflecting the developing hierarchy of the local revolutionaries and the potential for greater advancement with the presence of a larger power base. By contrast, a city with only a handful of anarchs is likely to be limited to fewer Reputation Traits, since unless their exploits become particularly legendary—or infamous—they are unlikely to attract the kind of acclaim awarded to radicals in



more established cities. In either case an anarch's Reputation can still come and go far more rapidly than in the Camarilla or even in the Sabbat, as outlined above.

Since the anarchs recognize no formal offices as such — even the most prestigious baron still technically occupies an unofficial post — the only way to earn Reputation is to become known for a particular accomplishment or talent. While it is theoretically possible to lie about one's deeds to gain Reputation, doing so is rarely anything but an invitation to disaster when one's true past is eventually revealed. The possible reward is just not worth the potential consequences, as most such liars and frauds quickly discover to their dismay. While anarchs may not be as formal about Reputation as their sect counterparts, that doesn't mean they enjoy being lied to any more than anyone else does, especially by their "comrades."

In addition to the standard Status Traits provided in *Laws of the Night* (many of which can just as easily apply to anarchs, especially more "established" types such as barons or emissaries), some important new Traits include:

- *Advocate, Believer, Champion, Preacher.* These degrees of Reputation recognize how well known an anarch is for teaching independent or sect-aligned vampires about the true ideals of the Anarch Revolt, gathering recruits or defusing tensions born of misunderstanding.
- *Bond/Bond Girl.* The anarch is a successful spy within one of the larger sects, whether a simple observer or actively working to undermine it from within.
- *Committed.* The vampire has proven her dedication to the ideals of the Anarch Revolt as well as her loyalty to her fellow anarchs after a suitable probationary period and/or trial by fire. Once received, this Trait cannot be removed short of the holder's decision to leave the Movement or being permanently banished from the ranks of the anarchs as a result of betrayal, chronic incompetence, etc.
- *Hardcore.* The anarch has gone above and beyond the call of duty and placed herself directly in harm's way in order to complete a mission of great importance to the Movement even in the face of superior odds, serious personal objections, grave danger of Final Death or other overwhelming factors.
- *Loaded, Hook-Up, Connected.* The anarch is well known as a trusted source of necessary resources: money and equipment, information or Influence-based favors, respectively.
- *Marked.* Through her actions in pursuit of the goals of the Movement, the anarch has become the target of a Blood Hunt, War Party or even placed on the infamous Red List. This may be a negative Reputation Trait in areas where the anarchs are trying to keep a low profile.
- *Soldier, Warrior, Veteran, Lifer.* Each time an anarch survives a protracted siege, pitched battle or similar major tactical undertaking — not just a raid or a minor brawl — she receives one of these Traits. Additional victories beyond this number simply increase the degree of respect granted.
- *Tested.* An anarch who has survived a successful planned raid or similar organized minor conflict may receive this Trait. It is only received once, after the first such clash the vampire survives; after that the anarch is expected to know how to take care of himself in such situations.



- *True Believer*. The anarch has gone above and beyond the call of duty to directly place himself in harm's way for the sake of spreading the ideals of the Anarch Revolt. Most often given to recruiters and emissaries who risk Final Death to spread the ideals of the Movement in actively hostile cities.

- *Visionary*. The anarch has become known for proposing new and useful ideas related to the Cause, whether a more amicable way to divide hunting grounds between a city's gangs, a better method to gather Influence in local government or a tactical plan that saved the city from a Sabbat invasion.

Storytellers should feel free to define more Reputation Traits that apply to a particular gang, territory or even to the Movement as a whole. Make the Reputation in your chronicle match the style of the anarchs represented as well as the raves and overall theme you are looking to create.

The anarchs also define a number of standard negative Reputation Traits. (As with positive Reputation Traits, feel free to add more that suit your chronicle.) An anarch member may possess two of these at any given moment. Recently awarded negative Traits displace older ones as far as game mechanics go, though that doesn't mean the anarchs have forgotten past indiscretions — their ire is simply focused in another direction at the moment. Generally speaking, a vampire can earn the removal of the Trait by twice successfully completing whatever task he failed at to earn the negative Trait in the first place, or by publicly and conclusively clearing his name in the matter of a false accusation.

- *Burnt Out*. This Trait goes to anarchs who have demonstrated a distinct lack of enthusiasm for the Cause, as well as those who have been heard to belittle or otherwise downplay the importance of the Anarch Revolt in general.

- *Casualty*. The anarch has become careless, whether in word or deed, and in so doing placed fellow revolutionaries in direct danger. The not-so-subtle implication is that if the anarch doesn't shape up soon, no one will back him the next time he is under fire.

- *Cherry*. This Trait goes to anarchs who exhibit a dangerous naïveté about the Movement, their gang's goals or even just unlife in general. That said, only the most militant packs generally give this Trait just for being new to the Cause; most of the time a vampire's inexperience has to have caused serious problems or even bodily harm to fellow anarchs before this Trait applies.

- *Defeated*. The anarch recently lost a battle. This does not generally apply to situations where the only sane response would be to take flight, such as one anarch facing a horde of Sabbat, but does apply to any fair fights the anarch lost. This also applies to anarchs who lose a personal duel.

- *Overzealous*. The vampire's refusal to compromise personal beliefs (generally hypocritical self-important ones) has led her to needlessly endanger the welfare of other anarchs or even the city as a whole.

