

in the devils snare the salem witchcraft crisis of 1692

****In the Devils Snare: The Salem Witchcraft Crisis of 1692****

in the devils snare the salem witchcraft crisis of 1692 remains one of the most chilling episodes in early American history, a gripping tale of fear, superstition, and social upheaval. This dark chapter unfolded in the Puritan town of Salem, Massachusetts, where accusations of witchcraft spiraled into a widespread panic, leading to trials, executions, and a community forever scarred by suspicion. To truly grasp the complexity of the Salem witch trials, it's essential to explore the social, religious, and psychological forces that ensnared its residents in a web of paranoia and tragedy.

The Historical Context of the Salem Witchcraft Crisis

Before diving into the trials themselves, understanding the backdrop of 17th-century New England is crucial. Salem was a tightly-knit Puritan community governed by strict religious principles. The Puritans believed fervently in the existence of the devil and his active attempts to corrupt the godly. This belief created fertile ground for witchcraft accusations.

Religious Beliefs and the Fear of the Devil

The Puritan worldview was intensely focused on the spiritual battle between good and evil. The phrase “in the devils snare” was often used to describe the spiritual trap in which people found themselves when they were believed to be under the influence of Satan. This metaphor perfectly encapsulated the mindset of Salem’s residents during the crisis. Witchcraft was seen not just as a crime but as a pact with the devil, a direct challenge to God’s order.

Political and Social Tensions

Salem Village (now Danvers) was rife with internal strife long before the first accusations surfaced. Land disputes, local rivalries, and generational divides created palpable tensions. These conflicts often fueled suspicions and accusations. The existing animosities made it easier for neighbors to turn against one another, especially when fear of the supernatural was added to the mix.

The Spark: The Outbreak of Accusations

The crisis began in early 1692 when several young girls in Salem Village started exhibiting strange behaviors—fits, convulsions, and unexplained outbursts. These symptoms were quickly attributed to witchcraft, and the girls named several local women as their tormentors. This initial episode set off a chain reaction, rapidly enveloping the community in panic.

Key Figures in the Salem Witch Trials

Several individuals played pivotal roles in escalating the crisis:

- **Tituba**: An enslaved woman in the household of Reverend Samuel Parris, Tituba was one of the first to be accused. Under pressure, she confessed to witchcraft and implicated others, fueling the hysteria.
- **Reverend Samuel Parris**: The local minister, whose fiery sermons and strict leadership style influenced the community's mindset.
- **The Accused Women**: Many were socially vulnerable, including Sarah Good, Sarah Osborne, and Rebecca Nurse, whose trials highlighted the fragile nature of women's status in Puritan society.

The Legal Process and the Trials

The Salem witchcraft trials are infamous for their departure from standard legal practices. The courts relied heavily on dubious forms of evidence, such as "spectral evidence," which was based on the accusers' visions of the accused's spirit tormenting them.

Spectral Evidence and Its Impact

Spectral evidence was essentially testimony claiming that the accused's invisible spirit appeared to the victim. Though highly subjective and impossible to verify, this form of evidence was accepted in court, intensifying the crisis. It created a situation where the accused had little chance of defending themselves, as their "spectral" actions were intangible.

Judicial Figures and Court Proceedings

The Court of Oyer and Terminer was established specifically to handle the witchcraft cases. Judges like William Stoughton presided over the trials with a presumption of guilt rather than innocence. The fervor of the court proceedings contributed to the rapid escalation of convictions and executions.

The Human Toll of the Witchcraft Crisis

The consequences of the Salem witch trials were devastating. Over 200 people were accused, and 20 individuals were executed by hanging. Additionally, one man, Giles Corey, was pressed to death under heavy stones for refusing to enter a plea, and several others died in jail.

Social and Psychological Effects

The witch trials left deep scars on the community. Families were torn apart, and trust among

neighbors was shattered. The psychological impact extended far beyond the trials themselves, fostering an environment of fear and mistrust that lingered for years.

