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John proctor quotes

The Crucifidation is four acts of stiff dialogue and economic action. It can be difficult to pick out specific moments or quotes as the key, as everything moves along so quickly. Never fear! I got your back with this complete guide to The Crucible quotes. I'll go over the most important quotes from The Crucible and explain both their literal significance and why they're important. For clarity, the quotes 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 common theme to analyze on your own. Irony quotes Many of the Crucifit 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's hardly surprising that there's so much irony in The Crucible — one of the central causes of conflict in the play is hypocrisy. With that in mind, here are some key quotes from The Crucible that demonstrate irony of some kind. We can't look at superstitions in this. The devil is precise; the marks of his presence are definitive as stone, and I have to tell you all that I will not go unless you are willing to believe me if I would find no bruises of Hell on her. (Hale, Act 1, p. 35) The irony, of course, is that the points of the devil are nowhere near definitive as stone — the only evidence to support accusations of witchcraft are the subjective experiences of the affable. Even in cases when the girls display symptoms (go cold and clam or with needles stuck in them), there is never any physical evidence directly linking the accused wthcs to their supposed crimes. ABIGAIL: Don't Liel For Hale: She comes to me while I sleep; she always makes me dream corruptions! (Act 1, p. 41) Abigail screams don't lie to another person is highly ironic, not just because Miller introduced her as a liar (she has an endless capacity to disband), but because Abigail has just told Proctor Betty's disease, nothing was to do with witchcraft not 20 pages before. I can't speak, but I'm being doubted, judged every moment for lying, as if I were getting into a court when I come into this house! (Proctor, Act 2 p. 52) PROCTOR: Because it speaks fraud, and I'm honest! But I won't plead anymore! I see now your spirit turning around the single mistake of my life, and I will never tear it free! (Act 2, p. 59) These few quotes demonstrate both the ironic concept: as far as the audience understands it, the only person seemingly judging proctor is not Elizabeth, but Proctor himself. There's also a bit of the foreshadowing with as if I were coming into a court, proctor in Act 3 Proctor it will do much. No one may doubt more or the forces of the dark in monstrous attack on this this There is now too much evidence to deny it (Hale, Act 2, p. 61). The town is definitely under attack, but not necessarily in the way Hale thinks it is. The true powers of dark that affect Salem are suspicion and fear, not anything demonic. I am a minister of the Lord, and I dare not take a life without proof that no slightest qualification of conscience may doubt this (Hale, Act 3, p. 92). Again, the proof so blameless that Hale speaks is the word of one person against the word of another. As we'll see later in a quote by Danforth in this article, the proof remains just beyond releasing if you believe in witchcraft more than you believe that people are fallible. There's also foreshadowing in this quote because by the end of this act, Hale is full of qualifications, and by the end of the play, Hale feels he has blood on [his] head (p. But God made me face; you can't want to tear my face. Envy is a deadly sin, Mary (Abigail, Act 3, p. 106) Abigail's words here are ironic, because in The Crucible it is Abigail who envys the position Elizabeth Proctor has as John Proctor's wife. DANFORTH, conciliatory: You misunderstand, sir. I can't forgive it when twelve are already hanged for the same crime. It's not just. (Act 4, p. 119). The irony in Danforth's statement is that it wasn't just to hang any of the accused witties in the first place, and so continuing to hang people just because it's already been done before is a terrible idea. Salem Massachusetts - Buried Point Cemetery/Used Under CC BY 2.0/Change from Original. Now that you've analyzed and explained some ironic quotes, it's your turn! Below you will find several quotes that demonstrate irony (dramatically or otherwise). Try your hand to explain why each is ironic and analyze the difference between what the character meant when she said the quote and the hidden meaning. ABIGAIL: I never sold myself! I'm a good girl! I'm a proper girl! (Act 1, p. 40) MARY WARREN, with greater impatience with him: I told you the proof. It's proven difficult, loud as rock, the judges said. (Act 2, p. 54) Proctor, I can't imagine God being provoked so largely by such a small matter... think of your village and who has drawn from heaven like thunderous wrath against you all (Hale, Act 2, p. 75) PROCTOR: 'Do that which is good, and no harm will come unto you.' (Act 3, p. 