



Premise

It is 1670. Three years ago you packed up your family and what little belongings you had, seeking refuge for your religious beliefs. You boarded a ship and spent months at sea, unsure if you would survive the journey. By some miracle and the grace of God you landed on the shores of Massachusetts and created the newly formed colony of **Providence Hill**.

Food is scarce and anything that is different from you is seen as dark and dangerous. The only constants are your family, friends and God. The past three years have been harder than expected, your little pocket of the world having been affected by constant bad luck through sickness, poor harvests, attacks from all sides and a general malaise of ill-fortune. It has been seen as an attack from the Devil himself, an attempt for him and his agents to overthrow your new “Kingdom of God” that you and your Puritan brethren are trying to establish. No doubt those agents have infiltrated your colony, and there are witches trying to destroy what you have built.

Perhaps it is time you finally root them out and send them back to where they belong?



The Game

The game is part resource management, part life simulator, exploring aspects of the early colonisation of America and the horrors of that era. Safety is in the shelter of your homes and within the borders of the village. But even so, you believe the creatures in the woods know that this is their land, not yours.

Players are ordinary people who are just trying to live, and will be split into family groups, each with their own attitudes and quirks. There are no gunslingers, no great swordsmen, weapons are what you work the land with - shovels, sticks, rocks. There is safety in numbers, but numbers make noise and noise draws the unknown. There will be elements of trade and diplomacy with other groups, and colonies, who have their own attitudes and goals of survival.

The game is an opportunity to explore a small taste of survival in a harsh new environment with limited tools and supplies. Religion, superstition and desperation will be a big focus in the game in terms of understanding the world around you, and players should expect uncomfortable situations regarding these topics.

This is a PvP game.

Themes: The game focuses on themes of colonisation, isolation, tribalism, starvation, resource management, suspicion, horror, superstition, mass hysteria and religious obsession.

Influences include; *The Witch (2015)*, *Black Death (2010)*, *Jamestown (2017-2019)*, *The Crucible (1996)*, *Don't Starve (video game)*, *Banished (video game)*, *Uncovered: Salem (podcast)*, *Puritans in New England*, *Early Colonisation of North America* and the *Salem Witch Trials*.

From the Game Team:

This is a LONG document. The reason for this is to cover most questions people might have while also providing relevant information regarding the historical setting. There is no need to read the whole document. However, the topics we ask *all attendees to read* include:

Historical Setting, Conduct & Safeguarding, Resources, Puritans, Character Creation and Costume. Thank you.

Setup

On a cold August morning, the wind it did bite,
 The Merryweather sailed in the pale morning light.
 From Portsmouth she drifted with one hundred and two,
 To seek out a land where the skies might be blue.

Through thunder and tempest, through salt spray and foam,
 They dreamed of a place they could finally call home.
 The waves sang a warning, the stars gave no cheer,
 But onward they journeyed through hardship and fear.

Then one dusky evening, a shadow was seen
 A whisper of shoreline, a forest of green.
 The land was a stranger, the soil was unknown,
 Yet there they would build it: a life of their own.

Why did they leave England? The reasons were theirs
 For freedom, for fortune, to flee from harsh stares.
 With children and kinfolk, with hope in their chest,
 They stepped on the earth where they'd finally rest.

But the winter was waiting with frost on its breath,
 And hunger and silence that whispered of death.
 So gather your firewood, and stitch up your seams,
 And pray that the springtime will honour your dreams.

On an unseasonably cold April day in 1667 *The Merryweather* set sail from Portsmouth with 102 souls on board. Their destination: The Americas - a place of new opportunities, new life and new hope. Through months of treacherous seas and endless waves, a slither of darkness on the horizon finally came into view. Distant shores may have promised a fresh start, but they also came with fresh dangers.

You set foot upon a land that was a stranger to you, a land you would need to learn in swift time to craft it into your new home. Your reasons for leaving England were your own, though you have left with your family, intending to seek a new life for yourselves and your future generations. However, first, you must survive the Winter.



Conduct & Safeguarding

Please read the VP Events Conduct & Policy page for all information regarding our beliefs and attitudes regarding these matters: [Conduct & Policies | Virtuous Productions](#)

In conjunction with this, we have provided a trigger warning list for the subjects and themes that might be present during this game. While some items on the list may not be present at certain games, we wish to make note that certain *possible* scenarios may be encountered.

Please inform a member of the Game Team if any of these are an issue for you and if we need to provide an alternative encounter or scenario so you may still attend.

We have provided further explanation and information regarding certain aspects that will feature in this game below, specifically those pertaining to the historical setting of *Brave New World LRP*.

Hate, Discrimination & Oppression	Mental Health	Blood, Injury & Medical	Violence & Crime	Other
Classism Disownment Hate Crimes Homelessness Poverty Refugee Experiences Religious intolerance Religious persecution Xenophobia	Addiction Amnesia Anxiety Attacks Dissociative Episodes Hallucinations PTSD Schizophrenia Self-Harm	Amputation Anaphylaxis Blood & Gore Bodyparts Cannibalism Chronic Illness Coma Dead Bodies Decapitation Dismemberment Emesis (vomiting) Eyeball trauma Heart Attack Loss of Autonomy Loss of Vision Medical Treatment Plague & Contagion Paralysis Physical Injuries Seizures Starvation Surgical Procedures	Blackmail Branding Captivity & Confinement Disappearances Execution Fire & Arson Gun Violence Hanging Humiliation Home Invasion Kidnapping Live Burial Mob Violence [Attempted] Murder Poisoning Police Brutality/Violence Torture Whipping	Animal Attack Colonisation Drought Flood Hunting Maritime Disasters Massacre War

Historical Setting

We believe that historical games should recognise the context in which they are set, and while some themes and topics of course should be avoided, we believe that as an art form LARP should allow certain stories to come to the forefront. We hope that by providing a safe environment for difficult subjects to be approached and questioned, it will provide further education, empathy and a wish to gain further knowledge and understanding as to the experiences of those who have suffered in the past. Below we would like to formally address a number of subjects that were present during the historical setting of this game and how we intend to interact with them.

