

# DOWNLOAD PDF WITCH HUNT MYSTERIES OF THE SALEM WITCH TRIALS

## Chapter 1 : Witch-Hunt: Mysteries of the Salem Witch Trials - Marc Aronson - Google Books

*"Witch-Hunt: Mysteries of the Salem Witch Trials" was a very interesting book! This book is made for those who love getting on the edge of their seat. Read more.*

Summary Summary Salem, Massachusetts, In a plain meetinghouse a woman stands before her judges. The accusers, girls and young women, are fervent and overexcited. The accused is a poor, unpopular woman who had her first child before she was married. As the trial proceeds the girls begin to wail, tear their clothing, and scream that the woman is hurting them. Some of them expose wounds to the horrified onlookers, holding out the pins that have stabbed them -- pins that appeared as if by magic. Are they acting or are they really tormented by an unseen evil? Whatever the cause, the nightmare has begun: The witch trials will eventually claim twenty-five lives, shatter the community, and forever shape the American social conscience. Reviews 3 Booklist Review Gr. Was it pagan faith or a trick gone bad? Aronson shows off both his talent for historical interpretation and his facility as a nonfiction writer as he reconstructs events surrounding the witch trials of To enrich and clarify the history, he quotes from an extraordinary, well-documented array of sources and recorded testimonies of accused and accuser alike , producing a dense, wide-angle view of the tragedy that evaluates causative theories ranging from deceit and outright fraud to spoiled food that caused hallucinations. All rights reserved School Library Journal Review Gr 7 Up-An eye-opening exploration of what is known to have taken place in Salem in and of a variety of interpretations that have been perpetuated about the happenings. A dynamic narrative hooks readers into thinking about the mysteries of the past and their continued influence on modern life. The girl, and soon her three younger siblings, fell into fits. These seemed so painful that the prominent minister who later wrote up the case reported that "it would have broke a heart of stone to have seen their agonies. Luckily, it was not hard to guess who was responsible for harming the Goodwin children. Glover -- her first name is not known for certain, though she is often mistakenly called "Mary" -- was made-to-order for the part. An angry older woman, she was just the sort of person whom people suspected of being a witch. In fact, not six years earlier, as a woman lay dying, she had revealed to another woman that Glover had bewitched her to death. And just as the woman who was carrying this secret was preparing to testify against the witch, her son was assaulted by a "black thing with a blue cap" that appeared in his room to torment him. Though Glover was just a poor woman, she seemed able to cause great harm by using the powers of evil. Her imprisonment immediately healed the youngest of the Goodwin children, but when she again railed at them, the other three relapsed. To face off against Glover and the devil -- the evil one who surely was responsible for the anguish Glover was causing the Goodwin children -- a young but important minister arrived at the household. He was Cotton Mather -- son of Increase Mather, one of the leading ministers and theologians of his day, and grandson of John Cotton, one of the most important ministers and authors in the early history of New England. In his lineage, his already impressive learning, and his presence, Cotton Mather was the ideal person to aid the Goodwin children. If he could entrap Glover and get her to reveal her satanic bond, he could free the young people from her malign influence. Mather, already in Boston, arrived at their home to try to help four children who lived near the church in which he preached. But he was also there to participate in what he knew was a far larger and more momentous cause. This case was both a test and a potential rallying point for all of New England Puritans. The Puritans had arrived on ships. Built of long wooden planks, their churches were like simple wooden boats on land, safeguarding the believers inside. And, as one of their descendants, Nathaniel Hawthorne, wrote, when one of them killed a wolf, he claimed his reward by nailing it "on the porch of the meetinghouse," where the blood would drip onto the doorstep. This balance of simple strength and fierce combat was the essence of Puritanism. Puritans turned completely away from what they saw as the old props of religion. Rich cathedrals full of statues, stained-glass images, ceremonies where the scent of incense or the sound of ancient chants might set the mood, priests speaking in a foreign language -- all had no place in their religion. Instead, they built their faith on clean,

