

## **The Puritans and The Crucible**

---

Puritans are a group of people who fled Europe due to religious persecution in the early seventeenth century (1600-1700s).

### **Puritans we're studying?**

---

Arthur Miller (not a puritan, but writing critically using the time period)  
Jonathan Edwards (a definite puritan)

### **Puritan Beliefs (TULIP)**

---

Adapted from California State University

## **Goals of Puritan Writing**

---

# The Crucible Drama/SOL Terms to Know for Later

Drama terms to review and practice now to get ahead of the game.

<b>Drama Term</b>	<b>Definition</b>	<b>Example from The Crucible</b>
Allegory		
Irony		
Monologue		
Soliloquy		
Foil		
Foreshadowing		
Theme		
Internal Conflict		
External Conflict		
Tragedy		
Mood		
Tone		

# Children are targets of Nigerian witch hunt

---

By David McKenzie CNN (2008)

It may be difficult for modern-day Western cultures to fathom, but in Western Kenya, beliefs in ghosts and witches are very real. And sometimes they have deadly consequences.

In late May, news outlets in Kenya told the story of 15 people, mostly elderly women, who were murdered in a witch hunt near the town of Kisii. The killings shocked the nation.

Villagers said more than 100 people gathered machetes and knives and stormed the village of Kegogi after midnight.

"They started banging on the doors, they broke into the house and then they killed our grandmother inside," says Justus Bosire. "The mob was screaming and we panicked. We ran away and they came to our house and burned it to the ground."

When Bosire returned to his grandmother's house, he found her dead on the floor in a bed of embers. His father is missing.

"They claim that my grandmother and father were practicing witches," Bosire says.

Belief in witchcraft is strong in this part of Kenya. A few days before the incident, a group of schoolchildren reportedly found a book in their school that listed all the people in the community who would soon die and the witches who would be responsible. [iReport.com](http://iReport.com): Share your stories, videos from Africa

For Bosire and his family, the killings are hard to believe. His grandmother, Peris, was the matriarch of the family. She was 86 but still actively farmed and dispensed invaluable advice to the family.

Up the road from Bosire's house lives Paul Magoma. "I believe there is witchcraft and the witches kill," Magoma says while building a chapel. His fellow workers concur: Witches exist and can put spells on people.

Others are skeptical the slain women were witches. At the top of a hill outside Kisii, Joseph Omache practices his craft. Omache is a shaman, or traditional healer. He throws bones and communes with ancestors to help heal physical and spiritual ailments.

"It is very painful when somebody kills another person in the name of witchcraft," he says. "Why couldn't they come to me so that I can perform my herbal potion to identify the real witch so that I can go ahead now to trap him and then we can see what to do?"

Omache says that in his 10 years of studies and decades of practicing, he has never come across a witch.

"These are vendettas. It is not that people really bewitched somebody," he says, adding he believes that witch hunts are really about people expressing hatred and coming up with an excuse to hurt someone.

The area is one of the most populated rural areas in Kenya. Over the years, farming plots have been divided and subdivided. Omache and others say they believe witch hunts are about greed and vendettas in a place where almost everyone struggles to survive.

Whatever the reason, Bosire and his family must live with the consequences. Due to local taboo, they will never live in his grandmother's house. The doors are boarded, her belongings still lie charred on the floor. The family fears further attacks.

"We are fearing for our lives," Bosire says. "I knew my grandmother since I was a young child and I have never seen evidence of her being a witch."

## Discussion Questions

---

After reading, how does the article make you think differently about different cultures? Religion? Or "beliefs" in general?

Fill up the space below with your response:

## The Crucible and Salem Witch Trials (1692)

---

## Salem Witch Trials vs. The Red Scare (1947-1957)

---

Connecting the Salem Witch Trials to modern America.

# The Crucible Study Guide

---

Answer these questions thoroughly to help you study for the test!

## Act 1 Questions

---

1. Why do you think Miller (the author) opens with background, instead of plunging immediately into action?
2. What does it mean to believe that one holds the candle that lights the world?
3. What is the "paradox" that Miller is referring to?
4. Explain what Miller means by "conducting heavenly combat."
5. Why has Reverend Parris sent for a doctor at the beginning of the play?
6. What did Parris see in the woods the previous night?
7. What does Rev. Parris's concern about his enemies reveal about his character?
8. Why does Abigail say she was dismissed by the Proctor's?
9. What does Betty Parris reveal about what happened in the woods?
10. What threat does Abigail make to the other girls? What does she reveal about her past?
11. How does John Proctor feel about Reverend Parris?
12. What is going on between Abigail and Proctor?
13. When Abigail is questioned by Reverend Hale, whom does she blame? What proof does she offer?

14. What ultimatum is Tituba given? How does she respond?
15. What accusations are made at the end of Act 1? What seems to motivate these accusations?

