FOLKLORE

DEFINITION:

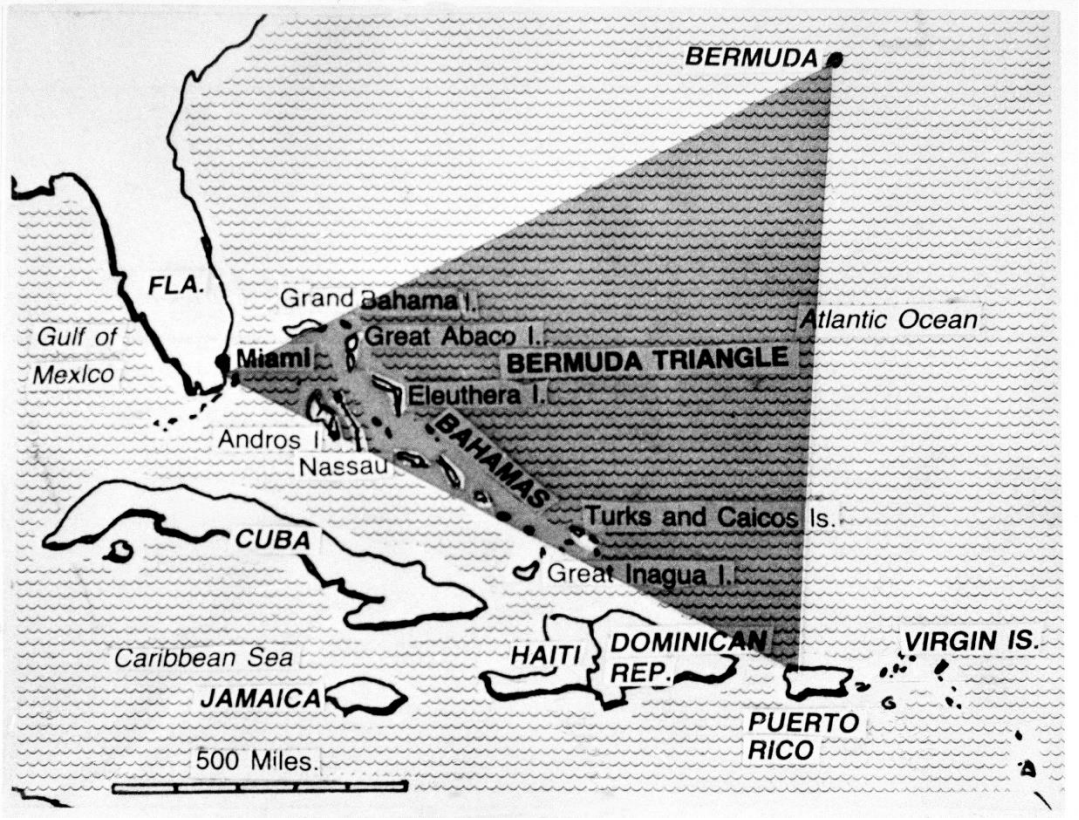
⇨ the traditional beliefs, customs, and stories of a community, passed through generations by word of mouth

PRE-READING ACTIVITIES

Are you familiar with any beliefs or stories from Luxembourgish folklore? Explain.

What do you know about the stories related to the pictures below?

STORY 1: The Bermuda Triangle



The Bermuda Triangle is a mythical section of the Atlantic Ocean roughly bounded by Miami, Bermuda and Puerto Rico where dozens of ships and airplanes have disappeared. Unexplained circumstances surround some of these accidents, including one in which the pilots of a squadron of U.S. Navy bombers became disoriented while flying over the area; the planes were never found. Other boats and planes have seemingly vanished from the area in good weather without even radioing distress messages. But although myriad fanciful theories have been proposed regarding the Bermuda Triangle, none of them prove that mysterious disappearances occur more frequently there than in other well-traveled sections of the ocean. In fact, people navigate the area every day without incident.

Legend of the Bermuda Triangle

The area referred to as the Bermuda Triangle, or Devil's Triangle, covers about 500,000 square miles of ocean off the southeastern tip of Florida. When Christopher Columbus sailed through the area on his first voyage to the New World, he reported that a great flame of fire (probably a meteor) crashed into the sea one night and that a strange light appeared in the distance a few weeks later. He also wrote about erratic compass readings, perhaps because at that time a sliver of the Bermuda Triangle was one of the few places on Earth where true north and magnetic north lined up.

William Shakespeare's play "The Tempest," which some scholars claim was based on a real-life Bermuda shipwreck, may have enhanced the area's aura of mystery. Nonetheless, reports of unexplained disappearances did not really capture the public's attention until the 20th century. An especially infamous tragedy occurred in March 1918 when the USS Cyclops, a 542-foot-long Navy cargo ship with over 300 men and 10,000 tons of manganese ore onboard, sank somewhere between Barbados and the Chesapeake Bay. The Cyclops never sent out an SOS distress call despite being equipped to do so, and an extensive search found no wreckage. "Only God and the sea know what happened to the great ship," U.S. President Woodrow Wilson later said. In 1941 two of the Cyclops' sister ships similarly vanished without a trace along nearly the same route.

A pattern allegedly began forming in which vessels traversing the Bermuda Triangle would either disappear or be found abandoned. Then, in December 1945, five Navy bombers carrying 14 men took off from a Fort Lauderdale, Florida, airfield in order to conduct practice bombing runs over some nearby shoals. But with his compasses apparently malfunctioning, the leader of the

mission, known as Flight 19, got severely lost. All five planes flew aimlessly until they ran low on fuel and were forced to ditch at sea. That same day, a rescue plane and its 13-man crew also disappeared. After a massive weeks-long search failed to turn up any evidence, the official Navy report declared that it was “as if they had flown to Mars.”

Bermuda Triangle Theories and Counter-Theories

By the time author Vincent Gaddis coined the phrase “Bermuda Triangle” in a 1964 magazine article, additional mysterious accidents had occurred in the area, including three passenger planes that went down despite having just sent “all’s well” messages. Charles Berlitz, whose grandfather founded the Berlitz language schools, stoked the legend even further in 1974 with a sensational bestseller about the legend. Since then, scores of fellow paranormal writers have blamed the triangle’s supposed lethalness on everything from aliens, Atlantis and sea monsters to time warps and reverse gravity fields, whereas more scientifically minded theorists have pointed to magnetic anomalies, waterspouts or huge eruptions of methane gas from the ocean floor.

