

SALEM WITCH TRIALS STUDY GUIDE

Introduction

During the spring of 1692, a group of girls in Salem Village, Massachusetts, claimed to be possessed by the devil and accused a group of women of witchcraft. The mass hysteria developed within colonial Massachusetts. A court was formed in Salem to take care of the increasing amount of cases, in which Bridget Bishop, the first convicted witch, was hanged in 10th of June 1692. Eighteen other locals followed Bishop to Salem's Gallows Hill Cemetery. By September 1692, the mass hysteria ceased and the public opinion turned against the witch trials. Even though the General Court later annulled false verdicts, the painful legacy of the Salem witch trials would endure for many years in the community.

Definition of Key Terms

Witch Hunt: a searching out for persecution of persons accused of witchcraft

Mass Hysteria: a condition affecting a group of persons, characterized by excitement or anxiety, irrational behavior or beliefs, or inexplicable symptoms of illness.

Witchcraft: the use of sorcery or magic

General Overview

Several centuries ago, many practicing Christians had a strong belief that the devil could give certain people known as witches the power to harm others in return for their loyalty. A witchcraft craze arose through Europe from 1300s to the end of 1600s.

In January 1692, Reverend Parris' daughter Elizabeth, age 9, and niece Abigail Williams, age 11, started having hysteric behaviours. They screamed, threw objects and uttered sounds. Another girl, Ann Putnam, age 11, experienced similar symptoms. On February 29, under pressure from magistrates Jonathan Corwin and John Hathorne, the girls blamed three women from putting a spell on them: Tituba, the Parris' Caribbean slave; Sarah Good, a beggar; and Sarah Osborne, an elderly impoverished woman.

The three indicted witches were brought before the magistrates Jonathan Corwin and John Hathorne and questioned, even as their accusers appeared in the courtroom in a grand display of spasms, contortions, screaming and writhing, which were the first symptoms of the hysteria. Though Good and Osborn denied their guilt, Tituba confessed, "The Devil came to me and bid me serve him." She described elaborate images of black dogs, red cats, yellow birds and a "black man" who wanted her to sign his book. She admitted that she signed the book and said there were several other witches looking to destroy the Puritans. All three were jailed. Tituba confessed mostly because to save herself from being hung by acting as an informer, she claimed there were other witches acting alongside her in service of the devil against the Puritans. As hysteria spread through the community and beyond into the rest of Massachusetts, a number of others were accused, including Martha Corey and Rebecca Nurse, both known as royal members of the church and community, and the four-year-old daughter of Sarah Good.

Like Tituba, several accused "witches" confessed and named still others, and the trials soon began to overwhelm the local justice system. In May 1692, the newly appointed governor of Massachusetts, William Phips, ordered the establishment of a special Court of Oyer and Terminer on witchcraft cases for Suffolk, Essex and Middlesex counties.

Moderated by judges including Hathorne, Samuel Sewall and William Stoughton, the court handed down its first conviction, against Bridget Bishop, on June 2; she was hanged eight days later on what would become known as Gallows Hill in Salem Town. Five more people were hanged that July; five in August and eight more in September. In addition, seven other accused witches died in jail, while the elderly Giles Corey was pressed to death by stones after he refused to enter a plea at his arraignment.

What Caused Salem Witch Trials

1. Salem Politics

Salem Village had a very colorful history before the famous witch trials. It was not exactly known as a bastion of tranquillity in New England. The main reason was its 600 plus residents were divided into two main parts: those who wanted to separate from Salem Town, and those who did not. The residents who wanted to separate from Salem Town were farming

families located in the western part of Salem Village. Those who wanted to remain a part of Salem Town were typically located on the eastern side of Salem Village--closest to Salem Town. The residents who wished to remain a part of Salem Town were economically tied to its thriving, rich harbors.

Many of the Salem Village farming families believed that Salem Town's thriving economy made it too individualistic. This individualism was in opposition to the communal nature that Puritanism mandated. Thus, they were out of touch with the rest of Salem Village. One particularly large farming family who felt that Salem Town was out of touch with the rest of Salem Village was the Putnams.

The Putnams were the leaders of the separatist group primarily because they owned the most farmland in Salem Village. They hoped to solidify a separation from Salem Town by establishing a congregation unique from it. So in 1689, a congregation was formed under the Rev. Samuel Parris and began worshipping in the Salem Village Meetinghouse. However, the congregation only represented a select group since over half of its members were Putnams. If this action did not further strain already weakened relations between the two factions, the events concerning Parris' contract did.

