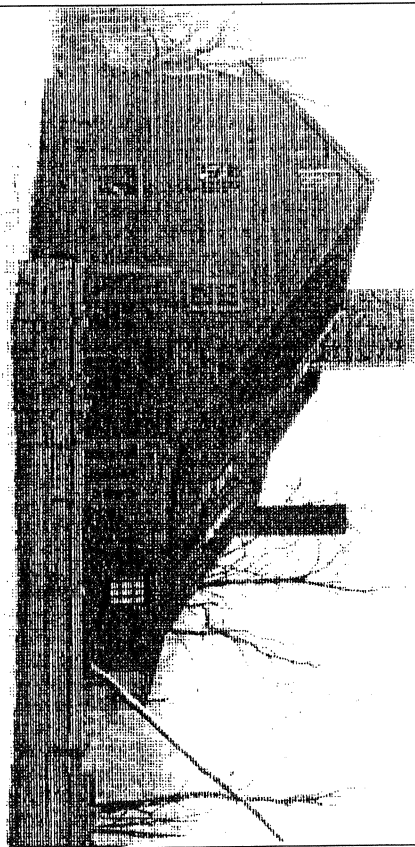


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TOURING COMPANION
& HISTORICAL GUIDE

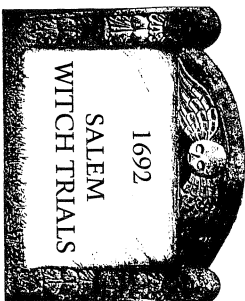
The Witchcraft Hysteria Of Salem Town and Salem Village in 1692



Unique THEN & NOW Map shows
Salem Town and Salem Village of 1692 and Today.

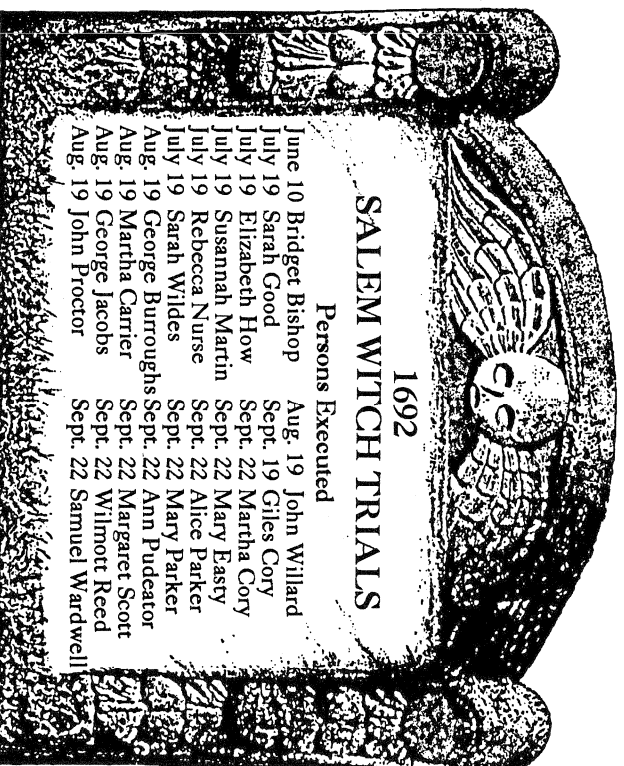
Historical Overview of the Witch Hysteria.

Important Information About
Over Two Dozen ACTUAL SITES
and Points of Interest from the Period, including:
**PARSONAGE • COURTHOUSE • GAOL
GALLOWS HILL • BURIAL GROUNDS**



TOURING COMPANION & HISTORICAL GUIDE

The Witchcraft Hysteria Of Salem Town and Salem Village in 1692

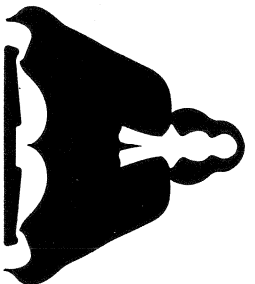


Researched and written by
William Story and Arthur Venditti
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P.O. Box 4042, Peabody, MA 01961

Wendell 13, 1991

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Witch Hysteria of Salem Village
Danvers, Massachusetts
1 6 9 2 • 1 9 9 2

Through simple text, maps and drawings this booklet gives the casual visitor as well as the interested student of history a quick and highly worthwhile guide to both the well-known and more obscure sites in Danvers, Peabody and Salem associated with the famous Salem Village witchcraft delusion of 1692.

Both the Salem Village Witchcraft Tercentennial Committee of Danvers, 15 Sylvan Street, Danvers, MA. 01923, of which I am chairman, and the Salem Witch Trials Tercentenary Committee of Salem have scheduled numerous educational, cultural and commemorative programs during the anniversary period, and encourage local and nationwide interest and participation.

Among other projects, a memorial containing the names and dedicated to the witchcraft victims is contemplated to be erected and dedicated in Danvers (Salem Village) near site #11 of this guide in 1992.

It is hoped that this 300th anniversary will be marked as a time of historical reflection on the follies and heroics exhibited by our Essex County ancestors, and on what lessons such events can teach us in our own time.

Richard B. Trask
Town Archivist
Danvers Archival Center

IN MEMORY OF

*All those
wrongfully persecuted in the
Salem Witchcraft hysteria
of 1692.*

Cover: *The Rebecca Nurse Homestead in Salem Village (Danvers, MA).*

Pen & ink drawings by Nancy M. Powers.

AN HISTORICAL GUIDE TO THE WITCHCRAFT TRAGEDY IN SALEM TOWN AND SALEM VILLAGE

In 1692, in Salem Town and Salem Village of the Massachusetts Bay Colony, a tragic hysteria claimed the lives of fourteen women and six men. Nineteen men and women were hanged for practicing witchcraft and one man was pressed to death because he would plead neither guilty nor innocent.

This booklet is not, nor does it pretend to be, a scholarly or an in-depth examination of the Salem witchcraft tragedy. However, it and its attached maps are perhaps the easiest, most convenient, yet, in some respects, the most complete guide to those tragic events and to the sites where they occurred.

FROM THE BOOKLET, YOU WILL:

- get a quick understanding of the Salem witchcraft hysteria of 1692.
- learn what happened at the sites on the map.
- be able to locate other sources that provide a more in-depth understanding of the Salem witchcraft hysteria.

WITH THE MAP, YOU WILL BE ABLE TO:

- locate many of the sites where the tragic drama unfolded, from the parsonage where it all began, to the places of inquisition and trial, to the gaol where the condemned awaited their fate, to Gallows Hill where they met that fate.

- see Salem Town and Salem Village of 1692 and travel the roads that existed then although, obviously, they have been paved and in some cases widened and straightened.
- see some of the topographical changes since 1692. In particular, some of the rivers have been brought back to their original dimensions on the maps.

- visualize the dimensions of Salem Town and Salem Village in perspective with the present. The map clearly shows how several cities and towns today comprise Salem Town and Salem Village of 1692. You will see how modern highways crisscross and malls and schools dot the 17th century landscape.

- locate and see other sites of 1692 which, while they played little or no role in the witchcraft events, will give you further flavor and dimensions of Salem Town and Salem Village.