In all probability, however, there is no single theory that solves the mystery. Although storms, reefs and the Gulf Stream can cause navigational challenges there, maritime insurance leader Lloyd’s of London does not recognize the Bermuda Triangle as an especially hazardous place. Neither does the U.S. Coast Guard, which says: “In a review of many aircraft and vessel losses in the area over the years, there has been nothing discovered that would indicate that casualties were the result of anything other than physical causes. No extraordinary factors have ever been identified.”

https://www.history.com/topics/folklore/bermuda-triangle

STUDY CHECK

What you should be able to write about for your class paper:

- Explain the mystery behind the Bermuda triangle

- Be familiar with at least two specific stories that add to the mystery.

- What is your opinion on the matter? Mysterious forces at work?

NOTES:

STORY 2: Friday the 13th

Long considered a harbinger of bad luck, Friday the 13th has inspired a late 19th-century secret society, an early 20th-century novel, a horror film franchise and not one but two unwieldy terms— paraskavedekatriaphobia and friggatriskaidekaphobia—that describe fear of this supposedly unlucky day.

The Fear of 13

Just like walking under a ladder, crossing paths with a black cat or breaking a mirror, many people hold fast to the belief that Friday the 13th brings bad luck. Though it's uncertain exactly when this particular tradition began, negative superstitions have swirled around the number 13 for centuries.

While Western cultures have historically associated the number 12 with completeness (there are 12 days of Christmas, 12 months and zodiac signs, 12 labors of Hercules, 12 gods of Olympus and 12 tribes of Israel, just to name a few examples), its successor 13 has a long history as a sign of bad luck.

The ancient Code of Hammurabi, for example, reportedly omitted a 13th law from its list of legal rules. Though this was probably a clerical error, superstitious people sometimes point to this as proof of 13's longstanding negative associations.

Fear of the number 13 has even earned a psychological term: triskaidekaphobia.

Why is Friday the 13th Unlucky?

According to biblical tradition, 13 guests attended the Last Supper, held on Maundy Thursday, including Jesus and his 12 apostles (one of whom, Judas, betrayed him). The next day, of course, was Good Friday, the day of Jesus' crucifixion.

The seating arrangement at the Last Supper is believed to have given rise to a longstanding Christian superstition that having 13 guests at a table was a bad omen—specifically, that it was courting death.

Though Friday's negative associations are weaker, some have suggested they also have roots in Christian tradition: Just as Jesus was crucified on a Friday, Friday was also said to be the day Eve gave Adam the fateful apple from the Tree of Knowledge, as well as the day Cain killed his brother, Abel.

The Thirteen Club

In the late-19th century, a New Yorker named Captain William Fowler (1827-1897) sought to remove the enduring stigma surrounding the number 13—and particularly the unwritten rule about not having 13 guests at a dinner table—by founding an exclusive society called the Thirteen Club.

The group dined regularly on the 13th day of the month in room 13 of the Knickerbocker Cottage, a popular watering hole Fowler owned from 1863 to 1883. Before sitting down for a 13-course dinner, members would pass beneath a ladder and a banner reading "Morituri te Salutamus," Latin for "Those of us who are about to die salute you."

Four former U.S. presidents (Chester A. Arthur, Grover Cleveland, Benjamin Harrison and Theodore Roosevelt) would join the Thirteen Club's ranks at one time or another.

Friday the 13th in Pop Culture

An important milestone in the history of the Friday the 13th legend in particular (not just the number 13) occurred in 1907, with the publication of the novel *Friday, the Thirteenth* written by Thomas William Lawson.

The book told the story of a New York City stockbroker who plays on superstitions about the date to create chaos on Wall Street, and make a killing on the market.

The horror movie *Friday the 13th*, released in 1980, introduced the world to a hockey mask-wearing killer named Jason, and is perhaps the best-known example of the famous superstition in pop culture history. The movie spawned multiple sequels, as well as comic books, novellas, video games, related merchandise and countless terrifying Halloween costumes.

What Bad Things Happened on Friday 13th?

On Friday, October 13, 1307, officers of King Philip IV of France arrested hundreds of the Knights Templar, a powerful religious and military order formed in the 12th century for the defense of the Holy Land.

Imprisoned on charges of various illegal behaviors (but really because the king wanted access to their financial resources), many Templars were later executed. Some cite the link with the Templars as the origin of the Friday the 13th

superstition, but like many legends involving the Templars and their history, the truth remains murky.

In more recent times, a number of traumatic events have occurred on Friday the 13th, including the German bombing of Buckingham Palace (September 1940); the murder of Kitty Genovese in Queens, New York (March 1964); a cyclone that killed more than 300,000 people in Bangladesh (November 1970); the disappearance of a Chilean Air Force plane in the Andes (October 1972); the death of rapper Tupac Shakur (September 1996) and the crash of the Costa Concordia cruise ship off the coast of Italy, which killed 30 people (January 2012).

https://www.history.com/topics/folklore/friday-the-13th

STUDY CHECK

What you should be able to write about for your class paper:

- Explain the relation between the Friday 13th superstition and religion.

- Be able to write about the counter movement and its purpose.

- Explain how and why popular culture amplified the superstition.

- What is your opinion? Do you believe in this superstition? Why? Why not?

STORY 3: Halloween

Halloween Timeline: How the Holiday Has Changed Over the Centuries

Halloween's origins can be traced back to antiquity. Most point to Samhain, a Celtic festival which commemorated the end of the harvest season and the blurring of the physical and spirit worlds, as Halloween's forebear. Over the ages, the holiday evolved, taking on Christian influences, European myth and American consumerism. Today, Halloween is celebrated with trick-or-treating, costumes, jack-o-lanterns and scary movies—all things which would likely be unrecognizable to those who took part in the holiday's earliest forms.

Ancient Times: Halloween Begins as Samhain

Ancient Celts, who lived 2,000 years ago in the area that is now Ireland, the United Kingdom and northern France, marked Samhain at the midpoint between the fall equinox and the winter solstice. During this time of year, hearth fires in family homes were left to burn out while the harvest was gathered. After the harvest work was complete, celebrants joined with Druid priests to light massive bonfires and pray.