Women and Vulnerability

It's important to recognize the gender dynamics at play. Most of the accused were women, often those who defied social norms or were marginalized. The crisis exposed how accusations of witchcraft could be wielded as a tool to control or punish women who threatened the patriarchal order.

Lessons from “In the Devils Snare” and Reflections on Salem

The phrase “in the devils snare the salem witchcraft crisis of 1692” is also the title of a well-regarded historical analysis that delves into the complex causes and aftermath of the trials. This work emphasizes the interplay of religious fervor, social tensions, and psychological fear that combined to create the perfect storm.

Understanding Mass Hysteria and Moral Panic

The Salem witch trials serve as a powerful case study in mass hysteria—a situation where fear and rumor spread rapidly, leading to irrational behavior. The combination of religious zealotry and social instability can create an environment where reason is overtaken by panic.

Modern Parallels and Warnings

While the Salem crisis is firmly rooted in its time, its lessons resonate today. The dangers of scapegoating, the consequences of unchecked fear, and the importance of due process remain relevant. It reminds us to question how societal fears can manipulate justice and human rights.

Exploring Salem Today: Historical Sites and Education

For those intrigued by this dark chapter, Salem has become a hub for historical tourism and education. Visitors can explore museums, preserved sites, and reenactments that offer deeper insights into the witch trials and their context.

Places to Visit

- ****The Salem Witch Museum****: Offers a comprehensive overview of the trials and their cultural

impact.

- **The Witch House**: The only structure still standing in Salem with direct ties to the 1692 trials.
- **Rebecca Nurse Homestead**: A preserved home that belonged to one of the accused, providing a personal connection to the events.

Educational Resources

Numerous books, documentaries, and lectures explore the crisis. Engaging with these materials allows for a nuanced understanding that goes beyond the sensational headlines.

The Salem witchcraft crisis of 1692, often described as being "in the devil's snare," remains a compelling reminder of how fear can distort justice and fracture communities. By examining the social dynamics, religious fervor, and legal failings of the time, we gain valuable insights not only into a tragic past but also into the human condition and the perennial struggle against irrational fear. Whether studied in history classes or explored through visits to Salem, this episode continues to fascinate and caution us centuries later.

Frequently Asked Questions

What is 'In the Devil's Snare: The Salem Witchcraft Crisis of 1692' about?

'In the Devil's Snare' by Mary Beth Norton explores the Salem witchcraft crisis of 1692, examining the social, political, and cultural factors that contributed to the outbreak of witch trials in colonial Massachusetts.

Who is the author of 'In the Devil's Snare'?

The author of 'In the Devil's Snare: The Salem Witchcraft Crisis of 1692' is Mary Beth Norton, a noted historian specializing in early American history.

What new perspectives does 'In the Devil's Snare' offer on the Salem witch trials?

'In the Devil's Snare' offers a perspective that connects the witch trials to the broader context of King William's War, highlighting how the fear and instability caused by the war influenced the paranoia and accusations in Salem.

How does Mary Beth Norton link the Salem witch trials to King William's War in 'In the Devil's Snare'?

Norton argues that the ongoing violence and threat from Native American attacks during King William's War created a climate of fear and insecurity in Salem, which exacerbated tensions and

contributed to the witchcraft accusations.

What role did gender and social tensions play in the Salem witchcraft crisis according to 'In the Devil's Snare'?

The book discusses how gender roles, family rivalries, and social tensions fueled suspicions and accusations, with many accused witches being women who challenged social norms or were involved in local disputes.

How does 'In the Devil's Snare' challenge previous interpretations of the Salem witch trials?

Unlike earlier interpretations that focused mainly on religious fanaticism or mass hysteria, Norton's work places the trials within the geopolitical and military context of the time, suggesting that external conflicts significantly influenced the crisis.

Why is 'In the Devil's Snare' considered an important work for understanding early American history?

'In the Devil's Snare' is important because it provides a comprehensive analysis of the Salem witch trials by connecting them to broader historical events, offering a nuanced understanding of colonial society and the complexities of early American life.

