



Dreaming the Devil

By J. Dymphna Coy



Acknowledgements

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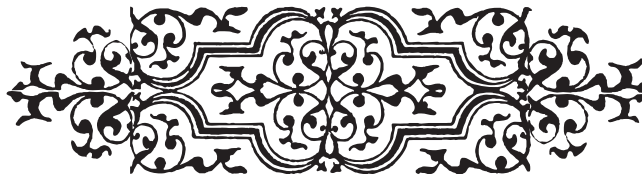
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Content Note

This game is modeled closely after historical witchcraft trials. Things that witches have been traditionally accused of may come up in play, including (but not limited to) taboo sex acts, cannibalism, blasphemy, and infanticide. Players who have experienced religious abuse or have experienced religious persecution are also encouraged to approach the material with caution.

Basic Information

- Historical blackbox LARP
- 3-4 players
- 2 hours running time
- Contains mature themes.
Not suitable for children.





Dreaming the Devil



How to use this book

Players of this game need not do any preparation in advance; they can simply be given a copy of their character sheets and the other handouts at the beginning of the game. The Facilitator should read the entire book. At the start of the game, the Facilitator will read some sections aloud. These sections are printed in italics.

Setup

This is a game for three players and one facilitator. Before the game, the facilitator should read the entire book, and do the following:

Find a suitable space. Your space should be quiet, and relatively free of distractions or interruptions. Due to the content and intensity of the game, it is best not to play in a place where other people might overhear you.

Gather a bundle of five sticks. Gather them from the outdoors, from your street, from a local park. If no sticks are available, another object may be substituted (e.g. a sheet of office paper being slowly torn in half). Sticks are the preferred object, however: they are a part of a living thing with a history.

Arrange three chairs in roughly an equilateral triangle, all facing inward. Place the sticks in a pile on the floor at the centre of the triangle. One of the chairs should have enough room around it for a person to be able to circumambulate it easily.

Print out one copy each of the character sheets, and three copies of the Cultural Note.

Introduction

(The facilitator should read this portion aloud to players, after welcoming them to the game.)

DREAMING THE DEVIL is an intense, existential LARP about three people at a witch trial, who are struggling with issues like belief in God and the existence of evil. You're encouraged to be emotionally immersed in the game, and to allow emotion and physicality to drive your characters forward.

The setting is a rural village, not too far from the city of Mirandola in northern Italy. It's a small, close-knit agricultural community governed largely by a de-facto democracy.

A witch, MALEFICA, has been discovered among you. Their chief accuser is PHROMINUS (or PHROMINA, if the accuser is a woman).

An INQUISITOR has been summoned from Florence to deal with the witch.

This game shows the events of the trial, and describes the aftermath.





Dreaming the Devil



Getting Started

The facilitator reads this aloud to the players:

Before we select our characters, we should talk about the form of the game.

When the game is ready to begin, the Accuser announces his first charge against the Witch. Then, the Inquisitor asks follow-up questions and tries to elicit additional information from the Witch.

The Accuser may remember things as the game goes on, and may feel the emotional weight of the trial compelling him to generate new accusations.

Each day of the trial is represented by a fifteen-minute session. Between each fifteen-minute session is a short period of silence, and an optional interstitial scene if you feel it is warranted.

The Accuser (and the Accuser alone) may opt to torture the witch at any point in the trial.

Torture

To torture the witch, the Accuser takes a stick from the bundle on the floor and breaks it. This represents the Witch undergoing torture. Do not describe the details of the torture in any way. The Witch must not scream, groan, or describe his reaction in any way.

The Accuser must look directly at the Witch while breaking the stick.

After the stick is broken, the Witch must answer in the affirmative to the next question that they are asked. In their answer, the Witch must Inquisitor exactly what he thinks the Inquisitor wants to hear. The Witch should be florid and profuse with their explanation, and should go into vivid detail.

In the first two rounds, only three sticks may be broken per round. In the final round, there is no limit to the number of sticks that may be broken. If all five are broken, the Witch dies, and the game ends.

Movement and Violence

Players may not engage in violent or sexual contact with each other during this game.

The Witch must remain seated through the entire game. He is not permitted to touch any other player. The space where the Witch sits should ideally leave enough room for the Inquisitor to circumambulate him if he chooses to do so.