Keep in mind that this book with its map directs you to the actual (in some cases probable) sites of the 1692 hysteria. In addition on page 18 you will find listed museums, two of which offer recreations of the events of 1692.

OVERVIEW OF THE EVENTS OF 1692

During the winter of 1691-92, Tituba, the Barbados slave of Reverend Samuel Parris, the minister of Salem Village*, began to tell the minister's nine-year old daughter Betty and eleven-year old niece Abigail Williams strange and forbidden tales.

Such tales must have been fascinating to the girls, no doubt bored with the rather grim, restrictive life of puritanical early New England.

Before long, young Betty Parris began to display strange symptoms: weeping, absent-mindedness, inability to concentrate, staring, and, probably most alarming, making strange animal-like noises.

Betty's cousin, Abigail Williams, seemed to catch whatever ailed Betty for she too began to show absent-mindedness and got down on all fours running like an animal, mouthing animal-like noises.

Alarmed at the girls' behavior, Reverend Parris consulted the local physician whose diagnosis was that the girls were under the spell of "the evil hand."

With other ministers, Parris tried spiritual healing through fasting and prayer but to no avail.

Finally after repeated urging to name who tormented them, the girls supplied names and the witchcraft hysteria began.

There are various theories about why the girls (it wasn't long before there were more than just the two afflicted cousins involved in the accusing and some were older than just girls) behaved as they did and accused whom they did.

One theory says they had eaten bread contaminated with a hallucinogenic fungus. Another says they were just bored and got caught up in the sudden attention they were receiving and the power they were exercising.

Still others contend that the accusations were the result of old jealousies among neighbors.

And Chadwick Hansen in his book *Witchcraft at Salem* claims that the girls were the victims of clinical hysteria.

Whatever the reason or reasons, by the time the hysteria had run its course about 150 had been accused and nineteen lost their lives on the gallows.

* The distinction between Salem Village and Salem Town should perhaps be explained here. The original settlement of Salem along the coast in 1630 expanded as settlers moved inland. In 1637, an area approximately five miles from the center at Salem Town (today the city of Salem) became known as Salem Village (today largely the town of Danvers, and part of the city of Peabody). However, Salem Village remained politically tied to Salem Town until 1752 when it separated to become the town of Danvers.

A CLOSER LOOK AT IMPORTANT SITES ON THE MAPS

Let's examine more carefully the sites of major interest and importance related to the witchcraft hysteria of 1692.

The sites are numbered to correspond to the numbers on the maps. Because it is likely that your starting point is in 20th century Salem, Massachusetts (Salem Town of 1692), we will begin there and then move you to 20th century Danvers, Massachusetts (the largest part of Salem Village of 1692). On the way we'll pass through what is now the city of Peabody and look at some sites there also associated with the troubles of 1692.

However, you can start your exploration of Salem Town and Salem Village at any point. Use the convenient touring map and directions on page 19 and 21 if you wish to visit the actual sites in any order.

In addition to the numbered sites that figured prominently in the witchcraft tragedy are other sites on the map that existed in 1692. You may wish to visit some of them as they will give you a further sense and flavor of Salem Town and Salem Village.

IMPORTANT: These sites are designated in the text with italicized letters.

1. GAOUL

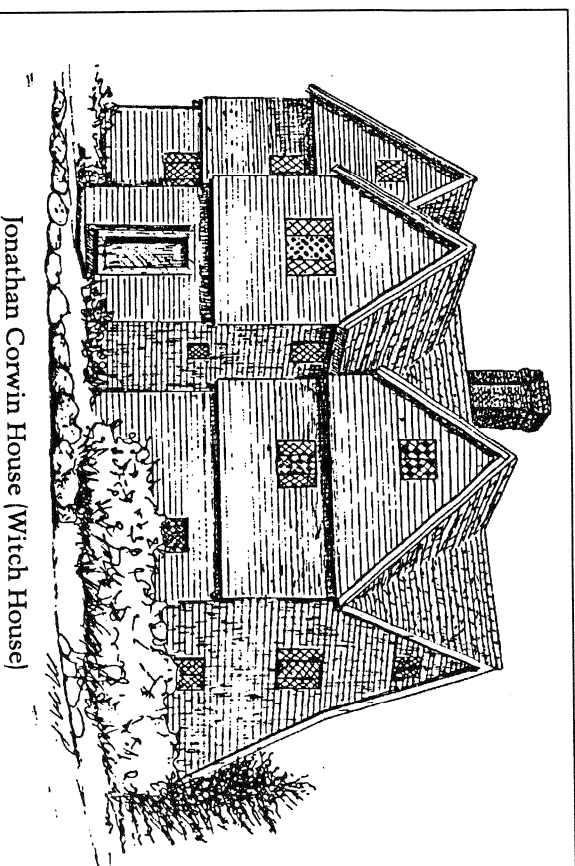
The site of the witch gaol (jail) was at 4 Federal Street in Salem where the New England Telephone Company building is now located. When that building was demolished in 1956, crews saved portions of the original dungeon, some of which may be seen at the Essex Institute at 132 Essex Street in Salem. Persons found guilty of witchcraft were held here before being taken to Gallows Hill for execution.

2. COURTHOUSE

The site of the courthouse where many, but not all, of the trials were held was approximately in the middle of what is now Washington Street, Salem, about opposite Salem City Hall. Note the plaque on the Masonic Temple at 70 Washington Street for more information.

3. SALEM TOWN MEETING HOUSE

The Meetinghouse of The First Church of Salem stood at the southeast corner of what is today the intersection of Essex and Washington Streets. Some of the pretrial examinations took place here. Rebecca Nurse (hanged on July 19, 1692) was excommunicated here on July 3, 1692.



Jonathan Corwin House (Witch House)

4. JONATHAN CORWIN HOUSE

Popularly known as the "Witch House," the house at 310 Essex Street in Salem was the home of Magistrate Jonathan Corwin, who along with John Hathorne examined many of the accused witches during the preliminary hearings. This restored house is open to the public and reveals a well-to-do home of the era. There is an admission fee.

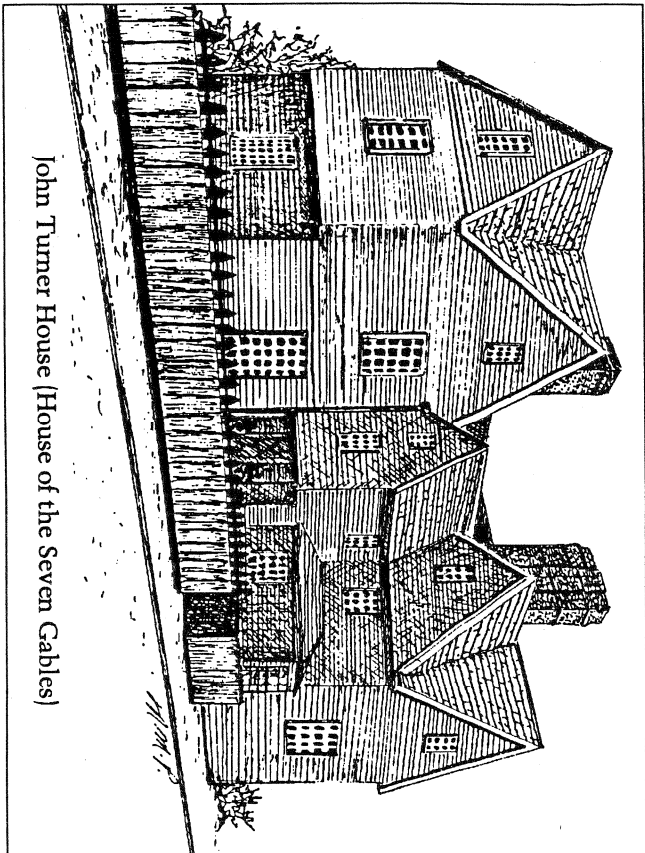
5. GALLOW'S HILL

The exact site of the place of execution is not known for certain. Indeed, Dorothy M. Potter, in a paper available at The Essex Institute Library, contends that determining the site is near hopelessly muddled and, she feels, it is entirely possible that the hangings took place near the site of the gaol.

