

PURITANICAL CHALLENGES IN ARTHUR MILLER'S "THE CRUCIBLE".

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Abstract

The Crucible, a play by Arthur Miller, was an adaptation of the Salem witch trials, which took place in the American province of Massachusetts Bay in 1692 and 1693. In the Crucible's play, all characters are all based on real people who lived in Salem. Although there are several similarities to our own time in the play, it is full of ideas and attitudes that were unique to Salem, Massachusetts, in 1692. To clearly understand the play, some knowledge of Salem is required. As a result, the following information discusses essential Puritan beliefs and customs, as well as history including its historical Salem witch trials. In particular, Miller's use of such Salem witch trials to critique upon this McCarthy trials in the 1950s discussed all these things throughout this paper.

Key Words: Puritan society, Hysteria, and Adultery, Trail

Introduction

The Puritans settled at Plymouth Rock, Massachusetts, in 1620 and established the first permanent settlement in New England. They'd escaped from England to avoid religious discrimination and to create a Second Jerusalem in the New World. The Puritans state was a theocratic state, which meant that the Puritans Churches had ultimate power over it. The church's ministers worked as local authorities and administrative staff. The Puritans thought that this would spoil their pure society. Those few who had not parted to a church were not allowed to have their property and vote, and those who did not attend church regularly, did not obey the rules may be excommunicated or losing everything means their property and powers.

Salem witchcraft is still a big question. Why and what happened in 1692, the answer from the historians and writers and their analysis, make-believe and gave reason with incidents. Religious extremism, power-hungry leaders, regional rivalries, sexism and misogyny, and the prosecution of 'true' witches, for example, all had a role in this tragedy. Most important American writers have used Salem witchcraft in some form these writers for example Nathaniel Hawthorne, Henry Wadsworth Longfellow, Arthur Miller, and Washing Irving. These writers used Salem witchcraft in stories, novels, and plays also. One writer in the Modern era used this theme in his play, which is Arthur Miller, in his play The Crucible, based on the McCarthy hearings of the 1950s, explores the flaws of the Salem witchcraft hunts and also the severe behavior that really can come from deep ambitions and secret objectives.

Following The Second World war, the United States and Russia continued to have an opposite relationship of these two nations, is Capitalism and Communism, were founded on conflicting ideas. Furthermore, each nation had rapidly increased its political influence in Europe as well as the Poor Countries. Capitalism and Communism affected Americans' life. U.S. Senator McCarthy holds his first hearings on the US Army, which he accuses of being "soft" on communists. The American people saw McCarthy for the first time during these televised hearings, and his irresponsibility, outraged bravado, and bullying methods quickly led to his demise. U.s. Senator McCarthy claimed in Feb 1950 that its Department of State employed over 200 "known communism." As a result, he began his meteoric ascent to prominence as America's best known and hated communists hunters. The Chinese Revolutionary had already ended, the Russians had just detonated their first nuclear bomb, and also the Korean Wars had also just started in 1950.

The anti-communist sentiment was ready for something like an outburst. Senator Joseph McCarthy became famous overnight when he claimed that perhaps the Democratic Establishment had already been supporting the spread of communism in America for the past 20 years. McCarthy established Senate hearings and began the systematic persecution of leftists. Several people have worked with socialists and lefties to defeat fascism throughout the Spanish Civil War and World War II. Indeed. Under McCarthyism, America and Russia had been allies only a few years previously. Moderate democrats referred to the anti-communist fervor as just a Salem witch trial because it was so fierce and unreasonable. In the play, *Crucible* said like this,

“America any man who is not reactionary in his views is open to the charge of alliance with the Red hell... a political policy is equated with moral right, and opposition it with diabolical malevolence”.

McCarthy's and HUAC's trials both went the same way. So all "evidence" would be asked if he had ever dealt with communists before testifying. If he declined to answer he may be jailed; if he denies the accusation, he may be challenged to defend his actions by naming those with communist associations. If he admitted to attending leftist meetings or contributing to a leftist organization in the past, he would be required to demonstrate that he would have changed by mentioning individuals who had also attended or worked for that cause. Those that were mentioned were then summoned as new witnesses to the sessions. Few witnesses, however, would have the fortitude to confront the McCarthy and HUAC Committees. Most readily offered the names of acquaintances and coworkers, those who had already been connected with Marxist movements at one time or another. They often repeated rumors or simply lied if they didn't know any names.

