Drama

Fourth year- the second semester

The 7th lecture: د.ليلى باطوق

The doctor commented on the presentation of the students.

A student: Two major themes emerge in the second act of [The Crucible](http://www.gradesaver.com/the-crucible/). The first of these is **the line between public and private**. The act itself moves from the intimate conversation between husband and wife to more public matters, but the division between these two spheres becomes obscure. Even in this setting, the public discussions of the Proctors' guilt or innocence occurs within the home. More importantly, Reverend Hale and the other court officials use private information for their public matters, such as information about the frequency with which they attend church and their belief in the existence of witches. The second major theme of the act is **the ambiguity of evidence**. This begins even before Hale arrives at the Proctors' home, when Elizabeth, as a betrayed wife, suspects her husband's excuses for coming home late. This continues with Reverend Hale's interpretation of John's forgetfulness of one of the Ten Commandments and the evidence against Martha Corey, which deemed her a witch for reading books. The most significant symbol of this theme in the second act is Mary Warren's poppet. Miller makes it clear to the audience that Elizabeth did not use the poppet as a charm against Abigail Williams, but its presence in her house is quite damning in the view of the court.

The doctor: These are the important ideas in the play in general, not only in act two, but they are here in act two. One is **the line between public and private** and the other one is ambiguity. There is not privacy at all in the lives of the Salem people. All their private life is considered as if it belongs to the public. They were condemned for some private things they used to do, for example, attending the church and not attending the church >>> it has counted for everybody how many times he/she attended the Sundays ceremonies. We talk last time about minding other people’s business. Everybody is looking at his/her neighbor. It is as if they have the right to uncover the business of others; especially when they want to defend themselves. This is related to the idea of accusation. They accuse people by hearing that a person has done this or has done that. In order to defend themselves, they can accuse others in order to be free of a certain sin/ guilt. The idea of guilt by association again is related. So, there is nothing private in the lives of these people in Salem at that time. Their privacy is considered as something that belongs to the public. The public can use that privacy as an evidence for anything. The second thing is **the idea of ambiguity**. Ambiguous=not certain/ not clear. The example you have mentioned is very clear (the puppet in Elizabeth Proctor’s house). It is very clear for us as audience that the puppet does not belong to her. We know 100% that it is not hers. We have seen Mary Warren when she gave her the puppet. But for the characters in the play, it was not clear and it was used as evidence although the involved characters were trying to explain and have given evidence that it does not belong to her but still the whole matter appears ambiguous to the judge/ to the other characters who are involved (to the examiners in particular). So, everything in the play becomes ambiguous when people are accusing and people are not trusting the judges themselves although things appear like clear to them but they are not certain. Hale the person who appears as wise and sympathetic with Proctors, for example, yet he sometimes said that I am not certain of that. This idea is also repeated in the play.

The student: I want to talk about Puritanism and witchcraft in Salem. Puritanism: Christian faith that originated in England during the early 1600s. Puritans believed in predestination. They split from the Church of England in 1633. Many emigrated to the American colonies. Their radical beliefs flourished in the new world. Witchcraft in Salem: Like all Puritans, the residents of Salem Village believed in witches and in witchcraft. They believed that witchcraft was “entering into a compact with the devil in exchange for certain powers to do evil.” They considered witchcraft both a sin and a crime; it was a very serious accusation, which was carefully and thoroughly investigated. The witchcraft hysteria began in Salem, Massachusetts, in early 1692. Reverend Samuel Parris’s daughter and Abigail Williams started having fits of convulsion, screaming, and hallucination. A doctor examined the girls and concluded that the only explanation for these bizarre behaviors was witchcraft. A recently published book of the time detailed the symptoms of witchcraft; the girls’ fits were much like those described in the book. Therefore, the Puritans of Salem were quick to believe the doctor’s diagnosis. The girls pointed fingers at Tituba (the Parris’ slave), Sarah Good, and Sarah Osborn, which sparked a witch hunt. During the next eight months of terror, more than 150 people were imprisoned for witchcraft. By the time court was dismissed, 27 people had been convicted, 19 hanged, and 1 pressed to death. The hysteria that snowballed in Salem reveals how deep the belief in the supernatural ran in colonial America.

