

## WEEK 9 STANDARD EDITION WORKBOOK

Salem Witch Trials Daily | Course Workbook

### Week 9 Standard Edition Workbook

**February 23 – March 1, 2026: The Evil Hand, the Witch Cake, and the First Examinations**

Your Name: \_\_\_\_\_ Date Started: \_\_\_\_\_

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#### This Week's Materials

Daily Videos (Salem Witch Trials Daily YouTube Playlist)

- [February 23: Before Salem: Boston's Forgotten Witchcraft Victims and the Push for Exoneration](#)
- [February 24: An 'Evil Hand' in the Parris Household](#)
- [February 25: The Devil Hath Been Raised in Salem: The Baking of the Witch Cake](#)
- [February 26: The First Witchcraft Accusation](#)
- [February 27: The First Devil's Book Accusation](#)
- [February 28-29: Tituba's Visions and the First Warrants](#)
- [March 1: The First Salem Witch Examinations](#)

Weekly Podcast (Supplemental): The Thing About Salem: How the Salem Witch Trials Began: The First Week of March 1692. Recommended but optional for completing the course.

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#### How to Use This Workbook

1. Watch each daily video (February 23 – March 1)
  2. Use the transcript as a study resource (optional but helpful)
  3. Complete the activities below as you go
  4. Read the Weekly Blog for deeper synthesis
  5. Engage with the weekly challenges
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#### Daily Transcript Activities

##### February 23: Before Salem – Boston's Forgotten Victims

Fill-in-the-Blank Summary:

On February 23rd, 1692 in London, brothers \_\_\_\_\_ and Samuel Mather were entertained by a woman who told them she had been visited by the ghost of her son \_\_\_\_\_ weeks after his death. Increase Mather knew that ghosts could be devils manipulating grieving people, as had happened in the case of \_\_\_\_\_, a woman convicted of witchcraft in Boston around 1650, who it was said had been visited by the devil in the guise of her dead son, who tempted her to witchcraft. Nathaniel Mather had written to Increase about that very incident in \_\_\_\_\_.

Massachusetts had been executing people for witchcraft since \_\_\_\_\_, a full \_\_\_\_\_ years before the first Salem arrest.

The first person executed for witchcraft in Massachusetts was \_\_\_\_\_, a healer from \_\_\_\_\_, hanged on June 15th, 1648. She was accused after a quarrel with neighbors led to mischief befalling their \_\_\_\_\_. Guards watched her using methods popularized by English Witchfinder General \_\_\_\_\_. They claimed to see a small \_\_\_\_\_ run from her. A neighbor, \_\_\_\_\_, tried to defend her and was subsequently accused herself. Governor John Winthrop recorded that a great \_\_\_\_\_ struck Connecticut the very hour Jones was hanged.

In 1651, \_\_\_\_\_ was convicted and hanged, accused by a nurse from Watertown of bewitching a child to death. After her execution, it was revealed the child's own \_\_\_\_\_ did not suspect her at all. They blamed the \_\_\_\_\_ for leaving the baby in the cold.

Alice Lake, a mother of four from \_\_\_\_\_, denied being a witch around 1650 but confessed to having attempted to conceal a \_\_\_\_\_ in her youth. She believed she deserved death for that earlier sin, even while maintaining her innocence of witchcraft. Anne Hibbens was hanged in 1656. She was the widow of a wealthy Boston merchant and \_\_\_\_\_, and her troubles began with a dispute over work done on her home by \_\_\_\_\_. Minister John Norton later remarked she was hanged for a witch only for having more \_\_\_\_\_ than her neighbors.

Goody Glover, an Irish Catholic \_\_\_\_\_ and Gaelic speaker, was hanged November 16th, \_\_\_\_\_. Cotton Mather wrote the primary account of her case in \_\_\_\_\_ and noted he required an \_\_\_\_\_ because she spoke Gaelic. Her execution directly shaped his thinking about witchcraft, thinking he brought with him to \_\_\_\_\_.

