

I. Movie Title, Release Date, Subject Matter:

The Crucible (1996) 123 Minutes

Screenplay by Arthur Miller, adapted from his play.

The movie is based on the Salem, MA, Witchcraft Trials of 1692. The movie contains characters and events drawn from history, but many details have been fictionalized for dramatic effect including the precise ordering of the timeline, the motivations of the accusers, and the ages of the accusers. Some characters are composites of historical figures; Abigail Williams (Winona Ryder) is a composite of the historical Williams who was 11 years old at in 1692, and Ann Putnam, who had been a servant in the home of John and Elizabeth Proctor. Other characters are entirely fictional—the Reverend Hale—and some important historical figures are absent—Cotton Mather.

In Miller’s version of the story, a small group of teenage girls are the primary accusers. While their initial lies are motivated by their own self-interest, the lie grows out of control as they are encouraged by the adults. There are a variety of motivating factors, some of which will be useful for discussing the social and political history of 17th century Massachusetts: greedy preachers, ambitious landowners, grieving parents.

II. Suggested curriculum tie-ins and interdisciplinary possibilities

1. This resource guide will focus on using *The Crucible* in the context of a history class unit on colonial life in New England. If interdisciplinary planning is possible, English teachers may wish to assign the original Arthur Miller play or the novel, *The Scarlet Letter*, in conjunction with the history unit Old
2. The play and film versions of *The Crucible* are also useful tools for studying the 1950s. Arthur Miller’s original play was a parable of the Communist “witch hunts” led by Senator Joe McCarthy. The film maintains an obvious echo to the McCarthy hearings: those who are willing to “name names” are spared while others who will not accuse the innocent are incarcerated; those who confess are released while those who defend their innocence are executed.
3. There are three other teacher guides available on the internet.
 - a. <http://www.njaet.org/OBHS/Crucible.htm> includes discussion questions, a detailed critique of the movie and a complete movie synopsis (which I have borrowed and adapted below).
 - b. <http://www.teachwithmovies.org/guides/crucible.html> focuses on McCarthyism
 - c. <http://www.sdcoe.k12.ca.us/score/cruc/crucctg.html> includes questions and activities about both the Salem Trials and about McCarthyism
 - d. <http://www.witchdungeon.com/witch/weduc.htm> contains additional ideas for student projects for elementary, middle and high school students, as well as bibliographies for students and teachers

III. Goals for this resource guide

1. Primary Goals: Why study the Salem Witch Trials? The trials provide a useful medium for examining the social and political life of Puritan New England at the end of the 17th century. Far from a stable, controlled existence, the Puritans in Massachusetts were embroiled in a series of conflicts over property ownership, and religious practices. Their claim to the land was threatened by warring Indian tribes and conflicting colonial interests. Their health was embattled by epidemics and contaminated food supplies. This teacher resource guide encourages students to interrogate the relationship of religion to the early development of a democratic government; the impact of cross-cultural exchange on deeply held beliefs; and the relative social status of men, women and children in the life of colonial New England.
2. Secondary Goals: This teacher resource guide also encourages teachers and students to view movies more critically. Students will be invited to explore the ways in which historical events may be used to represent and critique current events.

IV. Issues of age appropriateness

This movie is rated PG-13, and it contains some violence and adult situations.

In the opening scene, one girl kills a rooster and drinks its blood, smearing blood on her face. At least one girl strips off her clothes and dances naked—though she is glimpsed only briefly and from behind.

The movie hinges on the theme of adultery. While the affair is the subject of much discussion, there are no sex scenes in the movie. In one scene the character played by Winona Ryder loosens her clothes (though she remains entirely covered) and aggressively kisses the character played by Daniel Day-Lewis. He rebuffs her advances.

There is some brutal treatment of servants—both children and slaves. Mary Warren is treated very roughly by John Proctor, and Tituba is beaten by Reverend Parris.

Finally, although the hanging scenes are filmed rather artfully—there is never a direct or clear view of a person hanging and struggling for breath—these scenes may still be somewhat upsetting. The most vivid execution is that of Giles Corey who is pressed to death. Even there, however, there is no blood or struggling.