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simple planks, like the timber of their churches, on the Word of God as written in the Bible, translated into English, and shared by the congregation. The Puritans, or "the Godly" as they were often called in England, were pleased with their spare, simple churches with their hard wooden benches. Religion for them was not a moment here or there -- a sermon on the Sabbath Day, a prayer at meals, pious phrases on holy days. Nor were they called "Puritans" because they wanted a pure, clear faith filling every part of life and every moment of every day. Each household was considered a little congregation, with the father as a kind of minister. He would lead the family in prayer and Bible reading, and he would discipline those who needed it. Children were viewed as prideful and stubborn. Their early education involved breaking them of that willfulness and making them more humble and obedient. While in some ways this was a very severe kind of family life, Puritans thought of it as based on love. They believed that husbands and wives should love each other, passionately and intimately. The Puritans believed that each person was on the most difficult, dangerous, and uncertain path: In England they had to struggle against the government even to practice their faith. Their absolute devotion to religion as they understood it, their unwillingness to accept compromise, and their hatred of Catholics clashed with the policies of English kings content with an easier faith that asked less of people. Faced with this kind of opposition in , King James I warned that he would chase them out of the country. But this persecution only strengthened their faith. Puritans who crossed the sea and arrived in New England felt they were participating in a new kind of pilgrimage, the physical epic of starting over in a new land. And the physical was linked to the spiritual growth. Every tree felled, field planted, simple meetinghouse built was a step in the creation of the kingdom of the Lord. The Puritans were a minority among the English settlers in New England, and from the first, they had conflicts with others who came to North America only to make money or to live according to their own rules. But their sense of what crossing the ocean meant was very influential. Devout Puritans interpreted everything that happened to them on their pilgrimage in the new land -- epidemics of illness, wars with Indians, the sickness or health of their families, earthquakes, even the severity of New England winters -- as judgments of their behavior. They saw themselves as living out the story of the Jews, the chosen people in the Bible, who had to wander in the wilderness after they left Egypt. The stark meetinghouse colored with the blood of a wolf was the modern version of the tents of the Jews, carrying the Word of the Lord to the Promised Land. Puritans drew great strength from seeing themselves in combat with the world around them. In their wars against the Indians, for example, they could be completely and coldly destructive. For a time they offered bounties for the scalps of murdered Indians. In this sense they were like those fundamentalists of all religions today who can justify extreme measures against others -- whether that be attacking U. They considered themselves an outpost of saints in a hostile wilderness. Seeing themselves as a spiritual community, Puritans especially feared being attacked by the devil, the enemy of God. Those who rejected God entirely and made pacts with the devil were, in the eyes of Puritan believers, a combination of our worst fears of spies and terrorists. Since you could not immediately recognize these traitors, they could pass as the most pious of churchgoing neighbors -- which meant you constantly had to be on guard. Anyone who yearned for a simpler, easier way to happiness could be tempted. According to one woman who confessed to being a witch during the Salem trials, the devil promised her, "We should have happy days and then it would be better times for me. Like Elizabeth Knapp, they feared they had lost their souls already. Witchcraft and prayer actually had something very important in common. If the devil was lurking nearby, turning people into witches, then God was equally close at hand, saving souls. The threat of one proved the existence of the other. This equation was very important to Cotton Mather when he came to help the Goodwin children, for on every front the mission that had brought his family to New England was under assault. Four years before, in , the frighteningly pro-Catholic Charles II had dissolved the original charter of the Massachusetts Bay Colony, which had allowed the Puritan leaders to govern as they saw fit. Andros was questioning whether long-established farmers really owned their land. Worse, he was insisting that any Christian could come into the community. That meant that Quakers had to be tolerated. All good Puritans knew that Quakers trembled and shook in their meetings and claimed to be in touch with an inner light. To the Godly, this sounded suspiciously like

