



CRISIS - UNIVERSITARIO

SALEM TRIALS



SINGLE DELEGATION



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MUN²⁰₁₉

DEL 17 AL 20 DE JULIO

Letter from the Director

Dear Delegates,

My name is Lauren Alice Cottle and I am thrilled to be your Director for this conference. I am currently studying International Relations and International Business at Universidad San Ignacio de Loyola. I first gained interest in MUN much like yourself: Through school. I have attended several MUN conferences since 2010, with the Markham MUN team, and earned a few awards. When I found out that USIL had both the degree I wanted and a MUN debate team, everything fell into place for me. This is how I ended being part of my delegation: International Relations MUN Society, otherwise known as IRMUN Society.

Starting university in 2016, my run through the MUN college circuit has been intense but fun and exciting at the same time. Realizing how much more competitive it was in relation to the school circuit, I realized that I would want to try my hand at more dynamic committees, so I participated in the Security Council at USILMUN 2016. Much like the committee, you will be attending, it was also in English, which was a fun throwback for me. I have participated in several MUN conferences since then, all of it that made me have the pleasure of being part of the Directors Board for my delegation; I have to admit, the best part of all of this journey is being able to share the experience with my friends. I really love how the Security Council and Crisis committees work, its sudden and unexpected updates adding excitement to the experience and making it so you have to think on your feet. I hope you enjoy the intensity, the grit and the true-to-life aspect of the committee because it is something that will translate to this conference!

This crisis committee will function with regular crisis elements, which include directives and secret actions. Please note that the committee is set on February 29th, 1692, for which delegates are highly encouraged to carry out thorough research on the

topic within this time frame. The committee will be a consultation preceded by the Governor, so keep that in mind. Also, important to note: this study guide should serve as the delimitation and contextualization of the parameters established for this committee, not as a comprehensive history lesson. This is meant to aid you in understanding what we expect from you during committee.

As the Director, I hope I can transmit some of my knowledge to you and I am eager to learn from you all as well! If you have any questions, do not hesitate in contacting me. I would like for you to enjoy this experience and have as much fun as I do, after all.

Best wishes and good luck!

-Lauren Alice Cottle

Director, Salem Witch Trials

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Historical context

Witch hunts in Europe

The European Dark Ages was very controversial due to the lack of reliable recorded history and the monopolization of knowledge by the Catholic Church. This last fact resulted in the widespread ignorance by peasants and a well-educated upper class, which made it easy to control the populace through manipulation tactics. In this setting, it is easy to understand how witch hunts were approved and instigated by the population.

In Rome, by mandate of Pope John XXII, the 1320 prosecutions were authorized towards sorcerers and pagans. During these inquisition trails, punishments were extremely severe and brutal, with little to no evidence presented and they had the ultimate goal to have accusers point to other “sorcerers”. Later on, during the XV and XVI centuries, the hunt was revived in Germany, Scotland, Norway, Denmark and England, mainly by the States involved, and under the predictable influence of religion. The trials mainly happened in what is now known as Germany, Scotland, Norway, Denmark and England. The main agenda behind all of the trials was to end paganism in Europe, since it involved the dissemination of differing ideologies that escaped clerical and noble control.

Changing tides in European politics

The Peace of Westphalia in 1648 changed how the State operated and meant a radical change in regards to State secularism and religious freedom. It is considered by many the basis of modern international politics. The motivations behind the Thirty-Year War that lead to the Peace was religious in nature and mainly involved the influence of the Catholic Church over monarchies and thus over the territories they ruled over. Furthermore, the international system began to structure itself by drafting concepts such as that of State, sovereignty, the

inviolability of borders the non-interference in domestic affairs of sovereign states and religious freedom. This is important to note because it sets the scene for the motivations behind the migrations towards New England.

Witches and witchcraft

Around the XVII century in Europe and its colonies, many people were put to trial for allegedly making pacts with the Devil and practicing witchcraft. Satan was often depicted as a seducer and women were considered particularly vulnerable to his villainy. Art of the era depicts women in sexual agreements with the devil, feeding into the idea that proposed women as the weaker sex and more likely to sin as they were governed by their carnal desires. The issue was that, if Satan could corrupt women's bodies, he threatened a community's safety, sanctity and fertility.

The puritan's compass was dictated by the Bible and its literal interpretation of its passages dictated the way they had to think and behave. Some bible passages that illustrate this, in relation with witchcraft, are the following:

“Do not turn to mediums or seek out spiritists, for you will be defiled by them.

