

Miller believed 'that the reader [would] discover [in *The Crucible*] the essential nature of one of the strangest and most awful chapters in human history.'
To what extent does he achieve this?

In the boxes below, add your own ideas about the play's characters and their language. You may wish to use quotes.

Parris:

- easily swayed
- small minded
- materialistic
-
-
-

Reverend Hale:

- zealous
- well meaning
- frequently uses religious diction
-
-
-

Abigail:

- strong
- manipulative
- ruthless
- speaks in short, often exclamatory sentences
-

Mary Warren:

- simple minded and gullible
-
-
-

CHARACTER and LANGUAGE

Putnams:

- quarrelsome
- jealous
-
-
-

Tituba:

- 'other', exotic and therefore dangerous
- has no rights, so it is safest for her to 'confess'
- non standard dialect
-
-

John Proctor:

- strong
- well respected
- plain spoken – use of vernacular
-
-
-

Danforth:

- strict judge
- proud of his conviction rate
-
-
-
-

In the boxes below, write down everything you can remember about the context of the play, and add any ideas that you think haven't been included:

McCarthyism in the 1940s and 1950s

SOCIAL AND HISTORICAL CONTEXT

Salem Witch Trials (1692)

Puritanism – confession leads to redemption.

Answers For The Crucible Packet

AN Whitehead



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Holt Chemistry Ralph Thomas Myers,2004 *Chemistry* James N. Spencer,George M. Bodner,Lyman H. Rickard,2010-12-28 CHEMISTRY **English Journal** ,1996 *The British Journal of Photography* ,1867 **Reports of Cases Argued and Determined in the English Courts of Common Law** John Cole Lowber,Thomas Sergeant,1876
English Reports in Law and Equity Chauncey Smith,1853 Reports of Cases Argued and Determined in the English Courts of Common Law Great Britain. Courts,1870 *Complete Works of Stanley J. Weyman (Delphi Classics)* Stanley J. Weyman,2015-12-23 Regarded as the Prince of Romance in his day Stanley J Weyman wrote exciting swashbuckling novels in the vein of Alexandre Dumas winning the admiration of readers across the world For the first time in publishing history this comprehensive eBook presents Weyman s complete works with numerous illustrations rare novels informative introductions and the usual Delphi bonus material Version 1 Beautifully illustrated with images relating to Weyman s life and works Concise introductions to the novels ALL 27 novels with individual contents tables Images of how the books were first published giving your eReader a taste of the original texts Excellent formatting of the texts Famous novels are fully illustrated with their original artwork Special chronological and alphabetical contents tables for the short stories Easily locate the short stories you want to read Includes Weyman s rare later novels including MADAM CONSTANTIA and THE LIVELY PEGGY available in no other collection Scholarly ordering of texts into chronological order and literary genres Please visit www.delphiclassics.com to browse through our range of exciting titles CONTENTS The Novels THE HOUSE OF THE WOLF THE NEW RECTOR THE STORY OF FRANCIS CLUDDE A GENTLEMAN OF FRANCE THE MAN IN BLACK MY LADY ROTH A UNDER THE RED ROBE FROM THE MEMOIRS OF A MINISTER OF FRANCE THE RED COCKADE A LITTLE WIZARD FOR THE CAUSE SHREWSBURY THE CASTLE INN WHEN LOVE CALLS SOPHIA COUNT HANNIBAL THE LONG NIGHT THE ABBESS OF VLAYE STARVECROW FARM CHIPPINGE BOROUGH THE WILD GEESE THE GREAT HOUSE MADAM CONSTANTIA OVINGTON S BANK THE TRAVELLER IN THE FUR CLOAK QUEEN S FOLLY THE LIVELY PEGGY The Shorter Fiction THE KING S STRATAGEM AND OTHER STORIES THE SNOWBALL IN KINGS BYWAYS LAID UP IN LAVENDER The Short Stories LIST OF SHORT STORIES IN CHRONOLOGICAL ORDER LIST OF SHORT STORIES IN ALPHABETICAL ORDER Please visit www.delphiclassics.com to browse through our range of exciting titles or to purchase this eBook as a Parts Edition of individual eBooks **The Chemical News and Journal of Physical Science** ,1867
Reports and Notes of Cases on Letters Patent for Inventions [1601-1843] Thomas Webster,1844 **The History of Witchcraft and Demonology** Montague Summers, The history of Witchcraft a subject as old as the world and as wide as the world since I understand for the present purpose by Witchcraft Sorcery Black Magic Necromancy secret Divination Satanism and every kind of malign occult art at once confronts the writer with a most difficult problem He is called upon to exercise a choice and his dilemma is by no means made the easier owing to the fact he is acutely conscious that whichever way he may

