



WUMUNC

Here There Be Witches

Salem, Massachusetts – 1691



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“The eyes of all people
are on us.”

- John Winthrop





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Letter from the Director

Honorable Delegates,

Welcome to the hysteria that is Salem Village! My name is Ashley Ok and I am excited to be your director for WUMUNC 2018. Originally hailing from Philly, I am now a member of the Class of 2020 here at Washington University in St. Louis in the Olin School of Business pursuing a major in Economics & Strategy and Finance. I had no Model UN experience prior to my freshman year, and frankly had no idea what I was signing up for, but I have learned so much and met my closest friends through MUN.

This committee starts in the spring of 1691. This is a time when many different factors were seriously affecting not only Salem, but Puritan New England in general. Your goal as a committee is to persist in the face of many challenges that come with building a new country from scratch. There are rigid Puritan laws affecting social order amongst the colonists, the fear of lurking foreign neighbors in the backyard, and winter is coming. You must shine as an example to the Old World and anyone else watching that Massachusetts Bay Colony is truly a "city upon a hill."

Part of being a model of Christian Charity is to try to avoid destructive mass hysteria and witch-hunting. Important to note: the infamous 1692 witch trial that occurred in real life has not happened yet and will not occur at the beginning of our committee. This is your chance to rewrite history.

If you have any questions about the committee or the conference in general, feel free to contact me. I look forward to meeting you.

All the best,

Ashley Ok



Committee Mandate

Dear humble & loyal people of Salem,

I am pleased to announce that you are the first in Massachusetts to hear of my appointment to the governorship of the new Province of Massachusetts Bay, under the royal charter of our new monarchs William & Mary. I will be leaving London and returning to Massachusetts within the next year. In the meantime, I look to your town as a shining example of the perseverance and growth of our colony; it has certainly impressed our new friendly Protestant English leaders that they would like to continue trade and political unity.

I urge each and every one of you to continue following the law of God and keep up the prosperity of your town. Salem was the first settlement in Massachusetts and the first capital of the Colony, so let it also cement itself as the first town of the new Massachusetts Province. In this new era, let us prove that the time for survival is over and that we have now established a fully self-sustainable home. Various townsmen of Salem, you will have to be united to immediately address any issues that may arise. The only way to succeed is if you are open to substantive debate and responses to crises that occur as a result of this community's actions.

Each member of the community will have an equal vote for all community matters. However, take advantage of the powers of your avocation. Woodwork your way to peace. Preach to compel. May your literal knitting metaphorically knit together alliances.

I shall return expecting the best of your town. May God bless Massachusetts Bay, Salem, and the Puritans.

William Phipps

1st Governor of the Province of Massachusetts Bay



Historical Background

The Protestant Revolution in Europe

The New World was a blank canvas for the Puritans to create their ideal society, as they believe God would have intended. But how were whole communities of people so willing to embark on such a risky, long, and uncertain journey for a fresh start? The story begins with the Protestant Reformation of the 16th century in the Old World: Europe. The Protestant Reformation was a time in which people began to challenge the power and practices of the dominating Catholic Church, beginning with German friar Martin Luther and his 95 Theses.

Then came, more importantly to our narrative, the French Protestant John Calvin.¹ Calvin published his *Institutes of the Christian Religion* (1536) in which he laid out his fundamental beliefs. This established a theology originally gaining popularity in Geneva, Switzerland.² He spouted ideas of the elect, conversion, visible saints, and, most importantly, predestination: God already knows who will end up in heaven and hell.³ The elect are those destined for eternal bliss, but to truly dissolve the constant doubt of one's eternal fate, Calvinists seek conversion, or an intense, personal experience God has with the elect. The elect were expected to lead sanctified lives, almost like visible saints.

Calvin's ideas of a "divine plan" must have sparked some reassurance, particularly within the economically depressed woolen districts of England. This minority of English citizens were the Puritans, who adopted Calvinist views and went against the Church of England. It began in 1534 when King Henry VIII separated from the Roman Catholic Church to make the English monarch, himself, the head of the new English church. The English Protestants hoped that Catholic Church practices would be reformed completely as seen fit; however, it was soon realized that Henry VIII's intentions with the new church were to only change the person of power and to annul his barren wife. The next long-reigning leader of the country was Queen Elizabeth I (in power: 1558-1603), who had the Church of England focus somewhat on Calvinism, but also remain grounded in some Catholicism. This was not enough for the Puritans, who wanted to completely purify the Church.



To the New World, to New England

Travel to the New World and the creation of New England's religious colonies began with the Pilgrims, viewed as a more extreme version of Puritans. The Pilgrims were first known as the Separatists for discontinuing efforts to reform the Church of England and instead wanting to establish a...separate church. After negotiations, some of these Separatists went aboard the Mayflower ship in 1620 to live under the jurisdiction of the Virginia Company, just beyond Jamestown.⁴ However, fate decided otherwise for the Separatists and the Mayflower went off course, far up north. With winter fast approaching, the Pilgrims settled on what would become Plymouth, Massachusetts. The first English settlers of New England, no longer within the authority of the Virginia Company, accordingly established the milestone Mayflower Compact. The Pilgrims would be ruled under the vote of the majority, setting a precedent for autonomous and representative legislatures in New England. As the Pilgrims settled in, they also set themselves as role models of the determined New England spirit. Despite a harsh first winter in 1620-21, in which only 44 out of 102 people survived, not one Separatist went back on board when the Mayflower set sail back to England in the spring.

