

provements have been made here : as the art to knock off invisible chains with the hand, to drive away spectres (i. e. devils) by brushing, and spelling words to the afflicted, &c. What has followed upon these notions, and upon such improvements, is needless here to repeat ; it were unaccountable to recount that effusion of blood that has been hereby occasioned ; such remaining scars, and such yet bleeding wounds, as are to be found ; which none can wholly pretend ignorance of.

And if blood shall be required of that watchman that seeth the sword coming, and gives not the needful warning, how much more of such as join with the enemy, to bring in the sword to destroy them, over whom he was placed a watchman !

And if the law of God be perfect, and exceeding broad, as being given forth by the Omniscient Lawgiver, it is exceeding high presumption and arrogance, and highly destructive to the lives of innocents, for any to pretend to give another, and a pretended better, description of a crime made thereby capital, with new rules to try such offenders by.

Reverend sir, the matter, being of such high concern, requires (and it is again prayed) that you would be pleased to consider, and give the grounds from scripture, or reason, of such definition ; or else that you would explode it, as inconsistent with both. From, reverend sir, yours to my utmost,  
R. C.

## PART III.

## ACCOUNT OF THE DIFFERENCES

IN

## SALEM VILLAGE.

*Grounds of complaint against Mr. Parry, &c.*

THE reasons why we withdraw from communion with the church of Salem Village, both as to hearing the word preached, and from partaking with them at the Lord's table, are as follow :

Why we attend not on public prayer, and preaching the word, there are,

1. The distracting and disturbing tumults and noises, made by the persons under diabolical power and delusions ; preventing sometimes our hearing, understanding, and profiting by, the word preached. We, have redress in this matter, accounted ourselves under a necessity to go where we might hear the word in quiet.

2. The apprehension of danger of ourselves being accessed as the devil's instru-



ments to afflict the persons complaining, we seeing those, that we have reason to esteem better than ourselves, thus accused, blemished, and of their lives bereaved: for seeing this, thought it our prudence to withdraw.

3. We found so frequent and positive preaching up some principles and practices by Mr. Parris, referring to the dark and dismal mystery of iniquity working among us, was not profitable, but offensive.

4. Neither could we in conscience join with Mr. Parris, in many of the requests which he made in prayer, referring to the trouble then among us and upon us; therefore thought it our most safe and peaceable way to withdraw.

The reasons why we hold not communion with them at the Lord's table, are, because we find ourselves justly aggrieved and offended with the officer who does administer, for the reasons following:

1. From his declared and published principles, referring to our molestations from the invisible world: differing from the opinion of the generality of the orthodox ministers of the country.

2. His easy and strong faith in the belief of the fore-mentioned accusations, made by those called the afflicted.

3. His laying aside that grace (which above all we are to put on) viz. charity towards his neighbors, and especially those of his church, when there is no apparent reason but for the contrary.

4. His approving and practising unwarrantable and ungrounded methods, for discovering what he was desirous to know referring to the bewitched or possessed persons, as in bringing some to others, and by them pretending to inform himself and others who were the devil's instruments to afflict the sick and maimed.

5. His unsafe, unaccountable oath, given by him against sundry of the accused.

6. His not rendering to the world so fair (if so true) account of what he wrote on examination of the afflicted.

7. Sundry unsafe, if sound, points of doctrine, delivered in his preaching, which we find not warrantable (if christian.)

8. His persisting in these principles, and justifying his practice; not rendering any satisfaction to us, when regularly desired, but rather offending and dissatisfying ourselves.

We, whose names are under written, heard this paper read to our pastor, Mr. Samuel Parris, the 2<sup>d</sup> of April, 1693.

Michael Jeganston,	Peter Clayer, senior.
Edward Pullman,	Samuel Ayers,
Jaron Way,	John Warboll,
William Way,	Thomas Wilkins.

Mr. Parris's Acknowledgement.