Additional Resources

****In the Devil's Snare: The Salem Witchcraft Crisis of 1692****

In the devils snare the salem witchcraft crisis of 1692 stands as one of the most infamous episodes in early American colonial history. This dark chapter, marked by hysteria, religious fervor, and judicial overreach, offers a profound insight into the social, political, and psychological dynamics of a community gripped by fear. The Salem witch trials not only reveal the perilous consequences of mass paranoia but also continue to resonate in contemporary discussions about justice, due process, and the dangers of scapegoating.

Historical Context of the Salem Witchcraft Crisis

To fully grasp the complexity of the Salem witchcraft crisis of 1692, it is essential to consider the historical and societal backdrop of late 17th-century New England. Salem Village, now modern-day Danvers, Massachusetts, was a Puritan settlement deeply influenced by rigid religious doctrine and a theocratic worldview. The Puritan belief system emphasized the constant presence of the devil and the potential for witchcraft as a real, tangible evil threatening the moral fabric of the community.

The year 1692 was rife with tension. The Massachusetts Bay Colony was recovering from King William's War, a conflict that exacerbated fears of external threats. Internally, Salem Village was grappling with factional disputes, economic hardships, and disputes over land and church leadership.

These factors created a fertile ground for suspicion and fear, which would soon coalesce into a full-blown witchcraft crisis.

The Role of Religion and Social Structure

Religion was the cornerstone of Salem's communal identity and governance. The Puritan clergy wielded considerable influence, interpreting misfortune and unexplained phenomena as signs of divine displeasure or satanic interference. This worldview intensified the urgency to root out perceived evil within the community.

Socially, Salem Village was divided. Tensions between affluent landowners and poorer families, as well as between more conservative and progressive factions, contributed to an atmosphere of mistrust. Women, especially those who were outspoken or did not conform to traditional roles, were disproportionately targeted during the witch trials. These dynamics underscore how gender and social status played critical roles in the accusations.

The Salem Witch Trials: Key Events and Developments

The Salem witchcraft crisis officially began in early 1692 when several young girls in Salem Village exhibited strange behaviors, including fits, convulsions, and claims of being tormented by invisible forces. These symptoms were quickly attributed to witchcraft, sparking a wave of accusations that engulfed the community.

Initial Accusations and Arrests

The first individuals accused included Tituba, an enslaved woman of Caribbean origin; Sarah Good, a homeless woman; and Sarah Osborne, an elderly widow. These early accusations set a precedent, and soon dozens of villagers found themselves charged with witchcraft. The legal process was heavily influenced by spectral evidence—testimony based on dreams and visions—which today would be considered unreliable and inadmissible.

The Court Proceedings and Judicial Controversies

The establishment of the Court of Oyer and Terminer in May 1692 marked the formal judicial response to the crisis. Trials were conducted swiftly, often relying on dubious evidence and coerced confessions. The court's procedures raised serious concerns about fairness and due process. Notably, the use of "witch cakes" and other folk practices as investigative tools reflected the blending of superstition and legal practice.

Over 150 people were accused, with 29 convicted and 19 executed—14 women and 5 men. The majority were hanged, and one man was pressed to death with heavy stones. The trials ended later that year, largely due to growing skepticism and intervention from higher authorities.

Analyzing the Impact and Legacy of the Salem Witchcraft Crisis

The Salem witchcraft crisis of 1692 left an indelible mark on American history, influencing legal standards, cultural narratives, and collective memory.

Legal and Judicial Repercussions

One of the most significant outcomes of the crisis was the eventual shift in legal principles concerning evidence and the rights of the accused. The overreliance on spectral evidence and coerced testimonies highlighted the need for more rigorous standards of proof and fair trial procedures. In this respect, the Salem trials serve as a cautionary tale about the dangers of abandoning due process in the face of public hysteria.