Among those convicted but not executed: Hugh Parsons was a brickmaker from \_\_\_\_\_ whose wife Mary accused him of witchcraft and confessed to killing their child. Mary died in \_\_\_\_\_. Hugh was convicted, but the \_\_\_\_\_ overturned the verdict. Eunice Cole was brought to court on \_\_\_\_\_.

accusations from \_\_\_\_\_ to 1680. A New Hampshire exoneration effort in \_\_\_\_\_ passed from committee through the house but failed in the \_\_\_\_\_. Elizabeth Morse was convicted in \_\_\_\_\_ and allowed to live under \_\_\_\_\_ for the rest of her life.

More than \_\_\_\_\_ people were formally charged with witchcraft in Massachusetts between 1648 and 1693. Massachusetts has already amended a 1957 resolve, in \_\_\_\_\_ and again in \_\_\_\_\_, to fully exonerate Salem's convicted. This bill will clear the names of those overlooked in the \_\_\_\_\_ trials.

Why this matters:

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### **February 24: An 'Evil Hand' in the Parris Household**

Pause and Reflect:

After learning that around February 24th, 1692, a physician widely believed to be Dr. William Griggs examined Betty Parris and Abigail Williams and found no natural medical explanation for their suffering, concluding they were under an evil hand, and that Minister John Hale and Minister Deodat Lawson each carefully documented the nature of the girls' symptoms, pause and answer:

The phrase "evil hand" is recorded by Hale as the physician's conclusion. In the episode, we hear what that phrase meant in this worldview: diabolical influence, the devil entering Salem in some form, whether directly or through a witch acting as his earthly agent. Hale also records that the neighbors quickly took up and concluded they were bewitched. What does the speed of that community conclusion tell us about how ready Salem Village already was for this diagnosis? What had to already be in place for two words to shift a medical problem into a legal and spiritual one?

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Key Quotes from the Episode:

From John Hale's A Modest Enquiry, as read in the episode:

"These children were bitten and pinched by invisible agents. Their arms, necks, and backs turned this way and that way, and returned back again. So as it was impossible for them to do of themselves and beyond the power of any epileptic fits or natural disease to effect. Sometimes they were taken dumb, their mouths stopped, their throats choked, their limbs wracked and tormented so as might move a heart of stone to sympathize with them, with bowels of compassion for them."

From Deodat Lawson's account, as read in the episode:

"Their motions in their fits are preternatural, both as to the manner, which is so strange as a well person could not screw their body into and as to the violence also, it is preternatural being much beyond the ordinary force of the same person when they're in their right mind."

What did Lawson also observe about the girls' eyes and their apparent conversations during fits?

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Why this matters:

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### **February 25: The Witch Cake**

Critical Sequence:

Place these events in the correct order by numbering them 1 through 5.

\_\_\_\_\_ The afflicted girls begin naming alleged tormentors.

\_\_\_\_\_ Mary Sibley approaches Tituba and John Indian while the Parris are away attending a lecture.

\_\_\_\_\_ Reverend Parris reprimands Mary Sibley publicly before the church congregation.

\_\_\_\_\_ Tituba and John Indian bake a cake of rye flour and the girls' urine and feed it to the family dog.

\_\_\_\_\_ Parris discovers what happened in his household while he was away.

Fill in the Blank:

According to historian Marilynne K. Roach, the witch cake was baked on \_\_\_\_\_ . The neighbor who instructed Tituba and John Indian to make it was \_\_\_\_\_. The cake combined \_\_\_\_\_ flour with the \_\_\_\_\_ of the afflicted girls, baked in the ashes of the \_\_\_\_\_. The colonists believed they could manipulate the spell because they held that a witch maintained a \_\_\_\_\_ connection to her victims through dark magic or effluvia remaining inside their bodily fluids. When the dog ate the cake, theories varied: some believed it would physically harm the \_\_\_\_\_ and force her to cry out, others that it would \_\_\_\_\_ the spell, and some that it might \_\_\_\_\_ the bewitchment to the dog itself.