Puritan society

Miller develops a historical event and Puritans culture-inspired mood and atmosphere throughout the play. In the seventeenth century, Puritans began to arrive in America from England. Those who had deep religious views and social conventions were in opposition to England's official Protestant teachings. In this article, we will look at Puritan society in

seventeenth-century New England. The difference between Puritans and Pilgrims, who were settled in New England colonies, the true believers of Bible and fallow it called pilgrims, but well educated and have money, rejected the ideas of Roman Catholic arrived in New England called Puritans, who establish English church and church officials also rulers. Electors choose suitable candidates to lead and adhere to the agreement and God while also promoting the public good. On a state and national level, the Puritans thought in a national relationship with God, believing they had been chosen by God to aid throughout the salvation of the world via absolute obedience of his own will. They were rewarded if they kept the agreement; if they didn't, they failed.

The Puritan church served as the constitutional monarchy in Puritan communities. To sustain the Congregational churches, all citizens of Massachusetts and Connecticut were expected to pay taxes. Church attendance was required. Puritan commonwealths had more separation between church and state than anyplace else in England at the moment. Civil authorities were in charge of secular concerns, and religious leaders were forbidden from holding civil government positions. Puritans believed that church marriages and the exchanging of signet rings were not biblically justified. Marriages were instead performed as a personal, legal event overseen by the civil magistrate or a member of the bride's family in his house. Father used to teach the whole family, wife, children, and servant. The Puritan society strictly follows some rules such as the illegal relationship of a married man with a woman, miss the church Sunday prayer, witchcraft all are restricted but in this play, all the characters did these things.

Salem doesn't somehow appear to have become a particularly peaceful town. Land feuds and political disagreements had split the town long before the Salem Witch trials. Because of the ambiguity of the boundaries, multiple claims to the same piece of land were frequently made. A long-running rivalry had formed between both the Nurses and the Putnam's, both of the families' most powerful and wealthy families. A long succession of cases challenged various wills and deeds in court. As acquaintances and relatives by both families and friends took sides against each other while, the rivalry increased. After Reverend Parris easily beat Putnam's nominee for the position of minister of Salem, the fight became even more violent. Parris' election was challenged since he did not have a strong majority. Parris' pleas for extra timber, difficult and expensive church improvements and even the property to the minister's home enraged many members of his congregation.

Hysteria and Adultery

This play is based on the real period proceeding during Salem Witchcraft. Miller focuses on the finding of many teenage girls and even a slave summoning — or trying to conjuring — ghosts out from dead and buried bodies, in the forest. Instead of face the terrible and inescapable penalties of their crimes; the girls accused other Salem inhabitants of being witches. Remarkably, the girls escaped punishment by blaming people for similar offenses that they had committed. This anxious and possibly adolescent point of fingers resulted in widespread paranoia and a frightening atmosphere in which everyone was suspected of being a witch. The suspicion in the Salem community grew as the number of arrests grew. A self-

fulfilling cycle of suspicion, accused, imprisonment and punishment began to emerge. The Salem court had convicted and executed nineteen men and women by the end of 1692.

The Puritans were sure that Evil was a real force in the world. Satan was a real person, the King of Angels, who was expelled from heaven after disobeying God. The Devil has been working nonstop since his fall to overthrow God's Earthly kingdom by seducing God's followers far from god. Puritans thought they had discovered Satan's attack center at Salem, Massachusetts, in 1692. Reverend Parris recruited an African maid called Tituba, whom he had acquired in Barbados. The solemn Puritan locals thought Tituba's practices were weird and dangerous, and she was found teaching Parris's daughter Betty and niece Abigail Williams what and where to read and understand palm to make predictions. Tituba was brought to justice; however, the Salemites' suspicions of witches were reinforced.

Betty Parris had a collapse on February 29, 1692, and she was hospitalized. Doctors were perplexed by her condition and speculated that it was caused by something witches. Reverend Parris requested the support of many other clergies and attempted to hide his daughter's condition from the rest of the community. Unfortunately, word traveled quickly, and soon, allegations of black magic were circulating throughout Salem.