Colonisation

By the very nature of this game we cannot ignore the subject of Colonisation and the way that it has been the cause of generations of hurt, trauma and death. By its very nature it serves to gain control over another area of land and people through conquest and the promotion of imperialism. By eradicating others through violence, subjugation or assimilation, hundreds of thousands of people have suffered through Colonisation.

It must be recognised that those who significantly suffer are the native populations living in the area that is being colonised. The game is set on the borders between Massachusetts and Connecticut in the late 1600s, in this area a number of indigenous peoples found themselves under attack and displaced by having their land and resources stripped away from them. These peoples included;

- Massachuseck (Massachusetts)
- Wôpanâak (Wampanoag)
- Narragansett
- Nehântick (Niantic)
- Nipmuc
- Nauset
- Pennacook
- Pequot

To ignore the presence of these peoples in this game serves to further eradicate their existence in the history of the colonisation of America, something that we as game runners are not comfortable promoting. As such, we have decided that in *Brave New World LRP* indigenous people will be a presence in the game, but will not be played by a player or crew member. Instead they will be present through references by NPCs, downtime write-ups and other 'off-screen' attributes.

Players and crew cannot;

- Play someone from an indigenous tribe
- Have encounters with indigenous people in their backstory - unless vetted by the game team first

In game: We are treating this absence as the various indigenous people in the area actively distrust and avoid new colonists, only keeping an eye on them from a distance to gain knowledge and understanding of them. As such, they only encounter those of other colonies

who have existed in the area far longer. As player characters you are aware they are present, just out of sight, and you believe they are watching you.

Any insults about indigenous populations specifically featuring their physical features, dress and cultural identity will not be tolerated.

Xenophobia

A significant aspect of Colonisation involved in large-part was Xenophobia, while humans are naturally a communal species, it is known throughout history (and today) that people can struggle to identify with people different from themselves. By creating an “Us vs. Them” narrative, both within the colony and without, we hope to raise questions, interactions and provide thought-provoking stories for players to take away with them. We believe LARP should be an opportunity to explore aspects of history and life in a way that can provide experiences and education that cannot be provided elsewhere.

In the game there will be a number of different colonies that are English, but other Imperial powers such as the French, Dutch and Spanish will feature as well. By the antagonistic nature of the game, the “Us vs. Them” narrative will feature as part of the storyline and players should expect In-Game Xenophobia to feature.

Any behaviour that deviates into direct racism and racist ideologies will not be tolerated. See the ‘Racism’ note under [Features of the period we will not engage with](#).

Religious Intolerance

This game is about exploring religious hysteria and part of that comes from a communal belief system. As such, we ask players to play a **Puritan character** (see the [“Puritan”](#) section of the Gamebook for further details).

However, we believe that by exploring religious hysteria we cannot pretend that religious intolerance does not exist - as such this will be a theme that appears in the game. There will be NPCs encountered who will have different beliefs and faiths to the player characters, and players will have to decide how to treat and interact with these NPCs based on a belief that they are following the “wrong” faith. There will be aspects of play where characters who do not identify as Puritan may be treated differently, poorly or even be condemned for their alternate faith.

For example; The Boston Bay Colony’s legislature in 1658 stated: “...every member of the sect of Quakers who was not an inhabitant of the colony but was found within its jurisdiction should be apprehended without warrant by any constable and imprisoned, and on conviction as a Quaker, should be banished upon pain of death, and that every inhabitant of the colony convicted of being a Quaker should be imprisoned for a month, and if obstinate in opinion should be banished on pain of death.”

We do not wish to deny players from playing characters of different faiths if they are wishing to explore this aspect of history and storytelling, however, we have a few requests if you choose to do so:

- You must be an adherent of said faith in real life

- You must acknowledge and accept that the nature of the game will explore aspects of religious intolerance, these scenarios may be distressing or even disturbing depending on the gameplay.

While we have no intention of promoting subjects such as religious intolerance we feel it is important to acknowledge this was (and is) a big part of the world. To ignore religious intolerance when religious hysteria is a big theme of this game only serves as a veneer for the topic of discussion. Of course, we understand that including such a subject matter into the game may be uncomfortable for some. Please consider this before choosing to participate.

That said: ***Any religious intolerance that includes words or phrases that are -phobic to a particular faith will not be tolerated in this game.***

Example of phrases that people may engage with:

- “Popery”
- “Heathens”
- “Agents of the Devil”
- “Idolators”
- “Cursed Set”
- “Anti-Christian”
- “Strangers”

As you can see by these examples, we ask if players wish to throw historical insults to those of other faiths in the game to use phrases that are non-specific to other religions and instead focus on the fact that they are *not Puritans* rather than direct insults to the differing faith directly.

Ostracisation

We understand that the use of declaring someone a ‘witch’ or ‘bewitched’ was generally used as a blanket term against anyone who (or was perceived to) behave outside of the status quo, disabled, or generally considered ‘different’ in some way, whether physically, mentally, or otherwise. Our aim in this game is to recognise and engage in the concept of others’ perception and interpretation of *active behaviour* rather than inert in hopes to avoid a player’s actual behaviour being called into question.

For example: The player of John Mathers is shy, and therefore rarely talks, or if they do, it's very quiet. This is not something that should be called out.

Whereas Mathias Porter quivers dramatically and uncontrollably in the presence of a cross. This is active behaviour and can absolutely be called into question.

If ever you are unsure, we ask you to drop OC and simply ask to be on the safe-side.

Any accusations made towards another individual specifically featuring their physical features, inert behaviour, disabilities, etc. will not be tolerated.