The folk magic did not cure the girls. Parris confronted Sibley \_\_\_\_\_ and then \_\_\_\_\_ before the congregation. His official stance was: \_\_\_\_\_

In the Puritan worldview, utilizing folk magic was considered a sin, effectively going to the \_\_\_\_\_ for help against the \_\_\_\_\_.

Why this matters:

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### **February 26: The First Witchcraft Accusation**

Pause and Reflect:

After learning that on February 26th, 1692, the finger pointing began in the Parris household, where Betty and Abigail named Tituba as the source of their afflictions, and that Elizabeth Hubbard and Ann Putnam Jr. later testified they had been afflicted by Tituba since the 25th, a day before anyone called her a witch aloud, pause and answer:

Before the first accusation was spoken, a group of neighboring ministers and gentlemen from Salem visited Parris and advised him to "sit still and wait upon the providence of God." Those ministers also spoke with Tituba, who told them her mistress in her own country was a witch who had taught her means for the discovery of a witch. What does it tell us about the limits of clerical authority in this situation that their advice to wait was followed for only a matter of days? What did Tituba's disclosure to the ministers set in motion?

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Key Details to Complete:

The visiting minister from the town of \_\_\_\_\_ who later reported on the visit was \_\_\_\_\_. The ministers concluded that the hand of \_\_\_\_\_ was involved but did not think it was wise to pursue a witch at this time, when \_\_\_\_\_ could have been acting directly. They said Parris should sit still and wait upon the \_\_\_\_\_ of God. Tituba told them her mistress in her own country was a \_\_\_\_\_ who taught her means to be used for the discovery of a \_\_\_\_\_. She never said which \_\_\_\_\_, so we do not know. Tituba said she herself was \_\_\_\_\_ a witch.

On February 26th, Betty and Abigail named \_\_\_\_\_ as the source of their afflictions. After \_\_\_\_\_ weeks of sickness in the Salem Village parsonage, the first witch accusation had been leveled. Within days, \_\_\_\_\_ women would be arrested for the capital crime of witchcraft.

Why this matters:

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### **February 27: The First Devil's Book Accusation**

Fill-in-the-Blank Summary:

The idea of a witch pressing someone to sign the devil's book had been building in European and English theology for two centuries, from the \_\_\_\_\_ to King James I's \_\_\_\_\_ to the confessions extracted by English witchfinder \_\_\_\_\_ in the 1640s. By 1692, the image of a literal book carried spectrally from house to house and pressed into unwilling hands was as familiar to Salem's ministers and magistrates as any passage of scripture.

On February 27th, 1692, \_\_\_\_\_ claimed that she was haunted by the specter of \_\_\_\_\_, who grievously tortured her and vehemently attempted to get her to sign the devil's book. This stands as the first accusation of signing the devil's book in the Salem crisis.

In the Puritan worldview, the devil's book was essentially a collection of \_\_\_\_\_ contracts. Individuals were believed to formally pledge their souls to Satan by signing their names or making a mark in the book, often using their own

\_\_\_\_\_ or \_\_\_\_\_ ink. The physical description of this book was highly \_\_\_\_\_ throughout the trials, constantly changing in color, shape, size, and material, depending on who was testifying.

Elizabeth Hubbard also named both \_\_\_\_\_ and \_\_\_\_\_ as her tormenters. Hubbard claimed she was chased and frightened by a \_\_\_\_\_ while going to the Proctor's home and tavern. Accusers believed this was either Sarah Good \_\_\_\_\_ into the animal, or a spectral beast that Good had specifically ordered to attack Hubbard. We know about this incident because when Tituba was questioned on March 1st, Hathorne asked if Tituba had seen Good upon Hubbard, and Tituba replied: "\_\_\_\_\_." Later, when evidence against Good was detailed, a note stated that Sarah Good appeared like a \_\_\_\_\_ to Hubbard going to Proctor's.

