

Week 6 Youth Edition Workbook - February 2-8, 2026: The Accused and the Archives

Your Name: _____ Date Started: _____

Grade/Age: _____

This Week's Videos & Podcast

Daily Videos (Salem Witch Trials Daily YouTube Playlist) February 2: Sarah Good February 3: Transatlantic Communication February 4: Folk Magic February 5: Primary Sources February 6: The Swedish Connection February 7: Dorothy Good February 8: The Towne Sisters

Weekly Podcast (Extra Credit!) The Thing About Salem: "Mary Black: An Enslaved Woman Accused of Witchcraft during the Salem Witch Trials" This podcast tells the story of an enslaved woman who sat in jail for nine months and had nobody speak up for her. It raises some tough questions about race and silence.

How to Use This Workbook

Watch each daily video (they're short!) Check out the transcript if you want to review something Complete the activities below Read the weekly blog to see the big picture Do the weekly challenges

DAILY VIDEO ACTIVITIES

February 2: Sarah Good

Quick Recap:

Sarah Good was born Sarah _____ in Wenham, Massachusetts. Her father was a prosperous _____ who died by _____. Her stepfather cheated her out of her _____. By 1692, she was married to _____, a laborer who couldn't keep a job. The family was _____ and had no permanent _____. When neighbors refused her charity, she would walk away _____. She said she was reciting _____, but her neighbors thought she was casting _____. Her own _____ testified against her, calling her "an enemy to all good." At the gallows, she told Reverend Noyes: "I am no more a _____ than you are a _____."

Why does this matter?

February 3: Transatlantic Communication

Stop and Think:

The Atlantic Ocean wasn't a barrier. It was more like the internet of the 1600s. Books, pamphlets, and letters crossed back and forth on ships. Matthew Hopkins wrote a book about

finding witches in England, and colonial leaders in Connecticut were basically using it as an instruction manual.

Cotton Mather read about a Swedish witch panic and put those ideas in his own books. Before that, nobody in New England talked about witches flying. After Mather's books, the accusers in Salem were describing exactly what the Swedish accounts described.

What does it mean when people's testimony matches a book they could have read? Does that make the testimony more believable or less? Why?

February 4: Folk Magic

Highlight Hunt:

Go through your notes or transcript and find all the different types of folk magic mentioned with a highlighter. Which one do you think is the wildest?

Here's the big question: The ministers said magic was a gateway to the devil. But almost everybody was doing protective magic at home, boiling urine in bottles and hiding shoes in walls. If most of the community was "secretly" doing magic too, what does that say about who got accused and who didn't?

February 5: Primary Sources

Stop and Think:

980 documents from the Salem Witch Trials still exist. That sounds like a lot, but the actual official court records are gone. They were probably destroyed when a mob ransacked Governor Hutchinson's house during the Stamp Act riots and threw his papers into the street.

What we have instead are the loose papers: arrest warrants, examination transcripts, jailer's records that list what each prisoner was charged for food and chains, and petitions written by the accused themselves.

Think about this: What if those court records had survived? What might we know that we don't know now? And what does it mean that 980 documents survive but we still can't answer basic questions about some of the accused? What would this difference mean?

February 6: The Swedish Connection

Quick Recap:

In the Swedish witch trials of , **accused witches supposedly went to a _____ and called the devil _____ times. They chanted "**, come and carry us to Blockula." The devil showed up wearing _____ stockings and a high-crowned _____ with a red _____. Before Cotton Mather read about this, New England witchcraft was about _____ disputes and sick _____. After

Mather put these accounts in his books, the Salem accusers started describing _____ on poles and attending _____.

Why does this matter?

February 7: Dorothy Good

Stop and Think:

Dorothy Good was four years old when she was arrested and chained in the dungeon. She spent nine months there. Her mother, Sarah Good, was executed. Her baby sister died in jail. When Dorothy was finally released, her father called her "ungovernable" and a financial burden. He took the settlement money the colony paid and eventually abandoned her.

Dorothy spent her adult life bouncing between households. She lived with Jonathan Batchelder, a man who had testified against her mother during the trials. She was sent to the house of correction, which was attached to the very same jail where she had been imprisoned as a child. She had two children who were taken away from her. A newspaper article from 1761 may describe her death as a transient woman found in a bog meadow.

This is heavy. Take a moment to think about it: What does Dorothy's life tell us about what happened to people AFTER the trials ended? Does the story of the Salem Witch Trials really end in 1693?

February 8: The Towne Sisters

Three Sisters, Three Outcomes:

Rebecca Nurse (oldest, age 71): What happened at trial: The jury said _____ but the chief justice sent them back. Rebecca said " _____ " about Deliverance Hobbs, meaning she was a fellow _____, but the court thought she meant _____. She couldn't hear them ask her to explain because she was _____ and the courtroom was _____. Outcome: _____ on July 19, 1692.

Mary Esty (middle sister): She was arrested, then _____ in May 1692. Then Mercy Lewis claimed Mary's _____ was choking her, so Mary was _____ in the middle of the night. She wrote a petition saying: "I petition not for my own _____, for I know I must _____." Outcome: _____ on September 22, 1692.

Sarah Cloyce (youngest sister): She walked out of _____ during a sermon targeting her sister Rebecca, and the door _____ behind her. The accusers said she served _____ and _____ at the Witches' Sabbath. Outcome: She was _____ tried. The grand jury _____ her case. She moved to _____, Massachusetts.

