

After all the headaches I have had with GenCon, I was pleasantly surprised by Pamela Mohan's prompt and helpful reply when I asked her to send me another pre-registration book because I never received the first one. I love the new online game registration, but the interface leaves much to be desired and I still resent paying separately for each event.

## ignorable theme

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### players who only show up occasionally

I tend to play in small groups (2 players online and 3 players offline, besides myself), so one player not showing up is significant. As a GM, I will cancel the session; I have no desire to run PCs as NPCs or have players take on more than one PC. As a player, I am flexible, but if a good player cannot make it, I would rather cancel.

## ignorable theme

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### religion

Pretend you read this last month.

### introduction

I am running an online fantasy campaign for Matt Helms and Avis Crane. It is based on generic western faerie tales with shades of Pendragon. Because religion and the Church rarely play a significant role in classic tales like *Sleeping Beauty* or *Cinderella*, I felt no desire to create a detailed religion; but I wanted to create *something*.

When I set out to create the religion, I specifically wanted something pseudo-Christian. I was inspired by Torg's Aysle setting, but do not have any actual Torg material. I played around with some concepts and I came up with three good gods. To these, I added three gods of darkness and three gods of nature. There is nothing mystical about the number three in this setting—it just worked out that way. There may be other gods as well, perhaps forgotten, perhaps dead.

Matt Helms gave me the name of Sophia as well as other constructive input. The names of the other two gods of light just popped into my head. The fact that one corresponds to an actual historical Roman god is mostly coincidence—can I help it if the word *aurora* comes from a Roman goddess? The gods of darkness are referred to as the unnamable gods

because people fear to speak their names and because I did not assign names. The gods of nature have titles rather than names because I thought it sounded better. Actually, the gods of light originally had names and titles.

For the longest time, the religion was just a list of nine gods with brief descriptions and some miscellaneous notes. Since neither character in the campaign is particularly religious, that is all I needed. This ignorable theme inspired me to work some more on it, but it took me longer than last month's deadline.

The faith, which has no name because it is the only religion around, is a true polytheistic affair. The gods exist and people pray to them when appropriate. Priests do not pick-and-choose whom to follow but rather are priests of the entire package.

### religious tenets

There are no formalized rules or codes of conduct, but there is a strong informal moral code that emphasizes caring, charity, and compassion. Humility, loyalty, honesty, tolerance, forgiveness, and mercy are also important virtues. Temperance is not really recognized as a virtue, but gluttony is certainly sinful. The key to happiness—distinct from long life, good fortune, and material wealth—is being an overall good person. Long life, good fortune, and material wealth are based upon other factors including lifestyle, station, and one's own skills. Evil does exist in the world and bad things do happen to good people, but leading a good life will ultimately tip the balance in your favor.<sup>1</sup>

Those that are selfish, greedy, and evil may obtain wealth and power, but will never obtain happiness. Jealousy, vanity, hatred, vengeance, and indifference are regarded as sins. Sorrow and grief are accepted as natural feelings, but are regarded as ultimately harmful. The expressions, "What goes around comes around" and, "You reap what you sow" apply. The repercussions of immoral life occur during one's lifetime; villains always get their comeuppance, eventually.<sup>2</sup>

<sup>1</sup> Since this is a fairy-tale inspired setting, this tenet really is true. In fact, once I realized this, I stopped worrying so much about the metaphysics of religion and was able to relax and get most of this written.

<sup>2</sup> The miserly king is sad and lonely; the evil sorcerer gets devoured by demons; the sadistic tax collector ends up a pauper; the wrathful warlord ends up destroying the only person he loves; etc.

There are no codified religious laws. All laws are understood to be made by mortals, even those written as rules of behavior for priests (see below). No one is ever put on trial for heresy or religious crimes, except as they apply to secular crimes. An individual who actively worships the Dark Lords is to be brought back to the light through kindness and compassion, not force.

The virtue of generosity is regarded very highly and expected of every good person. Even those who have fallen on hard times are encouraged to be generous, if not of their material possessions, of their time, love, and kindness. People often gauge each other by their generosity. Some fall into the trap of the vanity of charity, where looking good in the eyes of others is more important than the act of giving. True generosity comes from the heart; people are encouraged to give based on the good it will do to the recipient(s), not the good it will do for themselves.