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 I do. (Abigail, Act 3, p.107) One of the single most important parts of your college application is which classes you choose take in high school (in conjunction with how well you do in that Our team of PrepScholar admissions experts have compiled their knowledge in this single guide to planning your high school course schedule. We would advise you on how to balance your schedule balance regular and honors/AP/IB courses, how to choose your extracurricular, and which classes you can't afford not to take. Fear and hysteria quotes The second major theme in The Crucible (and one that teachers often ask about) 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 believes in claims not backed up by real hard as rock proves. Below are some Crucificition quotes related to this theme. There is a misty plot afoot so subtle that we must be criminal to cling to old respect and ancient friendships. I've seen too many frightening evidence in court — the devil lives in Salem, and we dare not follow quails to follow wherever the accusatory fingerprints are! (Hale, Act 2, p. 68) Hale perfectly demonstrates the mindset of the characters affected by the hysteria and fear. In his case, it's more hysteria than fear — he doesn't particularly fear he could be accused as witch, but he's convinced by the terrifying evidence he's seen and it has blinded him to any other possible reasons that the witchcraft accusations could be made. Why do you never wonder if Parris is innocent, or Abigail? Is the accuser always holy? Were they born as pure as God's fingers this morning? I'll tell you what Salem is walking - revenge runs Salem. We are what we were always in Salem, but now the little crazy kids are jangling the keys of the kingdom, and common revenge writes the law! (Proctor, Act 2, p. 73) Proctor is the voice of common sense here, as a counterpoint to Hale's don't have the process questioned stance. Unlike Hale, Proctor realizes that you can only rely on accusations as much as you can trust the prosecutor, and Proctor has reason to suspect that at least one of the accusations is driven by a thirst for revenge. This quote also fits a little under the Power/Authority theme — the witchcraft trials have turned the world upside down, so those who were powerless (the little crazy kids) those in power (jangling the keys of the kingdom). I never had a woman taken like that with books, and I thought to find the cause of it, d'y'see, but it was no witch I blamed her for. He's crying openly. I broke charity with the woman, I broke charity with her. He covered his face, embarrassed. (Giles, Act 3, p. 79) This quote shows how even Giles Corey, one of the more level-headed characters in The Crucible, got caught up in the hysteria of the witch trials and accused his wife of being a witch. One could make the argument that Giles did not intentionally accuse his wife of witchcraft and that he was only the witchcraft expert on his wife strange behaviour wanted to ask, that's all. However, if that was the case, this quote shows how even those not taken in by the hysterical claims or fear do not, affected by it. In an ordinary crime, how does one defend the accused? One calls up witnesses to prove his innocence. But witchcraft is ipso facto, on its face and by its very nature, an invisible crime, isn't it? Therefore, who could possibly testify for it? The witch and the victim. No one else. Now we can't hope the witch will accuse herself; Granted? So we have to rely on her victims — and they do testify, the kids certainly testify. As for the witches, no one will deny we're most eager for all their confessions. Therefore, what is left for a lawyer to bring out? I think I made my point. Didn't I? (Danforth, Act 3, p. 93) In this quote, Danforth shows the terrible effect of the logical expansion of faith in witchcraft. Of course, the part he left out in his discussion is whether the victims are trustworthy or not — just because they testify doesn't mean they honestly testify — but it's a blind spot for Danforth. It is possible that Danforth cannot comprehend that women or children would lie to him (a judge!) because of societal preconceptions; but his stance is also influenced, at least to some extent, by the fear of witchcraft that perseveres puritanical society. 217013 / Used under CC BY 2.0 / Trimmed from original I think I made my point. Didn't I? Here are some other quotes that demonstrate fear/hysteria. Try your hand to explain how each of them does it. PROCTOR: I don't fall anything, but I may wonder if my story will be credited in such a court. I wonder about it, when such a steady minister if you'll suspect such a woman who never lied, and can't, and the world knows she can't! I may fall somewhat, Mister; I'm no fool. (Act 2, p. 65) It was only sports in the beginning, sir, but then the whole world has spirits, spirits crying (Mary Warren, Act 3, p. 100) Reputation and Pride quotes Concerns about reputation and pride is a thread woven throughout The Crucible, the actions and motivations of various characters as well as the central conflict surrounding John Proctor (will he confess to saving adultery Will he to witchcraft ABIGAIL, in a temper: My name is good in town! I won't let it say my name is polluted! Goody Proctor is a