Cultural and Psychological Dimensions

The Salem witch trials have been extensively studied for their psychological underpinnings, particularly the role of mass hysteria, fear, and social scapegoating. The crisis exemplifies how collective anxieties can manifest in destructive ways, leading to the persecution of vulnerable individuals. It also invites reflection on the mechanisms through which communities manage conflict, fear, and difference.

Comparative Perspectives on Witch Hunts

While the Salem events are uniquely American, they form part of a broader historical pattern of witch hunts that swept Europe and the Americas from the 15th through the 18th centuries. Comparing Salem to European witch trials reveals differences in scale, legal context, and social dynamics. For example, the intensity of religious zeal and theocratic governance in Salem contributed to the rapid escalation of accusations, whereas European witch hunts often spanned larger regions and longer periods.

- **Scale:** Salem involved fewer accused but had a high execution rate relative to population.
- **Legal Framework:** Salem's courts used spectral evidence, a practice less common in European trials.
- **Social Factors:** Salem's internal communal conflicts played a more direct role than broader political or religious wars influencing European cases.

Modern Reflections on the Salem Witchcraft Crisis

The phrase "caught in the devil's snare" metaphorically captures the inescapable grip of fear and suspicion that defined the Salem witchcraft crisis of 1692. Today, the Salem witch trials are frequently invoked in discussions about moral panic, miscarriages of justice, and the consequences of extremism.

Educational curricula, literary works, and cultural productions continue to explore this period, emphasizing its relevance to contemporary issues such as civil liberties, mass media influence, and social justice. The crisis also serves as a lens to examine how communities respond to perceived threats and the importance of safeguarding rational inquiry over superstition.

In exploring the depths of the Salem witchcraft crisis, scholars and observers alike recognize the enduring lessons embedded in this historical moment. The events remind us that fear, when left unchecked, can ensnare entire societies, leading to tragic outcomes that echo through generations.

[In The Devils Snare The Salem Witchcraft Crisis Of 1692](#)

in the devils snare the salem witchcraft crisis of 1692: In the Devil's Snare Mary Beth Norton, 2007-12-18 Award-winning historian Mary Beth Norton reexamines the Salem witch trials in this startlingly original, meticulously researched, and utterly riveting study. In 1692 the people of Massachusetts were living in fear, and not solely of satanic afflictions. Horrifically violent Indian attacks had all but emptied the northern frontier of settlers, and many traumatized refugees—including the main accusers of witches—had fled to communities like Salem. Meanwhile the colony's leaders, defensive about their own failure to protect the frontier, pondered how God's people could be suffering at the hands of savages. Struck by the similarities between what the refugees had witnessed and what the witchcraft "victims" described, many were quick to see a vast conspiracy of the Devil (in league with the French and the Indians) threatening New England on all sides. By providing this essential context to the famous events, and by casting her net well beyond the borders of Salem itself, Norton sheds new light on one of the most perplexing and fascinating periods in our history.

in the devils snare the salem witchcraft crisis of 1692: A Storm of Witchcraft Emerson W. Baker, 2015 This fascinating account of the Salem Witch Trials explores their religious, social, and political dimensions, their origins, their critics, and their aftermath, as well as their influence on the American cultural imagination to the present day.

in the devils snare the salem witchcraft crisis of 1692: Instructional Writing in English Matti Peikola, Janne Skaffari, Sanna-Kaisa Tanskanen, 2009 The history of English writing is, to a considerable extent, the history of instructional writing in English. This volume is the first collection of papers to focus on instructional writing throughout the history of the language. Spanning a millennium of English texts, the materials studied represent procedural and behavioural discourse in a variety of genres. The primary texts, from AElfric's homilies to medieval cooking recipes to seventeenth-century American conduct literature to present-day language textbooks, display a variety of linguistic devices typical of instruction. The materials nonetheless differ with respect to the explicitness of their instructive purpose. Bringing together a broad range of instructional writing from the Old, Middle and Modern English periods, this collection celebrates the sixtieth birthday of Risto Hiltunen, who has successfully combined discourse-linguistic approaches with the history of English in his research, and inspired the colleagues and former students contributing to this volume.