What does it mean that three sisters from the same family had three completely different outcomes?

QUOTE DETECTIVE CHALLENGE

Your Mission: Find 3 examples of DEFIANCE or SILENCE from this week. Look for people who spoke up, people who couldn't speak, and people whose stories went unrecorded.

Example 1: Date: _____ What you found:

Example 2: Date: _____ What you found:

Example 3: Date: _____ What you found:

VOCAB CHECK

Define these terms in your own words (no copying!):

Witch Bottle:

Countermagic:

Witch Cake:

Blockula:

The Great Noise:

Records of the Salem Witch-Hunt:

Apotropaic Symbols:

Mittimus:

WEEKLY CHALLENGES

Challenge 1: What's the Pattern?

This week covered Sarah Good (poor, muttering), the Towne sisters (respected church members), Mary Black (enslaved woman), and Dorothy Good (four-year-old child). These are very different people.

What pattern do the accusations follow? Is there a "type" of person who gets accused, or could it happen to anyone? Use examples from this week to support your answer.

Challenge 2: Find the Evidence

Claim: "The Salem Witch Trials were not an isolated local event. They were shaped by books, ideas, and panic that traveled across the Atlantic Ocean."

Your job: Find proof from this week's videos. Write down the date and what supports this claim.

Evidence 1: Date: _____ Proof:

Evidence 2: Date: _____ Proof:

Evidence 3: Date: _____ Proof:

Challenge 3: Time Travel Journal

Imagine it's 1692 and you know the Towne family. You grew up near their farm in Topsfield. Rebecca Nurse has been your neighbor for as long as you can remember. She's 71, a church member, and everyone respects her. Now she's been arrested for witchcraft.

Then her sister Mary Esty gets arrested. Then their youngest sister Sarah Cloyce walks out of church in protest.

Tell it from your perspective: What are you thinking? Do you believe the accusations? What do you do when they come for someone everybody knows is innocent?

Challenge 4: Share What You Learned

Take something interesting you learned this week and share it with someone. Check what you did:

Told a friend or family member about Sarah Good's last words Posted about it on TikTok, Instagram, or another platform Talked about the Swedish connection with a group or class Made your own content (video, art, writing) Discussed how Dorothy Good's story shows the trials didn't end in 1693

What did you share? How did they react?

DISCUSSION QUESTION

After reading this week's blog, think about this:

This week we learned that the people accusing others of witchcraft were themselves practicing folk magic at home. We learned that testimony in Salem matched accounts from a book about Swedish witch trials. We learned that an enslaved woman sat in jail for nine months with nobody

on record speaking up for her, while a white woman of standing had 39 people testify to her character.

What does this tell us about who gets believed, who gets accused, and who gets forgotten? Can you think of any situations today where the same patterns show up?

Your thoughts:

PODCAST ACTIVITIES (Optional but Cool!)

Listening Notes: "Mary Black: An Enslaved Woman Accused of Witchcraft"

Questions:

1. Who owned Mary Black, and what was unusual about this Putnam compared to the other Putnams in the trials?
2. What did Mary Black say when the judges asked "Be you a witch?"
3. What happened when they asked her to pin her neck cloth?
4. How long was Mary Black in jail?
5. How was she finally cleared?
6. How many people spoke up for Rebecca Nurse? How many spoke up for Mary Black?
7. After someone was cleared of charges, they still had to _____ to get out of jail.

Think About It:

Nathaniel Putnam signed a petition defending Rebecca Nurse. He owned Mary Black. There's no record of him doing anything to help her. What questions does this raise?

What's one thing from the podcast that stuck with you?

Why?

YOUR PROGRESS

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Week 6 of ~75 weeks | ~8% Complete | January 2026 - May 2027

Where we are: February 2-8, 1692. The accused are coming into focus. The documents survive. The transatlantic connections are clear. Coming next week: The first formal examinations of the accused begin.

BADGE COLLECTION

Check off the badges you've earned:

#SalemDailyStudent - You started! #SalemWeek6 - You finished Week 6! #SalemDescendantPathStudent - If your ancestors were involved (use with other badges)

Did you post your badges? Where?

You crushed Week 6! These are real people with real stories, and the more we learn, the harder the questions get. See you next week!

Post your progress: #SalemDailyStudent #SalemWeek6 #ThingAboutSalem #SalemDailyYoutube #SalemDescendantPath

Resources & Links

This Week's Stuff Video Playlist:

<https://www.youtube.com/playlist?list=PLIz3vKHO9eBqIfjWd4e0mZpuXlrzaE-3> Podcast: The Thing About Salem at <https://aboutsalem.com>

Useful Websites The Thing About Salem: <https://aboutsalem.com> The Thing About Witch Hunts: <https://aboutwitchhunts.com> Primary Sources: <http://www.17thc.us/primarysources/accused.php>

Books if You Want to Go Deeper Bernard Rosenthal, Records of the Salem Witch-Hunt Emerson W. Baker, A Storm of Witchcraft Marilynne K. Roach, The Salem Witch Trials: A Day-by-Day Chronicle Mary Beth Norton, In the Devil's Snare Stacy Schiff, The Witches: Salem, 1692

Support the Project This course is made by End Witch Hunts, a nonprofit. Donate: <https://endwitchhunts.org/donate/> Help get justice for accused witches: Sign the petition: www.change.org/witchtrials Learn more: <https://massachusettswitchtrials.org/>