Features of the period we will not engage with

- **Slavery** - we recognise that slavery and the slave trade was a practice present at this time. Indeed with Tituba - an enslaved woman - being a significant feature in the events of the Salem witch trials. We believe slavery should not be explored in this game, however there may be an acknowledgement that during this time in history it exists.
- **Racism** - while xenophobia will be present in the game we will not be playing on any aspects relating to present or perceived race, skin colour or ethnic origin. While there can be overlap between Racism and Xenophobia, we wish to make it clear that in this game we will not be engaging in aspects of racism in any form.
- **Sexism** - we wish to make no difference between the gender player characters identify as. Men are just as likely to be accused of witchcraft, women are just as capable of traditionally “masculine” roles, costume is non-gender-specific.
- **Homophobia** - as a significant part of queer history, we believe that some players may wish to engage with storylines focused on queer relationships, which may sometimes include homophobia. In-game we are treating all relationships as equal and unspoken about. However, players who may wish to engage in storylines relating to queer history and homophobia can do so but only with consent from *all* parties involved. Direct and open homophobia without consent will not be tolerated.

Gameplay

Weapons

While fighting is not intended to be a significant aspect of this game, the frontier is wild and full of dangers. Roads and trade might exist and you might be carving out some semblance of civilisation, but danger still lurks where you might least expect it. One might need to fight for their food or protect their new colony from the outside, weapons are of course needed.

Hand Weapons

Hand weapons must look in keeping with the setting - swords were primarily for the rich or those who could afford them, while for ordinary folk, metal tools, sticks and rocks might be all that they have to hand - think what is appropriate for your character. Soldiers and militia-type characters would likely have spears or pikes as their weapons of choice.

Hand weapons must be larp-safe, made of foam and latex.

Armour

Armour is limited and there is little reason for ‘ordinary’ members of the colony to be in possession of this. However, through circumstances or character backstory you may have some armour to hand. Armour will largely consist of a plain breastplate and/or a helm such as a lobster-tail pot helmet or a pikeman’s pot helmet.



Firearms

This new colony has minimal supplies and as such only has a select number of communal firearms available (these will be blank firers and will be provided by the Game Team). These firearms are available for anyone in the colony to use as they wish, however, they will have limited ammo, which is represented by a paper ticket which must be torn after a shot has been fired. This is to represent the limited supply the colony has in terms of ammunition. Ammunition can be gained in game through various means.

Players will not be able to use their own firearms unless they are playing a “Hunter” archetype.



Ranged Weapons

If players would like ranged weapons and not be the [“Hunter”](#) Archetype, you are able to make use of bows and arrows. Bows must be 30lb pull or lower.

Non-Combatants

The Colony is a high-risk game, it takes place in a setting where safety was minimal and the expectation of death was all-too-real. It is dangerous to leave the safety of the village boundaries, and even there, there are plenty of hostile parties keen to burn the colony to the ground.

As such, if you find yourself in a combat situation where you would likely be attacked and you are a non-com or choose not to participate in the fighting, we ask you to place your hand

in the air. While your hand is in the air you cannot be attacked. Please withdraw from said situation at the earliest available opportunity, at which point you must fall to the ground, injured.

If you wish to observe or be a part of a combat situation in the woods and do not wish to be a combatant, bring a simple musical instrument such as a drum, flute, tambourine etc. and if there is combat, stay back and make noise. We ask that this is done with a degree of self-awareness and not in a way that is confusing or immersion breaking to the other participants. If you leave the camp as a non-com you must stay that way until you return - flagging yourself as a non-com and then pulling a weapon halfway through is not in the spirit of these rules and will make it more difficult for crew to identify safe targets.

Hiding and barricading yourself into a place is a perfectly legitimate response to combat if you choose.

Healing

Living on the frontier was a dangerous time with risks from the environment, animals and hostile parties all giving risk of serious injury or even death. We ask players and crew to react to hits based on roleplay alone, however, certain situations are rather more deadly, and will require you to draw from a bag from a [Surgeon](#).

Medicine and healing during this time was limited, still drawing on the ideas of humorism (based on the four humors: blood, phlegm, yellow bile and black bile) alongside basic medicinal care with plants gathered from the new world including tobacco, chocolate and coffee. As such, there is no knowing whether or not your injury or illness will have lasting issues or not.

In the bag are a number of paper 'results' of the healing, once drawn you must roleplay accordingly to what the paper result says. Perhaps you will die, or maybe make a miraculous recovery, or maybe you will heal, but with some very strange rp effects alongside it...

Death

Death is permanent in the game, and we are hoping for this to be a high-risk game, so be prepared for some character turn-over. If your character dies, please inform a member of the Game Team. **Any resources your character had on your person at the time of death must be deposited in the Colony Storehouse** - unless your character was executed for a crime [see: the [Crime & Punishment](#) section of the Gamebook]. You may make a new character, however you will not start with any new resources until the start of the next game - this is to avoid characters dying merely as a resource farm.



Resources

A significant part of the gameplay of The Colony is resource management. Players must decide where and how resources should be divided up so that the colony may survive the Winter. The choices made will determine the state the colony of **Providence Hill** will be in at the start of the next game as well as the bonuses given to family units.

There are two 'pots' in the game where resources will be able to be supplied, the *Colony Storehouse* and *Private Family Stores*.

The Colony Storehouse

The Colony Storehouse will be expected to be full of all required resources by the end of the game. If the stored resources are not full the colony may not survive the Winter, or, if they do survive, there will be consequences. Information will be provided prior to the next game via Downtime write-ups. For example:

Not enough food was put into the Colony Storehouse by the end of the game, as such, the people of the colony will need to have their food rationed and the communal firearms will need to be used for hunting throughout the Winter. At the start of the next game a number of players will begin with various illnesses due to limited food, and the communal firearms will have less supply of ammunition at the start of the game.

Players can of course pool their resources into the communal 'pot' to ensure the survival of the colony. However, players also have the choice to fill the stockpile of the *Private Family Stores*.

