

have died: indeed he did almost nothing but cry and sleep for several months together: and at length his understanding was utterly taken away. . . .

XI. William Stacy testified, that receiving money of this Bishop, for work done by him, he was gone but a matter of three rods from her, and looking for his money, found it unaccountably gone from him. Some time after, Bishop asked him whether his father would grind her grist for her? He demanded why? She replied, Because folks count me a witch. He answered, No question, but he will grind it for you. Being then gone about six rods from her, with a small load in his cart, suddenly the off-wheel slumped and sunk down into a hole upon plain ground, so that the deponent, was forced to get help for the recovering of the wheel. But stepping back to look for the hole which might give him this disaster, there was none at all to be found. . . .

XII. To crown all, John Bly, and William Bly, testified, that being employed by Bridget Bishop, to help take down the cellar wall, of the old house, wherein she formerly lived, they did in holes of the said old wall, find several poppets, made up of rags, and hog's bristles, with headless pins in them, the points being outward. Whereof she could now give no account unto the court, that was reasonable or tolerable.

XIII. One thing that made against the prisoner was, her being evidently convicted of gross lying, in the court, several times, while she was making her plea. But besides this, a jury of women, found a preternatural teat upon her body; but upon a second search, within three or four hours, there was no such thing to be seen. There was also an account of other people whom this woman had afflicted. And there might have been many more, if they had been, inquired for. But there was no need of them.

QUESTIONS FOR READING AND DISCUSSION

1. What made Bishop's witchcraft "evident and notorious to all beholders"? Much of the testimony recalled events that had occurred many years earlier; why had her witchcraft only become "evident and notorious to all beholders" in 1692?
2. In what ways did Bishop act like a witch, according to her accusers? Why did her accusers believe she — rather than an accident or chance — had caused their misfortunes?
3. In what ways did Bishop's gender contribute to the accusations against her? Why were "poppets, made up of rags, and hog's bristles, with headless pins in them" and "a preternatural teat upon her body" considered evidence against her?
4. Judging from the testimony against Bishop, what would protect a person from being accused of witchcraft?

COMPARATIVE QUESTIONS

1. How did the ideals of the *Arbella* sermon influence the judgments of the Suffolk County Court and the testimony against Bridget Bishop?
2. How did the Pennsylvania laws compare with the *Arbella* sermon and the judgments of the Suffolk County Court? Based on this comparison, how did the ideals of Pennsylvania's leaders differ — if at all — from those of

3. How did the cases that came before the Suffolk court differ from the accusations made against Bishop? Why, in other words, were the Suffolk offenders not considered witches and why was Bishop not considered guilty of routine misconduct, rather than witchcraft?
4. How did the forms of order and disorder that Williams observed among Indians compare with Puritan ideals in the *Arbella* sermon and the laws of Pennsylvania?
5. Judging from the documents in this chapter, to what extent did Puritan settlers succeed in creating a new England in the northern colonies during the seventeenth century? How did the New England colonies compare to Pennsylvania, judging from these documents? Do these documents illustrate successes, failures, or both? How and why? Were the successes or failures the result of Puritanism or in spite of it?