In any event, the hill with a water tower is generally known to Salemites as Gallows Hill but that is probably not the site of the hangings. Instead, a more likely spot is a smaller hill bordered by Boston Street, Pope Street, and Proctor Street. For one thing, this smaller hill was closer to the gaol and in those days of difficult and slow travel this would be an important consideration.

Also, the smaller hill has the features described in 1692 accounts: locust trees and a fissure in the ground into which the bodies of the executed were thrown.

Sidney Perley's *Salem in 1700* and Charles Upham's *Salem Witchcraft* both explain theories about the probable location of the hangings.



John Turner House (House of the Seven Gables)

A. **JOHN TURNER HOUSE**

This home built in 1668 by Captain John Turner is better known as The House of Seven Gables. Although it did not figure in the witchcraft hysteria, it is a fine example of 17th century architecture and helps us picture Salem Town in 1692. Of course, it is worth visiting in its own right. It is located at the foot of Turner Street. There is an admission fee.

C. **JOHN PICKERING HOME**

This privately owned dwelling at 18 Broad Street, Salem, still belongs to the Pickering family. Built in 1660, like The House of Seven Gables and the Daniels House, it helps us delineate and feel Salem Town of 1692.

D. **BROAD STREET CEMETERY**

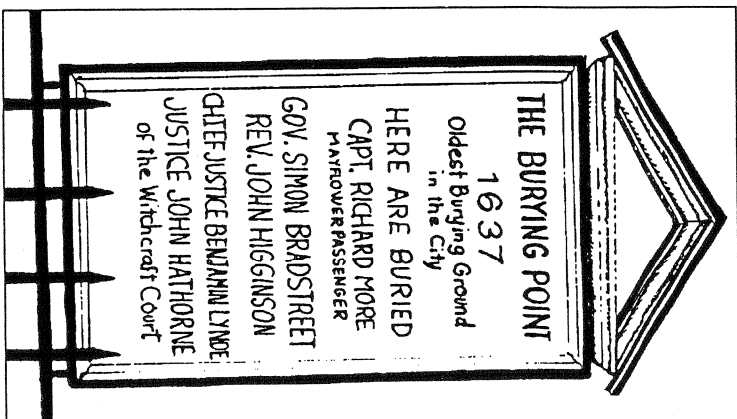
This burial ground opposite the Pickering Home dates to 1665, although some burials there predate that year. In it are buried Magistrate Jonathan Corwin and his nephew George Corwin, High Sheriff of Essex County, who took the condemned to the place of execution.

B. **STEPHEN DANIELS HOUSE**

At the corner of Daniels and Essex Street, Salem, this home was built in 1667. It is privately owned and accepts overnight guests.

E. **CHARTER STREET BURIAL GROUND**

Dating from 1637, this burial ground has the remains of Judge John Hathorne who, along with Jonathan Corwin, was one of the magistrates from Salem Town to conduct the witchcraft examinations. Also associated with the witchcraft delusion and buried here is Bartholomew Gedney, one of the judges during the formal witch trials. Giles Cory's second wife, Mary, was buried here in 1684, eight years prior to the death of her husband, who was pressed to death in an attempt to make him express his guilt or innocence. When the man's tongue protruded in his death agony, High Sheriff George Corwin pushed it back into Cory's mouth with his cane.



Let's move to 20th century Peabody, Massachusetts, parts of which were in Salem Town and other parts in Salem Village in 1692.

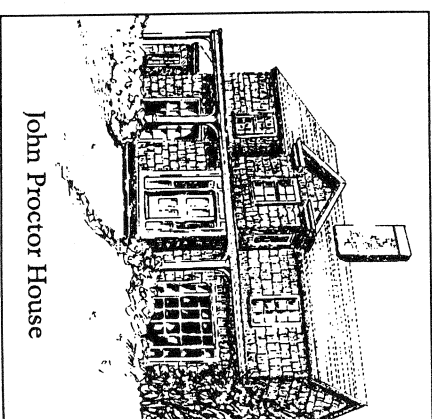
F. **JOHN SOUTHWICK HOUSE**

Built around 1660, this privately owned dwelling still stands at 151 Lowell Street. George Upham's map of 1692 shows this to have been part of Salem Town. The Southwick family were Quakers and in the 1650s had been persecuted for their beliefs.

6. **JOHN PROCTOR HOUSE**

This home at 348 Lowell Street dates from the 17th century. John Proctor ran a tavern here beginning in the 1660s. He and four others were hanged on Gallows Hill, August 19, 1692. His wife Elizabeth, also convicted of

witchcraft, was spared from hanging because she was pregnant.



John Proctor House

7. GILES CORY FARM

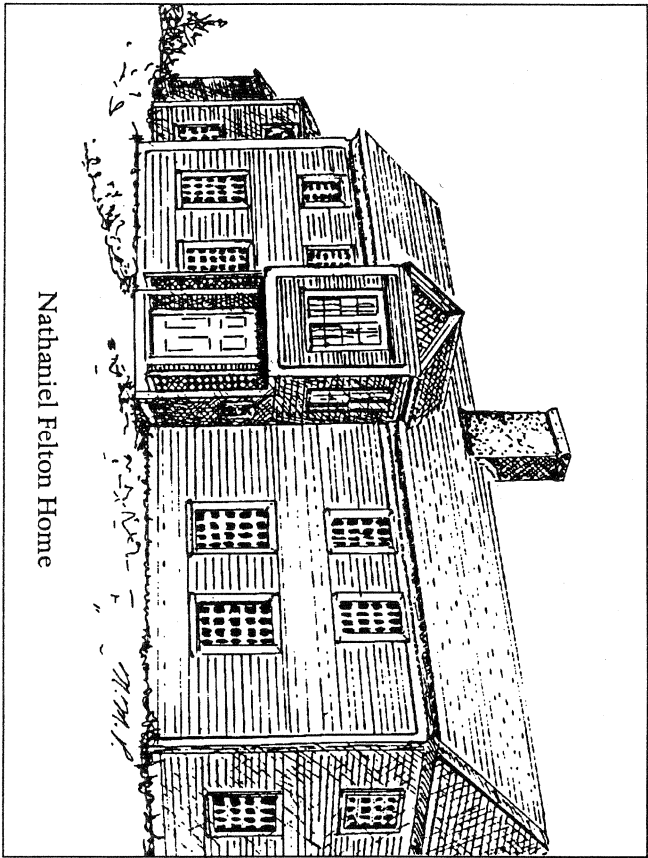
Giles Cory owned 150 acres of farm land in the Johnson Street and Pine Street area of what is now West Peabody. The foundation to the home of Giles and his wife Martha (who was hanged on Gallows Hill, September 22, 1692) may be seen off Pine Street. What appears to be an early 20th century home, now apparently vacated and in disrepair, is on that foundation.