As the extreme Separatist Pilgrims developed and expanded Plymouth Colony, the English moderate Puritans steadily grew in populations back in England under the rule of King Charles I.⁵ In fact, Puritans grew to become a majority of the Members of Parliament, causing resentment from bishops and Charles himself, who had married a Roman Catholic. Charles, in true British monarch fashion, suppressed the Puritans' power by abolishing Parliament in 1629 and declaring Personal Rule as sole leader. He also sanctioned the persecution of Puritans. In this period known as the Eleven Years' Tyranny, the Puritans no longer felt secure in England and looked to their Separatist neighbors in the New World.

Wealthy Puritan businessmen decided to become major shareholders in what would eventually be named the Massachusetts Bay Company.⁶ The investors acquired a land grant in New England and immediately set its first voyage with 300 colonists, under the leadership of John Endecott, with the goal of establishing the area for future Puritan migrations. The Puritan leaders continued to plan for self-sustaining, successful colonization by



selecting large Puritan families and skilled laborers of a variety of trades as those who would migrate. After being granted a charter, the company was allowed to trade in New England and began the Great Puritan Migration. John Winthrop was one of the stockholders, an affluent Puritan lawyer, and elected Governor of the ship fleet and new colony. Winthrop led 11 ships of 700 Puritans out on the Atlantic in 1630 and landed in Salem, greeted warmly by Endecott. Although having moved under a company, the passengers were now first and foremost citizens of a community. Winthrop preached to the nearly 1,000 Puritan travelers that they would be a "Modell of Christian Charity" and that Massachusetts Bay would be a "city upon a hill" . If the Puritan experiment were to fail, the world would be watching .

Puritans ended up experiencing a higher standard of living. Most visibly, there was longer life expectancy and an increase in birth rates. This created what many believe were the first grandparents. Literacy rates were high as Puritans expected their children to read the Bible. There were tax-supported churches and schools. Yet, with all the progression in the communities, there were still strongly enforced gender roles in a patriarchal-focused society. Women walked a tricky line of the many should and should-nots in their world. Women were excluded from community and church decision-making and there were no schools for girls in Salem Village. A girl had to be modest, read the Scripture twice daily, and knew when not to speak.⁷ Girls and women focused on domestic work while boys and men hunted/fished or took up other activities and occupations.

Shaping Salem

As the Great Migration to Massachusetts continued well into the 1630's, with more than 40,000 colonists by 1660, more towns and communities were established inland. In the case of overcrowded, coastal Salem Town, some settlers moved about 10 miles northwest to establish the expansive and more agriculturally-focused "Salem Village".

Salem Town still kept control over Salem Village as part of the entity, but the two places could not have been more different socioeconomically. Salem's Town Center included a prosperous port with well-stocked shops, good merchant housing, and big municipal buildings.⁸ Meanwhile, Salem Village had widely scattered farms surrounded by a dense forest. There was a



population of about 550 and 90 households (slaves, servants, and homeless excluded), most of whom were poor.

Additionally, a major family feud arose over the two Salems between the two most powerful and successful families.⁹ Both the Putnam and Porter family were large landowners in the Village, yet the Putnams stayed in the Village as the main farming family.¹⁰ Meanwhile, the Porters expanded into the Town to play a part in the Town's commercial prosperity and focus on Salem's governmental affairs, becoming richer and politically-focused. Rumor had it that the Putnam family was envious of the Porters and wanted to officially separate the village from the town. This would allow the Putnams to lead village politics and control the farming industry.¹¹ The Porters would lose money because the town collected taxes from the village, established the villagers' farm product prices, and decided on land grants and road routes. Despite the support, Salem Village had repeatedly been unsuccessful in separating from Salem Town. A minority of farmers in the east, closer to the coast, wished to remain a part of the Town.

A Tour of Salem Village

Salem Village has a parsonage (a church house for the Reverend) in the center of the land, with an inn on one side and a training ground for local militiamen on the other. With the training ground is a fortified lookout in case of Native American raids. Down the road is the community meetinghouse for important issues to be discussed and voted on, as well as to engage in overall town business. Religious worship would be conducted as well. Outside of the town are the homes that house shoemakers, blacksmiths, cabinetmakers, potters, and other craftsmen. The rest of the buildings further out and scattered are farmhouses on vast plots of land. Salem is surrounded by a dense forest of tall trees. There is "The Great River" that runs through the western part of Salem. On the central-eastern side of Salem is Ipswich Road, the main road that runs through the center of Salem Town and all the way up through Salem Village.