in the devils snare the salem witchcraft crisis of 1692: Who Were the Accused Witches of Salem? Laura Hamilton Waxman, 2012-01-01 In June 1692, a jury in Salem, Massachusetts, found Bridget Bishop guilty of performing witchcraft. The only evidence against her was villagers' testimony. As punishment she was publicly hanged. Meanwhile, local girls had been behaving oddly for months. They cried out of being pinched or choked by a witch's spirit. The girls accused neighbors, outcasts, and respected community members of tormenting them. As fear spread through Salem, jails filled with the accused. In the end, nineteen people were hanged for witchcraft in one of the darkest moments in U.S. history. But what led to this terrifying event? Who was likely to be accused? Why did the witchcraft fever finally come to an end? Discover the facts about the Salem Witchcraft Trials and the mark they left on the U.S. justice system.

in the devils snare the salem witchcraft crisis of 1692: *A Practical Guide to Teaching History in the Secondary School* Dan Keates, Matt Stanford, Corinne Goullée, 2025-04-09 *A Practical Guide to Teaching History in the Secondary School* offers comprehensive advice, inspiration and a wide range of tried and tested approaches to help you find success in the secondary history classroom. Covering all aspects of history teaching, it is designed for you to dip in and out of and to enable you to focus on specific areas of teaching, your programme or pupils' learning. This completely revised edition has been rewritten with new chapters reflecting recent work into curriculum thought, different types of historical knowledge, designing enquiry questions and decolonising the curriculum. Emphasising the importance of pedagogy, detailed subject knowledge, a well-informed and diverse curriculum, evidence-informed practice and a focus on building long-term student understanding in the subject, the chapters cover: Curriculum design Teaching causation and consequence Teaching interpretation and significance Using evidence Delivering a more inclusive and representative history curriculum Progress and assessment Packed with ideas, resources and practical teaching activities and underpinned by the latest research, this is an essential companion for all training and early career history teachers.

in the devils snare the salem witchcraft crisis of 1692: *Grimoires* , 2010-09-23 What is a grimoire? The word has a familiar ring to many people, particularly as a consequence of such popular television dramas as *Buffy the Vampire Slayer* and *Charmed*. But few people are sure exactly what it means. Put simply, grimoires are books of spells that were first recorded in the Ancient Middle East and which have developed and spread across much of the Western Hemisphere and beyond over the ensuing millennia. At their most benign, they contain charms and remedies for natural and supernatural ailments and advice on contacting spirits to help find treasures and protect from evil. But at their most sinister they provide instructions on how to manipulate people for corrupt purposes and, worst of all, to call up and make a pact with the Devil. Both types have proven remarkably resilient and adaptable and retain much of their relevance and fascination to this day. But the grimoire represents much more than just magic. To understand the history of grimoires is to understand the spread of Christianity, the development of early science, the cultural influence of the print revolution, the growth of literacy, the impact of colonialism, and the expansion of western cultures across the oceans. As this book richly demonstrates, the history of grimoires illuminates many of the most important developments in European history over the last two thousand years.

in the devils snare the salem witchcraft crisis of 1692: *Sensory Worlds in Early America* Peter Charles Hoffer, 2005-12-12 Over the past half-century, historians have greatly enriched our understanding of America's past, broadening their fields of inquiry from such traditional topics as politics and war to include the agency of class, race, ethnicity, and gender and to focus on the lives of ordinary men and women. We now know that homes and workplaces form a part of our history as important as battlefields and the corridors of power. Only recently, however, have historians begun to examine the fundamentals of lived experience and how people perceive the world through the five senses. In this ambitious work, Peter Charles Hoffer presents a sensory history of early North America, offering a bold new understanding of the role that sight, sound, smell, taste, and touch played in shaping the lives of Europeans, Indians, and Africans in the New World. Reconstructing the most ephemeral aspects of America's colonial past—the choking stench of black powder, the

