

commercial ventures with the merchant class in Salem Town. The financial interests of the two groups diverged radically. The western farmers were agitating for political independence from the Town because of its onerous tax burden and its power to keep the Village from expanding westward to acquire better farmland.

In a move that presaged independence, the Village fired its own minister so they would not have to attend the services provided in the distant Town. This new minister, Samuel Parris, identified strongly with the agrarians of the west Village and despised the merchants of the Town and their allies in the east Village. His fiery sermons alienated, converted and attracted others. Two groups soon coalesced around the figure of the new minister and became known as the pro-Parris and anti-Parris factions. What might have remained a simple rivalry soon attained a cosmic dimension of good versus evil thanks to the intrusion of Reverend Parris. The authors write, "What is unique about our story is the almost convergence of a man and a community in whom, and in which, these conflicts were already independently raging" (176).

The staunchest of the Parris supporters was the Putnam family. And it was in the Putnam household that witch hysteria began. Shortly afterward, accusations began flying from west to east, temporarily disabling the political influence of the anti-Parris faction. Less than a year later, twenty accused witches had been executed and hundreds of others were under arrest. In spite of the efforts of the western villagers to exorcise their local demons, they came to realize that their way of life must inevitably give way to commerce and that no agrarian paradise would ever be gained against the devil that leads the march of progress.

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Table of Contents Salem Possessed Study Guide

1. Understanding the eBook Salem Possessed Study Guide
 - The Rise of Digital Reading Salem Possessed Study Guide
 - Advantages of eBooks Over Traditional Books
2. Identifying Salem Possessed Study Guide
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Salem Possessed Study Guide
 - User-Friendly Interface
4. Exploring eBook Recommendations from Salem Possessed Study Guide
 - Personalized Recommendations

- Salem Possessed Study Guide User Reviews and Ratings
- Salem Possessed Study Guide and Bestseller Lists
- 5. Accessing Salem Possessed Study Guide Free and Paid eBooks
 - Salem Possessed Study Guide Public Domain eBooks
 - Salem Possessed Study Guide eBook Subscription Services
 - Salem Possessed Study Guide Budget-Friendly Options
- 6. Navigating Salem Possessed Study Guide eBook Formats
 - ePub, PDF, MOBI, and More
 - Salem Possessed Study Guide Compatibility with Devices
 - Salem Possessed Study Guide Enhanced eBook Features
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 - Adjustable Fonts and Text Sizes of Salem Possessed Study Guide
 - Highlighting and Note-Taking Salem Possessed Study Guide
 - Interactive Elements Salem Possessed Study Guide
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 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Salem Possessed Study Guide
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 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Salem Possessed Study Guide
 - Setting Reading Goals Salem Possessed Study Guide
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Salem Possessed Study Guide
 - Fact-Checking eBook Content of Salem Possessed Study Guide

- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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