

Salem Witch Trials

Salem was first settled in 1626 by Roger Conant and his associates who came from a fishing settlement at Cape Ann (14-miles to the northeast), four years before the settlement of Boston and the Massachusetts Bay Colony. According to records, Roger Conant was baptized in East Budleigh, Devonshire, England in 1592, the youngest of eight children.

In 1623 he immigrated to Plymouth with his wife, Sarah and son, Caleb. However, he was uncomfortable with the strict Pilgrim society in Plymouth and moved his family to Nantasket in 1624. In the late autumn of 1625, Conant was invited by the Rev. John White and other members of the Dorchester Company to move to their fishing settlement on Cape Ann as their governor. (SalemWeb)

The first colony of settlers arrived in 1628 under the leadership of Captain John Endicott. The Indian name for the locality was Naumkeag. At first the settlement was named Naumkeag, but the settlers preferred to call it Salem, derived from the Hebrew word for peace.

A general discretion was given to Endicott and his council to make grants to particular persons, "according to their charge and quality;" having reference always to the ability of the grantee to improve his allotment.

Energetic and intelligent men, having able-bodied sons or servants, even if not adventurers, were to be favorably regarded. Endicott carried out these instructions faithfully and judiciously during his brief administration. In the meantime, it had been determined to transfer the charter, and the company bodily, to New England.

Upon this being settled, John Winthrop, with others, joined the company, and he was elected its governor on the 29th of October, 1629. On the 12th of June, 1630, he arrived in Salem, and held his first court at Charlestown on the 28th of August. (Upham)

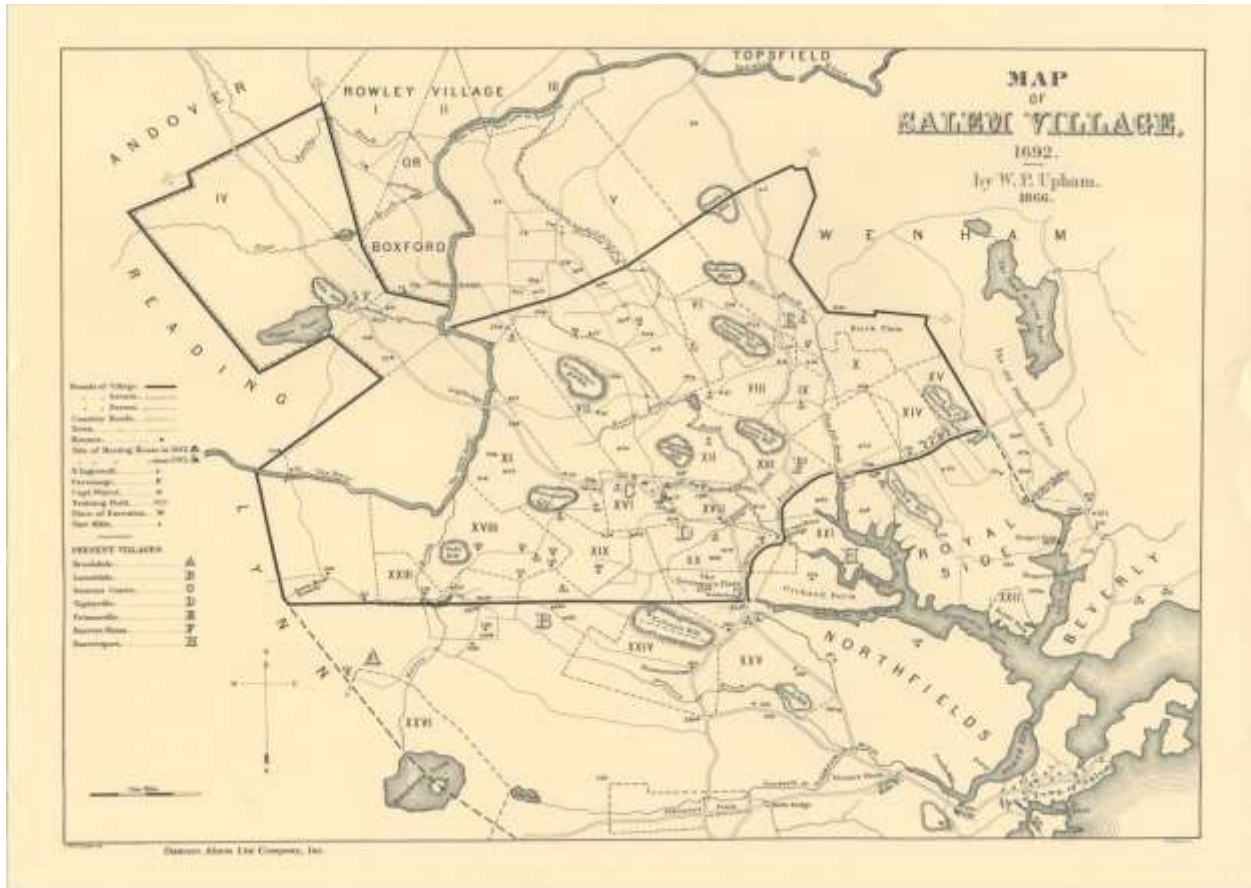
Large tracts were granted to men who had the disposition and the means for improving them by opening roads, building bridges, clearing forests, and bringing the surface into a state for cultivation. Men of property, education, and high social position, were thus made to lead the way in developing the agricultural resources of the country, and giving character to the farming interest and class.

