

Inquiry – Salem Witch Trials

Hook Discussion Question:

To what extent does the culture in which we operate dictate or determine how we think or act?

↳ (Discussion must touch on socially acceptable behaviors, groupthink, the roll of laws, etc)



Hook Visual:



Presentation formula Previous Unit: This will occur early in the course
Already covered (1) document sourcing, close reading and thinking like a historian, and (2) reasons for Europeans to settle North American East Coast.
This Unit: Repetitive mini story/lecture (3-5 minutes) interwoven with examination of relevant documents.
Next Unit: Colonial America

SALEM WITCH TRIALS

LECTURE NOTES

Introduction It's ironic.
 We are taught as little tykes that our ancestors came to America in 1620 to establish religious freedom, which they did.
 ↳ However, it was reserved for themselves and those who believed as they did. Not for all.
 ↳ **TRANSITION** In this climate, an intolerant attitude toward differences emerges.

Puritan society What was Puritan society like?
 They sought to convert Native Americans to their faith, not infrequently with violent consequences.
 Puritan society in New England was very repressive and uptight.
 Many jail-able criminal offences:

| | | |
|-------------------------------|---------------|-------------|
| contempt for authority | drunkenness | play cards |
| dancing in pub (or in public) | nagging | lying |
| disobeying parents | goofing off | profanity |
| insulting someone | talking dirty | illicit sex |

There was a certain amount of tension throughout society
 Puritans believed all people were sinners
 Puritans sought out sin – focused on the negative in society
 ↳ Why were things bad? Because the Devil was loose, they believed!
 ↳ Puritans thought the Devil was a physical entity
 *Example: Captain Kimble returned home to Charleston from a 3 year voyage, and has the audacity to kiss his wife on the forehead in front of their house.
 He is sentenced to 2 hours in confinement for lewd and unseemly behavior
 Furthermore, it was a male-favored hierarchy; women were viewed as weak and inferior.
 ↳ They were expected to be subservient, housewives, cooks, never express any individualism
 In short, it is a repressive society
 ↳ To keep control, they strove to suppress desires, feelings and emotions
*****Examine and discuss Documents A, B and C**
 How well did the colonists stringent laws work? Very well, in the beginning. Why?
 ↳ Small communities
 ↳ Puritans believed in the value of hard work (ie, laws supported this)
 ↳ Puritans believed that man was evil and desired damnation; can only be saved by g-d's grace.
TRANSITION It was the need to break form this bond which led to one of the first American tragedies...the Salem Witch Trials

Salem Setup Background: 17th century New England was a fanatic religious community.
 ↳ They believed that evil and the Devils power were as strong as G-d's.
 ↳ And, since the Puritan religion was the only true one, it was the one which Satan was the most anxious to destroy.
 Doctors, judges, schoolmasters and ministers all believed in witchcraft.
 ↳ Even the most minor occurrence was attributed to witchcraft
 ↳ If a farmers cow failed to give milk
 ↳ If a horse went lame
 ↳ If butter wouldn't churn
 ↳ If a horses mane was tangled
 Belief in witches was pretty exciting to think about.
 ↳ People wrote books about it...
 ↳ Cotton Mather wrote a book ("Memorable Providences") describing the bewitchment of four children. It was a best seller.
TRANSITION Shortly after it hit the press, a minister named Samuel Paris accepted a job in Salem

Trials Setup Samuel Paris was new to Salem in 1689
 ↳ Background: Paris was born in London. Went to Boston in 1660. Dad was a clothing merchant; dad dies in 1673, and Samuel Paris goes to Barbados to acquire his inheritance. He bought slaves to tend a sugar plantation. Paris returns to Boston in 1680.
 ↳ In Salem he was not well-liked. He was seen as egotistical and greedy (he wanted a noble title!) Some parishioners even stopped paying his salary.
 This was not a peach of a job. He entered in a bad frame of mind and the community was terrified because of a chance it might lose its charter.

He took his wife (Elizabeth Eldridge), daughter Betty (9 years old), orphaned niece Abigail (11 years old) and also two slaves from Barbados named Tituba and John.

Tituba didn't much like to work. The girls were in her care. She recalled life in Barbados, including voodoo. Cool stuff! The girls shared this with their other friends in the village, and they too began hanging out around the Paris's home.