I am the Lord your God” (Leviticus 19: 31)”

“The acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions” (Galatians 5: 19 - 20)”

“Thou shall not suffer a witch to live” (Exodus 22: 18)”

On the other hand, another framework that the puritans used during the trials was the **Malleus Maleficarum**. This book was written in 1486 by two German Dominicans, and it's also

known as the “Hammer of Witches. It was used by Protestants and Catholics equally in order to hunt witches, essentially providing the priest information on how to identify and interrogate them. Needless to say, witchcraft was absolutely denominated as serious heresy.

Where are we and where do we begin?

Massachusetts Bay Colony

The foundation of the territory that is now known as the United State is based on the settlement and colonization of the land by European migrants. The puritans left England because of religious differences with Catholicism, and they considered that the Anglican Church of England was too close with the Catholic Church. Religious nonconformists, like the puritans, considered that the religious landscape was not ideal for their faith and so they aimed to purify the New World. Here’s a brief historical timeline of the Massachusetts Bay Colony:

Year	Events
1619	After living in Holland for approximately 12 years, puritans looked for investors in order to finance their journey to the New World. They make a deal with the Plymouth Company, which stated that once they established a colony in North America, they would return the goods lent.
1620	The puritans reach the lands of Massachusetts on the cargo ship Mayflower and established the Plymouth Colony.
1623	The Dorchester Company was founded in order to satisfy economic needs and activities, and to send to England and Spain profits from the settlements.
1625	King Charles I ascended to the English throne but did not sympathize with the puritans in America because his wife was a Catholic. The monarchy was giving the Catholics benefits and looking at other Christian denominations with other eyes.
1626	The Gloucester settlement failed and the puritans migrated to Salem.
1628	The New England Company settled in Salem and overtook the legal settlement.
1629	The New England Company change its named to Massachusetts Bay Company.
1630	The Puritan Lawyer, John Winthrop, led a ship from England and Arrived in New England, and officially established the Massachusetts Bay Company. This colony became the largest one in New England and was successful.

1633	Charles I appointed William Lud as the new Archbishop of Canterbury and he tried to suppress the Puritans in England and the Presbyterianism denomination in Scotland.
1640	Establishment of Long Parliament in order to restructure the government and limit the power of the King.
1642	Outbreak of English Civil War.
1650	The total population in New England was 22,800.
1675-1676	Duration of the Indian War, a conflict between the Native Americans and the colonists in New England. The number of victims were approximately 5% of the colonist population and over 10% of the native population. This was a key territorial and military landmark due to the benefits that the war gave to the colonists to settle in the region.
1692	The case of Elizabeth and Abigail Williams is reported.

Table 1. Brief historical outline.

Salem Town & Village

The Salem Town was closer to the Atlantic Coast, which facilitated the transit of commercial goods through its port. Thus, it had more opportunities for economic development than the Salem Village, which was a more isolated agricultural hamlet with few houses and farms. Salem villagers were closer to their religious traditions and struggled to establish their community, in contrast the habitants from the town. One of the main issues that the inhabitants of Salem Village had was that the winter was harsh and they needed to walk up for two hours to obtain food and basic necessities from Salem Town. There were political issues between both settlements too, since the town had a religious authority over the village and a considerable number of villagers thought that they should regulate themselves and administer the land by their own.

Geography and economy

Salem is located in the northeastern part of what is the State of Boston. In the XVII century it was one of the main settlements of New England and, due to its location it facilitated the

appearance of trade and the exchange of goods. The economic activities of the area were rustic in nature, as were the administration of land through farming of edible crops and cotton. Thus, Salem was a farmer settlement with trade as their main economic activity.

Important contextual knowledge

Puritan Legal Code, 1641

The Puritans are a religious reform movement that came from the Church of England. They originated from the division of Christianity that took place through Martin Luther's protests against the Catholic Church and by Henry VIII on matters of the catholic doctrine. Since then Christianity has been divided in different variants which include Catholics, Calvinists, Anglicans, amongst others.

The main characteristic of the puritans was that their daily lives was defined by a very biblical approach to Christianity; they considered that the rest of the faithful were preaching empty sermons, whereas they were led by theological thinking. In broad terms, it can be resumed in the following sentence "Though God I see who I am".