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possession. Puritans were being told to allow people who might be directly in touch with the devil into their towns and villages. Though unprecedented killing and cruelty allowed the New Englanders to win, the war left scars: Farther north, the Catholic French and their Indian allies were a constant threat. In order to help people picture the danger witchcraft posed, Cotton Mather described the devils themselves as something very like those Catholics. Think of them, he urged, as "vast regiments of cruel and bloody French dragoons [soldiers], with an Intendant [general] over them, overrunning a pillaged neighborhood. And even those in the older generation paled in comparison to their forebears, who had braved the unknown in an effort to create a model society in a new land. For Cotton Mather, a tangle with a witch was an opportunity to remind everyone in New England of why they were there: They were participants in a great battle, a cosmic struggle as in biblical times, and they could never take their enemy, the true enemy of God, too lightly. It depended upon whom you asked. On the popular level, judging by the way people told stories and eyed their neighbors and brought cases to court, a witch was a person who could do harm through magical means. A witch, male or female, could curdle milk, hobble animals, and even cause young children to sicken and die. There were many folkways that told people how to figure out if someone was a witch, and how to combat one who had been flushed out. For example, one English folk belief held that if a child or baby was passed through a hole in a natural object such as a rock or a tree, that child would be immune to witchcraft. Apparently, there was a tree in Salem that had a gap of just the right size, and parents continued to pass their babies through it long after the trials. The last recorded case of using the tree this way took place on July 8, 1692. Some of the methods for telling the future, doing harm to others, and detecting malign forces were part of what Mather called "little sorceries" but which we would no longer call "witchcraft. For instance, according to a late-sixteenth-century English manuscript, the sieve and scissors were used this way: The ministers saw no distinction between "white" and "black" magic.

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## Chapter 2 : Salem Witch Trials - HISTORY

*Witch-Hunt gives readers a look into the historical fascination that is The Salem Witch Trials. Aronson begins the novel asking readers to question everything they know about the trials, and to reexamine which stories may be true and those that may be false.*

The parsonage in Salem Village, as photographed in the late 19th century The present-day archaeological site of the Salem Village parsonage In Salem Village, in February, Betty Parris, age 9, and her cousin Abigail Williams, age 11, the daughter and niece, respectively, of Reverend Samuel Parris, began to have fits described as "beyond the power of Epileptic Fits or natural disease to effect" by John Hale, the minister of the nearby town of Beverly. Deodat Lawson, a former minister in Salem Village. A doctor, historically assumed to be William Griggs, [11] could find no physical evidence of any ailment. Other young women in the village began to exhibit similar behaviors. When Lawson preached as a guest in the Salem Village meetinghouse, he was interrupted several times by outbursts of the afflicted. Some historians believe that the accusation by Ann Putnam Jr. At the time, a vicious rivalry was underway between the Putnam and Porter families, one which deeply polarized the people of Salem. Citizens would often have heated debates, which escalated into full-fledged fighting, based solely on their opinion of the feud. She was accused of witchcraft because of her appalling reputation. At her trial, she was accused of rejecting Puritan ideals of self-control and discipline when she chose to torment and "scorn [children] instead of leading them towards the path of salvation". She was accused of witchcraft because the Puritans believed that Osborne had her own self-interests in mind following her remarriage to an indentured servant. She was accused of attracting girls like Abigail Williams and Betty Parris with stories of enchantment from Malleus Maleficarum. These tales about sexual encounters with demons, swaying the minds of men, and fortune-telling were said to stimulate the imaginations of girls and made Tituba an obvious target of accusations. Brought before the local magistrates on the complaint of witchcraft, they were interrogated for several days, starting on March 1, , then sent to jail. If such upstanding people could be witches, the townspeople thought, then anybody could be a witch, and church membership was no protection from accusation. Dorothy Good, the daughter of Sarah Good, was only four years old, but not exempted from questioning by the magistrates; her answers were construed as a confession that implicated her mother. In Ipswich, Rachel Clinton was arrested for witchcraft at the end of March on independent charges unrelated to the afflictions of the girls in Salem Village. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Abigail Hobbs, Mary Warren, and Deliverance Hobbs all confessed and began naming additional people as accomplices. On April 30, the Rev. Mary Eastey was released for a few days after her initial arrest because the accusers failed to confirm that it was she who had afflicted them; she had been arrested again when the accusers reconsidered. In May, accusations continued to pour in, but some of those suspects began to evade apprehension. Until this point, all the proceedings were investigative, but on May 27, , William Phips ordered the establishment of a Special Court of Oyer and Terminer for Suffolk, Essex and Middlesex counties to prosecute the cases of those in jail. Warrants were issued for more people. Sarah Osborne, one of the first three persons accused, died in jail on May 10, Warrants were issued for 36 more people, with examinations continuing to take place in Salem Village: When the Court of Oyer and Terminer convened at the end of May, the total number of people in custody was It is very certain that the Devils have sometimes represented the Shapes of persons not only innocent, but also very virtuous. Though I believe that the just God then ordinarily provides a way for the speedy vindication of the persons thus abused. The Court of Oyer and Terminer This section needs additional citations for verification. April Chief Magistrate William Stoughton "Bishop" was described as not living a Puritan lifestyle, for she wore black clothing and odd costumes, which was against the Puritan code. When she was examined before her trial, Bishop was asked about her coat, which had been awkwardly "cut or torn in two ways". She went to trial the same day and was convicted. On June 3, the grand jury endorsed indictments