The concept of the devil's book quickly escalated the witch hunt. During her examination on March 1st, Tituba confessed to serving Satan and admitted she had made her mark in the devil's book. Crucially, she testified that she saw \_\_\_\_\_ names already written inside the book. This confirmed fears of a widespread \_\_\_\_\_ conspiracy and triggered a desperate hunt to find the remaining witches who had signed the book.

Why this matters:

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### February 28-29: Tituba's Visions and the First Warrants

Key Details:

According to historian \_\_\_\_\_, heavy rains on the Sabbath prevented Governor \_\_\_\_\_ from attending meeting, as he was aging and it was difficult to travel. The afflicted people in Salem Village, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, continued to be assaulted by the spectral world.

On the 29th in the parsonage, Tituba was supposedly visited by the devil and \_\_\_\_\_ witches, who instructed her to hurt the children or else. At prayer time, she was again visited by the devil and \_\_\_\_\_, along with familiars including \_\_\_\_\_, \_\_\_\_\_, and a dog. One bird, which had a human \_\_\_\_\_, turned into Sarah Osborne. Good and Osborne purportedly got Tituba on a \_\_\_\_\_ and flew her to Thomas Putnam's house, where they told her to kill Ann Putnam Jr. with a

\_\_\_\_\_. When Tituba refused, the specters told her they would cut off her \_\_\_\_\_.

The formal complaint against the three accused women was filed by

\_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, and \_\_\_\_\_. The complaint stated that they had afflicted \_\_\_\_\_,  
\_\_\_\_\_, and \_\_\_\_\_. Salem magistrates issued warrants for the arrest of the three accused women, who were to be taken to \_\_\_\_\_ the next morning for their preliminary examinations.

Why this matters:

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### March 1: The First Salem Witch Examinations

Key Persons at the March 1 Examinations:

Person	Role	What they did or said
Constable George Locker	Constable	
Constable Joseph Herrick	Constable	
Hannah Ingersoll	Wife of the tavernkeeper	
William Good	Husband of Sarah Good	
John Hathorne	Magistrate	
Jonathan Corwin	Magistrate	
Ezekiel Cheever	Recorder	
Joseph Putnam	Independent recorder	
Sarah Good	Accused	
Sarah Osborne	Accused	
Tituba	Accused	

Captain John Putnam / Jonathan Putnam

Village meeting representatives

Samuel Sibley

Community member

Examination Dialogue: Match the Answer to the Speaker

Write "Good," "Osborne," or "Tituba" next to each answer.

\_\_\_\_\_ "I do not hurt them. I scorn it."

\_\_\_\_\_ "No, I never saw the devil in my life."

\_\_\_\_\_ "The devil came to me and did bid me serve him."

\_\_\_\_\_ "I do not know that the devil goes about in my likeness to do any hurt."

\_\_\_\_\_ "I did not mutter, but I thanked him for what he gave my child."

\_\_\_\_\_ "I did see her set a wolf upon her to afflict her."

\_\_\_\_\_ "I am blind. I cannot see."

\_\_\_\_\_ "Goody Osborne and Sarah Good, and I do not know who the others were."

Pause and Reflect:

During her examination, Sarah Osborne said: "I do not know that the devil goes about in my likeness to do any hurt." The episode notes this is important because there was a debate waged throughout the witch trials about whether the devil could assume the shape of an innocent person. Why did that question matter so much to the accused? What would it have meant for the proceedings if the magistrates had accepted Osborne's point?

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Fill in the Blank:

Tituba said the devil appeared to her sometimes like a \_\_\_\_\_ and sometimes like a great . ***This appearance she saw \_\_\_\_\_ times. The black dog said, "*** Tituba said she replied: "\_\_\_\_\_." The man had a \_\_\_\_\_ bird that he kept with him and said he had more \_\_\_\_\_ things that he would give her if she would serve him.

