

SALEM WITCHCRAFT

AND

COTTON MATHER.

A REPLY.

BY

CHARLES W. UPHAM,

Member of the Massachusetts Historical Society.

MORRISANIA, N. Y.:

1869.

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: 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 **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

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