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against Rebecca Nurse and John Willard, but they did not go to trial immediately, for reasons which are unclear. Bishop was executed by hanging on June 10, The afflicted state of our poor neighbours, that are now suffering by molestations from the invisible world, we apprehend so deplorable, that we think their condition calls for the utmost help of all persons in their several capacities. We cannot but, with all thankfulness, acknowledge the success which the merciful God has given unto the sedulous and assiduous endeavours of our honourable rulers, to detect the abominable witchcrafts which have been committed in the country, humbly praying, that the discovery of those mysterious and mischievous wickednesses may be perfected. As in complaints upon witchcrafts, there may be matters of inquiry which do not amount unto matters of presumption, and there may be matters of presumption which yet may not be matters of conviction, so it is necessary, that all proceedings thereabout be managed with an exceeding tenderness towards those that may be complained of, especially if they have been persons formerly of an unblemished reputation. When the first inquiry is made into the circumstances of such as may lie under the just suspicion of witchcrafts, we could wish that there may be admitted as little as is possible of such noise, company and openness as may too hastily expose them that are examined, and that there may no thing be used as a test for the trial of the suspected, the lawfulness whereof may be doubted among the people of God; but that the directions given by such judicious writers as Perkins and Bernard [be consulted in such a case]. We know not whether some remarkable affronts given to the Devils by our disbelieving those testimonies whose whole force and strength is from them alone, may not put a period unto the progress of the dreadful calamity begun upon us, in the accusations of so many persons, whereof some, we hope, are yet clear from the great transgression laid unto their charge. Nevertheless, we cannot but humbly recommend unto the government, the speedy and vigorous prosecution of such as have rendered themselves obnoxious, according to the direction given in the laws of God, and the wholesome statutes of the English nation, for the detection of witchcrafts. Hutchinson sums the letter, "The two first and the last sections of this advice took away the force of all the others, and the prosecutions went on with more vigor than before. Major Nathaniel Saltonstall Esq. According to Upham, Saltonstall deserves the credit for "being the only public man of his day who had the sense or courage to condemn the proceedings, at the start. Suspect Roger Toothaker died in prison on June 16, All five women were executed by hanging on July 19, In mid-July, the constable in Andover invited the afflicted girls from Salem Village to visit with his wife to try to determine who was causing her afflictions. Ann Foster, her daughter Mary Lacey Sr. Elizabeth Proctor was given a temporary stay of execution because she was pregnant. Burroughs was carried in a Cart with others, through the streets of Salem, to Execution. The accusers said the black Man [Devil] stood and dictated to him. As soon as he was turned off [hanged], 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. And this did somewhat appease the People, and the Executions went on; when he [Mr. Burroughs] was cut down, he was dragged by a Halter to a Hole, or Grave, between the Rocks, about two feet deep; his Shirt and Breeches being pulled off, and an old pair of Trousers of one Executed put on his lower parts: Matteson , inspired by the Salem trials In September, grand juries indicted eighteen more people. The grand jury failed to indict William Proctor, who was re-arrested on new charges. On September 19, , Giles Corey refused to plead at arraignment, and was killed by peine forte et dure , a form of torture in which the subject is pressed beneath an increasingly heavy load of stones, in an attempt to make him enter a plea. Four pleaded guilty and eleven others were tried and found guilty. Noyes turning him to the Bodies, said, what a sad thing it is to see Eight Firebrands of Hell hanging there. Mary Bradbury aged 77 managed to escape with the help of family and friends. Please help improve this section by adding citations to reliable sources. The first five cases tried in January were of the five people who had been indicted but not tried in September: All were found not guilty. Grand juries were held for many of those remaining in jail. Charges were dismissed against many, but sixteen more people were indicted and tried, three of whom were found guilty: All were found not guilty, but not released until they paid their jail fees. Lydia Dustin died in jail on March 10, John Alden by proclamation. It