The Inquisitor may sit, stand, and move about the room as he chooses. He may touch any other players, but he cannot use touch in any violent or near-violent manner (e.g. grabbing someone, shaking them, pushing them away, restraining them). A rule of thumb: if you wouldn't do it to a frail, elderly person, don't do it to a player.

The Accuser may sit, stand, or walk, or touch the Inquisitor in the manner described above, but he is not permitted to touch the Witch. If the Inquisitor orders the Accuser to sit or stand, he must do so.





Dreaming the Devil



Role Selection

Before the game begins, the players should select characters. There are two possible scenarios for *Dreaming the Devil*. In one scenario, the Witch is a priest; in the other, the Witch is a midwife.

There are five different characters: the priest and his Accuser, the midwife and her accuser, and the Inquisitor (who is the same regardless of which scenario is chosen). The players collectively decide on whichever scenario they prefer. The Witch's player should have the final say.

Running the Game

The game is played in three phases, with two optional interstitial scenes. The flow of play is as follows:

1. 30-60 seconds of silence.
2. The Trial, day 1. Fifteen minutes in duration.
3. Optional scene: the Witch and the Accuser, framed however the players choose. No more than three minutes or so. Both may stand and move freely during this scene.
4. 30-60 seconds of silence.
5. The Trial, day 2. Fifteen minutes.
6. Optional scene: the Inquisitor privately visits the Witch in their cell. The two are alone, away from the eyes of the public.
7. 30-60 seconds of silence.
8. The Trial, day 3. Fifteen minutes.
9. The Endgame.

The facilitator keeps track of time. The periods of silence should last as long as she feels is appropriate for establishing atmosphere and tension.

The Endgame

At any point during the game, the Inquisitor may declare that he is satisfied, and that the Witch shall be executed or spared. If the Witch is executed, do not describe the details of the execution in any way, though the players may indirectly describe their emotional reactions to it.

If the Witch makes a full confession of all of his evil deeds, shows sufficient remorse, the Inquisitor may opt to pardon the Witch.

If the Witch is still alive at the end of the third day, the Inquisitor is chastened by his superiors for wasting time, and abandons the trial. The Accuser may decide whether or not the townsfolk execute the Witch.

After the execution (if applicable), every character gets a short monologue about their emotions at the end of the trial, and how their life proceeds afterward. The Inquisitor goes first, and the Witch goes last. If the Witch is dead, he describes his dying thoughts and wishes.

Then, the game ends.





Dreaming the Devil



Safety

This game is an intense exploration of an often misunderstood part of history. This game is not an excuse to be cruel to people. I, the author of this game, do not want you or anyone to be hurt by this game. In order to mitigate harm, here are two suggested mechanics.

Cut and Slow

The facilitator should read this section aloud to all participants:

This game uses a safety technique called “cut and slow.” If, at any point during the game, things are getting a bit too intense, hold up both palms facing forward in a “slow down”-type gesture and say clearly, “Slow.” If another player indicates “slow” at you, then dial down your intensity appropriately.

If you need to make the game stop altogether, make an “x” with your arms and say, “Cut!” loudly and clearly. If you hear another player say, “Cut!” then you should echo them and also say “Cut” until it’s clear that everyone in the scene understands what is happening. The participants should talk about what’s happening, and make sure that everyone is okay. If the game can continue, that’s fine, but if the game needs to stop, then it should stop immediately.

“OK” Check-In

Good safety practices must be proactive. If you’re unsure if another player is okay, make the “OK” symbol with your thumb and forefinger. If a player makes the “OK,” symbol at you, you can respond with a “thumbs up” to indicate that you are fine, and that the game should proceed as normal. If you are unsure how you feel, you can hold your thumb out to the side. If things are not okay, then make a “thumbs down” gesture.

If a player makes the “thumbs down” or the “unsure” gesture, then the game stops as per “cut” above.

Care

Read the following aloud to all participants:

Look around the room. You, as a human being and not as your character, have to care about these people. They might be friends, or they might be strangers. For the duration of this game and the debriefing, you need to care about them. You need to actively care about their well-being. If you can’t do that, that’s okay. Please don’t play this game.

This is an intense game. People might get hurt. There are safety mechanics, but they’re not enough on your own. You, the player, need to care about the other players in this game. Can we all agree that we can do this, at least for the scope of this game?