On September 19, 1692, Cory was pressed to death in an attempt to force him to plead guilty or innocent to the charge of witchcraft. Under the law at the time, a person could not be tried without entering a plea but could be tortured to make him or her plead.

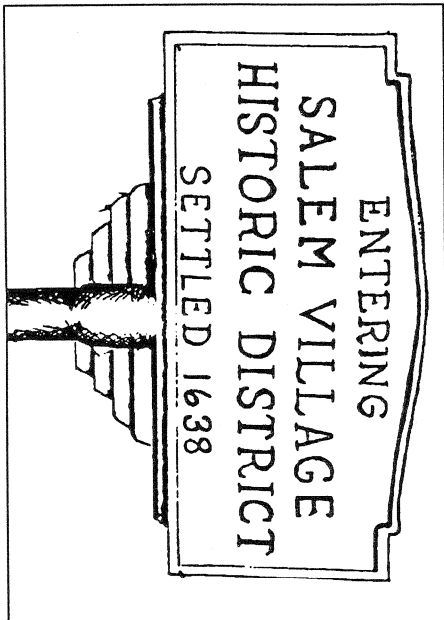
8.

Probably Cory refused to plead knowing that everyone tried had been found guilty. The common belief that Cory refused to plead so that his property would remain with his family in the event he were found guilty is not true.

NATHANIEL FELTON HOME
This, the oldest house in Peabody, tradition says was built in 1644. It is located at the top of Felton Street near Brooksbury Farm. Nathaniel Felton was one of several of John Proctor's neighbors who signed a petition in his behalf. Because the accusers might in turn accuse petition signers, such as attesting to the good character of an accused witch was done at considerable risk.



Nathaniel Felton Home



Now let us go into 20th century Danvers to what was the heart of Salem Village in 1692. This was the area where the witch hysteria began.

As we did in Salem Town, here we will look at sites which played a direct role in the tragedy and at others that merely serve to define and color the area for us. In this regard, it is significant to note that there are several homes and sites surviving from 1692 in that part of Danvers within The Salem Village Historic District.

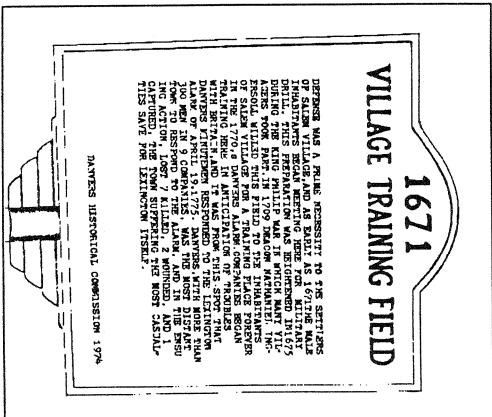
Here, the numbering of the sites will be by their proximity to one another. Sites that played a less significant role will be designated with a letter.

If you are driving, rather than beginning at the numbered sites, it might be convenient to start at the Training Field near which you can park and stroll to some of the other sites for which there is no parking available.

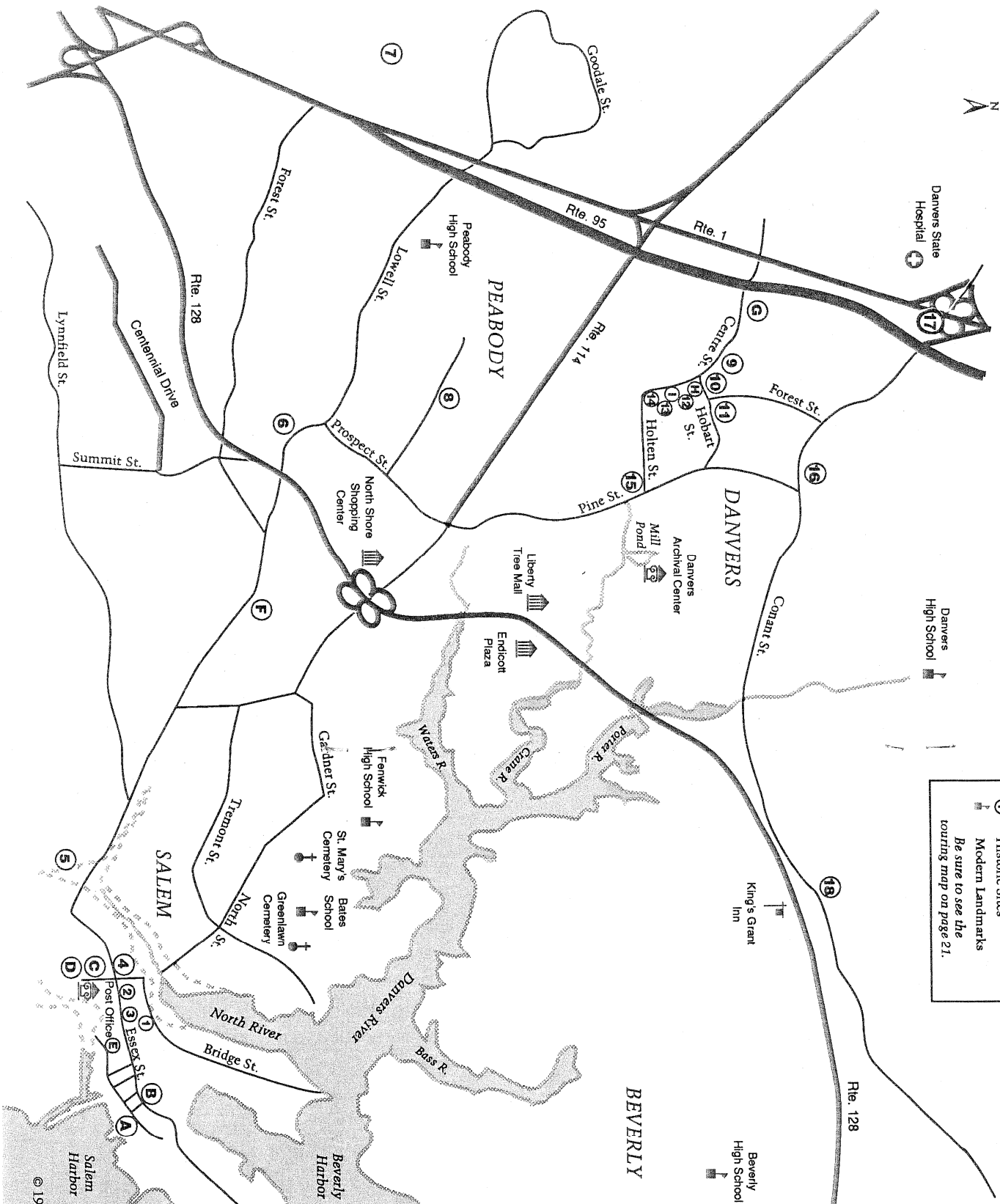
G. TRAINING FIELD

This field at 85 Centre Street, dates back to 1671. In 1709,

Nathaniel Ingersoll, whose tavern or ordinary played a role in the witchcraft delusion, gave the field "to the Inhabitants of Salem Village for a Training place for Ever." Danvers Militia used this field from the 17th century to the Civil War.