Celts believed that the barrier between the physical and spirit worlds was breachable during Samhain. It was expected that ancestors might cross over during this time as well, and Celts would dress as animals and monsters so that fairies were not tempted to kidnap them.

10th Century: Samhain Is Christianized

In the 7th century, the Catholic Church established November 1 as *All Saints' Day*, a day commemorating all the saints of the church. By the 9th century, the influence of Christianity had spread into Celtic lands, where it gradually blended with and supplanted older Celtic rites. In 1000 A.D., the church made November 2 *All Souls' Day*, a day to honor the dead. It's widely believed today that the church was attempting to replace the Celtic festival of the dead with a related, church-sanctioned holiday.

The *All Saints' Day* celebration was also called *All-hallows* or *All-hallowmas* (from Middle English *Alholowmesse* meaning *All Saints' Day*) and the night before it, the traditional night of Samhain in the Celtic religion, began to be called All-Hallows Eve and, eventually, Halloween. Over many centuries, the three holidays—All Saints' Day, All Souls' Day and Samhain—essentially merged

into one: Halloween. (The Catholic Church still recognizes *All Saints' Day* and *All Souls' Day* today, and some Wiccans and Celtic Reconstructionists commemorate Samhain.)

The Middles Ages: Trick-or-Treating Emerges

In England and Ireland during *All Saints' Day* and *All Souls' Day* celebrations, poor people would visit the houses of wealthier families and receive pastries called soul cakes in exchange for a promise to pray for the souls of the homeowners' dead relatives. Known as "souling," the practice was later taken up by children, who would go from door to door asking for gifts such as food, money and ale—an early form of trick-or-treating.

19th Century: Jack-o-Lanterns Take Shape

The practice of carving faces into vegetables became associated with Halloween in Ireland and Scotland around the 1800s. Jack-o-lanterns originated from an Irish myth about a man nicknamed "Stingy Jack," who tricked the Devil and was forced to roam the earth with only a burning coal in a turnip to light his way. People began to make their own versions of Jack's lanterns by carving scary faces into turnips or potatoes and placing them into windows or near doors to frighten away Stingy Jack and other wandering evil spirits.

19th Century: Halloween Comes to America—And With It Comes Mischief

With the exception of Catholic-dominated Maryland and some other southern colonies, Halloween celebrations were extremely limited in early America, which was largely Protestant. It wasn't until the mid-19th century that new immigrants—especially the millions of Irish fleeing the Irish Potato Famine—helped popularize the celebration nationally.

These immigrants celebrated as they did back in their homelands—especially by pulling pranks. In the late 1800s, common Halloween tricks included placing farmers' wagons and livestock on barn roofs, uprooting vegetables in backyard gardens and tipping over outhouses. By the early 20th century, vandalism, physical assaults and sporadic acts of violence were not uncommon on Halloween.

1930s: Haunted Houses Become a Thing in the US

Haunted or spooky public attractions already had some precedent in Europe. Starting in the 1800s, Marie Tussaud's wax museum in London featured a "Chamber of Horrors" with decapitated figures from the French Revolution. In 1915, a British amusement ride manufacturer created an early haunted house, complete with dim lights, shaking floors and demonic screams.

In the U.S., the Great Depression kickstarted the trend. By then, violence around Halloween—no doubt exacerbated by the dire economic conditions—had reached new highs. Parents, concerned about their children running amok on All Hallows' Eve, organized "haunted houses" or "trails" to keep them off the streets.

1950s: Halloween Costumes Go Mainstream

Costumes and disguises have figured into Halloween celebrations since the holiday's earliest days. But it wasn't until the mid-20th century that costumes started to look like what we know them as today.

Around the same time neighborhoods began organizing activities such as haunted houses to keep kids safe and occupied, costumes became more important (and less abstract and scary). They began to take the form of things

children would have seen and enjoyed, like characters from popular radio shows, comics and movies. In the 1950s, mass-produced box costumes became more affordable, so more kids began to use them to dress up as princesses, mummies, clowns or more specific characters like Batman and Frankenstein's monster.

1980s: Fears About Poisoned Halloween Candy Reach New Heights

While in general the fears about poisoned Halloween candy have been overblown, crimes involving poison have occurred. The most infamous case took place on October 31, 1974. That's when a Texas man named Ronald O'Bryan gave cyanide-laced pixie sticks to five children, including his son. The other children never ate the candy, but his eight-year-old son, Timothy, did—and died soon after.

The paranoia reached new heights in the early 1980s after a rash of Tylenol poisonings in which cyanide-laced acetaminophen was placed on store shelves and sold. After the Tylenol murders, which are still unsolved, warnings about adulterated Halloween candy increased.

https://www.history.com/news/halloween-timeline

STUDY CHECK

What you should be able to write about for your class paper:

- Explain the original Celtic belief surrounding Samhain.

- Be able to write about 2 new developments which happened in the 20th century.

TOPIC: Witches

A History of Witches

Images of witches have appeared in various forms throughout history—from evil, wart-nosed women huddling over a cauldron of boiling liquid to hag-faced, cackling beings riding through the sky on brooms wearing pointy hats. In pop culture, the witch has been portrayed as a benevolent, nose-twitching suburban housewife; an awkward teenager learning to control her powers and a trio of charmed sisters battling the forces of evil. The real history of witches, however, is dark and, often for the witches, deadly.

The Origin of Witches

Early witches were people who practiced witchcraft, using magic spells and calling upon spirits for help or to bring about change. Most witches were thought to be pagans doing the Devil's work. Many, however, were simply natural healers or so-called "wise women" whose choice of profession was misunderstood.

It's unclear exactly when witches came on the historical scene, but one of the earliest records of a witch is in the Bible in the book of Samuel, thought be written between 931 B.C. and 721 B.C. It tells the story of when King Saul sought the Witch of Endor to summon the dead prophet Samuel's spirit to help him defeat the Philistine army.

The witch roused Samuel, who then prophesied the death of Saul and his sons. The next day, according to the Bible, Saul's sons died in battle, and Saul committed suicide.

Other Old Testament verses condemn witches, such as the oft-cited Exodus 22:18, which says, "thou shalt not suffer a witch to live." Additional Biblical passages caution against divination, chanting or using witches to contact the dead.