Contracts for ministers during this period often provided them with a modest salary, use of a house, and free firewood. Parris received this and much more. He not only got a modest salary and free firewood, but the title and deed to the parsonage and its surrounding land. Needless to say, this was a very uncommon perk to be included in a minister's contract during this time. This perk especially angered the residents who wanted to remain a part of Salem Town. The Salem Town supporters showed their opposition by refusing to worship at the Meetinghouse and withholding their local taxes. This latter action was of important consequence because the local taxes helped pay the minister's salary and provided his firewood.

In October of 1691 a new Salem Village Committee was elected that was comprised mostly of Parris' opponents. This new committee refused to assess local taxes that would pay Parris' salary, and also challenged the legality of his ownership of the ministry-house and property. These actions by the new committee caused Parris and his family to rely solely on voluntary contributions for sustenance. The Putnams were now worried of losing Parris and the soughted independence from Salem Town the congregation would help bring, and Parris was concerned about his job and providing for his family.

2. Cold Winter Days

According to this theory, the Salem tragedy might have been related to the cold weather, more specifically a pursuit for something or someone to blame for the related hardships such as crop failure. This theory is supported by historical records which indicate that the years preceding the Witch Trials were particularly cold.

Also, the notorious witch hunt took place within the period of the so-called Great Witch Craze which in turn coincides with what is known as the Little Ice Age, a period of abnormally cold climate between the mid-14th and mid-19th century.

3. Boredom

One theory claims that it all started because the girls in the village were bored. Indeed, there wasn't much to do. In addition, the Puritans held very strict beliefs which forbade many forms of entertainment not only for adults but for children too. And for girls, it was even worse because the restrictions for them were more severe than they were for boys. For them, reading books, and attending small circles involving fortune telling and telling/listening to various stories - among other also about witches and witchcraft - were the main form of entertainment.

4. Ergot Poisoning

Consumption of rye grains contaminated with a fungus known as ergot is another possible explanation for the witch hysteria in the late 17th century Salem. If eaten, the fungus can cause hallucinations and convulsions similar to those that were reported to be experienced by the allegedly bewitched girls. And according to Linnda Caporael, professor at the Rensselaer Polytechnic Institute who introduced the ergot poisoning theory, all the conditions were right for the ergot spread just before the Witch Trials.

Conclusion

Though the respected minister Cotton Mather had warned of the indefinite value of spectral evidence (or testimony about dreams and visions), his concerns went largely unheeded during

the Salem witch trials. Increase Mather, president of Harvard College (and Cotton's father) later joined his son in urging that the standards of evidence for witchcraft must be equal to those for any other crime, concluding that "It would better that ten suspected witches may escape than one innocent person be condemned." Amid waning public support for the trials, Governor Phips dissolved the Court of Oyer and Terminer in October and mandated that its successor disregard spectral evidence. Trials continued with dwindling intensity until early 1693, and by that May Phips had apologized and released all those in prison on witchcraft charges.

In January 1697, the Massachusetts General Court declared a day of fasting for the tragedy of the Salem witch trials; the court later deemed the trials unlawful, and the leading justice Samuel Sewall publicly apologized for his role in the process. The damage to the community lingered, however, even after Massachusetts Colony passed legislation restoring the good names of the condemned and providing financial restitution to their heirs in 1711. Indeed, the vivid and painful legacy of the Salem witch trials endured well into the 20th century, when Arthur Miller dramatized the events of 1692 in his play "The Crucible" (1953), using them as an allegory for the anti-Communist "witch hunts" led by Senator Joseph McCarthy in the 1950s.

Major Characters

The Sheriffs

George Corwin: He was the High Sheriff of Essex County in the Massachusetts Bay colony during the Salem Witchcraft Hysteria and carried out the arrests of the accused and the executions of the condemned. The Sheriff and his deputies carry out the sentence of death on the specified date.

Wilmot Dastin: He is the deputy sheriff, he does the duty of the sheriff in his absence and/or on his command.

Villagers

1. Bridget Bishop

Bridget Bishop was a self-assertive woman who had been accused of witchcraft prior to 1692. Previous experience had taught her to deny allegations of witchcraft at all costs. Unfortunate-

ly, in 1692 the situation was different and her only salvation lay in false confession, which she refused to do. Bridget Bishop was married to Edward Bishop when she was accused of witchcraft in Salem. She was widowed twice before marrying Edward. Her second husband Thomas Oliver accused her of witchcraft, claiming that "she was a bad wife. . . the devil had come bodily to her . . . and she sat up all night with the devil." This previous accusation of witchcraft in 1680 was remembered and probably explains her arrest and sentencing in 1692.

Bridget Bishop was the first person to be executed during the Salem witchcraft trials. In Salem folklore, she is portrayed as a feisty, fun-loving, lusty, innkeeper who can't seem to keep herself out of trouble. Recently, historians have painted a somewhat different picture, owing to the confusion with Sarah Bishop who also appears in the court records of the witch trials. Indisputably, the Bridget Bishop who was tried and hanged possessed a quick wit and independent spirit that could not be crushed by the court of Oyer and Terminer.

As soon as Bridget Bishop entered the courtroom, the afflicted girls fell into fits. Judge Hathorne asked which witchcrafts she was conversant in, to which she replied, "I take all this people (turning her head and eyes about) to witness that I am clear." Then Hawthorne asked the girls if they had been afflicted by Bishop, to which Elizabeth Hubbard, Ann Putnam, Abigail Williams, and Mercy Lewis affirmed that she had. The afflicted girls charged her with having hurt them in many ways and tempting them to sign the book of the devil. Ann Putnam even went so far as to say that Bishop called the devil her God. Bishop continued to proclaim her innocence by saying that she "never saw these persons before, nor [ever] was in this place before." She claimed to be as "innocent as an unborn child."

Her case served as a model for future cases to come, following a very predictable pattern. The afflicted girls made accusations, which were denied by the accused; one or more confessors validated the claim of the accusers; and members of the community told of past acts of witchcraft by the accused. The court used spectral evidence as the only legal basis to convict Bridget Bishop. Hanged on June 10, her death warrant emphasizes only the harm done to her accusers, primarily on the day of her examination, as the legal justification for the execution. Bridget Bishop was the first person to be hanged as a result of the infamous Salem witchcraft trials.

2. Tituba

Tituba Indian holds one of the most infamous (yet still debated) places in the history of the Salem Witchcraft Trials. Tituba was an Indian slave in the service of Reverend Samuel Parris, in whose home the diagnosis of witchcraft was first made. She was the first accused (along with Sarah Osborne) and was also the first to confess. Tituba's confession set a precedent and pattern that would run the course of the trials -- accused witches confessed and then became accusers themselves, thereby validating the previous accusations and the need for continuing investigations and trials, as the court desired. Though Tituba was not executed for her participation as a "detestable Witch," she was forced to languish in jail for thirteen months after Parris refused to pay her imprisonment costs. She was finally freed from jail when an unknown person redeemed her jail fees and took her from the Village. Nothing is known about her life beyond Salem Village.

In late February of 1692, Reverend Samuel Parris called in a doctor to examine his nine-year-old daughter, Betty, and eleven-year-old niece, Abigail Williams--both of whom were suffering from spontaneous fits. The children were soon diagnosed as victims of witchcraft, setting off an outbreak of panic and hysteria, which would sweep throughout Salem Village and its neighboring towns that year. Historians have long pointed the collective finger of blame at the Parris's slave, Tituba, one of the three women first accused of witchcraft, and the only member of this unfortunate trio to survive the year.

Many interpretations of the Salem Trials acknowledge the pivotal role Tituba's confession played in legitimizing the early suspicions and subsequent investigations of witchcraft, seizing on the vivid descriptions of the devil and his minions that she provided to the examining justices. A number of sources also assert that Tituba also introduced supernatural ideas to the "afflicted girls." These scholars claim Reverend Parris had purchased her in Barbados, unaware of the voodoo and witchcraft practices she would eventually undertake under the roof of the Salem parsonage.

Tituba's confession, however, did ignite a "spark" in the court, especially when she named the other accused witches, Good and Osborne, as her accomplices. Confession is what the judges were looking for, and Tituba's "evidence" of a conspiracy of witches in Salem Village stimulated the court and the girls to find and convict more people.

3. Rebecca Nurse

Rebecca Nurse was an elderly and respected member of the Salem Village community. She was accused of witchcraft by several of the "afflicted" girls in the Village in March of 1692. Although a large number of friends, neighbors and family members wrote petitions testifying to her innocence, she was tried for acts of witchcraft in June, 1692. The jury first returned a "not guilty" verdict, but was told to reconsider, and then brought in a verdict of "guilty." Governor Phips pardoned her, but was later persuaded to reverse his decision by several men from Salem. She was excommunicated from the Salem church and hanged on July 19, 1692. Her house in Danvers, the former Salem village, still stands and is open to visitors. A large monument also marks her grave in the Nurse family cemetery on the grounds.

The examination of Rebecca Nurse was recorded by the Reverend Samuel Parris, whose own young daughter Betty was one of the accusers together Betty's cousin, twelve-year old Abigail Williams. He writes that the examination opened with Hathorne turning his attention not to Nurse, but rather to Abigail Williams. Williams reported to the magistrates that the apparition of Nurse had just that morning, as well as on previous occasions, afflicted her. Shortly after this statement, Ann Putnam, Jr. launched into a "grievous fit" and before Rebecca Nurse even began to testify, the tone of the examination had been set.

Hathorne first turned his attention to Nurse, and pointedly asked her to account for the accusations of Williams and Putnam. Nurse, defiant and incredulous to the end, responded, "I can say before my Eternal Father I am innocent and God will clear my innocency." Following the first of many denials on Nurse's part, Hathorne turned his attention to the assembly to hear additional evidence against Nurse. After receiving two more accounts implicating Nurse in witchcraft, this time from adult men in the community, Hathorne put the question more directly. "Are you an innocent person relating to this witchcraft?"

Before Rebecca Nurse could respond, Ann Putnam, Sr. interrupted and cried out to Nurse, "Did you not bring the Black Man with you," and the examination descended into a barrage of accusations as Mary Walcott and Elizabeth Hubbard join in by crying out that Nurse afflicted them right there in the meeting house.

As the examination drew to a close, the best Hathorne could wrest from the steadfast Nurse was that though she did think the afflicted were "bewitched", she stated that "I cannot help it,

the Devil may appear in my shape." This small admission, made only after Hathorne had asserted that at least her apparition was culpable, still did not gain Hathorne full confession he wanted. Therefore, after an examination that was truly a circus hardly befitting a true and legal hearing, Judges Hathorne and Corwin bound Rebecca Nurse over for the trial which would result in her execution on charges of practicing witchcraft.

4. Samuel Parris

One of the most notorious personalities in Salem, the Rev. Samuel Parris represents to some the danger of religious power when wielded by self-centered and deceptive individuals. To others, his antipathy towards his opponents in Salem Village was simply a small factor in the larger picture of the Salem witch trials. In either case, the persecution of "witches" began in his household, and through that point extended deeply into the American psyche. One cannot help but question the amount of responsibility that Parris, who began preaching about the work of the Devil in his parish holds for the events of 1692.

5. Ann Putnam

Ann Putnam, Jr. played a crucial role in the witchcraft trials of 1692. She was twelve years old at the time, and she was one of the first to join Betty Parris and Abigail Williams as an "afflicted child". Though she is easily despised for her role as one of the most persistent accusers in the trials, it is important to view her in the context of her socially prominent family. Her mother was also afflicted, and her father and many other Putnams gave testimony against the accused during the trials. When attempting to make a judgment on Ann, it is important to remember that she was very young and impressionable and thus easily influenced by her parents and other adults. Fourteen years later she admitted that she had lied, deluded by the Devil.

6. Thomas Putnam

Thomas Putnam was a member of the Putnam family and a resident of Salem Village and a significant accuser in the notorious 1692 Salem witch trials. His father, Lt. Thomas Putnam, Sr., was one of Salem's wealthiest residents.

Sometime in January of his daughter Ann Jr. began having fits along with other girls in Salem Village. By the end of February of that year, the girls claimed that the source of their affliction was witchcraft and made specific accusations against Sarah Good, Sarah Osborne and Tituba, an Indian slave of the Reverend Samuel Parris. Because the girls were not of legal age to make accusations, Putnam along with three other prominent men in Salem village filed official complaints on their behalf and sought warrants against the suspected witches on February 29, 1692. Immediately, the three women were arrested on suspicion of witchcraft, which was a capital offense, and were taken into custody.