In cases where men of energy, industry, and intelligence presented themselves, if not adventurers in the common stock, with no other property than their strong arms and resolute wills, particularly if they had able-bodied sons, liberal grants were made.

Everyone who had received a town lot of half an acre was allowed to relinquish it, receiving, in exchange, a country lot of fifty acres or more. Under this system, a population of a superior order was led out into the forest. Farms quickly spread into the interior, seeking the meadows, occupying the arable land, and especially following up the streams. (Upham)

Salem Village was a fast-growing farming area on the northern edge of Salem Town. The town was a prosperous port engaged in commerce, fishing, shipbuilding, and other activities associated with a trading and urban area. The village, roughly 5 to 7 miles from the town's meeting house, constituted, in effect, a parish or ward of the town, and served as its agricultural hinterland.

The 1692 population of Salem Town and Village was about 2,000 residents, with Salem Village numbering between 500 and 600. (Tulane)



Witchcraft Craze in Europe

A “witchcraft craze” rippled through Europe from the 1300s to the end of the 1600s. Because of religious changes, people became more interested in the devil and heresy. This led the elite in the Church to construct an idea of witches who were the devil's servants and who plotted to kill and harm Christians.

By 1500 sorcery was deemed to be heresy, and the Church had become much more concerned about any deviant practices. Increasingly the customs and the practices of the semi-pagan rural dwellers were interpreted as witchcraft. This meant that they were extremely vulnerable to accusations of sorcery.

The factors that promoted the Witch Craze included the growing Catholic and Protestant rivalry and the need to ensure the population's religious conformity. Then there were the genuine social tensions because of the endemic warfare, inflation, economic changes, and social change.

This created a situation where there was a need to control the population, and witches were used to venting popular discontent and warn the poor not to become rebellious.

Women were the chief victims of the Witchcraft Craze, and this was due to social change where single women increased in numbers, which led to tensions, and these were released in widespread charge of witchcraft against unmarried females. Tens of thousands of supposed witches - mostly women - were executed.

Fear and Suspicion in Salem

There were the ordinary stresses of 17th-century life in the Massachusetts Bay Colony. A strong belief in the devil, factions among Salem Village families and rivalry with nearby Salem Town combined with a recent small pox epidemic and the threat of attack by warring tribes created a fertile ground for fear and suspicion.

In 1689, English rulers William and Mary started a war with France in the American colonies. Known as King William's War to colonists, it ravaged regions of upstate New York, Nova Scotia and Quebec, sending refugees into the county of Essex and, specifically, Salem Village in the Massachusetts Bay Colony. (Salem Village is present-day Danvers, Massachusetts; colonial Salem Town became what's now Salem.)

The displaced people created a strain on Salem's resources. This aggravated the existing rivalry between families with ties to the wealth of the port of Salem and those who still depended on agriculture.

The people, whose ruling passion then was, as it has ever since been, a love for constitutional rights, had, a few years before, been thrown into dismay by the loss of their charter, and, from that time, kept in a feverish state of anxiety respecting their future political destinies.

In addition to all this, the whole sea-coast was exposed to danger: ruthless pirates were continually prowling along the shores. Commerce was nearly extinguished, and great losses had been experienced by men in business. A recent expedition against Canada had exposed the colonies to the vengeance of France. (Upham)

The province was encumbered with oppressive taxes, and weighed down by a heavy debt. The sum assessed upon Salem to defray the expenses of the country at large in 1690 was £1,346. Besides this, there were the town taxes.

The whole amounted, no doubt, inclusive of the support of the ministry, to a weight of taxation, considering the greater value of money at that time, of which we have no experience, and can hardly form an adequate conception. The burden pressed directly upon the whole community.

There were then no great private fortunes, no moneyed institutions, no considerable foreign commerce, few, if any, articles of luxury, and no large business-capitals to intercept and divert its pressure. It was borne to its whole extent by the unaided industry of a population of extremely moderate estates and very limited earnings, and almost crushed it to the earth. (Upham)

The people were dissatisfied with the new charter. They were becoming the victims of political jealousies, discontent, and animosities. They had been agitated by great revolutions. They were surrounded by alarming indications of change, and their ears were constantly assailed by rumors of war.

Their minds were startled and confounded by the prevalence of prophecies and forebodings of dark and dismal events. At this most unfortunate moment, and, as it were, to crown the whole and fill up the measure of their affliction and terror, it was their universal and sober belief, that the Evil One himself was, in a special manner, let loose, and permitted to descend upon them with unexampled fury.

The people of Salem participated in their full share of the gloom and despondency that pervaded the province, and, in addition to that, had their own peculiar troubles and distresses. Within a short time, the

town had lost almost all its venerable fathers and leading citizens, the men whose councils had governed and whose wisdom had guided them from the first years of the settlement of the place.

