

# The GREAT PURITAN MIGRATION (1620-1642)

With Extracts from: "History of Massachusetts Blog" By Rebecca Beatrice Brooks, author and publisher of the History of Massachusetts Blog.

The GREAT PURITAN MIGRATION was a period in the 17th Century during which English Puritans and Quakers migrated to New England, or Chesapeake Bay in North America, or the West Indies. English migrants to New England initially consisted of only a few hundred Pilgrims who went to Plymouth Colony in the 1620s; but later, from 1630 to 1642, more than 13,000 emigrants went to the **MASSACHUSETTS BAY COLONY**.



**PILGRIM FATHERS** boarding the *MAYFLOWER*, Painting By Bernard Gribble.

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# **W**hy Did Puritans Leave England for the New World?

The Puritans left England primarily due to religious persecution but also for economic reasons. England was in religious turmoil in the early 17th Century, the religious climate was hostile and threatening, especially towards religious NON-CONFORMISTS like the PURITANS, who were a sect of religious dissidents who felt the ANGLICAN CHURCH OF ENGLAND of King JAMES was corrupt and too closely associated with the CATHOLIC CHURCH and needed to be reformed.

There were two different types of Puritans: SEPARATISTS and NON-SEPARATISTS. The Non-Separatist Puritans wanted to remain in the Anglican Church of England and reform it from within. The separatist Puritans felt the Church was corrupt and instead wanted to separate from it.

This was problematic for the Separatists because, at that time, the Church and State were one in England and the act of separating from the Church of England was considered treasonous.

This prompted the Separatists to leave England for the New World in order to escape potential punishment for their beliefs and to be able to worship more freely.

- In 1607, a Sect of Separatists from Yorkshire left England and moved to Leiden, Holland in search of religious freedom. Although they found freedom there, they eventually tired of their gruelling jobs in Holland's cloth industry.
- In 1619, after living in Holland for 12 years, these Separatists sought out investors in England who would be willing to finance their journey to the New World. The group made a deal with the PLYMOUTH COMPANY who promised to finance their trip to North America to establish a Colony. In return, the Colony would repay the Plymouth Company by harvesting supplies, such as fur, timber and fish, to send back to England.
- In September of 1620, the SEPARATISTS traveled to the New World from Yarmouth, Isle of Wight on a rented cargo ship called the MAYFLOWER and landed off the coast of Massachusetts in November, where they established PLYMOUTH COLONY, the first Colony in New England.

## **FLIGHT from ENGLAND - The GREAT PURITAN MIGRATION.**

In 1629, after years of religious strife with the official ANGLICAN CHURCH, the non-conformist CALVINISTS want to “purify” the Church from within (hence are called *Puritans*).

JOHN WINTHROP and a like-minded group of wealthy English Puritans, pool their resources and become shareholders in a Royal Charter to establish a commercial venture in NEW ENGLAND.

Many of them are from the Town of BOSTON in Lincolnshire.

JOHN WINTHROP and others bought the existing but now bankrupt MASSACHUSETTS BAY COMPANY (formerly named the New England Company) which had been set up earlier for the purpose of Colonizing and reaping benefits from the New World, and approved earlier that year by King Charles I. They purchased it as a Joint Stock Venture, specifying that only those who emigrate can own stock in it (thus protecting themselves from meddling outsiders), and they signed a Compact and Charter that later become the framework approved for the COMMONWEALTH OF MASSACHUSETTS.

Charters of other similar companies of that time specify that annual Board of Directors meetings must be held in London, subject to scrutiny by the King and Parliament. The Massachusetts Bay Company's Charter fails to mention a meeting place - an oversight that Winthrop and the other investors realize can be used to their advantage.

They decide their colony will be self-governing, although they will still be English citizens and subjects of the King.

The Puritans see this as a way to escape persecution in England, to exercise a degree of self-rule, and to create a new community based on their beliefs in predestination, austerity, and eventual heavenly rewards - perhaps not foreseeing that their descendants will persecute, ban, and even execute those with different beliefs.

■ Ten years later, a large Company led by Puritan lawyer, **JOHN WINTHROP**, left England in April 1630 and arrived in New England in June 1630 where they settled in what is now modern **BOSTON** and established the **MASSACHUSETTS BAY COLONY**.

**The Colony became the largest Colony in New England and was hugely successful.**

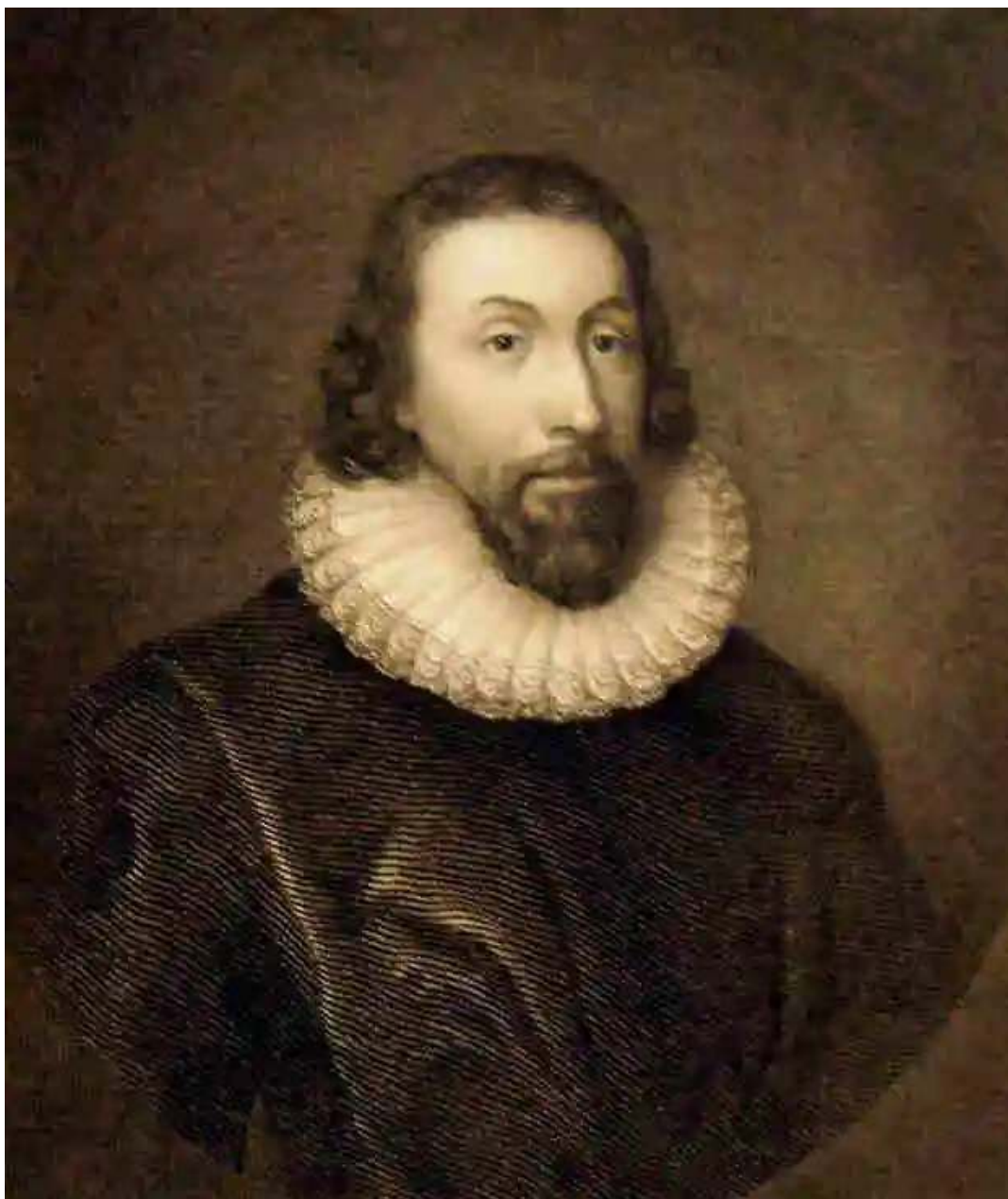


Arrival of the WINTHROP FLEET in Boston, painting by William F. Halsall

Some sources state that the reasons for the Massachusetts Bay Colonist's migration were far more complicated than just the quest for religious freedom. According to "The Puritan Experiment: New England Society from Bradford to Edwards", the MASSACHUSETTS BAY PURITANS felt a moral obligation to live the way God commanded and felt that by doing so they could serve as a religious example to others which, in turn, would help reform England and Christianity:

"But they [the Puritans] did believe that they had a responsibility to lead exemplary lives both individually and collectively and that by doing so they too were cooperating with God's Plan and serving a redemptive function. They believed, in the words of JOHN WINTHROP, that:

*'We shall be as a City upon a Hill. The eyes of all people are upon us.'*



**JOHN WINTHROP** (January 12, 1587 – March 26, 1649) was an English Puritan lawyer and one of the leading figures in founding the **MASSACHUSETTS BAY COLONY**, the second major settlement in New England following Plymouth Colony. Winthrop led the first large wave of colonists from England in 1630 and served as **GOVERNOR** for 12 of the Colony's first 20 years.

His writings and vision of the Colony as a Puritan "City upon a hill" dominated New England Colonial development, influencing the Governments and religions of neighbouring Colonies.

In coming to the NEW WORLD, according to JOHN WINTHROP, the Colonists were accepting the terms of a covenant with God. If they lived properly, maintained a true faith, and upheld God's ways, they would be blessed and their example would inspire others....WINTHROP was not alone in explaining that the purpose of the NEW ENGLAND was to reform the OLD ENGLAND. Other Puritans who recorded their reasons for settling Massachusetts emphasized the "redemptive" function they hoped to perform.

■ In 1623, the DORCHESTER COMPANY founded a fishing settlement at GLOUCESTER, MASSACHUSETTS in Cape Ann. This was the first of many "Old Planter" Colonies in New England that were not a part of either the PLYMOUTH COLONY or the MASSACHUSETTS BAY COLONY and were established by Puritans purely for financial reasons, mainly to catch fish to send to England and Spain for profit.

■ In 1625, the religious climate in England worsened when KING CHARLES I ascended the throne. Since King Charles had a Catholic wife and favoured the Catholic Religion, hostility towards the Puritans and Protestants alike greatly increased. This prompted many of the more moderate Puritans in England, such as the NON-SEPARATISTS, to finally leave the Country.

■ The GLOUCESTER SETTLEMENT later failed in 1626 and the Colonists migrated to the SALEM area where they started a new Settlement without obtaining permission from the King to do so.

Although the Old Planter Colonies were established as a business venture, some of the founders of the Cape Ann Settlement, including REVEREND JOHN WHITE, also wanted the Settlement to be a place of refuge for fellow-Puritans escaping religious persecution in England.

■ In 1628, the NEW ENGLAND COMPANY, the original name of the MASSACHUSETTS BAY COMPANY, obtained a Patent to settle SALEM and took over the illegal settlement established there by the Colonists from the failed GLOUCESTER SETTLEMENT.

■ In 1629, the Puritans leaders of New England Company renamed their Company the MASSACHUSETTS BAY COMPANY and obtained a Charter from KING CHARLES I to engage in trade in New England. The Charter neglected to say that the Company had to remain in England to conduct the business so the Company took a vote in August of that year and decided to move the entire company to NEW ENGLAND.

EDWARD JOHNSON, who was not one of the Colony's leaders, wrote in his book entitled "Wonder-Working Providence of Sion's Saviour in New England" that the purpose of the Colony was:

*'To be set as lights upon a hill more obvious of New England as 'holding forth a pregnant demonstration of the consistency of Civil-Government with a Congregational-way.'*

When the old Planter Colonies in New England began to fail, the MASSACHUSETTS BAY COLONISTS believed it to be a punishment from God for establishing a Colony for financial reasons rather than religious ones, according to Cotton Mather in his book Magnolia:

*"There were more than a few attempts of the English to people and improve the parts of New England which were to the northward of New Plymouth. But the designs of those attempts being aimed no higher than the advancement of some worldly interest, a constant series of disasters has confounded them, until there was a Plantation erected upon the nobler designs of Christianity; and that Plantation, though it has had more adversaries than perhaps any one upon Earth, yet, having obtained help from God, it continues to this day."*

The MASSACHUSETTS BAY COLONY took over the DORCHESTER COMPANY'S failed Planter Settlements, such as GLOUCESTER, as well as some of the PLYMOUTH COMPANY'S failed Settlements, at HULL and at WEYMOUTH, in the 1630s and 1640s.

In the 1630s, droves of PURITANS began to flock to NEW ENGLAND, particularly after 1633, when King Charles I appointed WILLIAM LAUD as the new ARCHBISHOP OF CANTERBURY and he began rooting out non-conformity in the Church.

ARCHBISHOP LAUD launched a widespread crackdown on dissidents like the PURITANS which led to a surge in PURITAN MIGRATION to the Colonies, according to the book Library of World History: Containing a Record of the Human Race:

*"KING CHARLES I also attempted to establish the EPISCOPAL CHURCH on a firmer basis, and to suppress PURITANISM in England and PRESBYTERIANISM in Scotland, with the view of checking the rapid growth of Republican principles among the English people. For the purpose of accomplishing this end, the King appointed the zealous WILLIAM LAUD, Bishop of London, to the dignity of ARCHBISHOP OF CANTERBURY... ARCHBISHOP LAUD, who thus became the chief agent in a religious tyranny which almost drove both England and Scotland to revolt, improved every opportunity to preach submission to the 'LORD'S ANOINTED' in the payment of taxes; and he demanded from English Puritans and Scotch Presbyterians a strict conformity to his own rules for public worship..."*



ARCHBISHOP LAUD'S ecclesiastical tyranny led to a large Puritan emigration to New England. Patents were secured and Companies organized for that purpose. The Puritans proceeded reluctantly to the place of embarkation, with their eyes looking longingly toward the distant refuge of the Pilgrim Fathers across the billowy deep, yet moist with tears as they turned their backs upon their native land and upon scenes that were dear to them: their hearts swelling with grief as the shores of 'DEAR OLD MOTHER ENGLAND' faded from their sight, yet rising to lofty purposes and sublime resignation as they abandoned home and Country to enjoy the blessings of religious freedom in a strange land. They fully counted the cost of their forced migration – the PERIL, POVERTY and HARDSHIPS, of their new homes in the AMERICAN WILDERNESS."