Seeing that their religion permeated every aspect of their daily lives, it comes to no surprise that it translated to the creation of the Puritan Leal Code in 1641. It detailed many aspects of the life but, most importantly for the committee, also determines what activities were and weren't allowed, as well as the punishment to follow if the law was broken. Amongst the most important information, a part of the "Capital Crimes" reads as follows:

"Art 94

1. If any man after legal conviction shall have or worship any other god but the lord god, he shall be put to death.

2. If any man or woman be a witch (that is hath or consults with a familiar spirit), they shall be put to death.

Art 95

1. All the people of God within this jurisdiction who are not in a church, and be orthodox in judgment, and not scandalous in life, shall have full liberty to gather themselves into a church estate, provided they do it in a Christian way, with due observance of the rules of Christ revealed in his word.” (Puritan Legal Code, Capital Crimes)

These articles express the extreme interiorization of Christianity against any other system of belief. In the context of the Salem Witch Trials, the course of action of these accusations were not so transparent because the judicial system was not developed properly and society was purely theocratic in how they approached their communal life. Another important aspect of the is the specifications in case of a trail and its procedures is detailed as follows:

“Art 2.

Every person within Jurisdiction, whether Inhabitant or foreigner shall enjoy the same justice and law, that is generally for the plantation, which we constitute and execute one towards another, without partiality or delay.” (Puritan Legal Code)

“Art 47.

No man shall be put to death without the testimony of two or three witnesses, or that which is equivalent there unto” (Puritan Legal Code)

Relevant contemporary events

Cotton Mather and the Goodwin bewitching

Cotton Mather was a New England Puritan minister, prolific author, and pamphleteer.

Mather's pre Salem Trials involvement with witchcraft began when he published "Memorable Providences", where he detailed the "hysterical fits" some children were subjected to due to witchcraft, and subsequently this would have influence on the Salem Trials. His book was based in real life observations, since Mather was also directly involved for the trial and execution of Goody Glover, a poor Irish woman that was accused of being a Witch, before the Salem Trials properly began. It was believed that if the accused couldn't recite the Lord's Prayer (Ms. Glover did it in a mixture of broken latin and english that could not be understood), then it was proof of a satanic connection witchcraft. The jury ended up convicting her and hung her on November 16 of 1688.

He opposed "spectral evidence" as admissible for the Salem trials (sentiment echoed by some of the involved jurors and officials), he stood behind the idea that witches, demons and "immortal souls" existed and that witchcraft was unholy He also was an avid supporter of the executions, congratulating the sentences as "extinguishing of as wonderful a piece of devilism as has been seen in the world".

Elizabeth Parris and Abigail Williams

Elisabeth Parris and Abigail Williams were in part responsible for the death of 20 people accused and convicted of witchcraft, as well for the accusation of at least 150 innocent people that ended up being arrested. Parris was the daughter of Samuel Parris, the local minister that lost popularity as a religious leader when the "curses" started appearing. Williams was the niece of Samuel Parris, and was adopted by him after being left an orphan when both his

parents were murdered by the Native Americans. It is assumed that the girls began exhibiting strange behavior after they learned about fortune-telling. The so called “strange behaviors” started with fits, in which they would run around rooms flailing their arms, ducking under chairs, and trying to climb up the chimney. It is claimed that her body contorted into apparently impossible positions.

Mercy Lewis, Ann Putnam & Mary Walcott

These three individuals were also key witness within the trials and the main prolific accusers.

Lewis was a servant in the Putnam household that also was home to Ann’s cousin, Mary Walcott and the three of them presented strange behavior that could possibly be considered part of witchcraft affliction. These girls will become essential to the continuation of many trials.

The examination of Tituba

As mentioned previously, Elisabeth Parris and Abigail Williams accused Tituba, their household’ slave, for using witchcraft. At first denying it on the day of her examination, she was beaten by Samuel Parris (Elisabeth’s dad and ordained minister for the Salem Village), it was after that forceful interrogation that the slave mentioned her relationship with the Devil and the secret and dark arts. Tituba mentioned to have made a “Witchcake” made with his husband in order to find out about the demon that was harassing the young girls, which in itself was a departure of the acceptable biblical values and procedures of the puritan lifestyle. Within her admission of this pagan act, as well as her alleged communication with the Devil, she pinpointed several women as witches. One of these women was Sarah Osborne, a woman described to have loose morals for the times, which Tituba alleged she possessed a creature

with the head of a woman, two legs, and wings as her witchcraft familiar. Sarah Good was accused by the girls and also by Tituba and, amongst the many descriptions about her dealings with witchcraft, it was mentioned that many of her witchy interactions related to demonology.