Most charity is done directly between individuals or between an entire community and a single family who has fallen on hard times. Charity is also given indirectly through the community priest who then distributes the gifts appropriately. Some are charitable beyond their means and give unwisely. Others come to rely on the generosity of others as a source of income and this is considered sinful.

Suicide is a sign of a lack of faith and considered a sin. Paradoxically, euthanasia is considered a gift to those in suffering.

When a crime is committed, the victim is encouraged to forgive the offender while at the same time seeking justice. More often than not, the victim gives forgiveness after reconciliation or punishment has been completed as an acknowledgement that justice as been done.

Taking advantage of others financially goes against the virtue of charity. Lending money or leasing land is not a respectable trade; you can do it, but not make a living off of it. Loans of money or land should be done charitably, with no expectations for any return beyond the original loan (if that). Most kingdoms officially outlaw any interest charges. Gifts of thanks are acceptable, leading some disreputable nobles to use this loophole as means of extracting a sizable profit and giving the law a reason to turn a blind-eye to the practice.

It is traditional to keep a light burning during the night as protection against the minions of darkness. Candles or simple oil lamps are most commonly used. The lighting of the flame is usually performed with a prayer to Aurora for protection, hopes for the future, and thanks for the events of the day. Prayers to

Sophia for guidance and enlightenment are not uncommon. At dawn, the light is extinguished and another prayer is given. Those who are deeply devout and have the means will keep a flame or two lit at all times.

## **ceremonies and holy days**

There are a number of ceremonies for specific events like marriage, childbirth, planting, harvesting, etc. There are specific prayers for sunrise and sunset, good health, going off to war, etc. Prayers to Aurora are expected at sunset and sunrise, with some offering prayers at noon as well. Aside from the four holy days of the year, there are no regular days of worship or congregation.

The four holy days correspond to the two solstices and two equinoxes. They consist of joyous celebration, the exchanging of gifts and vows, and hope for the future. The festivals go on night and day and can last several days in some regions. Food and handcrafts are common gifts given to friends, family, neighbors, and those in need. Games and performers are also common. In the winter, the celebrations focus on bringing the community together to lift spirits during the long nights and to pray for a quick return of spring. Planting in the spring brings hope for a good year ahead. Summer festivities are especially long and take on a carnival-like atmosphere. With the anticipation of winter, autumn celebrations are perhaps the most somber, especially if the harvest is poor, but this is typically the time when people are the most charitable.

Sacrifices to the Lords of Light take the form of good deeds and great works. Rather than sacrifice food or material possessions in a meaningless gesture, one should give them to the needy. The Dark Lords require blood sacrifice, from small animals to humans (typically children and other helpless victims), depending on the specific ceremony. These rituals are always done in secret. Sacrifices to the nature gods varies significantly by region and is sometimes done in an ad hoc manner.

Ceremonial vestments tend to be white robes with gold, orange, or blue trim, depending on whether the priest wishes to honor Aurora, Sophia, or Merik, respectively. For instance, a priest might wear blue trim before battle but may change to gold trim when tending to the fallen. Priests that wear armor may wear a tunic of similar design over the armor. Priests' everyday attire is appropriate for their profession, but may supplement it with a sash of white and gold/orange/blue draped over the neck and shoulders.

## marriage and sex

Marriage is a sacred oath of loyalty between a man and woman. The marriage ceremony is a public declaration of this oath by the bride and groom in front of family, community, and the gods. A priest first leads the couple, then everyone, in prayers to Aurora. Afterwards, the guests celebrate with song, dance, and feasting. Welcoming the needy to the celebration and feast is considered good luck and a sign of good fortune ahead.

Adultery in itself is not evil, but the betrayal and hurtfulness is. Those who would break the oath of marriage are expected to make amends, as dictated by the priest who married the couple (or nearest priest available). Any third parties involved may also have to make amends. After reparations, the wronged spouse is expected to forgive the adulterer(s) and has the option to dissolve the marriage.

Pre-marital sex is common and accepted as part of a person's emotional growth. Men and women are expected to support and love all their children, in or out of wedlock. The emphasis is on responsibility and love. Prostitution, homosexuality, polygamy, and "open marriages" are strongly discouraged, but as there are no doctrines against these practices, they are tolerated from a religious standpoint. Even so, there are often cultural mores or secular laws against these things, depending on region.