'Malleus Maleficarum'

Witch hysteria really took hold in Europe during the mid-1400s, when many accused witches confessed, often under torture, to a variety of wicked behaviors. Within a century, witch hunts were common and most of the accused were executed by burning at the stake or hanging. Single women, widows and other women on the margins of society were especially targeted.

Between the years 1500 and 1660, up to 80,000 suspected witches were put to death in Europe. Around 80 percent of them were women thought to be in cahoots with the Devil and filled with lust. Germany had the highest witchcraft execution rate, while Ireland had the lowest.

The publication of “Malleus Maleficarum”—written by two well-respected German Dominicans in 1486—likely spurred witch mania to go viral. The book, usually translated as “The Hammer of Witches,” was essentially a guide on how to identify, hunt and interrogate witches.

"Malleus Maleficarum" labeled witchcraft as heresy, and quickly became the authority for Protestants and Catholics trying to flush out witches living among them. For more than 100 years, the book sold more copies of any other book in Europe except the Bible.

Salem Witch Trials

As witch hysteria decreased in Europe, it grew in the New World, which was reeling from wars between the French and British, a smallpox epidemic and the ongoing fear of attacks from neighboring native American tribes. The tense atmosphere was ripe for finding scapegoats. Probably the best-known witch trials took place in Salem, Massachusetts in 1692.

The Salem witch trials began when 9-year-old Elizabeth Parris and 11-year-old Abigail Williams began suffering from fits, body contortions and uncontrolled screaming (today, it is believed that they were poisoned by a fungus that caused spasms and delusions). As more young women began to exhibit symptoms, mass hysteria ensued, and three women were accused of witchcraft: Sarah Good, Sarah Osborn and Tituba, an enslaved woman owned by Parris’s father. Tituba

confessed to being a witch and began accusing others of using black magic. On June 10, Bridget Bishop became the first accused witch to be put to death during the Salem Witch Trials when she was hanged at the Salem gallows. Ultimately, around 150 people were accused and 18 were put to death. Women weren't the only victims of the Salem Witch Trials; six men were also convicted and executed.

Massachusetts wasn't the first of the 13 colonies to obsess about witches, though. In Windsor, Connecticut in 1647, Alse Young was the first person in America executed for witchcraft. Before Connecticut's final witch trial took place in 1697, forty-six people were accused of witchcraft in that state and 11 were put to death for the crime.

In Virginia, people were less frantic about witches. In fact, in Lower Norfolk County in 1655, a law was passed making it a crime to falsely accuse someone of witchcraft. Still, witchcraft was a concern. About two-dozen witch trials (mostly of women) took place in Virginia between 1626 and 1730. None of the accused were executed.

Are Witches Real?

One of the most famous witches in Virginia's history is Grace Sherwood, whose neighbors alleged she killed their pigs and hexed their cotton. Other accusations followed and Sherwood was brought to trial in 1706.

The court decided to use a controversial water test to determine her guilt or innocence. Sherwood's arms and legs were bound and she was thrown into a body of water. It was thought if she sank, she was innocent; if she floated, she

was guilty. Sherwood didn't sink and was convicted of being a witch. She wasn't killed but put in prison and for eight years.

A satirical article (supposedly written by Benjamin Franklin) about a witch trial in New Jersey was published in 1730 in the Pennsylvania Gazette. It brought to light the ridiculousness of some witchcraft accusations. It wasn't long before witch mania died down in the New World and laws were passed to help protect people from being wrongly accused and convicted.

Book of Shadows

Modern-day witches of the Western World still struggle to shake their historical stereotype. Most practice Wicca, an official religion in the United States and Canada.

Wiccans avoid evil and the appearance of evil at all costs. Their motto is to "harm none," and they strive to live a peaceful, tolerant and balanced life in tune with nature and humanity.

Many modern-day witches still perform witchcraft, but there's seldom anything sinister about it. Their spells and incantations are often derived from their Book of Shadows, a 20th-century collection of wisdom and witchcraft, and can be compared to the act of prayer in other religions. A modern-day witchcraft potion is more likely to be an herbal remedy for the flu instead of a hex to harm someone.

Today's witchcraft spells are usually used to stop someone from doing evil or harming themselves. Ironically, while it's probable some historical witches used witchcraft for evil purposes, many may have embraced it for healing or protection against the immorality they were accused of.

But witches—whether actual or accused—still face persecution and death. Several men and women suspected of using witchcraft have been beaten and killed in Papua New Guinea since 2010, including a young mother who was burned alive. Similar episodes of violence against people accused of being witches have occurred in Africa, South America, the Middle East and in immigrant communities in Europe and the United States.

https://www.history.com/topics/folklore/history-of-witches?li_source=LI&li_medium=m2m-rcw-history

STUDY CHECK

What you should be able to write about for your class paper:

- Explain the reason why so many witches were executed.

- Explain the role of Malleus Maleficarum

- Comment the test to determine if someone was a witch.

- What do the witch hunts and witch trials tell us about human nature?

BACKGROUND:

How the Salem Witch Trials Influenced the American Legal System

In early 1692, several girls in the colonial Massachusetts village of Salem began exhibiting strange symptoms, including twitching, barking, and complaining of being pinched or pricked by invisible pins. The afflicted girls soon accused several local women of bewitching them, beginning a flood of accusations that threw Salem and the surrounding areas into full-blown hysteria.

The trials that ensued became a cautionary tale as the accused lacked many of the legal protections we take for granted today.

By the time William Phips, the newly appointed royal governor of Massachusetts Bay Province, arrived from England that May, accused witches packed local jails. At the time, the colony was operating without a charter, since the Crown had revoked the previous one due to repeated violations. Phips brought with him a new royal charter that gave the colony's legislature the right to establish a court. But the process would take time, and Phips had to act quickly.

In a fateful decision, Governor Phips created a special court to try the accused witches of Salem. It was known as the Court of Oyer and Terminer, meaning "to hear and determine" in the Old Northern French that was still standard in English courts at the time. While remnants of this legal language still endure in the modern American legal system —the phrase "oyez, oyez, oyez" begins proceedings in the U.S. Supreme Court, among others—the Court of Oyer and Terminer bore little resemblance to the courts we know today.