A reminder: This is a tense and repressive society. The year is February 1792

Situation

Betty starts acting strangely

↳ According to documents of the time "tried climbing up the chimney; convulsions; contortions; hysterics; barking; periodic blindness; complaints of being struck, cut and bitten; dancing around nude; disruptive behavior; quarrelsome"

↳ Betty was first. Soon the other girls behave similarly.

↳ Two of the girls were seen holding Cotton Mather's book!

A doctor is called in, and cites no physical reason to explain this odd behavior.

Modern historians have cited some reasons:

↳ Bad water or food ("witches stew" contained uncooked ingredients)

↳ Hallucinogens

↳ Perhaps they sought attention (the girls may have read books detailing behavior of the possessed)

↳ Regardless of the actual reason, the people of Salem had no question as to what the cause was...Witchcraft!

Accusations

Everyone wants to know where the witches are.

Samuel Paris and others bring the girls to court. Demand they reveal who afflicted them.

↳ Betty fingers Tituba; John Perry (a judge) beats Tituba, and forces her to confess under threat of further punishment. Tituba is no dope. She confesses.

*****Examine and discuss Documents D and E**

↳ Other accusations fly, from the girls and others. The girls name three others – Sarah Goode ("a tramp who begged and stole"), Rebecca nurse, and Sarah Osborne ("a respectable but cross old lady who didn't attend church"). And this is just the start.

↳ In the preliminary exam, the girls (and accused) were interviewed by judges and ministers. There were no lawyers. It was in front of a packed crowd. The people being questioned had to prove their innocence. "confess or be hanged" was a common refrain.

↳ Meanwhile, in the audience the girls who started this all were withering and screaming and acting despondently.

↳ Interestingly, then Tituba took the stand and testified over three days, the girls all suddenly quieted down and listened intently, perhaps fearful that she would reveal their part in creating this mass hysteria.

Accusations start to come from places other than the girls. Citizens sign petitions accusing another of possessing them. Some accused had a longstanding feud with an accuser's family, while others pointed toward those they disliked or whom they expressed jealousies over (the poor accusing the wealthy, and vice versa).

*****Examine and discuss Documents M and N**

↳ One person says that a "tall man from Boston" appeared in her dream. Quickly the authorities arrest John Alden, indeed a tall man from Boston.

↳ Bridge Bishop (a tavern owner) was convicted because of a "body blemish". She is hanged.

A key theme emerges: Fear + Rumor = Implication

Witch hunters grew in number. It's like a fever over the land. Executions are public spectacles

*****Examine and discuss Documents H, I and J**

Accusations and so-called evidence came in several forms...

↳ Touch Test – If an accused witch touched the victim while the victim was having a fit, and the fit then stopped, this meant the accused was the person who had afflicted the victim.

↳ Witches Teat – a mole or other body mark which was insensitive was "proof" of being a witch

↳ Body blemishes (a mole or birthmark) which are insensitive to touch were acceptable to convict someone.

↳ Forced confessions

↳ Spectral Evidence – Testimony of the afflicted who claimed to see the apparition of shape of the person afflicting them in a dream.

↳ Witch Cake – A cake was made of rye meal and urine from afflicted people, encoded with "white magic", and then fed to a dog. According to English folk understanding, when the dog ate the cake, the witch herself would be hurt. So, if someone expressed physical discomfort of any sort, then they would be fingered as a witch.

The trials reflected the need of the community to find guilt and punish the Devil.

- ↳ Rebecca Nurse was found innocent. The verdict is disturbing to the community. *****Examine and discuss Documents F and G.** The judge demands the reconsidering of specific evidence, and a guilty verdict is returned. She is hung on 19 July 1692
- ↳ Giles Corey (a mute) was crushed to death by stones without a trial. Under British law, a man who “stood mute” could not be tried for a crime. This was on 17 September 1692

Witch hunters start to go after prominent Bostonians

- ↳ May 1693: They finally overstep their bounds and accuse the governor’s wife. “Enough is enough”. *****Examine and discuss Documents K and L.** The Governor ends the trials, but not before 19 are put to death, 150 arrested and in jail, property confiscated, and Samuel Paris ousted.
 - ↳ Of the 150 arrested, 107 are female

Relevance

Why is this such a big deal?