gossip liar! (Act 1, p. 12) Abigail worries about her reputation and her name; it's no doubt that motivates her, at least initially, to put the blame for dancing in the woods on Tituba. If her name was polluted, Abigail could face harsh consequences in the Salem theocracy where women are already low on the totem — if it's discovered that she, an unmarried orphaned woman, slept with a married man, she would face major consequences (although what these consequences wouldn't be specified in the play Now Hell and Heaven are grappling on our backs and all our old guys get ripped up — make you peace!.. Peace. It is a providence, and no major change; we're just what we always were, but now naked. He walks as if he's walking towards a big horror and facing the open air. Aye, naked! And the wind, God's icy wind, will blow! (Proctor, Act 2, p. Here Proctor anticipates the loss of his reputation as soon as it is revealed that he has had an affair with Abigail. It will mean the loss of his good name, but on the other hand it will be a way for him to atone for his sins — maybe he'll eventually feel God's icy wind and be able to put it behind him. I came into this village like a bridegroom to his beloved, with gifts of high religion; the crowns of the holy law that I brought, and which I touched with my bright confidence, died; and where I turned the eye of my great faith, blood flowed up. Beware, Goody Proctor — cling to no faith when faith brings blood. It's wrong law that leads you to sacrifice. Life, woman, life is God's most precious gift; no principle, however glorious, may justify taking it. I beg you, woman, hurt your husband to confess. Let him give his lie. Quail not before God's judgment in this, because it may damn God a liar less than he who throws his life away for pride. (Hale, Act 4, p. 122) Hale describes how he came full of pride in himself and abilities, only to have that pride led to the death of others. He warns Elizabeth that nothing, not even one's pride or reputation, is worth throwing away one's life. PROCTOR, with a cry from all his soul: Because that's my name! Because I can't have another in my life! Because I lie and sign myself to lies! Because I am not worth the dust on the feet of those who hang! How may I live without my name? I gave you my soul; leave my name! (Proctor, Act 4, p. Proctor's self-worth is completely tied up in his name and how others perceive him. He manages to let himself confess and sign the confession, but when the court officials try to take away the confession to show to the whole town, that's the sticking point. Proctor can't bear to let his reputation smear with this confession of witchcraft because if his reputation is damaged he can no longer think well of himself. On Balance/Used under CC BY 2.0/Trimmed From Original. Here are a few more quotes showing the concerns of Salem residents with reputation and the pride they have in their names. As an exercise to deepen your understanding of the book, try to explain how each demonstrates concerns about name, reputation or pride. There is no blush about my name. (Abigail, Act 1 p. 11) A man will not throw away his good name. Surely you know that (Proctor, Act 3, p. 102) Deferral now speaks a swing on my part; retaliation or must cast doubt on the guilt of those who have died until now. As I speak God's law, I will not crack vote with moaning. If retaliation is your fear, know— I have to hang ten thousand who risked standing up to the law, and an ocean of salty tears couldn't melt the resolution of the statute. (Danforth, Act 4, p. 119-120) He has his goodness now. God forbid I'm taking it from him! (Elizabeth, Act 4, p. 134) Power and Authority quote the final great theme is that of the power of society and authority in Puritan Salem. Some of the key Crucifixion quotes relate to these ideas. And mark it. Let one of you breathe a word, or the edge of a word, over the other things, and I will come to you in the black of a terrible night and I will bring a pointed reckoning that will tremble at you. And you know I can do it; I've seen Indians break my dear parents' heads on the pillow next to mine, and I've seen some reddish work do at night, and I can make you wish you'd never seen the sun go down! (Abigail Williams, Act 1, p. 19) At the start of the play, the force that Abigail poses is relatively minimal. She's able to use threats of physical violence to cower other girls to do her bidding, but that's about as far as her influence extends. She could never 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've been selected, Tituba, you're chosen to help us cleanse our village. (Hale, Act 1, p. 44) Tituba, the lowest of the layers (slave and a woman) temporarily increased her status due to the witch trials. Normally, she is the one who to do and told to obey; now, however, she has the power of life and death over others. I just hope you won't be that sarcastic anymore. Four judges and the King's deputy sat with us an hour ago. Me - I would have you to speak civilly to me, out of this. (Mary Warren, Act 2, p. 57) By the second act, the effects of the trials are reeling out of the