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heard charges against a servant girl, Mary Watkins, for falsely accusing her mistress of witchcraft. They dismissed charges against all but five people. Legal procedures Overview After someone concluded that a loss, illness or death had been caused by witchcraft, the accuser entered a complaint against the alleged witch with the local magistrates. In , the magistrates opted to wait for the arrival of the new charter and governor, who would establish a Court of Oyer and Terminer to handle these cases. The next step, at the superior court level, was to summon witnesses before a grand jury. Several others, including Elizabeth Bassett Proctor and Abigail Faulkner, were convicted but given temporary reprieves because they were pregnant. Five other women were convicted in , but the death sentence was never carried out: Giles Corey was pressed to death during the Salem witch trials in the s Giles Corey , an year-old farmer from the southeast end of Salem called Salem Farms , refused to enter a plea when he came to trial in September. The judges applied an archaic form of punishment called peine forte et dure, in which stones were piled on his chest until he could no longer breathe. After two days of peine fort et dure, Corey died without entering a plea. As soon as the bodies of the accused were cut down from the trees, they were thrown into a shallow grave and the crowd dispersed. Oral history claims that the families of the dead reclaimed their bodies after dark and buried them in unmarked graves on family property. The record books of the time do not note the deaths of any of those executed. Spectral evidence Title page of Cases of Conscience Boston, by Increase Mather Much, but not all, of the evidence used against the accused, was spectral evidence , or the testimony of the afflicted who claimed to see the apparition or the shape of the person who was allegedly afflicting them. Unfortunately the work did not get released until after the trials had already ended. The publication A Tryal of Witches , related to the Bury St Edmunds witch trial , was used by the magistrates at Salem when looking for a precedent in allowing spectral evidence. Since the jurist Sir Matthew Hale had permitted this evidence, supported by the eminent philosopher, physician and author Thomas Browne , to be used in the Bury St Edmunds witch trial.

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### Chapter 3 : Dani Hootsâ€™™ Review and Summary of Witch-Hunt by Marc Aronson â€™“ A Bibliophile's Rev

*The mysteries behind the Salem Witch Trials has baffled scholars for many generations. What was the truth behind the witch accusations? Did people really believe that Salem was plagued by witches or was it some type of conspiracy to get rid of people that are not welcomed in society?*

Atheneum Books for Young Readers Review by: What was the truth behind the witch accusations? Did people really believe that Salem was plagued by witches or was it some type of conspiracy to get rid of people that are not welcomed in society? Marc Aronson does a great job going through the history of the Salem Witch Trials and proposing some questions that have come up through time. Introduction Marc Aronson begins by giving us the introduction to the accused woman of witchcraft. Girls in the town accused Martha Carrier and said she was using demons to attack the girls. These were things that people believed and feared, even if they may seem folklorish. Witches were seen as medical helpers but also feared. They were someone who lost someone close and became angry and vengeful, not fitting in and believed to have turned to Satan for help. Cold landscapes, darkened skies, new English royalty, attacks by Native Americans, and Puritan belief all played a part in what was to come during the Salem Witch Trials. When these things seem real, they can play on how people viewed each other and things that are not understood yet. Prologue Starting in Boston with the case of Mather vs Glover, the witch scare started. Glover was said to have bewitched a family after being accused of stealing linens. The family was said to have experience strange circumstances after the accused witch yelled things at them. During this time, a lot of Puritans who lived in Massachusetts believed in a simple life and that all the hardships they faced were for their pilgrimage. They feared being attacked by the devil at all times, an overall paranoia that could have intensified due to the massive witch hunts that were to come. With some superstition and folk magic that was brought over the Atlantic were seen as having a pact with the devil and those who did this type of magic were seen as responsible for any bad thing that happened. With a fear of the invisible world, people were always on the look out for anything strange. Chapter 1 With the Puritans seeing themselves as sinful and unworthy of the divine grace, they spent a lot of time in learning the Bible, going to Church, and trying to make themselves worthy. They feared the devil and thought he was going to try to stop them and tempt them to take away their chance of repenting and going to Heaven. With this type of mindset, the Salem families of Putnam and Porter had a fued leaving the Putnams to have little inheritance and deciding to make a new village, called Salem Village, to keep the Puritans pure from the secular world that was making its way to Salem. With Ann Putnam Jr hearing stories of wicked stepmothers, wickedness, and such things like fairytales against the Porters, along with Pastor Parris preaching of the war between good and evil, fear that devil could attack began to strengthen. Chapter 2 Having only pieces of what had happened, Aronson explains that during this time some people could have been getting into folk magic, the same as children nowadays playing with Ouija boards or tarot cards. The children were affected in odd postures, unexplained pinches and bites that returned to normal the next day, numbness and unable to speak. Were these girls ashamed of what they did and acted out as if they were possessed? Were they just experimenting or did they know exactly what they were doing? These are all questions Aronson brings up in his novel. But one of the strange things during this time is that to find the witch, Parris used witchcraft. Did he not believe that witchcraft was of Satan and Satan is the Prince of Lies? If he believed this, why did he use witchcraft to figure out who was the witch? Tituba on the other hand was an Indian working for John Putnam that did use voodoo-like magic. As you can see, these were the typical women who would be accused of witchcraft during this time. Only Tituba confused to witchcraft and said that the devil brought her a book and that there was a total of nine names on it, including both Sarahs, leaving people to fear more witches. Chapter 4 Ann Putnam was the center of everything that happened during this time. If there was a accusation, it most likely involved her. She was testified against seventeen of the nineteen hung. Did she just love the center of attention? Was she using these accusations to destroy everyone that hurt her? Was she an addicted? Not many