Yet another source, the book "EXILE AND JOURNEY IN 17th-CENTURY LITERATURE", states that the MASSACHUSETTS BAY COLONIST'S reasons for migrating were even more varied than that and were also based on economic reasons:

"It should be noted that the reasons for leaving ENGLAND were various, and involve economics as well as religious factors; often the decision to migrate to NEW ENGLAND came not out of a specifically Puritan alienation from Laudian reforms, but rather from local influences, such as the decision of a neighbour, a Minister, or, more immediately, a patron or employer to depart across the Atlantic.

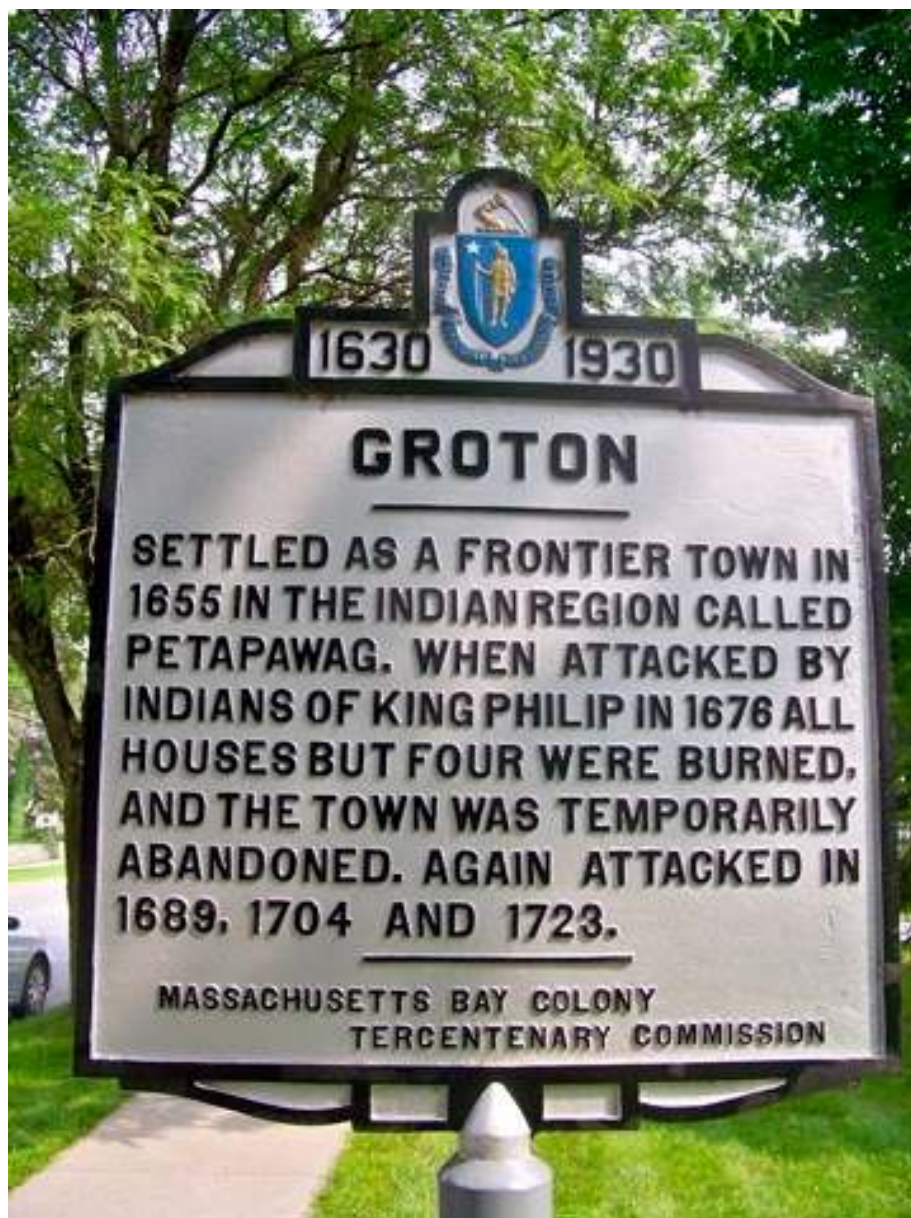
Yet the leaders deep sense of difference can be seen in their successful attempt to transport the CHARTER OF THE COLONY with them to Massachusetts, effectively cutting off any administrative interference from the homeland. The decision by JOHN WINTHROP and others to lead a migration westward certainly came from a sense that the Puritan cause in England had faltered, but its faltering, in many ways, may have been effected by the Puritans' own conservatism and *'assimilation into the fabric of English society.'*

JOHN WINTHROP and THOMAS DUDLEY, the Earl of Lincoln's Steward, for example, represented important propertied interests in NEW ENGLAND, and went with the Crown's permission to the NEW WORLD, not only to found a Godly Community, but also, according to their own representations, to further the cause of England in the burgeoning Atlantic commercial world. The MASSACHUSETTS BAY COLONISTS, a rather different set of migrants from those who left Leiden for Plymouth a decade earlier, often included prominent Gentlemen and Ministers or their Servants leaving the mainstream of English society."

# Who Were The Puritan Migrants?

MASSACHUSETTS BAY COLONISTS tended to be middle-class and usually migrated in family units, according to an article on the New England Historical Society website:

*“Most of the Puritans who came to New England were prosperous middle-class families. They were different from the poor, single male immigrants who predominated immigration to other regions of America. They were highly literate and skilled, unlike the immigrants to Virginia, 75 percent of whom were servants.”*



Although Puritan migrants came from almost every County in England, the greatest groups of these migrants came from Eastern and Southern England, particularly the East Anglian Counties of NORFOLK, SUFFOLK, and ESSEX; LONDON, HERTFORDSHIRE and KENT; and the southwestern counties of WILTSHIRE, SOMERSET, DORSET, and DEVON.

According to the book, “[BRITISH ATLANTIC, AMERICAN FRONTIER : Spaces of Power in Early Modern British America](#)”, by Stephen J Hornsby, two specific groups of migrants came from these areas:

“From this considerable area, two major migrant streams can be identified:

- First, a migration of families, drawn mainly from **EAST ANGLIA, the HOME COUNTIES, and the WEST COUNTRY**, who had PURITAN sympathies;
- Second, a migration of single, young men, drawn from **LONDON and DEVON**, who were attracted by prospects of employment in agriculture, trades, and the fishery.



Puritan Couple Circa 1630



Puritan Woman Costume  
circa 1630

The migration from EAST ANGLIA – approximately 38 percent of total migrants in one study – comprised mainly of families, wanting the BOSTON area. During the early 1600s, East Anglia was a centre of religious NON-CONFORMISM. Many of the migrants from the area were PURITANS, who feared religious oppression in England, and wished to join Puritan leader JOHN WINTHROP in building a '*holy city upon the hill*' in the New World.

Similar PURITAN CONGREGATIONS existed in the HOME COUNTIES and the WEST COUNTRY. As the migration got underway, migrants frequently recruited other family members as well as friends to join them, creating a chain of migration across the Atlantic.

Particular Towns and Villages in England became linked to specific Townships in New England. HINGHAM, Massachusetts, drew 40 percent of its families from EAST ANGLIA, most of them from the HINGHAM area in Norfolk. Other family migrations most likely linked EASTERN KENT to the South Shore of BOSTON (Scituate, Plymouth, Sandwich), the WILTSHIRE/BERKSHIRE area to the MERRIMACK VALLEY (Salisbury, Newbury, Amesbury), and SOUTHWEST DORSET to the SOUTH SHORE (Dorchester) and the CONNECTICUT VALLEY (Windsor.)

The migrations from London and Devon were much different. Although both sent families to New England, the migrations appear to have been weighted toward single, young men, comprising perhaps a third of total male migrants."

Migrants who went to the Chesapeake and the West Indies tended to be indentured servants from London. A small fraction of indentured servants were also sent to New England too though, probably contracted to Merchants and Tradesman who themselves had emigrated from London and Boston, England. In fact, many of the migrants sent to the fishing settlements in Massachusetts, New Hampshire and Maine were indentured servants contracted by Merchants in Barnstable, Plymouth, and Dartmouth.

*In the summer of 1620, the VIRGINIA COMPANY OF LONDON announced that it would send to Virginia, at "public charge," "eight hundred choise persons," half of whom were assigned to be tenants of Company land. One hundred "yong Maides" were sent to "make wives for these Tenants," and one hundred boys to serve as apprentices. Finally, "one hundred servants [were] to be disposed amongst the old Planters, which they greatly desire, and have offered to defray their charges with very great thanks."*

*Soon, however, the Company found it unnecessary to continue incurring the "public charge" of transporting servants. Instead, it implemented a system by which it used the prospect of land to entice new Colonists, and with them laborers. Headrights, first described in the so-called Great Charter of 1618, awarded 100-acres of land each to planters who had been in the Colony since May 1616, and 50-acres each to anyone who covered the cost of transporting a new immigrant to Virginia. These newcomers, more often than not, were indentured servants, allowing successful planters simultaneous access to land and labor, with no upfront cost to the Company. Merchants and mariners reaped a benefit, too, for they recruited prospective servants, bargained their indenture terms with them, and then sold the Contracts to Planters in Virginia.*

*Merchants accumulated headrights that could be used to acquire land. In time, these headrights, or land certificates, were bought and sold much like modern-day Stock Certificates.*

*Groups of investors collectively absorbed the cost of outfitting and transporting workers to the Colony. Virginia Company of London stockholders were entitled to 100-acres per share, and high-ranking officials were furnished with indentured servants as part of their stipend. Some groups of investors promised to give land to their indentured servants after they fulfilled their contracts. The Society of Berkeley Hundred's investors offered their skilled servants parcels that ranged from 25 to 50-acres, to be claimed once they had fulfilled their contracts.*

# What Brought the Great Puritan Migration to an End?

Two factors brought the GREAT PURITAN MIGRATION to an end around 1640 - 1642. These were: (a) the convening of the LONG PARLIAMENT in London in 1640, and (b) the outbreak of the ENGLISH CIVIL WAR in 1642.

The LONG PARLIAMENT was an English Parliament held from 1640 to 1660, which restructured the Government, limited the power of the King and punished King Charles' advisers, such as ARCHBISHOP LAUD, for their actions.

According to the Book, written in 1932 by Roscoe Lewis Ashley: "Early European Civilizations:"

*"The Long Parliament met in no uncertain temper. It proceeded to attack King Charles' Chief Advisers and finally beheaded Thomas Wentworth, the EARL OF STRAFFORD and ARCHBISHOP WILLIAM LAUD. Parliament protected itself against the King. It provided for meetings of Parliament at least every three years. It abolished the Courts of the STAR CHAMBER and the HIGH COMMISSION."*



Thomas Wentworth, Earl of Strafford



Archbishop William Laud

# The Mayflower Voyage from England

In September 1620, a merchant ship called the MAYFLOWER set sail from Plymouth, a major Port on the southwest coast of England. Normally, the Mayflower's cargo was wine and dry goods, but on this trip the ship carried passengers: 102 of them, all hoping to start a new life on the other side of the Atlantic.

Nearly 40 of these passengers were Protestant Separatists - they called themselves "Saints"- who hoped to establish a new Church in the so-called New World.

The group that set out from Plymouth, included 35 members of a radical PURITAN faction known as the English Separatist Church. In 1607, after illegally breaking from the CHURCH OF ENGLAND, the Separatists settled in the NETHERLANDS, first in Amsterdam and later in the town of Leiden, where they remained for the next decade under the relatively lenient Dutch laws.

Due to economic difficulties, as well as fears that they would lose their English language and heritage, they began to make plans to settle in the NEW WORLD.

Their intended destination was a region near the Hudson River, which at the time was thought to be part of the already established colony of Virginia. In 1620, the would-be Settlers joined a London Stock Company that would finance their trip aboard the Mayflower, a three-masted merchant ship, in 1620. A smaller vessel, the Speedwell, had initially accompanied the Mayflower and carried some of the travellers, but it proved unseaworthy and was forced to return to port by September.

Some of the most notable passengers on the Mayflower included MYLES STANDISH, a Professional Soldier who would become the Military leader of the new Colony; and WILLIAM BRADFORD, a leader of the Separatist Congregation and author of "Of Plymouth Plantation," his account of the Mayflower voyage and the founding of Plymouth Colony.

Rough seas and storms prevented the Mayflower from reaching their initial destination in Virginia, and after a voyage of 65 days the ship reached the shores of Cape Cod, anchoring on the site of PROVINCETOWN HARBOUR in mid-November. Discord ensued before the would-be Colonists even left the ship. The passengers who were not Separatists—referred to as "strangers" by their more doctrinaire peers—argued the VIRGINIA COMPANY CONTRACT was void since the *Mayflower* had landed outside of Virginia Company

territory. William Bradford later wrote, “several strangers made discontented and mutinous speeches.”