## churches and monasteries

Tradition, not religious law, dictates that churches are to be built so that their major axis runs East-West. There are often windows to capture the first and last rays of the sun. Some of the more elaborate cathedrals use mirrors to capture and focus these rays. One has even gone so far as to use these rays to light the flame kept burning through the night.

Churches act as a focal point of the community. In most towns, the church is not a dedicated building but simply the largest meeting hall available. There are no formalized days of congregation or worship, aside from the four holy days, though communities will often establish their own.

Monasteries are self-sufficient communities that often sell goods (wine, crafts, etc.) or services (scribes, architects, etc.) to the outside. Monastic priests are typically scribes, librarians, scientists, and historians. Some monastic priests are former warriors seeking a quieter, more peaceful and spiritually fulfilling way of life. Monasteries also welcome artists, craftsmen, and farmers.

Churches do not offer legal asylum to criminals or refugees. However, priests will ensure justice is carried out fairly and aid those in need. Voluntary service at a monastery is a viable alternative to jail time for some crimes, both civil and social.

## priests

Priests hold a special position within the community as spiritual leader and advisor. Most also take on the role of criminal judge and arbitrator. Priests are encouraged to be self-sufficient and have a profession and family outside of the priesthood. There are no marriage or gender restrictions for priests.

Priests in large towns or royal estates can afford to live off charity and hospitality and not require a profession other than the priesthood. Those in smaller communities probably make their living at a specific trade, supplemented with charity. There is no vow of poverty, but the giving of charity by priests is expected, so priests tend to not acquire material wealth. Every noble court has at least one priest acting as advisor, scribe, and historian. Often, these "court priests" do not interact with the general public, leaving that role to others.

Priests are forbidden from accepting payment for performing their priestly duties or giving spiritual advice. Such things are to be given freely, though there is a recognized gray area between accepting payment and accepting gifts of gratitude. For instance, a court priest has full run of the estate and rarely has to pay for anything personally. Besides, they might serve some other function, such as librarian, and receive compensation for that role.

Tithing is strictly forbidden. There is a schism of thought over priests in political positions. Some maintain that accepting any wage that is derived from taxation is a form of tithing and thus forbidden. They still allow priests to hold political posts, but they must do so without payment.

Priests have an informal hierarchy based on reputation, wisdom, and political clout. The spiritual advisor to the king naturally, but unfortunately, garnishes more respect than a rural priest. Most priests rarely leave their community while others are travelers and explorers. The religious beliefs are ubiquitous, so evangelizing and is not part of a priest's duties and preaching takes a back seat to advising and consulting.

While priests are not pacifists, most reasons for warfare can be attributed to evil motivations. Expanding an empire to help subjects of one kingdom at the expense of people from another brings about far

more harm than good. Defending a kingdom is important, and priests are savvy enough to realize that some preemptive and proactive action needs to be taken. When a king crosses the line, priests will step in to bring a quick peace. Because of this and other factors, the realm consists mainly of smaller countries and not vast empires.

Training to be a priest is not unlike learning any other trade. A young boy or girl is apprenticed as an understudy to a priest. In most cases, the students leave home to live with the priest. The priest gives the students lessons in spiritual and practical matters, including any craft or trade skill the priest may know. In return, the students are unpaid servants. Being chosen to study under a priest is considered an honor. Only the foolish or the jealous claim the position is not hard work. It is well understood that this servitude is completely voluntary and students are free to leave at any time. Only a fraction of students become priests themselves. Some may only be interesting in learning a priest's mundane skills. Others find they lack the moral character for the priesthood. Most just find a different calling and direction to their life.

The transition from student to priest is often subtle and not marked by any event or ceremony. Over time, the student is given greater responsibilities as the priest allows the student to take on priestly role of advisor and leader of the community. Most of the time this is done without the student's knowledge. Eventually, the community looks upon the student as a priest and it is usually well after that period that the student realizes the transition has taken place. Accepting this responsibility and leaving the teacher is the last step to becoming a priest.

### afterlife<sup>3</sup>

Upon death, all souls travel to the land of the dead, but the body must be cremated for the soul to leave the body. Those that are not properly cremated may be trapped in the land of the living. Some may eventually find their way to the land of the dead, but many roam as ghosts. The spirit will tend to linger in the general area of the body until put to rest. Most tales of haunted woods and other wilderness locations come from such spirits. For bodies that are lost, such as at sea, a symbolic cremation is held.