Witch Trials: Guilty Until Proven Innocent

When an accused witch appeared in front of the Court of Oyer and Terminer during the Salem witch trials, the law assumed they were guilty. Today, the presumption of innocence, or the idea that an individual accused of a crime is "innocent until proven guilty," is one of the fundamental rights underlying the U.S. criminal justice system.

With roots in English common law, the presumption of innocence is nonetheless absent from key legal documents such as the Magna Carta or the English Bill of Rights of 1689. It's not mentioned in the Constitution either, but statutes and court decisions, including the Supreme Court decisions in Coffin v. United States (1895) and Taylor v. Kentucky (1978), later established the presumption of innocence as one of the basic requirements for a fair trial—something none of the accused witches of Salem received.

Admission of Hearsay Evidence & Lack of Defense Counsel

According to Len Niehoff, a professor at the University of Michigan Law School who has taught seminars on the Salem witch trials, the U.S. legal system "includes two vital protections that were absent in Salem, making the tragedy almost inevitable."

The first is the hearsay rule, a complex legal doctrine that essentially prevents the use at trial of statements made outside of court. Today, the hearsay rule "plays a critical role in ensuring that the evidence admitted is reliable and is based on the personal knowledge of witnesses," Niehoff explained in an email interview. "It prevents the admission of rumors, assumptions, and community gossip—precisely the sorts of things that drove the Salem trials."

Debate over allowing hearsay in court trials had begun by the time of the Salem trials, but the doctrine evolved slowly. In a *Harvard Law Review* article published in 1904, J.H. Wigmore wrote that the "history of the hearsay rule, as a distinct and living idea, begins only in the 1500s and it does not gain complete development and final precision until the early 1700s."

The second key legal protection that accused witches at the Salem trials lacked was the right to be represented by counsel. "There were no defense lawyers present or allowed at these proceedings to object while their clients were being questioned, or to cross-examine those who testified," Niehoff says. The inability to cross-examine was particularly damning, he points out, because "most of the witnesses against the accused witches could have been very effectively challenged."

Witch Trials Relied on Spectral Evidence

The Court of Oyer and Terminer also relied heavily on spectral evidence. This evidence, according to U.S. Legal.com "refers to a witness testimony that the accused person's spirit or spectral shape appeared to him/her witness in a dream at the time the accused person's physical body was at another location." The court's acceptance of spectral evidence was controversial from the start, as it differed from accepted legal practice at the time.

Following the execution of Bridget Bishop, who became the first accused witch to be hanged on June 10, 1692, Governor Phips asked a group of the colony's leading ministers, including Increase Mather and his son, Cotton, for their opinion on the witchcraft proceedings, and the use of spectral evidence in particular. In a response written on behalf of the group, Cotton Mather urged caution regarding spectral evidence, suggesting that the Devil could in fact assume the shape of an innocent person. But the statement closed with support for the court, as the ministers encouraged "the speedy and vigorous Prosecution of such as have rendered themselves obnoxious."

Despite the ministers' tepid warning, the Court of Oyer and Terminer continued to convict accused witches on the basis of spectral evidence. The crisis reached its height in late September 1692, when seven women and one man were hanged as witches on a single day. By then, however, public support for the court was waning. Increase Mather went public with his strong opposition to the use of spectral evidence in witchcraft trials in early October, arguing in his treatise *Cases of Conscience* that "It were better that ten suspected witches should escape, than that one innocent person should be condemned."

“It's important to note that the trials didn't end because people stopped believing in witches,” Niehoff points out. “They ended because people stopped believing the trials were doing an effective job at identifying who the witches were.”

On October 29, 1692, Phips dissolved the Court of Oyer and Terminer, a decision that marked the beginning of the end for the Salem witch trials. By May 1693, Phips had pardoned and released all those remaining in prison on witchcraft charges.

In the years to come, judges and juries (and even one of the main accusers) apologized for their roles in the trials. Then in 1711 Massachusetts passed legislation exonerating those executed as witches and paying restitution to their families.

Nearly a century after the crisis in Salem, during debate over ratification of the Constitution, anti-Federalist delegates (successfully) argued that the document needed a "Bill of Rights" to guard against the violation of individual citizens’ fundamental freedoms by the federal government.

Such arguments may have implicitly drawn strength from the negative example of the Salem witch trials, when accused witches were deprived of even the most basic rights they should have been granted under English common law. That lesson continued to resonate in the centuries to come, especially during periods of crisis such as the Red Scare and McCarthyism in the Cold War era.

“It is in my view difficult to draw a direct line from the Salem witch trials to a specific existing legal doctrine, but I would argue that they have had an immense influence on how we think about the law,” Niehoff says.

"The trials are filled with cautionary tales about how catastrophically bad things can go when legal proceedings fail to offer certain minimum guarantees. They also provide a perpetual reminder of the consequences of fear unchecked by the sort of reasoned judgment that the law demands."

www.history.com

STUDY CHECK

What you should be able to write about for your class paper:

- Explain the flaws of "guilty until proven innocent" in the context of witch trials.

- Explain the two vital protections that emerged after the Salem Witch Trials.

- Explain how the dissolution of the Court of Oyer and Terminer came about.

- What is your opinion on the Salem Witch Trials?

THE PRICE OF PROGRESS

Negative Effects of the Industrial Revolution

The Industrial Revolution, which began roughly in the second half of the 1700s and stretched into the early 1800s, was a period of enormous change in Europe and America. The invention of new technologies, from mechanized looms for weaving cloth and the steam-powered locomotive to improvements in iron smelting, transformed what had been largely rural societies of farmers and craftsmen who made goods by hand. Many people moved from the countryside into fast-growing cities, where they worked in factories filled with machinery.

While the Industrial Revolution created economic growth and offered new opportunities, that progress came with significant downsides, from damage to the environment and health and safety hazards to squalid living conditions for workers and their families. Historians say that many of these problems persisted and grew in the Second Industrial Revolution, another period of rapid change that began in the late 1800s.

Here are a few of the most significant negative effects of the Industrial Revolution.

1. Horrible Living Conditions for Workers

As cities grew during the Industrial Revolution, there wasn't enough housing for all the new inhabitants, who were jammed into squalid inner-city neighborhoods as more affluent residents fled to the suburbs. In the 1830s, Dr. William Henry Duncan, a government health official in Liverpool, England, surveyed living conditions and found that a third of the city's population lived in cellars of houses, which had earthen floors and no ventilation or sanitation. As

many as 16 people were living in a single room and sharing a single privy. The lack of clean water and gutters overflowing with sewage from basement cesspits made workers and their families vulnerable to infectious diseases such as cholera.

