

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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Mark M. Smith



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