The doctor: you are talking about many ideas here. You talked about Puritanism. The people of Salem are originally immigrants. These immigrants brought their culture with them from their original land. Originally they were puritans and they remained with the puritan culture even in the new land where they have inhabited in America. Witchcraft was considered as a crime and it was something really feared among the puritans. This idea of witchcraft/ the fear of witchcraft/ the war against witchcraft is very clear in the play. It started even from act one and it became clearer in act two, especially with the idea of the puppet. So, we have more people to be accused with something in front of us. For example, when they accused the midwife that she has killed the Putnam’s babies, this is something that we have been told about, but with the Proctors example, it is in front of us; we have a puppet on a stage to think of the idea of witchcraft in a physical way. It is not only something told. But as the playwright himself from the beginning of the play, he was very keen to give more information about the puritan life and to specify these important things. That is why you are talking about the background of the puritans here. I feel it is something belongs to act one.

In act two, we were told that the girls have seen spirits in the forest. Now Mary Warren will admit that they were all pretending. At the end of act two Elizabeth was arrested and her husband said that I am ready to spoil myself and my name for my wife and he was blaming his servant Mary Warren. If you look at the last sentence that he said to her at the end of act two, he said I am not going to let you to do that to my wife and I will try my best to make you say the truth. This is one page 80.

Proctor: My wife will never die for me! I will bring your guts into your mouth but that goodness will not die for me!

It is like an oath/ a swear. He will do his best so that Mary Warren will speak the truth and his wife will not be condemn for something that she did not do. This is what he trying to do with Mary Warren. In act three, we see Mary Warren almost convinced to admit that they were pretending. Was this was not accepted by the judge and by everybody? The judge said that he is very much experienced with such situations and he is sure that these are real symptoms of bewitched people and he believed them. What about us as readers and audience? We as audience know that they are pretending and we are sure of that. There is no ambiguity about that. We are certain that they are pretending and they are liars. How do we know that? Why are not we suspecting although we have seen them doing strange things, looking at the ceilings, and crying and they were shivering and cold?

A student: they were just following Abigail because she was threatening them.

The doctor: this is our evidence. How are we readers and audience sure that Abigail is lying and she is affecting the other girls? Because in one quotation she threatened the young girls saying to them that you cannot admit and you will say this, this and this. It was very clear for us as readers; it is not ambiguous for us. We are very certain that they are liars. What is happening in act three here was ambiguous for the characters in the play but not for us as audience. With whom do we as readers and audience side in act three? In act three you have like two groups (Parris, Putman, the judge, the girls and there is witchcraft and that Marry Warren is bewitching them and that it is Proctor who is bewitching Mary Warren). On the other side whom do we have? We have John Proctor, Hale (Hale is a little bit between the two but at the end he is with them), Elizabeth, Martha Corey and Mary Warren at first and then she switched. When everybody was convinced and so, whom do we side? We side with Proctor. We are sure that whatever he is saying he is correct because Abigail admitted that from the beginning. She admitted it secretly with the girl and we heard her as audience and readers but the others did not. At the beginning the judge himself had some suspicions about the matter. Even Parris himself is suspecting the matter but still he would go with that, why? Because some people were already executed and some people were in prison. When we come to act three now, some people were already killed or being condemned of witchcraft and some of them are in prison and they are supposed to be executed also. If the judge believes now that they girls were pretending, it means that there is no witchcraft, so why did they kill the innocent people who were in prison? This will be something against the church. So, from the beginning although he tried to be objected the judge but sometimes we feel that he is wicked and he is trying to have the opportunity to prove that the girls are not lying because this will condemn the church, the judge and the court. And for them, the court is something very solemn / very holy that nobody that nobody should have any ambiguity towards the rules of the court.

At the end of act two we see Proctor very determined to prove the innocence of his wife.

Go to act three. There is a timespan between the end of act two and the beginning of act three. It is almost more than one month between the timing of the two acts. The opening of act three is the setting description of the court. It is the description of a room inside the main court. We are not yet in hall of the court; it is a room before the room of the court. In that room we can hear the voices of the people who are inside the room.

(Through the partitioning wall at the right we hear a prosecutor’s voice, Judge Hathorne’s, asking a question; then a woman’s voice, Martha Corey’s, replying.)