Dreaming the Devil

Afterword

Much has been written about the witch trials of the Renaissance and Early Modern periods. Popular media (role-playing games included) practically has an entire genre devoted to witch trials. These accounts tend to be one of two things. The first the sensationalized, played-for-shock version: “Oh, the depravity! Man’s inhumanity to man! Let the camera linger a bit too long on the beautiful young lady in the chemise as she writhes and moans under the torturer’s hands!” The other is the version wherein a witch trial is a metaphor for another form of persecution: misogyny, McCarthyism, whatever the political conflict du jour is.

This game takes a different route.

The stance of this game is that the witchcraft crisis of the Renaissance and Early Modern periods was a crisis of belief.

The world is getting smaller, and belief in God is getting harder. Christians are struggling to maintain their sense of the world, and their grip upon reality is slipping. The ways in which these people have chosen to deal with this crisis is the subject of this game. It is my hope that I have done this struggle some small justice.

Further Reading

Europe’s Inner Demons

by Norman Cohn

*Demon Lovers: Witchcraft,
Sex, and the Crisis of Belief*

by Walter Stephens





Cultural Notes



The Eucharist

The Eucharist, a piece of wheat bread and a sip of wine given to a worshipper, is at the heart of the Roman Catholic mass and the faith itself.

Non-Catholics may find the views of Renaissance Catholicism baffling, but the Eucharist is considered to be literally the body and blood of Christ. Priests and laypersons observed extremely strict rules about storage and administration of the Eucharist.

Theologians wrote elaborate rules about what should happen if the Eucharist was accidentally dropped, vomited up, or any other misfortunes happened. The Eucharist was considered to be an object of great magical power by folk religions and was purportedly hoarded for its apotropaic effects, and the faithful regularly described their enemies as desecrating the Eucharist either as an expression of hatred or as a means of using black magic.

Baptism

Baptism is a sacrament of the Roman Catholic faith. The fate of infants who died without being baptized (as any stillborn infant would be) was a matter of great anguish in the 16th century. Most agreed that infants would live out their lives in Limbo, facing eternal isolation from God. Theologians agonized over the dilemma of consigning innocent children to an eternity of torment.

The Cornicello

The cornicello is an old folk magic charm used to keep away evil spirits in Northern Italy.





MALEFICA, THE WIDOW



What you can do

AS MALEFICA, YOU MUST:

Respond to torture appropriately. If you are tortured, you must answer in the affirmative to whatever question you are asked immediately after the stick is broken, and you must do so in florid detail.

YOU MUST NOT:

- Scream, groan, or describe your physical reaction to the torture mechanic in any way.
- Touch another player.
- Stand up or get out of your chair during the trial.

Who you are

You are the twice-widowed wife of a poor man. You have no living children of your own, but you have three step-children (all adults, all of them have gone to the city). You're about forty years old. You own a small plot of land that you farm a few subsistence crops in, and you're the village midwife and medicine woman. You're mostly alone now, except for your pet cats and the occasional company of MARCO, a young field hand that you're having an affair with.

How you relate to your accuser

You have been accused of witchcraft by your neighbor, PHROMINUS (or PHROMINA, if your neighbor is a woman). Your lover, Marco, has corroborated the charges, and claims that you seduced him with magic.

You've always known your accuser. They're many years younger than you, and your land borders on theirs. They've always been a bit chilly with you, especially after the death of their youngest child.

You delivered three of your accuser's children. The first one was dead before it was born, and the youngest has recently died in the night - suddenly, and seemingly without cause.





MALEFICA, THE WIDOW



What you know about witchcraft

The world is alive. Spirits abound in the world just as animals and humans do. They have no moral valence one way or another. This is not at all in conflict with your Christian faith.

Demons, on the other hand, are another matter altogether. They are immaterial spirits sent from the Devil to trick and confuse people. You ward them off with the rosary and the cornicello, which protects you from the evil eye. Witches are wicked people who summon demons and do black magic on others.

What you want

Decide how you feel when one of your community members accuses you of an egregious crime. Decide how you feel when the rest of the town – the people you’ve known all your life, the grown children who you once delivered – nods along with them, and embellishes on their charges.

You may be motivated by one of three factors. Choose one of the following:

- If you choose SURVIVAL, You might win if you physically survive.
- If you choose PRIDE, You might win if you refuse to admit guilt.
- If you choose DESIRE TO BELONG, You might win if your community accepts you again.

Don’t tell anyone what you’ve chosen.