The Rule of Life: Living by God

Ironically, in trying to escape persecution, the Puritans created an even more religiously exclusive and strict colony. The Puritans lived in strict moral conduct. They believed in the total sinfulness of humans; therefore, they needed to work hard towards divine grace for salvation. Sunday Sabbath

was the most important day, strictly observed from sunup to sundown. There were three hours of service in the morning, two hours in the afternoon, and the rest of the day was spent on reciting prayers, religious reading, or at-home contemplation. Services took place in the plain wooden meetinghouse and psalms were sung in monotone. Men sat on the west of the aisle and women on the east. Still very much class-conscious, the well-off "Lords," "Sirs," and "Ladies" sat in the front row of church. Then sat "Mr.'s" and "Mrs.'s." In the back sat the ordinary "Goodman" and "Goodwife."

With the many strict laws came humiliating or painful punishments, which Puritans believed was surely better than suffering under God's correction and burning in eternal hell. The church would be patrolled by the tithingman, who used the feathery end and knob of a long pole to tickle and poke those that fell asleep and fidgeted respectively. Other crimes ranged across adultery, breaking engagement, stealing food, swearing, having long hair, and general "unseemly practices." Onlookers would spit and laugh at guilty people, who were forced to sit in the public square, sometimes forced to stand with their offenses written on notes on their heads. Rotten eggs were thrown at those locked into wooden stocks. Many public whippings occurred. Capital crimes included in this order: idolatry, witchcraft, blasphemy, murder, poisoning, and bestiality.

Clearly, there wasn't much room for religious disagreement, but there weren't many conversion efforts. Still, it was the Puritan way or the metaphorical highway. Non-Puritan colonists were expected to worship at Puritan meetinghouses no matter what. Puritans particularly despised the Quakers and sometimes used whipping, torture, and hanging. One dissenter was Anne Hutchinson, who was banned from all of Massachusetts due to antinomianism. Hutchinson proclaimed that since Puritans believed in predestination they need not bother to obey the law of God nor the law of the Church. Living a holy life was no sure sign of salvation since one's destiny was already set. This was high heresy, especially since the Puritans were all about following the absolute sovereignty of God and living a careful moral life. Another dissenter who dismissed stringent Puritan views was Roger Williams, who was banished for advocating tolerance for other religions.



Puritan children were also subject to strict codes. By the age of six or seven, children were expected to work all household chores. Playing included going to church, scourging Quakers, and scaring one another with imitative witchcraft. Children only read the Bible. Children were forced to repress feelings of joy, rebelliousness, and anger or risk being branded evil. Submitting to submissive behavior, kids agonized over their every move.

There was a strong union of church and state. There was an elected legislature, but the ministers and clergy also made the important decisions. Puritan men were given the right to vote, but unchurched men and all women couldn't, so about 2/5 of the males were the 'freemen' that voted in the Congregation's provincial elections. Although Salem was better represented than England, Massachusetts Bay was far from a modern democracy. Government existed firstly for the church, to enforce God's laws. Everyone paid taxes for the government-supported church. The Congregation had say in hiring/firing the minister and setting his salary.

Struggles from the Land

Quite simply, it was cold, almost like a little ice age. Salem experienced short, mild summers and long, dark winters. The night sky was "crow black". Homes also came with small-paned windows of dark glass, letting in little light. Candles were needed all day in the winter. The warm hearth in the house became the centerpiece of family life for cooking and providing heat. Puritan homes weren't completely stable, however; once, a windstorm blew the roof off one of Salem's best homes.

Weather permitting, the Puritans could visit their neighbors by walking a few hundred yards. Still, there were few visits due to the climate, lack of decent roads, and rugged terrain (visits for fun would cause suspicion anyways, bordering on sinful). The colonists could experience their human frailty with every snuffle, cough, chattering teeth, and frostbitten toe.

Farming was difficult due to the rocky soil, harsh winters, and simple tools consisting of shovels, rakes, and hoes. Therefore, families made nearly everything enough for just themselves such as bread, butter, ale, cider, clothes, and candles. They removed rocks out of the way and planted crops like corn, rye, pumpkin, beans, and squash. They raised their own poultry and meat. They would hunt for venison and other game in the forest and fish in the rivers.¹²



Massachusetts was also thick with mountains of trees, as the surrounding dense forest was sometimes referred to as the “devil’s den”

It was no wonder that coastal areas like Salem Town fared better economically. Fish, whale products, and other products were its key exports.

The land was also teeming with illnesses and epidemics, as medical science was not established yet and medical schools were just beginning to be founded. The primary epidemic was smallpox, which was very contagious to all people, children and adults, Natives and colonists. Multiple deadly outbreaks occurred throughout the 1600’s in Boston. The Puritans were blessed, however, that with the cooler climate came less ailments.

Neighborly Tensions

Before the Separatists set foot on the New World, more than three-fourths of Native Americans in the New England area, especially along the coast, were wiped out by epidemics when in contact with early English fishermen. By 1650, about 90 percent of the Natives died from disease. By the time the Pilgrims arrived they were greeted with deserted land, ready for cultivation. In no position for entitled aggression, the local Squanto and the other Wampanoags helped the colonists.

Tensions soon rose. Sure enough, the first main war broke out during early settlement, 1634-1638: Pequot War. The conflict emerged in what is now Connecticut, due to: (1) the Puritan colonists expanded into Connecticut and encroached on Pequot homelands, wanting to accommodate more English emigrants and capitalize on the lucrative fur trade; (2) Inter-tribal warfare broke unity and alliances, weakening the Natives; (3) Meanwhile, the English established alliances with different tribes to strengthen their own forces; (4) Massachusetts Bay Colony began to manufacture wampum shell beads, previously controlled and used for leverage by the Pequots.

