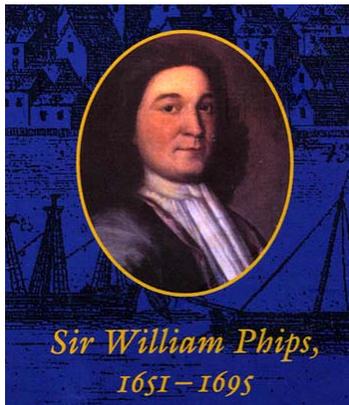


#617 Salem Rebellion, Salem Witchcraft – Bringing it together: The literal entwinement of (a) the *Rebellion* of the Glorious Revolution and of the Mathers in the years 1688-1692, with (b) the Mathers and the Boston-Salem *Witchcraft* of 1688-1692

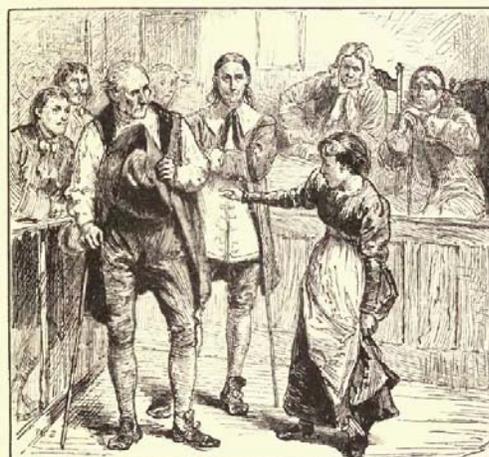
In Unsealing #604 the Key Understanding was that during the years of 1688-1692, Increase Mather and his son Cotton Mather were simultaneously involved to one degree or another with (a) the *rebellion* of the Glorious Revolution of 1688 through ensuring its impact on the Massachusetts Bay Colony, and (b) the Salem *Witchcraft* Trials. In fact, the Salem Witchcraft Trials *were directly impacted* by the Mathers and the government of the Massachusetts Bay Colony, relating directly back to the Glorious Revolution of 1688.

It is the last sentence in the paragraph *above* that we are concentrating on . . .

Key Understanding: The Salem Witchcraft Trials *were directly impacted* by the Mathers and the government of the Massachusetts Bay Colony, relating directly back to the Glorious Revolution of 1688. Here is the story in brief:



The successful *Rebellion*. After his arrival in England in 1688, Increase Mather had two or three fruitless audiences with King James II. His first audience with William III was on January 9, 1689. He was active in influencing the British House of Commons to vote in 1689 to restore the New England charters. A new charter that included the incorporation of the Plymouth Colony into the Massachusetts Bay Colony was finally secured by Increase Mather on October 7, 1691. Sir William Phips, a member of Mather's church, was appointed the new governor. With the Dominion of New England dead, and the new charter in hand, Mather and Phips arrived back in Boston on May 14, 1692.



The trial of Giles Corey

The *Witchcraft*. Having been gone since 1688, Increase Mather arrived back in Boston in 1692 in the midst of the furor surrounding witchcraft in Salem. His arrival would have an immediate impact on the situation, for there were perhaps as many as eighty accused witches who had been jailed in Boston and Salem and surrounding areas, but not yet tried, for there was the problem of the colony having no legitimate form of government in place. This was solved by the arrival of Increase Mather, royally-appointed governor William Phips, and the charter for a new and restored government of the Massachusetts Bay Colony. The trials could begin.

Governor Phips instituted a Court of Oyer and Terminer (to “hear and determine”). Over the summer the cases were heard. Nineteen persons were hanged. One was crushed to death by piling stones on him. Several others died in jail. The witch trials ended in October 1692, after an appeal by Boston-area clergy headed by Increase Mather published “Cases of Conscience Concerning Evil Spirits” on October 3, 1692. In it, Increase Mather stated, “It were better that ten suspected witches should escape, than that the innocent person should be condemned.”



The pressing to death of Giles Corey

*1 Samuel 15:23 (KJV) **FOR** [1688-1692 Mather] **REBELLION** [in conjunction with the Glorious Revolution/English Bill of Rights of 1688-1689] **IS AS THE SIN OF** [1688-1692 Boston-Salem] **WITCHCRAFT**, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.*

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