Judge Hathorne is going to be the dominant character in this act. Hathorne is asking her. We do not see them. We just hear their voices from inside the court.

(Hathorne's Voice: Now, Martha Corey, there is abundant evidence in our hands to show that you have given yourself to the reading of fortunes, Do you deny it?)

Abundant evidence = they have clear evidence, they have more than one evidence that she is using witchcraft / that she is treating with magic/ that she is reading fortune because her husband said that she reads books a lot. It was taken as an accusation against her that the books she is reading are books of magic. The judge says that we have lots of evidence against you. It is very ironic because when we proceed on, there is no evidence at all. It is just her husband once said that she spends the whole night reading books. She was reading only entertainment books. We said before that in the life of the puritans reading entertainment like novels and all these things was something prohibited and forbidden.

Her husband is trying to defend her here. We also hear his voice saying that I have evidence. Go to page 84.

(Giles’ Voice, roaring: I have evidence for the court!)

He also says that he has evidence that his wife is innocent but we see that he will not be given the chance to say what his evidences are. They have just taken it for granted that she is really using witchcraft.

(Giles’ Voice: I have evidence. Why will you not hear my evi-dence?)

He was trying to beg them to listen to his evidence but they are not listening to him. They do not want to listen to him because they have already believed that his wife is really a witch.

Page 85: (Judge Hathorne enters. He is in his sixties, a bitter, remorseless Salem judge.)

Judge Hathorne is described here. Remorseless >>>> as if he has no emotions at all. He cannot be sympathetic with anybody. Once he says something, he does not regret it and he does not even think of it. For example, they have taken for granted that Corey is a witch. He husband was trying to defend her saying that I have evidence to prove that but he would not even listen to him. He has taken an idea/ he has taken a judgment and he is not ready to think about it again. He is very bitter and harsh person; he has no emotions at all.

Another judge who is the main judge here is **Danforth**. He is going to be described here. His description is a little bit different from that of Hathorne.

(Enter Deputy Governor Danforth and, behind him, Ezekiel Cheever and Parris. On his appearance, silence falls. Danforth is a grave man in his sixties, of some humor and sophistication that does not, however, interfere with an exact loyalty to his position and his cause. He comes down to Giles, who awaits his wrath.)

He is as old as Danforth. He is a loyal person. In many places in this act we see that he is wise, objective a little bit but he has a sense of humor as it is said here. He can be considered as a hypocrite but in his nature he has this sense of humor. He is a hypocrite because although he appears objective, as we can see he will try his best to appear objective, but sometimes we feel that he is more wicked than objective. He really grasps opportunities to preserve his position. He felt a little bit guilty for the people who were already killed. He does not want now to kill the others so he convinced them to admit for doing that. This will be very clear in act four but in act three, it is not very clear. We still we do not know what kind of man is the judge. We see him objective but we feel that he is wicked. He is not giving pure chances or complete chances for other characters to prove their innocence. Giles and the others are trying to give their evidence.

Page 85: (Danforth: Disrespect indeed! It is disruption, Mister. This is the highest court of the supreme government of this province, do you know it?)

The idea of the theocratic society is very clear here. What is the main thing about theocratic society? The idea of theocracy is clear here because we see Danforth here is trying to stop Giles who was trying to give evidence that his wife is innocent and that Putnam is the real criminal because he accuses people in order to take their lands. Danforth considers this as disruption. This is disrespect for the court. The court has already given its judgment and now you are like wanting the court to re-question again for something that has already been given. Do not you have respect for the laws of the court? This is what he is saying here; that this court is the highest court of the supreme government of this province and you should respect the judgment of that court. He is saying to him here that what you are doing is disrespect and disruption; you are hindering the work of the court.

The others like Francis are trying to convince the judge that they are not showing sign of disrespect for the court but they are desperate people.

At the middle of page 86:

(Francis: We are desperate, sir; we come here three days now and cannot be heard.)

We are desperate people; nobody wants to hear us. We have evidence to clear the sins of our wives. But he says nobody would listen to us. Again Danforth, Hathorne, Parris and the others consider this as contempt for the court. You are disrespecting the court because you want the court to change its judges and laws.

Page 87: Francis is trying to tell the judge what is his evidence.

(Francis: Excellency, we have proof for your eyes; God forbid you shut them to it. The girls, sir, the girls are frauds.)

You should not shut your eyes from the proof that we have. The girls are lying; they are not innocent.

(Francis: We have proof of it, sir. They are all deceiving you.)

He is telling the judge that girls have deceived you. This is considered as contempt for the court; how this professional judge is deceived by children/ by young girls.

Look at Danforth’s reaction. >>>>> (Danforth is shocked, but studying Francis.)

(Hathorne: This is contempt, sir, contempt!)

You are disrespecting the court in this way.

(Danforth: And do you know that near to four hundred are in the jails from Marblehead to Lynn, and upon my signature?)

Danforth the judge here is shocked because he is saying if you say that the girls are lying, do you know what does this mean? 400 people have been in jail because of the accusation of the girls who said that there is witchcraft in Salem and people were accused. As you have seen in act one, the number of accusation increased until here it is said it is 400 people.

You remember in the beginning of act two when the girls said that they have seen spirits. Spirits come by witchcraft. So, they were accusing people. The first person they accused was Tituba. It was easily believed on her because she is a slave. Tituba accused other people. Every person who was accused accuses another person and the number of people who were in jail increases up to 400, not only in Salem because they started accusing people from the neighborhood towns and villages. So, what he is saying here is that if you are saying that the girls are liars, it means that the 400 people that I have already jailed I jailed them for nothing. It means I was wrong in my judgment. He is seeing himself as a professional judge. It was like something insulting that he would be deceived from young girls to judge in such a way. We can see here from the beginning that the judge is trying to avoid listening to these people because he is not ready to change his mind because killing has taken place because of the girls’ accusation. It is now too late to go back and say that the court was wrong; people were killed. It is not only in prison and they can free them and that’s all, but People were condemned to death.

Francis: I -

Francis tries to justify but again the judge says:

(Danforth: And seventy-two condemned to hang by that signature?)

72 of the four hundred were already killed because of that accusation, so how do you want me to change my word now?!

He kept saying but we have evidence. The evidence they have is Mary Warren. Proctor convinced Mary Warren to convince that the girls were pretending. They were very sure of themselves that they have ocular proof; they have the person herself Mary Warren who will say that they girls were lying. We can see the reaction of Parris. When Parris heard the name of Mary Warren, he was shocked because again Parris was afraid for his reputation. Who are the liars? It is his daughter who pretended that she was fainted and sick and it was his niece Abigail who is the head of the liars. So, his own family has bad reputation and this will harm his reputation and his position in that city.

Danforth, shocked by this, turns to Herrick: Did you not tell me Mary Warren were sick in bed?

He said to him we have our evidence Mary Warren. Danforth is shocked and he turned to Herrick. Herrick is the man who is supposed to bring the witnesses to the court.

(Did you not tell me Mary Warren were sick in bed?)

Did not you say that she was sick and she cannot come to witness in court?

He said to him at that time when we called her, she was sick and that is why she did not come to get her testimony in court. Parris feels now that he is in danger. And the others also (Putnam, Hathorne and everybody) feel in danger. So, they try to affect the judge not to let Mary Warren speak because this will affect their position.

Page 89:

(Danforth: Indeed not, but it strike hard upon me that she will dare come here with such a tale.)

Parris was trying to convince Danforth not to let Warren say that they were pretending because this will cause disruption in the town. And Danforth said yes, of course it will cause that and he said I am surprised; why would she come and say such a tale. A tale = a story/ as if it is not a real story. It is as if he does not believe that it is real.

(Now, Mr. Proctor, before I decide whether I shall hear you or not, it is my duty to tell you this. We burn a hot fire here; it melts down all concealment.)

What does this mean? In the theocratic society, they believe that the court is the place of uncovering all hidden things. This is the function of the court >>>> to uncover hidden things. That is why they believe in the role of the judge/ the role of the examiner and they believe that accusation is not wrong because it really uncovers the hidden sins and the hidden guilt. They believe that when somebody accuses another person, it is just a way of uncovering the hidden secret of that person. This is very dangerous because this is what caused the accusation and this is exactly like McCarthyism. It was accusation/ it was guilt by association. Even the guilt by association is a part of uncovering hidden things and concealed things.

Danforth here is worried. Maybe he does not believe at the beginning that the girls are pretending but maybe he was suspecting and he was not sure. It was ambiguous for him/ he was uncertain but he does not want to believe that because he has already judged according to their pretending and it was something wrong. From here we can see that he will try to grasp or hold on any chance he can do against Proctor to prevent what he believes that the girls are pretending.

At the end of page 89: (Danforth, his eyes narrowing: Now, sir, what is your purpose in so doing?)

What is your objective in saying that the girls are pretending? What is the real purpose?

(Proctor: Why, I - I would free my wife, sir.)

Proctor says that he wants to free his wife.

(Danforth: There lurks nowhere in your heart, nor hidden in your spirit, any desire to undermine this court?)

Are you sure that it is because you want to free your wife? Or is your purpose to undermine the court? to undermine the court = disrespect the court/ just to show that the court is not just and the judges are not just people.

You will see that the characters now like Parris and Cheever will try to talk about things that seem irrelevant to the question of the judge. But again they want to show that Proctor is not a reliable man to take his evidence as something that we should depend on. He himself is a corrupt man/ he himself is a bad man, so the court should not listen to him. Cheever, for example, says to the judge he did not respect the court from the beginning.

Page 90: (Cheever: I think it be my duty, sir - Kindly, to Proctor: You’ll not deny it, John. To Danforth: When we come to take his wife, he damned the court and ripped your warrant.)

He did not respect your warrant when we were arresting his wife and he damned the court. He did not respect your court.

And Parris was trying to talk about Proctor and how he is not a real Christian man.

(Danforth: You are in all respects a Gospel Christian?)

Are you a true Christian?

(Proctor: I am, sir.

Parris: Such a Christian that will not come to church but once in a month!)

What a Christian are you! You are a Christian who comes only one time in the month to the church! You are not a true Christian.

So, they are trying to show that Proctor is not a good man so that the court will listen to him.

(Cheever: He plow on Sunday, sir.)

He does not come on Sundays. For Danforth it was shocking.

Danforth: Plow on Sunday!

Cheever, apologetically: I think it be evidence, John. I am an official of the court, I cannot keep it.

Cheever says I cannot hide it. You do not come on Sundays. I think this is evidence against you that you are not a true Christian man.

Hale appears sympathetic toward Proctors. He seems that he believes Proctor and the others.

In the middle of page 91: (Hale: Your Honor, I cannot think you may judge the man on such evidence.)

He says to the judge you cannot judge a person on the evidence that he does not go to church every Sunday and that he goes only once. This is not real evidence against Proctor.

(Danforth: I judge nothing. Pause. He keeps watching Proctor, who tries to meet his gaze. I tell you straight, Mister - I have seen marvels in this court. I have seen people choked before my eyes by spirits; I have seen them stuck by pins and slashed by daggers. I have until this moment not the slightest reason to sus-pect that the children may be deceiving me. Do you 'understand my meaning?)

This is very important here. Danforth here is trying to prove to Proctor and the others that he is a very professional judge in the matters of witchcraft. He can know and differentiate between a real witch and a pretending one. He says to him in the court I have questioned many people and I have seen many acts of witchcraft in front of me in many courts. It is not difficult for me to know whether the children are true or are pretending.

It does not that he does not go to the church; he does not even read the gospel or read the holy book.

(Parris: I think not, or you should surely know that Cain were an upright man, and yet he did kill Abel.)

Proctor was trying to say that his wife was so good lady and so noble that it is impossible that she would do a sin or a crime. So, Parris says to him the gospel says that Cain was an upright man/ a good man but he killed his brother. Being a good person does not mean you cannot be sinful.

Page 92: (Proctor: But if she say she is pregnant, then she must be! That woman will never lie, Mr. Danforth.)

This is very important here. The judge says to Proctor, you do not have to worry about your wife. She will not be killed now because she says that she is pregnant, so we will wait for one month for her. If it is proved that she is pregnant, she will not be killed now; she will be executed next year after she delivers her baby. He was trying to convince him like withdraw your accusation. There is no need for that disruption now. So, Proctor says to him that if she says that, it means that she is pregnant because she is a person who does not lie at all. This is very important here because this is going to be used against him later on. He says if she is saying she is pregnant, then she must be.

