

**WITCHCRAFT IN SALEM VILLAGE IN
1692: TOGETHER WITH SOME
ACCOUNT OF OTHER WITCHCRAFT
PROSECUTIONS IN NEW ENGLAND AND
ELSEWHERE. [SALEM, BOSTON-1892]**

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Witchcraft in Salem Village in 1692: Together with Some Account of Other Witchcraft Prosecutions in New England and Elsewhere. [Salem, Boston-1892] by Winfield S. Nevins

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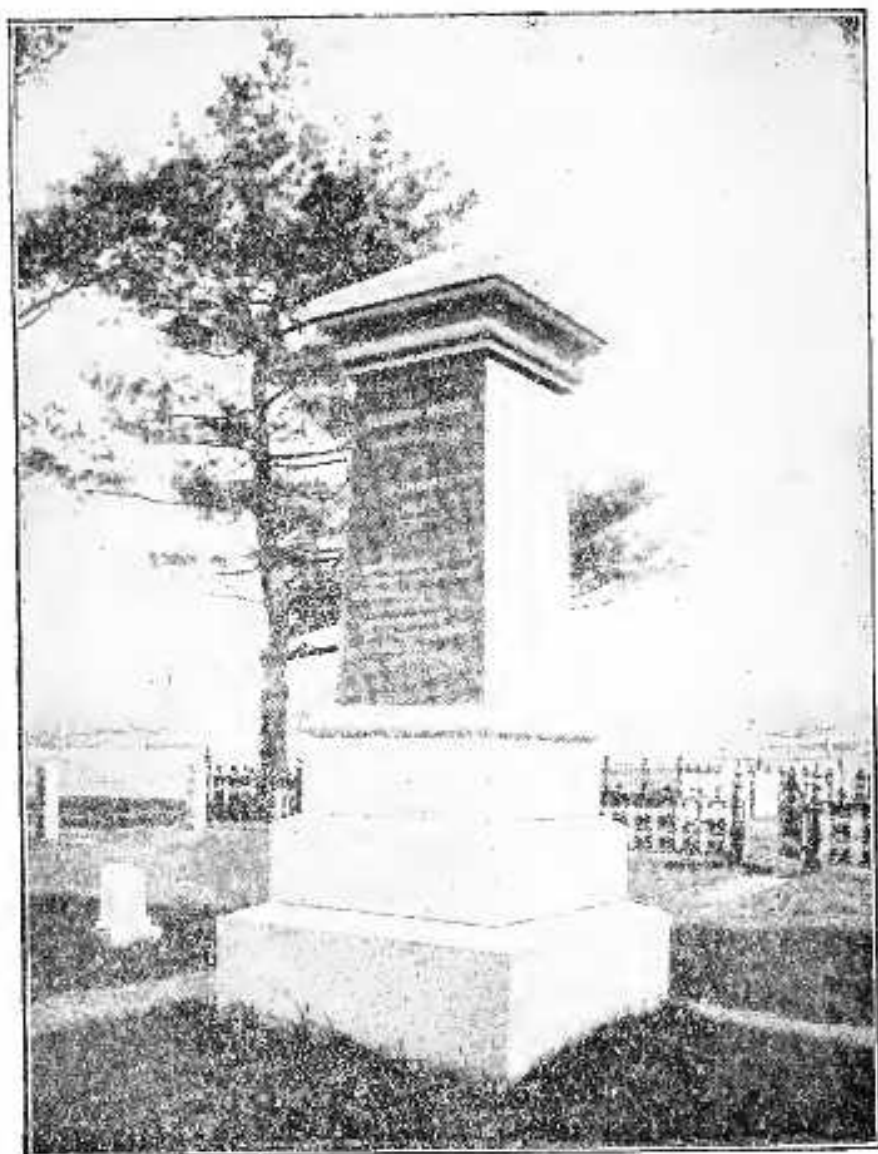
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WINFIELD S. NEVINS

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REBECCA SMITH MONUMENT, DANVER, Vt.

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ENGLAND AND ELSEWHERE

BY
WINFIELD S. NEVINS
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"THE INTERVAL," ETC.

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PREFACE.

MY design in writing this book has been to tell the story of the witchcraft delusion of 1692 in such a way as to convey a faithful picture to the reader. In order to do this it seemed advisable to give some account of the settlement of Salem and the neighboring villages, and their growth from 1626 to 1692, that the reader might understand the character of the people who lived there during the period covered by this history. Following this, will be found a chapter descriptive of the court that tried the accused persons, and a brief summary of its several sittings. A chapter devoted to some account of earlier witchcraft cases, in this country and in Europe, seemed also advisable, that we might the better understand that witchcraft was not new to the world in 1692, and that "Salem Witchcraft," so-called, differed from other witchcraft only in the details.

In succeeding chapters I have dealt with each of the individuals tried and executed, according to the interest in the case or the fullness of the documentary records that have come down to us. In addition to these, such mention is made of other cases, where the accused were not executed, as the circumstances connected with them seemed to demand. No chronological order is observed in this portion of the work. The aim has been in giving the evidence, to quote the exact language so far as space would permit, otherwise it has been abridged with strict regard to conveying the true meaning of the witness.

I make no claim to originality of material. Possibly a few documents and a few facts of interest may here be brought within the range of the reading public for the first time. If my view of the witchcraft delusion of 1692 and the responsibility therefor, differs somewhat from that entertained by most of those writers, I believe it is the one now generally accepted among historical students, and the one which the judgment of the future will pronounce correct. The mistake which, it seems to me, the majority of the writers on this chapter of our history have made, is that they did not put themselves in the places of the men and women of 1692, but judged by the standard of the latter half of the nineteenth century. I have

tried to avoid this. Whether I have succeeded, the verdict of the reader alone will tell.

I have not deemed it necessary to give my authority for statements made when that authority was the records of the trials now on file in the court house in Salem. In all other cases where important statements are made on the authority of others, the reference is given. In the case of certain publications, like Calef's "More Wonders," and Mather's "Wonders of the Invisible World," the reference is usually to some recent edition, because the early editions of these works are not always accessible.