

**MORE WONDERS OF THE  
INVISIBLE WORLD, OR THE  
WONDERS OF THE INVISIBLE  
WORLD DISPLAYED. IN FIVE  
PARTS**

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Five Parts by Robert Calef

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OF THE  
**INVISIBLE WORLD.**

OR  
**THE WONDERS**  
OF  
**THE INVISIBLE WORLD**  
DISPLAYED.

*IN FIVE PARTS.*

**PART I.**—An Account of the Sufferings of Margaret Rule,  
written by the Rev. Cotton Mather.

**PART II.**—Several Letters to the Author, &c. and his Reply  
relating to Witchcraft.

**PART III.**—The Differences between the Inhabitants of  
Salem Village, and Mr. Parris, their Minister, in New-  
England.

**PART IV.**—Letters of a Gentleman uninterested, endea-  
vouring to prove the received opinions about Witchcraft  
to be Orthodox. With short Essays to their Answers.

**PART V.**—A short Historical Account of Matters of Fact  
in that Affair.

TO WHICH IS ADDED

**A POSTSCRIPT,**

RELATING TO A BOOK ENTITLED "THE LIFE OF SIR WM. PIPPS."

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COLLECTED BY

**ROBERT CALEF,**

Merchant, of Boston, in New-England

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*Wells*

## THE EPISTLE TO THE READER,

AND MORE ESPECIALLY TO THE NOBLE BARONS OF  
THIS AGE, WHEREVER RESIDING.

GENTLEMEN,

**YOU**, that are freed from the slavery of a corrupt education; and that, in spite of human precepts, example, and precedents, can hearken to the dictates of scripture and reason; for your sakes I am content that these collections of mine, as also my sentiments, should be exposed to public view; in hopes that, having well considered and compared them with scripture, you will see reason, as I do, to question a belief so prevalent as that here treated of, as also the practice flowing from thence; they standing as nearly connected as cause and effect; it being found wholly impracticable to extirpate the latter, without first curing the former. And if the buffoon or satirical will be exercising their talents, or if the bigots wilfully and blindly reject the testimonies of their own reason, and more sure word, it is no more than what I expected from them. But you, gentlemen, I doubt not, are willing to distinguish between truth and error; and if this may be any furtherance to you herein, I shall not miss my aim. But if you find the contrary, and that my belief herein is any way heterodox, I shall be thankful for the information to any learned or reverend person, or

others, that shall take that pains to inform me better, by scripture or sound reason; which is what I have been long seeking for in this country in vain.

In a time when not only England in particular, but almost all Europe, had been labouring against the usurpations of tyranny and slavery, the English America has not been behind in a share of the common calamities; more especially, New-England has met not only with such calamities as are common to the rest, but with several aggravations enhancing such afflictions, by the devastations and cruelties of the barbarous Indians in their eastern borders, &c. But this is not all; they have been harast (on many accounts) by a more dreadful enemy, as will herein appear to the considerate.

Were it, as we are told in *Wonders of the Invisible World*, "that the devils were walking about our streets with lengthened chains, making a dreadful noise in our ears; and brimstone (even without a metaphor) was making a horrid and a hellish stench in our nostrils;" and, "that the devil, exhibiting himself ordinarily as a black man, had decoyed a fearful knot of proud, froward, ignorant, envious and malicious creatures, to list themselves in his horrid service, by entering their names in a book tendered unto them; and that they have had their meetings and sacraments, and associated themselves to destroy the kingdom of our Lord Jesus Christ, in these parts of the world; having each of them their spectres, or devils, commissioned by them, and representing of them to be the engines of

their malice, by these wicked spectres seizing poor people about the country, with various and bloody torments, and of those evidently preternatural torments some have died; and that they have bewitched some even so far as to make them self-destroyers, and others in many towus here and there languished under their evil hands—the people, thus afflicted, miserably scratched and bitten; and that the same invisible furies did stick pins in them, and scald them, distort and disjoint them, with a thousand other plagues; and sometimes drag them out of their chambers, and carry them over trees and hills, miles together, many of them being tempted to sign the devil's laws"—“those furies, whereof several have killed more people perhaps than would serve to make a village”—If this be the true state of the afflictions of this country, it is very deplorable, and beyond all other outward calamities miserable. But if, on the other side, the matter be, as others do understand it, that the devil has been too hard for us by his temptations, signs, and lying wonders, with the help of pernicious notions, formerly imbibed and professed; together with the accusations of a parcel of possessed, distracted or lying wenches, accusing their innocent neighbours, pretending they see their spectres, i. e. devils in their likeness, afflicting of them; and that God in righteous judgment (after men had ascribed his power to witches, of commissioning devils to do these things) may have given them over to strong delusions to believe lies, &c. and to let loose the devils of envy, hatred, pride, cruelty and malice against each