Private Family Stores

Only the family members and the NPC secretaries will be aware of what is in their respective private stores. The resources in the private stores will belong to the family only and is the family's personal supply - these are used to help provide a comfortable living and potentially give bonus opportunities or additional supplies to start with at the following game. For example:

The Barrow family have filled their personal quota of wood and overstocked the amount of food needed for the Winter, but they are lacking iron. By filling their personal quota of wood they will not suffer from illnesses at the beginning of the next game. The surplus food has also helped them in avoiding the issues of rationing, and so all the family members start the game well-fed. They also used some of the additional food to trade with a local Dutch colony, letting them start the game with additional coin. They have also been invited to a meeting at the next game to discuss future trade opportunities with the Dutch colony. However, due to the lack of iron to sustain their tools and weapons, they start the game with additional wounds due to injury in a fight with hostile forces.

The hope of this game is to allow players to decide whether they wish to work for the communal goal or for their respective family. While choosing to focus on their family may be ideal, it might earn suspicion or even condemnation from other families who put more resources in the communal ‘pot’. If one family is well-fed and wealthy at the start of the following game, it could earn ire from the rest of the colony, but it may be the thing between a family’s survival and death.

Resources

Resources are physical items that can be collected in game whether through searching the site, trade, theft as well as many other means. They include:

- Food
- Wood
- Iron
- Coin
- Powder

Other items of course can be traded as much as players wish, however, only the resources noted above can be put within the *Colony Storehouse* and *Private Family Stores*.

The Colony of Providence Hill

The Council of Elders

Providence Hill is overseen by The Council of Elders, made up of the Heads of each family to ensure their family interests are being served, they also offer guiding hands to their respective family members should they need it. They are not decision-makers, or leaders of the family in any formal capacity and should not be treated as such.

The Elder NPCs act as ‘Egregores’ to ensure the Families continue to abide by the family briefs. They also act as a go-between for players and the Game Team to skew plot or provide game that players are looking for. They should be treated in a similar capacity to other PCs and **can be bribed and affected by player abilities**.

Current Family Elders:

- **Right Honourable Rev. Cotton Porter**
- **Mistress Joy-in-Sorrow Mather**
- **Master Increase Barrows the Elder**
- **Master Zeal-for-the-Lord Goodwin**
- **Mistress Creedence Ward**

The Colony Secretaries

The Colony Secretaries are officials who exist to report on the events occurring in the Colony; they have no preference on whether the Colony survives or not. They record the resources allocated both in the Colony Storehouse and the Private Family Stores, alongside any significant events in the Colony including official deals made, decisions, activities taken,

trials, etc. They do not belong to any particular family and therefore are not beholden to family ideologies or goals.

These NPCs exist to ensure player action is observed and recorded so that the Game Team are aware of the events occurring in the Colony and can react/respond accordingly. They may provide game or interactions themselves, however, **they cannot be bribed and are not affected by player abilities**.

Character Creation

Choosing your family determines your character focus as well as what your starting bonus is. Each family's focus will skew certain elements of gameplay your way, and there will be a certain level of expectation with how other players and NPCs respond to your character.

A large aspect of this game is focused on religion and mass hysteria. One of the aspects we wish to include is the concept of power and belief, in that by believing in something so strongly it is effectively real - such as the belief in witches. We wish to represent this through the use of family 'abilities'. These actions are achieved through communal belief and understanding of the world around them, effectively using 'magical-thinking' to make their actions become true.

As such, these abilities **will only work on characters who are Puritans**, these abilities have **no power over characters following different religions or faiths and therefore will not work on them**.

Families

Players may change families in game (by being 'adopted' or 'married' into the family) by asking the respective **Family Elder**.

You may choose to play the game without a family, but it will mean that you start without any family bonuses or abilities, and you will not have access to a Private Family Store, you will rely entirely on the Colony Storehouse for resources and survival.



The Porters

Quality: Religious fervour

Recognisable by: Wearing greys and blacks with a very restrained and pious look. They always wear a cross on full display. Decoration is minimal but refined.

They are represented on the Council of Elders by the **Right Honourable Rev. Cotton Porter**.

The Porters as a unit sought out a new land in hopes of creating a “Religious experiment” by creating a colony in the vision of God. A new Eden. “The House Upon the Hill”. While most everyone in the colony worships in some form or another, the Porters are particularly vocal, and especially distrustful of other religious attitudes. They are the first to call out those who might be acting ‘in sin’ and the first to praise the Lord for the bounty they have received. More than anything the religious sanctity of the colony must be upheld above all else. They are held in extremely high regard by other parties of a religious ilk and their words are generally trusted above others.

Starting Ability: **“I rebuke you!”**

“I rebuke you” is an action only a Porter player can do. It can be used once per game in any circumstance. It must be exclaimed loudly enough for everyone to hear with a hand pointed at the person the ability is directed at. Any player or NPC who is ‘rebuked’ will be overcome with an overwhelming sense of religious condemnation. They will feel as if God has forsaken them and they are damned, their soul is marked unless they are able to gain forgiveness from The Porters.



The Mathers

Quality: Expert Tradesfolk

Recognisable by: Showing their trading history, their clothing reflects brighter colours, primarily reds and oranges and more rich fabrics such as silks and velvets. They particularly enjoy showing off their jewellery.

They are represented on the Council of Elders by **Mistress Joy-in-Sorrow Mather**.

The Mathers primarily intended to create new trading opportunities for themselves by entering a world with less competition and a chance to have their fair share of creating a legacy. They are perhaps the more liberal of the founding families, while they are religious, they very much feel the church and God should welcome any and all. These attitudes extend to their ability to easily deal and produce trades with others, enabling them to experience a whole host of different people from different walks of life. As such, they are held in high-regard by foreigners.

Starting Ability: **“Lets shake on it”**

“Lets shake on it” is the Mathers family’s special ability, it must be said and done alongside a handshake. Any member of the Mather family can use this skill once per game - it can be used in any circumstance where a deal of some kind can be made (not necessarily over resources). The player or NPC who shakes hands is held in a binding contract with the player where they find themselves almost supernaturally unable to break their deal, gaining a sense of overwhelming dread and doom were they to do so.