"The Crucible" is setting in 1692 in Salem, Massachusetts. The story starts at Reverend Parris' house, where his daughter Betty has been completely unconscious and appeared to be extremely ill. Parris who had seen Betty, his niece Abigail, with Tituba, his African slave, singing and dancing in the forest at last night, caused Betty to collapse. Mercy Lewis, Abigail's friend, and Mary Warren, the Proctors' servant, are warned not to mention that they'd been performing witchcraft in the forest by Abigail. Abigail threatened all other girls with violence if they tell anybody that she swallowed blood and used a spell to kill Goody Proctor. Betty is knocked out for the third time.

Abigail served as a slave in the Proctor household before the play's premiere. During the time of Elizabeth Proctor became unwell, so Abigail has taken on extra responsibilities in the Proctor home. Once Elizabeth found out about the adultery, she suspended Abigail. Abigail grows enraged with Proctor throughout their conversation because he refuses to accept his affections towards her. Betty reappears, screaming hysterically. Rebecca Nurse, a well-known nurse, pays a visit to the Parris family and soothes her. Parris is forewarned by Rebecca that blaming witchcraft for Betty's sickness may create harmful precedence and leading to more issues in Salem. Abigail and John Proctor have a personal conversation regarding their previous relationship. Proctor said

“Proctor: Abby, I may think of you softly from time to time. But I will cut off My hand before will ever reach for you again. Wipe it out of mind. We never touched, Abby.

Abigail: Aye, but we did.

Proctor: Aye, but we did not”.(Act-1,pp-23)

Trail

The Crucible reveals the American perspective toward law and its application. Personal, societal, and court corruption are all addressed in this triangle. The first three witchcraft arrests were made on February 29, 1692. The accused were all social outcasts at this point. Tituba was an immigrant from another nation who worked as a black servant. Sarah Good was a destitute woman in her eighties. Sarah Osborne, on the other hand, rarely attended church and then was thought to be sinful. All three women had been given the option of confessing to witches or being hanged. They pleaded, which was unsurprising. They had pressured to accuse other Salemites about doing Devil's work in their confessions. The prisons were soon overflowing with people practicing witchcraft. Abigail Williams, Betty Parris, and Mary Warren, and many others may or may not have played a role in these events; Abigail and Betty were the ones who first accused Tituba, Sarah Osborne, and Sarah Good. They undoubtedly made a lot of false charges, and the girl's evidence led to the conviction of many innocent persons.

One week, later Elizabeth learns that while in Salem, Proctor had a personal talk with Abigail. This is a point of contention between Elizabeth and Proctor. Mary Warren returns home from Salem, where she has been working as a court official, and presents Elizabeth with a needle doll, she handmade for her when in the court. Proctor learns from Mary Warren that most of the girls accusing Elizabeth of voodoo but the case was dropped when Mary Warren defending her. Mr. Hale came to Proctor's home, enquired about Proctor's absence for Sunday prayers, and Proctor fails to tell about the ten commandments. Elizabeth arrested for a needle doll accusation by Abigail, Elizabeth Proctor had been summoned to the courts spent months in prison to answer a set of charges that would decide the destiny of her husband, herself, and Abigail Williams. Elizabeth had been requested to create a lascivious accusation against her husband. In the theater review, Robert Feldberg said

“The fire-starter is 17-year-old Abigail Williams (Saoirse Ronan), impelled at least in part by her anger at John Proctor's refusal to resume their brief sexual relationship. That pivotal core of passion isn't given much emphasis. Whished underplays for much of the evening, while Ronan - one of Hollywood's current "It" girls following her performance in the film "Brooklyn" - gives a fierce but emotionally opaque performance in her stage debut. John Proctor, who is not ready to die under false accusation on him, what happened in Salem, repeats in McCarthy Time, in the present political situation”.

