

## Overview

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The Crucible is a Tony Award-winning play by Arthur Miller. The play is a partially fictionalized dramatization of the Salem witch trials, which took place from February 1692 to May 1693. Premiering in 1953 at the height of the McCarthy trials, Miller wrote The Crucible as an allegory for the paranoia, fear-mongering accusations, and circumstantial evidence he witnessed. Accused of being a communist himself, Miller faced questioning by the House of Representatives' Committee on Un-American Activities, which culminated in his contempt of Congress.

This guide refers to the 1982 Dramatists Play Service edition of the play, which is divided into five acts.

### Plot Summary

The Crucible is set in Salem, Massachusetts, a Puritan colony of New England. The community is a theocracy where religion functions as law, and the ministers have great power over the community.

Act I opens on a scene in the home of Reverend Samuel Parris, the minister. Parris's daughter, Betty Parris, has nightmares in bed. Reverend Parris questions his niece, Abigail Williams, about her activities with Betty the night before, believing they may connect to her comatose state. He says that he saw her with a group of girls in the woods. The girls deny everything, but Elizabeth accuses them. Thinks, being in them. Parris claims he saw one of the girls naked, her dress in the grass. He is concerned that members of the community might find out about this gathering and accuse the girls of practicing witchcraft. Rumors of witchcraft have already begun to spread through Salem, and Parris is afraid he will lose control of his congregation.

Abigail denies that they were practicing witchcraft. When Parris leaves to preach to the community, Abigail speaks with the other girls who danced with her. The girls reveal that Abigail was trying to conjure a spell to murder Elizabeth Proctor, the wife of local farmer John Proctor, whom Abigail is in love with. Abigail threatens to tell the girls if they tell anyone what they were really doing in the woods. John Proctor confronts Abigail, leading to their parting when Abigail worked as his servant. Elizabeth discovered the affair, sent Abigail, and dismissed her from the house. Abigail believes that Proctor still has feelings for her, but her problems loyalty of her wife.

Betty suddenly wakes up and screams. Members of the community rush into Parris's home. They argue over whether Betty is bewitched. Parris summons Reverend Hale—a witchcraft expert from a nearby village—to consult with Betty and other ailing girls in Salem. Hale examines Betty, then questions Abigail and Thane. Thane confesses that she looked a frog in a kettle and gave the girls chicken blood to drink. When the authorities threaten Thane with whipping, she offers a perjured false confession that she was bewitched, and that she saw members of the Salem community with the devil. Hale is driven from their own activities in the woods. Abigail and Betty begin to call out names of numerous villagers they have also "seen with the devil." Hale orders Parris named arrested and tried as a witch.

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**Padhraic Smyth**



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**Scientific American** , 1895     *A Dictionary of Chemistry and Mineralogy , with an Account of the Processes Employed in Many of the Most Important Chemical Manufactures* Arthur Aikin, Charles Rochemont Aikin, 1807     **A Dictionary of Chemistry and Mineralogy** Arthur Aikin, Charles Rochemont Aikin, 1807     **The Chemical News and Journal of Physical Science** , 1903     *Chemical News and Journal of Industrial Science* , 1863     *Judaism and Scripture* Jacob Neusner, 2003-09-08 This groundbreaking work continues Jacob Neusner s multi volume examination of the main texts of Judaism in its formative years The first two parts of the project Judaism The Evidence of the Yerushalmi examined the Mishnah and the Talmud of the Land of Israel and placed them in the social intellectual and religious contexts of their time In Judaism and Scripture Neusner moves from the study of ancient Judaism in society at large to an analysis of Rabbinic Judaism in relation to Scripture itself Neusner accomplishes this both through close analysis and through the first English translation of the critical text of the Leviticus Rabbah Tracing the relationship between the actual Book of Leviticus and its rabbinic commentary Neusner asks how the rabbis who stand behind the text make use of Leviticus and how through their comments on it they make intelligible and comprehensible statements of their own In answering these two questions Neusner shows through a prime example exactly how Scripture enters Judaism and how rabbis of the formative age of Judaism chose

and taught the lessons they deemed critical to the life of Israel the Jewish people     The Manufacturer and Builder ,1889  
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