- *Thug*. Simply put, the anarch is too eager to start a fight or otherwise put himself (and often others) directly at risk, even when it's not the best option available. Use your fists instead of your wits too often, and this Trait will find you.



- *Unenlightened*. Even after having them explained to her, the anarch cannot remember the details of essential components of the Anarch Revolt, such as the history of the Cause, the importance of the Convention of Thorns, the principles of the Status Perfectus and so on. Usually awarded to an anarch who publicly demonstrates such ignorance, especially in front of members of the sects.

- *Unreliable*. The vampire failed to perform some key duty for his gang, generally one that was explicitly outlined in the past and which the anarch is well aware it is his responsibility to fulfill.

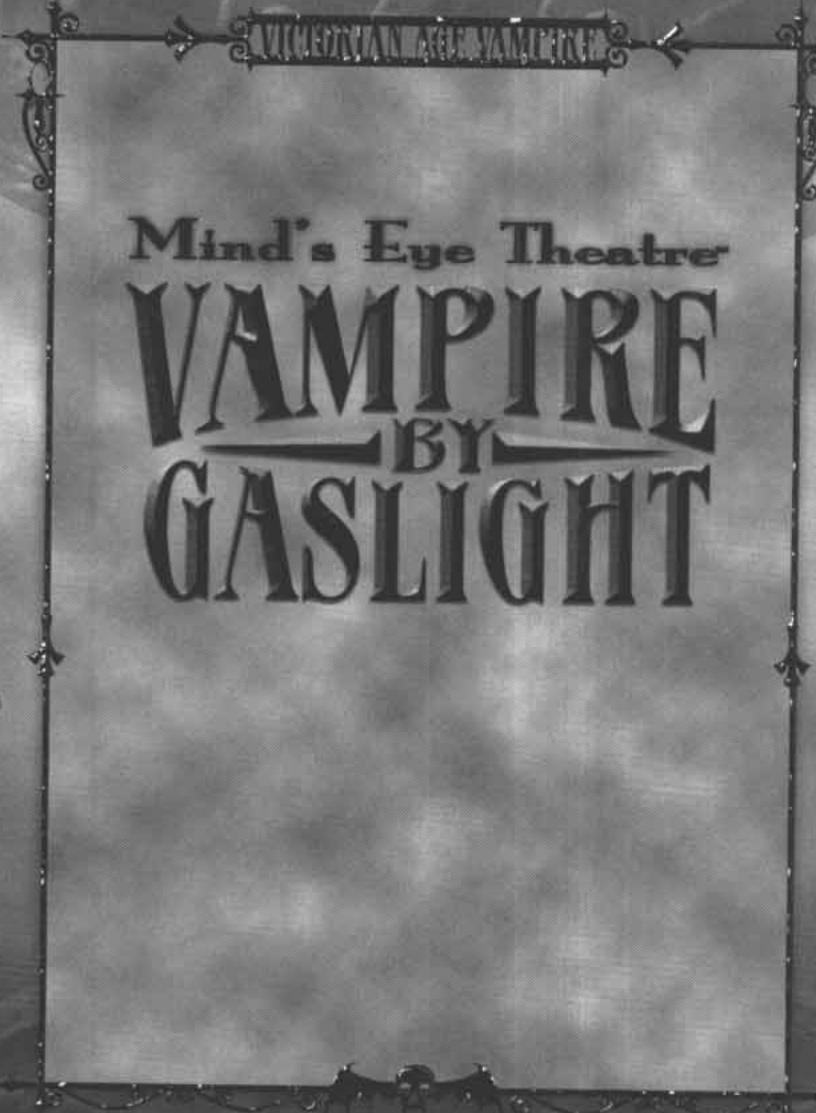
- *Vain* (also known as *Cocky*, *Full of Himself* or comparable terms). The vampire claims mastery of some field in which she goes on to fail publicly, preferably in an impressive or even physically dangerous way. This Trait commemorates acts of unsuccessful hubris of all kinds.

## KEEPING REPUTATION IN PERSPECTIVE

Always remember that Reputation Traits quantify something that's hazy and subjective to characters in the World of Darkness. Reputation is fluid, personalized and subject to change without much notice. A character can ride a victory to the top of the world one night, only to find the backlash surrounding his next failure that much more intense since he has become a figure of public renown and the others "expected better" of him. Players should acknowledge the natural give-and-take of this system and take all gains and losses in stride, as well as recognize that just because the other *characters* voted to give them a negative Reputation Trait, that doesn't mean the other *players* have it in for them. As long as they keep that distinction in mind, most troupes can run the rough-and-tumble majority rule system presented here without a problem.

However, if it starts becoming an out-of-game popularity contest or causing harsh feelings between players who feel they're being passed over for Reputation or unfairly assigned negative Traits, *change it*. There are more anarchs out there than just the players' characters, after all, and as such you're perfectly entitled to rule that the larger anarch population (i.e. you the Storyteller) is the final arbiter of all Reputation adjustments. Or you may come up with an entirely different method of tracking Reputation unique to your game: So long as you and your players enjoy it, that's what matters. The bottom line is that the reality of Reputation — superior and inferior rank, as well as recognition of brilliant or foolish deeds — exists even among the supposedly egalitarian anarchs, and you can portray it in lots of ways. Rules should always serve the chronicle, not the other way around.

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