## Act 2 Questions

---

16. What is the atmosphere in the Proctor's home?
17. What did Abigail reveal to Proctor? Elizabeth reminds him of this.
18. What lie did Proctor tell to Elizabeth which makes her even more suspicious of him?
19. What news does Mary Warren reveal to Proctor and Elizabeth about the trials? What does she mean when she says, "I saved her life today!"?
20. What does Elizabeth ask John to do? Why?
21. Why does Reverend Hale visit the Proctors and what does he ask John to do?
22. What information does Proctor reveal to Reverend Hale and what seems to be his reaction?
23. What news does Giles Corey reveal to Proctors and Reverend Hale?
24. What does John ask Mary Warren to do and how does she respond?
25. What does Proctor decide to do at the end of Act 2? What seems to motivate him?

## Act 3 Questions

---

26. As the act opens, what accusation does Giles Corey make?
27. What two pieces of evidence are brought out against Proctor in regard to his Christian nature?

28. What news does Danforth tell Proctor about Elizabeth? What deal does he try to make with him?

29. What is going to happen to the 91 people who signed the testament stating a good opinion of the accused—Elizabeth, Martha Corey, and Rebecca Nurse?

30. What is Reverend Hale's advice to Proctor as he is about to read his disposition before the court? What motivates Hale to advise Proctor in this manner?

31. When Mary Warren says that she pretended to faint in court, what is she asked to do?

32. What is the result?

33. What does Abigail do when suspicion that she might be pretending falls on her?

34. What does Proctor do to discredit her?

35. Who is called to back up John's testimony? What happens?

36. What action does each of the following characters take at the end of Act 3: Hale, Mary Warren, and Proctor? What seems to motivate each of them?

