



In the summer of 1692, almost 200 people in this region were accused of practicing witchcraft, defined by the court of the time as a crime. The hysteria began in what is now Danvers, Massachusetts, and spread through communities as far north as Maine. Because the court was held in Salem Town, these events have come to be known as the Salem Witch Trials.

It is important to remember that, although the Puritans believed in witchcraft, none of the accused was actually a witch. Yet 20 people were put to death, victims of fear, superstition, and a court system that failed to protect them. The Salem Witch Trials have intrigued people ever since.

Much has been written about the trials. You can also learn more on the websites of other local historic sites, such as the [Salem Witch Museum](#) and [The Corwin House](#).



Hanged, July 19, 1692

Sarah Good, Salem Village
Susannah Martin, Amesbury
Elizabeth Howe, Ipswich
Sarah Wildes, Topsfield
Rebecca Nurse, Salem Village

Hanged, August 19, 1692

George Burroughs, Wells, Maine
John Proctor, Salem Village
John Willard, Salem Village
George Jacobs, Andover
Martha Carrier, Andover

Pressed, September 19, 1692

Giles Corey, Salem Farms

Hanged, September 22, 1692

Martha Corey, Salem Farms
Mary Easty, Topsfield
Alice Parker, Salem
Ann Pudeator, Salem
Margaret Scott, Rowley
Wilmot Redd, Marblehead
Samuel Wardwell, Andover
Mary Parker, Andover



The Lessons

There are many lessons from the events of 1692 in Salem. Here are the lessons that have inspired us to act.

“The Trials haunt us as evidence of the victory of prejudice over reason, and the victory of fear over courage. Cultivating the will and the courage to see clearly beyond prejudice safeguards us from “witch hunts” of all kinds.

They remind us that the mechanics of hate can take on a life of their own, particularly in communities already grappling with economic, political, and social divisions. Building community across difference and dedicating ourselves to economic, political and social equality engages the lessons of Salem.

The Witch Trials, with most of the accused already in positions of marginalization (in this case women), highlight the importance of protecting and safeguarding those at the edges of our society and our communities.

When we stand up with, protect, and defend anyone on the margins and those among us whose voices have been silenced, we honor the history of 1692.” ~ Margo Shea, Assistant Professor, History Department, Salem State University and Voices Against Injustice Board Member



About Our Logo

The logo for Voices Against Injustice represents both those suffering from injustice, who may be unable to speak for themselves, and those who have the courage and the will to speak for them. It is a contemporary design because our focus is on what is happening in our world now and what can be done to promote human rights today.