THE PILGRIMS knew if something wasn't done quickly it could be every man, woman and family for themselves. While still on board the ship, a group of 41 men signed the so-called Mayflower Compact, in which they agreed to join together in a “Civil Body Politic.” This document would become the foundation of the new colony's government. Signed on November 11, 1620, the **MAYFLOWER COMPACT** was the first document to establish Self-Government in the New World.



Pilgrims signing the Mayflower Compact, November 11, 1620

## SETTLING AT PLYMOUTH

After sending an exploring party ashore, the Mayflower landed at what they would call PLYMOUTH HARBOUR, on the western side of Cape Cod Bay, in mid-December.

During the next several months, the settlers lived mostly on the *MAYFLOWER* and ferried back and forth from shore to build their new storage and living quarters. The settlement's first Fort and Watchtower was built on what is now known as Burial Hill (the area contains the graves of BRADFORD and other original Settlers).



More than half of the English Settlers died during that first winter, as a result of poor nutrition and housing that proved inadequate in the harsh weather. Leaders such as BRADFORD, STANDISH, JOHN CARVER, WILLIAM BREWSTER and EDWARD WINSLOW played important roles in keeping the remaining settlers together.

In April 1621, after the death of the Settlement's first Governor, John Carver, BRADFORD was unanimously chosen to hold that position; he would be re-elected 30 times and served as GOVERNOR OF PLYMOUTH for all but five years until 1656.



**MAYFLOWER MOORED IN PLYMOUTH HARBOUR IN MID-NOVEMBER 1620**

# Ship's Crew of the Mayflower

The *MAYFLOWER* would have been crewed by about thirty men. Of those, only a handful can be identified with historical records.

1. **Ship's Master, CHRISTOPHER JONES**

The ship's master (the term "Captain" was only used for military ships at this time) was **CHRISTOPHER JONES**. He was born about 1570, the son of Christopher and Sybil Jones of Harwich, Essex, England. He lived in Harwich until about the age of 40, when he then moved to **Rotherhithe, Surrey**, England, a short distance from London on the River Thames.

His first ship of record was called the *JOSIAN*, named after his wife. He sold that ship about 1608, and purchased the *MAYFLOWER* with three other part-Owners.

**He had 9-children, but most of them died in infancy.** He was about 50-years old when he was hired to transport the Pilgrims to America onboard his ship.

2. **Ship's Pilot and Master's Mate, JOHN CLARKE**

**John Clarke had been a ship's pilot on a voyage to Jamestown, Virginia in 1611, in the fleet that brought Sir Thomas Dale to govern the Colony.** He lived and worked ferrying cargo in the Bay for about 40 days, until a Spanish ship came into the harbour. He was taken prisoner, tied up, and sailed first to Havana, Cuba, and later to Malaga, Spain, where he would be repeatedly interrogated by Spanish authorities.

After five years imprisonment, he was released to the English in 1616. He took a load of cattle to Jamestown again in 1618, and was then hired for the *Mayflower's* voyage.

3. **Master's Mate, ROBERT COPPIN.**

Not much is known about **Robert Coppin**, other than he claimed to have been to New England on a previous voyage and claimed to have some experience **whaling**. He may have come from the vicinity of **Harwich**, and a man of that same name invested a small sum to purchase a share in the **Virginia Company of London** in 1609.

4. **Cooper (Barrel-maker), JOHN ALDEN.**

Twenty-one year old John Alden was hired in **Southampton, England**, where the *Mayflower* took on provisions, but he may also have originally been from **Harwich**, as there was an **Alden family** living there that was related, by marriage, to **Master Christopher Jones**. Alden's job was to **build, repair and maintain the ship's barrels**.

This was a very important job, since everyone's food and drink were stored within those barrels. The Pilgrims' Joint-Stock Company had agreed to allow him to decide whether he would stay in their Colony, or return to England. John Alden ultimately decided to stay.

5. **Ship's Surgeon, GILES HEALE.**

Giles Heale was born about 1595, and had just completed his Apprenticeship in London as a **Barber-Surgeon** on 3 August 1619 with Edward Blanie. Just prior to the *Mayflower's* voyage, on 2 May 1620, Giles Heale filed his marriage intention to Mary Jarrett of St. Giles in the Fields. The voyage of the *Mayflower* was quite probably Giles Heale's first "real" job.

**Given that half the crew and half the passengers would ultimately die, he may have been quite unprepared for what ultimately played out.**

The Barber-Surgeon, one of the most common European Medical Practitioners of the Middle Ages, was generally charged with caring for soldiers during and after battle. In this era, surgery was seldom conducted by Physicians, but instead by Barbers, who, possessing razors and coordination indispensable to their trade, were called upon for numerous tasks ranging from cutting hair to amputating limbs.

In this period, SURGICAL MORTALITY was very high due to blood loss and infection. Yet, since doctors thought that blood letting treated illness, barbers also applied leeches. Meanwhile, Physicians considered themselves to be above surgery. Physicians mostly observed surgical patients and offered consulting, but otherwise often chose Academia or working in Universities. Some chose to reside in Castles, where they treated the wealthy.

In February, during the height of the first winter at Plymouth, *Mayflower* passenger Isaac Allerton gifted him a book, *Annotations Upon the Psalms* by Henry Ainsworth. Giles Heale re-gifted the book to his wife Mary Heale on 28 February 1621/1622. **The book still survives and is at the Library of Virginia in Richmond.**

GILES HEALE also witnessed the February 1620/1621 Will of William Mullins. He returned to London after the voyage and took up residence at St. Anne Blackfriars, where a daughter Mary was baptized on 23 April 1623, and buried four days later. They had a son William baptized 11 March 1624/1625 at St. John of Wapping, London, but he is buried 21 October 1625 in neighbouring St. Mary Whitechapel.

**They had no more children. Heale was admitted to the Lecture Bills of the Barber Surgeons in 1631, and was taxed at Drury Lane in 1641 and 1646.** In 1644, he and his wife were involved in a Chancery lawsuit over a debt owed them by William Chamberlain of London, Esq. **He was buried 8 April 1653 at St. Giles in the Field, London, producing a Will four days earlier that only mentioned his wife Mary.**

6. **Master Gunner.**

The Master Gunner was responsible for the maintenance and readiness of the ship's guns, powder, and canon. Though his name was not recorded, it is known that the Master Gunner went out on the expedition of 6 December 1620 exploring Cape Cod, where it was reported he was "sick unto death (but hope of trucking made him to go)." He died the first Winter.

7. **Ship's Carpenter.**

The ship's Carpenter was responsible for stopping leaks, caulking, splicing masts, and fixing anything ship-related that broke or needed mending. He was responsible for maintaining his tools and supplies, including nails, cinches, hatchets, saws, and rudder iron. When the main beam of the *Mayflower* cracked during the middle of the voyage, the Master Carpenter made the repairs with a giant screw that the passengers happened to have with them. He also assisted in constructing the shallop that the Pilgrims had dismantled and stored betwixt the decks.

"SHALLOP" is a name used for several types of boats and small ships used for Coastal Navigation from the 17th. Century. Originally smaller boats based on the "chalupa", the watercraft named this ranged from small boats a little larger than a "banks dory" to "gunboats".

8. **The Boatswain.**

The Boatswain (Boson) was responsible for the ship's rigging, rope, tackle, and sails, as well as the ship's anchors and the ship's longboat. William Bradford remembered that the *Mayflower's* boatswain was "a proud young man, who would often curse and scoff at the passengers, but when he grew weak they had compassion on him and helped him." Despite that help, the Boatswain died the first Winter.

9. **The Four Quartermasters.**

The Quartermasters were in charge of maintaining the cargo hold and setting and maintaining the shift and watch hours. The quartermasters were also responsible for fishing and maintaining the lines, hooks and harpoons. Though the names of the *Mayflower's* Quartermasters are unknown, it is known that three of the four of them died the first Winter at Plymouth.

10. **The Ship's Cook.**

The Cook was responsible for preparing the meals for the Crew, and maintaining the food supplies and the ship's cook room (typically located in the forecastle of the ship). The *Mayflower's* Cook also died the first winter at Plymouth.

MAP OF MASSACHUSETTS CIRCA 1630



# 17<sup>th</sup> Century Massachusetts

The 17th Century was a time of immense change in the history of Massachusetts. Tens of thousands of Native-Americans lived in Massachusetts prior to colonization and the area was frequented throughout the 16th and 17th Century by European traders and fisherman. These traders and fisherman inadvertently introduced **DISEASES** to the Native-Americans that quickly devastated their population.

By the time the Colonists arrived in the **early 17th Century**, the Native-American population had already been dramatically reduced and much of their land was vacant and available for settlement. Once colonization began in the 1620s and 1630s, the Colonist population of the area suddenly exploded and overcrowding quickly became an issue.

Two Colonies were established in Massachusetts, **PLYMOUTH COLONY** and the **MASSACHUSETTS BAY COLONY**, and these early Colonists faced many hardships including disease, **famine, brutal winters, hot and humid summers, warfare** with local Native-American tribes as well as with other Countries that were also trying to colonize North America and **political struggles due to political instability in England.**

The Colonies in Massachusetts started off as **separate, privately-run Colonies** but by the end of the 17th. Century the **BRITISH GOVERNMENT** took control of them and merged them into one large Royal Colony under the close rule of the Crown. This itself caused a lot of unrest and anxiety in Massachusetts at the end of the Century and made the Colonists fearful of the future of their Colony.

The following is an overview of important events in 17th Century Massachusetts:

## ■ **CAPTAIN JOHN SMITH EXPLORES NEW ENGLAND:**

**Captain John Smith** was an explorer who helped settle the **JAMESTOWN COLONY** in **Virginia**. After he was forced to leave Jamestown due to his unpopularity there, he later sailed to **New England in 1614** with the hopes of starting a Colony there.

Smith himself coined the name "**New England**" and also named a number of Massachusetts landmarks that still retain these names today. Smith returned to England with a newly drawn map of the New England region and tried to raise funds and support for his own Colony there but failed after numerous attempts and never returned to New England again.

## Captain John Smith



- *English soldier and explorer*
- *Leader of the Virginia Colony (Sept.1608-Aug.1609)*
- *Trained the settlers to farm and work, thus saving the colony from destruction*
- *“He who shall not work, shall not eat”*

### ■ THE GREAT PURITAN MIGRATION:

The Great Puritan Migration was a period between 1620 and 1642 when English Puritans migrated to the New World, particularly to New England, the Chesapeake and the West Indies.

The Puritans came for a number of reasons, but mostly for **religious freedom** and **economic opportunities**.

**Puritans were non-conformists and dissidents who wanted to reform the Church of England.** As a result, they were often subject to harsh laws and persecution in England on account of their religion which prompted many of them to leave England.

**New business opportunities in New England and the Caribbean, particularly the harvesting of natural resources to send back to Europe, also enticed these Puritans to leave their homeland and migrate to the New World.**

During the **Great Puritan Migration**, a number of historic events occurred in **Massachusetts**, such as the Pilgrims' historic voyage on the **Mayflower**, the founding of two colonies: **Massachusetts Bay Colony** and **Plymouth Colony**, and the **First Thanksgiving**.

# **K**ING PHILIP'S WAR:

King Philip's War of 1675-1676, also known as the First Indian War, was a war between the Native-Americans and the Colonists in New England and is considered the deadliest and most devastating conflict in North America in the 17<sup>th</sup> Century.

The war killed over five percent of New England's English population and over 10 percent of its Native-American population, destroyed over 10 percent of the towns in New England as well as numerous Indian villages and ruined New England's economy, wiped out much of the previous generation's investments in the Colonies and halted English expansion in the region for 50 years.



The war is considered a major turning point in American history because winning the war gave the Colonists control over the region.



# The Witches of Salem, Massachusetts.

SALEM WITCH TRIALS ( from June 1692 to May 1693) in American history were a series of investigations and persecutions that caused 19 convicted "Witches" to be hanged and many other suspects to be imprisoned in SALEM VILLAGE in the MASSACHUSETTS BAY COLONY (now called DANVERS, Massachusetts).

The events in SALEM in 1692 were but one Chapter in a long story of WITCH HUNTS that began in Europe between 1300 and 1330 and ended with the last known execution for witchcraft taking place in SWITZERLAND in 1782.

The SALEM TRIALS occurred late in the sequence, after the abatement of the EUROPEAN WITCH-HUNT FERVOUR, which peaked from the 1580 to 1640. Some 75% of those European Witch Hunts took place in Western Germany, the Low Countries, France, Northern Italy, and Switzerland. The number of trials and executions varied according to time and place, but it is generally believed that some 110,000 persons in total were tried for "WITCHCRAFT" and between 40,000 to 60,000 were executed.

The "hunts" were efforts to IDENTIFY WITCHES rather than pursuits of individuals who were already thought to be witches. Witches were considered to be followers of SATAN who had traded their souls for his assistance. It was believed that they employed demons to accomplish magical deeds, that they changed from human to animal form or from one human form to another, that animals acted as their "familiar spirits," and that they rode through the air at night to secret meetings and orgies.

There is little doubt that some individuals did worship the Devil and attempt to practice sorcery with harmful intent. HOWEVER, NO ONE EVER EMBODIED THE CONCEPT OF A "WITCH" AS PREVIOUSLY DESCRIBED.

The process of identifying Witches began with suspicions or rumours. Accusations followed, often escalating to convictions and executions. The SALEM WITCH TRIALS and executions came about as the result of a combination of Church Politics, family feuds, and hysterical children, all of which unfolded in a vacuum of Political Authority.

## SETTING THE SCENE

There were two SALEMS in the late 17th Century: a bustling commerce-oriented Port Community on Massachusetts Bay known as SALEM TOWN, which would evolve into modern SALEM, and, roughly 10 miles (16 km) inland from it, a smaller, poorer Farming Community of some 500-persons known as SALEM VILLAGE.