The Barrows

Quality: Searchers of Knowledge

Recognisable by: Not too worried about fashion, they focus on plainer clothes, traditionally greens or soft yellows, what collars they wear are simple and largely unadorned. However, they will always wear a brooch or a necklace featuring a feather or quill.

They are represented on the Council of Elders by **Master Increase Barrows the Younger**.

A new world provides bountiful opportunities for new knowledge and understanding of the world around themselves. The Barrows are perhaps the most studious of the founding families, known for their quiet devotion to scholarship and the written word. Their pursuit of knowledge - be it theological, historical, or arcane - has earned them a reputation as keepers of wisdom and tradition. Though less inclined to trade or travel, their counsel is sought by many, with their records, reports, diaries and journals held to the highest regard. Their libraries are considered sacred.

Starting Ability: ***“It is known that...”***

With the innate need to understand the world around them the Barrows have gained an insight into what they believe is certain and factual above all else. Once per game a Barrow player may say directly to another something that they believe is a direct fact. This is done by saying the statement out loud and directing with the hand held outwards at the person in question. The receiving player will believe the statement to be true with a fervent resolve until they have had the scales “fall from their eyes” and the Barrow ‘corrects’ them or the truth has had all evidence pointed towards it.

For example: ***“It is known that the Barrow family always get first choice from the merchant.”***



The Goodwins

Quality: Keepers of Order

Recognisable by: Elaborate lace on their collars and cuffs. Their clothing is well-made and of high-quality, featuring primarily blues and soft purples. Their jewellery is not ostentatious, but regal and dignified.

They are represented on the Council of Elders by **Master Zeal-for-the-Lord Goodwin**.

A land far across the sea still requires law and order to exist. Man cannot be trusted to follow God's rules without a reminder of the law. Order is what rises humankind above the beasts of the land. The Goodwins are known as the most civic-minded of the founding families, recognised for their steadfast commitment to order, duty, and the well-being of the wider community. They are deeply principled, believing that structure and accountability are the bedrock of a just and holy society. Their influence is felt in the careful maintenance of law and tradition.

Starting Ability: **“Your name is in the ledger”**

This ability must be invoked by pointing to a single individual and stating: “Your name is in the ledger.” Once per game, a Goodwin may publicly declare that an individual carries an unresolved obligation - something promised, neglected, or left incomplete. The obligation need not be proven; the Goodwin’s word is enough to make it *matter*, the target is filled with an overwhelming sense of obligation and a belief of being watched and judged by all until the matter is resolved. The ledger remains open until the task is fulfilled, renounced, or formally dismissed.

*For example: “Master Nicholas Ward, **your name is in the ledger**, you still owe restitution of five coin to Mistress Barrow”*



The Wards

Quality: Defenders of the Righteous

Recognisable by: Practical clothing usually featuring browns or leathers, clothes that are hard-wearing and long-lasting. Sometimes seen with armour, but not exclusively. They forgo lace and frivolous decoration, preferring something practical and meaningful.

They are represented on the Council of Elders by **Mistress Creedence Ward**.

The new world is a dangerous and violent place, where there are threats behind every tree. Sanctuary and security is achieved through defence and safety. Prepared and defiant, the Wards have every belief that the only way to survive is to be prepared for any eventuality. The Wards are perhaps the most martial of the founding families, long associated with defense, vigilance, and service. While not prone to grand speeches or displays, they are deeply loyal and protective, believing that peace is something earned through readiness and resolve. When danger comes, they will not falter.

Starting Ability: **“Not One Step More”**

“Not One Step More” is the Ward family’s special ability. It must be invoked by stepping between the threat and its target, and declaring: “Not one step more.”

Once per game, a Ward may use this ability to interrupt an act of aggression, coercion, or violation - whether physical, social, or spiritual. The declaration creates a moment of absolute pause: no one may advance, attack, or escalate until the Ward is removed or yields. Those who attempt to press forward between the Ward and their target will feel physically restrained by a mounting pressure, guilt, resistance, or even dread. The effect lasts until the Ward steps aside or is forcibly displaced.



New Families

It is possible to **create new families** in this game, however, a new family must be established through trial and hard-work. They must begin untethered from the founding families and earn enough capital, prowess and respect as well as a *family identity* and achieve a certain number of family members. This will take a number of game sessions before they can petition the Colony Secretaries and the Council of Elders for Family Recognition.

If recognised, the new family's name will be established as part of the Town Charter - noting their starting ability, quality, recognisable appearance and general description. They will be able to open their own Private Family Stores and a Family Elder will be selected to represent them.

We hope this makes it seem like a hard-worn battle to become an established family, but not impossible if players wish to make this a goal to achieve.

Archetypes

While player characters may skew one way or another in terms of skills and abilities, there are a selection of skills that all players start with.

- Reading (at least the Bible)
- Writing your name
- Using firearms (only the 'hunter' archetype may use their own personal firearms and skill to call out to their target)

Hunter

While anyone may make use of a firearm, your own ability and skill through years of stealth and hunting have earned you the ability to pinpoint your foe better than others. You may call out specific targets before firing, making it much more likely for you to hit them.

Examples would be "Hey! You with the moustache!" or "Hey! Big Bear!"

Hunter archetypes may have a *personal firearm* and start with some powder resources.

Types of characters: Hunter, ex-Soldier, Militia

Land Owner

You are intending to tame the land and work it to your will. Whether through luck or sheer perseverance you have achieved this goal and now have land under your name (the native population may have other opinions). These are represented by paper Land Deeds, these enable you to hand over the deed to the secretary at the Storehouse in exchange for any

additional resource (except for coin and powder) equivalent to the size of the land deed. 1 Acre = 1 Resource. Land deeds can be bought, sold, bartered and even stolen.

Land Owner archetypes will start with a number of Land Deeds.

For example: John Cooke has two Five Acre Land Deeds, John exchanges them to the Storehouse secretary for 5 Food and 5 Wood resources.