V. Detailed Plot Summary

Adapted From http://socialstudies.com/c/@_FtzqbbUkhC8Q/Pages/crucibleindex.html

Set in 17th century Massachusetts, *The Crucible* centers on the Salem witch hysteria. The movie opens with a group of girls sneaking away from their homes to meet the slave, Tituba, in the forest to make love potions. The girls quickly get carried away. One girl, Abigail Williams (Winona Ryder), drinks the blood of a rooster. The girls dance and loosen their clothes. One strips naked. Suddenly, Reverend Parris comes upon the scene. Tituba and the girls run away. Only Abigail, Parris's niece, and his young daughter, Betty, remain to face him.

The next morning, Betty and another girl, Ruth Putnam, will not wake up. Rumors begin to circulate that the sick girls are bewitched. At first the girls insist they were doing nothing but dancing in the woods, but their protestations cannot calm the worried villagers. Rev. Parris sends for Rev. John Hale, an expert in demons.

The girls are afraid they will be found out and punished, but Abigail emerges as their leader. She tells them to stick to their story. But she has motivations about which the others are unaware; when she was employed as a servant in the Proctor household, she had been involved in a love affair with John Proctor (Daniel Day Lewis). The affair was discovered by Proctor's wife, Elizabeth (Joan Allen), and Williams was fired. She wants to resume her relationship with John Proctor and she sees the witchcraft hysteria as a way to get rid of Proctor's wife.

After the town meeting in which Parris has announced the impending arrival of Hale, Abigail and John find themselves alone for a moment. Abigail admits to him that she and the other girls were frightened when her uncle discovered them in the woods. She insists no witchcraft was involved. She tells Proctor she want to resume their affair. He denies that a relationship took place, and pushes her away.

When Reverend Hale arrives, carrying demon reference books, he examines the still unconscious Betty. When he learns that the girls had been dancing in the woods, Hale concludes that the girls conjured the devil. He assures them they can save themselves if they will tell him who is responsible for summoning the Devil.

Mary Warren, the Proctors' current servant, starts to point at Abigail, but Abigail accuses Tituba. Reverend Parris whips Tituba until she, too, "confesses" and implicates others. The arrests begin.

Meanwhile, John and Elizabeth Proctor and their neighbor, Giles Corey, learn that more and more people are being jailed, and that the accused will be hanged if they don't confess. Massachusetts Deputy Governor Danforth (Paul Scofield) has been summoned to take charge. When Corey leaves, Elizabeth urges John to go to Salem and inform the court that Abigail told him that there had been no witchcraft in the woods.

The hysteria in Salem continues to escalate. People with petty complaints are having their neighbors arrested and hauled into court. The girls are courtroom witnesses. When an accused person comes before the court, they appear to have visions of the devil and they go into convulsions. Their response is used as evidence that the accused are working with the devil. Rebecca Nurse—a midwife whose standing and good works in the community have been well recognized by Hale and others—finds the proceedings ridiculous. She and her husband walk out of the packed courtroom, causing Reverend Hale to entertain doubts about the trials. At Judge Danforth's insistence, the trials go forward.

Mary Warren returns to her duties at the Proctors' after a long day at court. John beats her for going to Salem and participating in the trials against his orders. She breaks down, clearly shocked that the trials have gone so far and executions are imminent. She admits that Elizabeth Proctor was mentioned during the trials, but promises to protect her. She gives Elizabeth a doll she has made for her. The next day, John meets Abigail in the woods and warns her to keep Elizabeth out of the proceedings. Abigail is dismayed not only that John continues to deny their relationship but also that he wishes to protect his wife. Abigail staggers into a tavern where the judges are dining. She moans in pain and pulls a needle out of her belly.

Hale appears at the Proctors' to question them about their religious beliefs. John answers the questions, but falters on the commandment forbidding adultery. As Hale is leaving, John informs him that Abigail had admitted that the girls' "sickness" was not caused by witchcraft.

A prison wagon arrives, and marshals search the Proctors' house. When they find the doll Mary Warren gave to Elizabeth, they pull a needle out of it. Elizabeth is accused of having sent her spirit to torment Abigail. Mary Warren protests that she herself stuck the needle into the doll for safekeeping. If the marshals doubt her, they should ask Abigail, who was sitting beside her at the time. Her words fall on deaf ears, and Elizabeth is arrested and taken away in the wagon. John demands that Mary admit the trials are a sham and testify against Abigail.