The SALEM VILLAGE Community itself had a noticeable social divide, exacerbated by a rivalry between its two leading families — the well-heeled PORTERS, who had strong connections with SALEM TOWN'S wealthy Merchants, and the PUTNAMs, who sought greater autonomy for the Village and were the standard-bearers for the less-prosperous farm families. Squabbles over Property were commonplace, and litigiousness was rampant.



In 1689, through the influence of the Putnams, SAMUEL PARRIS, a Merchant from Boston by way of Barbados (where his late Father had a Sugar Plantation) became the PASTOR of the Village's Congregational Church.

PARRIS, whose largely theological studies at the nearby Harvard College (now the respected HARVARD UNIVERSITY) had been interrupted before he could graduate, was in the process of changing careers from Business to the Ministry. He brought to SALEM VILLAGE his wife, their three children, a niece, and two slaves who were originally from Barbados - JOHN INDIAN, a man, and TITUBA, a woman.

(There is uncertainty regarding the ethnic origins of the Slaves. Some scholars believe that they were of African heritage, while others think that they may have been of Caribbean Native American heritage.)

PARRIS had shrewdly negotiated his contract with the Congregation, but relatively early in his tenure he sought greater compensation, including ownership of the Parsonage, which did not sit well with many members of the Congregation.

Parris's orthodox PURITAN theology and preaching also divided the Congregation, a split that became demonstrably visible when he routinely insisted that non-members of the Congregation leave before Communion was celebrated. In the process Salem divided into pro- and anti-Parris factions.

### FITS AND CONTORTIONS

Probably stimulated by Voodoo tales told to them by Tituba, Parris's daughter Betty (age 9), his niece Abigail Williams (age 11), and their friend Ann Putnam, Jr. (about age 12), began indulging in fortune-telling.

In January 1692 Betty's and Abigail's increasingly strange behaviour (described by at least one historian as JUVENILE DELIQUENCY) came to include fits. They screamed, made odd sounds, threw things, contorted their bodies, and complained of biting and pinching sensations.

Looking back with the perspective provided by modern science, some Scholars have speculated that the strange behaviour may have resulted from some combination of asthma, encephalitis, Lyme disease, epilepsy, child abuse, delusional psychosis, or convulsive ergotism—the last a disease caused by eating bread or cereal made of rye that has been infected with the fungus ERGOT, which can elicit vomiting, choking, fits, hallucinations, and the sense of something crawling on one's skin.

(The hallucinogen LSD is a derivative of ERGOT.)

Given the subsequent spread of the strange behaviour to other girls and young women in the Community and the timing of its display, however, those physiological and psychological explanations are not very convincing.

The litany of odd behaviour also mirrored that of the children of a Boston family who, in 1688, were believed to have been bewitched, a description of which had been provided by Congregational Minister COTTON MATHER in his book *Memorable Providences, Relating to Witchcraft and Possessions* (1689) and which may have been known by the girls in Salem Village.

In February, unable to account for their behaviour medically, the local Doctor, WILLIAM GRIGGS, put the blame on “the SUPERNATURAL”. At the suggestion of a neighbour, a “witch cake” (made with the urine of the victims) was baked by TITUBA to try to ferret out the “supernatural perpetrator” of the girls’ illness. Although it provided no answers, its baking outraged Reverend PARRIS, who saw it as a blasphemous act.

### THREE WITCHES

Pressured by Reverend Parris to identify their tormentor, BETTY and ABIGAIL claimed to have been bewitched by TITUBA and two other marginalized members of the Community, neither of whom attended Church regularly: SARAH GOOD, an irascible beggar, and SARAH OSBORN (also spelled Osborne), an elderly bed-ridden woman who was scorned for her “romantic involvement” with an indentured Servant.

On March 1 two Magistrates from Salem Town, JOHN HATHORNE and JONATHAN CORWIN, went to the Village to conduct a Public Inquiry. Both Sarah Good and Sarah Osborn protested their own innocence, though Sarah Good accused Sarah Osborn.

Initially, TITUBA INDIAN also claimed to be blameless, but after being repeatedly badgered (and undoubtedly fearful owing to her vulnerable status as a Slave), she told the Magistrates what they apparently wanted to hear - that she had been visited by the Devil and had made a “deal” with him. In three days of vivid testimony, she described encounters with Satan’s animal familiars and with a tall, dark man from Boston who had called upon her to sign the Devil’s book, in which she saw the names of SARAH GOOD and SARAH OSBORN along with those of seven others that she could not read.

The Magistrates then had not only a confession, but also what they accepted as evidence of the presence of more Witches in the Community, and hysteria mounted.

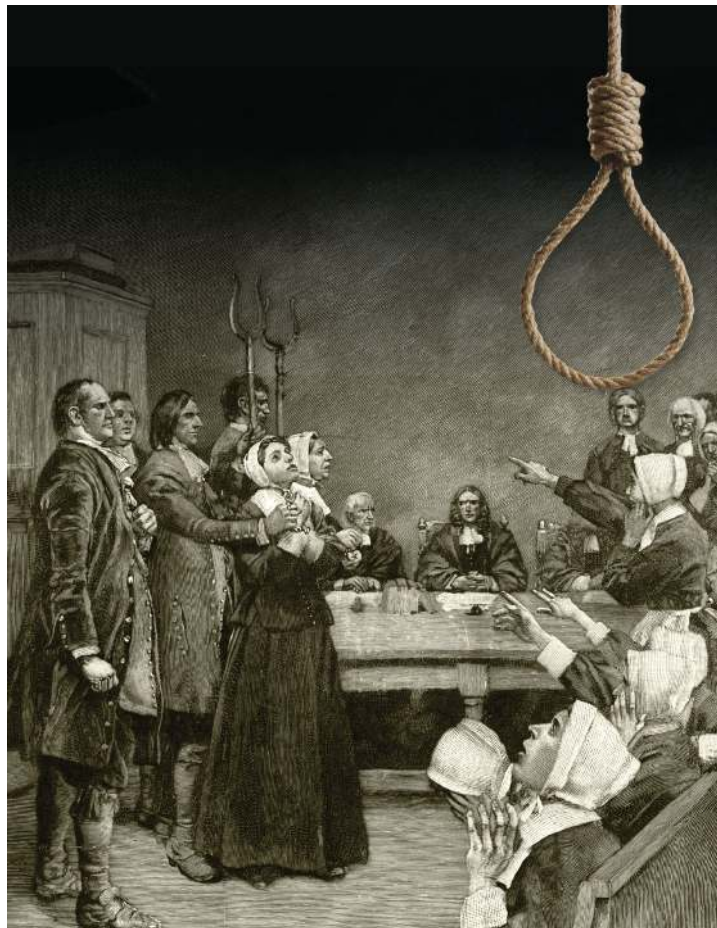
Other girls and young women began experiencing fits, among them ANN PUTNAM, JR.; her mother; her cousin, MARY WALCOTT; and the Putnams’s Servant, MERCY LEWIS.

Significantly, those that they began identifying as other Witches were no longer just outsiders and outcasts but rather upstanding Members of the Community, beginning with REBECCA NURSE, a mature woman of some prominence. As the weeks passed, many of the accused proved to be enemies of the PUTNAMs, and Putnam family members and in-laws would end up being the accusers in dozens of cases.

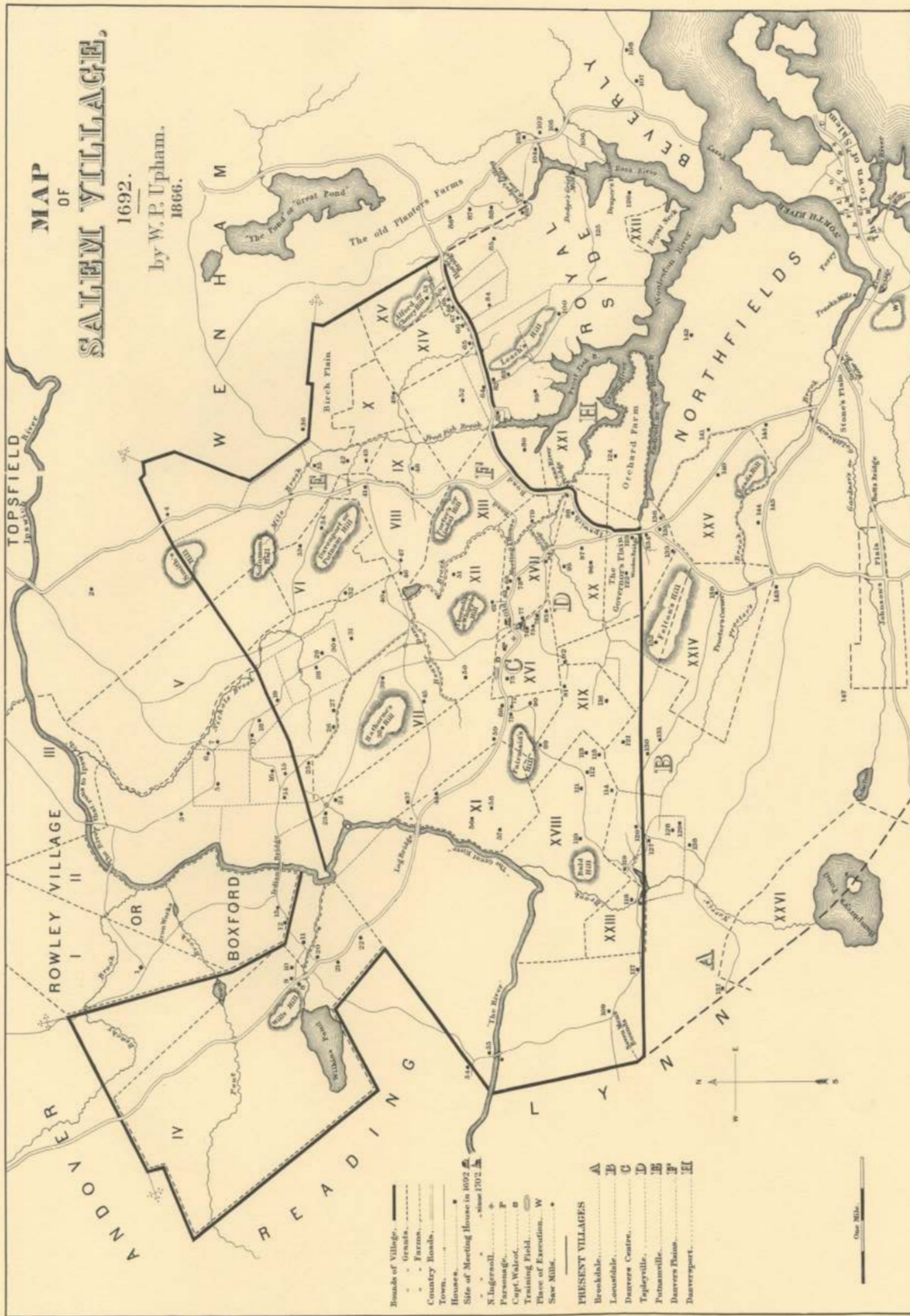
# THE SALEM WITCH TRIALS:

The Salem Witch Trials took place in Salem in the year 1692. Like many of the settlements in the Massachusetts Bay Colony, Salem was under a lot of stress at the time due to disease epidemics, warfare with local Native-Americans, crop failures and the political turmoil brought about by the Colony's loss of the original charter in 1684 and the establishment of a new Royal Charter in 1691. It is believed these issues were some of the underlying factors that caused the witch trials.

The trials began when a group of girls in Salem Village began behaving strangely in the winter of 1692 and a local Doctor determined they were bewitched.



After the girls had named three women whom they believed were bewitching them, one of the women, TITUBA, confessed that she was in fact a Witch. Tituba's confession triggered a mass hysteria in the Settlement which prompted the Colonists to turn on each other and this started the infamous SALEM WITCH TRIALS during which hundreds of people were accused and 19 people were executed.



Danvers Alarm List Company, Inc.

# TITUBA the Black Native Witch of Salem.

*TITUBA INDIAN was an enslaved woman who was one of the first three people to be accused of witchcraft during the Salem witch trials of 1692-1693. She was brought to Colonial Massachusetts from Barbados, West Indies by REVEREND SAMUEL PARRIS, the Minister of Salem Village. She worked in his home in Salem Village, Massachusetts.*



## **(Characterization)**

TITUBA was a very powerful witch who served as a house slave to George and Mary Sibley at the House of the Seven Gables. Abducted and enslaved as an innocent child, Tituba became a witch as a means to avenge the molestation and murder of her family as well as to free herself from the cruel and inhumane oppression that she endured from the Settlers.

The various documents and books about the SALEM WITCH TRIALS over the years often refer to Tituba as black or mixed race but the actual Court documents from her trial refer to her as an "Indian woman, servant."

Later in life, TITUBA became even more powerful after she was imbued with the powers of a Seer.

"Mysterious and mysteriously ageless, Tituba is the indispensable helper to Mary Sibley, Salem's most powerful woman. Tituba is ostensibly Mary's servant in the Sibley household, but in private, behaves as if she's Mary's superior. There is a great deal of history between Tituba and Mary – they have experienced unthinkable deeds throughout the years. Although closely tied to Mary, the beautiful and exotic Tituba has powers and secrets all her own."

"Mary Sibley's mysterious servant has eaten Petrus' eyes and now has the abilities of a seer. From the dead, Petrus shares a horrifying vision of hell on earth and she knows Mary Sibley is the only who can stop the Devil boy."