PHROMINUS OR PHROMINA, THE ACCUSER



What you can do

AS PHROMINUS OR PHROMINA, YOU CAN:

- Torture the Witch by breaking a stick and looking directly at the Witch.
- Get up and move as you like.

YOU CANNOT:

- Touch the Witch.

YOU MUST:

Start the game by formally announcing your charges against the Witch.

Who you are

You are the middle-aged scion of a well-to-do landowner. Your father is the de facto mayor of town (which is governed on a local level by an informal democracy). You're illiterate, but you're decently well-informed on local politics and a shrewd businessperson.

How you relate to the Witch

MALEFICA owns a small plot of land adjoining yours. She's delivered three of your children, but you gave her little thought, save that when she died you would probably buy her land.

Your first child was stillborn. You remember the priest trying to resuscitate the child in order to offer the rite of baptism, to no avail; the scene haunts your nightmares to this day. It is especially terrible in light of what you know now.

Your second child is still alive, but your youngest, only an infant in arms, died in the cradle. You should have seen it coming. The Witch keeps cats in her house, and you'd seen them sleeping in the cradle next to your baby. You shooed them away like any nuisance animal, but you didn't realize what was really going on.

Your neighbor is a witch who has murdered your children. She cursed your first child in utero, and shapeshifted into a cat to murder your youngest. One of your field hands (a rather young man) has been having an affair with her, and he tells you that she bewitched him with a spell of lust, and that she is keeps unguents and salves made of the fat of infants in her home.





PHROMINUS OR PHROMINA, THE ACCUSER



What you know about witches

Witches are depraved men and women—but mostly women—who worship the devil. The devil grants them powers in return, but they must turn their backs on all that is good in this world to get them.

You've never known anyone who has directly seen such things, but you've heard all sorts of stories: Witches shape-shifting into animals or monsters. Witches nursing demonic familiars with their own blood. Orgiastic feasts where witches feast on the corpses of infants. Witches striking women barren, or men impotent, or causing crops to fail. Witches are especially fond of preying on children, and unbaptised children are the most vulnerable.

Witchcraft can be kept at bay by good Christians, who can recite the name of God or the Lord's Prayer to keep away demonic possession.

What you want

Terrible things happen in this world. Why do innocent infants die in the cradle? Why do crops fail, and children sleep with empty stomachs? Why do pious people suffer? How can God exist, and how can he permit atrocities?

SOMEONE MUST BE TO BLAME

Horrible things have happened to you and the people you love. You did not deserve them. They did not deserve them. You are good people. You have seen a terrible pattern, a terrible truth lies at its centre: the priest is a Witch.

You have blamed the Witch for any of a number of reasons, but you have to know what they are. There's a reason why this person in particular represents to you the Existence of Evil.

You may be motivated by one of three factors. Choose one of the following:

- If you choose HATRED of the Witch, you might win the game if the Witch dies horribly.
- If you choose SELF-HATRED, you might win the game if the Witch expresses contrition, and if you are able to forgive her.
- If you choose FEAR, you might win the game if Evil is punished and exorcised by a proper authority.

Don't tell anyone what you've chosen. Your ultimate goal is to find an answer to your suffering.



THE INQUISITOR

WHAT YOU CAN DO

AS THE INQUISITOR, YOU CAN:

- Get up and move around however you like.
- Render a verdict, ending the trial.

YOU CANNOT:

- Make physical contact with the Witch.
- Break a stick with your own hands.

YOU MUST:

- Abandon the trial and return to your superiors if you cannot render a verdict by the end of the third day.

Who you are

You're from Florence, a center of learning and culture, far away from this small village.

You're a theologian. You're well-educated. Your specialty is in the theory of witchcraft. With the blessing of your Archbishop, you're doing field work to better understand the nature of the Devil and his minions so that your writings can warn other priests about the dangers of witchcraft.

Your relationship with the townspeople

These people are strangers, but they know your authority. You need to show them that evil is among them, and that they are in danger. They are not as learned as you, and they may have done or said foolish things. They need you to protect them from their own ignorance.

What you know about witchcraft

You are a learned man who has spent your entire life immersed in theology and witchcraft theory. The townspeople are not as sophisticated, and they may have strange ideas about what “witchcraft” actually is. While a witch’s first-hand experience of the devil makes them something of an expert witness, their testimony may be confused and cloudy. They don’t have the same background as you, and they may misinterpret their experiences. And, of course, as they are an agent of the devil, they will also be trying to confuse you, or trick you.