## Act 4 Questions

---

38. What is the condition of Salem at this point? How does Andover differ from Salem?

39. What does Reverend Parris want Danforth to do? Why?

40. What does Reverend Hale want Danforth to do? Why?

41. Why does Danforth refuse to postpone the hangings?

42. What do Danforth and Reverend Hale request of Elizabeth?

43. What happened to Giles Corey?

44. What is John's excuse for confessing?

45. What is Elizabeth's proof that John is a good man?

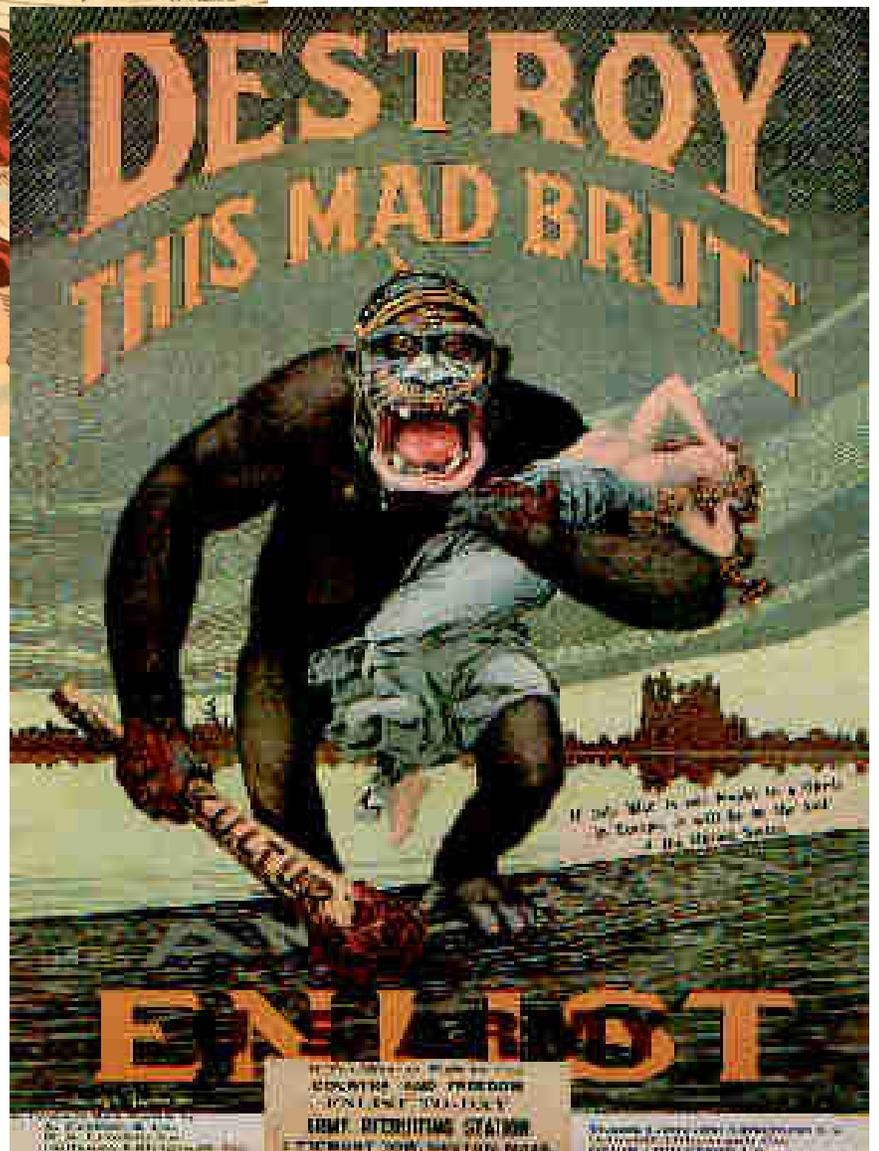
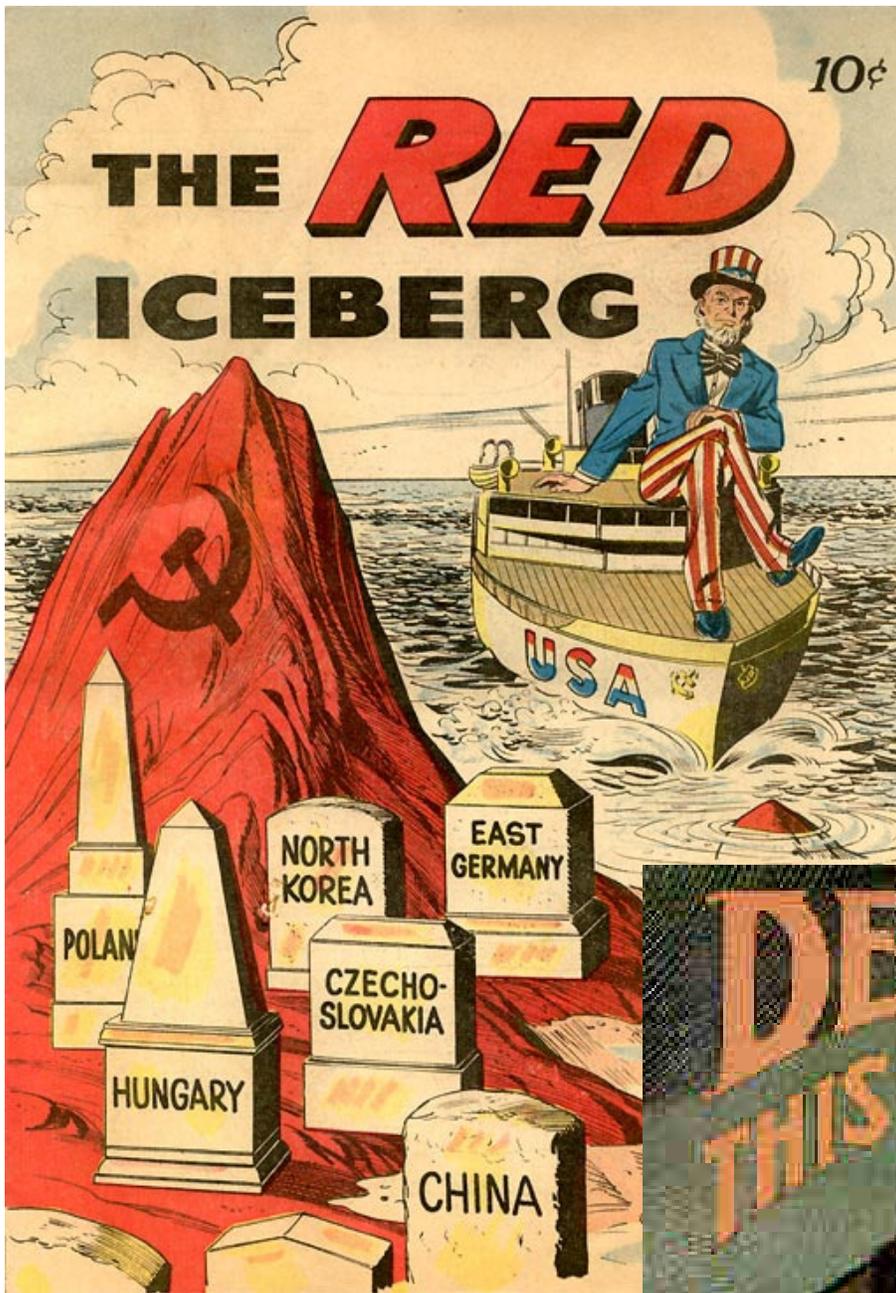
46. After John confesses, what does Danforth want him to do?

47. Explain the following: "I am John Proctor! You will not use me!"

## Other Notes that Mr. Randon Talked About

---





## The Witch Hunt Ad

As McCarthy did with communism, develop a "poster" that seeks to get others in town to name suspected witches out of fear of the devil.