- (1) We are a product of our culture/environment/upbringing.
 - ↳ Laws are an effort to regularize/codify/reinforce/perpetuate the dominant culture and society
- (2) The theme of collective hysteria can be seen in future events.
 - ↳ Key theme: Fear + Rumor = Implication
 - ↳ When else have we seen this theme? Consider: toward Japanese after Pearl Harbor, toward Muslims following September 11
- (3) This event leads to a declining influence of the Puritans in the colonies; their role would be minimal by 1776
- (4) Introduces the idea of reparations in response to collective guilt
 - ↳ In 1711, the colony passed a legislative bill restoring the rights and good names of those accused of witchcraft and grants of 600 Pounds in restitution to their heirs.
 - ↳ Beginning of concept of restorative justice?
 - ↳ When else has reparations been considered in the US? Consider: Japanese-American internment camp detainees, Tuskegee experiment victims
- (5) This event illuminates the dangers of intermingling religion and government.
 - ↳ It is no mistake that Thomas Jefferson and earlier deliberations over the Philadelphia Charter of 1705 cite the Trials when advocating for toleration and the separation of church and state.
- (6) These events have had a tremendous impact on our modern judicial system
 - ↳ (was) Guilty until proven innocent = (now) Innocent until proven guilty
 - ↳ (was) spiritual evidence accepted = (now) only concrete provable evidence
 - ↳ (was) forced self-incrimination = (now) no self-incrimination
 - ↳ (was) no lawyers for accused = (now) right to council
 - ↳ (was) beatings and tortures ok = (now) no torture, no physical violence toward defendant
 - ↳ (was) consideration of body blemishes = (now) physical appearance inadmissible/irrelevant
 - ✓ These lessons will not be lost on Thomas Jefferson some eighty years later, when he, alongside John Adams, is the prevailing legal voice among America’s founders.
 - ✓ The Trials occurred during and subsequently reinforced the themes (science and provability over superstition) of the Enlightenment. Benjamin Franklin in 1730 wrote of a fictitious Trial to illuminate satirically the role of hysteria and lunacy of the laws which enabled Salem to occur, as well as a parody of Puritan beliefs.
 - ✓ Encoded into the Constitution: Bill of Rights, right to Due Process, 5th Amendment, etc

Afterword

In 1696, 12 jurors and judges express regret. Only one of the girls – Ann Putnam – expresses regret.

- ↳ She says the girls all fabricated the initial events, and hen fear causes them to expand their stories.

- Untrue Myths:
1. Only a very few were burned at the stake for witchcraft; Witchcraft was a felony under British law (punishment by hanging)
 2. Salem was not the first witch-related executions in colonial America
 - ↳ In Boston, Margaret Jones (died 1648) was the first killed for witchcraft crimes.
 - ↳ Pre-1692, over 70 witch cases were tried in Massachusetts and Connecticut, although only 16 were convicted.

After the Trials, what happened to...

- Samuel Paris – returned to Boston. Wife died a year earlier and he wed a 24 year old (he was 46). Never seemed to be well liked anywhere he lived. Died 1720
- Tituba – spent 13 months in jail during the trials but was released when an unknown person paid for her release and bought her (she was a slave). There is no record of what she did after that. We do know that she and slave John had a daughter Violet who remained (as a slave) in the Paris household until at least 1720

Post-Lesson Discussion topic/prompts

1. Conformity v. individuality...can you really be an individual in Puritan society?
2. Who or what was to blame for the Salem Witch Trials?
3. To what extent did puritan conformity limit/restrict the choices made by individuals?
4. Groupthink
5. How might economic concerns have contributed to the witch crisis?
6. To what extent does how we view the world influence or determine how we interpret evidence, events, etc.
7. Why might women have been the more likely than men to be the one's caught up in the fervor of accusations?
 - ↳ Possible answers: Women were viewed by Puritans as being spiritually weaker, and therefore more susceptible to demonic possession. Men were accused too, such as establishment figures (Burroughs was a former minister of Salem)
8. What is the relevance of these events to the unfolding of American history? In other words, why does it matter to us?
9. To what extent does the modern legal system prevent a repeat of this Salem situation?
10. How might the themes of these events potentially impact your life? In other words, what can you learn from this event and take with you in life?
11. Identify the extent to which (if at all) these events could happen today.

DOCUMENT A

From: John Winthrop; Puritan lawyer and founder of Massachusetts Bay Colony

Date/Setting/Background: “City On A Hill” written to describe Puritan culture.