cacophony of unfamiliar languages, the taste of fresh water and new foods, the first sight of strange peoples and foreign landscapes, the rough texture of homespun, the clumsy weight of a hoe—Hoffer explores the impact of sensuous experiences on human thought and action. He traces the effect sensation and perception had on the cause and course of events conventionally attributed to deeper cultural and material circumstances. Hoffer revisits select key events, encounters, and writings from America's colonial past to uncover the sensory elements in each and decipher the ways in which sensual data were mediated by prevailing and often conflicting cultural norms. Among the episodes he reexamines are the first meetings of Europeans and Native Americans; belief in and encounters with the supernatural; the experience of slavery and slave revolts; the physical and emotional fervor of the Great Awakening; and the feelings that prompted the Revolution. Imaginatively conceived, deeply informed, and elegantly written, *Sensory Worlds of Early America* convincingly establishes sensory experience as a legitimate object of historical inquiry and vividly brings America's colonial era to life. -- Richard Godbeer, author of *Sexual Revolution in Early America*

in the devils snare the salem witchcraft crisis of 1692: *The Story of the Salem Witch Trials* Bryan Le Beau, 2023-04-24 Providing an accessible and comprehensive overview, *The Story of the Salem Witch Trials* explores the events between June 10 and September 22, 1692, when nineteen people were hanged, one was pressed to death and over 150 were jailed for practicing witchcraft in Salem, Massachusetts. This book explores the history of that event and provides a synthesis of the most recent scholarship on the subject. It places the trials into the context of the Great European Witch-Hunt and relates the events of 1692 to witch-hunting throughout seventeenth-century New England. Now in a third edition, this book has been updated to include an expanded section on the European origins of witch-hunts, an updated and expanded epilogue (which discusses the witch-hunts, real and imagined, historical and cultural, since 1692), and an extensive bibliography. This complex and difficult subject is covered in a uniquely accessible manner that captures all the drama that surrounded the Salem witch trials. From beginning to end, the reader is carried along by the author's powerful narration and mastery of the subject. While covering the subject in impressive detail, Bryan Le Beau maintains a broad perspective on the events and, wherever possible, lets the historical characters speak for themselves. Le Beau highlights the decisions made by individuals responsible for the trials that helped turn what might have been a minor event into a crisis that has held the imagination of students of American history. This third edition of *The Story of the Salem Witch Trials* is essential for students and scholars alike who are interested in women's and gender history, colonial American history, and early modern history.

in the devils snare the salem witchcraft crisis of 1692: Speaking with the Dead in Early America Erik R. Seeman, 2019-11-01 In late medieval Catholicism, mourners employed an array of practices to maintain connection with the deceased—most crucially, the belief in purgatory, a middle place between heaven and hell where souls could be helped by the actions of the living. In the early sixteenth century, the Reformation abolished purgatory, as its leaders did not want attention to the dead diminishing people's devotion to God. But while the Reformation was supposed to end communication between the living and dead, it turns out the result was in fact more complicated than historians have realized. In the three centuries after the Reformation, Protestants imagined continuing relationships with the dead, and the desire for these relations came to form an important—and since neglected—aspect of Protestant belief and practice. In *Speaking with the Dead in Early America*, historian Erik R. Seeman undertakes a 300-year history of Protestant communication with the dead. Seeman chronicles the story of Protestants' relationships with the deceased from Elizabethan England to puritan New England and then on through the American Enlightenment into the middle of the nineteenth century with the explosion of interest in Spiritualism. He brings together a wide range of sources to uncover the beliefs and practices of both ordinary people, especially women, and religious leaders. This prodigious research reveals how sermons, elegies, and epitaphs portrayed the dead as speaking or being spoken to, how ghost stories and Gothic fiction depicted a permeable boundary between this world and the next, and how parlor songs and funeral hymns encouraged singers to imagine communication with the dead. *Speaking*

with the Dead in Early America thus boldly reinterprets Protestantism as a religion in which the dead played a central role.