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know what her motives were or whether or not she actually believed these people to be witches. After accusing the typical stereotype for a witch, Ann began to accuse others such as Martha Corey and Rebecca Nurse. Both of these women were loyal churchgoers and Rebecca Nurse was in a wealthy marriage and respected in the community. They were investigated more thoroughly than the others due to their involvement with the church. Another accuser was Abigail Williams. Were these girls just suppressed and wanted to lash out in a way to be heard? This game was now completely out of control. Chapter The next few chapters dealt with other cases of the accused and explained how there were no rulers in New England due to the shift of power to deal with the terror in Salem. Finally, though, Sir William Phips arrived as the governor and ordered that convicted witches must be executed. This included Bridget Bishop who some believe was an actual witch, claims of this going back twenty years before the Salem Witch Trials. Now men were beginning to be accused, which was strange compared to many other cases in New England. To save yourself from being hanged, you could confess to witchcraft and be freed. Some would confess but take it back in fear they would go to hell. Chapter 9 Next on the list was Mary Eastly who was close to stopping the trial but the madness spread like a disease and she was hung. Before being hanged, though, she proclaimed. None were ever hung again and people admitted that maybe the devil took the form of the innocent, making those who were killed witches. Many admitted they were wrong except the accusers, who were quiet. Chapter 10 Ann apologized years later after her parents died, claiming herself as an instrument and avoided responsibility for those who were killed. Little was gained for the Putnams and none really are sure who was behind it. Some trends stayed the same, with women being accused more than men, fraud, and fear. Some even say that there could have been hallucinations due to the grains in the bread, but many believe that hypothesis to be false. However, we all know what our friends on the History Channel would say! To conclude, this book is very well written, giving a brief overview of what happened during the Salem Witch Trials with an open point of view, not siding with any hypothesis in particular but letting the reader decide for themselves. If you are interested in any of these topics, I recommend picking this book up. It is easy to understand and follow and leaves you wanting to learn more about this era of time. Spread the word about this unorthodox blog!!

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Chapter 4 : Witch-Hunt | Book by Marc Aronson, Stephanie Anderson | Official Publisher Page | Simon & S

*Witch-Hunt is a solid and fascinating work which encapsulates the facts and theories surrounding the Salem Witch Trials. Aronson begins the book by stating his objective: to correct false information and assumptions that have grown up around the trials (and the events leading up to them).*