<https://bilofrightsinsstitute.org/activities/a-city-upon-a-hill-winthrops-modell-of-christian-charity-1630>

We must delight in each other; make other’s conditions our own; rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, as members of the same body. So shall we keep the unity of the spirit in the bond of peace...we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause him to withdraw his present help from us, we shall be made a story and a by-word through the world. We shall open the mouths of enemies to speak evil of the ways of God...Beloved there is now set before us life and good, Death and evil, in that we are commanded this day to love the Lord our God, and to love one another, to walk in his ways and to keep his Commandments and his Ordinance and his laws, and the articles of our Covenant with him

Consider these questions:

What is the authors message about community?

To what does “City on a Hill” refer?

What is his message regarding religion?

DOCUMENT B

From: Cotton Mather, Puritan minister, author, pamphleteer

Date/Setting/Background: 1693

<http://ap.gilderlehrman.org/history-by-era/religion-and-eighteenth-century-revivalism/resources/cotton-mather%E2%80%99s-account-salem-wi>

Wherefore The devil is now making one Attempt more upon us; an Attempt more Difficult, more Surprising, more snarled with unintelligible Circumstances than any that we have hitherto Encountered; an Attempt so Critical, that if we get well through, we shall soon Enjoy Halcyon Days, with all the Vultures of Hell Trodden under our Feet. He has wanted his Incarnate Legions to Persecute us, as the People of God have in the other Hemisphere been Persecuted: he has therefore drawn forth his more spiritual ones to make an attack upon us. We have been advised by some Credible Christians yet alive, that a Malefactor, accused of Witchcraft as well as Murder, and Executed in this place more than Forty Years ago, did then give Notice of, An Horrible PLOT & against the Country by WITCHCRAFT, and a Foundation of WITCHCRAFT then laid, which if it were not seasonably discovered, would probably Blow up, and pull down all the Churches in the Country. And we have now with Horror seen the Discovery of such a WITCHCRAFT!

Consider these questions:

What is viewed as a threat to his culture?

Does the tone in which he speaks of witchcraft remind you of anything?

DOCUMENT C

From: Cotton Mather

Date/Setting/Background: 1689 “A Discourse on Witchcraft”

<https://www.masshist.org/collection-guides/view/fa0170>

I will prove that Witchcraft exists. Those who deny it exists argue that they never saw any witches, therefore there are none. That would be as if you or I said: We never met any robbers, therefore there are none.
I have two pieces of evidence that witchcraft exists: First, the Scripture mentions witchcraft. Secondly, many people have experienced the horrors of witchcraft.

Consider these questions:

How does his logic make sense?

What is the weakness of his logic?

In terms of objective/subjective and the purpose of the document, how authoritative are these documents?

Document D

Document: Interrogation of Tituba in court, 1692

<http://www.hawthorneinsalem.org/page/10491/>

<http://www.hawthorneinsalem.org/Literature/Quakers&Witches/YoungGoodmanBrown/MMD823.html>

(Hathorne) Why do you hurt these children?
(Tituba) I do not hurt them.
(Hathorne) Who is it then?
(Tituba) The Devil, for aught I know.
(Hathorne) Did you never see the Devil?
(Tituba) The Devil came to me and bid me serve him.
(Hathorne) Who have you seen?
(Tituba) Four women sometimes hurt the children.
(Hathorne) Who were they?
(Tituba) Goody Osburn and Sarah Good and I do not know who the others were. Sarah Good and Osburn would have me hurt the children but I would not.
(Hathorne) When did you see them?
(Tituba) Last night at Boston
(Hathorne) What did they say to you?
[(Tituba)] They said, "Hurt the children."
(Hathorne) And did you hurt them?
(Tituba) No. They hurt the children and then lay all upon her and they tell me if I will not hurt the children, they will hurt me.
(Hathorne) But did you not hurt them?
(Tituba) Yes, but I will hurt them no more.
(Hathorne) Are you not sorry that you did hurt them?
(Tituba) Yes.
(Hathorne) And why then do you hurt them?
(Tituba) They say, "Hurt children or we will do worse to you."
(Hathorne) What have you seen?
[(Tituba)] A man come to me and say, "Serve me."
(Hathorne) What service?
(Tituba) Hurt the children. And last night there was an appearance [dream] that said, "Kill the children." and if I would not go on hurting the children, they would do worse to me.

