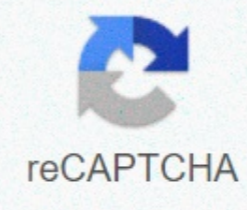




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## The crucible act 4 quotes with page numbers

The Crucible is four acts of close dialogue and economic action. It can be difficult to choose particular moments or quotes as being the key since everything moves along so quickly. Don't ever be afraid! I have your back with this complete guide to crucible quotes. I will pass on the most important quotes from The Crucible, explaining both their literal meaning and why they are important. For clarity, the quotations are grouped into four themes: irony, fear and hysteria, pride and reputation, and power and authority. Each section also includes additional quotes that fall under the same general theme for you to practice the analysis by yourself. Ironic Quotes Many crucible quotes fall into the category of dramatic irony, which is the irony that is created when there is a mismatch between what a character thinks or says and what the audience knows to be true. It is hardly surprising that there is so much irony in Le Creuset - after all, one of the central causes of the conflict in the play is hypocrisy. With this in mind, here are some key quotes from The Crucible that demonstrate the irony of some kind. We can't look at superstition in this. The Devil is precise; the marks of his presence are defined as stone, and I must tell you all that I will not do unless you are willing to believe me if I find no hellish blue on it. (Hale, Act 1, 35) The irony, of course, is that the devil's marks are far from being defined as stone - the only evidence to support accusations of witchcraft are the subjective experiences of the distressed. Even in cases where girls show symptoms (go cold and sweaty or have needles stuck in them), there is never any physical evidence directly linking the accused witches to their alleged crimes. ABIGAIL: Don't lie! To Hale: She comes to me while I sleep; it always makes me dream corruptions! (Act 1, 41) Abigail shouting don't lie to another person is very ironic, not only because Miller presented her as a liar (she has an endless capacity for dismemberment), but because Abigail had just said that Proctor Betty's disease had nothing to do with witchcraft not 20 pages before. I can't speak, but I'm doubted, every moment judged for lies, as if I come to a courthouse when I come to this house! (Proctor, Act 2 pp. 52) PROCTOR: Because he speaks deception, and I'm honest! But I won't plead again! I now see your mind writhing around the only mistake of my life, and I will never tear it apart! (Act 2, 59) This pair of quotations demonstrates both the ironic concept: as much as the public understands it, the only person who seems to judge Proctor is not Elizabeth, but Proctor himself. There is also a bit of foreshadowing with as if I come in a court, since in Act 3 Proctor will do that same thing. No man can ever doubt the powers of darkness are gathered in the monstrous attack on this There is too much evidence now to deny them (Hale, Act 2, 61). The village is certainly under attack, but not necessarily in the way Hale thinks it is. The real powers of darkness affecting Salem are suspicion and fear, not something demonic. I am a minister of the Lord, and I dare not take a life without there being such immaculate proof that no scruple of conscience can doubt it (Hale, Act 3, 92). Again, the immaculate evidence Hale speaks of is the word of one person against the word of another. As we will see in a quote from Danforth later in this article, the evidence remains beyond reproach if you believe in witchcraft more than you believe that people are fallible. There is also a foreshadowing in this quotation because at the end of this act Hale is full of scruples, and at the end of the play, Hale feels that he has blood on [his] head (p. 121). But God made my face; you can't tear my face. Envy is a mortal sin, Mary (Abigail, Act 3, p. 106) Abigail's words here are ironic because in The Crucible, it is Abigail who is jealous of Elizabeth Proctor's position as John Proctor's wife. DANFORTH, conciliatory: You misunderstand, sir; I can't forgive them when twelve are already hanged for the same crime. It's not just. (Act 4, 119). The irony in Danforth's statement is that it was not fair to hang one of the accused witches in the first place, and therefore continue to hang people just because it has already been done before is a terrible idea. Salem Massachusetts - Burying Point Cemetery/Used under CC BY 2.0/Resized from the original. Now that you've seen some ironic quotes analyzed and explained, it's your turn! Below you will find several quotes that demonstrate irony (dramatic or otherwise). Try your hand to explain why everyone is ironic and analyze the difference between what the character means when she said the quote and the hidden meaning. ABIGAIL: I've never sold myself! I'm a good girl! I'm a good girl! (Act 1, p. 40) MARY WARREN, with greater impatience with him: I told you the proof. It's hard evidence, hard as a rock, the judges said. (Act 2, 54) Proctor, I cannot think that God is provoked so great by such a petty cause ... think of your village and what may have drawn such thunderous anger from heaven upon all of you (Hale, Act 2, p. 75) PROCTOR: Do what is good, and no harm will come to you. (Act 3, 88) Oh, Mary, it's a black art to change your shape. No, I can't, I can't stop my mouth; it is God's work that I do. (Abigail, Act