2. Poor Nutrition

In his 1832 study entitled "Moral and Physical Condition of the Working Classes Employed in the Cotton Manufacture in Manchester," physician and social reformer James Phillips Kay described the meager diet of the British industrial city's lowly-paid laborers, who subsisted on a breakfast of tea or coffee with a little bread, and a midday meal that typically consisted of boiled potatoes, melted lard and butter, sometimes with a few pieces of fried fatty bacon mixed in. After finishing work, laborers might have some more tea, "often mingled with spirits" and a little bread, or else oatmeal and potatoes again. As a result of malnutrition, Kay wrote, workers frequently suffered from problems with their stomachs and bowels, lost weight, and had skin that was "pale, leaden-colored, or of the yellow hue."

3. A Stressful, Unsatisfying Lifestyle

Workers who came from the countryside to the cities had to adjust to a very different rhythm of existence, with little personal autonomy. They had to arrive when the factory whistle blew, or else face being locked out and losing their pay, and even being forced to pay fines.

Once on the job, they couldn't freely move around or catch a breather if they needed one, since that might necessitate shutting down a machine. Unlike craftsmen in rural towns, their days often consisted of having to perform

repetitive tasks, and continual pressure to keep up—"faster pace, more supervision, less pride," as Peter N. Stearns, a historian at George Mason University, explains. As Stearns describes in his 2013 book *The Industrial Revolution in World History,* when the workday finally was done, they didn't have much time or energy left for any sort of recreation. To make matters worse, city officials often banned festivals and other activities that they'd once enjoyed in rural villages. Instead, workers often spent their leisure time at the neighborhood tavern, where alcohol provided an escape from the tedium of their lives.

4. Dangerous Workplaces

Without much in the way of safety regulation, factories of the Industrial Revolution could be horrifyingly hazardous. As Peter Capuano details in his 2015 book *Changing Hands: Industry, Evolution and the Reconfiguration of the Victorian Body*, workers faced the constant risk of losing a hand in the machinery. A contemporary newspaper account described the grisly injuries suffered in 1830 by millworker Daniel Buckley, whose left hand was "caught and lacerated, and his fingers crushed" before his coworkers could stop the equipment. He eventually died as a result of the trauma.

Mines of the era, which supplied the coal needed to keep steam-powered machines running, had terrible accidents as well. David M. Turner's and Daniel Blackie's 2018 book *Disability in the Industrial Revolution* describes a gas explosion at a coal mine that left 36-year-old James Jackson with severe burns on his face, neck, chest, hands and arms, as well as internal injuries. He was in such awful shape that he required opium to cope with the excruciating pain.

After six weeks of recuperation, remarkably, a doctor decided that he was fit to return to work, but probably with permanent scars from the ordeal.

5. Child Labor

While children worked prior to the Industrial Revolution, the rapid growth of factors created such a demand that poor youth and orphans were plucked from London's poorhouses and housed in mill dormitories, while they worked long hours and were deprived of education. Compelled to do dangerous adult jobs, children often suffered horrifying fates.

John Brown's expose *A Memoir of Robert Blincoe, an Orphan Boy,* published in 1832, describes a 10-year-old girl named Mary Richards whose apron became caught in the machinery in a textile mill. "In an instant, the poor girl was drawn by an irresistible force and dashed on the floor," Brown wrote. "She uttered the most heart-rending shrieks."

University of Alberta history professor Beverly Lemire sees "the exploitation of child labor in a systematic and sustained way, the use of which catalyzed industrial production," as the worst negative effect of the Industrial Revolution.

6. Discrimination Against Women

The Industrial Revolution helped establish patterns of gender inequality in the workplace that lasted in the eras that followed. Laura L. Frader, a retired professor of history at Northeastern University and author of *The Industrial Revolution: A History in Documents*, notes that factory owners often paid women only half of what men got for the same work, based on the false assumption that women didn't need to support families, and were only working

for “pin money” that a husband might give them to pay for non-essential personal items.

Discrimination against and stereotyping of women workers continued into the second Industrial Revolution. “The myth that women had ‘nimble fingers’ and that they could withstand repetitive, mindless work better than men led to the displacement of men in white collar jobs such as office work, and the assignment of such jobs to women after the 1870s when the typewriter was introduced,” Frader says.

While office work was less dangerous and better paid, “it locked women into yet another category of ‘women’s work,’ from which it was hard to escape,” Frader explains.

7. Environmental Harm

The Industrial Revolution was powered by burning coal, and big industrial cities began pumping vast quantities of pollution into the atmosphere. London’s concentration of suspended particulate matter rose dramatically between 1760 and 1830, as this chart from Our World In Data illustrates. Pollution in Manchester was so awful that writer Hugh Miller noted “the lurid gloom of the atmosphere that overhangs it,” and described “the innumerable chimneys [that] come in view, tall and dim in the dun haze, each bearing atop its own pennon of darkness.”

Air pollution continued to rise in the 1800s, causing respiratory illness and higher death rates in areas that burned more coal. Worse yet, the burning of fossil fuel pumped carbon into the atmosphere. A study published in 2016 in *Nature*

suggests that climate change driven by human activity began as early as the 1830s.

