

Irony in the crucible, by arthur miller

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Act III- Irony During Act III of *The Crucible*, by Arthur Miller; the central way that Miller depicts the corruption rooted within Salem is through the usage of the literary device, irony. The usage of personal pronouns within this work of literature seems to indicate a sense of power that the citizens have, versus the power found within the unknown. Parris says the following in order to encourage Mary Warren to cast out the devil, “ Cast the devil out! Look him in the face! Trample him! We’ll save you, Mary, only stand fast against him and” (109).

The usage of the pronoun ‘ We’ll’ gives the reader a sense of authority that is held by the high officials in Salem. Irony is plainly evoked because the entire idea of the trials is to test the limits of the spiritual world within the town of Salem. The usage of personal pronouns reflects the flaws that seem to fuel these trials. The controversial topic of god rooted within these trials is ironic in the sense that doing the right thing could potentially be life threatening. Mary Warren proclaims that she loves god, after announcing her devilish pact, and says, “ No, I love God; I go your way no more.

I love God, I bless God. Abby, Abby, I’ll never hurt you more” (110). Salem becomes so deeply rooted in lies that the idea of god becomes clouded for those who try to seek the right thing. The choice between life and death, right and wrong, becomes diluted, making the right decisions punishable. No matter what is confessed, someone will either have to live with making the wrong decision, or die because a right decision was made. The figurative device of irony becomes reoccurring during act three in order to further show the reader the corrupt practices that are happening in Salem.