p.107) One of the most important parts of your college application is what classes you choose to take in high school (at the same time as the way you do in those classes). Our team of prepScholar admission experts have compiled their knowledge in this unique guide to plan your high school course schedule. We'll advise you on how to balance your schedule regular and honorary courses/AP/IB, how to choose your extracurriculars, and which classes you can't afford not to take. Quotes of Fear and Hysteria The second major theme of the Crucible (and which teachers often ask) is fear and hysteria. The fear caused by the thought of supernatural evil in Salem causes the characters in the play to turn a blind eye to logic and instead of believing in claims not supported by real hard as rock evidence. Here are some crucible quotes that relate to this theme. There is a hazy plot to walk so subtle that we should be criminal to cling to old respects and friendships. I've seen too much scary evidence in court - the Devil is alive in Salem, and we dare not quail to follow wherever the accusing fingers point! (Hale, Act 2, 68) Hale perfectly demonstrates the mindset of the characters affected by hysteria and fear. In his case, it's more hysteria than fear - he's not particularly afraid that he might be accused like a witch, but he was persuaded by the scary evidence he saw and it blinded him to other possible reasons that accusations of witchcraft could be made. Why don't you ever wonder if Parris be innocent, or Abigail? Is the accuser still holy now? Were they born this morning as clean as God's fingers? I'll tell you what Salem works - Salem's revenge walk. We are what we have always been in Salem, but now the crazy little children are tangled the keys to the kingdom, and common vengeance is writing the law! (Proctor, Act 2, 73) Proctor is the voice of common sense here, as a counterpoint to Hale's not questioning the process position. Unlike Hale, Proctor realizes that you can't trust the accusations as much as you can trust the accuser, and Proctor has reason to suspect that at least one of the charges is motivated by a thirst for revenge. This quote is also somewhat part of the theme Power/Authority - witchcraft trials have shaken up the world, so that those who were powerless (crazy little children) are those who are in power (are jangling the keys to the kingdom). I've never had a woman so caught up in books, and I thought about finding the cause of it, y'see, but it wasn't a witch I blamed him for. He cries openly. I broke charity with the woman, I broke charity with her. He's covering his face, shameful. (Giles, Act 3, 79) This quote shows how even Giles Corey, one of the most head-level characters in The Crucible, got caught up in the hysteria of witch trials and got his wife charged a witch. One could argue that Giles did not intentionally accused his wife of witchcraft and that he just wanted to ask the witchcraft expert about his wife's strange behavior, that's all. If this were the case, however, this quote shows how even those who are not supported by hysterical claims or fear can be affected by it. In an ordinary crime, how can the accused be defended? We're calling witnesses to prove his innocence. But witchcraft is ipso facto, at first glance and by nature, an invisible crime, isn't it? Therefore, who can witness it? The witch and the victim. Nothing else. Now we cannot hope that the witch will accuse herself. Granted? Therefore, we have to rely on his victims — and they testify, the children certainly testify. As for witches, no one will deny that we are the most greedy of all their denominations. Therefore, what remains to be said for a lawyer? I think I did what I wanted to say. Didn't I? (Danforth, Act 3, 93) In this quote, Danforth shows the terrible effect of the logical extension of belief in witchcraft. Of course, the part he leaves out in his discussion is whether or not the victims are trustworthy - just because they don't testify doesn't mean they testify honestly - but it's a blind spot for Danforth. Danforth may not understand that women or children would lie to him (a judge!) because of preconceived ideas in society; but his position is also influenced, at least to some extent, by the fear of witchcraft that permeates puritanical society. 217013/Used under CC BY 2.0/Cropped from the original I think I made my point. Isn't it? Here are some other quotes that demonstrate fear/hysteria. Try your hand to explain how each of them does it. PROCTOR: I'm not faltering, but I may be wondering if my story will be credited in such a court. I wonder about this, when a minister as constant as you suspect such a woman who has never lied, and can not, and the world knows that she can not! I can falter a little, sir; I'm not an idiot. (Act 2, 65) It was only sport at first, sir, but then the whole world mourned minds, minds (Mary Warren, Act 3, p. 100) Reputation and Pride Citations Concerning reputation and pride is a thread that is woven throughout the Crucible, leading the action and motivations of various characters as well as the central conflict surrounding John Proctor (will he confess to adultery to save his wife? Will he confess to witchcraft to save his life?). ABIGAIL, in a temperament: My name is good in the village! I'm not going to make him say my name is dirty! Goody Proctor is a gossip liar! (Act 1, 12) Abigail is concerned about her reputation and name; this is