In the wilderness, a body should be either cremated on the spot or carried to the nearest village. If neither of these options is viable, the next best

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<sup>3</sup> The inspiration of the afterlife comes from the film *What Dreams May Come*.

option is to bury the body, place a marker on the grave, and return at a later date to cremate the body. It is not uncommon for people to return years or generations later to perform final rites on these abandoned bodies. It is considered good luck and a great gift to cremate a body you find in the wilderness or grave. So that family members do not search in vain for a removed marker, the marker should remain in place, but modified to indicate the deed.

After battles, it is customary for both sides to declare a truce for the dead. The bodies of both sides are cremated with full honors. To leave the bodies of the fallen unattended is not only a great insult, but considered bad luck and sure to displease Merik. Besides, the ghosts of the enemy may return to have vengeance upon the victor unless put to rest properly.

The land of the dead is a magical place that is shaped by the hopes, desires, fears, and insecurities of those who inhabit the realm. Those who lead a good life find the land of the dead a paradise of their own dreams. Dark souls tend to be trapped in their own sins and spend the afterlife in misery.

Reincarnation is available to those who quest through the land of the dead to return to the land of the living. Typically, it takes a great will and love of life to desire to even begin the journey. Dark souls who attempt the journey often get lost and end up in the realm of demons and never return. Upon leaving the land of the dead, the soul is reborn into a newborn.

There are some dark magics that can utterly destroy a soul, preventing any kind of afterlife. The effect is the same as having one's soul devoured by a demon.

### the pantheon

Many people have a preferred, patron god, but no one prays to one god exclusively. For example, a follower of Sophia will pray to other gods if appropriate. If given a philosophical conflict between Sophia and another god, such as Aurora, the person will tend to side on the side of Sophia.

Aurora has emerged as the primary deity in the pantheon, with more people offering prayers to her than others, even the other Lords of Light. In centuries past, a farmer might have prayed to the nature gods for good weather, good soil, etc., but today many of those prayers are directed at Aurora.

The gods do appear in visions and visitations, but infrequently and very rarely to large masses. Most visions of the gods are by individuals, not necessarily priests, who either receive guidance (from the Lords

of Light) or woe (from the Lords of Darkness). The nature gods are more capricious in their behavior. The nature spirits will make appearances when they are defending their territory, but it takes a supernatural tracker to find one who does not want to be found.

Paintings, sculptures, and other representations of the gods vary from region to region. While the general appearance is fixed, specific characteristics, such as skin color, hair style, etc. are either similar to the local peoples or purposely designed to look exotic to the locals. Such icons are revered as works of art and can be used as a focal point for prayer, but no special religious or mystical properties are attributed to the icons.

## **lords of light**

### *Aurora, Goddess of the Dawn*

Hers is the light of hope, compassion, and goodness. Aurora is also associated with bounty, good fortune, and fertility as well as beauty, love, and happiness. She is said to have delivered the world from darkness into the light and it is her power that keeps evil and darkness at bay. Aurora is the patron goddess of healers, artists, lovers, mothers, and anyone looking for good favor or forgiveness.

Aurora is always depicted with golden hair. Paintings always incorporate sunlight, either from behind or above her. Her dress is typically a modest robe or tunic, but partial nudes are not uncommon. She is never shown wearing armor or carrying any weapon; to do so is equivalent to spitting on her image.

### *Merik, God of Justice*

He is the defender of the righteous and champion of the faithful. All warriors pray to Merik and call his name in battle, but the most dedicated followers also promote the ideals of chivalry and honor. Merik's holy hour is noon. It is the hour for the signing of treaties, making contracts, and dispensing justice.

Representations of Merik depict him with a sword and shield. The style of armor, if any, varies by region. In scenes that depict battle, he is always victorious (or winning), but the signs and wounds of battle are shown on his person.

### *Sophia, Goddess of Enlightenment*

She carries the twin flames of Knowledge and Wisdom and is credited for the gifts of fire (subsequently stolen by a Dark Lord to use as a weapon of destruction) and the written word. Sophia

is the patron goddess of scholars, scribes, teachers, and bards.

Prayers to Sophia are written down on paper and then burned. Any kind of paper (or other flammable medium) is acceptable, but a special type of paper, akin to flash paper, is sold specifically for this purpose.