THE INQUISITOR



Do not, under any circumstances, let the Witch control the trial. A sampling of typical behaviours displayed by witches is as follows:

- Demons almost always have sexual intercourse with witches. Witches commune with the devil by attending Sabbats; orgiastic feasts attended by dozens of witches and demons.
- Aided by demons, witches can fly, and thus cover great distances in a very short time.

- The Devil can disguise himself as a human, but there will always be some sort of telltale manifestation of his otherworldly nature: a hoof, horns, a body part made of unnatural material (e.g., stone or wood), glowing red eyes, etc.
- Demons can spiritually possess human beings and/or animals. Witches keep around familiars, which are demons in the shape of animals.

- Witches commit cannibalism.
- The Devil demands human sacrifice and is especially fond of child sacrifice.
- Witches use the corpses of children - particular of those who are unbaptised - to create magical potions. Most witches are grave robbers.
- Witches can control the weather or blight crops.

What you want

You're part of a larger community of priests who are trying to understand the mechanisms by which the Devil interacts with the world. You are a pioneer of the Age of Reason; an experimental scientist who is trying to collect empirical data regarding the existence of the Devil (and by extension, affirm the existence of God). Your first job is to gather as much data as possible about the nature of demons, the Devil, and witchcraft.

The person who is in front of you is a witch. You know that - *don't bother asking her whether or not she is guilty*. Everyone in the town (e.g., the civil authorities) already knows that they are guilty. Unless you think that this

person is genuinely mentally ill, her guilt is unquestionable. What you need to know is how this person contacts the Devil.

And yet.

You are motivated by a feeling that you don't even know you have: *doubt*. You have never seen physical proof that God is real, even though everything you've read tells you that He is and that His works are visible in the world. You've never been witness to one of God's miracles, but you have found proof that the Devil is real, and that he is terrible. Demons are real enough that witches describe, in graphic detail, the sex acts that they have

performed with them. Any madman can hallucinate an *image* of a demon, but witches have *literally, physically* interacted with demons on an undeniable level.

You *win the game* by getting the Witch to affirm your belief that God and the Devil are real. It needs to come from her heart, and you need to know that (but you are very willing to believe what you hear).

YOU NEED TO KNOW THAT THE DEVIL IS REAL,
AND THAT HE HAS TOUCHED THIS WORLD.





MALEFICUS, the WITCH



What you can do

AS MALEFICUS, YOU MUST:

- Respond to torture appropriately. If you are tortured, you must answer in the affirmative to whatever question you are asked immediately after the stick is broken, and you must do so in florid detail.

YOU MUST NOT:

- Scream, groan, or describe your physical reaction to torture in any way.
- Touch another player.
- Stand up or get out of your chair during the trial.

Who you are

You didn't grow up in this village. You're from Mirandola, the seat of the diocese. You've only lived in this town for three years. In those three years, you've baptized infants, taught children their catechism, and given last rites to the dying. You are responsible for the well-being of all of these

people who you've come to know and love. It's not glamorous or politically-advantageous work.

You could have had a better position. An older priest made advances to you, when you were a young man, promising you a brighter and more prestigious career; you refused him. Your life would have turned out very differently.

You are literate, and have the basics of an education. Your family is moderately wealthy, by provincial standards.

Every since you were a little boy, you've been afflicted with epilepsy. When you have a seizure, you generally don't even notice it happening - you just come to several minutes later with no memory of the intervening time. You rarely have episodes, and they don't affect your life very often. An older priest thought that your fits were a sign from God, but you've never thought of them that way.

You have a habit of talking to yourself. Sometimes you're praying, but other times you're just trying to sort out your own thoughts.





MALEFICUS, the WITCH



How you relate to your accuser

You don't know the accuser especially well. You know that they're well-to-do and politically well-connected. You've gotten the feeling that they don't like you especially, but you've always been friendly with their spouse and their children.

What you know about witchcraft

According to conventional wisdom, witches are depraved men and women (but mostly women) who worship the devil. The devil grants them powers in return, but they must turn their backs on all that is good in this world to get them.

You've never known anyone who has directly seen such things, but you've heard all sorts of stories. Witches having sex with monstrous demons. Orgiastic feasts where witches feast on the corpses of infants. Worst of all, witches take joy in defiling the Eucharist, the literal body and blood of your saviour, Jesus Christ.