You can skip any mini-game. Click randomly in the scene and the black cat will appear on the screen disallowing you to use your hints or your cursor. Use the Journal to see what happened throughout the game. It is located in the lower left corner of the scene. An area of interest will be symbolized by an Eye Icon in the scene. Click on the Eyes to take a closer look or open something in the scene. Use the arrows on the ends of the inventory tray to scroll through all the items. You will need to combine certain inventory items before you can use them. To use a Hint click on the Raven in the lower right corner of the scene. You will start with one Raven at the beginning of the game and you can earn extra hints by clicking on the Ravens you find in the scenes. The Raven can help you locate items in a Hidden Object Scene. The Raven can also help you figure out where to use an inventory item. Drag an inventory item of your choice to the raven and it will show you where that item should be placed. Use the lantern below the raven to reveal a silhouette of an item on the find list. Click on any object name on the list to see the silhouette in the lantern. Achievements Room There are 16 Achievements you can earn throughout the game. You can access the Achievements from the Main Menu. Master Storyteller â€” Complete Story Mode. Perfect â€” Complete Story Mode without using any hints. Ornithologist â€” Collect all 28 Ravens in Story Mode. Golden Greek â€” Solve all the puzzles in Story Mode. Thick Skull â€” Find Corwin. Talk to Hawthorne and exhaust all conversation options. Zoom into the 2 graves marked in white. Click on the Hidden Object Scene on the left. Play the Hidden Object Scene. Exit the Hidden Object Scene and head towards the bridge on right. Go down and click on left. Zoom into the gates. Grab the dice and place them in that order in the empty slots. Go through the gate, go right twice to access the Shed. Go inside the Shed to access the Hidden Object Scene. Click down 3 times and head towards the Courthouse on left. Click downwards until you reach the Cemetery; zoom into the Puritan Statue. Zoom into the base of the statue in the lower right. Go into the grave. Play the Hidden Object Scene on left. Open the backpack in the lower right; pick up the handgun. Go back to the tree and head towards the dirt road on the right. Go right towards the train. Click down and go left towards the Inn. Go inside the Inn. Exhaust all conversations with all the ghosts circled in white. Exhaust all conversations with the ghost of Franklin Pierce that appears in the center of the scene. Go into the Examining Room on left. Click on the bag on the chair to make the ghost appear; talk to him. Speak to Nathaniel Hawthorne when he appears in the room. Click on the body bag by the window and the guard will carry you into the train. Go to the Engine Room on right. Pick up the COAL in the lower left. Click down and then click in the lower left. Click on the bust on upper left to reveal the safe below it. Zoom into the right side of the desk. Click on the books to reveal a secret compartment. Place the COAL on the paper that comes out from behind the books and some Morse code characters will appear on the page. You have to decipher the code that appears on the paper using the Morse Code Book. The solutions are random so you must use the codes from your game to solve the puzzle. Click down to exit. Zoom into the safe for a closer look. You must turn the dial until you hear a click; once you hear a click turn the dial in the opposite direction until you hear another click. To solve the puzzle click on the dial in this order: Turn Clockwise until you hear a click. Turn Counterclockwise until you hear a click. Click on the handle to open the safe and take a closer look at the diary inside. Click on the numbers to change them to match the ones found in the Morse Code on the desk. You are automatically taken back to the woods. Go into the grave in the lower center to end the chapter. Find the Warrant Go to the Salem Gate by clicking down and then left. As you approach the gate you will see 2 ghosts. Go left towards the Courthouse Entrance. Talk to the ghost and go through the dialogue options so he can open the door to the courthouse. Go into the Courtroom. Click on the lower right to access the Courtroom. Go left to the bench. Go to the Foyer and go up the steps. Zoom into the clock. Turn the clock

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hands to 1: Pick up the KNOB in the center of the puzzle. Zoom into the door. Place the KEY on the lock. Put the KNOB on the shaft and click on it to unlock the door; go through it. Play the Hidden Object Scene by the desk. Zoom into the chest. Click and hold the gavel; slide it to the spots shown on the calendar in the lower left. Please look at the screenshot for the solution. Click down to exit the puzzle. Some coins fall on the ground. Click on the coins on the rug to trigger a puzzle. Connect the coins from smallest to largest. Click on a coin to light it and then click on the next coin to connect the beam of light to it. Click down and go forward. Follow the ghosts to the left side of the scene. Click on the door to speak to Sarah; she will ask you for a cauldron. Zoom into the fire pit. Go to the Garden by clicking on the left side of the house. Pick up the CORN marked in white. Click down and go through the door. Play the Hidden Object Scene on right. Find the 12 related pairs.

### Chapter 5 : Witch Hunt Mysteries Salem Witch Trials, Feb 26 | Video | [calendrierdelascience.com](http://calendrierdelascience.com)

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### Chapter 7 : Witch-hunt : mysteries of the Salem witch trials

*It is intended to be used in conjunction with Witch-Hunt: Mysteries of the Salem Witch Trials by Sibert Award-winning author Marc Aronson, along with other materials.*

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