Nature of the committee

Start of the Committee

The committee will begin on February 29, 1692, one day before Tituba's examination summoned following the accusations for witchcraft. Tituba, the South American slave of Reverend Parris, was the first person accused by Elizabeth Parris & Abigail Williams for practicing witchcraft. It is believed that she told both girls about voodoo magic as well as being capable to practice that kind of sorcery. John Island was Tituba's husband and also became one of the accusers for the Salem trials.

William Phips was appointed as governor of the Province of Massachusetts Bay and he will be in Salem Village since January 1st in order to be present for the anticipated examination, this happened after the King and Queen of England replaced the Massachusetts Bay Colony charter with one that establishes the Province of Massachusetts Bay, an event that increased the tension amongst the colonists.

The Court of Oyer and Terminer for the Witch Trials, May 27th 1692

The way in which the witch trials were handled fall almost exclusively in the Court of Oyer (to hear) and Terminer (to decide) in May 27th, 1692. It is wholly unknown if it was

¹ We have decided to take the creative license to have the Governor arrive to Salem before he did in real life, so that the timelines make sense. He originally arrived in May 14th, 1692.

William Phips initiative or Increase Mather's, but the courts were established to evaluate the accumulated witchcraft allegations in the Salem area. Preceded by the Lieutenant Governor, William Stoughton, this court had the defining characteristic of allowing so called "spectral evidence" which, obviously, was faulty evidence that led to the conviction of many. Spectral evidence, in this context, related to the misconceptions the Puritan had regarding how witches operated; it was believed that they could torture the bewitched by using invisible forms and manifestations. Given the severity of witchcraft allegations in the legal code, the sentence for the guilty was usually hanging. **It is expected that the committee will naturally evolve towards the creation of the court.**

Characters

Director - William Phips (1st Governor of the Province of Massachusetts Bay), established the Court of Oyer and Terminer.

Assistant Director - William Stoughton (Chief Justice of the Court of Oyer and Terminer of 1692 and Lieutenant of the Governor).

Moderator - Increase Mather (powerful Puritan clergyman / president of Harvard College).

Reverend Samuel Parris - Minister of Salem Village Church, Tituba's Master, father of Elizabeth Parris and uncle to Abigail Williams.

Martha Corey - Fullfledged church member of the Salem Village Church. She's a woman of gospel. Mother to an illegitimate, mix-race son Benoni. Wife to Giles Corey.

John Hawthorne - Main magistrate for criminal examinations and a man trusted by the community. Wealthy landowner with political and military experience.

Jonnathan Corwin - Main magistrate for criminal examinations and a man trusted by the community. Wealthy merchant with political experience.

Tituba - A carib woman and Samuel Parris' slave, set to be criminally examined for charges of witchcraft.

William Griggs - Was the doctor who diagnosed Elizabeth Parris and Abigail Williams as victims of witchcraft.

Elizabeth Hubbard - Orphan niece of William Griggs and servant to him. Was the first of-age witness with 17 years of age and thus the first valid testimony under law.

Ann Putnam Jr. - Allegedly afflicted by witchcraft and daughter to Ann Putnam and Thomas Putnam.

Nathaniel Saltonstall - Owner of the Saltonstall Seat estate. Town clerk and his defining characteristic is that he is a highly ethical man. Members of the local militia for the frontier defense against the native americans.

Waitstill Winthrop - Magistrate, leader of the provincial militia. Politician with military experience and trusted man of Governor Phips.

John Richards - Part of the Ancient and Honorable Artillery Company and resident of Dorchester. Appointed by Governor Phips.

Reverend John Hale - Influential Puritan pastor and examiner of witchcraft accusations. Appointed by Governor Phips to be present due to his religious influence.

Reverend Cotton Mather - Writer of *Memorable Providences* which described the witchcraft case of the Goodwin family and connoisseur of witchcraft in court. Politician in actions but not in post. Strong advisor for the non-inclusion of “spectral evidence” in court.

Robert Calef - Writer and successful cloth merchant of the Massachusetts Bay region. Defining characteristics include affluence (monetary means) and ability to publish written testimonies publicly.

Bartholomew Gedney - Native of Salem and magistrate. Known to be a doctor, military officer and a merchant.

Additional material

Obligatory

- PLC : <https://oll.libertyfund.org/pages/1641-massachusetts-body-of-liberties>
- Tituba’s examination (date established in the document is not correct, its set in 1692): http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=3&psid=67

Referential material

- Referential material History Channel documentary: <https://www.youtube.com/watch?v=fJi5J4pmR5s>
- A Brief History of the Salem Witch Trials (Smithsonian) <https://www.smithsonianmag.com/history/a-brief-history-of-the-salem-witch-trials-175162489/>
- List of the accused and additional timeline details: <https://historyofmassachusetts.org/timeline-of-the-salem-witch-trials/>

Issues to be addressed in the committee

1. Who are the people involved with witchcraft in Salem, if any?
2. How will the accusations will be handled? Will there be any trials?
3. How will the spread of witchcraft be contained?
4. In the case of proven false accusations, will there be any repercussions?

Annex 1: Crisis Notes/ Secret Actions

A crisis note - also known as a secret action - is a document that delegates write by hand during the session and give to the chair much like a diplomatic note given to other delegates. It is meant to help them further their character's (or delegation's) interests within the context of the committee in a secret manner. Given that each delegate will represent a character, they must take into consideration what the character's motivations might be and how they could realistically do so with their individual means. In the case of the UNSC, delegates will represent a member State of the UN and as such they must act within their capabilities as diplomats; however, they will be able to issue recommendations to the pertinent authorities within their countries to execute plans.

Crisis notes should be concise, specific, relevant to the context of the committee and should be part of the delegate's strategy. The chair holds the power to respond to crisis notes via another letter, state it's approval and possible future impact or forgoes answering to the note by directly addressing its consequences in an update. It is important to mention that if a crisis note isn't specific enough, goes against your character's interests (or national policy) or disregards important subject matters within the context of the committee, it is probable that it will backfire on the delegates. Don't let that discourage you from sending them,

however, since part of the chair's evaluation will include quality to quantity ratios and overall adaptability of the delegates to unfavourable situations.

In general terms, crisis notes must have the following:

1. A title (to differentiate them)
2. Addressee (to whom you are addressing them o)
3. Signature (the name of your character or delegation)
4. Clear instructions (detailed below)
5. What you expect to achieve (important for the chairs to know)

There will be two accepted formats of crisis notes for this conference: letter of recommendation and list of instructions.

Letter of Recommendation:

This constitution of letter crisis notes is mostly self-explanatory. The delegates will write a relatively small letter to a recipient that they can contact -realistically, within their character's capability or as UN Ambassadors -, and recommend a course of action that will further your delegations interests. For example, if you are a Reverend during the Salem witch trials, you might want to address the Governor of Massachusetts to ask him for a meeting with other important clerics like yourself in order to discuss the further funding of your church as a way to combat the rise of witchcraft incidents in Salem. Another example would be if you are representing the United States of America, you may want to address the Secretary of State and request he acquires and sends you all pertinent intelligence regarding an upcoming meeting between the President of the PRC, Xi Jinping and DPRK's leader, Kim Jong-un.

List of instructions:

List crisis notes have the same exact purpose and limitations that letter crisis notes do, even if their presentation is different. List notes are, as the name suggests, lists that enumerate a plan of action and divides it into steps. These are useful when a delegate wants to clearly build a strategy that is simple for the chair to understand its intent. They are the preferred method of sending standard secret actions for this reason.

A few final recommendations for the creation of crisis notes: always remember to include your character's or delegation's name on all of them so that the chair knows who has sent them, do not forget to address your letter crisis notes clearly to whoever it is you are writing to, keep in mind that the chairs will be evaluating these as an extension of your performance within the committee and be patient.

Annex 2: Directives

Directives are similar to crisis notes in the sense that they are also documents to be written by hand, within the session and handed to the chair; However, unlike crisis notes, they are public documents that need signatures (signatories) in order to be presented and they need to be introduced, discussed and voted upon by the committee.

Content

The content of a directive can vary, but the main focus of their usefulness is to allow for action within the committee as a whole. They can be made to allow for preventive action, respond to updates or to solve issues pertinent to the subject of the committee. The structure

they must follow is exactly as that of a list crisis note, meaning it must be a list of actions that have a strategic purpose and will thus guide the committee.