The next day, John Proctor, Mary Warren, Giles Corey, and others arrive at court. They presents a petition signed by 91 residents of Salem claiming that the accused are innocent. Danforth is impressed, but when Corey refuses to name the source of his information, he is arrested. John presents a deposition from Mary Warren swearing that she and the girls have lied. Hale begs John to get a lawyer, but Danforth insists on questioning him immediately. In order to save his wife, John confesses his illicit relationship with Abigail. But Danforth does not take his word for it. He conducts a test. John has told the court that his wife is incapable of lying, so the judge cross-examines her without revealing that John has acknowledged the affair. Elizabeth lies about the affair to save John from punishment for adultery. The girls turn on Mary Warren. She breaks down and returns to the accusers, naming John Proctor as a servant of the devil. In disgust, Hale quits the court. Giles Corey is tortured through "pressing" with large stones, but he still refuses to name names and dies.

However, Corey and Proctor's efforts have not been a complete failure. The village's enthusiasm for the witch hunts has been tempered by doubts. Abigail accuses the Reverend Hale's wife of tormenting her, but she has gone too far and she is rebuffed by the judges. The townspeople avoid her. Abigail sneaks into John's cell and begs him to confess so that they can run away together. He refuses, and Abigail flees from Salem without him.

The morning of John's hanging arrives. Hale begs Elizabeth to convince John to confess and save himself. Elizabeth, whose life has been spared because she is pregnant, speaks to John alone. John tells her he wants to confess and save his own life. John does confess, but cannot go through with the lie when Danforth insists that he sign his name to his confession. He and Rebecca Nurse and Martha Corey are hanged as they recite the Lord's Prayer.

VI. Brief Historical Overview

adapted from <http://www.salemwitchmuseum.com/learn2.html>

In Salem Village, Massachusetts, January of 1692, two girls related to the Reverend Samuel Parris—one the daughter and the other a niece-- became ill. They experienced convulsions, hallucinations and fever. When they did not recover, the village doctor, William Griggs, diagnosed bewitchment, a crime punishable by death in 17th century New England. In order to find the source of this bewitchment, the Village undertook a massive witch hunt that ultimately resulted in the condemnation and hanging of nineteen men and women and the crushing death of one man. Seventeen others died in prison.

Why did fear and suspicion escalate to such a fever pitch in Salem? Several factors contributed to a growing uneasiness among the colonists. First, the Puritan community believed that the devil was real and could exert his influence on people. Second, the Villagers were already divided over issues including religious practice and land ownership, and their disagreements were already fueling gossip and accusations. These divisions were exacerbated by political and religious conflicts between Salem Village and the neighboring Salem Town. Finally, a recent small pox epidemic and the constant threat of attack by warring Native American tribes left the colonists feeling vulnerable and weak. The possibility that witchcraft to blame for the uncertainty and fear that dominated life in Salem Village provided some odd comfort—the villagers could respond to this kind of threat and regain a sense of power over their lives. Soon prisons were filled with more than 150 men and women whose names had been "cried out" by tormented young girls naming the cause of their pain.

The hearings began in June of 1692, when a special court was set up in Salem Village with Massachusetts Chief Justice William Stoughton presiding. The first to be tried was Bridget Bishop of Salem who was found guilty and hanged on June 10. Thirteen women and five men followed her to the gallows before the court was disbanded by Governor William Phipps. The special court had allowed "spectral evidence" to be used against the accused. "Spectral evidence" was based in the belief that witches could use invisible shapes—or specters—to torture their victims even if witnesses claimed to have seen them at another place when victims were experiencing symptoms. In October, a Superior Court of Judicature was formed to replace the "witchcraft" court. The Superior Court rejected the use of spectral evidence. Without it, the Superior Court could find no evidence against the accused. The judges released those awaiting trial and pardoned those awaiting execution, effectively ending the witch trials.

For a more detailed history of the trials, specifically, see
http://www.law.umkc.edu/faculty/projects/ftrials/salem/SAL_ACCT.HTM

VII. Suggested viewing strategies

Two viewing strategies are described below.

The first, more appropriate for upper level or more advanced students, includes the entire movie. This strategy will be useful in classrooms where more time is available for the study of colonial American life. The drama in *The Crucible* builds in suspense and tension—a dramatic choice that helps approximate the emotional context of

both the Salem trials and the McCarthy hearings. This viewing strategy requires teachers to dedicate one week to the viewing and discussion of the movie in the context of a unit on colonial New England. Student projects are designed to build on one another and culminate in a larger group project on the final day of the week.