Only those who are intimately acquainted with the condition of a community of simple manners and primitive feelings, such as were the early New-England settlements, can have an adequate conception of the degree to which the people were attached to their patriarchs, the extent of their dependence upon them, and the amount of the loss when they were removed.

In the midst of this general distress and local gloom and depression, the great and awful tragedy, whose incidents, scenes, and took place. (Upham)

Salem Witch Trails

Soon, prisons were filled with more than 150 men and women from towns surrounding Salem; their names had been “cried out” by tormented young girls as the cause of their pain. All would await trial for a crime punishable by death in 17th-century New England - the practice of witchcraft.

Controversy also brewed over Reverend Samuel Parris, who became Salem Village's first ordained minister in 1689, and was disliked because of his rigid ways and greedy nature. The Puritan villagers believed all the quarreling was the work of the Devil.

In January of 1692, Reverend Parris' daughter Elizabeth, age 9, and niece Abigail Williams, age 11, started having “fits.” They screamed, threw things, uttered peculiar sounds and contorted themselves into strange positions. Another girl, Ann Putnam, age 11, experienced similar episodes. (Hayton, Smithsonian)

William Griggs, the village doctor, was called in when they failed to improve. His diagnosis of bewitchment put into motion the forces that would ultimately result in the hanging deaths of 19 men and women. In addition one man was pressed to death; several others died in prison, and the lives of many were irrevocably changed.

Though the Salem trials came on just as the European craze was winding down, local circumstances explain their onset.

On February 29, under pressure from magistrates Jonathan Corwin and John Hathorne, the girls blamed three women for afflicting them: Tituba, the Parris' Caribbean slave; Sarah Good, a homeless beggar; and Sarah Osborne, an elderly impoverished woman.

All three women were brought before the local magistrates and interrogated for several days, starting on March 1, 1692. Osborne claimed innocence, as did Good. But 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 women were put in jail.

With the seed of paranoia planted, a stream of accusations followed for the next few months. Charges against Martha Corey, a loyal member of the Church in Salem Village, greatly concerned the community; if she could be a witch, then anyone could. Magistrates even questioned Sarah Good's 4-year-old daughter, Dorothy, and her timid answers were construed as a confession.

The questioning got more serious in April when Deputy Governor Thomas Danforth and his assistants attended the hearings. Dozens of people from Salem and other Massachusetts villages were brought in for questioning.



On May 27, 1692, Governor William Phipps ordered the establishment of a Special Court of Oyer (to hear) and Terminer (to decide) for Suffolk, Essex and Middlesex counties.

The first case brought to the special court was Bridget Bishop, an older woman known for her gossipy habits and promiscuity. When asked if she committed witchcraft, Bishop responded, "I am as innocent as the child unborn." The defense must not have been convincing, because she was found guilty and, on June 10, became the first person hanged on what was later called Gallows Hill.

Five days later, respected minister Cotton Mather wrote a letter imploring the court not to allow spectral evidence - testimony about dreams and visions. The court largely ignored this request and five people were sentenced and hanged in July, five more in August and eight in September.

On October 3, following in his son's footsteps, Increase Mather, then president of Harvard, denounced the use of spectral evidence: "It were better that ten suspected witches should escape than one innocent person be condemned."

Governor Phipps, in response to Mather's plea and his own wife being questioned for witchcraft, prohibited further arrests, released many accused witches and dissolved the Court of Oyer and Terminer on October 29.

Phipps replaced it with a Superior Court of Judicature, which disallowed spectral evidence and only condemned 3 out of 56 defendants.

Phipps eventually pardoned all who were in prison on witchcraft charges by May 1693. But the damage had been done: 19 were hanged on Gallows Hill, a 71-year-old man was pressed to death with heavy stones, several people died in jail and nearly 200 people, overall, had been accused of practicing “the Devil's magic.”



Following the trials and executions, many involved, like judge Samuel Sewall, publicly confessed error and guilt. On January 14, 1697, the General Court ordered a day of fasting and soul-searching for the tragedy of Salem. In 1702, the court declared the trials unlawful.

In 1711, the colony passed a bill restoring the rights and good names of those accused and granted 578 pounds 12 shillings (total) restitution to their heirs.

An Act to reverse the attainders of George Burroughs and others for Witchcraft

Forasmuch as in the year of our Lord one Thousand six hundred ninety two several Towns within this Province were infested with a horrible Witchcraft or possession of devils: And at a Special Court of Oyer [to hear] and Termina [to decide] holden at Salem in the County of Essex in the same year 1692.

George Burroughs of Wells, John Procter, George Jacobs, John Willard, Giles Core, and Martha his wife, Rebecca Nurse and Sarah Good all of Salem aforesaid Elizabeth How of Ipswich, Mary Bailey, Sarah Wild and Abigail Hobbs all of Topsfield, Samuel Wardell, Mary Parker, Martha Carrier, Abigail Falkner, Anne Foster, Rebecca Fames, Mary Post and Mary Lacey all of Andover, Mary

Bradbury of Salisbury, and Dorcas Hoar of Beverley Were severally Indicted convicted and attainted of Witchcraft, and some of them put to death, others lying still under the like sentence of the said Court, and liable to have the same Executed upon them.