John Proctor and his wife Elizabeth are estranged as a result of his adultery with Abigail. Although Proctor's efforts to convince his wife in numerous ways, this barrier between them remains. Elizabeth and Proctor both are hesitant to speak with one another. Because of his wife's suspicions, he feels terrible and estranged. Abigail is hell-bent on inflaming the Massachusetts judges' superstitious fears to obtain Elizabeth's condemnation and death. In the last act, Elizabeth forgives Proctor for his adultery and restores his name, which he had forfeited at court. At the end of the play, Proctor gives Scarifies life for Elizabeth. The family bond with both John and Elizabeth has been the main significant component of the drama.

Suffering and death have brought the husband and wife closer together. Individually, Abigail and Elizabeth were found to have a significant difference. They're both driven. As a little girl, Abigail believes she is better than other people. Elizabeth is from the other side, displays courage throughout the play, despite Abigail's practicing witchcraft two women insist on being married to John. Elizabeth is well aware that her cool attitude is to cause behind Proctor's committing adultery. Elizabeth appears decent on the outside, but cool inside as well. Abigail is hopeful that she would still restore her lover. Proctor returns to Abigail and admits that he does have little affection for her. This demonstrates that John is shameful of his actions.

Throughout the play, Elizabeth's capacity for compassion improves. She persuades Proctor to forgive her for being frigid and to forgive himself for whatever wrong he committed, rather than being disdainful. Elizabeth Proctor was summoned here to the courtroom after months in imprisonment to face a lot of questions that might decide the destiny of her husband, herself, and Abigail Williams. When Elizabeth Proctor has been questioned to charge her husband of adultery, she said yes. Elizabeth's hesitancy in answering this question appeared unsurprising. She had been facing an internal struggle that only she understood the extent of.

This was open to her to make a decision that would impact her life and the lives of those around her. Elizabeth Proctor elected to say "no" to the question of lechery posed to her. For a variety of different reasons, Elizabeth said "no." The most important was her regard for her husband. She wished for John to admit the truth about his sins there on his own Elizabeth didn't believe this was her obligation to point out the errors in his lifestyle. Elizabeth often believes she played a role in John's choosing to do a relationship with another woman Elizabeth begged John to apologize to her for just being a colder wife when he signed his confessions. Elizabeth was certain that she was the cause of John's relationship with Abigail. Abigail said about Elizabeth with her uncle

“Abigail, with an edge of resentment: Why I am sure it is, sir. There be no blush about my name. She hates me, uncle, she must, for I would not be her slave. It's a bitter woman, a lying, cold, sniveling woman, and I will not work for such a woman!” (Act-1, Pp-19)

This reveals also that Elizabeth genuinely loved John, even if her utterances didn't always reflect it. She admired and respected him so much because she let him choose when he would reveal to the public his misdeeds. “John Proctor confesses moral guilt for his infidelity at first, then violently fights the court upon his wife's arrest, insincerely confesses could defend him, as well as eventually starts crying his apology to keep his "morality." John Proctor how to confess in Act 4

“Proctor, with a cry of his whole soul: Because it is my name! Because I cannot have another in my life! Because I lie and sign myself to lies! Because I am not worth the dust on the feet of them that hang! How may I live without my name?
I have given you my soul; leave me my name!”(Act-4, Pp-143)

Upon getting refused by John, Abigail turned her love and sexual desire became hatred and anger. Abigail is not a person to whom John feels obligated. Abigail's wickedness can only be comprehended in terms of human rights wickedness. Abigail is depicted as absolutely evil and ugly. Proctor gets seduced by her, and she accuses his wife of witches, Abigail wickedness drives her to become a Salem prostitute.

Conclusion

In 1692, the Salem witch trials have captivated American imaginations. Puritans in America were immediately faced with conspirators of witchcraft in such a fight with Satan and his followers at the end of the 17th century, after years of mostly resisting witch hunts and witch trial convictions. The most common false 'truth' is that accused witches got burnt down. Additionally, from the end of the trials to the present day, Salem witchcraft has been used as a metaphor for a variety of cultural issues, ranging from governmental tyranny to superstition and ignorance, blind obedience to the religious leader, the danger of hysteria and citizen violent acts, and persecution. The fact that scholars and historians found throughout the records concerning the events in 1692 almost always comes to life for audiences through creative literature. As a reason, fictitious characteristics of motivations, as well as realities, were frequently embedded in the imaginations, of the 1820s, Salem witches became one of the earliest domestic plot devices in an emerging American literary work.

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