Originally from the ARAWAK TRIBE, Tituba was born and raised in a South American village before she was abducted from her homeland and sold into slavery. Tituba explained how the Europeans invaded her village and murdered most of the men who lived there, including her father. Before the Europeans brought Tituba to the New World, the Puritans forced Tituba to watch as they raped her mother and sisters. Tituba claimed that she too would have been raped, had she not have been a child. Soon after that, Tituba was sold into slavery in Barbados, where she was abused and neglected by her masters.

#### TITUBA'S EARLY LIFE:

REVEREND SAMUEL PARRIS, or an associate, later purchased her in Barbados when she was a teenager and brought her to BOSTON in 1680.

In November of 1689, the Reverend Samuel Parris moved Tituba and his family to Salem after he was appointed the new Minister of SALEM VILLAGE.

Salem Village was a farming community on the northern edge of Salem Town during the 17<sup>th</sup> century. It is famous for being the place where the SALEM WITCH TRIALS first began in 1692. The Village is now a historic district within the Town of Danvers, Massachusetts.

The area was originally inhabited by members of the NAUMKEAG BAND of the Pawtucket tribe. About 200 natives lived in the Salem Village area.

When an epidemic broke out in the Native-American villages in New England in 1616 – 1619, the native population in Salem area was reduced to about 50 people.

In 1632, JOHN ENDECOTT established a 300-acre orchard farm in the area that is now Salem Village, making him one of the original settlers of Danvers.



## TITUBA & THE SALEM WITCH TRIALS:

Over a decade later, Tituba was one of the first women to be accused of witchcraft during the hysteria of 1692. Some sources suggest Tituba was named a witch because she allegedly practiced voodoo and taught the Salem Village girls fortune telling, but there are no references to this in the Court records and no evidence that she did this.

(What the Court records do indicate is that when Reverend Parris' daughter, BETTY and her cousin ABIGAIL WILLIAMS started experiencing strange fits and complaining of pain in February of 1692, TITUBA and her husband JOHN helped a neighbour named Mary Sibley bake a witch cake, a cake made from rye meal and the afflicted girl's urine, and fed it to a dog hoping it would reveal the name of whoever bewitched the girls.)

The girl's symptoms took a turn for the worse and just a few weeks after the incident they accused Tituba, Sarah Good and Sarah Osburn of bewitching them. The three women were promptly arrested.

The Salem Witch Trials would have ended with those three arrests, but the events of Tituba's examination by JUDGE JOHN HATHORNE in March 1692 sparked a massive witch hunt, according to the book "[Tituba: The Reluctant Witch of Salem](#)":

*"The epidemic of strange behaviours and accusations did not spread to other victims until after Tituba's arrest and her several testimonies beginning on March 1.*

*March 5, the conclusion of Tituba's remarkable confession, marked a new chapter in the witch-hunt episodes of New England...Tituba's confession is the key to understanding why the events of 1692 took on such epic significance."*

**It was this confession and her dramatic testimony that convinced the people of Salem that this was not an isolated incident and that the Devil had invaded Salem:**

TITUBA described conversations she had with EVIL PIGS, DOGS and RATS who all ordered her to do their bidding and said she personally witnessed SARAH GOOD and SARAH OSBOURNE transform into "strange, winged creatures".

There are many reasons why Tituba may have made these dramatic confessions. Many sources, including Tituba herself, indicate she was forced to confess after being beaten by Reverend Parris. Also, as a slave with no social standing, money or personal property in the Community, Tituba had nothing to lose by confessing to the crime and probably knew that a confession could save her life.

It is not known what religion Tituba practiced, but if she was not a Christian she had no fear of going to hell for confessing to being a witch, as the other accused witches did. Since Tituba confessed, her case never went to trial and she was spared the gallows. According to the book [Tituba: The Reluctant Witch of Salem](#), Tituba remained in jail but as the Witch Trials continued, she retracted her confession:

*“At the end Tituba recanted her confession, admitting that she had lied to protect herself. That action had little effect on the subsequent events and was almost lost in the rush by other confessors, in fear of damnation, to admit their terrible sin. Tituba’s attempt to retract her confession received scant attention at the time and was ignored in the written reports of most observers. Only Robert Calef made note of it: ‘The account she [Tituba] since gives of it is, that her Master did beat her and in other ways abuse her, make her confess and accuse (such as he call’d) her Sister-Witches, and that whatsoever she said by way of confession or accusing others, was the effect of such usage.’ Hers was not the first retraction of a reluctant confession. The others had already received a great deal of attention.”*

On May 9, 1692, a GRAND JURY in Ipswich declined to indict Tituba, writing “ignoramus” on her paperwork, indicating she was found not guilty due to a lack of evidence.

#### **TITUBA AFTER THE SALEM WITCH TRIALS:**

TITUBA remained in jail in BOSTON because the REVEREND SAMUEL PARRIS refused to pay her jail fees, for reasons unknown. It is possible he wanted to be rid of her because she served as a reminder of the Witch Trials or because he was angry at her for recanting her confession.

In April of 1693, TITUBA was sold to an unknown person for the price of her jail fees. It is also assumed her husband, JOHN INDIAN, was sold along with her. It is not known what happened to Tituba or John after this date.

## **W**ILLIAM STOUGHTON, Salem Judge and Priest

WILLIAM STOUGHTON was the Judge who presided over the Salem Witch Trials, where he convicted 19 people to death by hanging and ordered a man pressed to death. Several others died in prison. Stoughton also served as the first Chief Justice of the Massachusetts Supreme Court.



**Lieut.-Gov. WILLIAM STOUGHTON**  
**By Evert Duyckinck**

Stoughton was an extremely pious CHURCH PASTOR, who had no legal training. Stoughton allowed many deviations from normal Courtroom procedure during the Witchcraft Trials. In addition to admitting "SPECTRAL EVIDENCE", the Court allowed private conversations between accusers and judges, forbade Defence Counsel for the accused, placed the Judge in the role of Prosecutor and Interrogator of witnesses, and permitted spectators to interrupt the procedures with personal remarks. The accusations of WITCHCRAFT spiralled out of control.

WILLIAM STOUGHTON, the former Preacher, as well as being CHIEF JUDGE, acted as a PROSECUTOR. As pious as we now know he was, one can only imagine how harshly he treated the defendants. For example, there was the case of REBECCA NURSE, a well-

respected member of the Community, married, with several children and grandchildren. Not only was Stoughton particularly hostile toward her, but he also sent the Jury out to reconsider its “not-guilty” verdict. Although his convictions were made on the illegal basis of **SPECTRAL EVIDENCE** (not only against Nurse but all the accused), Rebecca Nurse was still hanged.

*SPECTRAL EVIDENCE refers to a witness testimony that the accused person's spirit or spectral shape appeared to him/her witness in a dream at the time the accused person's physical body was at another location. It was accepted in the Courts during the Salem Witch Trials. The evidence was accepted on the basis that the Devil and his minions were powerful enough to send their spirits, or spectres, to pure, religious people in order to lead them astray.*

*In spectral evidence, the admission of victims' conjectures is governed only by the limits of their fears and imaginations, whether or not objectively proven facts are forthcoming to justify them. (New Hampshire State v. Dustin 1982.)*

At the end of 1692, GOVERNOR WILLIAM PHIPS decided to re-organize the Colony's Courts to conform with English legal practice. Therefore, the use of **SPECTRAL EVIDENCE** was to be disregarded. So, in 1693, William Stoughton was still the Chief Justice in the new Courts and started handling what was left of the Witchcraft cases.



Governor William Phips

However, he was unhappy with dismissing cases due to the lack of evidence, and he still tried to convict all the suspected Witches who in 1692 had been exempted because they were pregnant. When GOVERNOR WILLIAM PHIPS overruled STOUGHTON'S sentence of EXECUTION for the women, the CHIEF JUSTICE left the Bench in protest.

Hoping to stop further arrests and to calm the hysteria, GOVERNOR WILLIAM PHIPS also banned the publication of all books regarding the SALEM WITCH TRIALS in late October of 1692, as he explained in a letter to William Blathway of the Privy Council:

*“I have also put a stop to the printing of any discourses one way or another, that may increase the needless disputes of people upon this occasion, because I saw a likelihood of kindling an inextinguishable flame if I should admit any public and open contests.”*

Many historians have pointed out that this ban is essentially the first Government cover up in American history and was designed to stifle the growing opposition to the trials because it was a threat to the Government of the Province of Massachusetts Bay.

The majority of these primary sources were critical of the Trials and made strong arguments against how the Trials were conducted. Eventually, then-Gov. William Phips had to deny the enforcement of the Court’s Orders.

Despite his involvement in the Witch Trials, Stoughton suffered little political damage. In 1694, he became Acting Governor. He died in 1701, at age 69.

In 1726, the Town of STOUGHTON, Norfolk County, Massachusetts was founded and adopted his name.



# Victims of the Salem Witch Executions

Updated on July 08, 2018

During the SALEM WITCH TRIALS of 1692, twenty-four accused witches died, 19 were hanged, one was pressed to death, and four died in prison.

## Bridget Bishop

- Arrested April 18, 1692
- Executed by hanging June 10, 1692
- Age: 50s
- Resident of Salem Town

## George Burroughs

- Warrant for arrest issued April 30, 1692; arrested in Maine May 4, 1692
- Executed by hanging August 19, 1692
- Age: 42
- Resident of Wells, Maine
- Former Minister at Salem Village Church

## Martha Carrier

- Arrested May 31, 1692
- Executed by hanging August 19, 1692
- Age: 33
- Resident of Andover

## Giles Corey

- Arrested April 18, 1692
- Pressed to death September 19, 1692
- Age: 70s
- Resident of Salem Village
- Farmer
- Husband of Martha Corey

## Martha Corey

- Arrested March 21, 1692
- Age: 70s
- Executed by hanging September 22, 1692
- Resident of Salem Village
- Third wife of Giles Corey

## Lydia Dustin

- Arrested April 30, 1692
- Died in prison March 10, 1693
- Age: 60s or 70s
- Resident of Reading

**Mary Easty**

- Arrested April 21, 1692, released May 18, 1692, re-arrested May 20, 1692
- Executed by hanging September 22, 1692
- Age: 56
- Resident of Salem Village

**Ann Foster**

- Arrested July 15, 1692
- Died in prison December 3, 1692
- Age: 70s
- Resident of Andover

**Sarah Good**

- Arrested February 29, 1692
- Executed by hanging July 19, 1692
- Age: 38
- Resident of Salem Village

**Elizabeth How**

- Arrested May 29, 1692
- Executed by hanging July 19, 1692
- Age: 50s
- Resident of Topsfield

**George Jacobs Sr.**

- Arrested May 10, 1692
- Executed by hanging August 19, 1692
- Age: 80s
- Resident of Salem Town

**Susannah Martin**

- Arrested May 2, 1692
- Executed by hanging July 19, 1692
- Age: 71
- Resident of Amesbury

**Rebecca Nurse**

- Arrested March 24, 1692
- Executed by hanging July 19, 1692
- Age: 71
- Resident of Salem Village

**Sarah Osborne**

- Arrested February 29, 1692
- Died in prison May 10, 1692
- Age: 40s
- Resident of Salem Village

**Alice Parker**

- Arrested May 12, 1692
- Executed by hanging September 22, 1692
- Age: not known
- Resident of Salem Town

**Mary Parker**

- Examined September 2, 1692
- Executed by hanging September 22, 1692
- Age: 55
- Resident of Andover

**John Proctor**

- Arrested April 11, 1692
- Executed by hanging August 19, 1692
- Age: 60
- Resident of Salem Village
- His wife, Elizabeth Proctor, was condemned with him, but avoided hanging because she was pregnant, and the executions had ended by the time she gave birth.

**Ann Pudeator**

- Arrested May 12, 1692
- Executed by hanging September 22, 1692
- Age: 70
- Resident of Salem Town

**Wilmott Redd**

- Arrested May 31, 1692
- Executed by hanging September 22, 1692
- Age: 50s
- Resident of Marblehead

**Margaret Scott**

- Examined August 5, 1692
- Executed by hanging September 22, 1692
- Age: 77
- Resident of Rowley

**Roger Toothaker**

- Arrested May 18, 1692
- Died in prison June 16, 1692
- Age: 58
- Resident of Billerica

**Samuel Wardwell**

- Arrested September 1, 1692
- Executed by hanging September 22, 1692
- Age: 49
- Resident of Andover

**Sarah Wildes**

- Arrested April 21, 1692
- Executed by hanging July 19, 1692
- Age: 65
- Resident of Topsfield

**John Willard**

- Arrest warrant issued May 10, 1692
- Arrested and examined May 18, 1692
- Executed by hanging August 19, 1692
- Age: 20s
- Resident of Salem Village



# Digging Up WITCH LORE in Old Salem Village: The Home of Rev. Samuel Parris.

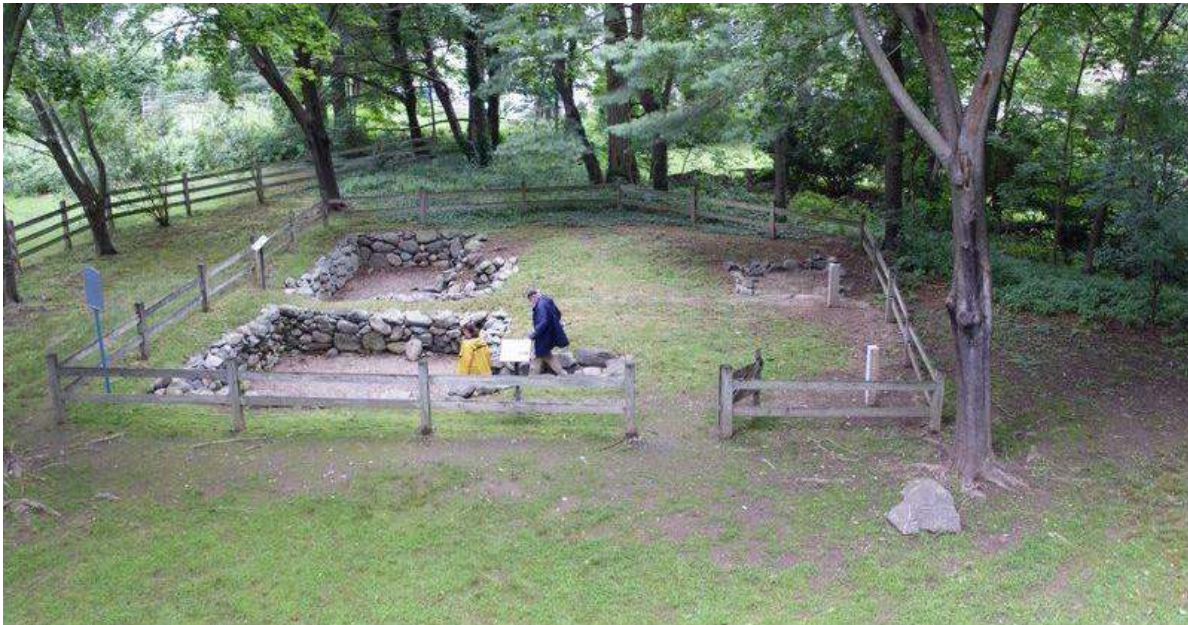
By [Melissa Davenport Berry](#), who writes about the archaeological dig exploring the SALEM WITCH TRIALS in present-day Danvers, Massachusetts.

