



SALEM  
WITCHCRAFT  
AND  
COTTON MATHER  

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CHARLES W. UPHAM

# Salem Witchcraft And Cotton Mather A Reply By Charles W Upham

**Charles Wentworth Upham**



## **Salem Witchcraft And Cotton Mather A Reply By Charles W Upham:**

*Salem Witchcraft and Cotton Mather. A Reply. by Charles W. Upham* Charles Wentworth Upham, 2004-01      **Salem Witchcraft and Cotton Mather** Charles Wentworth Upham, 1869      *Salem Witchcraft and Cotton Mather* Charles W. Upham, 2018-01-02 Reproduction of the original      *Salem Witchcraft and Cotton Mather* Charles Upham, 2018-06-17 An article in The North American Review for April 1869 is mostly devoted to a notice of the work published by me in 1867 entitled Salem Witchcraft with an account of Salem Village and a history of opinions on witchcraft and kindred subjects If the article had contained criticisms in the usual style merely affecting the character of that work in a literary point of view no other duty would have devolved upon me than carefully to consider and respectfully heed its suggestions But it raises questions of an historical nature that seem to demand a response either acknowledging the correctness of its statements or vindicating my own      *Salem Witchcraft and Cotton Mather* Charles Wentworth Upham, 2023-06-20 Salem Witchcraft and Cotton Mather A Reply by Charles Wentworth Upham has been regarded as significant work throughout human history and in order to ensure that this work is never lost we have taken steps to ensure its preservation by republishing this book in a contemporary format for both current and future generations This entire book has been retyped redesigned and reformatted Since these books are not made from scanned copies the text is readable and clear      *Salem Witchcraft and Cotton Mather* Charles W. Upham, 2020-03-07 In the first place I venture to say that it can admit of no doubt that Increase Mather and his son Cotton Mather did more than any other persons to aggravate the tendency of that age to the result reached in the Witchcraft Delusion of 1692 The latter in the beginning of the Sixth Book of the Magnalia Christi Americana refers to an attempt made about the year 1658 among some divines of no little figure throughout England and Ireland for the faithful registering of remarkable providences But alas he says it came to nothing that was remarkable The like holy design he continues was by the Reverend Increase Mather proposed among the divines of New England in the year 1681 at a general meeting of them who thereupon desired him to begin and publish an Essay which he did in a little while but there withal declared that he did it only as a specimen of a larger volume in hopes that this work being set on foot posterity would go on with it Cotton Mather did go on with it immediately upon his entrance to the ministry and by their preaching publications correspondence at home and abroad and the influence of their learning talents industry and zeal in the work these two men promoted the prevalence of a passion for the marvelous and monstrous and what was deemed preternatural infernal and diabolical throughout the whole mass of the people in England as well as America The public mind became infatuated and drugged with credulity and superstition was prepared to receive every impulse of blind fanaticism      **Salem Witchcraft and Cotton Mather: A Reply** Charles Wentworth Upham, 2021-04-24 In Salem Witchcraft and Cotton Mather A Reply Charles Wentworth Upham intricately weaves a narrative that examines the historical context and implications of the Salem witch trials focusing particularly on the role of influential Puritan minister Cotton Mather Upham employs a scholarly yet

accessible literary style providing a critical response to both Mather's writings and the prevailing interpretations of the witch trials. The book is meticulously researched, presenting a compelling argument that dissects the socio-religious fabric of late 17th century New England while also challenging the simplistic notions surrounding fanaticism and moral authority during a period marked by paranoia and superstition. Upham, a prominent historian and politician, was deeply influenced by the cultural and religious currents of his time, particularly the ongoing discourse around religion in American society. His background in both law and history, coupled with a keen interest in the implications of religious extremism, led him to delve into the intricacies of the Salem witch trials. Upham's nuanced perspective is informed by a desire to reclaim historical accuracy in the face of mythologized narratives that conflate personal vendettas with overarching moral crises. This book is essential for those intrigued by the interplay of religion, law, and societal dynamics in early American history. Upham's analytical approach not only demystifies the events of Salem but also serves as a cautionary tale about the dangers of extremism. Scholars, students, and general readers alike will find this work to be both enlightening and thought-provoking.