Tituba said Sarah Good had a \_\_\_\_\_ bird. It did suck her \_\_\_\_\_ . Tituba described Sarah Osborne as having a thing with a head like a \_\_\_\_\_ with legs and wings, and another thing, hairy, that went upright like a man with only \_\_\_\_\_ legs.

After the examinations, Tituba and Sarah Osborne were taken to \_\_\_\_\_. Sarah Good, who was to be placed in \_\_\_\_\_ jail, spent the night under guard at the home of constable \_\_\_\_\_, who was distantly related to her.

That same day, Salem Village residents held a meeting and appointed \_\_\_\_\_ and \_\_\_\_\_, his son, to send a petition to the General Court pressing for \_\_\_\_\_ from Salem Town. The village meeting also appointed \_\_\_\_\_ to go to Salem Town and decline the town's offer.

William Allen and John Hughes saw some sort of beast that transformed briefly into \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, who quickly dematerialized. Elizabeth Hubbard reported that Good's specter was afflicting her. With his cane, \_\_\_\_\_ struck at the place where Elizabeth said the specter was. Sarah Good escaped from her guards and \_\_\_\_\_, then returned herself to custody.

Why this matters:

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### Quote Scavenger Hunt (All Seven Days)

Your Task: Find 3 examples of TURNING POINTS from this week's episodes, moments where one person's action or decision changed what happened to many others.

Example 1: Date: \_\_\_\_\_ Person: \_\_\_\_\_ Decision or action:

\_\_\_ Consequence for others:

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Example 2: Date: \_\_\_\_\_ Person: \_\_\_\_\_ Decision or action:

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\_\_\_ Consequence for others:

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Example 3: Date: \_\_\_\_\_ Person: \_\_\_\_\_ Decision or action:

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\_\_\_ Consequence for others:

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### Podcast Episode Activities (Supplemental)

Listening Notes: "How the Salem Witch Trials Began: The First Week of March 1692" (The Thing About Salem)

Key Questions:

1. The episode covers the witch cake and what it was meant to do. In your own words, based on the daily episode and the podcast, what was the witch cake supposed to accomplish?

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2. The episode covers why the debate over spectral evidence mattered. Based on what you heard in the March 1 daily episode from Sarah Osborne's statement, what was the core question at stake?

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3. The weekly episode traces events day by day through March 7, 1692. Based on what this week's daily episodes set in motion, what do you predict will happen in Week 10?

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4. Find one detail or moment from the weekly podcast that added to what you heard in the daily episodes:

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Why did this stand out?

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**Vocabulary Check**

Define these key terms in your own words after encountering them this week:

Evil hand:

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Sympathetic counter magic:

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Devil's book:

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Spectral evidence:

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Familiars:

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Witch's mark:

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Preternatural:

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Deposition:

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Complaint (legal):

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Preliminary examination:

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## Weekly Challenges

### Challenge 1: Predict What Happens Next

Tituba has testified that nine names are in the devil's book, that multiple witches are operating in Massachusetts, and that some of them are in Boston. The magistrates believe they are facing a widespread satanic conspiracy. Based on what this week's episodes show about how the crisis has developed from February 23 to March 1, predict what happens next. What has been set in motion that cannot easily be stopped?

Your prediction:

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### Challenge 2: Citation Exercise

Claim: "The Salem witch hunt did not begin on March 1, 1692. It was built from decisions made by many people across many weeks."

Your Task: Find supporting evidence from this week's specific episodes. Cite the date and the content from that episode only.