The second viewing strategy suggests the use of one scene—the courtroom scene in which the accusers display symptoms of possession and point fingers at those who are in league with the devil. This strategy will be more useful in classrooms where teachers have limited time to discuss colonial New England. The scene acts as a “hook” to humanize the people in colonial New England and to raise questions about their lives and belief systems. This strategy may be more appropriate for younger or less advanced students.

Pre-Teaching Teacher Resources

<http://www.gonzaga.edu/faculty/campbell/enl310/calvin.htm> brief but detailed history

<http://www.gonzaga.edu/faculty/campbell/enl310/purdef.htm> brief but detailed description of Puritanism

<http://xroads.virginia.edu/~CAP/puritan/purhist.html> a particularly good, article length description of Puritan history in New England

<http://www.hampton.lib.nh.us/hampton/biog/goodydemos.htm> contains an excerpt from *Entertaining Satan: Witchcraft and the Culture of Early New England* by John Demos, “From Generation to Generation.” It describes the persistence of fears about witchcraft that were part of life in early New England.

Primary Sources for Student Projects

<http://etext.virginia.edu/salem/witchcraft/>

This is a searchable data base of transcripts from the trials, including interrogations and indictments. For classroom purposes, the first link to search the entire database is not useful unless a teacher wishes to direct students to search for a specific name. However, the rest of the links allow teachers and students to browse the names of the accused and convicted and click on those names for the transcripts. A link to George Lincoln Burr’s *Narratives of the Witchcraft Case* provides access to writings including “Wonders of the Invisible World” by Cotton Mather (1693) and “A Modest Inquiry into the Nature of Witchcraft” by John Hale (1702). Links also lead to digital images of primary source materials held at a variety of archives and to historical society sites relevant to the Trials.

<http://www.rootsweb.com/~nwa/witch.html>

This site contains fuller biographical sketches of individual women accused of witchcraft, many but not all of whom were accused during the Salem trials.

<http://www.law.umkc.edu/faculty/projects/frtials/salem/salem.htm>

From the perspective of “Famous American Trials,” this site contains a number of links to primary sources and other useful material about the events in Salem.

Viewing Strategy One: The Entire Film

Section One

On day one, students will view the first 35 minutes of the movie (from 00:00 to 34:30). This section begins with the opening scenes of dancing and witchcraft in the woods. It ends with the confession of Tituba and the first accusations from the girls. (Stop the tape just after the girls begin calling out names and just before the scene switches to the Proctor farm)

Pre-viewing teacher led discussion:

What do you think about when you hear the word “Puritan?”

Using this question as a springboard, teachers should paint a complex portrait of life in Puritan New England. While the focus of the film is the English colonists, the real world of colonial New England included Native American people as well as Africans and peoples from the Caribbean and other islands. Historians now believe that Tituba came from the West Indies. The issue of cultural contact and conflict—while not central to the movie—was central to

life in New England. Because this first section of the movie focuses on Tituba, teachers can ask students to think about the possible impact of cultural contact on life and culture in colonial New England.

Goals:

1. Political History: Provide students with an overview of Puritanism, focusing on the relationship of religion to the organization of social and political life Massachusetts in the late 1600s.
2. Social and Cultural History: Get students thinking about issues of power from the perspective of both the young girls and the perspective of the slave, Tituba.

Questions to think about while viewing the movie:

Why do you think the slave Tituba confessed to witchcraft?

Why do you think the girls began accusing other people of witchcraft?

Ideas for Student Projects (Take Home)

Give students primary source documents and biographical sketches on Tituba and Reverend Parris. Ask them to think about the impact of cultural contact between colonists and people from entirely different belief systems –such as Native Americans or Africans.

Section Two

On day two, students will view the next 30 minutes of the movie (from 34:30 to 1:04:20). This section begins with a scene at the Proctor's farm. Elizabeth Proctor urges John to tell the judges about Abigail's admission that there had been no witchcraft in the woods. It ends just after the arrest of Elizabeth Proctor. (Stop the tape as the prison wagon rolls away from the Proctor home.)

Pre-viewing teacher led discussion

How did the community and the court justify its actions?

Why do you think some people were singled out and jailed?

Using these questions as a springboard, provide students with more background about the Puritan belief system by introducing the historical figure –conspicuously absent from the movie—Cotton Mather. Inform students that the Salem trials were not isolated, but stand as one example of similar accusations and punishment that occurred in colonial New England (as well as in England and other European countries). Offer an analysis of a short section from Mather's "Wonders of the Invisible World" and encourage students to think about the ways in which social and political change can seem like an invisible force.