The Pope has signed a document saying that witch-hunters pose a threat to all of Christendom, and granted his authority to Inquisitors to prosecute witch trials some years ago. You think that the threat of witchcraft might be a bit overblown, but you know that giving voice to your doubts would threaten your status with the Church even further.

What you want

Decide how you feel when one of your congregation accuses you of an egregious crime. Decide how you feel when the rest of the town nods along with them, and embellishes on their charges.

You may be motivated by one of three factors. Choose one of the following:

- If you choose **SURVIVAL**, You might win if you physically survive.
- If you choose **PRIDE**, You might win if you refuse to admit guilt.
- If you choose **DESIRE TO BELONG**, You might win if your community accepts you again.

Don't tell anyone what you've chosen.





PHROMINUS OR PHROMINA, THE ACCUSER



What you can do

AS PHROMINUS OR PHROMINA, YOU CAN:

- Torture the Witch by breaking a stick and looking directly at the Witch.
- Get up and move as you like.

YOU CANNOT:

- Touch the Witch.

YOU MUST:

- Start the game by formally announcing your charges against the witch.
- Dictate the ultimate fate of the Witch if the Inquisitor has not rendered a verdict by the end of the third day.

Who you are

You are the middle-aged scion of a well-to-do landowner. Your father is the de facto mayor of town. You're illiterate, like almost everyone, but you're well-informed on local politics and a shrewd businessperson.

How you relate to the Witch

Priests come and go in small towns. You've seen three in your lifetime. MALEFICUS is young, charismatic, and handsome. The women of your town are especially fond of him, and you know why: he's put a spell of lust on them.

You, too, have been bewitched. You resisted his advances, but you were seized by uncontrollable, maddening lust. You couldn't shake the feeling, and you ended up in bed with your cousin. When your spouse walked in on you, you were shaken from your frenzy, and you spoke the name of the Lord and crossed yourself, expelling the demons from your body.

Others in the town know that the Witch is corrupt. They have seen him talking to his invisible demonic servitors. They have seen him seized with fits of ecstasy, falling to the floor, writhing and fouling himself as he is possessed by demons. You've even heard rumors that he has trampled the Eucharist itself, the greatest sacrilege imaginable.





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- Demons can spiritually possess human beings and/or animals. Cats are particularly common.

- The Devil can disguise himself as a human, but there will always be some sort of telltale manifestation of his otherworldly nature: a hoof, horns, a body part made of unnatural material (e.g., stone or wood), glowing red eyes, etc.
- A truly faithful person can speak aloud the name of God or make the sign of the Cross to repel the Devil, if only for a short time.
- The Devil demands human sacrifice and is especially fond of child sacrifice.

- Witches commit cannibalism.
- Witches are obsessed with the Eucharist, and steal and horde it to use in dark magic.
- Certain diseases (such as epilepsy) or mental illness sometimes cause common people to mistakenly believe that an innocent person is a witch. However, these diseases are not proof in and of themselves that a person is a witch; it is more likely that a person who has seizures or is mad is being cursed by a witch.

What you want

You're part of a larger community of priests who are trying to understand the mechanisms by which the Devil interacts with the world. You are a pioneer of the Age of Reason; an experimental scientist who is trying to collect empirical data regarding the existence of the Devil (and by extension, affirm the existence of God). Your first job is to gather as much data as possible about the nature of demons, the Devil, and witchcraft.

The person who is in front of you is a witch. You know that - *don't bother asking him whether or not she is guilty*. Everyone in the town (e.g., the civil authorities) already knows that

they are guilty. Unless you think that this person is genuinely mentally ill, her guilt is unquestionable. What you need to know is how this person contacts the Devil.

And yet.

You are motivated by a feeling that you don't even know you have: *doubt*. You have never seen physical proof that God is real, even though everything you've read tells you that He is and that His works are visible in the world. You've never been witness to one of God's miracles, but you have found proof that the Devil is real, and that he is terrible.

Demons are real enough that witches describe, in graphic detail, the sex acts that they have performed with them. Any madman can hallucinate an *image* of a demon, but witches have *literally, physically* interacted with demons on an undeniable level.

You *win the game* by getting the Witch to affirm your belief that God and the Devil are real. It needs to come from her heart, and you need to know that (but you are very willing to believe what you hear).

YOU NEED TO KNOW THAT THE DEVIL IS REAL, AND THAT HE HAS TOUCHED THIS WORLD.



Handout