Types of characters: Farmer, Businessperson, Philanthropist

Surgeon

Whether studying the medicinal arts or merely having lived off the land long enough to know what plants don't kill you, you've managed to come to an understanding of health and healing. While medicinal knowledge of the period is extremely limited, you and those you have helped haven't *all* died, so there is a method to your madness. As a surgeon you start the game with a baggie of paper results which the patient must draw one of. The information on the paper will inform the patient of the result. Maybe they are healed, maybe they have some strange side effects, maybe they will get worse.

Once per day a surgeon may enable a patient to redraw their paper result. They also have the "**Right as rain**" ability, where once per game, a surgeon can state that a patient will be "*Right as rain*" halting the progression of worsening illness/injury/death until the following day.

Surgeons will be provided a "medical baggie" at the beginning of the game.

Types of characters: Midwife, Herbalist, Magician

Merchant

Whether you are a banker, come from a rich family, or simply have accumulated capital through canny business deals before you set off to the new world, you have cash to spare. At the start of the event you **will be given a substantial amount of cash to spend as you wish.**

Types of characters: Quartermaster, Business Owner, Con artist

Scholar

Through various learning you have gained the ability to write and you are more easily able to pick up on foreign languages.

You may pick a foreign language to start with that you are able to converse in as well as read: Dutch, Spanish, French. Writing in the particular language of choice will be represented by different colours of text: **Dutch (Orange)**, **French (Blue)**, **Spanish (Red)**, other languages that may appear in game will be represented in different colours.

Please wear a ribbon in the colour of the language that you understand visibly upon your person.

To converse in the language of your choice please start a conversation with either: **“Hoi”**, **“Bonjour”**, **“Hola”** then continue the conversation by placing your hand in front of your face with your thumb pointing towards yourself, and your little finger pointing out towards the person you are speaking to. This allows other players to know you are conversing in a foreign language. When the conversation has finished, sign off with, **“Vaarwel”**, **“Au revoir”**, **“Adios”**.

Types of characters: Teacher, Priest, Lawyer



Costume

While there is no need to aim for complete historical accuracy in terms of costuming this game. We do ask that you aim for the basic 'silhouette' to give the overall effect of the costuming of the era. **SEE BELOW FOR COSTUME EXAMPLES.**

Basic costuming consists of:

- Hat
- Coif
- Shirt/Shift
- Collar
- Doublet
- Breeches/Skirt

We ask that you aim to have at least 3 items listed above to create the basic look. Additional accessories and garments are up to the player's discretion. We hope that this will generate a pseudo-uniformity, while still allowing players to make their characters feel individual and recognisable

Colours were traditionally muted, using natural dyes, and natural materials such as wool or linen, however, depending on style, wealth and accessibility to trade, additional accessories, fabrics and colours could be used. (Please be aware of your respective family colours when putting together a costume).

Wealthy citizens would likely have more formal and well-fitting clothes, as well as fabrics such as silk or velvet. Collars could have more lace or turn into sizable ruffs, jewellery would be dramatic and refined.

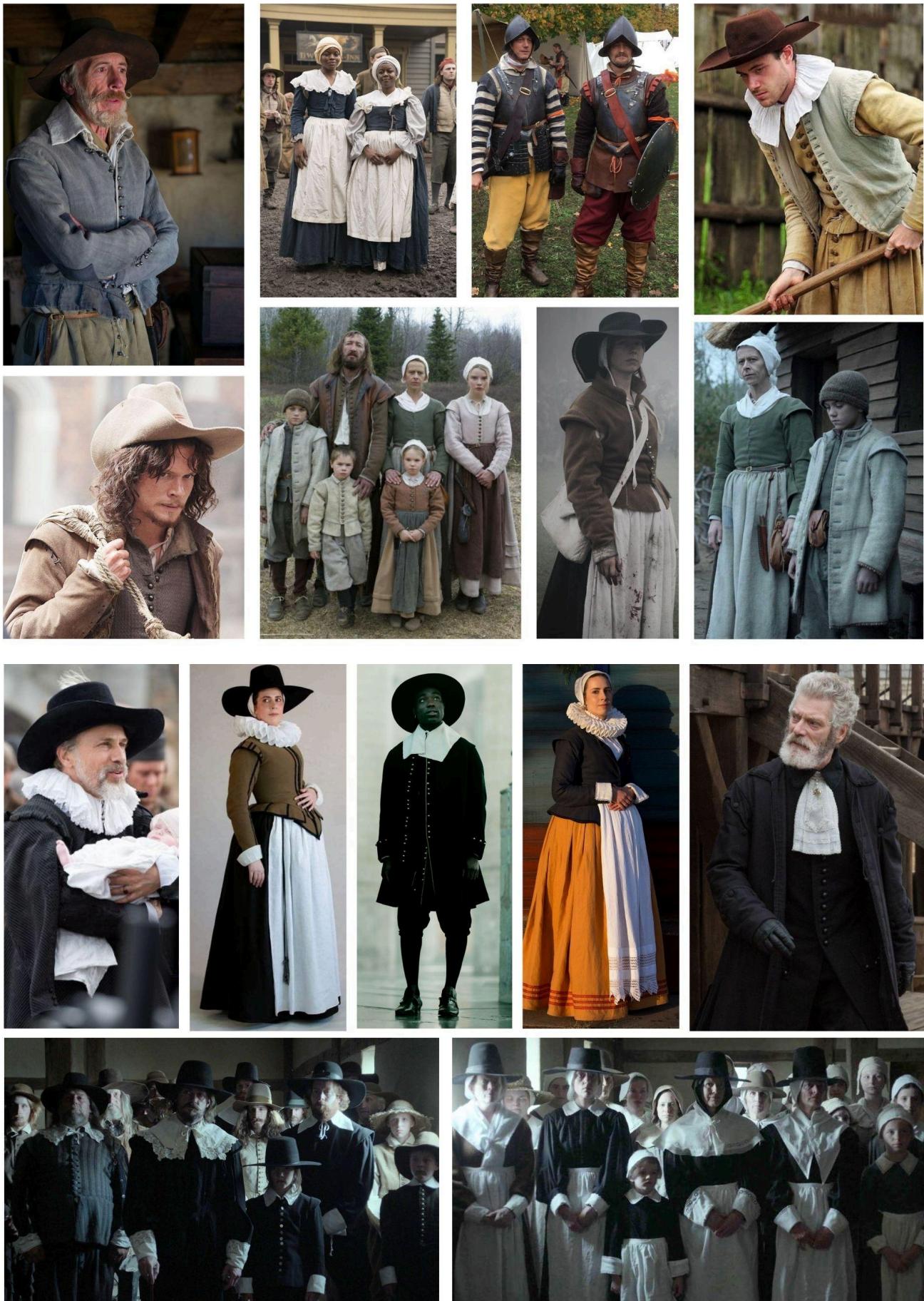


NO

Please avoid the traditional “Hat with a buckle” look as seen with most thanksgiving pilgrim costumes.