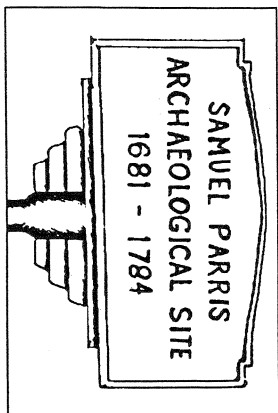


SALEM TOWN & SALEM VILLAGE IN 1692 AND NOW



KEY TO HISTORIC SITES

- SALEM TOWN (SALEM)**
- 1 Gaol - 4 Federal St.
 - 2 Courthouse - 70 Washington St.
 - 3 Salem Town Meeting House - Essex & Washington Sts.
 - 4 Jonathan Corwin House (Witch House) - 310 Essex St.
 - 5 Gallows Hill - Boston, Pope & Proctor Sts.
 - 6 John Turner House - Turner St.
 - 7 Stephen Daniels House - Daniels & Essex Sts.
 - 8 John Pickering Home - 18 Broad St.
 - 9 Broad St. Cemetery
 - 10 Charter St. Burial Ground
- SALEM TOWN/VILLAGE (PEABODY)**
- 11 John Southwick House - 151 Lowell St.
 - 12 John Proctor House - 348 Lowell St.
 - 13 Giles Cory Farm - Pine St.
 - 14 Nathaniel Felton Home - Felton St.
- SALEM VILLAGE (DANVERS)**
- 15 Training Field - 85 Centre St.
 - 16 The Parsonage - rear 67 Centre St.
 - 17 The Ingersoll Ordinary - 199 Hobart St.
 - 18 The Meetinghouse - Hobart & Forest Sts.
 - 19 The Church in Salem Village - Hobart and Centre Sts.
 - 20 Thomas Haines House - 35 Centre St.
 - 21 John Holten House - 27 Centre St.
 - 22 Joseph Holten House - 19 Centre St.
 - 23 Sarah Holten House - 171 Holten St.
 - 24 Rebecca Nurse Homestead - 149 Pine St.
 - 25 Sarah Osborne House - 272 Maple St.
 - 26 Joseph Putnam House - Routes 1 & 62
 - 27 Bridget Bishop House - 238 Conant St.



**SAMUEL PARRIS
ARCHAEOLOGICAL SITE**
1681 - 1784

9. THE SALEM VILLAGE PARSONAGE

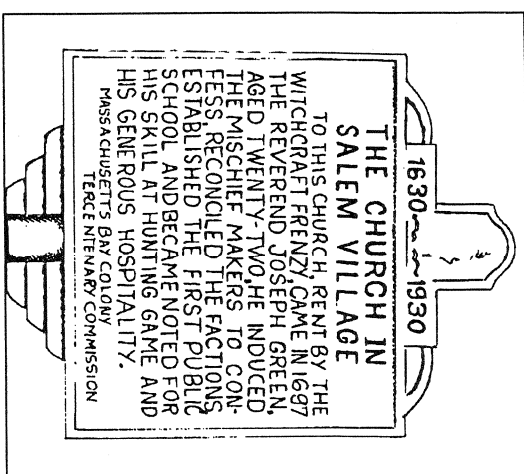
This is where the witchcraft hysteria began. An archaeological dig in 1970 unearthed the foundations to the parsonage where the Reverend Samuel Parris lived with his family and his slaves, Tituba and John Indian. The parsonage was the heart of Salem Village and it was here that Tituba told her tales to the girls and women who accused others of witchcraft. The parsonage is noted with a his-

torical marker near 67 Centre Street and the site, now a town owned park, may be visited. Interpretive signs give its history.

10. THE INGERSOLL ORDINARY

Nathaniel Ingersoll's ordinary (tavern and eating house), built around 1670, was the location where many of the witchcraft hearings took place from March through May, 1692. One woman, Elizabeth Cary of Charlestown, Massachusetts, while visiting at the ordinary with her husband in May, 1692, was accused by the girls of being a witch.

Reverend Parris's slave, John Indian, worked here. To divert suspicion that he was a witch, he rolled and thrashed on the tavern floor as though bewitched. After all, his wife Tituba had confessed



**THE CHURCH IN
SALEM VILLAGE**
TO THIS CHURCH, RENT BY THE
WITCHCRAFT FRENZY, CAME IN 1697
THE REVEREND JOSEPH GREEN,
AGED TWENTY-TWO, HE INDUCED
THE MISCHIEF MAKERS TO CON-
FESS, RECONCILED THE FACTIONS
ESTABLISHED THE FIRST PUBLIC
SCHOOL AND BECAME NOTED FOR
HIS SKILL AT HUNTING GAME AND
HIS GENEROUS HOSPITALITY.
MASSACHUSETTS BAY COLONY
TERCENTENARY COMMISSION
1630-1930

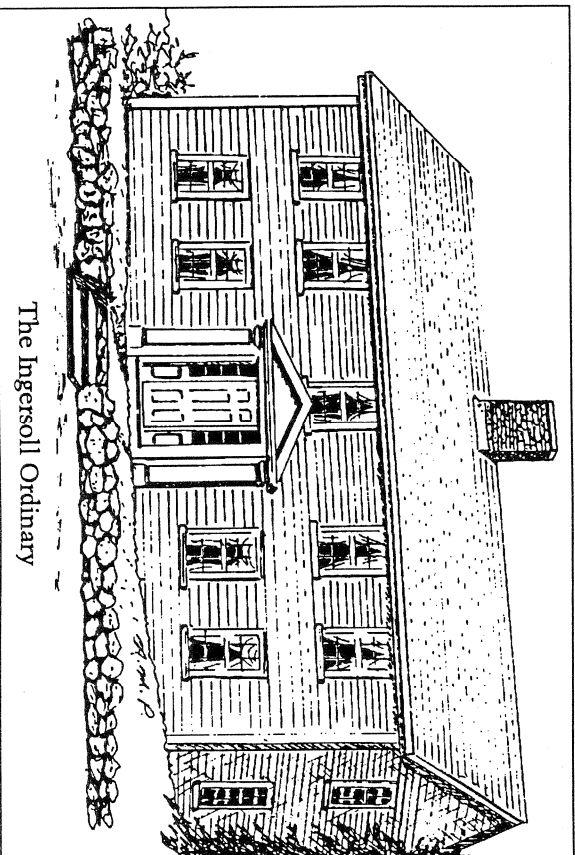
H. THE CHURCH IN SALEM VILLAGE

Across Hobart Street from the Ingersoll Ordinary is the site of the Salem Village First Church. The previous Meetinghouse site of 1692 was abandoned and a new Meetinghouse erected in 1701. A watch house* used to incarcerate accused witches was located here in 1692.