courtroom. Mary Warren entitled to, asks for, and (to some extent) receives respect because she is now in a greater position of power. And Mary is not the only one who takes advantage of the added respect that matches the stricken girls, as the next quote demonstrates. ABIGAIL, in an open threat: Let's beware, Mr. Trump's comments. Do you think so powerfully that the power of Hell may not turn your mind? Beware of it! (Act 3, p. 100) By now in the play, Abigail had become powerful enough that she could threaten the deputy governor of the entire province without negative consequences. Here's another quote that shows the flip-flop of power and authority that happens during the witch trials: ABIGAIL, step up to Danforth: What look do you give me? Danforth can't speak. I will have no such appearance! She turns and for the door. (Act 3, p. 103) See if you have this for yourself about this quote: What are the implications of this quote? How did the power dynamics in town shift from the start of the play to this point? Want to write the perfect college application essay? Get professional help from PrepScholar. Your devout PrepScholar Admissions Counselor will set up your perfect college, from the ground up. We'll learn your background and interests, brainstorm topics, and walk you through the setup process, step-by-step. To that end, you'll have a unique essay that you'll proudly submit to your top choice colleges. Don't leave your college application to chance. Now find out more about PrepScholar Admissions: Non-Thematic Quotes This final section is devoted to Crucifying quotes unsuspiciously listed with one of the themes listed above, but still marks an important moment in the play. There are wheels inside wheels in town, and fires inside fires! (Mrs. Putnam, Act 1, p. 26) Mrs Putnam intends to refer to the fact that there are witchcraft excavators afoot, but that holds true even beyond that context - things are not what they seem in Salem, and there are complex cause-and-effect chains. A good example of just how multi-layered events can be found in The Crucible by breaking down why John Proctor is hanged for witchcraft. Proctor slept with Abigail, which led to her being fired by his wife, which led to his wife being accused of witchcraft, leading to Proctor of witchcraft being accused and eventually hanged for it. We're burning a hot fire here; it melts down all concealment. (Danforth, Act 3, p. 83) This line is a reference to the name of the play, The Crucible. A melting pot is used to melt down metals and excrete the base metals - or in the case of those questioned about witchcraft, it secretes lies and hypocrisy. However, there is more true to this statement than Danforth knows; not only do the trials melt in the fronts that people have put up, but they also expose people's core selves. One example of this is when Mary Warren accuses John Proctor of being the devil's husband: when push comes to shove, she's not strong enough to tell the truth (Act 3, p. 110). With John Proctor, on the other hand, we find that his true inner selves is standing up strong enough for the truth. First, his upstanding reputation is melted away (when he confesses to adultery) and Proctor is revealed as a hypocrite: At the end of The Crucible, a second, stronger core is exposed when Proctor chooses to be hanged as a witch rather than false (and in public) to witchcraft. No, old man, you didn't hurt these people if they're of good conscience. But you have to understand, sir, that a person is either at this court or he counted against it, there is no path between. It's a sharp time, now, a precise time—we no longer live in the dusky afternoon when evil mixed with good and deceive the world. Now, by God's grace, the sun is up, and those who do not fear will surely praise it. I hope you'll be one of those. (Danforth, Act 3, p. 87) Danforth's belief in black-and-white morality exacerbates 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 should be one PROCTOR, laugh insanely, then: A fire, a fire burns! I hear the boot of Lucifer, I see his dirty face! And that's my face, and yours, Danforth! For those who are quails to bring people out of ignorance, as I have trembled, and as you now quail when you know in all your black hearts that it is deceit — God damns our kind especially, and we will burn, we will burn together! (Proctor, Act 3, p. 111) Proctor explicitly states the subtext of the play — the true devil of The Crucible is not Satan, but instead, people who don't act to tell the truth (like Proctor) or who refuse to see the truth (like Danforth). Lie/Used under CC BY 2.0/Trimmed From Original. What's next? Interested in getting even deeper into the themes of The Crucible? Our blog has full analyses and discussion of all The Crucifying themes as well as of McCarthyism in The Crucible. Need a context to make these quotes sense? Try our summaries of all four acts of The Crucible, as well as our comprehensive plot summary. Want to find out more about the characters these things say? Read our review of the characters in The Crucible here. 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