Goals

1. Political History: Given the Puritan system and its relationship to social and political life, encourage students to think about what impact different opinions about religion might have had on the political life of the community.
2. Social History: Discuss the ways in which the witchcraft trials functioned –in part—to solidify the authority of ministers and wealthy people in the community. Describe the political and religious unrest that dominated Puritan life in the 1690s.

Questions to think about while viewing the movie:

1. What was the relationship between religion and politics in colonial New England?

2. Why are some characters less popular than others? What effect does this popularity have on the trials?

Ideas for Student Projects (Take Home):

Provide groups of students with a biographical sketch and primary source material about an accused person, an accuser or one of the judges. Working together, each group should analyze these documents and make a list of each person's "crimes," confessions, beliefs and possible motivations.

Assign additional research on Anne Hutchinson and Cotton Mather.

Section Three

On day three, students will view the next 32 minutes of the movie (from 1:04:20 to about 1:36). This section begins with a somewhat violent scene between Proctor and his servant, Mary Warren, just after the arrest of Elizabeth. The section ends with the arrest of John Proctor. (There is not a clean break between scenes here, but you should end the tape sometime after Proctor screams “God is Dead” and the judges order his arrest.)

Pre-viewing teacher led discussion

Why would innocent people confess to the crime of witchcraft?

How would you describe the majority of the accused? Did they have any traits in common?

Using these questions as a springboard, provide students with greater detail about the actual courtroom events. If you chose to assign the biographical sketches as homework, ask students to share their analysis. Discuss issues of gender and class and ask students to analyze the culturally specific motivations behind both the accusations and the confessions.

Goals

1. Political History: Provide students with greater detail about the actual courtroom events. Referring to the student projects from the previous day, discuss the ways in which the accused were forced to confess.
2. Social History: Who were the accused? Where they from a specific class? Were they well liked in the community? Were they all women? Where does social and political power come from?

Questions to think about while viewing the movie:

1. What conditions or ideas are creating the fear that leads to both the accusations and the confessions?

Student Projects (Take Home):

Building on the previous day’s projects, ask students to develop a character sketch and a defense of the person they have been assigned.

Section Four

On the final day of movie viewing, students will watch the final 25 minutes of the movie (from 1:36 to 2:00, until the credits begin to roll). This section begins with Reverend Parris on the pulpit, calling for the excommunication of accused witches. It ends with the hangings of John Proctor, Rebecca Nurse, and Mrs. Corey as they recite the Lord’s Prayer.

Pre-viewing teacher led discussion:

Define excommunication for the students and ask them to consider the impact that an official removal from the church would have had on the social and political standing of individuals in colonial New England. Describe the role of the higher court in bringing the witchcraft trials to a close. Discuss the ways in which the evolution of church authority, the town meeting and the court system in colonial New England gradually contributed to the development of a more democratic system of crime and punishment. Explain the use of “evidence” in the original trials and in the higher court analysis. Ask students to think about the kinds of limits that were placed on participation in town government.

Goals for Classroom Discussion:

1. Political History: Describe the end of the witchcraft trials and the role of a higher court in bringing them to a close. Analyze how the court system, the town meeting and the church contributed to the growth of representative government and contributed to the development of a more democratic system of crime and punishment.
2. Social History: Were women given any authority in colonial New England? Servants? Slaves? What kinds of limits were placed on participation in decision making?

Section Five

Suggestions for classroom projects on day five:

Building on the previous days’ projects, ask students to work together to re-enact one of the trials. Select judges, one accused person, and one or more accuser. The remaining students will be the jury. Their decision about guilt or

innocence must be based on what they have learned about life in colonial New England. Ask the jury to defend its decision. What different details might ensure a different outcome?

Analyze and debate the confrontation between John Proctor and the Court. Encourage students to see that movies can use historical events as a metaphor for critiquing current events. This might be somewhat “dangerous” material for younger students, because it could encourage a discussion of adultery and public figures. Although this confrontation is not “historical,” does it help explain something about the witchcraft trials? Does it make sense to you as viewers? Why? Does it remind you of anything you might know about from current events?

Viewing Strategy Two: The Trial

In this suggested viewing strategy, students will only view the trial scene from the movie. Teachers should use this scene as a “hook,” to humanize the subject matter by providing a strong visual device. The courtroom scene is about (minutes), and it can be found by using the video counter. Start at () and stop the tape at ().