A large, empty rectangular area defined by a dashed black border, occupying most of the page. This area is intended for the student to create a poster based on the prompt above.

# An Excerpt from “Sinners in the Hands of an Angry God”

---

By Jonathan Edwards (the puritan)

So that, thus it is that natural men are held in the hand of God, over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out: and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God. . . .

The use of this awful subject may be for awakening unconverted persons in this congregation. This that you have heard is the case of every one of you that are out of Christ. -- That world of misery, that take of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor any thing to take hold of; there is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.

You probably are not sensible of this; you find you are kept out of hell, but do not see the hand of God in it; but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw his hand, they would avail no more to keep you from falling, than the thin air to hold up a person that is suspended in it.

Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of hell, than a spider's web would have to stop a falling rock.

Were it not for the sovereign pleasure of God, the earth would not bear you one moment; for you are a burden to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun does not willingly shine upon you to give you light to serve sin and Satan; the earth does not

willingly yield her increase to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air does not willingly serve you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies. God's creatures are good, and were made for men to serve God with, and do not willingly subserve to any other purpose, and groan when they are abused to purposes so directly contrary to their nature and end. And the world would spew you out, were it not for the sovereign hand of him who hath subjected it in hope. There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God, it would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays his rough wind; otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff on the summer threshing floor.

The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose. It is true, that judgment against your evil works has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the mean time is constantly increasing, and you are every day treasuring up more wrath; the waters are constantly rising, and waxing more and more mighty; and there is nothing but the mere pleasure of God, that holds the waters back, that are unwilling to be stopped, and press hard to go forward. If God should only withdraw his hand from the flood-gate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God, would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood. Thus all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls; all you that were never born again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light and life, are in the hands of an angry God. However you may have reformed your life in many things, and may have had religious affections, and may keep up a form of religion in your families and closets, and in the house of God, it is nothing but his mere pleasure that keeps you from being this moment swallowed up in everlasting destruction. However unconvinced you may now be of the truth of

what you hear, by and by you will be fully convinced of it. Those that are gone from being in the like circumstances with you, see that it was so with them; for destruction came suddenly upon most of them; when they expected nothing of it, and while they were saying, Peace and safety: now they see, that those things on which they depended for peace and safety, were nothing but thin air and empty shadows.

The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes, than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you was suffered to awake again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell.

O sinner! Consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment. . . .

## “Sinners” Comprehension Questions

---

Answer the following questions after reading the full text of Jonathan Edward’s sermon.

1. Describe the author’s word choice (diction). Is the language concrete or abstract? Formal or informal? Literal or figurative?
2. Describe Edwards’ tone in this passage. What seems to be his attitude toward himself? His topic? His audience?
3. What feelings do the phrases “burning brimstone” and “hell’s wide gaping mouth” seek to arouse in listeners? What purpose would these feelings serve?
4. Why does Edwards use water imagery? How effective is it?
5. Explain Edwards’ metaphor of a bow and arrow.
6. Which comparison do you find more frightening – the water or the bow and arrow? Why?
7. What point about their fate does Edwards want his listeners to understand?
8. To what two creatures does Edwards compare sinners? Why did he choose those creatures?
9. How does Edwards use repetition to heighten the effect of his sermon?
10. Describe the kind of God Edwards depicts.
11. Would Edwards’ sermon be as effective on a modern congregation? Why or why not?



## Writing Mini-Lesson

---

Assignment: A speaker's choice of persuasive techniques should depend on the audience and the occasion. Edwards decided to appeal to his congregation's emotions. Was it the best choice? Write an evaluation of the persuasive techniques Edwards uses in his sermon. Are his techniques an appropriate and effective means of persuading the audience? Why or why not?

1. Your argument: Is Edwards effective in persuading his audience?

2. Your reasoning: What persuasive techniques does Edwards use? And why are those techniques effective, or not?

3. Opposing Arguments: If someone were to debate you, what would your opposition say against you?

4. Using steps one and three, draft a thesis statement by putting together the ideas into one statement.

[Opposing Argument] + [Your Argument] + [Reasons]

5. Now, using your thesis, draft an intro paragraph here:

[Attention Grabber / Bold Statement]

[Expansion]

[Thesis]

## The Body Paragraph Revisited

---

Ask these questions before you compose a body paragraph for your essay.

1. Which technique (from the last page) is this paragraph going to discuss? And what is it going to say about that technique?
  
2. What quote can you use to prove your point?
  
3. What is it specifically about the quote you found that helps prove your point? Explain how the quote is an example of what you think about Edward's writing.
  
4. Remember the body paragraph format:
  - a. Topic Sentence (#1)
  - b. Quotation/Evidence (#2)
  - c. Analysis (#3)
  - d. Concluding sentence
  
5. Now let's draft a body paragraph: