

The crucible quotes

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“ He believed he was being persecuted wherever he went, despite his best efforts to win people and God to his side” Miller about Parris and how he doesn’t belong to the community but belongs to religion pg13 “ To the European world the whole province was a barbaric frontier inhabited by a sect of fanatics” Belonging to a place - Miller says this about Salem 13 “ Their creed forbade anything resembling a theatre or ‘ vain enjoyment’. ” Miller says what belonging to a community/group can lead people to feel/do 14 A holiday from work meant only that they must concentrate even more upon prayer” Miller tells us about what THEOCRATIC society required 14 “ This predilection for minding other people’s business was time-honoured among the people of Salem” Miller explains what it meant when people belonged to a community 14 “ The edge of the wilderness was close by...and it was full of mystery for them. ” Miller states that belonging to such a wild place may be reason for the witch hunts 14 “...the Salem folk believed that the virgin forest was the Devil’s last preserve, his home base and the citadel of his final stand”.

This again shows that Miller believes that the location played a role in their beliefs. Highlights also their strong beliefs in religion and how theocracy ruled their society. 15 “...their church found it necessary to deny any other sect its freedom” Miller highlights that you either belonged with their church or didn’t belong at all. 15 “...the people of Salem developed a theocracy, a combine of state and religious power whose function was to keep the community together” Miller informs us, in the introduction, that Salem was theocratic and their intentions in it 16 ...the people of Salem...[wanted] to prevent any kind of disunity that might open it to destruction by material or

ideological enemies” This is, as Miller points out, the purpose of their theocratic society, but also gives reasons for what happened when people didn’t belong. 16 “ when one rises above the individual villainy displayed, one can only pity them all, just as we shall be pitied one day” This is a clear link that Miller makes between the witch hunts of Salem and the communist witch hunts in mid century America 16 “ a sense of confusion hangs about him”

Stage directions that paint Parris as someone who doesn’t belong, from the very beginning 17 “ trouble in this house usually lands on her back” Stage directions of act one tell us that Tituba, a slave from Barbados, does not belong in this community because she is different. 17 “ Go directly home and speak nothing of unnatural causes” Parris says this to Susanna, highlighting his fear of being accused of not protecting their community, thereby not belonging to the community. 18 “ Uncle, the rumour of witchcraft is all about; I think you best go down and deny it yourself” Abigail pleads with Parris to make amends.

This also shows that she has great power, or at least thinks she does. Parris, terrified of not being accepted in his relatively new community decides against it. 18 “ And what shall I say to them? That my daughter and my niece I discovered dancing like heathen inthe forest? ” Parris highlights his fear of not being accepted but also the fact that his ownfamilyare shunning accepted protocol, thereby not belonging. 19 “ But if you trafficked with spirits in the forest I must know it, for surely my enemies will, and they will ruin be with it. ” Parris is once again worried about never being accepted. 9 “ There is a faction that is sworn to drive me from my pulpit” Parris is clear

that he feels an outsider in his own community. The community he should effectively be head of seeing as it is theocratic and he is a reverend. 19 “ I saw Tituba waving her arms over the fire when I came on you. Why was she doing that? ” Parris questions the power Tituba has to change the girls because she isn't trusted and is an outsider. 19 “ She were swaying like a dumb beast over that fire! ” Parris exclaims that not only is Tituba an outsider, she is also now compared to being an animal. 20 She always sings her Barbados songs, and we dance. ” Abigail catches on quickly and realises that Tituba can easily be blamed for any indiscretions because she is already considered an outsider. Also shows that Abigail is manipulative and that she is the leader of the peer group of girls. 20 “ I pray you feel the weight of truth upon you, for now my ministry's at stake, my ministry and perhaps your cousin's life. ” Parris appeals to religion, the only thing he belongs to truly, and then fears not only for his daughter's life but also him losing face in the community. 20 I have fought here three long years to bend these stiff-necked people to me, and now, just now when some good respect is rising for me in the parish, you compromise my character. ” Parris is clear that the only thing that truly concerns him is reputation, name and being in charge. Not even his daughter's life seems important. 20 “ I would not be her slave... I will not black my face for any of them! ” The juxtapositioning of colour here highlights that Tituba is an outsider in this community. 20 “...the Devil's touch is heavier than sick. It's death, y'know, it's death drivin' into them, forked and hoofed. Mrs Putnam prays on people's fears of the devil 21 “ Thomas, I pray you, leap not to witchcraft. I know that you - you least of all, Thomas, would ever wish so disastrous a charge laid upon me. ” Parris,