■ It has been 50 years since RICHARD B. TRASK organized the big dig in DANVERS, Massachusetts (originally called SALEM VILLAGE). The project's goal was to excavate 300 years of buried history through the work of archaeologists, historians, and a legion of volunteers. The chosen spot was the home of REV. SAMUEL PARRIS, the nest hive of the SALEM WITCH HYSTERIA of 1692.

The PARRIS HOUSE was chosen because "it offered a critical link to the origins of the 1692 witch-craze." It was in this home, during mid-winter of that year, that Parris' 9-year-old daughter Elizabeth, and her 11-year-old cousin Abigail Williams (granddaughter of Roger Williams), were afflicted.

TITUBA, a West Indian slave woman owned by Samuel Parris, was accused of conjuring the devil through sorcery and occult magic, causing the girls to have hysterical fits.

The site of the SALEM VILLAGE PARSONAGE, where Tituba lived at the time of the Salem Witch Trials, was excavated in 1970 and is open to visitors.



[Salem Village Parsonage \(Parris House\) Archaeological Site](#)

[Address: Rear 67 Centre Street, Danvers, Massachusetts \(the site is accessible via a cart path\)](#)

# **E** VIL COMES TO SALEM

The PURITAN BELIEF IN THE DEVIL and WITCHCRAFT spawned a massive effort to eradicate supposed evil influence, both in Europe and in America. Witch hunts had been perpetrated in Europe for hundreds of years before Salem, Massachusetts, had its caustic episode. Belief in the supernatural - both good and evil - was so strong, especially in Puritan New England, that things unexplained were explained as being either GOD'S GRACE or the work of the DEVIL, with no gray area between.

**REVEREND SAMUEL PARRIS** was the Minister at Salem Village during the SALEM WITCH TRIALS of 1692.

SAMUEL PARRIS was born in London, England in 1653. In the late 1650s, his father, Thomas Parris, moved his entire family to a Sugar Plantation that he had purchased on the Island of Barbados in the Caribbean.

## **SAMUEL PARRIS' EARLY LIFE:**

In 1673, Samuel Parris was attending **HARVARD COLLEGE** in Cambridge, Massachusetts when his father died. He left Harvard without graduating and returned to Barbados and take charge of his father's estate. He then became a Sugar Merchant in Bridgetown but was unsuccessful in the business.

In 1680, Samuel Parris moved to Boston, the Capital of the MASSACHUSETTS BAY COLONY, with his two slaves, TITUBA and JOHN INDIAN.

He married ELIZABETH ELRIDGE that year and the couple had three children: Thomas, Betty and Susannah.

SAMUEL PARRIS once again tried to find work as a Merchant but then decided to change careers and began training to become a MINISTER. In 1686, Samuel Parris began serving as a guest Minister and interim Pastor for several Boston Churches. In 1688, Parris entered negotiations to become the new Minister in SALEM VILLAGE. Parris accepted the position and became the official Minister in July of 1689.

At the time, SALEM was suffering from constant conflicts and feuds. The previous three Ministers that served in Salem had frequently found themselves caught in the middle of the conflict. The Parishioners often refused to pay the Minister's salary, provide firewood for the Parsonage, keep up renovations on the Church, etc.

As a result, Salem went through three Ministers in 16-years, one of which was Rev. George Burroughs who was later accused of witchcraft during the Salem Witch Trials in 1692.



*"The House Where Witchcraft Started," photo of the Salem Village Parsonage, home of Samuel Parris, Danvers, Mass, published in Witchcraft Illustrated by Henrietta D. Kimball, circa 1892.*

This house is actually just an addition to the Parsonage House in 1734. The original Parsonage House was torn down in 1784 and this addition was then moved to Sylvan Street in the Town of Danvers.

When Parris began his new position, he quickly found himself in the middle of these same Salem feuds and, according to the book *"The New England Soul"*, he didn't handle it well:

*"Parris had not enjoyed a moment's peace since the commencement of his Ministry in 1689, when he found himself caught between warring factions in Salem Town and Salem Village.*

Instead of confining and channeling social fears and tensions into revival and covenant renewal as his Colleagues were seeking to do, Parris inflamed local rivalries by declaring that:

**'if ever there were Witches, Men and Women in covenant with the Devil, here are multitudes in New-England.'**

By March 1692, he was convinced that Witches had infiltrated the Churches, including his own Salem Congregation. In a sermon on "Judas Iscariot" he declared that:

**'as in our text [John 6:10] there was one [Devil] among the 12 [disciples]...so in our churches God knows how many Devils there are.'**

Such preaching offered a powerful and dangerous release for social and political tensions that had been brewing throughout the previous decades. It encouraged the Villagers to purge their feelings of frustration and guilt by locating and destroying 'Witches' in their midst. In many cases these Witches were individuals who had run afoul of Parris and his key clan of supporters, the PUTNAM family.

#### **SAMUEL PARRIS & THE SALEM WITCH TRIALS:**

Many historians agree that Samuel Parris played a pivotal role in the Salem Witch Trials and some even consider him one of the main causes of the trials, according to the book "[The Account of the Life of Samuel Parris:](#)"

**"We have been thus particular in relation to the settlement of MR. PARRIS at Salem Village, it being one of the causes, which led to the most bitter parochial quarrel, that ever existed in New-England, and in the opinion of some persons, was the chief or primary cause of that world-wide famous delusion, the SALEM WITCHCRAFT."**

# C RIME and PUNISHMENT in PURITAN AMERICA

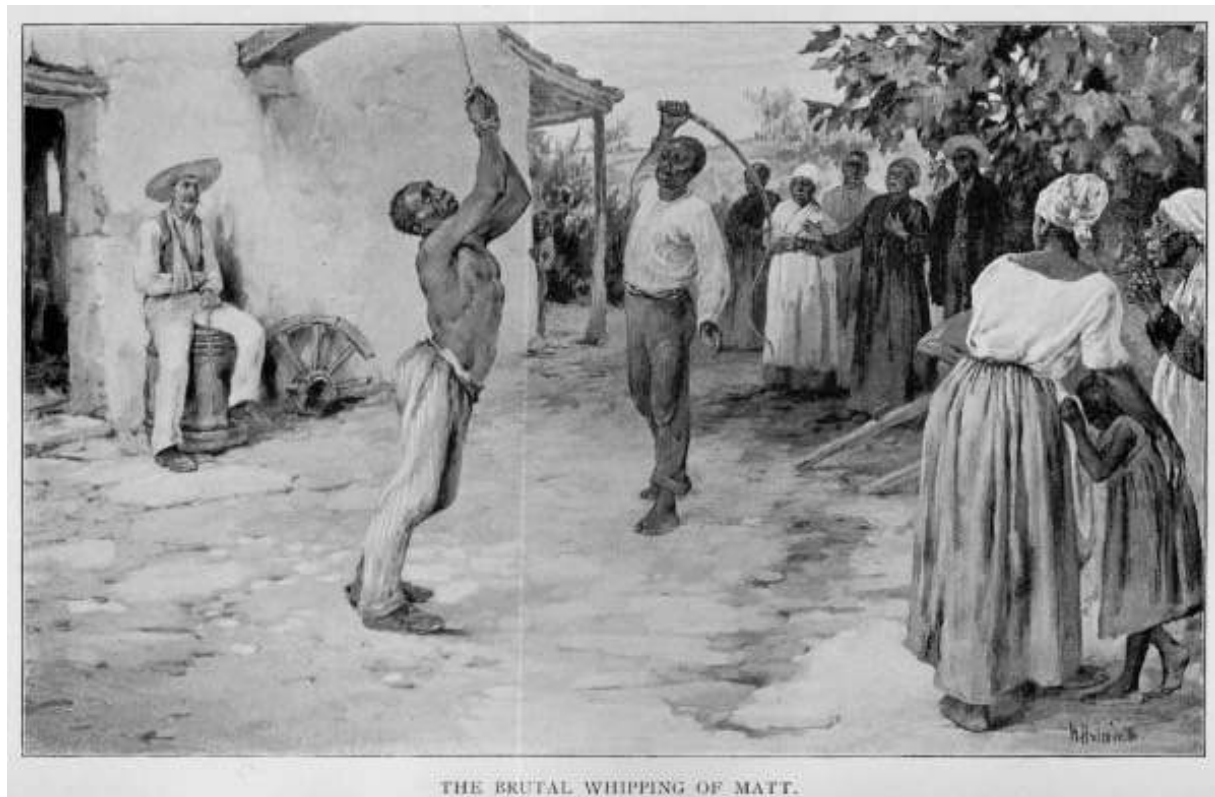
PURITAN PUNISHMENT was based on the premise that punishment should humiliate the transgressors so that they could see the error of their ways and change them. Most typical of Colonial New England's PENAL CODE were the stocks and pillory. Stocks were heavy wooden frames with holes for securing the guilty party's ankles and sometimes wrists. The pillory was similar but was designed so that the person confined in it would be in a standing position with his or her head and wrists secured. The difference between the use of the two seems to have depended upon who was being punished.

The PILLORY was reserved for members of the Community with higher social standing, whereas the STOCKS were used for the lower class individuals. In any event being placed in the stocks was usually accompanied by the jeers of passing Community members as well as an occasional rotten egg or vegetable. This was aided by the fact that the stocks and pillory were almost always placed by the Meeting House where people would have more occasion to pass by.



Still another form of public humiliation might be to have the criminal wear something for a period of time. The most common thing to wear was a large letter that stood for the wrongdoing. Thus, a person who had stolen would wear a T for thief. A person who had sworn would wear a B for blasphemer while a drunkard wore a D. And, yes, an adulterer would wear a large A as was done in the *The Scarlet Letter*.

Still another form of humiliation might be to wear an **IRON COLLAR** or piece of rope about one's neck.



The **DUCKING STOOL** was still another common device of punishment. It was reserved for women and involved having a woman tied to a stool that was attached to a long pole with fulcrum in the middle. Like a teeter-totter the stool was lowered into a lake or river with the woman attached. Gossiping and scolding one's husband were the crimes deserving of this punishment. The number of dunks depended on the decision of the judge. On occasion, however, a husband could save his wife by paying a fine although no records exist of how often this alternative was exercised.

The length of this PUBLIC HUMILIATION would depend on the severity of the crime. Several hours to several days in the stocks or pillory were normal sentences. Wearing a letter might last months or even years. One man found guilty of rape was sentenced to wear an iron collar for the rest of his life.

## SEVERITY OF PUNISHMENT

By today's standards such public humiliation would be seen as cruel and unusual punishment, especially in a school. Compared to many of the alternative punishments available during colonial time, humiliation looked good.

The most popular form of punishment was WHIPPING, sometimes called "stripes" for the marks left on the victim.

A WHIPPING POST usually stood next to the STOCKS and PILLORY as a grim reminder of what awaited people who engaged in more serious crimes or who chose to repeat their offences. Theft, slander, criticism of authority, adultery, as well as many other lesser crimes, could incur a whipping. A woman found guilty of emptying her dirty water in the streets received the lash. The number of stripes depended as usual on the crime. Twenty to forty was common. One case of a man receiving 117 was recorded.

To add humiliation to the whipping the victim was sometimes forced to be tied to a cart and walk behind it as someone else followed and "whipped him through town."

The cruelty did not stop with whipping. A HOT AWL through the tongue was used occasionally for a person who preached falsely or spoke against the religion.



Vintage AWL for Piercing

Sometimes EARS were cut off. A variation of wearing a letter was to have it branded onto the FOREHEAD or other body part.

One group of people that received more than their share of these punishments were the QUAKERS. The Quakers had beliefs other than those of the Puritans. In England they had developed a reputation for being a nuisance. This was because of their insistence on preaching their beliefs and criticizing others. They disrupted religious services and stood in town squares to tell one and all of the errors of their ways.

Needless to say, the Puritans had little patience for this type of behaviour. Quakers regularly were banished from Puritan villages. If they returned, as often they did because Quakers felt they had a mission to preach, they might experience whipping or branding. Some were executed.

## EXECUTIONS

Execution was also a form of punishment in the Colonies. HANGING was among the most common form of death but BURNING was also used.





Found guilty of insurrection, two men in New York were sentenced to be **DRAWN AND QUARTERED**, meaning that they were horribly mutilated as they were executed.