probably what motivates her, at least at first, to put the blame for the dance in the woods on Tituba. If her name is 'stained', Abigail could face consequences in the salem theocracy where women are already weak on the totem pole - if it is discovered that she, a single orphan woman, slept with a married man, she would face enormous consequences (although what these consequences would be are not specified in the room). Now hell and heaven are struggling on our backs, and all our old old is torn off, make your peace!... Peace. It is a providence, not a great change; we are only what we have always been, but naked now. He walks as if towards great horror, facing the open sky. Yes, naked! And the wind, the icy wind of God, will blow! (Proctor, Act 2, 76). Here, Proctor anticipates the loss of his reputation once he has come to light that he has had an affair with Abigail. This will mean the loss of his good reputation, but on the other hand, it will be a way for him to atone for his sins - maybe he will finally feel God's icy wind and be able to put that behind him. I came to this village as a husband to his beloved, bearing gifts of high religion; the very crowns of the holy law that I brought, and what I touched with my brilliant confidence, he died; and where I turned the eye of my great faith, the blood flowed. Beware, Goody Proctor—break into no faith when faith brings blood. It is a wrong law that leads you to sacrifice. Life, woman, life is God's most precious gift; no principle, however glorious, can justify its taking. I beg you, wife, to prevail over your husband so that he may confess. Let him lie. Quail not before God's judgment in this, for it may well be that God damns one less liar than the one who throws his life for pride. (Hale, Act 4, 122) Hale describes how he came in full pride in himself and abilities, only to have that pride lead to the death of others. He warns Elizabeth that nothing, not even her pride or reputation, is worth throwing her life away. PROCTOR, with a cry of all his soul: Because that's my name! Because I can't have another one in my life! Because I'm lying and I'm signing up to lie! Because I'm not worth the dust on the feet of them hanging! How can I live without my name? I have given you my soul. Let me have my name! (Proctor, Act 4, 133). Proctor's self-esteem is entirely related to his name and how others perceive him. He manages to be confessed and signs the confession, but when court officials try to take the confession away from showing the whole city, this is the stumbling block. Proctor cannot bear to have his reputation tarnished by this confession of witchcraft, because if his reputation is tarnished, then he can no longer think well of himself. On Balance/Used under CC BY 2.0/Cropped from original. Here are some other quotes that show the concern of Salem residents with the reputation and pride they have in their names. As an exercise in deepening your understanding of the book, try to explain how each demonstrates concerns about name, reputation or pride. There is no blush on my name. (Abigail, Act 1 p. 11) A man will not cast his good reputation. You probably know that (Proctor, Act 3, p. 102) The postponement now speaks of a foundering on my part; reprieve or pardon must cast doubt on the guilt of them who have died so far. While I'm talking about God's law, I'm not cracking voice with moans. If retaliation is your fear, know this — I should hang ten thousand people who dared to speak out against the law, and an ocean of salt tears could not melt the resolution of the law. (Danforth, Act 4, 119-120) He has his goodness now. God forbid, I'll take it from him! (Elizabeth, Act 4, 134) Quotes of power and authority The main final theme is the power of society and authority in Puritan Salem. Some of the most important crucible quotes relate to these ideas. And mark that. 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 dark of a terrible night and I will bring a pointing calculation that will make you shudder. And you know I can do it; I've seen Indians smash my dear parents' heads on the pillow next to mine, and I've seen a reddish work done at night, and I can make you wish you'd never seen the sun go down! (Abigail Williams, Act 1, 19) At the beginning of the piece, the power that Abigail holds is relatively minimal. She is able to use threats of physical violence to cover other girls to make her tender, but that's about as far as her influence extends. She would never be able to say what she says in this quote to, for example, her uncle Parris, and get away with it. You are God's instrument put in our hands to discover the devil's agents among us. You are selected, Tituba, you are chosen to help us clean up our village. (Hale, Act 1, 44) Tituba, the lowest of the stockings (slave and woman) has its status temporarily elevated due to witch trials. Normally, she is the one who says what to do and tells her to obey; now, however, she has the power of life and death over others. I just hope you won't be so sarcastic any more. Four judges and the king's deputy sat down for dinner with us, but an hour ago. I'd like you to talk to me civilly, from there. (Mary Warren, Act 2, 57) In the second act, the repercussions of trials begin to reverberate outside the courtroom. Mary Warren feels lawful, asking, and (to some extent) receiving respect because she is now in a greater position of power. And Mary is not the only one to benefit