decide he is laying himself open to damaging and not impertinent criticism Since it is essential that his work should be comprised within a reasonable compass he may elect to attempt a bird s eye view of the whole range from China to Peru from the half articulate rhythmic incantations of primitive man at the dawn of life to the last spiritistic fad and manifestation at yesterday s s ance or circle in which case his pages will most certainly be thin and often superficial or again he may rather concentrate upon one or two features in the history of Witchcraft deal with these at some length stress some few forgotten facts whose importance is now neglected and unrealized utilize new material the result of laborious research but all this at the expense of inevitable omissions of hiatus of self denial the avoidance of fascinating by ways and valuable inquiry of silence when he would fain be entering upon discussion and exposition With a full sense of its drawbacks and danger I have selected the second method since in dealing with a topic such as Witchcraft where there is no human hope of recording more than a tithe of the facts I believe it is better to give a documented account of certain aspects rather than to essay a somewhat huddled and confused conspectus of the whole for such indeed even at best is itself bound to have no inconsiderable gaps and lacun however carefully we endeavour to make it complete I am conscious then that there is scarcely a paragraph in the present work which might not easily be expanded into a page scarcely a page which might not to its great advantage become a chapter and certainly not a chapter that would not be vastly improved were it elaborated to a volume Many omissions are as I have said a necessary consequence of the plan I have adopted or indeed I venture to suppose of any other plan which contemplates the treatment of so universal a subject as Witchcraft I can but offer my apologies to these students who come to this History to find details of Finnish magic and the sorceries of Lapland who wish to inform themselves concerning Tohungaism among the Maoris Hindu devilry and enchantments the Bersekir of Iceland Siberian Shamanism the blind Pan Sus and Mutangs of Korea the Chinese Wu po Serbian lycanthropy negro Voodooism the dark lore of old Scandinavia and Islam I trust my readers will believe that I regret as much as any the absence of these from my work but after all in any human endeavour there are practical limitations of space In a complementary and companion volume I am intending to treat the epidemic of Witchcraft in particular localities the British Isles France Germany Italy New England and other countries Many famous cases the Lancashire witch trials the activities of Matthew Hopkins Gilles de Rais Gaufridi Urbain Grandier Cotton Mather and the Salem sorceries will then be dealt with and discussed in some detail It is a surprising fact that amongst English writers Witchcraft in Europe has not of recent years received anything like adequate attention from serious students of history who strangely fail to recognize the importance of this tragic belief both as a political and a social factor Magic the genesis of magical cults and ceremonies the ritual of primitive peoples traditional superstitions and their ancillary lore have been made the subject of vast and erudite studies mostly from an anthropological and folkloristic point of view but the darker side of the subject the history of Satanism seems hardly to have been attempted Possibly one reason for this neglect and ignorance lies in the fact that the heavy and crass materialism which was so prominent a feature during the

greater part of the eighteenth and nineteenth centuries in England intellectually disavowed the supernatural and attempted not without some success to substitute for religion a stolid system of respectable morality Since Witchcraft was entirely exploded it would at best possess merely an antiquarian interest and even so the exhumation of a disgusting and contemptible superstition was not to be encouraged It were more seemly to forget the uglier side of the past This was the attitude which prevailed for more than a hundred and fifty years and when Witchcraft came under discussion by such narrowly prejudiced and inefficient writers as Lecky or Charles Mackay they are not even concerned to discuss the possibility of the accounts given by the earlier authorities who as they premise were all mistaken extravagant purblind and misled The cycle of time has had its revenge and this rationalistic superstition is dying fast The extraordinary vogue of and immense adherence to Spiritism would alone prove that whilst the widespread interest that is taken in mysticism is a yet healthier sign that the world will no longer be content to be fed on dry husks and the chaff of straw And these are only just two indications and by no means the most significant out of many It is quite impossible to appreciate and understand the true lives of men and women in Elizabethan and Stuart England in the France of Louis XIII and his son in the Italy of the Renaissance and the Catholic Reaction to name but three countries and a few definite periods unless we have some realization of the part that Witchcraft played in those ages amid the affairs of these kingdoms All classes were concerned from Pope to peasant from Queen to cottage gill

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