The Influence and Energy of the Evil Spirits so great at that time acting in and upon those who were the principal accusers and witnesses proceeding so far as to cause a prosecution to be had of persons of known and good reputation, which caused a great dissatisfaction and a stop to be put thereunto until their Majesty's pleasure should be known therein:

And upon a Representation thereof accordingly made her late Majesty Queen Mary the second of blessed memory by Her Royal Letter given at her Court at Whitehall the fifteenth of April 1693. was Graciously pleased to approve the care and Circumspection therein; and to Will and require that in all proceedings ag^t persons accused for Witchcraft, or being possessed by the devil, the greatest Moderation and all due Circumspection be used, so far as the same may be without Impediment to the Ordinary Course of Justice.

And some of the principal Accusers and Witnesses in those dark and severe prosecutions have since discovered themselves to be persons of profligate and vicious conversation. Cc»

Upon the humble Petition and suit of several of the s^d persons and of the children of others of them whose Parents were Executed. Be it Declared and Enacted by his Excellency the Governor Council and Representatives in General Court assembled, and by the authority of the same, That the several convictions Judgments and Attainders against the said

George Burroughs, John Procter, George Jacob, John Willard, Giles Core and Martha Core, Rebecca Nurse, Sarah Good, Elizabeth How, Mary Easley, Sarah Wild, Abigail Hobbs, Samuel War dell, Mary Parker, Martha Carrier, Abigail Falkner, Anne Foster, Rebecca Eames, Mary Post, Mary Lacey, Mary Bradbury, and Dorcas Hoar, and every of them Be and hereby are reversed made and declared to be null and void to all Intents, Constructions and Purposes whatsoever, as if no such convictions Judgments, or Attainders had ever been had or given.

And that no penalties or forfeitures of Goods or Chattels be by the said Judgments and attainders or either of them had or Incurr'd. Any Law Usage or Custom to the contrary notwithstanding. And that no Sheriffe, Constable Goaler or other officer shall be Liable to any prosecution in the Law for anything they then Legally did in the Execution of their respective offices.

Made and Passed by the Great and General Court or Assembly of Her Majesty's Province of the Massachusetts Bay in New England held at Boston the 17th day of October. 1711.

It was not until 1957 - more than 250 years later - that Massachusetts formally apologized for the events of 1692. The following is Chapter 145 (1957), as amended (2001):

Resolve Relative To The Indictment, Trial, Conviction And Execution Of Ann Pudeator And Certain Other Persons For "Witchcraft" In The Year Sixteen Hundred And Ninety-Two.

Whereas, One Ann Pudeator, [Bridget Bishop, Susannah Martin, Alice Parker, Margaret Scott and Wilmot Redd (amendment in 2001)] were indicted, tried, found guilty, sentenced to death and executed in the year sixteen hundred and ninety-two for "Witchcraft"; and

Whereas, [The above named] persons may have been illegally tried, convicted and sentenced by a possibly illegal court of oyer [to hear] and terminer [to decide] created by the then governor of the Province without authority under the Province Charter of Massachusetts Bay; and

Whereas, Although there was a public repentance by Judge Sewall, one of the judges of the so-called "Witchcraft Court" and by all the members of the "Witchcraft" jury, and public Fast Day proclaimed and observed in repentance for the proceedings, but no other action taken in regard to them; and

Whereas, The General Court of Massachusetts is informed that certain descendants of said Ann Pudeator, [Bridget Bishop, Susannah Martin, Alice Parker, Margaret Scott and Wilmot Redd] are still distressed by the record of said proceedings; therefore be it

Resolved, That in order to alleviate such distress and although the facts of such proceedings cannot be obliterated, the General Court of Massachusetts declares its belief that such proceedings, even if lawful under the Province Charter and the law of Massachusetts as it then was, were and are shocking, and the result of a wave of popular hysterical fear of the Devil in the community, and further declares that, as all the laws under which said proceedings, even if then legally conducted, have been long since abandoned and superseded by our more civilized laws no disgrace or cause for distress attaches to the said descendants or any of them by reason of said proceedings; and be it further

Resolved, That the passage of this resolve shall not bestow on the commonwealth or any of its subdivisions, or on any person any right which did not exist prior to said passage, shall not authorize any suit or other proceeding nor deprive any party to a suit or other proceeding of any defense which he hitherto had] shall not affect in any way whatever the title to or rights in any real or personal property, nor shall it require or permit the remission of any penalty, fine or forfeiture hitherto imposed or incurred.

Approved August 28, 1957 (Massachusetts Legislature Session Laws 1957, amended 2001)

In the 20th century, artists and scientists alike continued to be fascinated by the Salem witch trials. Playwright Arthur Miller resurrected the tale with his 1953 play *The Crucible*, using the trials as an allegory for the McCarthyism paranoia in the 1950s. Additionally, numerous hypotheses have been devised to explain the strange behavior that occurred in Salem in 1692.

Apparently, one of the most concrete studies, published in *Science* in 1976 by psychologist Linnda Caporael, blamed the abnormal habits of the accused on the fungus ergot, which can be found in rye, wheat and other cereal grasses.

Toxicologists say that eating ergot-contaminated foods can lead to muscle spasms, vomiting, delusions and hallucinations. Also, the fungus thrives in warm and damp climates—not too unlike the swampy meadows in Salem Village, where rye was the staple grain during the spring and summer months.

In August 1992, to mark the 300th anniversary of the trials, Nobel Laureate Elie Wiesel dedicated the Witch Trials Memorial in Salem. Also in Salem, the Peabody Essex Museum houses the original court documents, and the town's most-visited attraction, the Salem Witch Museum, attests to the public's enthrallment with the 1692 hysteria. (Hayton, *Smithsonian Magazine*)



“These people were victims of hysteria, and they paid deeply with their lives,” said Massachusetts State Representative Paul E. Tirone.

The history lesson, he said, is one that modern Americans should keep in mind, if they are tempted to eye their neighbors with suspicion.

“Sometimes when things like this happen we need to take a breath, and look at it,” Tirone said. “We just can’t paint blame with a wide brush.” (NY Times)

Information here is primarily from Hayton, Smithsonian Magazine; Upham, Salem Witchcraft; History-com; Britannica; Salem-org; Salem Witch Museum; Library of Congress; Institute on Religion and Public Life; NY Times; History of Massachusetts

In an effort to provide a brief, informal background summary of various people, places and events related to the Mayflower, I made this informal compilation from a variety of sources. This is not intended to be a technical reference document, nor an exhaustive review of the subject. Rather, it is an assemblage of information and images from various sources on basic background information. For ease in informal reading, in many cases, specific quotations and citations and attributions are often not included – however, sources are noted in the summary. The images and text are from various sources and are presented for personal, noncommercial and/or educational purposes. Thanks, Peter T. Young

Between 140 and 150 people were arrested for witchcraft during the witch hunt. The following is an almost complete list of the victims arrested (and aftermath) for witchcraft during the Salem Witch Trials (from History of Massachusetts):

Arthur Abbott
Nehemiah Abbott Jr
John Alden Jr
Abigail Barker
Mary Barker
William Barker, Sr
William Barker, Jr
Sarah Bassett
Sarah Bibber
Bridget Bishop
Sarah Bishop
Mary Black
Mary Bradbury
Mary Bridges, Sr
Mary Bridges, Jr
Sarah Bridges
Hannah Bromage
Sarah Buckley
George Burroughs
Candy
Martha Carrier
Richard Carrier
Sarah Carrier
Thomas Carrier Jr
Bethia Carter, Sr
Elizabeth Cary
Sarah Churchill
Mary Clarke
Rachel Clinton
Sarah Cloyce
Sarah Cole (of Lynn)
Sarah Cole (of Salem)
Elizabeth Colson
Giles Corey
Martha Corey
Deliverance Dane
Mary De Rich
Elizabeth Dicer
Ann Dolliver
Lydia Dustin
Sarah Dustin
Daniell Eames
Rebecca Eames
Mary Easty

Esther Elwell
Martha Emerson
Joseph Emons
Phillip English
Thomas Farrer
Edward Farrington
Abigail Faulkner, Sr
Dorothy Faulkner
Elizabeth Fosdick
Ann Foster
Nicholas Frost
Eunice Fry
Dorcas Good
Sarah Good
Mary Green
Elizabeth Hart
Margaret Hawkes
Sarah Hawkes
Dorcas Hoar
Abigail Hobbs
Deliverance Hobbs
William Hobbs
Elizabeth Howe
Elizabeth Hubbard
Frances Hutchins
Mary Ireson
John Jackson, Sr
John Jackson, Jr
George Jacobs, Sr
George Jacobs, Jr
Margaret Jacobs
Rebecca Jacobs
Elizabeth Johnson, Sr
Elizabeth Johnson, Jr
Rebecca Johnson
Stephen Johnson
Mary Lacey, Sr
Mary Lacey, Jr
John Lee
Mercy Lewis
Jane Lilly
Mary Marston
Susannah Martin
Sarah Morey

Rebecca Nurse
Sarah Osborne
Mary Osgood
Alice Parker
Mary Parker
Sarah Pease
Joan Penney
Hannah Post
Mary Post
Susannah Post
Margaret Prince
Benjamin Proctor
Elizabeth Proctor
John Proctor
Sarah Proctor
William Proctor
Ann Pudeator
Wilmot Redd
Sarah Rice
Susannah Roots
Henry Salter
John Sawdy
Margaret Scott
Ann Sears
Susanna Sheldon
Abigail Somes
Martha Sparks
Mary Taylor
Tituba
Job Tookey
Mary Toothaker
Roger Toothaker
Johanna Tyler
Martha Tyler
Mercy Wardwell
Samuel Wardwell
Sarah Wardwell
Mary Warren
Sarah Wilds
John Willard
Sarah Wilson, Sr.
Mary Witheridge

Found Guilty & Executed:

Bridget Bishop (Age: 50s) was a widow who lived in Salem town. Bishop had a bad reputation around town because she had been accused of witchcraft years before and had frequent run-ins with the law. Bishop wasn't the first person accused during the Salem Witch Trials but she was the first person tried because it was believed the case against her would be easy to win. She was brought to trial on June 2, found guilty and became the first person executed during the witch trials when she was hanged on June 10, 1692.

Sarah Good (Age: 39) lived in Salem Village and was the wife of William Good. At the time of the witch trials she was poor and pregnant and would often go door to door in Salem Village begging for handouts while her husband worked as a day laborer. Good was one of the first people accused of witchcraft during the Salem Witch Trials, along with Sarah Osbourn and Tituba. When the afflicted girls first began showing symptoms that they were bewitched, the girls accused the three women of the bewitching them. Sarah Good was brought to trial June 29 and executed on July 19, 1692.

Elizabeth Howe (Age: 57) lived in Topsfield and was the wife of farmer James Howe. Much like Bridget Bishop, Howe had also been accused of witchcraft before. In her previous case she was accused of bewitching a local girl. No charges were ever brought up against Howe but she was later refused admittance to an Ipswich church due to the incident. In May of 1692, she was accused of witchcraft by the afflicted girls in Salem Village. She was arrested, brought to trial on June 29 and executed on July 19, 1692.

Susannah Martin (Age: 71) was a poor widow who lived in Amesbury at the time of the Salem Witch Trials. Much like Bridget Bishop, Susannah Martin had also been accused of witchcraft before. In her previous cases she was accused of infanticide and tormenting people with her specter. The charges were eventually dropped or dismissed. Martin was accused of witchcraft by the afflicted girls in the spring of 1692. Susannah Martin was taken to Salem Village, brought to trial on June 29 and executed on July 19, 1692.

Rebecca Nurse (Age: 71) was an elderly grandmother from Salem Village and the wife of farmer Francis Nurse. She was a pious and popular woman who had a longstanding feud with the Putnam family over border boundaries between their adjoining land. She also disapproved of the controversial appointment of Samuel Parris, whom was a close friend of the Putnams, as the new Salem Village minister. The Putnams were Rebecca Nurse's main accusers during the witch trials and many of them testified against her. Rebecca Nurse was originally found not guilty at the end of her trial in late June but when the verdict was read out loud in the court the afflicted girls protested and the jury was asked to reconsider its decision. The jury reconsidered and came back with a guilty verdict. Rebecca Nurse was executed on July 19, 1692.

Sarah Wildes (Age: 65) lived in Topsfield and was the wife of a local judge John Wildes. Sarah Wildes had somewhat of a bad reputation due to previous brushes with law. In 1649, she was accused of fornicating out of wedlock with Thomas Wardwell and in 1663 she was accused of wearing a silk scarf. After she married widower John Wildes in 1663, John Gould and Mary Gould Reddington, the brother and sister of John Wildes' late wife, developed a hatred of Sarah Wildes and, in 1670, began spreading rumors that she was a witch. Even after Mary Gould Reddington passed away from natural causes years later, Mary's friends continued to harass and torment Sarah Wildes. The Gould family were close friends with the Putnam family of Salem Village. Shortly after the Salem witch hunt began in March of 1692, the Putnam family accused Sarah Wildes of witchcraft in April of 1692 and she was arrested. John Wildes' daughter

(from a previous marriage) and son-in-law, Sarah and Edward Bishop, were also arrested as was John's other daughter Phoebe Wildes. Sarah Wildes was brought to trial on June 29 and executed on July 19, 1692.

Reverend George Burroughs (Age: 40s) was the only Puritan minister to be accused and executed during the Salem Witch Trials. Burroughs was a minister in Casco, Maine during the 1670s but left the settlement after it was attacked by Native Americans. He later settled in Salisbury, Mass for a while before being asked to serve as the new minister in Salem Village in 1680. The residents of Salem disagreed over his appointment as minister and he was not always paid his salary. He often borrowed money from the Putnam family to support his family. When he stopped being paid all together, he left Salem and returned to Maine. At some point the Putnam family sued Burroughs for failure to repay his debt and shortly after accused him of witchcraft. Burroughs was arrested, brought to trial on August 5 and executed on August 19, 1692.

Martha Carrier (Age: 33) lived in Andover and was the wife of Thomas Carrier. Carrier was also the niece of outspoken opponent of the Salem Witch Trials, Reverend Francis Dane of Andover, and the sister of accused witch Mary Toothaker of Billerica. Carrier was the first person in Andover accused during the Salem Witch Trials. She was accused by her neighbor Benjamin Abbot after the two had a dispute over land and Abbot immediately fell ill. Her children were also accused and were coerced into testifying against her. Carrier was brought to trial on August 5 and executed on August 19, 1692.

John Willard (Age: about 30) was a deputy constable in Salem at the time of the Salem Witch Trials. He was one of the first people in Salem to speak out against the witch trials. Willard was responsible for helping to arrest the accused witches but soon began to doubt so many people could be guilty of witchcraft and quit his job in protest. Shortly after, Willard himself was accused of witchcraft by Ann Putnam, Jr., who also accused him of beating her baby sister to death. Willard was not immediately arrested but his in-laws, the Wilkins family, began to grow suspicious of him. Willard was accused a second time by his wife's grandfather, Bray Wilkins, after Wilkins fell ill upon receiving a cross look from Willard in May of 1692. Just a few days later, Bray's grandson, Daniel Wilkins, was found dead, his body bloody and beaten, and according to court records: "to the best of our judgments we cannot but apprehend but that he dyed an unnatural death by some cruell hands of witchcraft or diabolically act..." An arrest warrant was issued for John Willard but he had already fled Salem Village. A second arrest warrant was issued and Willard was hunted down and arrested in Nashua, NH. During his examination at Beadle's Tavern in Salem town, the incident with Bray Wilkins and Daniel Wilkins was brought up and the Wilkins family also accused Willard of beating his wife. Several confessed witches testified against Willard as well as afflicted girl Ann Putnam, Jr., who testified that she saw many ghosts of people Willard allegedly killed. John Willard was brought to trial on August 5 and executed on August 19, 1692.

George Jacobs Sr (Age: 72) George Jacobs Sr was accused of witchcraft by several people during the Salem Witch Trials, including his granddaughter, Margaret Jacobs. He was a reluctant church go-er and was an outspoken critic of the Salem Witch Trials. He was first accused by his servant, Sarah Churchill, who also accused his granddaughter Margaret Jacobs. His son, George Jacobs, Jr, was accused as well but he evaded arrest. Many people testified against George Jacobs, Sr, including almost all the members of the Putnam family. He was found guilty on August 5 and executed on August 19, 1692. Jacobs' family reportedly retrieved his body from the execution site and buried him on the family property.

John Proctor (Age: 61) was a wealthy farmer who lived on the outskirts of Salem Village. He was an outspoken critic of the Salem Witch Trials and often threatened to beat or whip the afflicted girls for their

role in the witch trials. After his wife, Elizabeth Proctor, was arrested on charges of witchcraft in April of 1692, the afflicted girls turned on John Proctor during Elizabeth's examination and accused him as well. John Proctor's entire family was eventually arrested on charges of witchcraft. Proctor knew Salem was in the midst of a mass hysteria and wrote a letter to the Boston clergy in July asking that they intervene or move the trials to Boston. The clergy responded but it was too late to save Proctor, who was brought to trial on August 5 and executed on August 19, 1692. His remaining family members were either never charged or found guilty and pardoned. Proctor's body was reportedly retrieved from the execution site and secretly buried on his farm.

Alice Parker (Age: unknown) was the wife of fisherman John Parker. The couple lived in Salem town where Alice was known as a pious, honest woman. Parker also had a reputation for clairvoyance and on one occasion successfully predicted that a friend's husband had died at sea. In May of 1692, afflicted girl Mary Warren suddenly accused Alice Parker of witchcraft. During Parker's trial, Warren made several surprising accusations against her, claiming Parker bewitched her mother to death, made her sister ill and drowned several men and boys in the sea, including a man named Thomas Wastgate and his entire crew who drowned after their ship sank. Alice Parker was brought to trial on September 9 and executed on September 22, 1692.

Mary Parker (Age: about 40) was a widow from Andover. Parker was first named a witch by William Barker Jr and was accused of afflicting Martha Sprague. It is not known why Parker was accused but she stated during her examination that there was another woman in Andover named Mary Parker and suggested it was a case of mistaken identity. Martha Sprague then stated that the woman in front of her was the woman who afflicted her. Mary Parker was brought to trial on September 17 and executed on September 22, 1692.

Ann Pudeator (Age: 70s) was a widow who lived in Salem town where she also worked as a nurse and midwife. She had a reputation for being sharp-tongued and often quarreled with locals. Pudeator was accused of witchcraft in May of 1692 by Sarah Churchill and several other afflicted girls of Salem Village. Some of her medical supplies, such as foot ointments, were confiscated and introduced to the court as objects of the occult. During her trial, Pudeator accused many of her accusers of lying. Pudeator was brought to trial on September 9 and executed on September 22, 1692.

Wilmot Redd (Age: unknown) lived in Marblehead and was the wife of fisherman Samuel Redd. Like Bridget Bishop and many other witch trial victims, Wilmot Redd had also been accused of witchcraft before in 1687. She was an unpopular person around town because she often quarreled with others and had an abrasive personality. Redd's daughter was the wife of fellow accused witch Reverend George Burroughs. Redd was accused of witchcraft in May of 1692 by the Salem Village afflicted girls and brought to Ingersoll Tavern in Salem Village for her examination. She had never met the afflicted girls before and when asked why they were afflicted she stated they were in a "sad condition." She was indicted and several Marblehead residents testified against her. Redd was brought to trial in September and executed on September 22, 1692.