Evidence 1: Date: \_\_\_\_\_ Evidence:

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Evidence 2: Date: \_\_\_\_\_ Evidence:

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Evidence 3: Date: \_\_\_\_\_ Evidence:

**Challenge 3: Character Journal**

You are Tituba on the evening of March 1, 1692. You have just been taken to Salem jail after your examination. You confessed to serving Satan, made your mark in the devil's book, and told the magistrates there are nine names in it, including Sarah Good and Sarah Osborne, with others you said you could not read. You described a man in black, a yellow bird, cats, a hog, and a great dog. You said Good set a wolf upon Elizabeth Hubbard. You said Good and Osborne flew you on a pole to Thomas Putnam's house and told you to kill Ann Putnam Jr. with a knife.

Write 5-7 sentences from your perspective: What did you hope to accomplish by confessing? What are you afraid of now? What do you want people to understand about what happened in that meetinghouse today?

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**Challenge 4: Share Your Learning**

Take something you learned this week from the daily episodes and share it with your circle. Check the method(s) you used:

Explained the Boston witch trial victims and Bill H.5154 to someone  Discussed the 'evil hand' diagnosis and what it meant  Explained what the witch cake was and what happened because of it  Shared what Tituba said about the nine names in the devil's book  Discussed Sarah Osborne's argument about the devil using her likeness  Posted about the first Salem examinations on social media using #SalemWeek9

What did you share? How did people respond?

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### Discussion Reflection

After reading this week's blog, respond to the discussion question:

The episode for February 25 records Parris's official stance after the witch cake: "The devil hath been raised amongst us, and his rage is vehement and terrible." The episode for February 26 records the ministers' advice to "sit still and wait upon the providence of God." By March 1, three women are in custody and Tituba has described a colony-wide satanic conspiracy. Each of these moments involves someone making a decision, or not making one, that shapes what follows. Which person or group do you think bears the most responsibility for what happened in the week between February 23 and March 1, and why? What would have had to be different for the crisis to stop before those examinations began?

Your thoughts:

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### Progress Tracker

Week 9 of approximately 75 weeks | approximately 12% complete | January 2026 – May 2027

Timeline Milestone: February 23 – March 1, 1692. The first specific witchcraft accusation has been made. The first three suspects have been examined. Tituba has confessed and named nine conspirators. The Salem witch hunt is fully underway.

Coming Next Week: The hunt for additional witches begins. New accusations multiply.

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## Badge Tracker

Mark the badges you have earned this week:

#SalemDailyStudent (started the course)  #SalemWeek9 (completed Week 9)   
#SalemDescendantPathStudent (if you have ancestral connections, use alongside other badges)

Did you post using your badges? Where?

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Great work this week! You are doing the work of a researcher. See you next week!

*Remember to use: #SalemDailyStudent #SalemWeek9 #ThingAboutSalem  
#SalemDailyYoutube #SalemDescendantPath*

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## Resources and Links

This Week's Content Video Playlist:

<https://www.youtube.com/channel/UClis4vjMIUgg3wcA0pXeYQ/> Salem Witch Trials Daily Course Playlist: <https://www.youtube.com/playlist?list=PLIz3vKHO9eBqIfjWd4e0mZpuXlrzaE-3>  
Podcast: The Thing About Salem at <https://aboutsalem.com> Salem Witch Trials Daily Hub: <https://aboutsalem.com/salem-witch-trials-daily/>

Previous Week Week 8 Blog: <https://aboutsalem.com/week-8-blog>

Useful Websites The Thing About Salem: <https://aboutsalem.com> The Thing About Witch Hunts: <https://aboutwitchhunts.com> Sign the petition: <https://www.change.org/witchtrials> Find My Massachusetts Legislators: <https://malegislature.gov/Search/FindMyLegislator> Massachusetts Witch Trials: <https://massachusettswitchtrials.org/> Peabody Essex Museum Salem Witch Trials Collection: <https://pem.quartexcollections.com/collections/salem-witch-trials-collection> Primary Sources: <http://www.17thc.us/primarysources/accused.php>

### Books

[Bernard Rosenthal, ed., 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](#)