The Pequot War was significant because it tipped the balance of military power to the English over the Natives and Dutch, really opening the way to New England’s established settlement. Those left of the Pequot tribe were divided amongst the English’s Native allies as slaves. The English now had trade control as well.¹³

Afterwards, in 1643, the four English colonies (Massachusetts Bay, Plymouth, Connecticut, New Haven) formed a military alliance known as the New



England Confederation. They were united in the goal of defending the colonists in case of future Native American attacks. The colonists feared the Natives, but also felt it was their mission to lead the way in 'civilizing' the New World.

The Native Americans' resentment of the English built up again after the 1660's. They became increasingly dependent on English goods, food, and weapons. Their bargaining power diminished as the fur trade dried up, tribal lands were sold, and leaders like Metacom were forced to recognize English sovereignty. From 1675-1676, King Philip's War (i.e. Metacom's Rebellion) marked the last major effort by the Native Americans of southern New England to drive out the English settlers. Pokunoket chief of the Wampanoags, Metacom (i.e. King Philip), led a bloody uprising with the Nipmuck, Pocumtuck, and Narragansett. 12 frontier towns were destroyed before Metacom was captured and beheaded. The Wampanoag were decimated, the captured survivors sold into slavery. The Pequot, Massachusetts, Mohegan, and Nauset sided with the English. The Puritans interpreted their victory in the war as God's good-doing and as a symbolic purge of the spiritual community, especially since Natives were portrayed as Demon worshippers.¹⁴

Yet, the colonists suffered losses as well. Native raiding parties that occurred during King Philip's War burned many towns and killed or captured hundreds of colonists. Every person knew of someone he or she lost. Ten percent of adult male colonists died. It was far from a rarity for a young girl in Salem to have been left orphaned or without a father, the head of the family. Children at the time grew up in fear and anxiety of another imminent Native attack (among the other terrors of illness and the Devil). One of the games they would play was pretending to take the scalps of Natives in mock fights.

Currently, the Naumkeag (their name has been known to refer to "fishing place" or "place of eel abundance"), a subtribe of the Massachusett, is closest to Salem. Their population has been heavily reduced due to smallpox and past intertribal warfare. Yet they have remained peaceful with the English settlers around them and have never shown any sign of aggression. They warmly welcomed the English to be protectors from any possible future attacks from other tribes inland.¹⁵



By the time the colonists arrived the Naumkeags were a simple community, settled on the Northfields. Their village consisted of simple structures of bark and mats, placed over poles. They had bows, arrows and tomahawks. Wampum sea shells were passed on as currency. They wore beaver, seal or deerskin outfits. They were good farmers, hunters and fishermen. Eventually, the tribe sold their lands to Salem in 1686, yet a smaller group remained peacefully.

Accusations of Witchcraft

Belief in witches were not rare; in fact, people of the Western World believed in witches for centuries before. Witch hunts and executions first happened in Europe from 1300 to the late 1700's, with the majority occurring in the 1580-90's and 1630-40's. Although there is no definitive number of women who died from the witch-hunts, guesses range anywhere from 200,000 to 2 million. It would not be until the 18th century Age of Enlightenment and Reason that the majority of Europeans would lose belief and cease the murder of alleged witches.

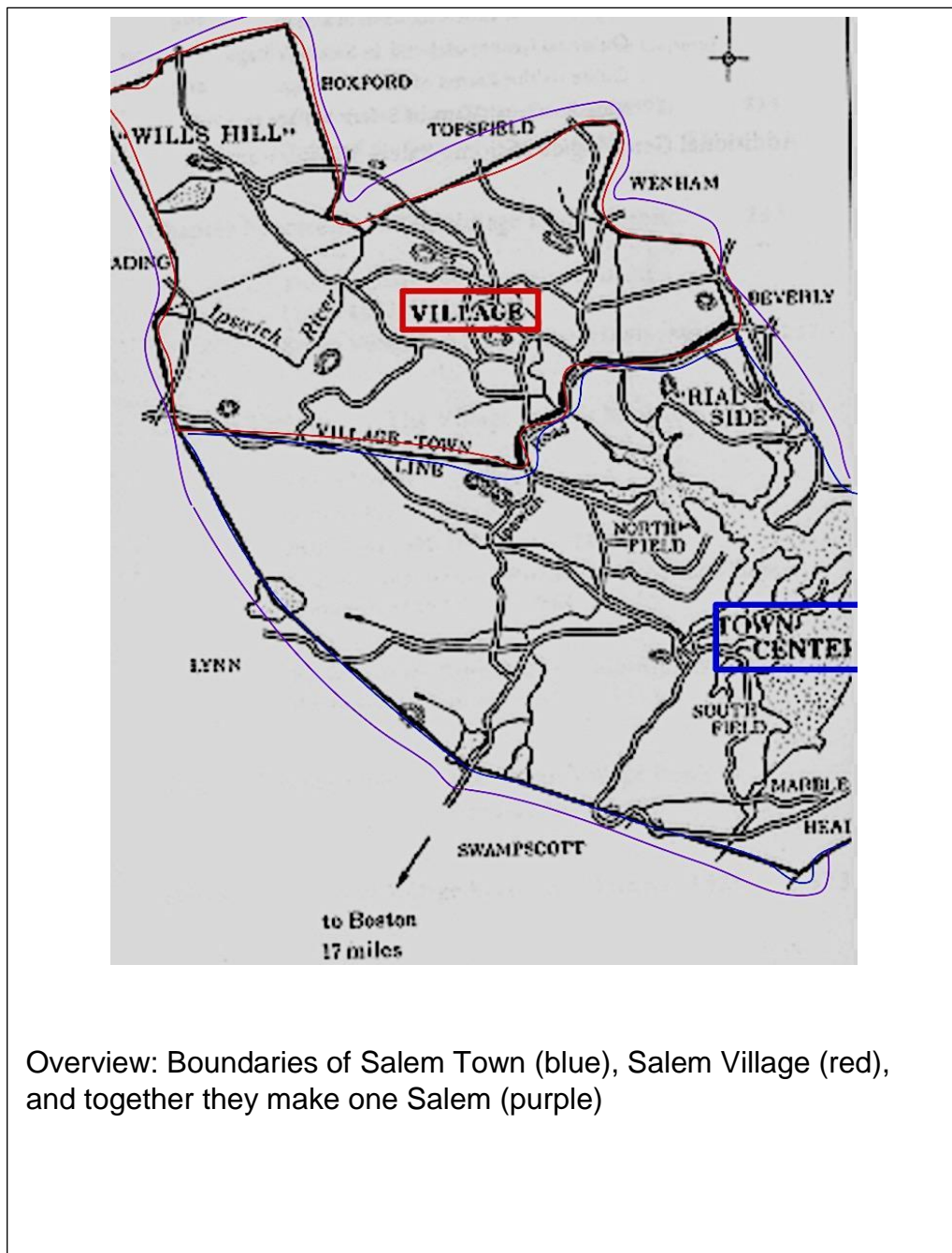
The superstitions and fears of the Old World carried over to New England. Witch accusations/trials/executions also occurred in Puritan New England, with nearly 100 accusations, 60 trials, and 16 executions before 1692.

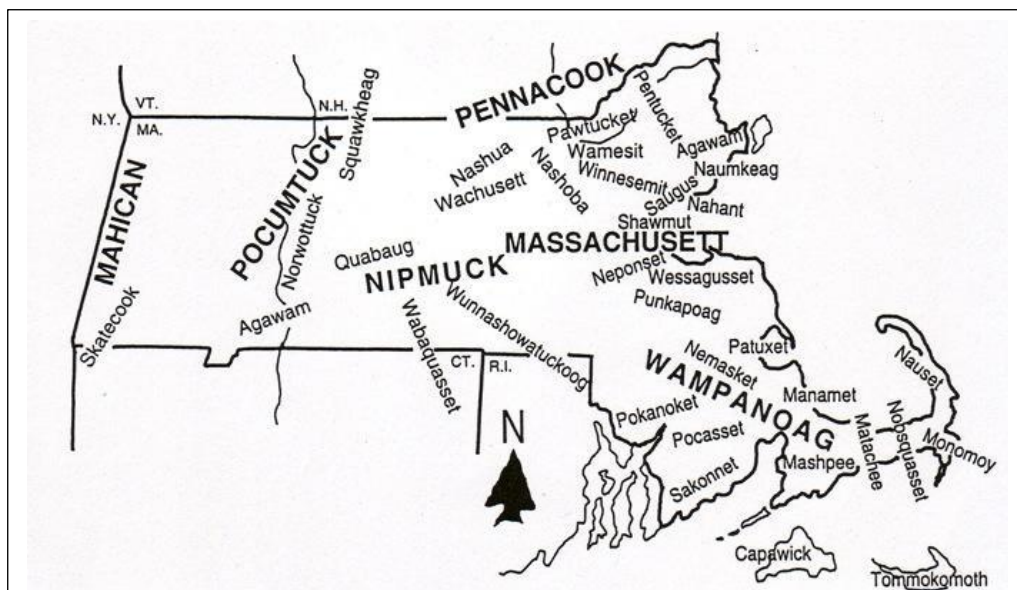
The Puritan community used Eve to rationalize women as sin-prone; thus, shaming and public chastising of women were socially sanctioned.¹⁶ Furthermore, Puritans believed that female bodies were intrinsically weaker. Ministers preached that the soul had two parts: the immortal masculine half and the mortal feminine half. Hence, the Devil could enter females' "weaker vessels" more easily and make women the servants of Satan.¹⁷ Women were more easily prone to succumbing under the influence of the Devil and if they did, it was their proactive, explicit decision to do so. If the "feminine soul" was able to wait for Christ's salvation, this could still attract and signal to the Devil an unsatisfied, vulnerable soul.

People became more wary and suspicious of economically independent or unmarried women, women who stood apart from the social norm. Especially at the time, a woman's highest duty was to become a wife and the Puritans encouraged early marriage. If a woman was unmarried, then she was immediately labeled a "Thornback," i.e., old maid.



Primary Source Documents





Map 2: Algonkian Tribes of Massachusetts

A map of the Native tribes: the large tribes are in caps and some of its subtribes surround the area in smaller font



Position Descriptions

Reverend Samuel Parris

The minister of Salem, the father of Betty Parris, and the uncle of Abigail Williams. This man of God grew up in decent comfort and religious indifference, acquiring his inheritance fairly young as a sugar plantation owner in Barbados. But now, Parris delivers fire and brimstone sermons every week to unify the Salem villagers against Satan. He is good friends with Thomas Putnam, who was behind hiring him as the new minister, against the wishes of other townsfolk. Parris was also incentivized to become Salem's Reverend after hearing about the job perks: having housing covered (he lives in the Parsonage) and receiving an ample salary. He was hired just when Salem Town granted the "Salem Village Church Charter," making Parris the first ordained minister of the new and separate Salem Village Church. Parris is the most outwardly religious member of the community and is very anti-Native, believing they are demon worshippers.

Thomas Putnam

A third-generation member and current patriarch of the largest farming family in Salem. He became bitter when his father passed away, who gave the majority of his land to Thomas's half-brother Joseph. Furthermore, Joseph married Elizabeth Porter, the daughter of Thomas's personal enemy Israel Porter. Thomas is largely responsible for escalating the family's intergenerational feud against the Porter family by leading separation efforts from the town. Focused on controlling village politics, Putnam established a committee that can assess and gather taxes from the villagers for the ministry and has an influence on the church. Thomas runs the group with his brother-in-law Captain John Walcott and the innkeeper Nathaniel Ingersoll. People on the eastern side of the Village, who are closer to the town, sea, and Porter influence, have remained against village separation. Thus, people in Salem either strongly like or dislike Thomas.

Israel Porter

The Porter counterpart to Thomas Putnam. He is the current patriarch of the richest family in Salem, who grew up in the town as a merchant. But recently, he decided to move into the Porter-owned farmlands of the village



on behalf of Salem Town to make sure town laws and influence remain enforced. Also, Israel can easily visit his daughter Elizabeth on neighboring Putnam lands. Israel has already started to counter Thomas Putnam's retaliation by establishing his own committee. With Joseph Hutchinson, who was one of the sawmill operators responsible for flooding Putnam farms a few years ago, and Francis Nurse, who had a boundary dispute with the Putnams, Israel lowered the tax that would have raised Rev. Parris's salary. He has since been named by others as a leader for the "Anti-Parris Network." A few of the farming families that have ties with the rich harbor and economy of the town are loyal to the Porters. Like a lot of townspeople, Israel is pro-English and anti-Native.

John Proctor

Built a name for himself. Starting out as a regular farmer, John then moved south of the Salem Village line into a large, expansive plot of land. He leased farms to others while managing his own farms and properties with his eldest son Benjamin. Then, he was granted the license to establish a tavern, Proctor's Keep, and it stands on Ipswich Road, the main road that goes through the town and up through the village. This made Proctor's name well-known and signaled a sign of prestige. Yet, John remains an image of a good, common man, especially since he is indifferent to politics and is geographically distanced from the church elites in the village. The church elites, especially the Putnams, consider him an outsider and a likely friend of Israel Porter. But all John cares about is living freely and peacefully on his land with his wife and many children. He is close with the Nurse family and often invites them over for dinner.

Elizabeth Proctor

Young, strong, and more ambitious than her husband John Proctor. She is accustomed to a faster pace of life and meet all sorts of different people as the manager of Proctor's Keep, the family-owned tavern. While John oversees the farms, Elizabeth and her children run the busy tavern. Located between the village in the north and the town in the south, Proctor's Keep hosts a lot of travelers who go to-and-from both places. This allows Elizabeth to stay in the know about everything happening in the town, making her feel more connected to the village she wants to play a more active role in. It is perhaps especially because she has Quaker roots that she



works hard to exhibit good Puritan work ethic. She has a feud with Nathaniel Ingersoll, a competitor who runs the inn in the Village square. She is anti-English and pro-native. Elizabeth once received the wisdom of a Naumkeag woman when she was pregnant with her previous child.

Rebecca Nurse

Arguably the most respected woman of the village, at 70 years old Rebecca Nurse is a loving grandmother and matriarch to a large family with several children and grandchildren. Born in England, Nurse traveled to Salem in the 40's during the Great Migration and has never looked back to the Old World. With her husband Francis, they started their lives in Salem, becoming the exemplar common man and woman of Salem. Nurse is very religious, actively participating in all church activities and one of the few in the community who advocates for mission trips and conversion efforts. She is one of the few in the Village that have interacted with the Naumkeags and welcomes them with open arms. She has few enemies and will go out of her way to reach out to those in Salem who are looked down upon by others. She also loves hosting dinner for the Proctor family.

Francis Nurse

Like his wife Rebecca Nurse, was born in England and then migrated to the New World, not too keen on the English. He has since become quite accomplished. He is the village's primary carpenter and cabinetmaker, creating wooden household items for the villagers. Now in his older age, Francis has the help of his sons, who work as apprentices. Nurse also used to be an unofficial judge in settling village matters; then, he served as Salem's Constable, i.e., officer. Now, Nurse resides as a respected member of the Congregation. Like his wife, he is very religious. Yet, he did not get along with the Putnam clan after a boundary dispute with Thomas Putnam's uncle over the 300-acre property Nurse spent his whole life paying off for his family. So, Nurse is good friends with Israel Porter and is part of Porter's influential faction of the Congregation.

Dr. William Griggs

On paper, Griggs is the village doctor. For the most part of his life he grew up in London. Before he arrived in Salem a few years ago, Griggs studied



botany at the University of Oxford Botanical Garden. He spent his time at the medicinal plants area, trying to discover herbal medicines and treatments for the common illnesses of the day. Griggs was partly curious of what plants he would come across in the New World. Griggs, however, is limited with the medical tools provided to him in Salem; some beetle's blood, snails, lances, razors, and saws. He is a not-too-religious Protestant who remains loyal to England, while other Salem people fully claim the New World as their new home. He also likes the Natives, curious of any herbal medicines they may possess. Griggs, not being very social, has few close friends, such as Wait Reynolds.

Captain John Walcott

Married to Deliverance Putnam and is Thomas Putnam's brother-in-law. Walcott was first a wheelwright in the Village. In 1675, emboldened by his loyalty to the Puritans, he volunteered himself as a fighter in King Phillip's war. He witnessed his friends die and watched villages burn. Walcott came back to Salem embittered, vowing to protect his family and Salem against any Natives for the rest of his life. He is now the elected captain of Salem Village's military company and resides by the training ground of militiamen. Walcott is neighbors with and close friends with the others who reside in the center of the village, one of whom is his uncle Nathaniel Ingersoll. Walcott enjoys the company of Rev. Parris and Thomas Putnam, serving on Putnam's village committee when not focusing on the training ground.

Nathaniel Ingersoll

The innkeeper located at the heart of Salem Village. He raised his nephew John Walcott since childhood in Salem, after Walcott's parents passed away during a harsh winter. Ingersoll has always called the village his home and has never left. He regretted staying in Salem when Walcott went off to fight in King Philip's War, worrying he would never see his nephew again. Since Walcott's return, Ingersoll has signed up to serve in the Salem militia and is currently assigned as a Sergeant. Ingersoll still spends the majority of his time running his inn, hearing all the talk of the village and serving food to his buddies Thomas Putnam and Rev. Parris. Ingersoll has a competitive feud with Elizabeth Proctor and finds inns to be superior to taverns.



Joseph Hutchinson

A sawmill operator located in the northwestern part of Salem, in Will's Hill area and near the Great River. On the other side of the river lies the vast Putnam lands. A few years ago, Porter-owned dams and sawmills flooded the Putnam farms. Many believe Hutchinson was largely responsible, although the true account may never be known. But, it is no secret that Hutchinson and the Porters have fostered a mutually beneficial, largely successful business partnership. Sawmills are a key part of the industrialized trade in the Town. The Porters have granted Hutchinson and his sons more land and sawmills in return for buying the timber and lumber in loads to be traded or used for shipbuilding. Hutchinson welcomes Israel Porter with open arms and is on Porter's group for enforcing Town laws.

Gertrude Pope

One of the few widows in Salem, as she lost her husband, Zebedee Pope, to unknown, rogue Natives deep into the woods. She has since inherited her husband's farms. The rest of Salem's social circles gossip about Gertrude's newly-diminished social standing, especially since she has not passed on the property to her son Oceanus instead. However, Gertrude has remained absolute in her decision and has been spending too much time grieving over Zebedee at the church to worry over what people say. Also, she has some leverage as she is the midwife of the town, arguably the most important job a woman could have at the time. Who else would have helped pop out all 10 of Ann Putnam's children? Gertrude remains very religious, looking to God more than ever now to help her get through grief. The Pope estate is established in the more desolate, southwestern part of Salem, so Gertrude has so far remained to herself, but she often speaks with Rebecca Nurse at church.

Oceanus Pope

Grew up fishing in the Great River with his father Zebedee. His hobby turned into a passion and he moved from the village to the town to become a merchant and sell/trade fish and whale products to the English. Oceanus enjoyed the prosperous hustle & bustle...for a brief period. Then his father was killed and Oceanus returned to his mother Gertrude to take care of her. Oceanus now spends much of his time tending the Pope farms and fishes at



the nearby rivers, but Oceanus still goes back into town once a week. He is friends with fellow townsman Israel Porter, who also makes commutes between the town and village to represent the Town in Confederation matters. On some nights Oceanus is often seen talking with Bartholomew Watson at Proctor's Keep. Pope remains resentful against Mercy Edwards and other housewives for labeling his mother as a thornback so quickly after the death of Zebedee Pope and does not wish to take ownership of the Pope farms.

Bartholomew Watson

An adventurer. Born in Boston, he went on sail back and forth between Massachusetts and England as part of a trading ship crew. Sometime along the way, he got caught on a ship headed to the Caribbean in search for treasure. Alas, after four years of searching the crew came across hundreds of pounds of gold from sunken Spanish ships. Having struck rich, Bartholomew continued to see more of the world, in the Caribbean, Virginia, and France. Then he returned to the New World, the ultimate uncharted and unexplored land. However, the further west he got into Massachusetts, the harder it was to stay alive as the Natives became more hostile and unfamiliar. Bartholomew is currently taking a break in Salem, working as a furrier. Yet, he is itching to explore again, believing God has sent him visions of treasure in northwest of Salem in the thick forest. Clearly individualistic, the closest to friends that Bartholomew has is Elizabeth Proctor, after traveling through her tavern many times, and Oceanus Pope, another tavern regular.

Dorcas Parker

At first the head village seamstress, working for her husband Gideon Parker, who owns the milliner. All five of her children are around the age of 12-16 now: Patience, Hopeful, Honour, Remembrance, and Temperance. Now that Dorcas only oversees her daughters' seamstress work, Dorcas has more free time for domestic duties in the house. Dorcas schedules time for social events with Mercy Edwards and the other housewives, volunteers for church service activities with Rebecca Nurse, but most of all she is a true homebody. She loves to focus on the cooking, cleaning, laundry, and lighting of her home to make it perfect. She has started to test out new recipes, sews new blanket patterns, and arranges the candles into the shape



of Jesus. Many women have taken Dorcas's tips and décor ideas for their own homes. Dorcas exemplifies the modesty and decorum of a Puritan woman.

Mercy Edwards

The young and attractive wife of Enoch Hawthorne, a middle-aged, modest, and simple farmer who has recently inherited one of the largest plots of land in Salem after the passing of his father. Mercy never knew her parents and grew up working as the maid for the Hawthorne family. She always admired Hawthorne from afar and secretly loathed Enoch's previous wife Amity. When Amity passed away trying to conceive her first child (later found to be stillborn), Mercy took over full domestic duties during Enoch's time of grief. A few months later, they were married and Mercy has not looked back. She has her own maids now and leads the social circle of Salem, initiating brunches at the inn with the other housewives of the village. She dislikes Gertrude Pope and has called Pope out as a "thornback" for not remarrying yet. Mercy has also just found out that she is pregnant and cannot wait to build her family empire.

Wait Reynolds

Born and raised in a southeastern Massachusetts colony near Plymouth. He grew up befriendng Squanto and the rest of his Wampanoag tribesmen when relations were neighborly. Eventually, Reynolds became the chief communicator between the Wampanoags and the colonists. However, King Philip's War severed relations between him and the Wampanoags, who ended up defeated and decimated. Especially after his hometown was burned down in the war in front of his own eyes, Reynolds has been experiencing some mild colonial-version of PTSD. He moved to northern Massachusetts to small town Salem for a fresh start with his earnings. His primary avocation is interpreting, so he must continue and possibly establish formal communication with the nearby Naumkeag. Although bitter about the Wampanoags, he knows the Naumkeags are peaceful allies. Otherwise, Reynolds has also taken up farming and is good friends with William Griggs.

Fayth Marshall



Lost her father to sickness. The Marshalls were one of the newest members of Salem, having just migrated from England a year ago. Fayth's father Steadfast worked as an apprentice to a doctor back in England and believed he could start a practice in the New World and spread new medical ideas. Almost immediately after the voyage to Salem, Steadfast caught a high fever, dragged out for several weeks from an unknown illness. During this tough period Fayth became a skilled caretaker and made medicines out of the local herbs and fruits. Steadfast still passed away and Fayth vowed to try to learn medicine and care for others. The only problem is that she is a young woman who has just inherited her father's land. She must marry soon otherwise she will be an outcast of Salem. She does not wish to live like a Puritan woman, but she knows that Salem is her new home and must come to accept it. She also understands that no one would want to teach a woman about medicine. For now, Fayth is friends with Dorcas Parker's daughters and hopes to meet more of the villagers.

Deodat Bradford

The town gunsmith. He is often seen with Captain John Walcott and Sergeant Nathaniel Ingersoll, his top customers. Deodat has built and repaired guns his whole life, taking up the occupation from his late father. Anyone who wants a gun goes through Deodat first. Most of the time, people come in when they need to go hunting. Deodat is a simple and straightforward man; he doesn't have many opinions on anything really. As long as he can go to church and keep making guns, Bradford leads a satisfying life. He strays from strongly opinionated and political colonists like Troth Beard, Thomas Putnam, and Israel Porter. He is good friends with the simpler men John Proctor and Francis Nurse.

Troth Beard

An old appointed schoolmaster of Salem. He is good friends with the new Reverend Parris and the Putnam family. As if working in conjunction with Parris, Beard lays out brimstone-like teachings to the boys of Salem. Beard focuses on teaching God's law through the Bible, bashes Natives for being Satanists, and lays out very strict and clear gender roles of the community. He believes order creates security and peace. Hardened by time, Beard is distrustful of anyone who is not a Puritan, including the English. He dislikes the newcomer Fayth Marshall and Native-loving William Griggs and Wait

Reynolds. He dislikes the individualistic nature of Elizabeth Proctor and Gertrude Pope.



End Notes

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