in the devils snare the salem witchcraft crisis of 1692: *Indigenous Continent: The Epic Contest for North America* Pekka Hämäläinen, 2022-09-20 NATIONAL BESTSELLER New York Times Book Review • 100 Notable Books of 2022 Best Books of 2022 — New Yorker, Kirkus Reviews Longlisted for the Andrew Carnegie Medal for Excellence “I can only wish that, when I was that lonely college junior and was finishing *Bury My Heart at Wounded Knee*, I’d had Hämäläinen’s book at hand.” —David Treuer, *The New Yorker* “[T]he single best book I have ever read on Native American history.” —Thomas E. Ricks, *New York Times Book Review* A prize-winning scholar rewrites 400 years of American history from Indigenous perspectives, overturning the dominant origin story of the United States. There is an old, deeply rooted story about America that goes like this: Columbus “discovers” a strange continent and brings back tales of untold riches. The European empires rush over, eager to stake out as much of this astonishing “New World” as possible. Though Indigenous peoples fight back, they cannot stop the onslaught. White imperialists are destined to rule the continent, and history is an irreversible march toward Indigenous destruction. Yet as with other long-accepted origin stories, this one, too, turns out to be based in myth and distortion. In *Indigenous Continent*, acclaimed historian Pekka Hämäläinen presents a sweeping counternarrative that shatters the most basic assumptions about American history. Shifting our perspective away from Jamestown, Plymouth Rock, the Revolution, and other well-trodden episodes on the conventional timeline, he depicts a sovereign world of Native nations whose members, far from helpless victims of colonial violence, dominated the continent for centuries after the first European arrivals. From the Iroquois in the Northeast to the Comanches on the Plains, and from the Pueblos in the Southwest to the Cherokees in the Southeast, Native nations frequently decimated white newcomers in battle. Even as the white population exploded and colonists’ land greed grew more extravagant, Indigenous peoples flourished due to sophisticated diplomacy and leadership structures. By 1776, various colonial powers claimed nearly all of the continent, but Indigenous peoples still controlled it—as Hämäläinen points out, the maps in modern textbooks that paint much of North America in neat, color-coded blocks confuse outlandish imperial boasts for actual holdings. In fact, Native power peaked in the late nineteenth century, with the Lakota victory in 1876 at Little Big Horn, which was not an American blunder, but an all-too-expected outcome. Hämäläinen ultimately contends that the very notion of “colonial America” is misleading, and that we should speak instead of an “Indigenous America” that was only slowly and unevenly becoming colonial. The evidence of Indigenous defiance is apparent today in the hundreds of Native nations that still dot the United States and Canada. Necessary reading for anyone who cares about America’s past, present, and future, *Indigenous Continent* restores Native peoples to their rightful place at the very fulcrum of American history.

in the devils snare the salem witchcraft crisis of 1692: *Law and Religion in Colonial America* Scott Douglas Gerber, 2023-11-02 By focusing on law, this book offers new insights into the history of religious liberty in colonial America.

in the devils snare the salem witchcraft crisis of 1692: *The Deerfield Massacre* James L. Swanson, 2025-02-04 From the New York Times bestselling author of *Manhunt* (now an Apple TV+ series) and in the tradition of *Empire of the Summer Moon* comes “a vivid account” (*The Wall Street Journal*) of a forgotten chapter in American history: the deadly confrontation between natives and colonists in Massachusetts in 1704 and the tragic saga that unfolded. Once it was one of the most infamous events in early American history. Today, it has been nearly forgotten. In an obscure, two-hundred-year-old museum in a little town in western Massachusetts there stands what once was the most revered relic from the history of early New England: the massive, tomahawk-scarred door that came to symbolize the notorious Deerfield Massacre of 1704. This impregnable barricade—known to early Americans as “The Old Indian Door”—constructed from double-thick planks of Massachusetts oak and studded with hand-wrought iron nails to repel the tomahawk blades wielded by several attacking Native tribes, is the sole surviving artifact from one of the most