Despite all these ills, the Industrial Revolution had positive effects, such as creating economic growth and making goods more available. It also helped lead to the rise of a prosperous middle class that grabbed some of the economic power once held by aristocrats, and led to the rise of specialized jobs in industry.

https://www.history.com/news/industrial-revolution-negative-effects

STUDY CHECK

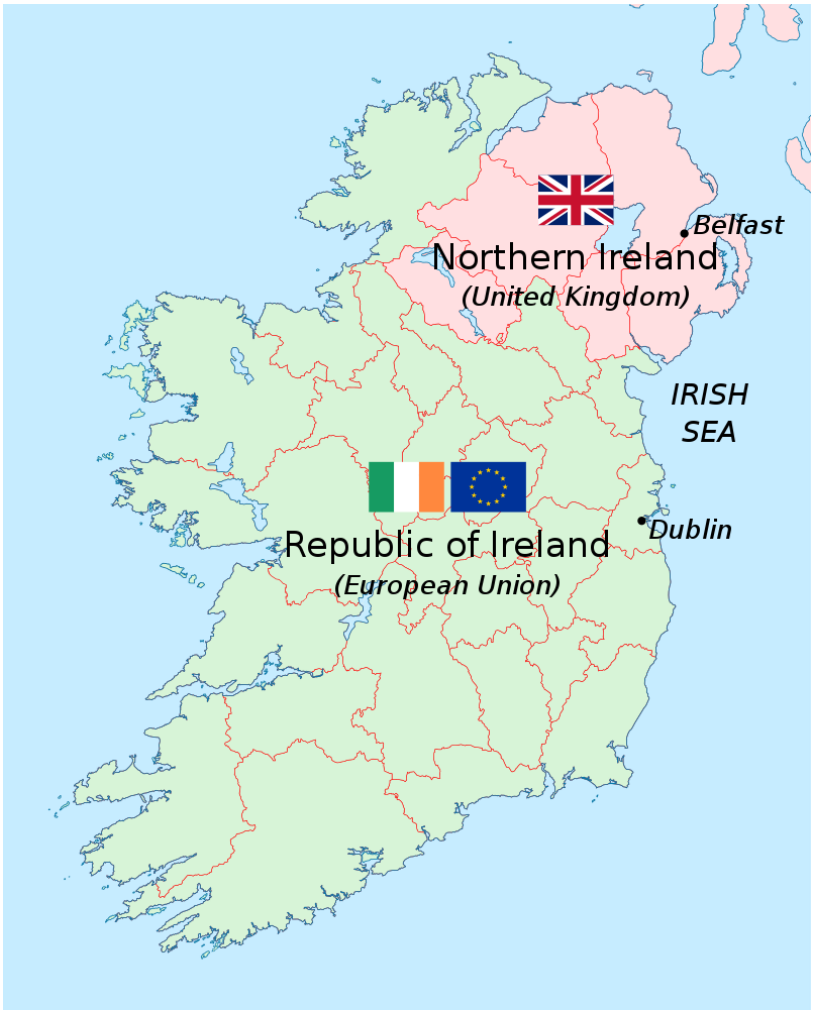
What you should be able to write about for your class paper:

- Be able to summarise 4 negative consequences of the Industrial Revolution.

- Beyond the text: Develop one positive aspect of the Industrial Revolution in detail.

- Your opinion: Our living standard today a blessing or a curse?

HISTORY: NORTHERN IRELAND



How the Troubles Began in Northern Ireland

For 30 years, Northern Ireland was scarred by a period of deadly sectarian violence known as “the Troubles.” This explosive era was fraught with car bombings, riots and revenge killings that ran from the late 1960s through the late 1990s. The Troubles were seeded by centuries of conflict between predominantly Catholic Ireland and predominantly Protestant England. Tensions flared into violence in the late 1960s, leaving some 3,600 people dead and more than 30,000 injured.

Tensions Leading to the Troubles

The origins of the Troubles date back to centuries of warfare in which the predominantly Catholic people of Ireland attempted to break free of British (overwhelmingly Protestant) rule. In 1921, the Irish successfully fought for independence and Ireland was partitioned into two countries: the Irish Free State, which was almost entirely Catholic, and the smaller Northern Ireland, which was mostly Protestant with a Catholic minority.

While Ireland was fully independent, Northern Ireland remained under British rule, and the Catholic communities in cities like Belfast and Derry (legally called Londonderry) complained of discrimination and unfair treatment by the Protestant-controlled government and police forces. In time, two opposing forces coalesced in Northern Ireland largely along sectarian lines: the Catholic "nationalists" versus the Protestant "loyalists."

A 1960s Civil Rights Movement Modeled on the US

In the 1960s, a new generation of politically and socially conscious young Catholic nationalists in Northern Ireland started looking to the civil rights movement in America as a model for ending what they saw as brazen anti-Catholic discrimination in their home country.

"There was systematic discrimination in housing and jobs," says James Smyth, an emeritus history professor at the University of Notre Dame who grew up in Belfast. "The biggest employer in Belfast was the shipyard, but it had a 95 percent Protestant workforce. In the city of Derry, which had a two-thirds Catholic majority, the voting districts had been gerrymandered so badly that it was controlled politically by [Protestant] loyalists for 50 years."

Young nationalist leaders like John Hume, Austin Currie and Bernadette Devlin refused to accept the status quo. They saw what was happening in the United States and how peaceful mass protests had drawn attention to the plight of Black Americans living under segregation and Jim Crow.

“They modeled themselves on the American civil rights movement to the extent that one of the songs sung in Northern Ireland was ‘We Shall Overcome,’” says Smyth, who edited a 2017 book titled *Remembering the Troubles: Contesting the Recent Past in Northern Ireland*.

1968: Police Charge Protestors in Derry

On October 5, 1968, a protest march was planned along Duke Street in Derry. The nationalist activists wanted to draw attention to discriminatory housing policies that resulted in de facto segregation along sectarian and religious lines.

The march was banned by the Northern Ireland government, but protestors defied the order and gathered on October 5 with signs reading “One man, one vote!” and “Smash sectarianism!”

The crowd started to move, but was barricaded by a line of police from the Royal Ulster Constabulary (RUC) brandishing batons. The police charged the protestors and simultaneously cut off their retreat. TV cameras captured disturbing footage of RUC officers beating marchers with batons and chaos in the streets.

“October 5, 1968 was when the Troubles began,” argues Smyth, “and those TV images are etched in the people’s memory.”

1969: Violence at Burntollet Bridge

On New Year's Day, 1969, nationalist activists took a page from Martin Luther King Jr.'s historic March on Selma and organized a march from Belfast, the capital of Northern Ireland, to Derry, "the capital of injustice," as Bernadette Devlin called it. The route took them through known loyalist strongholds, where the threat of violence was palpable.

The RUC provided a police escort for the nationalist protestors throughout the multi-day march until they reached Burntollet Bridge outside of Derry. At that point, protestors recall, the police put on their helmets and shields as if expecting trouble. That's when a loyalist mob started raining rocks down on the protestors.