Gender:

Gender binaries will not feature in this game. Men are just as likely to be accused as witches as women, and traditionally 'masculine' roles can be played by anyone of any gender. As such there will be no gender-specifics for clothing.



Historical Beliefs

Religion, Science & Superstition

During this time, these three subjects were one in the same and we ask both Players and NPCs to incorporate this into the gameplay, as it will be at the core of everything you do. The existence of the Devil and his agents was as real as the ground beneath one's feet, and belief in charms, luck, curses and witches were based in (what was believed to be) scientific fact.

Puritans

All players (unless pre-discussed with the Game Team) will play Puritan characters. While we do not expect you to fully research in-depth the history or understanding of Puritan beliefs, we ask you to adhere to this basic guide. The extent at which you follow these beliefs is down to your character's personal preference, however, the 'standard' at which your character performs as "the ideal Puritan" will be put into question and will feature as an aspect of gameplay.

Puritans aimed to purify the Church of England from perceived Roman Catholic elements. This led to the rejection of Anglican rituals, which they viewed as "popish idolatry," and focused on preaching based on scripture and everyday experiences. With moral and religious dedication, Puritans saw themselves as God's chosen people, living godly lives as individuals and as a community, focusing on preaching, writing pamphlets, and experimenting with religious expression and social behavior.

As a Puritan in the Colony of Providence Hill you follow these adherents:

- You were chosen by God to help redeem the world by your total obedience to his will.
- If you were true to God, you would be blessed; if not, you would fail.
- It is the government's responsibility to enforce moral standards and ensure true religious worship is established and maintained.
- All genders are spiritually equal.
- Everyone must be able to read the Bible to be able to follow the word of God.

You also believe in these certainties:

- God is real - and therefore so is the Devil.
- The Devil and his agents are actively targeting your colony intending to destroy it.
- The Bible is infallible and the ultimate guide for faith, morality, and social order.
- All humans are inherently sinful and incapable of good without God's grace.
- Sin is contagious. If one person strays, the entire community is at risk.

Science & Superstition

During this period the Western world entered the 'Scientific Revolution', in which experimentation, study and exploration became paramount to understanding the world around us. However, the shift from Superstition to Science was neither quick, nor easy, and

many thinkers of the day would use their scientific knowledge to expand or explain their still-held beliefs. During this time Magic and Reality were very much entwined.

Confirmation bias played a big part in the blur of Science and Superstition, and often examples of superstitious beliefs were treated as straight certainty of the world rather than anything nefarious.

Such examples include:

- You can inherit the spiritual disposition of your ancestors as much as hair or eye colour. (ie: if your father was known as someone who lied and stole, you were likely to have inherited such traits).
- “Moon Farming” - basing when to do certain activities on the phases of the moon.
“...pole beans should be planted when the horns of the moon are up, to encourage them to climb; but a farmer must not roof a building then, for the shingles will warp upward. He should plant root crops during the “dark of the moon” but not pick apples, which will rot regardless how they are stored...” - David Hawke
- God put ‘signs’ throughout the world for you to interpret. If you could harness and understand these signs you will have a fortuitous life. (ie: a comet was believed to be a planet condemned by God and plucked from the sky. It was seen as a warning by those who saw it to change their ways).

Superstitions that have lasted to this day were present during the 1600s, including throwing spilled salt over your shoulder, if you put a garment on inside out, keep it that way or you’ll change your luck etc. Consider how your character might lean into or respond to aspects of superstition and how this shapes their worldview.

Witches

As game runners, we wish to leave the reality of witches as an ambiguous possibility. To do this, at the beginning of each game players in their player packs will receive a small slip of paper that will say “villager”. One of these slips will instead state “witch”, we intend for this to be completely random. Players who receive the ‘witch’ slip are able to either lean into this or ignore it completely. Each game an additional slip will be added, therefore increasing the number of ‘witches’ present. This is purely a Game Device used to generate suspicion among players. We strongly urge the player who draws the “witch” slip to keep it hidden.

While there were always skeptics, there was also the belief in the reality of witches as agents of the Devil. These were people who were either possessed or given unnatural powers by turning their back on God. This was often described as the accused having written their name in ‘the Devil’s Black Book’, which was then used as evidence when accused witches claimed they saw other names written in the book alongside their own.

Superstitious beliefs, while used by many everyday people to varying degrees, were also used as ‘evidence’ against those accused of witchcraft. Of course, the examples of evidence varied wildly and the inconsistencies only furthered the hysteria present in witch trials - some judges believed wholeheartedly and others came with a strong dose of skepticism.

Spectres

"In their fits they would cry out, There stands Amy Duny, or Rose Cullender; and sometimes in one place and sometimes in another, running with great violence to the place where they fancied them to stand, striking at them as if they were present; they would appear to them sometimes spinning, and sometimes reeling, or in other postures, deriding or threatening them." - Samuel Pacy, "A Tryal of Witches at the Assizes Held at Bury St. Edmunds" (1662)

People would claim to see a 'spectre' of a person who would then be accused of being a witch. Often this spectre was able to physically harm and attack the person who could see them, however, they were invisible to everyone else present. Many of the 'witnesses' during the Salem Witch Trials claimed to observe spectres of the accused. This was known as spectral evidence.