dramatic moments in colonial American history: In the leap year of 1704, on the cold, snowy night of February 29, hundreds of Indians and their French allies swept down on an isolated frontier outpost to slaughter or capture its inhabitants. The sacking of Deerfield led to one of the greatest sagas of survival, sacrifice, family, and faith ever told in North America. One hundred and twelve survivors, including their fearless minister, the Reverend John Williams, were captured and forced to march three hundred miles north into enemy territory in Canada. Any captive who faltered or became too weak to continue the journey—including Williams's own wife—fell under the tomahawk or war club. Survivors of the march willed themselves to live and endured captivity. Ransomed by the royal governor of Massachusetts, the captives later returned home to Deerfield, rebuilt their town and, for the rest of their lives, told the incredible tale. The memoir of Rev. Williams, *The Redeemed Captive*, published soon after his liberation, became one of the first bestselling books in American history and remains a literary classic. *The Old Indian Door* is a touchstone that conjures up one of the most dramatic and inspiring stories of colonial America. Now, in this "immersive and memorable book [and] with his gifts of great storytelling and penetrating insight, James Swanson has given us a compelling account of an unjustly forgotten episode in American history" (Jon Meacham, Pulitzer Prize-winning author of *And There Was Light*).

in the devils snare the salem witchcraft crisis of 1692: Dreams and the Invisible World in Colonial New England Ann Marie Plane, 2014-10 From angels to demonic specters, astonishing visions to devilish terrors, dreams inspired, challenged, and soothed the men and women of seventeenth-century New England. English colonists considered dreams to be fraught messages sent by nature, God, or the Devil; Indians of the region often welcomed dreams as events of tremendous significance. Whether the inspirational vision of an Indian sachem or the nightmare of a Boston magistrate, dreams were treated with respect and care by individuals and their communities. Dreams offered entry to invisible worlds that contained vital knowledge not accessible by other means and were viewed as an important source of guidance in the face of war, displacement, shifts in religious thought, and intercultural conflict. Using firsthand accounts of dreams as well as evolving social interpretations of them, *Dreams and the Invisible World in Colonial New England* explores these little-known aspects of colonial life as a key part of intercultural contact. With themes touching on race, gender, emotions, and interior life, this book reveals the nighttime visions of both colonists and Indians. Ann Marie Plane examines beliefs about faith, providence, power, and the unpredictability of daily life to interpret both the dreams themselves and the act of dream reporting. Through keen analysis of the spiritual and cosmological elements of the early modern world, Plane fills in a critical dimension of the emotional and psychological experience of colonialism.

in the devils snare the salem witchcraft crisis of 1692: A History of Witchcraft Jeffrey B. Russell, 2024-04-04 Witchcraft has always been a fluid and intriguing belief system that has enchanted and sometimes terrified humanity. For over forty years, *A History of Witchcraft* has provided the authoritative history of witchery and the occult. Beginning with magic in the ancient world, Jeffrey Russell explores the definition of witchcraft in its many diverse forms, from the worship of the Greek goddess of magic, Hecate, through the witch-crazes of the 15th and 16th centuries to the development of modern witchcraft by Aleister Crowley and Gerald Gardner in the early 20th century. Brooks Alexander analyses the development of witchcraft and neopaganism in the present day, charting the dissemination of modern witchcraft through modern media and the tensions that arise when a secretive cult becomes an open and recognized religion. This updated edition features a new chapter exploring the challenges that witchcraft has faced in the past decade, including the rise of social media platforms like Instagram and Tik Tok, the coronavirus pandemic and new neopagan groups.

in the devils snare the salem witchcraft crisis of 1692: Converging Worlds Louise A. Breen, 2013-06-17 Providing a survey of colonial American history both regionally broad and Atlantic in coverage, *Converging Worlds* presents the most recent research in an accessible manner for undergraduate students. With chapters written by top-notch scholars, *Converging Worlds* is unique in providing not only a comprehensive chronological approach to colonial history with

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