The attackers, estimated at 300 loyalists, swarmed the bridge wielding clubs and iron bars. Some of them wore the white armbands of the B-Specials, an auxiliary police unit of the RUC. While bloodied protestors fled into the freezing river for protection, the RUC officers stood aside and did nothing to protect them, says Smyth.

The ambush at Burntollet Bridge was eerily similar to the events of March 7, 1965, when peaceful Selma marchers crossed the Edmund Pettus Bridge and were violently beaten back by a line of white-helmeted Alabama state troopers armed with tear gas, night sticks and whips.

1969: Battle of the Bogside

Some historians peg the real beginning of the Troubles to the events of August 1969, when a loyalist parade in Derry sparked three days of rioting and violent reprisals.

Across Northern Ireland, says Smyth, loyalists groups regularly organized parades to commemorate Protestant military victories dating back to the 17th century. In Derry, the local chapter was known as the Apprentice Boys and they planned a patriotic loyalist parade on August 12 that ran directly past a predominantly Catholic part of town called the Bogside.

The Bogsiders saw the Apprentice Boys parade as a direct provocation and prepared for a violent confrontation, barricading streets and readying Molotov cocktails. As expected, nationalist Bogsiders clashed with the parading Apprentice Boys and RUC officers rushed in to quell the rioting. They were met with violent resistance by the Bogsiders, who hurled rocks and Molotov cocktails.

The “Battle of the Bogside,” as it’s known, raged for three days, but some of the worst damage was inflicted in Belfast, where loyalist mobs aided by the B-Specials swarmed Catholic neighborhoods and burned 1,500 homes to the ground.

On August 14, the overwhelmed prime minister of Northern Ireland called on the British government to send in troops to restore order. It was the beginning of a decades-long deployment in Northern Ireland by the British military.

“Basically the entire Northern Ireland state collapsed over a period of three or four days,” says Smyth. “They couldn’t maintain order, so the British had to come in.”

'Bloody Sunday' and 30 Years of Sectarian Violence

The British troops were initially welcomed by the Catholic nationalists as potential protectors, but the military soon instituted a controversial policy of "internment without trial," after which hundreds of suspected IRA members were rounded up and imprisoned without due process.

On January 30, 1972, Catholic nationalists in Derry organized a march to protest the British internment policy, but the military was called in to shut it down. When protestors didn't disperse, the troops opened fire with rubber bullets and then live rounds. Thirteen protestors were killed and 17 wounded in a tragedy known as "Bloody Sunday."

"It's amazing that more people weren't killed," says Smyth, who was among the protestors that day in Derry.

During the 1970s, 1980s and 1990s, Northern Ireland suffered dozens of car bombings and sectarian attacks perpetrated by paramilitary groups on both sides like the Provisional IRA and the Ulster Volunteer Force. Hundreds of civilians were among the dead.

The Troubles came to an end, at least officially, with the signing of the Good Friday Agreement in 1998, which created a framework for political power-sharing and an end to decades of violence.

https://www.history.com/news/the-troubles-northern-ireland

STUDY CHECK

What you should be able to write about for your class paper:

- Explain the roots of the conflict in detail. (who vs who and why?)

- Explain which developments lead to the protests in Derry in 1968.

- Describe what happened on "Bloody Sunday".

- Discuss the role of the police and the military during the protests.

- Your opinion: How would you solve the conflict?

CASE STUDY:

What's the Real History of Black Friday?

The first recorded use of the term "Black Friday" was applied not to post-Thanksgiving holiday shopping but to financial crisis: specifically, the crash of the U.S. gold market on September 24, 1869. Two notoriously ruthless Wall Street financiers, Jay Gould and Jim Fisk, worked together to buy up as much as they could of the nation's gold, hoping to drive the price sky-high and sell it for astonishing profits. On that Friday in September, the conspiracy finally unraveled, sending the stock market into free-fall and bankrupting everyone from Wall Street barons to farmers.

The most commonly repeated story behind the Thanksgiving shopping-related Black Friday tradition links it to retailers. As the story goes, after an entire year of operating at a loss ("in the red") stores would supposedly earn a profit ("went into the black") on the day after Thanksgiving, because holiday shoppers blew so much money on discounted merchandise. Though it's true that retail companies used to record losses in red and profits in black when doing their accounting, this version of Black Friday's origin is the officially sanctioned—but inaccurate—story behind the tradition.

A Visual History of Black Friday: From Financial Crash to Shopping Mania

In recent years, another myth has surfaced that gives a particularly ugly twist to the tradition, claiming that back in the 1800s Southern plantation owners could buy enslaved workers at a discount on the day after Thanksgiving. Though this version of Black Friday's roots has understandably led some to call for a boycott of the retail holiday, it has no basis in fact.

The real history behind Black Friday, however, is not as sunny as retailers might have you believe. Back in the 1950s, police in the city of Philadelphia used the term to describe the chaos that ensued on the day after Thanksgiving, when hordes of suburban shoppers and tourists flooded into the city in advance of the big Army-Navy football game held on that Saturday every year. Not only would Philly cops not be able to take the day off, but they would have to work extra-long shifts dealing with the additional crowds and traffic. Shoplifters would also take advantage of the bedlam in stores to make off with merchandise, adding to the law enforcement headache.

By 1961, "Black Friday" had caught on in Philadelphia, to the extent that the city's merchants and boosters tried unsuccessfully to change it to "Big Friday" in order to remove the negative connotations. The term didn't spread to the rest of the country until much later, however, and as recently as 1985 it wasn't in common use nationwide. Sometime in the late 1980s, however, retailers found a way to reinvent Black Friday and turn it into something that reflected positively, rather than negatively, on them and their customers. The result was the "red to black" concept of the holiday mentioned earlier, and the notion that the day after Thanksgiving marked the occasion when America's stores finally turned a profit.

The Black Friday story stuck, and pretty soon the term's darker roots in Philadelphia were largely forgotten. Since then, the one-day sales bonanza has morphed into a four-day event, and spawned other "retail holidays" such as Small Business Saturday/Sunday and Cyber Monday. Stores started opening earlier and earlier on that Friday, and now the most dedicated shoppers can head out right after their Thanksgiving meal.

STUDY CHECK

What you should be able to write about for your class paper:

- Be able to summarise one explanation for the term "Black Friday".

- Explain the term "from red to black".

- What is your opinion on the modern Black Friday?