However, it should be noted that the Devil can also disguise himself as one of the accused, thereby framing an innocent person. As such, those judging a proposed witch need to decide ultimately is the spectre the Devil pretending to be someone who is innocent, or is the person actually a witch? Only people with virtuous reputations can be deemed beyond reproach.

Spectral evidence was held both in high regard and condemned by various figures throughout the 1600s and will be an element that features in the game.

The Lord's Name and Prayer

It was very much believed that witches were unable to properly recite the Lord's Prayer, in that if they tried, God would confuse their tongue. It was entirely up to the court to decide what constituted a correct recital. For instance, one suspect of the Salem Witch Trials failed the test because the judges said they heard him say 'hollowed be thy name' instead of 'hallowed be thy name'. While we do not expect players to know the Lord's prayer perfectly, we would like to use elements of this in our gameplay.

Curses & Hexes

Bad weather, crops failing or a sudden misfortune in the family could be seen as unfortunate, but due to the belief that the Puritans were God's chosen people, there is no way that God would allow such misery to occur. Therefore, the only assumption could be that this misfortune was caused by witches. A disagreement with a neighbour, a cheated debt or a frustrated customer could earn enough ire from a witch to be cursed. A lack of understanding of medicine or new and unknown plants and herbs could develop sickness in someone which would come (seemingly) from nowhere. Examples such as this would cause rumours to spread that they had been cursed by a witch. In this game a single misfortune may be put down to bad luck. Multiple would start to earn suspicion of a witch.



Crime & Punishment

Criminal behaviour was very much equated to a lack of 'Godlyness' and was taken very seriously. To ensure the future of the Colony, the Puritans instilled a number of laws into the ledger to determine moral sanctity. These crimes include:

- Drinking is allowed in moderation, however toasting is banned: "*this drinking and quaffing of healthes had it origin and birth from Pagans, heathens, and infidels, yea, from the very Deuill himself.*" - William Prynne, 'Health's Sickness' (1622)
- Celebrating Christmas - it promotes "popery"
- Sports and games on Sundays
- Stealing
- Lying in public
- Saying the Lord's name in vain
- Forming a solemn pact with the Devil & conducting in witchcraft
- Murder
- Burning of property
- Wearing "strange" apparel
- Denying the Scriptures
- harbouring a Quaker
- Failing to attend Church
- Failing to pay taxes for schooling (this will be paid into the Colony Storehouse)

These will remain as criminal offences in the Colony, as to whether your character is charged with them is down to other players. Some might be punishable by a fine, while others might be more permanent. We hope, rather than deterring players from participating in these

crimes, instead players will find opportunities to enact these crimes in secret, or on the sly, or create backroom deals with other characters, while others will seek to condemn those who have their criminal behaviour discovered. Some characters may even seek to falsely accuse others for their own gain, but would certainly be guilty of lying in public if they are caught doing so.

Punishment

If a person is accused of a crime a trial will commence, this will consist of a representative of each family plus a Magistrate to oversee evidence and ascertain the guilt of the accused. The Magistrate will always have the final call on determining guilt. Punishment will be decided and the Magistrate alongside the Colony Secretaries will ensure that it is carried out.

Examples of punishments for criminal offences include:

- **Fines** - these will be paid into the Colony Storehouse
- **Public humiliation** - a sign with your crime will be worn on your person for an amount of time
- **Branding** - a letter representing your crime will be branded upon your body
- **Execution** - for only the most extreme criminal offences. Your worth of resources will be withdrawn from your Private Family Stores and will be put up for auction

We understand that some players will not be comfortable with certain forms of punishment, and we respect that. As such, we are always happy to discuss alternatives that will suit your comfort level while also adhering to the game setting.



Historical Context

There is no need to read this section to play *Brave New World LRP*. This is just extra information for those who might find it useful or relevant,

Notable Historical events

- **1643** - King Louis XIV “the Sun King” rules France
- **1648** - End of the Eighty Years War between Spain and the Dutch Republic
- **1650** - The First Stadholderless Period begins in the Dutch Republic
- **1651** - Natick, the first “praying town” to convert native peoples to Christianity is established
- **1652** - Boston Silversmiths were hired to produce shillings, sixpence and threepence coins for the colony
- **1654** - The Anglo-Spanish War begins
 - Jews fleeing Dutch-ruled-Brazil arrive in New Amsterdam
- **1660** - The British monarchy is restored under King Charles II “the Merry Monarch”
- **1663** - John Eliot “The Apostle of the American Indian” publishes the Bible in the Alonquain language
- **1665** - King Charles II “the Bewitched” rules Spain
 - The Second Anglo-Dutch War
 - The Dutch cede territory to the English, New Amsterdam becomes New York
 - The Great Plague of London
- **1666** - The Great Fire of London
 - The Pequot people are given 2500 acres of land and a reservation is established
- **1667** - **The Colony of Providence Hill is Founded**
 - The Treaty of Breda ends the Second Anglo-Dutch War
 - The Anglo-Spanish War ends
 - “The Dreadful Hurricane of 1667” ravages the East Coast of America
- **1668** - Yellow Fever is first recorded in America
 - Widespread harvest failure - especially of tobacco
- **1670** - **Starting year of *Brave New World LRP***
 - The first English colonists arrive in what would become South Carolina
 - King Louis XIV prohibits French colonies from trading with non-French colonies
 - Frigates from Spanish Florida prepare to attack an English settlement. The English settlers have been warned in advance by Native peoples. The attack is abandoned.
- **1675** - King Phillip’s War (also known as: Metacomb’s Rebellion or the First Indian War)
- **1692** - The Salem Witch Trials

Money

While shillings existed, bartering was the main form of trade alongside foreign coins including English, French, Portuguese, Dutch and Spanish. Counterfeit coins were also present. In this game we intend to primarily refer to coins as "Shillings". Colonies from other nations may trade in their own coinage, which is worth what you - the players and the NPCs - deem it so.