For as much as it is the undoubted duty of all christians to pursue peace, *Psalm* xxiv. 14, even to a reaching of it if it be possible; (*Amos* xii. 18, 19) and whereas



present station, his removal from thence will not expose him to any hard character, with us, nor, we hope, with the rest of the people of God, among whom we live. Matt. x. 14, *And whosoever shall not receive you of that house, or city, shake off the dust of your feet, &c.* Acts xxii. 18. All which advice we follow with our prayers, that the God of peace would bruise satan under our feet. Now the Lord of peace give you peace always, by all means, &c.

*Quest.* Whether Mr. Parris's going to Abigail Williams and others, whom he supposed to have a spectral sight, to be informed who were witches and who afflicted those to their being questioned upon their lives upon it, were not a turning after such a mess than Saul was guilty of, in that he did not intend thereby bodily hurt to any others? And whether, in a crime of such a high nature, the making a slender and general confession, without any proposals of reparations, or due time for probation, ought as pastor to his people?

And whether such as were accused, or the surviving friends and relations of those so by him proved, are in duty and conscience bound to continue their respect, honor and support to him, in the ministry,

after such known departures from the rule of God's word, and after such dire effects as followed thereupon, under the penalty of *the dust shaken from his feet*, testifying against them, even so as to render them in a worse case than those of Sodom and Gomorrah?

*To the Honourable Wait Tinsley, Elisha Cook and Samuel Sewall, Esquires, at Salem, indifferently chosen, between Mr. Samuel Parris and the inhabitants of Salem Village.*

The remonstrances of several aggrieved persons in the said village, with further reasons why they conceive they ought not to hear Mr. Parris, nor to own him as a minister of the gospel, nor to contribute any support to him as such, for several years past; humbly offered as fit for consideration.

We humbly conceive that having, in April, 1693, given our reasons why we could not join with Mr. Parris in prayer, preaching or sacraments; if these reasons are found sufficient for our withdrawing, and we cannot yet find but they are) then we conceive ourselves virtually discharged, not only in conscience, but also in law; which requires maintenance to be given to such as are orthodox and blameless; the said Mr. Parris having been teaching such dangerous errors, and preached such scandalous immoralities, as ought to discharge us (though ever so gifted otherwise) from the work of the ministry.



Particularly in his oath against the lives of several, wherein he swears that the persons with their looks knock down the pretended sufferers. We humbly conceive that he that swears to more than he is certain of, is equally guilty of perjury him that swears to what is false. Although they did fall at such a time, yet could not be known that they did it, may swear positively against the lives of such, he could not have any knowledge but they might be innocent.

His believing the devil's accusations, and readily departing from all charity to persons, though of blameless and godly lives upon such suggestions; his promoting such accusations; as also his partiality therein in stifling the accusations of some, and the same vigilantly promoting others, and we conceive are just causes for our refusal.

That Mr. Parris's going to Mary Wadsworth or Abigail Williams, and directing others, them, to know who afflicted the people, their illnesses—we understand this to be dealing with them that have a familiar spirit, and an implicit denying the providence of God, who alone, as we believe, can send afflictions, or cause devils to afflict any; this we also conceive sufficient to justify such refusal.

That Mr. Parris, by these practices and principles, has been the beginner and procurer of the sorest afflictions, not to the

Village only, but to this whole country, that did ever befall them.

We, the subscribers, in behalf of ourselves, and of several others of the same mind with us, (touching these things) having some of us had our relations by these practices taken off by an untimely death; others have been imprisoned, and suffered in our persons, reputations and estates; Altho' the whole to your honors' decision, less could they be certain of it; yet, in any way obliged to honor, respect and support God to guide your honors to act herein as may be for his glory, and the future settlement of our village in amity and unity.

John Tarbell,  
Samuel Morse,  
Jos. Putnam, } Attorneys for the people  
Dan. Andrus, } of the Village.  
Boston, July 21, 1697.

According to the order of the aforesaid arbitrators, the said Mr. Parris had some of his arrears paid him, as also a sum of money for his repairs of the ministerial house of the said village, and is dismissed therefrom.