petrified that the Putnams, people with great influence, will ruin him. 22 “ They will howl me out of Salem for such corruption in my house. ” Again, Parris is worried about being an outsider and losing face. 22 “ Thomas Putnam felt that his own name and the honour of his family had been smirched by the village, and he meant to right matters however he could. Miller interjects in the drama and states that even Putnam worried about being an outsider 23 “ So it is not surprising to find that many accusations against people are in the handwriting of Thomas Putnam...” Putnam, as Miller explains, decided to fight out first rather than have any suspicions land on him, against his name. 23 “ Tituba knows how to speak to the dead, Mr Parris. ” Mrs Putnam, also along with Abigail, knows to put blame on the one true outsider - Tituba. 23 “ Oh Abigail, what proper payment for my charity! Now I am undone. Parris, not worried solely about his daughter’s life/death but that his reputation is done. 24 “ They will topple me with this! ” Again, Parris is worried about being finally cast out of the society/community 24 “ I have no answer for that crowd. ” Use of exclusive language “ that” separates Parris from the rest of the community 24 “ Let you strike out against the Devil, and the village will bless you for it! They’re thirsty for your word, Mister! ” Putnam, using his influence, pleads with Parris to say something to the community. He is also astute enough to realise he should pray on Parris’ fear of exclusion. 4/25 “ I’ll lead them in a psalm, but let you say nothing of witchcraft yet. I will not discuss it. ” Parris as head of the theocratic society. 25 “ Listen, now; if they be questioning us, tell them we danced - I told him as much already. ” Abigail is now leading the peer group - calling the shots. 25 “ What’ll we do? The village is out! The whole country’s talkin’ witchcraft!

They'll be callin' us witches, Abby! " Mary Warren shows that she is frightened of the consequences of going outside of the community's main traditions/culture and that she is trying to go against Abigail, unsuccessfully

25 Abby we've got to tell...witchery's a hangin' error...you'll only be whipped for dancin'" Mary Warren tries to use high modal language to make a stand against the head of the peer group, again highlighting her fear. 26 " Oh, you're a great one for lookin' aren't you Mary Warren? What a great peeping courage you have! " Conflict between Abigail and Mary Warren – putting her down and trying to cast her out of her peer group. Makes Mary Warren want to please her/win her over again, to stay with them. It's safer that way. 26 " BETTY: You drank blood, Abby! You didn't tell him that! ABIGAIL: Betty, you never say that again! You will never – BETTY: ...you drank a charm to kill Goody Proctor. " The conflict in the peer group 26 " Now look you. All of you. We danced. And Tituba conjured Ruth Putnam's dead sisters. And that is all. And mark this. Let either of you breathe a word, or the edge of a word, about the other things, and I will come to you in the black of some terrible night and I will bring a pointy reckoning that will shudder you. " The main threat that Abigail uses to stay in charge of the peer group and have people fear being an outsider. 26 I can make you wish you had never seen the sun go down! " Again, Abigail threatens to achieve her purpose, and have people fear going against her. 27 " He need not have been a partisan of any faction in the town...he was the kind of man – powerful of body, even-tempered and not easily led..." Miller introduces Proctor as someone who was able to stay outside of the peer group and community and had the strength to remain true to his own convictions. 27 " Abby, I never give you hope to wait for me.

” Proctor softly tells Abigail that their relationship is done and that he hasn’t wanted any more. 8 “ Or did I dream that? It’s she put me out, you cannot pretend it were you. I saw your face when she put me out, and you loved me then and you do now! ” Abigail pleads with Proctor showing what is driving her actions. Also highlights that Proctor has gone outside of his marriage. 29 “ I have hardly stepped off my farm this seven-month”. Proctor makes it clear he is physically outside of his community and as a result can also be removed otherwise. 29 “ She is blackening my name in the village! She is telling lies about me! She is a cold, snivelling woman, and you bend to her! Abigail’s tension/conflict with Goody Proctor. Worried about her name and reputation in the community. 30 “ Francis had originally rented the land, and one theory has it that, as he gradually paid for it and raised his social status, there were those who resented his rise. ” Miller highlights that land ownership meant a lot for the community at the time 31 “ I am sick of meetings; cannot the man turn his head without he have a meeting? ” Proctor is discontent with the community and the way they must belong 33 “ This will set us all to arguin’ again in the society, and we thought to have peace this year. Rebecca, the voice of reason, tries to placate the community; to make them all belong. 33 “ We vote by name in this society, not by acreage. ” Proctor, another voice of reason, says this about how they should belong in the community 33 “ I never heard you worried so on this society, Mr Proctor. I do not think I saw you at Sabbath meeting since snow flew. ” Putnam accuses Proctor of being an outsider because he doesn’t participate in the religious aspect of their theocratic society. 33 “ There are many others who stay away from church these days because you