from the extra respect accorded to the afflicted girls, as the following quote demonstrates. ABIGAIL, in an open threat: Beware, Mr. Danforth. Do you think you are so powerful that the power of Hell can't turn your mind? Beware of him! (Act 3, 100) At this point in the play, Abigail has become powerful enough to threaten the province without negative consequences. Here is another quote that shows the flip-flop of power and authority that occurs during the witch trials: ABIGAIL, step up to Danforth: What look do you give me? Danforth can't talk. I won't have such looks! She turns around and starts for the door. (Act 3, 103) See if you can respond to these for yourself about this quote: What are the implications of this quote? How did the power dynamics in the city shift from the beginning of the play to this point? Want to write the perfect college application essay? Get help from a PrepScholar professional. Your dedicated prepScholar admissions advisor will be developing your perfect college essay, from the bottom up. We will learn your background and interests, think about test topics, and help you through the process of writing the essay, step by step. At the end, you will have a unique essay that you proudly submit to your top colleges. Don't leave your university application to chance. Learn more about prepScholar Admissions now: Non-Thematic Quotes This last section is devoted to quotes from The Crucible that do not relate to any of the themes listed above, but still mark an important moment in the room. There are wheels in the wheels in the village, and fires in fires! (Ms. Putnam, Act 1, 26) Ms. Putnam intends her exclamation to refer to the fact that there are witchcraft plots going on, but this is true even outside of this context — things are not what they seem in Salem, and there are complex chains of cause and effect. A good example of how multilayered events in The Crucible can be found by breaking down why John Proctor is hanging for witchcraft. Proctor slept with Abigail, which led to her being fired by his wife, which led him to accuse his wife of witchcraft, which led Proctor to be accused of witchcraft and eventually hanged for it. We are burning a hot fire here; it melts any cover-up. (Danforth, Act 3, 83) This line is a reference to the name of the piece, Le Creuset. A crucible is used to melt metals and separate base metals - or in the case of those questioned about witchcraft, it separates lies and hypocrisy. He is more faithful to this statement than Danforth knows, however; not only do the trials melt the fronts that people have put in place, but they also expose people's hearts. This is the case, for example, when Mary Warren accuses John Proctor of being the devil's man: when it comes to pushing, she is not strong enough to tell the truth (Act 3, p. 110). With John Proctor, on the other hand, we find that his true inner self is strong enough to stand up for the truth. First, his standing reputation is melted (when he confesses to adultery) and Procto is revealed as a hypocrite; at the end of The Crucible, however, a stronger second nucleus is exposed when Proctor chooses to be hanged as a witch rather than falsely (and publicly) confess the No, old man, you have not hurt these people if they are of good conscience. But you must understand, sir, that a person is either with this court or that he must be counted against it, there is no road between. It's a highlight, now, a precise moment, we no longer live in the dark afternoon when the mixed evil mixed with the good and confused the world. Now, by the grace of God, the shining sun is rising, and they who fear that the light will surely praise it. I hope you will be one of them. (Danforth, Act 3, 87) Danforth's belief in black-and-white morality aggravates the situation in Salem. After all, if you can't be proven not to be a witch, then the only other option is that you have to be a PROCTOR,

laughs madly, then: A fire, a fire burns! I hear Lucifer's boot, I see his dirty face! And that's my face, and the fourth, Danforth! For them, this quail to get men out of ignorance, as I have sailed, and as you quail now when you know in all your black hearts that it is fraud, God damns our species in particular, and we will burn, we will burn together! (Proctor, Act 3, 111) Proctor explicitly states the subtext of the play—the true devil of the Crucible is not Satan, but rather people who do not advance to tell the truth (like Proctor) or who refuse to see the truth (like Danforth). Lie/Used under CC BY 2.0/Cropped from original. What's next? Are you interested in further delving into the themes of the Crucible? Our blog has comprehensive analyses and discussion of all Creuset themes as well as McCarthyism in Le Creuset. Need some context for these quotes to make sense? Try our summaries of the four acts of The Crucible, as well as our full summary of the plot. Want to know more about the characters who say these things? Read our preview of the characters in The Crucible here. Are you curious about the more recent occult activity (Xth century) in the United States? We profile Aleister Crowley and analyze some of his key quotes in this article. Want to improve your SAT score by 160 points or your ACT score by 4 points? We've written a guide for each test on the 5 best strategies you need to use to have a chance to improve your score. Download it for free now: now.

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