**Catalogue of the Valuable Collection of Americana, Belonging to J.N. McClintock, Esq., of Concord, N.H., Consisting of New England Town and State Histories and Genealogies, Together with an Extensive Collection of Books and Pamphlets Relating to the Civil War, the American Indians, Etc. ...** J. N. McClintock, 1883     The Mathers Weighed in the Balance and Found Not Wanting Delano Alexander Goddard, 1870     **The Mathers Weighed in the Balance** Delano Alexander Goddard, 1870     Catalogue of the Valuable Private Library of Mr. Charles Henry Hart Charles Henry Hart, 1893

**Salem Witchcraft and Cotton Mather** Charles Wentworth Upham, 2020-02-04 In the first place I venture to say that it can admit of no doubt that Increase Mather and his son Cotton Mather did more than any other persons to aggravate the tendency of that age to the result reached in the Witchcraft Delusion of 1692. The latter, in the beginning of the Sixth Book of the *Magnalia Christi Americana*, refers to an attempt made about the year 1658 among some divines of no little figure throughout England and Ireland for the faithful registering of remarkable providences. But alas he says it came to nothing that was remarkable. The like holy design he continues was by the Reverend Increase Mather proposed among the divines of New England in the year 1681 at a general meeting of them who thereupon desired him to begin and publish an Essay which he did in a little while but there withal declared that he did it only as a specimen of a larger volume in hopes that this work being set on foot posterity would go on with it. Cotton Mather did go on with it immediately upon his entrance to the ministry and by their preaching, publications, correspondence at home and abroad, and the influence of their learning, talents, industry, and zeal in the work, these two men promoted the prevalence of a passion for the marvelous and monstrous and what was deemed preternatural, infernal, and diabolical throughout the whole mass of the people in England as well as America. The public mind became infatuated and drugged with credulity and superstition was prepared to receive every impulse of blind fanaticism. The stories thus collected and put everywhere in circulation were of a nature to terrify the

imagination fill the mind with horrible apprehensions degrade the general intelligence and taste and dethrone the reason They darken and dishonor the literature of that period A rehash of them can be found in the Sixth Book of the Magnalia The effects of such publications were naturally developed in widespread delusions and universal credulity They penetrated the whole body of society and reached all the inhabitants and families of the land in the towns and remotest settlements In this way the Mathers particularly the younger made themselves responsible for the diseased and bewildered state of the public mind in reference in supernatural and diabolical agencies which came to a head in the Witchcraft Delusion I do not say that they were culpable Undoubtedly they thought they were doing God service But the influence they exercised in this direction remains none the less an historical fact

**Salem Witchcraft** Charles Upham,2015-03-13 [New-England Historical and Genealogical Register and Antiquarian Journal](#) Joseph Barlow Felt,1870 **Witchcraft Myths in American Culture**

Marion Gibson,2012-08-21 A fascinating examination of how Americans think about and write about witches from the real witches tried and sometimes executed in early New England to modern re imaginings of witches as pagan priestesses comic strip heroines and feminist icons The first half of the book is a thorough re reading of the original documents describing witchcraft prosecutions from 1640 1700 and a re thinking of these sources as far less coherent and trustworthy than most historians have considered them to be The second half of the book examines how these historical narratives have transformed into myths of witchcraft still current in American society writing and visual culture The discussion includes references to everything from Increase Mather and Edgar Allan Poe to Joss Whedon the writer director of Buffy the Vampire Slayer which includes a Wiccan character and The Blair Witch Project *The Salem Witch Trials* Marilynne K. Roach,2004 The Salem Witch Trials is based on over twenty five years of archival research including the author s discovery of previously unknown documents newly found cases and court records From January 1692 to January 1697 this history unfolds a nearly day by day narrative of the crisis as the citizens of New England experienced it

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Upham,2015-11-04 In the first place I venture to say that it can admit of no doubt that Increase Mather and his son Cotton Mather did more than any other persons to aggravate the tendency of that age to the result reached in the Witchcraft Delusion of 1692 The latter in the beginning of the Sixth Book of the Magnalia Christi Americana refers to an attempt made about the year 1658 among some divines of no little figure throughout England and Ireland for the faithful registering of remarkable providences But alas he says it came to nothing that was remarkable The like holy design he continues was by the Reverend Increase Mather proposed among the divines of New England in the year 1681 at a general meeting of them

who thereupon desired him to begin and publish an Essay which he did in a little while but there withal declared that he did it only as a specimen of a larger volume in hopes that this work being set on foot posterity would go on with it Cotton Mather did go on with it immediately upon his entrance to the ministry and by their preaching publications correspondence at home and abroad and the influence of their learning talents industry and zeal in the work these two men promoted the prevalence of a passion for the marvelous and monstrous and what was deemed preternatural infernal and diabolical throughout the whole mass of the people in England as well as America The public mind became infatuated and drugged with credulity and superstition was prepared to receive every impulse of blind fanaticism

The Enigmatic Realm of **Salem Witchcraft And Cotton Mather A Reply By Charles W Upham**: Unleashing the Language is Inner Magic

In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing lacking extraordinary. Within the captivating pages of **Salem Witchcraft And Cotton Mather A Reply By Charles W Upham** a literary masterpiece penned by a renowned author, readers embark on a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting effect on the hearts and minds of people who partake in its reading experience.

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