Sophia is usually portrayed wearing a long robe, sometimes with a hood. She always carries two flames; traditionally, there are two candles in a single holder, but artistic license is not discouraged. She is often carrying or writing in a book or perhaps a scroll.

## **dark lords**

People not speak the names of the Dark Lords for fear of attracting their attention. Many people do not even know the names they should not speak. The names of the nameless are a secret handed down among the priesthood, but there is no explicit taboo against divulging the secret. Their names can be found on ancient scrolls, though modern copies tend to censor their names or use the titles listed below. This deliberate act of obfuscation, promoted by well-meaning but misguided priests, is opposed by the devout followers of Sophia.

The Dark Lords are never worshipped or called upon openly, but some do chose to do so in private. Some evoke their name to place a curse upon someone. Others are seeking material wealth, power, etc.

### *God of Nightmares, Shadows, and Fear.*

As a shapeshifter, he is portrayed in a number of forms, most commonly a dark man with great horns or antlers, to a black dragon. He is rarely shown in visual artwork, but does appear in stories as a bogeyman figure. Only those who wish to strike terror into their enemies would ever pray to him.

### *Goddess of Misery, Pain, and Disease.*

She is often associated with death and old age and is most often portrayed as an old crone. Those in suffering will pray to her for release from their torment. These prayers usually involve a dark bargain of some sort. A typical bargain may be to transfer a disease to two people, at least one chosen by the goddess. Prayers to her are also used to invoke curses and hexes upon one's enemies.

*God of Insanity, Primal Rage, and Bloodlust.*

He is also associated with jealousy, vengeance. He stole the gift of flame from Sophia and turned it into a weapon. He is the patron god of berserkers and those seeking vengeance. Some choose to invoke his name on the battlefield. This is often done as a scare-tactic or by warlords who are more interested in winning than being “on the side of Merik.”

### **gods of nature**

The nature gods are seen as neutral lords over their domains. They are given less attention these days than historically. In fact, they probably represent the last remnants of an ancient religion that predates the current pantheon.

In addition to the three listed below, nature spirits will sometimes fill the role in a local area, protecting the plants and animals as a king would protect his subjects. These powerful spirits tend to take the form of an animal of larger-than-life proportions or humanoid figures. Some are rumored to have shapeshifting abilities as well. <sup>4</sup>

*Lady of the Wind and the Lord of the Waves*

They are commonly portrayed as tempestuous lovers. The state of their relationship is reflected by the weather. When they are fighting, the winds howl and ships are tossed. When all is well, the sky is sunny and seas are calm.

*Lord Undermountain*

He is the god of earth and rock. His wrath brings earthquakes and volcanoes. Lord Undermountain is the patron god of miners, farmers (who have not made Aurora their patron goddess), and smiths (though those of more artistic sentiments pay homage to Aurora instead).

## **comments**

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### **patrick brady**

Whereas slavery and human sacrifice are extinct in modern western society and easily fictionalized, homosexuality is a modern issue in western society and impossible for some people to accept even in a fictional setting.

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<sup>4</sup> This is what I get for watching *Princess Mononoke*.

### **robert dushay**

Helplessness can definitely be an important element of terror. One might say that terror develops when neither fight nor flight are available. However, PC helplessness can quickly develop into player frustration, so any GM who wants to use helplessness as a means of invoking terror must be very careful.

### **richard iorio ii**

I usually do not tell people I am a roleplayer<sup>5</sup> because I do not want to have to explain to them what that means. At least when I say I read comics, they understand the concept.

The three attributes you have at 4 points/level for 1 to 6 levels, I would either set at 1 point/level with only two levels or make droid-only skills. Why did you increase the cost of Gun Bunny to 2 points/level? Is this only for druids?

Having druids as options for PCs does not preclude having druids as flunkies, who are supposed to be low-powered, comic relief NPCs that follow the character around and are occasionally useful.

### **rene a louviere jr**

Is Haddonism really monotheistic if it believes there is an opposing entity, Stiis? Or is Stiis considered equivalent to a demon or other non-god? Zoroastrianism is not monotheistic, for instance.