Consider these questions:

Is there evidence here of Tituba changing her views?

Is there evidence of self-incrimination or her accusing others?

What is accepted as "evidence" of witchcraft in this interview?

Document E

Document: Interrogation of Sarah Good in court, 1692

<https://salem.lib.virginia.edu/n63.html>

(Hathorne) Sarah Good, what evil spirit have you familiarity with?
(Sarah Good) None
(Hathorne) Have you made no contract with the devil?
Good answered, "No."
(Hathorne) Why do you hurt these children?
(Good) I do not hurt them. I scorn it.
(Hathorne) Who do you employ then to do it?
(Good) I employ nobody.
(Hathorne) What creature do you employ then?
(Good) No creature, but I am falsely accused.
(Hathorne) Why did you go away muttering from Mr. Parris' house?
(Good) I did not mutter but I thanked him for what he gave my child.
(Hathorne) Have you made no contract with the devil?
(Good) No.
Hathorne desired the children all of them to look upon her, and see if this were the person that hurt them, and so they all did look upon her and said this was one of the persons that did torment them. Presently they were all tormented.
(Hathorne) Sarah Good, do you not see now what you have done? Why do you not tell us the truth? Why do you thus torment these poor children?

Consider these questions:

Is there evidence here of Tituba changing her views?

Is there evidence of self-incrimination or accusing others?

What is accepted as "evidence" of witchcraft in this interview?

Does the tone of this questioning presume 'innocent until proven guilty' or 'guilty until proven innocent'?

In terms of objective/subjective and the purpose of the document, how authoritative are these documents?

Document F

From: Ann Putnam (born 1679)

Date/Background/Place: 1692, Salem, Petition against Rebecca Nurse.

http://law2.umkc.edu/faculty/projects/ftrials/salem/ASA_NUR.HTM

The Apparition [ghostlike image] of Rebekah Nurse did again fall upon me and almost choke me and she told me that now she was come out of prison she had power to afflict me and that now she could for she told me she had killed Benjamin Holton and John Fuller, and the child because it was said that it was no wonder they were witches ... Also there Appeared to me my own sister Bayley and three of her children in winding sheets and told me that Rebekah Nurse had murdered them

Consider these questions:

Look at the type of source this is. What does it suggest about how people may be accused?

What type of event is being presented as evidence against Rebecca Nurse?

Document G

From: Sarah Holton

To: Ezra Stiles

Date/Place: 1692, Petition against Rebecca Nurse

http://law2.umkc.edu/faculty/projects/ftrials/salem/ASA_NUR.HTM

Rebekah Nurse who now stands charged for witchcraft. came to our house and fell a railing at him [Horton's husband] because our pigs got into her field. my poor Husband going out very early in the morning: as he was a coming. in again he was taken with a strange fit in the entry being struck blind and stricken down two or three times so that when he came to himself he told me he thought he should never have come into the house any more: and all summer after he continued in a languishing condition being much pained at his stomach and often struck blind: but about a fortnight before he died he was taken with strange and violent fits acting much like our poor bewitched parsons when we thought they would have died and the Doctor. that was with him could not find what his distemper was: and the day before he died he was again most violently seized upon with violent fits, tells the next night about midnight he departed this life by a cruel death.

Consider these questions:

What is the accusation being levied against Rebecca Nurse?

In terms of objective/subjective and the purpose of the document, how authoritative are these documents?

Document H

From: Robert Calef (born 1648; he was a clothing merchant who came to American in 1688)
Date/Setting/Background: 1700. This was from a publicly published book called 'More Wonders of the Invisible World.'
<https://historyofmassachusetts.org/reverend-george-burroughs-salem/>

Mr. Burroughs was carried in a Cart with others, through the streets of Salem, to Execution. When he was upon the Ladder, he made a speech for the clearing of his Innocence, with such Solemn and Serious Expressions as were to the Admiration of all present; his Prayer (which he concluded by repeating the Lord's Prayer) [as witches were not supposed to be able to recite] was so well worded, and uttered with such composedness as such fervency of spirit, as was very Affecting, and drew Tears from many, so that it seemed to some that the spectators would hinder the execution. The accusers said the black Man [Devil] stood and dictated to him. As soon as he was turned off [hung], Mr. Cotton Mather, being mounted upon a Horse, addressed himself to the People, partly to declare that he [Mr. Burroughs] was no ordained Minister, partly to possess the People of his guilt, saying that the devil often had been transformed into the Angel of Light.