hardly ever mention God any more. Proctor claims that there is no purpose in church since Parris arrived. He makes it unhappy and all about hell 34 “ I regard that six pound a year as part of my salary. I am paid little enough without I spend six pound on firewood. ” Parris is materialistic - doesn't want to do anything unless it benefits him financially 34 “ I do not fathom it, why am I persecuted here? I cannot offer one proposition but there be howling riot of argument. I have often wondered if the Devil be in it somewhere; I cannot understand you people otherwise. Parris using repeated personal pronoun to show that he feels persecuted in the society 34 “ I do not wish to be put out like the cat whenever some majority feels the whim. ” Parris uses simile to prove how he feels a complete outsider and the power of the community when someone does not belong. 35 “ There is either obedience or the church will burn like Hell is burning! ” Parris is clear in his mentality that you are either with the church or you are not 35 “...while there were no witches then, there are Communists and capitalists now...[who believe] that each side are at work undermining the other. Miller draws a direct parallel with the happenings in Salem and the communist fear in USA 39 “ They must be; they are weighted with authority. ” Hale uses this metaphor early on to show that he has great authority and even though an outsider is granted respect almost immediately. 40 “ How can it be the Devil? Why would he choose my house to strike? We have all manner of licentious people in the village! ” Parris wants to find himself a part of the community, particularly because he is the religious leader, but he does so by separating himself from the rest. 44 I never called him! Tituba, Tituba...” Abigail making the first of her allegations against Tituba and in doing so proving her strength in the

peer group. People see what she is capable of. 45 “ She made me do it! She made Betty do it! ” High modal accusation towards Tituba. 45 “ You beg me to conjure! She beg me make charm...” Tituba tries to fight against the allegations but is already an outsider and hasn’t got the chance to win. 46 “ Sometimes I wake and find myself standing in the open doorway and not a stitch on my body! I always hear her laughing in my sleep.

I hear her singing her Barbados songs and tempting me with...” Abigail again reinforces her position and shows how strong she is in terms of leading the peer group; sways the community against Tituba. 46 “ You will confess yourself or I will take you out and whip you to your death, Tituba! ” Parris gives Tituba a fairly unfair ultimatum and shows again that being an outsider is bad. He also implies that you need to be a strong person to stand by your own name and convictions in this community. 46 “ No, no, don’t hang Tituba! I tell him I don’t desire to work for him, sir. Tituba realises she must go against the truth and convictions to stay alive. She goes along with Abigail’s stories and makes it seem as though she wants to stop. 46 HALE: You have confessed yourself to witchcraft, and that speaks a wish to come to Heaven’s side. TITUBA: Oh, God bless you, Mr Hale! HALE: ...You are God’s instrument put in our hands to...cleanse our village. Hale uses the metaphor to prove that people within the community believe Abigail, but also that Tituba has the opportunity to belong for the first time. 48 “ I want the light of God, I want the sweet love of Jesus!... I saw Sarah Good with the Devil!

I saw Goody Osburn with the Devil! I saw Bridget Bishop with the Devil! ” The calling out - Abigail starts accusing and setting people as outsiders for nothing. 49 “ A fireplace is at the left, and behind it a stairway leading

upstairs...he swings a pot out of the fire and smells it. " Miller paints a domestic picture and then juxtaposes it with the frosty portrayal of marriage 51 " It's as warm as blood beneath the clods. " An interesting description of the unseasonably warm ground Proctor provides his wife. 52 PROCTOR: If the crop is good I'll buy George Jacob's heifer. How would that please you?

ELIZABETH: Aye, it would. PROCTOR: [with a grin] I mean to please you, Elizabeth. ELIZABETH: [it is hard to say] I know it, John. Highlights both Proctor's need to belong in the marriage and Elizabeth's difficulty 52 Her back is turned to him. He turns to her and watches her. A sense of their separation rises. The stage directions highlights the distance between Proctor and his wife. 52 " She frightened all my strength away...it is a mouse no more... she says to me ' I must go to Salem...I am an official of the court! "' Elizabeth talks about how Mary Warren has changed as a result of her being a part of the group 53 Aye, it is a proper court they have now...there be fourteen people in jail now...and they'll be tried, and the court have power to hang them too, she says. " Elizabeth recounts what Mary Warren has told her about the court and the exclusion of women from society 53 " The town's gone wild, I think. She speak of Abigail, and I thought she were a saint, to hear her. Abigail brings the other girls into the court, and where she walks the crowd will part..." Repetition of Abigail's name in Elizabeth's recount of Mary's story highlights that the focus is all around her at the moment. 53 " Oh, it is a black mischief. Proctor uses this metaphor to describe what influence Abigail has on this society, and how others are flocking to " belong" 53 " John, if it were not Abigail that you must go to hurt, would you falter now? I think not. " Elizabeth has not forgiven Proctor for his

indiscretion and questions him about who and what he might belong to now.

