Patrick Cairns, Citadel High Model United Nations

Salem Village

Samuel Willard

The issues presented in the Background guide are as follows

1. The government in Massachusetts and Salem.
2. The Witch trials.
3. The problem presented by the Natives of these lands. (Indian wars)

1. The British government in Massachusetts

Samuel Willard doesn’t like to be involved in politics, openly. He prefers to be the puppet master, pulling the strings from behind the curtain. In this manner he is opposed to having the British government heavily involved in matters involving the governance of Salem. This is mostly because he has little influence with the Crown, and partly because he doesn’t wish the community to be governed by the church. Even though Willard is an ordained Minister from his time in Groton, he doesn’t wish the church complete power, he still wants it to have some power, but he wants more power in the hands of intellectuals, such as himself. Willard is starting to get perturbed by the habit of Puritanism, being an enlightened man he can grasp the fact that maybe one book is enough to detail the glory of God, but maybe it can…? Also being the president of Harvard he can see, and values, the intellect in people more so than blind devotion. Overall Willard wishes for the British government to be absent when matters of politics are at stake, but wants their intervention in cases involving the military. This is mainly because Willard deplores violence, owing to him being driven out of Groton violently. Willard, being devious as he is, is very much in favor of having a communal government with elected members, and he is also in favor of this group being small to reduce the amount of people to sway in the theater of decision making.

**Therefore, Samuel Willard**

1. **Believes that the Crown should stay out of all business in Salem except the settlement’s defence.**
2. **Supports the community government, as long as it has intellectual roots and no bias.**

2. The Witch trials.

Samuel Willard is heavily opposed to the witch trials in its current form. This being when they tortured people until they made a confession, and/or any other trial where the innocent die, and the witches lives. He feels this accomplishes nothing of value, and that any scientific trial in which the pass condition is death, and the fail condition is life, is inherently flawed. He feels that he could improve on aforementioned trials with some grant money and a little time. But maybe people don’t want the trials to end, many people are benefiting from it, such as the Witch hunters who gain wealth and fame, the towns folk who can be rid of citizens who they don’t want in their colony, and larger than all, the church. The church stands to benefit the most from the threat of witches, because it would allow them to lobby, and achieve more political power, which as stated beforehand Willard doesn’t want. He also feels that resources should be put into researching the source of the supposed witches’ powers. Therefore their rituals work, how their powers are enacted, and mostly their covenant with the devil himself. Willard is very interested in finding information about this convenient and how it allows for their power. He is most interested in learning how to circumvent the bond, while still acquiring the gifts associated with witches. These gifts include, but are not limited to, clairvoyance, advanced healing and birthing techniques, offensive powers such as throwing lightning bolts and fireballs, necromancy, command over nature, and general spell casting. All of these would be useful to the colony, if they could be conferred unto a person of interest with good morals, maybe someone like Samuel Willard himself, who has great interest in obtaining such powers. If these gifts could be obtained without entering into a pact with the devil then there is no reason to worry, the devil does not control him so the church would have no reasonable complaint, the townsfolk would be grateful for the services they would provide to the colony, and the Crown should not have any right to interfere anyways. So unless these trials are not really about finding witches, and more a social/political tool, no sane man would have any qualms about improving the innocents survivability.

**Therefore, Samuel Willard**

1. **Believes that the trials are unacceptable the way they are now**
2. **Thinks that the trials need serious reform to make them legitimate**
3. **Thinks that it would be in the best interests of the colony, and the crown to study the gifts granted to witches and their convenient with the devil**
4. **Believes that this research would include a way to avoid/break the devil's covenant**

3. The Problem presented by Native Americans.

The problems presented by the Indians are a very big concern for Willard. After his church in Groton was destroyed in King Philip’s war Willard developed a burning hatred for Indians. This isn’t necessarily because of his love for this particular church, just because this was the first place he held some amount of power, and held some fond memories from there. But he could probably be persuaded to accept the native population if their was some marginal benefit in it for him. Probably not though, he would just end up double crossing them. This is because Samuel Willard may forgive, but he never forgets. He doesn’t see this as much of a problem because there are people who are supposed to protect him, and he expects them to do so. As previously stated he holds violence in disdain, but will resort it as a very, very last ditch attempt to achieve his goal.

**Therefore, Samuel Willard**

1. **Believes that it would be in the best interest of the townsfolk to simply remove the Native population to save from undue stress.**

Bibliography:

* Salem Village Background guide, and all its sources
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