The Lari biannual tradition of women choosing whom to sleep with gave me an image of lines of women forming outside the tents of particularly favored males. Nudge, nudge. : )

Why is the Federation's perfected adaptive generic engineering only one way? If you moved to a new environment, including the original, should it not adapt? Granted, the process is not perfect and some traits at each environment would remain, but I do not see a reason why it should become fixed.

So the Cono have no compulsions about drugging entire populations, including their own, but could not put a sterilizing agent into the Cono-si-Kalla food supply? Why not decimate the Cono-si-Kalla by having a number of revolutions?

### **paul mason**

I liked your comments about plot depending on the interpretation of the reader. I feel similarly about the interpretation of art not belonging to the artist any

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<sup>5</sup> I prefer *roleplayer* to *gamer* because too many gamers are not into roleplaying and I prefer roleplaying over other types of gaming.

more or less than the audience. If plot is the pattern created by the events of the books, different people will see different patterns. However, at a certain level, the plot is plain and only the interpretation, the why events happen rather than just a description of what happens, is up for grabs.

I think you are applying a substantially heftier philosophical weight to the term “fundamental truths” than I intended. What I said was, “The whole point of scientific investigation is to narrow down the possibilities by designing experiments to weed out probable causes and get to the fundamental truths.” If I replace “fundamental truth” with “root causes,” would that alter your disagreement?

Using special relativity as an example, experiments have consistently shown that it is correct, or “true” in the language I am using. Since this is a basic, primary law of physics, it could be called a “fundamental truth.” It serves as an accurate model for describing how things work the way we perceive them today. If we discover the truth is fundamentally different, we change the model. The great thing about good science is that what we understand as true is continuously revisited, revised, and refined.

Whenever I sit down to create a religion for a fictional world, the left side of my brain gets into the act and the religion comes out too neat—too rational. Having random tables certainly helps in this regard.

### **simon reeve**

During the time the Thrine brain’s left-side sleeps, what happens to the motor control of the body’s right side (and versa-versa, left-to-right)? Otherwise, this is a fascinating concept. Do the three personalities have individual identities/names or is it just a case of daily bipolar-like disorder?

### **jim vassilakos**

Last year for my birthday, my brother gave me one of those large annual Best Of SF compilations. I was amazed how far this science fiction differed from the sci-fi we see in the media and rpgs. I think you are definitely on the right path with your Ragamuffin setting. Run with it and ignore the naysayers.

I think you underestimate the impact of STL travel on trade. Given the decades of lag between placing an order and receiving shipment, supply forecasts will have to be greatly improved. When shipping has a greater impact on time-to-market than r&d or production, things will get weird. Importation of goods for emergency relief (like restocking cattle

herds after a pandemic) is not an option. An interstellar spot market would never develop.

I see biological materials disappearing entirely from trade routes as cloning and genetic engineering eliminate any need to import such goods. This leaves trade to the few inorganic materials that a system may lack. Interstellar leisure travel is nonexistent except for those without family ties. Time dilation becomes a tool for the rich to get richer off investments and leave the “slow lifes” behind.

Come to think of it, the civil record keeping system would have to be very stable and robust so people could not use time dilation as a tax dodge. Can you imagine software platforms that have to be stable and supported for centuries? The changes required in the criminal law system would be staggering (how to define statute of limitations, for example).

I presume your FTL communication does not allow messages to travel backwards in time, so I will not bug you about it.<sup>6</sup> FTL communication does provide a link between STL travelers and those they left behind, so the shock of passing years may not be as bad; on the other hand, it may be more heart wrenching. What is the actual delay of communication—how long does it take to get a message across 100 ly? A related, but independent question is what kind of bandwidth is available? Audio only? Full sensory virtual reality? Can you tell I am in telecommunications?

FTL communication does not fully solve the near-c projectile problem. For this, you need FTL detection mechanisms, such as FTL radar-like systems coupled with near-c counter-measures. I also worry about the relatively small step from FTL communication to FTL weapons systems.

One very important element you have to include is a table that tells not only the subjective travel time, but also the travel time perceived by everyone else. Sure, the 100-ly trip seemed to only take 46 days, but to everyone else, it took well over 100 years.

The hardest part for me, if I were designing the setting, is coming up with the technology ceiling. You have inertial dampening, so this already presumes a very high ceiling. You said that humans are in the minority, so this brings in boundless possibilities for alien perspective on technology and technological applications. I am interested in finding out more of the specifics.

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<sup>6</sup> Any more, at least. : )