Language for directives should be that of draft resolutions, the first word of each subsection should be that of operative clauses. It should also be specific and relevant. Remember that, due to the binding nature of UNSC decisions, approved directives will be binding for Member States of the UN and the language used should reflect that.

Example:

1. Requests all Member States located in the Syrian province of Idlib to cease fire for 24 hours,

Crisis committees where there is no simulation of the UN do not need to follow this format, although they must follow a similar basic structure.

Signatures / Signatories

In order for the directive to be eligible to be presented to the chair, it must have a minimum of at least a third of the quorum's signature. Assuming that all fifteen (15) members of the UNSC are present, this would mean that five (5) of them should be signatories of the directive. This is the same for other crisis committees. Being a signatory to a directive does not mean that your delegation is in favour of the terms it establishes, it only reflects a desire to discuss said directive. You can use this strategically,

Introducing, debating and voting

Once a directive has been drafted (by hand!) and has enough signatories, it can be delivered to the chair. To begin the process of voting, one must first introduce the directive via a "motion to introduce directive". If this motion is approved, then subsequent motions should refer to discussing the introduced directive. Once delegates decide they want to stop discussion on the directive, they must present a "motion to close debate". If approved, the debate will close and a "motion to proceed to vote" should be presented. The voting procedure is the same as that of a draft resolution and, in the case of the UNSC; with the inclusion of veto power by the five permanent member, This means that delegates must negotiate amongst themselves so that directives will be approved and the committee can move forward. Other crisis committee's do not have members in them with veto power, so negotiation is key for directives to be approved. In both cases, voting should be done both strategically and within the character's or State's policy, which will be evaluated accordingly,

Annex 3 - Witchcraft Manual and Limit of Spells

In this committee, the use of magic will be recognized and allowed by the chairs through secret actions. Still, there are certain parameters that need to be set in place. First of all, there are elements of "magic" that are not really magical by today's standards, especially in light of the developments in the natural sciences. Given the time period of this committee, this information can (and will) still be considered magic and as such, could mean your character may be imprisoned or executed.

An example of this dynamic would be the following:

Today we know that a type of fungus, ergot, poisons rye plants. When humans consume the contaminated rye (in bread or any other food with rye flour in it), they contract ergotism, a disease characterized by violent seizures, spasms and even gangrene. This wasn't known by people at the time, but having access to it and using it to your advantage will be admissible in this committee. All characters are able to use this kind of "magic" but, again, be very careful and cover your tracks because it could be punished by death!

Besides this, we will also be allowing *actual* magic to occur in this committee. This decision has been done for several reasons, including the nature of the committee and balancing some character portfolios. There will be 3 types of magical abilities that characters can use.

Types of magical abilities

- Spells:

Basic spell magic will only affect the resources and environment of the victim, including real estate (plots of land and housing infrastructure) and farm animals and crops.

- Ouija:

Ouija will be used by the caster to communicate with spirits from the dead. They can provide the caster with knowledge from the past, how things came to be or possible future events.

Details given about possible future events are subject to change and should not be taken as anything but a rough guide of what may happen.

- Possession

This spell can only be performed once by each magic delegate, if they chose. With this spell, the caster can mark another person so that a dark entity can enter their body. The delegate

must contact the evil spirit through a ritual that requires the following items (to be obtained via secret actions):

- A hair and a personal object of the victim
- The head of a dead animal
- A drop of blood of the witch performing the ritual
- The finger of a dead body

NOTE: The caster must gather all of these requirements because they don't possess any of them, except for the drop of blood

Weaknesses

All acts of magic that are discovered can be undone through religious purification and its variants. Also, magic can be fight magic so if a witch suspects of another one, they can curse them back.

It's important to clarify that for the colonizers of American territories (both the Spaniards and the English in South and North America), the native customs and tribal cultural activities were also considered heretic and unholy.

Final note

The Crisis Room and the Directors will, if necessary, deny any action magical or non-magical if this affects the flow of debate or its final aim. Characters that don't have these magical abilities: don't be discouraged. There are a lot of things you can use for your advantage regarding magic. You can collect and present evidence in order to accuse other characters, especially if their magic is not done right or disguised well enough. You can become an ally with a magic user if you find out who they are, and use their spells as a joint

secret action. You can also misconstrue evidence to incriminate other characters. This dynamic is made so that everybody can make the most out of it.

Happy hunting!

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<https://saalemwitchmuseum.com/history-education/>