From this we may get an image that life in the Colonies was precarious if not barbaric. All things being relative, however, punishment in the strictest New England town was not as bad as that found in England. Offences such as PETTY LARCENY were punishable by death in England, but in reality the death sentence was rarely imposed in America.

MURDER was one crime that usually resulted in the death penalty. PIRACY and TREASON also led to death. Prison terms, on the other hand, were uncommon. There were two reasons for this. First, everyone was needed to work and help support the Colony. Putting someone in prison for theft or even indebtedness did not help the matter. The second reason was equally economic. Prisons were a drain on a Colony's resources. Consequently, the Colonists found punishments that were quick and inexpensive. Only when it was likely that a person might flee from debtors would he or she be locked up. Thieves were usually sentenced to pay back the person they stole from in labor or goods.

### **COLONIAL PUNISHMENT IN PERSPECTIVE**

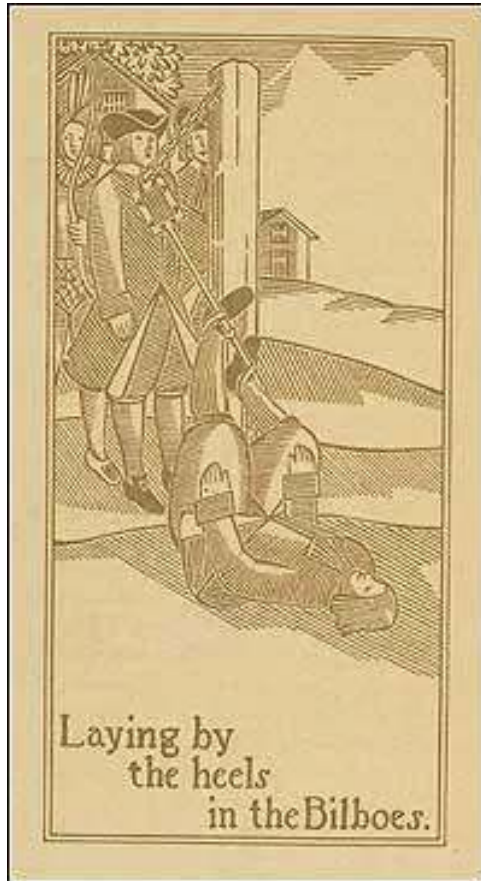
A good deal of TOLERANCE also marked Colonial Law. People did not have the stomachs for frequent executions or brutal punishments. By the beginning of the 18th Century few really harsh sentences were being handed out because public opinion was against it. In addition a plea of the CLERGY was permitted in most Courts; this plea was used for the severest crimes including murder. It allowed nearly any person who was a first-time offender to be granted dispensation if he or she agreed to be branded on the thumb. The brand served to identify a person as a former offender if arrested for subsequent crimes.

THE LAW was and is an ever changing thing. Many Laws developed by the first Colonists were all but forgotten within 30 or 40 years. By the middle of the 18th Century new Laws were being written and enforced in answer to the blatant protests that many Colonists had toward English rule.

**By today's standards many of the punishments were cruel and unusual but, given the circumstances and environment, the Colonists thought them right and just.**

## THE BILBO

From ALICE MORSE EARLE'S 'Curious Punishments of Bygone Days'



The first Puritans brought over the bilboes as a way to punish sinners and lawbreakers. It was named after its place of origin, Bilboa, Spain, and was shipped with the Spanish Armada in anticipation of all the English prisoners they would have a need to shackle.

The Bilboes were a simple but effective restraint. The device had a long heavy bolt or bar of iron with two sliding shackles, something like handcuffs, and a lock. The legs of offenders were thrust into the shackles and then locked with a padlock.

A chain at one end attached both the bilboes and prisoner to the floor or wall.

The Spanish named it after its place of origin - Bilboa, Spain. They had shipped **BILBOES** with the SPANISH ARMADA in 1588 in anticipation of all the English prisoners they would have to shackle

### EARLE EXPLAINS:

They were a simple but effective restraint; a long heavy bolt or bar of iron having two sliding shackles, something like handcuffs, and a lock. In these shackles were thrust the legs of offenders or criminals, who were then locked in with a padlock. Sometimes a chain at one end of the bilboes attached both bilboes and Prisoner to the floor or wall.

In 1629, the carousing, fun-loving Colonist **THOMAS MORTON** had the effrontery to erect a Maypole. He did it right under the noses of the Pilgrims at Plymouth Colony. Myles Standish led a raiding party, arrested Morton and put him in the bilbo. The Indians, reported Morton, came and looked at him and wondered what it all meant.

**The Puritans eventually replaced bilboes with wooden stocks.**

## THE SCARLET LETTER

Nathaniel Hawthorne enshrined in literature the Puritan punishment of ordering a "SINNER" to wear a Scarlet 'A.' But the Puritans had other letters of shame.

In 1656 a woman received a sentenced to be whipped at Taunton and Plymouth, fined and forever 'to have a Roman 'B' cut out of red cloth & sewed to her upper garment on her right arm in sight.' The 'B' stood for BLASPHEMY.

William Bacon in 1636 had to spend an hour in the Pillory wearing in public view a great 'D' - for DRUNKENNESS.

In 1633, Robert Coles had to stand with a white sheet of paper on his back with the word 'DRUNKARD' written in 'great letters' on it, and stand as long as the court ordered 'for abusing himself shamefully with drink.'

The next year, Coles received a more severe sentence: He had to wear a 'D' made of red cloth on a white background for a year.

Massachusetts Magistrates reprovved anyone who interrupted a Preacher during worship. If they did it twice, they had to pay a fine of five pounds, stand on a block four feet high with a sign in capital letters, 'WANTON GOSPELLER.'

## WICKEDNESSE

Puritan punishments in CONNECTICUT were even tougher. In 1650 the GENERAL COURT tried a man in Hartford for 'CONTEMPTUOUS CARRIAGES' against the Church and Minister. He had to stand upon a four-foot high block or stool on Lecture Day with a paper fixed on his breast with the words, "AN OPEN AND OBSTINATE CONTEMNER OF GOD'S HOLY ORDINANCES."

The purpose of his punishment was so others would 'fear and be ashamed of breaking out in like wickedness.'

When JOAN ANDREWS of York, Maine, sold a firkin of butter with stones in it, she had to stand in a public place. She also had a description of her cheating 'written in capital letters and pinned upon her forehead.'

Around 1650 ANN BOULDER of Boston stood in irons for a half hour with a sign pinned to her that said, "PUBLIC DESTROYER OF PEACE."

## CLEFT STICK

Slanderers, scolds and liars were liable to have a cleft stick – a stick split at the end – put onto their tongues while they stood in a public place.

In 1639 in SALEM, Mass., two men got drunk and lied about it. They had to pay fines and stand by the Meeting House door with a paper on their hats 'subscribed for gross premeditated lying.' Authorities also put cleft sticks on their tongues.

Men, women and even children could have their tongues 'thrust into the cleft stick.'

In Providence, teachers used a 'whispering stick' as a punishment for whispering.

Disciplinarians tied a wooden gag with holes in it onto a child's tongue. Many children had a cleft stick placed on their tongues 'for ill words or untimely words in school,' wrote Earle.

## BRANDING AND MAIMING:

Another of the savage Puritan punishments.



BRANDING and MAIMING were common Puritan punishments, especially for QUAKERS.

Quaker GEORGE BISHOP gave an account of a Quaker's treatment in New Haven in *New England Judged by the Spirit of the Lord*.

"The Drum was Beat, the People gather'd, Norton was fetch'd and stripped to the waist, and set with his back to the Magistrates, and given, in their view, 36 cruel Stripes with a knotted cord, and then his hand made fast in the Stocks where they had set his Body before, and burn'd very deep with a Red-hot Iron with the letter 'H' for Heresy."

## QUAKERS WERE BANNED

MASSACHUSETTS banned QUAKERS, and the Puritan punishments for returning were painful.

In 1657 Colonial records described what should happen to Quakers who came back:

- A Quaker if male for the first offence shall have one of his ears cut off;
- for the second offence have his other ear cut off;
- a woman shall be severely whipped;
- for the third offence they, he or she, shall have their tongues bored through with a hot iron.

Offenders could try to have their Puritan punishments mitigated by seeking the intervention of Clergy. A Counterfeiter in Salem, condemned to death, pleaded for a Clergyman to help him. As a result, he got only a brand on his hand.

MARY DYER received the most extreme of the Puritan punishments for returning to the Colony after banishment. She was hanged in Boston in 1660.

ABEL BUELL of Killingworth, Connecticut got caught minting money on homemade plates. Historian JOHN WARNER BARBER described the price he paid:

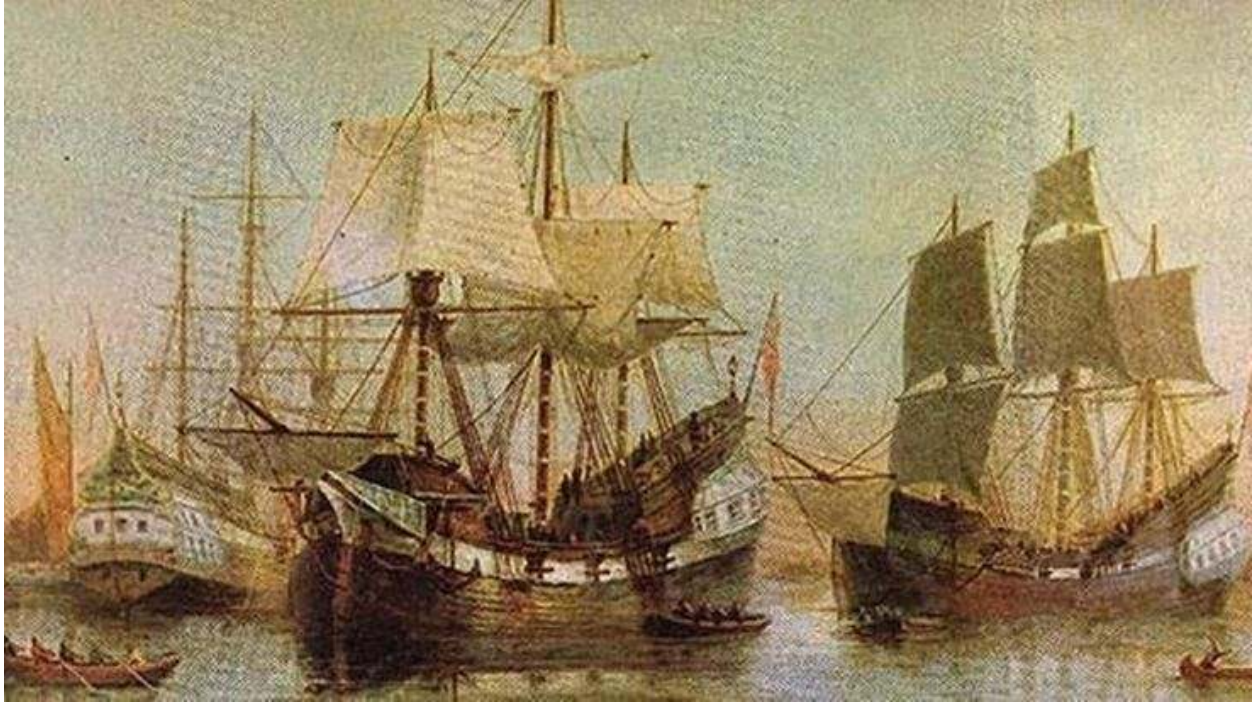
The tip only of Buell's ear was cropped off: it was held on his tongue to keep it warm till it was put on the ear again, where it grew on. He was branded on the forehead as high up as possible. This was usually done by a hot iron in the form of a letter designating the crime, which was held on the forehead of the criminal till he could say the words "God save the King."

(Buell later printed the first map of the United States of America.)

ANGLICANS from England also tried to settle New England. Many worked for the COUNCIL OF NEW ENGLAND, a joint Stock Company set up by Sir Fernando Gorges and 40 friends. Gorges intended to create an aristocratic Anglican Colony living off fish and furs.

It failed, and the MASSACHUSETTS BAY COMPANY took over the Charter.

The Pilgrims of PLYMOUTH COLONY had the most extreme beliefs of the Puritan sect. They wanted complete separation from the corrupt ANGLICAN CHURCH. More moderate Puritans only sought to purify and reform the Church of England.



### WINTHROP'S FLEET IN BOSTON HARBOUR

KING CHARLES I gave the GREAT MIGRATION an impetus when he dissolved Parliament in 1629 and began the Eleven Years' Tyranny. Charles, a high Anglican, embraced religious spectacle and persecuted Puritans.

The Puritans knew the PLYMOUTH COLONY experiment had worked, and decided to replicate it. The GREAT MIGRATION began to take off in 1630 when JOHN WINTHROP led a fleet of 11 ships to Massachusetts. Winthrop brought 800 people with him to New England; 20,000 followed him over the next 10 years.

### EMIGRATION RAGE

The MASSACHUSETTS BAY COMPANY found willing recruits. Marcus Lee Hansen in *The Atlantic Migration 1607-1860* wrote that "the Company had no trouble finding Congregational groups willing to make the Great Migration. Nor did the groups have any trouble recruiting members."

A rage of emigration swept through the Eastern and Midland Counties of England, arousing in the authorities an apprehension which was to be shared by many other local officials of

Europe during the next 250-years. The popular interest anticipated most of the features appearing in later periods. The ballad, "Summons to New England," was sung on the streets; a "great giddiness" to depart prevailed; "incredible numbers" sold their lands; and debtors attempted to get away under the pretext of religion.

Emigration fever spread beyond Southern England. When JOHN WINTHROP, JR., in 1635 traveled through IRELAND, SCOTLAND and the NORTH OF ENGLAND, he found that the contagion preceded him. "Everywhere he stopped, eager inquirers sought him out," Hansen wrote.

### PROBATION BEFOR MIGRATION

The PURITANS discriminated against people who wanted to settle with them. Magistrates scrutinized each arriving immigrant. They sent some back to England as "persons unmeet to inhabit here." The Governor could put anyone on a month's probation who wasn't fit 'to sit down among us without some trial of them.'

In 1633 and 1634, the Puritans declared "THANKSGIVING" for the harvest and for the ships that brought "persons of special use and quality."

### THE SECOND WAVE

Immigrants who had less PROPERTY and WEAKER RELIGIOUS CONVICTIONS than the early wave began to arrive.

The MASSACHUSETTS PURITANS passed a Law forbidding a Person or Town to entertain guests for more than 3-weeks without special permission. In Rhode Island, PROVIDENCE and PORTSMOUTH required a Town vote to let a newcomer stay. NEW HAVEN appointed a Committee to evaluate "landless strangers" and give them a whipping before it sent them out of Town.

Once the immigrants arrived, they'd spend a few weeks or the winter in their Port of Entry. Then they typically fanned out to new Towns. If they arrived early enough in a new Town to become proprietors, they would share in the distribution of land. Towns limited the number of proprietors to make sure their children had viable economic futures.

When a town reached its limit, the Proprietors closed it. Within the first 10 years of settlement, the Puritans closed 22 townships from Maine to Rhode Island. However, plenty of frontier land beckoned from the interior.

All that ended when the ENGLISH CIVIL WAR broke out in 1640. The great migration stopped. Some Settlers had already returned because life was too harsh in the howling

wilderness, and some Settlers returned to England to fight the Civil War. In fact, more Puritans left NEW ENGLAND that year than arrived.

But the population of New England grew anyway. The Puritans lived long lives and formed large, healthy families.

When the first U.S. National Census was taken in 1790, NEW ENGLAND had a population of 1,009,522.



# The Day the MAYFLOWER Sailed back to England...

Before the Mayflower sailed for the return trip to England, she was at the disposal of the Pilgrims for 265 days. First in crossing the ocean and then as a shelter and resting place during the earliest days in Plymouth.

She wasn't especially comfortable, but was undoubtedly a comforting site, anchored in Plymouth Harbour for 110 days as the settlers did their best to establish a toe-hold in New England.



As the departure date approached, Colonists gave the Crew letters and other keepsakes both personal and of a business nature to return to England.

The ship's log, for its last two days in America might have read as follows:

*APRIL 4: Still at anchor in Plymouth Harbour. Sails loosened and all ready for departure except the Governor's letters. Last visits of shore people to the ship. Sail with the morning tide, if the wind serves. One hundred and ten days in this harbour.*

*APRIL 5: Got anchors, and with fair wind got under way at full tide. Many came to bid adieu. Set colours and gave Planters a parting salute with the Ensign and ordinance. Cleared the harbour without hindrance, and laid general course E.S.E. for England with a fine wind. Took departure from Cape Cod early in the day, shook off the land and got ship to rights before night. All sails set and the ship looking her best.*



So April 5, 1621, was undoubtedly an emotional day as CAPTAIN CHRISTOPHER JONES and the remainder of the Crew set sail. Roughly half the crew of 50 or so men had died during the trip. Several days earlier, historians postulate Captain Jones made an offer of passage for any of the Colonists who wanted to return to England.

**None took him up on the offer despite the difficulties they faced.**

## **M**ay 9, 1621 Mayflower back in England

After 35-days at sea, Mayflower arrived in England completing an uneventful voyage.

That sailing would be the last major trip for the vessel. Captain Jones, Part-Owner of the ship, would take it on at least one more trip to France, but the voyage to New England had battered his health. In March of 1622, he died, less than a year after returning to England.

After that, the Mayflower was moored in the Thames River. In 1624, an appraisal of the vessel for its owners set its value at £128. The last official record of the vessel described it as in ruins. It was most likely scrapped shortly after that. Tradition holds that some of the timber from the ship was used to build a barn in Jordans, Buckinghamshire, England.

Though the authenticity of the claims for the barn is in doubt, it remains a tourist attraction, especially popular with Americans.



# Six Historic One-Room Schoolhouses

Thousands of one-room schoolhouses once educated NEW ENGLAND children, some well into the 20<sup>th</sup> Century. Small, utilitarian buildings, they usually lacked plumbing and electricity. An outhouse stood out back, as did a woodshed for the wood-burning stove that heated the room.

## ONE-ROOM SCHOOLHOUSES

In the early days, one-room schoolhouses were usually built on tiny plots of cheap land in the village centre. Dim, cold and often crowded, one critic called them 'juvenile penitentiaries.'

In the 1850s, school sessions ran for eight weeks in summer and eight weeks in winter. They increased to three sessions, then to three longer sessions. But the length of the school sessions affected attendance, because the children had to help with farm chores like haying in the spring and apple picking in the fall.

In the 1850s, school reformers like Horace Mann and Henry Barnard led a wave of change that affected the look of one-room schoolhouses. They believed schools should have good light, better heat, comfortable seats and separate entrances and cloakrooms for boys and girls.

In their view, schoolhouses should have 'civilizing' architectural style and solid construction to uplift and inspire students. They suggested the two entrances as a way to prevent 'much confusion and rudeness' and to promote 'orderly habits.'

New England's one-room schoolhouses began to reflect those physical changes. But they were slower to change something else: the district school.

Typically, towns divided themselves into SCHOOL DISTRICTS and made each district responsible for educating its students. Reformers attacked the district schools because they didn't give all children an equal education. Some of the one-room schoolhouses had untrained teachers and none had a standard curriculum. Religious dogma often filled the children's textbooks.

Ultimately, most one-room schoolhouses disappeared. They were moved, dismantled for re-use in other buildings or converted to a new use with additions and alterations. Some survived, however, and some serve as Museums today reminding schoolchildren to be grateful for Central Heat, Electricity, and a ban on Corporal Punishment.

Here, then, are six one-room-schoolhouses, one in each New England state.

## WYLIE SCHOOL



The Wylie School in Voluntown, Conn., is typical of the hundreds of ungraded one-room schoolhouses that predominated in rural Connecticut as late as the 1930s. It's atypical, though, because it survived until today in relatively good condition.

In 1850, the town built the Wylie School and later named it after Horace Wylie, who donated the land. Unlike New England towns outside of Connecticut, it had financial help from the State. Connecticut set up a School Fund from the sale of the state's land in the Western Reserve in Ohio, which includes Cleveland.

The Wylie school had two entrances to separate the 15 to 20 boys and girls who attended.

It also had a three-hole privy that still survives.

One teacher, **MISS MARGARET TANNER**, taught in Voluntown from 1909 to 1947. For many of those years she taught at the Wylie School, which didn't close until 1939. The Town never upgraded the school's heating and sanitation beyond the wood stove and the outhouse.

Today the Voluntown Historical Society uses the Wylie School for meetings and events.

## **YORK CORNER SCHOOLHOUSE**



The **YORK CORNER SCHOOLHOUSE** and Jefferds Tavern.

**MAINE**, a largely rural state, had 4,000 one-room Schoolhouses by 1900. That number fell to 226 in 1960 and today only a handful remain.

**YORK** has one that survived, the **YORK CORNER SCHOOLHOUSE**. It's one of the earliest existing 18<sup>th</sup>-Century one-room Schoolhouses in the Country. The Town started building it in 1746, then paid two pounds 13 shillings to finish it 9-years later. The windows had no glass, just oiled brown paper, and the school had no stove, just an open fireplace.

After the Schoolhouse closed, a farmer converted it to a Chicken Coop. Local preservationists saved the building and converted it to a Museum. Today it belongs to the **Old York Historical Society's** nine historic buildings. In season, visitors can tour the Old Schoolhouse and Tavern.

**Maine, by the way, still has six island one-room schoolhouses.**

## WEST SCHOOL



## OLD WEST IN DENNIS

The **WEST SCHOOL** in the **CAPE COD TOWN OF DENNIS** is the only remaining one-room Schoolhouse of the twelve that once educated local schoolchildren. Built around 1770, it's also the oldest in the **Commonwealth of Massachusetts**.

Younger children attended School in the Spring and Summer, while the older ones went to school in Winter when they had fewer farm chores.

The wooden building used to stand at the intersection of **Old King's Highway** and **New Boston Road**. It operated as a Schoolhouse until 1865, and then moved to **61 Whig Street** in 1973.

Today it's part of the Josiah Dennis House property, which the **DENNIS HISTORICAL SOCIETY** runs as a Museum.

## INDIAN STREAM SCHOOLHOUSE

A piece of North Country history: The Indian Stream Schoolhouse in Pittsburg, N.H.



**THE INDIAN STREAM SCHOOL**, one of nine one-room Schoolhouses in Pittsburg, N.H., was built and furnished in 1897 for a few hundred dollars. It educated students through the 8th-grade, with the older students tutoring the younger.

The Town closed the **Indian Stream Schoolhouse** in 1939, and it stood vacant for years. Then the son of one of its students, **Roy Amey**, came into possession of the school. The roof leaked, the floor sagged and the chimney had fallen in. Amey wanted to save it as a piece of North Country history, so he and others formed a **nonprofit** to restore the school.

In 2014, New Hampshire Public Radio interviewed Amey and Bernice Fish, a former student.

Amey described how his father had attended the school in 1907.

*“My father talked about it as very strict, you were very respectful to the teachers, and you came here to learn. Very small classes, very cold in the winter. You’d come here in the morning and there would be snow on the floor, you’d track it in and it didn’t melt because there was no heat. You’d stand around the stove and shiver and wait for it to get going.”*

Fish recalled the primitive conditions:

*“We didn’t have electric lights we didn’t have a flush toilet. We had a pail of water out in the entry there. I think every one of us drank out of the same cup. That’s why we’re tough now! Sometimes the teacher would make us a pot of cocoa in order to give us something hot to drink.”*

Today it’s a museum open to the public on weekends during the Summer and Fall. Donations are requested.



## SOUTHERNMOST SCHOOLHOUSE



**The Southernmost Schoolhouse, one of the oldest one-room schoolhouses in the Country.**

**PORTSMOUTH**, the second oldest town in **Rhode Island**, decided 300 years ago that learning was an **'excellent ornament to mankind'** and authorized construction of two one-room Schoolhouses: the **NORTHERNMOST** and the **SOUTHERNMOST**.

Built in 1725, the **Southernmost** still stands, and the **Portsmouth Historical Society** calls it the oldest schoolhouse in Rhode Island. The Southernmost had a troubled early history. The first schoolmaster, **James Preston**, boarded with another family until he fell ill. The Town let him and his family live in the basement of the School. After he died, his widow and her family used the school as their home until the Town kicked them out in 1746.

**The School was donated to the historical society in 1952, and today serves as a museum.**

Visitors are intrigued by the School's precise menu for meting out Corporal Punishment:

- **Boys and girls playing together – 1 lash**
- **Fighting at school – 5 lashes**
- **Climbing for every foot over 3 feet up a tree – 1 lash**
- **Giving each other ill names – 3 lashes**
- **Wearing long fingernails – 2 lashes**
- **Boys going to the girls' play place – 3 lashes**
- **Girls going to the boys' play place – 2 lashes**
- **For not saying "yes or no sir" or "yes or no m'am" – 2 lashes**

The worst infractions? You got seven lashes for lying and eight for telling tales out of school. Misbehaving to girls got you 10-lashes if you were a boy, while swearing at school got both sexes 9-lashes.

## EUREKA SCHOOLHOUSE, Springfield, Vermont.



The Eureka Schoolhouse, once painted yellow and blue.

The story of the EUREKA SCHOOLHOUSE in Springfield, Vt., begins with the construction of the Crown Point Military Route between Fort No. 4 in Charlestown, N.H., and the Fort at Crown Point on Lake Champlain. The road wasn't just for the Military; it was intended as a path for westward Settlers, and Springfield was the southern gateway.

Springfield Settlers began working on the one-room Schoolhouse in 1785, but didn't finish it until 1790. Today it's the oldest one-room Schoolhouse in Vermont.

Though built out of hand-hewn timbers, the settlers tried to give the primitive structure some style. They finished the walls in rough-cut wooden boards scored to resemble cut stone. Originally they painted it Yellow with a Cobalt Blue roof.

The first schoolteacher, DAVID SEARLE, gave the School its name. After he graduated from Yale he headed north to the Vermont frontier, looking for work. When he reached Fort No. 4, residents told him Springfield wanted to hire a teacher. He followed the Crown Point Military Road, and when he spotted the new school he said, 'Eureka' (Greek for 'I found it'.)

Apparently he did his job well as a Teacher. A number of the Springfield students went on to attend **DARTMOUTH COLLEGE**.

DARTMOUTH COLLEGE is a private Ivy League research university in Hanover, New Hampshire. Established in 1769 by Eleazar Wheelock, it is one of the nine colonial colleges chartered before the American Revolution and among the most prestigious in the United States.

The Town moved the School across the road in 1837. The school population dwindled and the Town closed it in 1900. The abandoned building probably would have crumbled into the earth, save for a local preservationist named ANNA HARTNESS BEARDSLEY. She spearheaded the effort to carefully dismantle the structure in 1958, store it and then rebuild it using much of the original material.

It reopened in 1968.

Today the VERMONT DIVISION FOR HISTORIC PRESERVATION owns the EUREKA SCHOOLHOUSE, along with the BALTIMORE COVERED BRIDGE; the SPRINGFIELD CHAMBER OF COMMERCE runs it as the centre-piece of a small historic site