

**THE WITCHCRAFT DELUSION IN NEW  
ENGLAND: ITS RISE, PROGRESS, AND  
TERMINATION, AS EXHIBITED BY DR. COTTON  
MATHER, IN THE WONDERS OF THE INVISIBLE  
WORLD; AND BY MR. ROBERT CALEF, IN HIS  
MORE WONDERS OF THE INVISIBLE WORLD. IN  
THREE VOLUMES. VOL. III**

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**SAMUEL G. DRAKE**

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WITH A  
**Preface, Introduction, and Notes,**  
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VOL. III.  
*More Wonders of the Invisible World.*

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## [90] MORE WONDERS

OF THE

# INVISIBLE WORLD.

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### PART V.

*An Impartial Account of the most Memorable Matters of Faët, touching the supposed Witchcraft in New-England.*

**M**R. PARRIS<sup>1</sup> had been some years a Minister in *Salem-Village*, when this sad Calamity (as a deluge) overflowed them, spreading

<sup>1</sup> The following Entry is in the Hand-writing of Mr. Parris on his *Church Records*: "It is well known that when these Calamities first began, which was in my own Family, the Affliction was several Weeks before such hellish Operations as Witchcraft was suspected; Nay, it never broke forth to any considerable Light, until diabolical Means was used, by the making of a Cake by my Indian Man [John], who had

his Directions from this our Sister Mary Sibly. Since which Apparitions have been plenty, and exceeding much Mischief hath followed. But by this Means (it seems) the Devil hath been raised amongst us, and his Rage is vehement and terrible; and when he shall be silenced, the Lord only knows."—*Hanson's Hist. Danvers*, 289. As will be seen, Mr. Parris was made Scribe at the Examination.

itself far and near \* He was a Gentleman of Liberal Education, and not meeting with any great Encouragement, or Advantage in Merchandizing, to which for some time he apply'd himself, betook himself to the work of the Ministry; this Village being then vacant, he met with so much Encouragement, as to settle in that Capacity among them.

After he had been there about two years, he obtained a Grant from a part of the Town, that the House and Land he Occupied, and which had been Alotted by the whole People to the Ministry, should be and remain to him, &c. as his own Estate in Fee Simple. This occasioned great *Divisions* both between the Inhabitants themselves, and between a considerable part of them and their said Minister, which Divisions were but as a beginning or *Præludium* to what immediately followed.

It was the latter end of *February 1691*,<sup>2</sup> when divers young Persons belonging to Mr. *Parris's* Family, and one or more of the Neighbourhood, began to [91] Act, after a strange & unusual manner, *viz.* as by getting into Holes, and creeping under Chairs and Stools, and to use sundry odd Postures and Antick Gestures, uttering foolish, ridiculous Speeches, which neither they

<sup>2</sup> It is remarkable that this Case should not be noticed in the *Wonders of the Invisible World*. It is told in *Lawon's Narrative*, Page

3. See also *Records of Salem Witchcraft*, 49, where by *Parris's* Deposition, his Age is stated at "Thirty and nine."<sup>3</sup>

themselves nor any others could make sense of; the Physicians<sup>3</sup> that were called could assign no reason for this; but it seems one of them, having recourse to the old shift, told them he was afraid they were Bewitched; upon such suggestions, they that were concerned, applied themselves to Fasting and Prayer, which was attended not only in their own private Families, but with calling in the help of others.

*March* the 11<sup>th</sup>. Mr. *Parris* invited several Neighbouring Ministers to join with him in keeping a Solemn day of Prayer at his own House; the time of the exercise those Persons were for the most part silent, but after any one Prayer was ended, they would Act and Speak strangely and Ridiculously, yet were such as had been well Educated and of good Behaviour, the one a Girl of 11 or 12 years old, would sometimes seem to be in a *Convulsion* Fit, her Limbs being twisted several ways, and very stiff, but presently her Fit would be over.

A few days before this Solemn day of Prayer, Mr. *Parris's* Indian Man and Woman made a Cake of Rye Meal, with the Childrens Water, and Baked it in the Ashes, and as is said, gave it to the Dog; this was done as a means to Discover Witchcraft; soon after which those ill

<sup>3</sup> None of the Accounts give the Names of the "Physicians." "One or two of the First that were Afflicted, Complaining of unusual Illness their Relations used Physic for their Cure, but it was altogether in vain."—*Lawson, Second Edition,* 97-8.