Pre-viewing teacher led discussion:

What do you think about when you hear the word “Puritan?”

Using this question as a springboard, teachers should paint a complex portrait of life in Puritan New England. Provide students with background about the Puritan belief system by introducing the historical figure –conspicuously absent from the movie—Cotton Mather. Inform students that the Salem trials were not isolated, but stand as one example of similar accusations and punishment that occurred in colonial New England (as well as in England and other European countries). Offer an analysis of a short section from Mather’s “Wonders of the Invisible World” and encourage students to think about the ways in which social and political change can seem like an invisible force.

Questions to think about while viewing the Trail Scene

Why would innocent people confess to the crime of witchcraft?

How would you describe the majority of the accused? Did they have any traits in common?

For further discussion:

Discuss issues of gender and class and help students to analyze the culturally specific motivations behind both the accusations and the confessions.

Ideas for Student Projects:

Provide students with primary sources from the trials. These may include biographical sketches of some of the judges and some of the accused, official charging documents, and trial transcripts. Ask them to make a list of “crimes,” confessions, beliefs and possible motivations.

Assign further reading on Anne Hutchinson and Cotton Mather. Ask students to think about issues of gender and power in colonial New England.

Assign further reading on Tituba and on indentured servants. Ask students to think about issues of class, race and power in colonial New England.

Provide students with resources from: <http://www.gwhs.phila.k12.pa.us/student/rachel3/comparison.htm>

This site offers a useful comparison between the historical events and people and the movie/play version of the events as well as the biographies of the historical people on whom characters were based. Choose events and characters portrayed in the courtroom scene. In classroom discussion, encourage students to see that movies can use historical events as a metaphor for critiquing current events.

VII. Additional reading for teachers

Boyer, Paul & Nissenbaum, Stephen. *Salem Possessed: The Social Origins of Witchcraft*. Harvard: Cambridge, MA. 1974.

--, eds. *Salem-Village Witchcraft: A Documentary Record of Local Conflict in Colonial New England*. Northeastern U: Boston, MA. 1972.

Breslaw, Elaine G. *Tituba, Reluctant Witch of Salem: Devilish Indians and Puritan Fantasies*. NYU: New York. 1996

Cooper, James F., Jr. and Minkema, Kenneth P., eds. *The Sermon Notebook of Samuel Parris 1689-1694*. Colonial Society of Massachusetts: Boston. 1993

Demos, John. *A Little Commonwealth; Family Life In Plymouth Colony*. New York, Oxford University Press, 1970.

---. *Entertaining Satan: Witchcraft and the Culture of Early New England*. Oxford: New York. 1982.

Gragg, Larry. *A Quest for Security: The Life of Samuel Parris, 1653-1720*. Greenwood: New York. 1990.

Reis, Elizabeth. *Damned Women: Sinners and Witches in Puritan New England*. Cornell Univ Press, Ithaca. 1997.

VIII. Further reading for students

<http://www.gonzaga.edu/faculty/campbell/en1310/calvin.htm> and <http://www.gonzaga.edu/faculty/campbell/en1310/purdef.htm>. Useful for either teachers or students, these two related sites provide a brief historical background on Puritanism and Calvinism. They also provide links to bibliographies and other sources.

Wilson, Lori Lee. *The Salem Witch Trials*. How History Is Invented series. Lerner: Minneapolis. 1997.

IX. Additional Resources available on the Internet

<http://www.discovery.com/stories/history/witches/witches.html> This is a Discovery Channel site related to "A Village Possessed." The site is fairly simplistic, but it provides a decent overview of events at Salem, including some discussion of the political atmosphere leading up to the accusations and trials.

http://www2.roanoke.edu/history/Leeson/witchcraft_intro.htm This is a college level course on witchcraft, including links to a syllabus, class projects, and bibliography.

<http://www.nationalgeographic.com/features/97/salem/> This is an interactive feature on the National Geographic website. It is an interesting overview of the events recounted in a "you are there" technique in which the reader becomes part of the events. The goal of the site is to interrogate the nature of the hysteria that gripped Salem.

<http://www.salemweb.com/memorial/default.htm> A good timeline of events in Salem

<http://www.salemwitchmuseum.com/> This museum web site contains short answers to frequently asked questions (<http://www.salemwitchmuseum.com/learn.html>) a book list for middle school students, and historical overviews.