Consider these questions:

Describe the scene.

What was Cotton Mather's explanation for why Burroughs should be executed?

Calef was a relatively recent arrival in colonial America. How might this have affected his views of the Trials?

NOTE: Documents H and I – George Burrough's is a former minister of Salem

Document I

From: Samuel Sewall, 19 August 1692 diary entry (he was a judge and pamphlet printer, b.1652)
<https://salem.lib.virginia.edu/n94.html>

This day [*in the margin, Dolefull! Witchcraft*] George Burroughs was executed at Salem, a very great number of Spectators being present. Mr. Cotton Mather was there, Mr. Sims, Hale, Noyes, Chiever, &c. All of them said they were innocent, Carrier and all. Mr. Mather says they all died by a Righteous Sentence. Mr. Burrough by his Speech, Prayer, protestation of his Innocence, did much move unthinking persons, which occasions their speaking hardly concerning his being executed.

Consider these questions:

What does the margin note suggest about the authors beliefs?

How does this differ from Document H, which is about the same event?

Document J

From: Samuel Sewall, 21 August 1692 diary entry
https://salem.lib.virginia.edu/diaries/sewall_diary.html

A petition is sent to Town in behalf of Dorcas Hoar, who now confesses: Accordingly an order is sent to the Sheriff to forbear her Execution, notwithstanding her being in the Warrant to die tomorrow. This is the first condemned person who has confessed.

Consider these questions:

How does the tone of this document compare to the tone of the same author in Document H?

In terms of objective/subjective and the purpose of the document, how authoritative are these documents?

Document K

From: Robert Calef

Date/Setting/Background: 1700. This was from a publicly published book called More Wonders of the Invisible World. It was composed throughout the 1690s and denounced the Salem Witch trials. Due to the influence of Cotton Mather, the book was not published in Boston. It was printed in England instead.

<https://salem.lib.virginia.edu/speccol/calef/calef.html>

And now Nineteen persons having been hanged, and one pressed to death, and Eight more condemned, in all Twenty and Eight, of which above a third part were Members of some of the Churches of North England, and more than half of them of a good Conversation in general, and not one cleared; about Fifty having confessed themselves to be Witches, of which not one Executed; above an Hundred and Fifty in Prison, and Two Hundred more accused; the Special Commission of Oyer and Terminer comes soon

Consider these questions:

What do these numbers suggest about the impact of these events on the small community of Salem?

Document L

From: Governor William Phips

(born 1650; he was a ship's captain, treasure hunter, military leader, and first royally-appointed governor of the Province of Massachusetts Bay; he becomes governor in May 1692...the witchcraft hysteria had already taken hold..)

Date/Place: 21 February 1693

<https://salem.lib.virginia.edu/speccol/calef/calef.html>

When I put an end to the Court there were at least fifty persons in prison in great misery by reason of the extreme cold and their poverty, most of them having only specter [dream, hearsay] evidence against them and their arrest warrant being defective, I caused some of them to be let-out upon bail and put the Judges upon consideration of a way to relieve others and to prevent them from perishing in prison, upon which some of them were convinced and acknowledged that their former proceedings were too violent and not grounded upon a right foundation ... The stop put to the first method of proceedings hath dissipated the black cloud that threatened this Province with destruction.

I hereby declare that as soon as I came from fighting ... and understood what danger some of their innocent subjects might be exposed to, if the evidence of the afflicted persons only did prevail either to the committing or trying any of them, I did before any application was made unto me about it put a stop to the proceedings of the Court and they are now stopped until their Majesties pleasure be known.

Consider these questions:

For what reasons did the Governor say he released prisoners? Identify all.

Is this a Governor showing leadership, or trying to look like he's doing his job and avoid blame for not acting sooner? Explain.

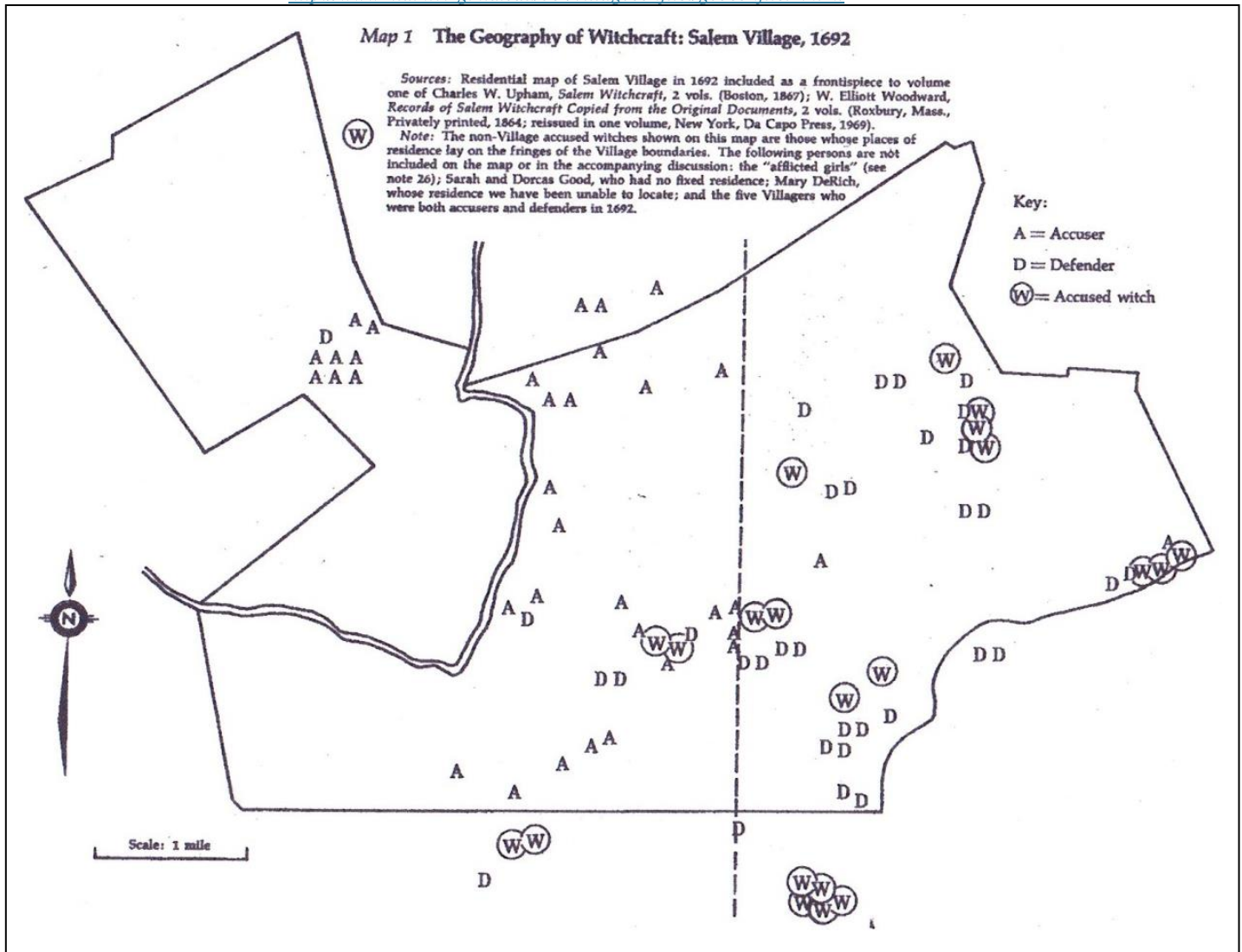
Considering the governor's professional background, what is your impression of his ability to handle this situation?

In terms of objective/subjective and the purpose of the document, how authoritative are these documents?

Document M

Demographics in 1692: Salem Village had a population of around 550 (mostly Puritan). It was largely agricultural. It lay just outside the larger port town of Salem Town (both Puritan and not resided in the town).

<http://www2.iath.virginia.edu/bcr/villageconflict/geoconflict1.html>

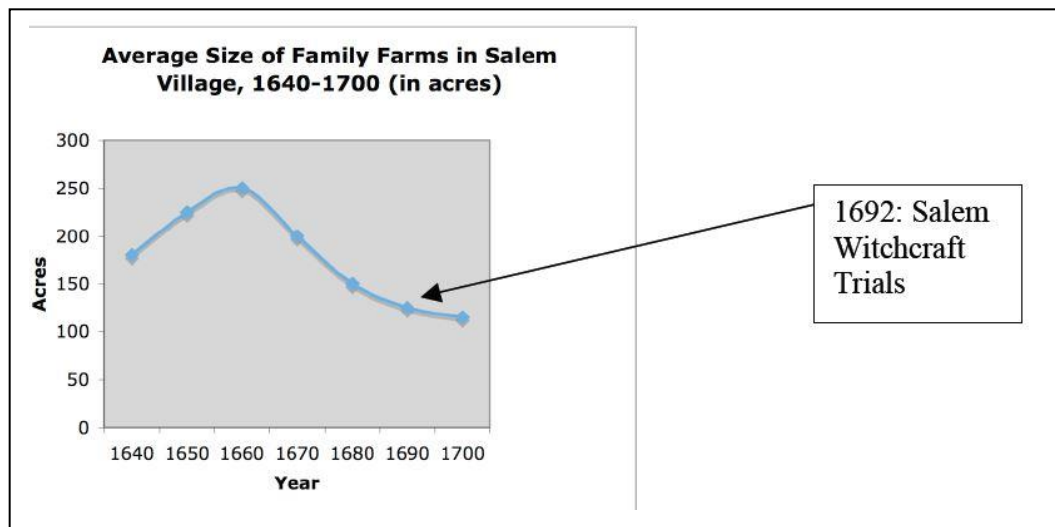


Consider these questions:

Look at where the A/D/W are located, and how they're grouped. Do you see any patterns or groupings? What might this suggest?

"Salem Village was known for its many internal disputes, and for disputes between the village and the town of the same name. Arguments over property lines, grazing rights, and church privileges were rife (they even hired different ministers!), and neighbors considered the population as quarrelsome." Consider this quote in light of the map above. What conclusions may you reach?

In terms of objective/subjective and the purpose of the document, how authoritative are these documents?



Name: _____

Period: _____ Date: _____

Identify 3 religious beliefs in Puritan culture

1

2

3

Identify 3 aspects of law in Puritan culture

1

2

3

Identify any other 2 facts about Puritan culture not mentioned in the other three boxes

1

2

Identify 2 examples of people from the documents challenging majority opinion

1

2

What caused the Salem Witch Trials? Your answer must address the extent to which Puritan culture was (or was not) responsible for the Trials.

TEACHER USE ONLY

- No substance (F grade)
- Lists facts only (D possible)
- Identifies main topic only (C)
- Describe (B possible)
- Explain (A possible)

- Off-task or no answer
- Weak thesis
- Needs more elaboration
- Not enough said to illustrate/support point
- Weak examples
- Fine examples, but not enough
- Appears rushed, with little consideration for proof reading
- Examples are not related to thesis
- Vague or unclear connection of facts to thesis.

- Difficult to read NO GRADE ASSIGNED Redo NOW in clear handwriting and turn it back in ASAP if you want a grade.

Name: _____

Period: _____ Date: _____

PRE – ASSESSMENT

1. What was the cause of the Salem Witch Trials? (circle one) Slavery
Inflexible religious and community standards
Teenagers being rebellious and pushing limits
State rights v. strong centralized government
Witches. Witchcraft was everywhere!
2. If you have learned about the Salem Witch Trials before (classroom, television, books, history-loving uncle, etc), please explain the extent to which you have been exposed to information about the trials and Puritan culture. And how long ago was this?

If you don't know anything/much about Salem Witch Trials yet, don't worry. That's ok. We would not expect most of you to at this point, because we have not yet discussed it in depth. These questions are asked just to get a glimpse of what the class does know, so the material can be tailored appropriately to support you.

Do NOT write in the box below until instructed to do so.
(We will do this AFTER we cover the lesson material)

IMPLICATIONS

Please do a free write. In your writing, respond to any, some or all of the following prompts:

- ↪ **What is the relevance of these events to the unfolding of American history? In other words, why does it matter to us?**
- ↪ **To what extent does the modern legal system prevent a repeat of this Salem situation?**
- ↪ **How might the themes of these events potentially impact your life? In other words, what can you learn from this event and take with you in life?**
- ↪ **Identify the extent to which (if at all) these events could happen today.**