I. THE MEETINGHOUSE

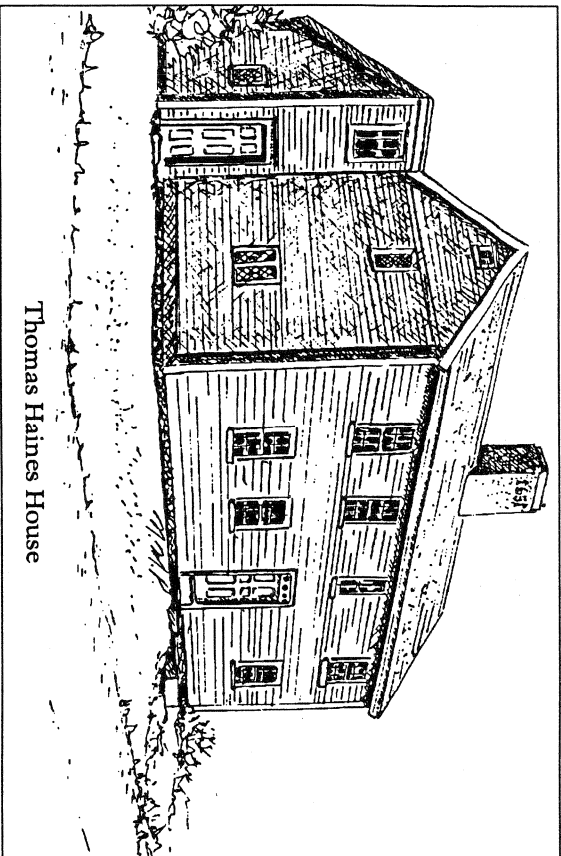
Just down Hobart Street from the Ingersoll Ordinary near the corner of Hobart and Forest Street was the site of the Salem Village Meetinghouse. Many of the pre-trial examinations of the accused were held here including the March 1, 1692 examinations of the first accused witches Tituba, Sarah Good and Sarah Osborne. Currently, the privately owned John Darling House built in the 1680s sits near this site. It was moved to this location in the 19th century.

* A house fortified against Indian attackers.



The Ingersoll Ordinary

In 1697, Reverend Samuel Parris left Salem Village, the object of extreme resentment by families of the executed, particularly the family of Rebecca Nurse. He was replaced by the 22 year old Reverend Joseph Green. It was at this site in 1706 that Ann Putnam, one of the chief witch accusers gave a confession of forgiveness. The contemporary structure which occupies the site today is marked on the street corner outside with a historical sign post.



Thomas Haines House

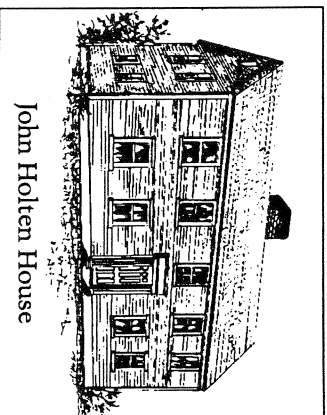
12. THOMASHAINESHOUSE 1. JOHN HOLTEN HOUSE

At 35 Centre Street, not far from the Church in Salem Village, is the home where Thomas Haines lived who, along with Nathaniel Ingersoll, testified at William Hobb's hearing that Hobb's daughter Abigail told them her father would leave the house when the Bible was read. This was the kind of "evidence" that could prove very damning to one accused of witchcraft. Today, this home is privately owned.

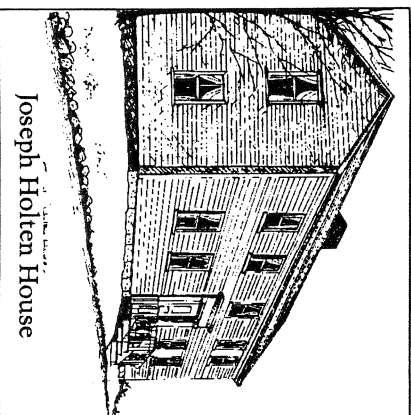
Built ca. 1692, this home at 27 Centre Street is privately owned.

13. JOSEPH HOLTEN HOUSE

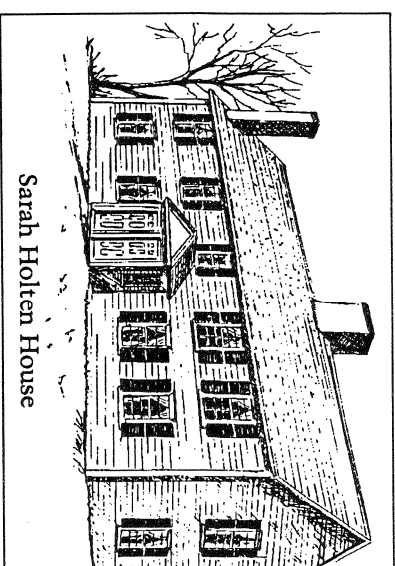
Joseph Holten signed a petition supporting Rebecca Nurse and John Proctor. This home at 19 Centre St. is privately owned today, and was built around 1671.



John Holten House



Joseph Holten House



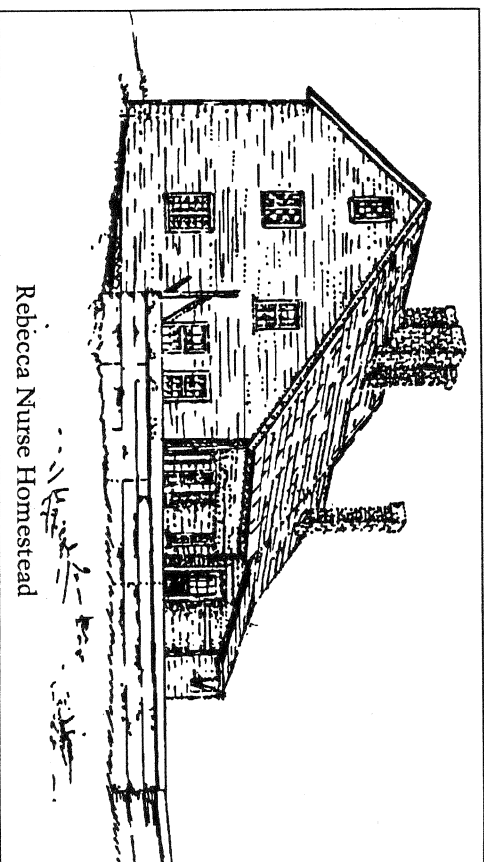
Sarah Holten House

14. SARAH HOLTEN HOUSE

Built ca. 1670, this home at 171 Holten Street, Danvers is a fine example of chronological development. In it, in 1692, resided Sarah Holten the widow of Benjamin Holten who died shortly after Rebecca Nurse scolded him for allowing his hogs to destroy part of her garden. So testified Sarah at Rebecca Nurse's examination and again later at her trial. This testimony was used in Rebecca Nurse's trial for witchcraft.

15. REBECCA NURSE HOMESTEAD

Rebecca Nurse's story is among the more poignant of the witchcraft tragedies. This mother of eight was 71 years old when she was hanged on Gallows Hill with four other women, July 19, 1692. She had been one of Salem Village's most respected and religious citizens, so much so that the magistrates hesitated in delivering the warrant for her arrest.



Rebecca Nurse Homestead

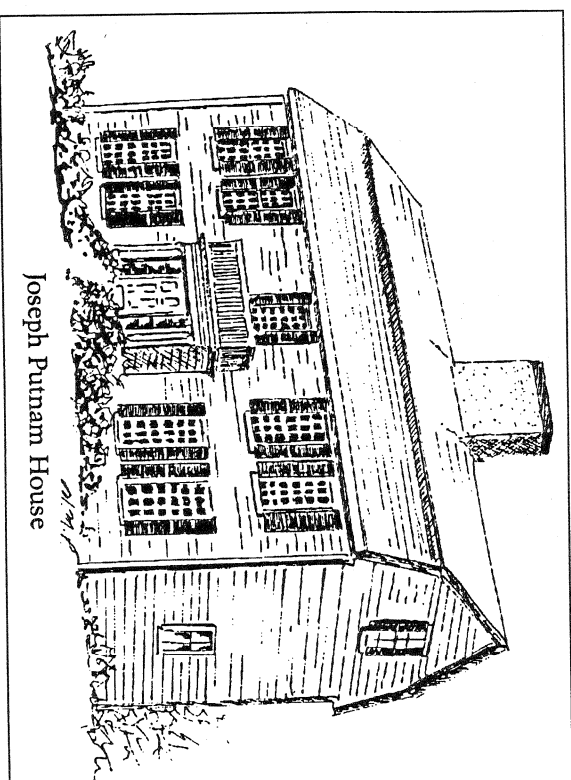
When tried, she was found not guilty but at the verdict the accusing girls fell into such violent fits that the jury was instructed to reconsider. The jury foreman, allowed to question Rebecca, got no response from the old woman who apparently could not hear his questions over the noise of the girls. Her silence, apparently, was taken as a sign of guilt for the jury returned with a verdict of guilty.

The night of her hanging, her son Samuel came for her body which had been thrown in a crevice in Gallows Hill and took her home by boat while others in the family prepared a place for decent burial on Rebecca's land. This was done at great risk and in defiance of the law. See the map for the route that Samuel rowed his mother's body home. No doubt, his route was along

the Crane River to the Danvers River to the North River which then touched very close to Gallows Hill. A monument to her is located in the family grave yard. Located at 149 Pine Street, Danvers, the Rebecca Nurse home- stead is open to the public from June 15-October 15. Also on the grounds is the reproduction of The Salem Village Meetinghouse which was used in the filming of "Three Sovereigns for Sarah", a Public Television Production. The property is owned by the Danvers Alarm List Company.

16. SARAH OSBORNE HOUSE

Built ca. 1660. Sarah Osborne (or Osburne) was one of the first three accused of witchcraft, along with the slave Tituba and Sarah Good, a disreputable woman who appeared much older than she actually was.



Joseph Putnam House

17. JOSEPH PUTNAM HOUSE

Joseph Putnam was the uncle of Ann Putnam, one of the most influential of the accusing girls, who, publicly repented in the Salem Village Church in 1706. Joseph, however, was an outspoken opponent of the witchcraft malice, calling it "foul lies." He even warned his niece's family against accusing anyone in his household.

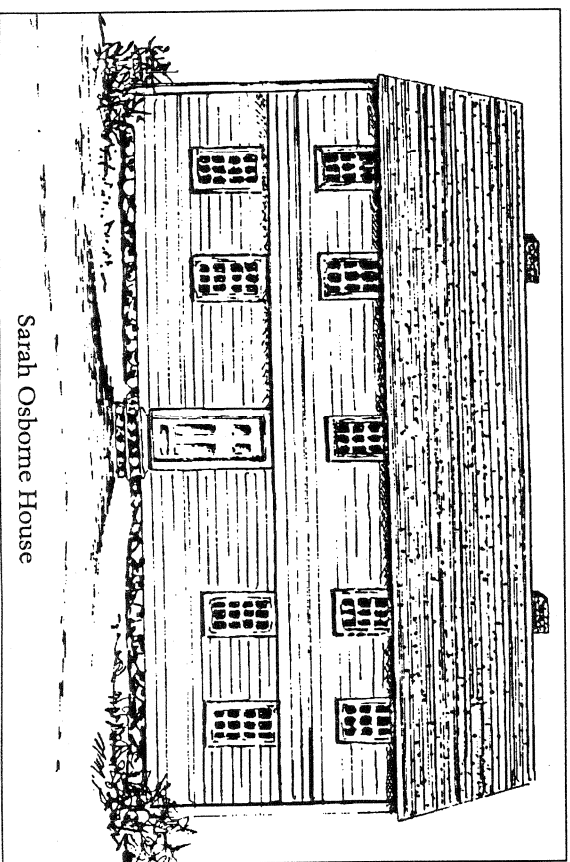
The Joseph Putnam House is located near the cloverleaf at the intersection of the Routes 1 and 62. It is owned by the Danvers Historical Society.

The Putnam Cemetery is located off Route 62 west of the intersection with Route 1. In it are buried Ann and her parents, Thomas and Ann Sr. who was also part of the group of accusing girls and women.

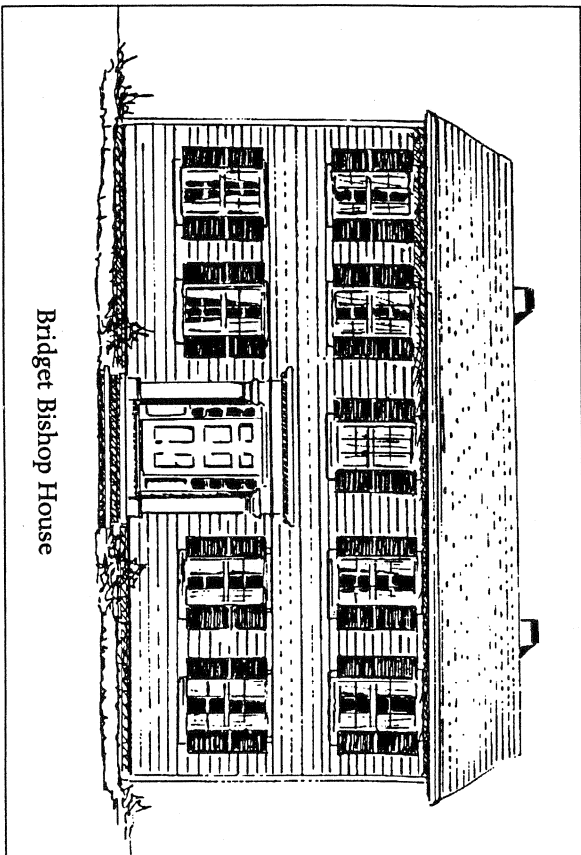
Sarah Osborne was also disreputable, even though she was a woman of some means. After the death of her husband, Samuel Prince, Sarah took William Osborne into her home as a laborer and lived with him without the blessing of marriage for a considerable period of time, an extremely scandalous arrangement in those days. In addition, she was not a churchgoer although she claimed that was the result of illness.

All in all, these perceived deficiencies made her a likely and acceptable target for the girls' accusations. She was arrested on March 1 but died in jail in Boston on May 10.

Today, Sarah Osborne's home, privately owned, sits at 272 Maple Street where it was moved from its original location.



Sarah Osborne House

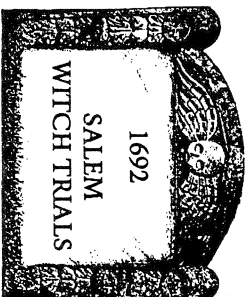


Bridget Bishop House

18. THE BRIDGET BISHOP HOUSE

Although not the first accused, Bridget Bishop was the first to be tried and executed. She was hanged on June 10, 1692. Like Sarah Good and Sarah Osborne, she was a likely target because of her poor reputation.

She ran a tavern near the Salem and Beverly line had been accused of witchcraft years earlier. The home at 238 Conant Street, Danvers where she lived in 1692 is today privately owned.



RESOURCES & MUSEUMS

The following is a list of places you might wish to visit that are either excellent sources of in-depth information about or are reenactments of the Salem Witchcraft Hysteria of 1692.

THE ESSEX INSTITUTE, 132 Essex Street, Salem, MA contains artifacts and documents pertinent to the hysteria. It is open to the public. There is an admission charge and an additional fee to use the library.

THE DANVERS ARCHIVAL CENTER is located in the Peabody Institute Library, 15 Sylvan Street, Danvers, MA. Open to researchers, the Archives contains the Brehaut witchcraft collection, an extensive collection of books of the Salem witchcraft as well as the original records of the Salem Village Church.

THE WITCH DUNGEON, 16 Lynde Street, Salem, MA offers a live reenactment of the witch trials, a tour of the recreated dungeon, and has original artifacts. There is an admission fee.

THE SALEM WITCH MUSEUM, Washington Square, Salem, MA uses thirteen stage sets to re-enact the accusations, trials and executions of the witchcraft hysteria of 1692. There is an admission fee.

READING LIST

A comprehensive reading list would contain too many titles to list here. However, The Essex Institute and The Danvers Archives are probably the best sources for reading and information relevant to the witchcraft tragedy of 1692. For the person who hasn't time to visit those institutions, listed below are titles still in print and readily available in softcover in the Salem Area. They provide interesting and reasonably in-depth information.

Boyer, Paul and Stephen Nissenbaum, *Salem Possessed*.
Brown, David, *A Guide To The Salem Witchcraft Hysteria of 1692*.
Hansen, Chadwick, *Witchcraft at Salem*.
Starkey, Marion L., *The Devil in Massachusetts*.
Trask, Richard, *Salem Village and the Witch Hysteria*.

"TOURING COMPANION" EASY TO FOLLOW TRAVEL DIRECTIONS

Because it is one of Salem's most visited attractions, the Jonathan Corwin House (No. 4 on the maps), better known as the "Witch House," is a logical starting point for directions to the sites of both Salem Town (today's Salem, MA) and Salem Village (for the most part today's Danvers, MA).

If you happen to be at some other point, the touring map on page 21 offers easy assistance.

From the "Witch House," you may walk or drive one block north to Lynde Street on your right, then east to Washington Street. From there, sites 1, 2, and 3 and A, B, and E are easily accessible.

Two blocks south of the "Witch House," you will find Broad Street running westerly, to your right, and sites C and D.

If you wish to visit Gallows Hill (remember, its exact location is unknown and, in any event, you will see nothing dramatic or suggestive of the tragic events of 1692), drive west from the "Witch House" along Essex Street to Boston Street where there will be a monument at the intersection. Turn right. At the foot of the hill, turn left onto Proctor Street. The most likely location of Gallows Hill is between Proctor, Boston, and Pope Streets.

If you wish to visit those sites of Salem Town and Salem Village in what is now Peabody, MA, take first left from Proctor Street onto

Pope Street. Back on Boston Street, turn left. Follow Boston Street, a straight, no-turn drive, to Main Street, Peabody, which, past Peabody Square (again, straight ahead) becomes Lowell Street. Site F, approximately 1-1/2 miles from Gallows Hill, is at 151 Lowell Street on your right and site 6 is on your left at a bend in the road less than 1/4 mile past Route 128.

If you wish to visit the site of Giles Cory's farm, it would probably be easiest to do so from Lowell Street. However, it is a bit out of the way, and virtually nothing survived from 1692 to remind us of the original property. (If you would rather omit the Cory site, skip the next two paragraphs.)

Continue westerly along Lowell Street to Route 1 south to Pine Street. Pine Street is approximately 1/2 mile from the intersection of Lowell Street and Route 1 and is not prominently marked so that you will want to proceed carefully. On Pine Street, approximately 1/4 mile from Route 1, make a hairpin turn to your right. The foundation to Giles Cory's home is at the end of the turn to your left. On it, sits an apparently unoccupied home of the early 20th century vintage.

To see what was the heart of Salem Village and sites whose condition is very reminiscent of 1692, you need to return to Lowell Street. From Giles Cory's homestead, travel

westerly along Pine Street to John-son Street (your first right) to Lowell Street. Travel easterly approximately 2 miles to Prospect Street on your left.

If you have not visited the Cory property, from John Proctor's home, continue to travel on Lowell Street. Prospect Street will be on your right, less than 1/2 mile from site 6.

Felton Street and site 8 will be on your left. Nathaniel Felton's home is the last on the right at the top of the hill. The home before it on the right belonged to his son.

From Felton Street, return to Prospect Street. Turn left to the top of the hill. Cross Street will fork to your right. At the bottom of the hill, turn left and then take first right, Sylvan Street.

The second left off Sylvan Street, Collins Street will take you to what was the heart of Salem Village.

Beginning at the intersection of Centre Street and Holten Street, a straight drive will take you past sites 14, 13, 1, 12, H, 10, 9, and G. If you park near the Training Field, site G, it is a short walk back to site 9, the Parsonage, a most worthwhile visit.

Back down Centre Street to Hobart Street on your left will take you past site 11. Approximately 1/2 mile from the intersection of Centre and Hobart Streets, turn right onto Pine Street, past Holten Street, and you will see site 15, the Rebecca Nurse Homestead, on your right. This is among the most interesting sites of both Salem Town and Salem Village and should be a "must" stop.

From the Nurse Homestead, you can backtrack along Pine Street to Route 62. Traveling west will take you past site 16 on your right and to site 17, nestled in a cloverleaf at the intersection of 62 and Route 1. Turn left at the traffic signal opposite the shopping mall.

Back on 62, traveling east will take you to Conant Street (left at a fork in the road with traffic signals) and past site 18, the Bridget Bishop House. Continuing east on Conant Street will take you to Route 128 and points north and south.

Of course, the map allows you to set up your own itinerary and travel plan. For example, from the "Witch House," you may wish to travel north along 114 to Sylvan Street and go right to the heart of Salem Village.

TOURING MAP OF SALEM, PEABODY, & DANVERS