other, yet still disguised under the mask of zeal for God, and left them to the branding one another with the odious name of witch; and upon the accusation of those above mentioned, brother to accuse and prosecute brother, children their parents, pastors and teachers their immediate flock, unto death; shepherds becoming wolves; wise men infatuated; people hauled to prisons; with a bloody noise pursuing to, and insulting over the (true) sufferers at, execution; while some are fleeing from that called justice, justice itself fleeing before such accusations, when once it did but begin to refrain further proceedings; and, to question such practices, some making their escape out of prisons, rather than by an obstinate defence of their innocency to run so apparent hazard of their lives; estates seized, families of children and others left to the mercy of the wilderness (not to mention here the numbers proscribed, dead in prisons or executed, &c.)—All which tragedies, though begun in one town, or rather by one parish, has plague-like spread more than through that country, and by its echo giving a brand of infamy to this whole country throughout the world:—If this were the miserable case of this country in the time thereof, and that the devil had so far prevailed upon us, in our sentiments and actions, as to draw us from so much as looking into the scriptures for our guidance in these pretended intricacies; leading us to a trusting in blind guides, such as the corrupt practices of some other countries, or the bloody experiments of Bodin, and such other authors:—then, though our case

be most miserable, yet it must be said of New-England, thou hast destroyed thyself, and brought this greatest of miseries upon thee.

And now, whether the witches (such as have made a compact by explicit covenant with the devil, having thereby obtained a power to commission him) have been the cause of our miseries; or whether a zeal, governed by blindness and passion, and led by precedent, has not herein precipitated us into far greater wickedness (if not witchcrafts) than any have yet been proved against those that suffered:—to be able to distinguish aright in this matter, to which of these two to refer our miseries, is the design of the present work.

As to the former, I know of no sober man, much less reverend christian, that, being asked, dares affirm, and abide by it, that witches have that power, viz. to commission devils to kill and destroy; and as to the latter, it were well if there were not too much of truth in it, which remains to be demonstrated.

But here it will be said, What need of raking in the coals that lay buried in oblivion? We cannot recal those to life again, that have suffered, supposing it were unjustly; it tends but to the exposing the actors, as if they had proceeded irregularly.

Truly I take this to be just as the devil would have it, so much to fear disobliging men, as not to endeavour to detect his wiles, that so he may the sooner, and with the greater advantages, set the same on foot again (either here or elsewhere), so dragging us through the pond twice by the same cat. And, if reports do not

herein deceive us, much the same has been acting this present year in Scotland. And what kingdom or country is it, that has not had their bloody fits and turns at it? And if this is such a catching disease, and so universal, I presume I need make no apology for my endeavours to prevent, as far as in my power, any more such bloody victims or sacrifices; though indeed I had rather any other would have undertaken so offensive, though necessary, a task; yet, all things weighed, I had rather thus expose myself to censure, than that it should be wholly omitted. Were the notions in question innocent and harmless, respecting the glory of God, and well-being of men, I should not have engaged in them; but finding them, in my esteem, so intolerably destructive of both, this, together with my being by warrant called before the justices, in my own just vindication I took it to be a call from God, to my power, to vindicate his truths, against the pagan and popish assertions, which are so prevalent; for though christians in general do own the scriptures to be their only rule of faith and doctrine, yet these notions will tell us, that the scriptures have not sufficiently, nor at all, described the crime of witchcraft, whereby the culpable might be detected, though it be positive in the command to punish it by death; hence the world has been from time to time perplexed, in the prosecution of the several diabolical mediums of heathenish and popish invention to detect an imaginary crime (not but that there are witches such as the law of God describes) which has produced a deluge of