7. Abigail Williams

Abigail Williams, aged 11 or 12 in 1692, played a major role in the Salem Witch trials as one of the prominent accusers. She lived with her uncle, the Rev. Samuel Parris, Salem Village's minister. Although it was ordinary practice for young girls to live with relatives to learn about housewifery, we know very little about Abigail, including where she was born and who her parents were.

Even though Abigail played a major role as an accuser at the beginning of the trials, especially in March, April, and May, she gave her last testimony on June 3rd 1692. There is no historical documentation suggesting why Abigail virtually disappeared from the court hearings. In addition, there are no records indicating what happened to Abigail after the events of 1692. It is suggested that she never married and died a single woman, but without any evidence we will never be quite certain.

8. Sarah Cloyce

Sarah's sister, Rebecca Nurse, 71, was accused of witchcraft by Abigail Williams on March 19, 1692. She was visited by a local delegation on March 21, and arrested the next day. Magistrates John Hathorne and Jonathan Corwin examined Rebecca Nurse on March 24.

On April 3, Sarah Cloyce defended her sister Rebecca against charges of witchcraft -- and found herself accused the next day On April 8, she and Elizabeth Proctor were named in warrants and arrested.

9. Sarah Churchill

Sarah Churchill spent her early childhood in Saco, Maine. Her parents were Arthur and Eleanor Churchill and her grandfather was a well-respected and wealthy man named Major William Phillips. In 1680, when Sarah was eight years old, Wabanaki Indians attacked Saco. During the attack, Sarah and her parents joined 50 other people in the home of her grandfather. When the Wabanaki's arrived in Saco, they surrounded the house and attempted to burn the settlers out of the garrison. The attempt failed, but they shot and injured several members of the party - including Major Phillips. The attack scared the Churchill family into moving to Marblehead, Massachusetts. While the fate of Sarah's mother, Eleanor, is unknown, her father Arthur lived until 1710. By 1692 Sarah had moved to Salem Village closer to her relatives, the Ingersolls. According to Mary Beth Norton, author of *In the Devil's Snare*, Sarah, like several other girls who witnessed the terrors of the Indian Wars, may have suffered from Post-traumatic Stress Disorder.

In Salem, Sarah became the maidservant of George Jacobs Sr., who was a crippled old man living on his prosperous farm near Salem Village. By hiring herself out as a servant, Sarah went from being the granddaughter of one of the wealthiest and socially prominent men in Maine (Major Phillips) to a low status maidservant for a country farmer in Salem. When the witchcraft crisis broke out in Salem Village, Sarah was 25 years old, and she is usually regarded as one of the circle of "afflicted girls". But, as Norton has pointed out, there were three different age groups of afflicted female accusers -- little girls, thirteen years-old and younger; older young people in their late teens and twenties; and married women in their thirties and older. Sarah was related to the 18-year-old Mary Walcott, the cousin of Ann Putnam, Jr., and thereby in a position to become acquainted with the other young accusers in the village. When Sarah's symptoms of affliction declined, and the other afflicted girls accused her of signing the Devil's book to avoid torture. In response to the accusations, Sarah confessed that her master George Jacobs Sr. and his granddaughter, Margaret Jacobs, forced her to sign the Devil's book. Sarah's confession sparked a chain of testimonies against George Jacobs Sr. The day following Sarah's confession, Mercy Lewis accused George Jacobs Sr. of interactions with the Devil. Abigail Williams, also accused Jacobs of recruiting six people to join the ranks of the witches - Sarah Churchill, Margaret Jacobs and her parents, as well as Phillip and Mary English.

Sarah's confession saved her from hanging in Salem. In the aftermath of the Salem witchcraft crisis Sarah Churchill married a weaver, Edward Andrews, in 1709 in Maine after being fined for premarital fornication. The last record of Sarah Churchill is dated 1731. In comparison to the detailed treatment she receives in Norton's book, Boyer and Nissebaum in their book, *Salem Possessed*, only mention Sarah Churchill in reference to their famous map of Salem that claims the witchcraft crisis was an economically based conflict. Sarah Churchill is named as one of the "afflicted girls" that Boyer and Nissebaum fail to list on the map because they "think it a mistake to treat the girls themselves as decisive shapers of the witchcraft outbreak as it evolved."

10. George Jacobs

George Jacobs, Sr. was about 72 years old when he was hanged as a wizard on August 19, 1692, along with three other men and one woman -- the first time men were executed for witchcraft in Salem. He was accused, among many others, by his granddaughter, Margaret Jacobs who was also accused and imprisoned. Depending on scholarly opinion, he has been seen as the victim of personal grudges, the casualty of the socio-political climate of Salem, or the target of cultural system's effects on young, socially subordinate women.

His primary accuser was Sarah Churchill, who was a servant in his home. She came from a wealthy family of English gentry in Maine but was most likely orphaned in Indian Wars. She, like Margaret, had been accused of witchcraft and, in her confession, accused others. George Jacobs granddaughter Margaret herself confessed to witchcraft and accused her grandfather among others who had already been accused in order, she wrote, "to save my life and to have my liberty." The list of accusers against Jacobs did not end there. It swelled to include Abigail Williams, Ann Putnam, Mercy Lewis, Elizabeth Hubbard, Mary Walcott, Sarah Bibber, Mary Warren, Joseph Flint, Thomas Putnam, John Putnam, Jr., and John DeRich.

George Jacobs, Sr.'s role in the witch trials has been interpreted in several ways. Bernard Rosenthal views him as the victim of fabrication. For example, Ann Putnam and Abigail Williams knowingly put pins in their hands and accused his specter of putting them there to add to evidence against him (*Salem Story*). He was also a victim of the life-saving strategy that the accused learned during the early course of the trials: confess and your life will be spared. Two of his primary accusers were among the accused who confessed to save themselves.

11. John Proctor

John Proctor was an elderly man of 60 years of age when accused, tried, and hanged for practicing witchcraft in 1692. Maintaining his innocence until death, he challenged the court to reexamine the validity of spectral evidence. Though it did not save him, his legacy is remembered in Arthur Miller's play *The Crucible*. Though not an historically accurate depiction, *The Crucible* does bring attention to the story of John Proctor and his struggle as an innocent man.

Grand Jury

John Hathorne (President): John Hathorne was a judge during the Salem Witch Trials and the great-great grandfather of author Nathaniel Hawthorne.

Hathorne was born in Salem on August 5, 1641 to William Hathorne and Anne Smith. He was the fifth of nine children. His father, William, was a local judge who came to the New World on the "Arabella," one of John Winthrop's eleven ships that brought over 800 puritans to the colony in the summer of 1630.

William was known for being a "bitter persecutor" of Quakers and was responsible for ordering the public whipping of Ann Coleman in Salem in 1662. William was also in the military, serving as a captain of the Salem military company in 1646, during King Phillip's War, and was promoted to major in 1656.

Samuel Sewall (Vice-President): Born in England in 1652, Samuel Sewall moved to America at the age of nine and obtained two degrees from Harvard before marrying into a wealthy family. As a prominent member of the merchant class, Sewall was selected by Governor Phips to sit as a judge for the witchcraft trials on the Court of Oyer and Terminer. Five years after the trials concluded, Sewall issued a public confession demonstrating personal remorse, taking in his words the "Blame and Shame" for his part in condemning innocent people. He was the only judge to do so.

1. Jonathan Corwin

Jonathan Corwin was born on November 14, 1640 in Salem, Massachusetts to Captain George Corwin and Elizabeth Herbert. He was a wealthy New England merchant, politician, and magistrate. He is best known as one of the judges involved in the Salem Witch Trials of 1692, although his later work also included service as an associate justice of

the Massachusetts Superior Court of Judicature, the highest court of the Province of Massachusetts Bay.

2. Thomas Danforth

He was a politician, magistrate, and landowner in the Massachusetts Bay Colony. A conservative Puritan, he served for many years as one of the colony's councilors and magistrates, generally leading opposition to attempts by the English kings to assert control over the colony. He accumulated land in the central part of the colony that eventually became a portion of Framingham, Massachusetts. His government roles included administration of territory in present-day Maine that was purchased by the colony. Danforth is recorded as being critical of the conduct of the trials, and played a role in bringing them to an end.

3. Sir William Phips

He was a shepherd boy born in the Massachusetts Bay Colony, a shipwright, ship's captain, treasure hunter, a major general, and the first royally appointed governor of the Province of Massachusetts Bay. In 1690, during King William's War, Phips was commissioned as a major general the same day he was first allowed to vote. He led a successful military expedition against Port Royal, the capital of Acadia, followed by an unsuccessful attempt to capture Quebec.

4. William Stoughton

He was a colonial magistrate and administrator in the Province of Massachusetts Bay. He is the first as the Chief Justice of the Special Court of Oyer and Terminer in 1692, and then as the Chief Justice of the Superior Court of Judicature in 1693.

5. Bartholomew Gedney

Bartholomew Gedney was born in Salem in the Massachusetts Bay Colony. His father, John Gedney, was one of Salem's founders and leading citizens, and Bartholomew followed in his father's footsteps. He served as a selectman of the town, and was involved in the local militia, rising to the rank of colonel.

6. Nathaniel Saltonstall

Saltonstall was born in Ipswich in 1639, attended Harvard, and eventually became Haverhill's town clerk. He married Elizabeth Ward, who was the daughter of John Ward, the minister who founded Haverhill. Saltonstall only heard one witchcraft case, that of Bridget Bishop, who was found guilty and hanged on Gallows Hill. After this, he removed himself from the Court Oyer and Terminer. Salem was far from his home in Haverhill, but more importantly he didn't believe the afflicted girls were really possessed, and found the spectral evidence admitted in court unconvincing.

7. Wait Winthrop

Wait Winthrop, born 27 February 1641/42 in Boston, the capital of the Massachusetts Bay Colony, was the son of John Winthrop the Younger and the grandson of John Winthrop, a leading founder of the Massachusetts Bay Colony. When the provincial courts were organized under the new charter of the Province of Massachusetts Bay, Winthrop was one of the initial appointees as an associate justice of the Superior Court of Judicature, as the province's highest court was known. He held this position until the death of chief justice and acting governor William Stoughton, at which time the governor's council appointed him to be chief justice. Political forces allied to him were preparing to travel to London to lobby on his behalf for the position of governor when it was learned that Joseph Dudley had received the appointment. Winthrop then tendered his resignation as chief justice. In 1708 Dudley reappointed him to be chief justice, a position he held until his death in 1717.

8. Peter Sargent

Peter Sergeant (died 1714) was a merchant in Boston, Massachusetts, United States in the late 17th and early 18th century. Born in England, he moved to Boston and prospered as a merchant. He served as town constable in 1674, and as a Councillor 1692–1703 and 1707–1714.

Bibliography

The Wonders of the Invisible World, by Cotton Mather, 1693; from Narratives of the Witchcraft Cases, 1648–1706, etext.lib.virginia.edu; accessed December 24, 2014.

Letters of Governor Phips to the Home Government, 1692–1693, etext.virginia.edu; accessed December 24, 2014.

Judge Sewall's Diary, I. p. 368.

The Arrest Warrant of Rebecca Nurse, etext.lib.virginia.edu; accessed March 24, 2017.

"The Examination of Martha Corey", etext.lib.virginia.edu; accessed March 24, 2017.

"Summons for Witnesses v. Rebecca Nurse", etext.lib.virginia.edu; accessed March 24, 2017.

"Indictment of Sarah Good for Afflicting Sarah Vibber", etext.lib.virginia.edu; accessed December 24, 2014.

"Indictment of Abigail Hobbs for Covenanting", etext.lib.virginia.edu; accessed December 24, 2014.

The Death Warrant of Bridget Bishop, etext.lib.virginia.edu; accessed December 5, 2014.

Death Warrant for Sarah Good, Rebecca Nurse, Susannah Martin, Elizabeth How & Sarah Wilds
Boyer, p. 8.

Hansen 1969, p. 154

Robert Calef, *More Wonders of the Invisible World*. 1700, p. 106.

Bunn & Geiss 1997, p. 7

Narratives of the Witchcraft Cases, 1648–1706, George Lincoln Burr (ed.), pp. 169–190.

Boyer & Nissenbaum 1972, pp. 278–279

Boyer & Nissenbaum 1972, pp. 445, 450

Reis 1997, p. 56

John Hale (1697). A Modest Enquiry into the Nature of Witchcraft. Benjamin Elliot, Boston. facsimile of document at the Salem witch trials documentary archive at the University of Virginia.

Erikson 2005

Breslaw 1996, p. 13

Thomas Hutchinson, *The History of the Province of Massachusetts-Bay, from the Charter of King William and Queen Mary, in 1691, Until the Year 1750*, vol. 2, ed. Lawrence Shaw Mayo. (Cambridge, MA: Harvard University Press, 1936); accessed December 24, 2014.