55 " You will not judge me more, Elizabeth...you forget nothin' and forgive nothin'. " Proctor attempts to use high modal language to demand Elizabeth's respect but again, he is honest in showing that he no longer truly feels as though he belongs in his marriage. 5 " I come into a court when I come into this house! " Darkly comical metaphor used by Proctor to indicate he feels judged which limits his feelings of belonging in the marriage. 55 " Let you look sometimes for the goodness in me, and judge me not. " Again, focussing on the judgement he feels rather than belonging. 55 " I do not judge you. The magistrate sits in your heart that judges you. I never thought you but a good man, John. " Elizabeth tries to set Proctor right and uses the " heart" metaphor to imply he is the only one judging his actions and that he is limiting himself from belonging. 5 As though to compensate, Mary Warren goes to Elizabeth with a small rag doll. Miller makes it clear that the symbol used as Goody Proctor's downfall is made known early on 56 " We must all love each other now, Goody Proctor. " Mary Warren says this in reaction to the strange situations they are now faced with 56 " I never knew it before, I never knew anything before. When she come into the court I say to myself, I must not accuse this woman...but then...I feel a misty coldness climbin' up my back...and all at once I remembered everything she done to me! Mary Warren highlights the feelings that can overtake them during the court 57 " But the proof, the proof! " Proctor wants to be practical here. 58 " You must see it, sir, it's God's work we do. " Hale, and Mary Warren both proclaim this, referring to religion and what this society is based on. 58 " The Devil's loose in Salem, Mr Proctor; we must discover where he's hiding! " Hale, again

referring to religion and the society 59 " There is a promise made in any bed - and she may dote on it now - I am sure she does - and thinks to kill me, then to take my place. Elizabeth points out to Proctor that his indiscretion led to a false sense of belonging for Abigail 60 " This is a strange time, Mister. No man may longer doubt the powers of the dark are gathered in monstrous attack upon this village. " Hale makes it clear that there is some " powers of the dark" but doesn't say Devil - maybe understanding Abigail's power? 62 " I note that you are rarely in the church on Sabbath Day. " A small detail noted by Hale ensures that Proctor is seen as an outsider because of his lack of conforming to religious norms. 62 ...and it [the bible] tells me that a minister may pray to God without he have golden candlesticks upon the altar. " Proctor complaining about Parris' need to belong to objects/materialism 63 " I like it not that Mr Parris should lay his hand upon my baby. I see no light of God in that man. " Even for Proctor, Parris is an outsider 63 " There be no mark of blame upon my life, Mr Hale. I am a covenanted Christian woman. " Elizabeth states that she is trustworthy and honest because she is a good Christian woman - the basis of their society. 64 " Theology, sir, is a fortress; no crack in a fortress may be accounted small. Hale uses this metaphor to highlight the strength of religion; that you either belong to and with it or against it. But also implies in a way, that it is weak if compromised. 65 " And why not, if they must hang for denyin' it? There are them that will swear to anything before they'll hang; have you never thought of that? " Proctor questions the very confessions the women keep making. 66 " My wife is the very brick and mortar of the church, Mr Hale. " Giles Corey uses this metaphor to highlight the insanity of his wife's

arrest 67 " Man, remember, until an hour before the Devil fell, God thought him beautiful in heaven. Hale's powerful statement about the fall of good into evil. The way that even those that belong can then become isolated or alienated. 68 "...the Williams girl, Abigail Williams, sir. She sat to dinner in Reverend Parris's house tonight, and without a word nor warnin'; she falls to the floor. Like a stuck beast, he says...stuck two inches in the flesh of her belly, he draw a needle out. " Cheever seemingly confused and alarmed by the discovery of the needle in the poppet. It highlights the lack of proof or manipulation of evidence. 70 " Why, she done it herself!

I hope you're not takin' this for proof, Mister!" Proctor, again practical, and denying " proof" 70 "'Tis hard proof! " Cheever exclaims this. Shows the craziness of the situation; the way the beliefs of the majority can cause hysteria. 70 " I'll tell you what's walking Salem - vengeance is walking Salem. " 72 " I cannot charge murder on Abigail...she'll kill me for sayin' that! " 74 " I cannot...they'll turn on me...I cannot do it, I cannot! " 74 As the curtain rises, the room is empty, but for the sunlight pouring through two high windows in the back wall. 77