Margaret Scott (Age: 77) was a widow from Rowley. Scott had seven children but only three survived childhood. After her husband died in 1671, Scott was left destitute and forced to beg from her neighbors. This made her unpopular with her neighbors. Scott was accused by two of Rowley's most notable families: the Wicoms and the Nelsons. A member of the Nelson family also sat on the grand jury that convicted her. Scott was brought to trial on September 17 and executed on September 22, 1692.

Samuel Wardwell (Age: 49) was a carpenter from Andover. He was also a well known fortune-teller and practitioner of English folk magic. It is believed that his work in the occult led to his witchcraft accusation. Wardwell was accused in September of 1692 and arrested and jailed in Salem. Shortly after, his wife and daughters were also arrested. During his examination, he admitted to fortune-telling and dabbling in magic and said that the devil may have taken advantage of him for these reasons. He then confessed to making a pact with the devil but later recanted his confession. Wardwell was brought to trial in mid-September and executed on September 22, 1692.

Martha Corey (Age: 72) lived in the outskirts of Salem Village and was the wife of wealthy farmer Giles Corey. Corey had a reputation for being a pious member of the community despite the well-known fact that she had a child out of wedlock in the 1670s. Martha Corey was also an outspoken critic of the Salem Witch Trials and stated many times that the afflicted girls were liars. During her own examination, she told the judge “we must not believe all that these distracted children say.” In March, Giles Corey testified against his wife in court, stating that she may have bewitched his farm animals and himself. When Giles Corey himself was accused of witchcraft and arrested in April, he refused to provide any more information on Martha or himself. Martha Corey was brought to trial on September 9 and executed on September 22, 1692, just three days after Giles Corey had been tortured to death for refusing to enter a plea.

Mary Easty (Age: 58) was the sister of accused witches Rebecca Nurse and Sarah Cloyce. She lived in Topsfield and was considered a pious, well-respected member of the community. In April of 1692, Mary Easty was accused of witchcraft, arrested but was then released in May. She was accused again, a few days after her release, and arrested. She was examined and indicted on two charges of witchcraft. Easty was brought to trial on September 9 and executed on September 22, 1692.

Refused To Enter A Plea & Tortured To Death:

Giles Corey (Age: 71) was a wealthy farmer who lived on the outskirts of Salem Village. He had a reputation for being an angry, violent man and was once charged with murdering his farmhand in 1676. He was found guilty but only suffered a fine for his actions. Many locals, including Thomas Putnam, suspected Corey had paid a bribe for his freedom. In April of 1692, Giles Corey was accused of witchcraft after his wife, Martha Corey, had also been accused and arrested on the same charge. Giles Corey refused to enter a plea in an attempt to prevent his case from going to trial. He reportedly knew he was going to die, either in jail or on the gallows, and wanted to avoid being convicted before he did. As a result, Giles Corey was tortured for three days in a field on Howard Street in Salem town in an attempt to force a plea out of him. He died on the third day of his torture on September 19, 1692.

Found Guilty & Pardoned:

Elizabeth Proctor - Brought to trial on August 5 and found guilty. She was sentenced to death but the execution was delayed due to her pregnancy. She gave birth in January was released from prison in May, 1693.

Abigail Faulkner, Sr - Brought to trial on September 17 and found guilty. She was sentenced to death but the execution was delayed due to her pregnancy. She was released from prison in March, 1693.

Mary Post - Brought to trial in January, 1693 and found guilty. She was sentenced to death but pardoned by Governor Phips. She was released from prison in March, 1693.

Sarah Wardwell - Brought to trial on January 10, 1693 and found guilty. She was sentenced to death but pardoned by Governor Phips.

Elizabeth Johnson Jr - Brought to trial in January, 1693 and found guilty. She was sentenced to death but pardoned by Governor Phips.

Dorcas Hoar - Brought to trial on September 9, 1692 and found guilty. She was sentenced to death but never executed. She was released from prison in March, 1693.

Pled Guilty & Pardoned:

Rebecca Eames
Confessed in August, 1692.

Mary Lacy, Sr
Confessed in July, 1692.

Abigail Hobbs
Confessed in April, 1692.

Mary Osgood
Confessed in September, 1692.

Died In Prison:

Sarah Osbourn
Died in jail in Boston on May 10, 1692.

Ann Foster
Died in jail on December 3, 1692.

Roger Toothaker
Died in jail in Boston on June 16, 1692.

Lydia Dustin
Died in jail on March 10, 1693.

Escaped From Prison:

John Alden Jr.
Edward Bishop Jr.
Sarah Bishop
Mary Bradbury

William Barker Sr.
Andrew Carrier
Katherine Cary
Phillip English

Mary English
Edward Farrington

Never Indicted:

Sarah Bassett
Mary Black
Bethiah Carter, Jr
Bethiah Carter, Sr
Sarah Cloyce

Elizabeth Hart
William Hobbs
Thomas Farrer, Sr
William Proctor
Sarah Proctor

Susannah Roots
Ann Sears
Tituba

Evaded Arrest:

George Jacobs Jr

Daniel Andrews

Other victims include two dogs who were shot or killed after being suspected of witchcraft.