That woman will never lie, >>>> this is very important.

Danforth is going to use that as evidence against Proctor later on. He tries to make him drop the charges saying to him that we will wait for one year for her but actually he refuses. Why does Proctor refuse to drop the charges? His wife is going to be saved, so he can drop the charges, but why he does not accept it and he refused it? He is worried about his friend Francis and Giles. Their wives are still accused. He does not want to betray them because if he drops, nobody is going to listen to them and it means that their wives are going to be sentenced to death. So, maybe he is heroic a little bit here.

Page 93: Proctor gives the judge a paper that has signature of 91 people who say that his wife is an angel and that she is very good and noble lady. But what happens is that the judge would say that bring these 91 people. We have to question them. This is the idea of accusation and examining people. People were afraid of being brought to court because they know that they will be accused of something.

Page 94: (Parris: This is a clear attack upon the court!)

Can no one defend himself? Parris and the others were saying that this is contempt against the court/ this is disrespect of the court. So, here he is saying if people are defending themselves, it does not mean that they are disrespecting the court; they are trying to improve their innocence.

Francis is trying to convince Danforth that I have promised these people hat if they sign for me, nobody will question then. They have just to sign the paper but Danforth says:

(Danforth: No, old man, you have not hurt these people if they are of good conscience.)

Why are you worried about these people? You are not hurting them. If they are of good conscious/ if they are good people, they will be free from the court. So, they do not have to worry; they will just come and we will question them. If they are innocent, they will go back.

(But you must understand, sir, that a person is either with this court or he must be counted against it,)

This is very important >>> either with the court or against it.

(there be no road between.)

You should be either with the court or against it. You are not with the court; it means that you are against it. There is nothing in between.

(This is a sharp time, now, a pre-cise time - we live no longer in the dusky afternoon when evil mixed itself with good and befuddled the world.)

He says that this time is a very critical time. There is no time for ambiguous things. Things should be very clear; there is no time for uncertain things.

Now, by God’s grace, the shining sun is up, and them that fear not light will surely praise it. I hope you will be one of those. Mary Warren suddenly sobs. She’s not hearty, I see.

Mary Warren starts sobbing/ crying and the judge says that it seems that she is really sick; she is not well. It is as if he is saying that the court is the place of uncovering the hidden things. And in this court either you are with the court or against it and this is according to what you are going to say in the court.

Page 96: (Danforth: Mr. Putnam, I have here an accusation by Mr. Corey against you. He states that you coldly prompted your daughter to cry witchery upon George Jacobs that is now in jail.)

In order to defend his wife, Corey again is accusing Putnam of accusing people in order to take their lands because once a person is proved to be criminal, his lands are taken and sold. He says that it is Putnam who is the person who has money and he is like taking the opportunities now and accusing people in order to buy their lands and he is the only one who has money to buy those lands.

When Danforth said to him>> now you accuse him of that, what is your proof?

(Giles: My proof is there! Pointing to the paper. If Jacobs hangs for a witch he forfeit up his property - that’s law!)

If it is proved that Jacobs the owner of a land is criminal, the law says that his land is going to be taken and sold in public.

(And there is none but Putnam with the; coin to buy so great a piece.)

The land is so big. It is only Putnam who has the money to buy it.

(This man is killing his neighbors for their land!)

He is accusing Putnam of killing his neighbors in order to take their lands. But still the judge says to him, what is your proof that he is doing that?

(Danforth: But proof, sir, proof.)

Giles, pointing at his deposition: The proof is there! I have it from an honest man who heard Putnam say it!)

Giles said my proof is that I heard it from one man who is very honest, he heard Putnam saying it once.

(The day his daughter cried out on Jacobs, he said she’d given him a fair gift of land.)

This is his proof that one man (he did not say the name of that man) heard Putnam when his daughter was crying and accusing Jacobs that he is bewitching her. Putnam was happy at that time and he said that his daughter is giving him a fair gift of land because when she accuses Jacobs, Jacobs will be arrested and he will be condemned to death and his land will be sold. They are asking him who is that man? Who heard him? Bring that man who heard him Putnam says that and we will believe you but he said I cannot give the name of that man because he does not of course want that man to be arrested. But they say to him if you do not bring that man, it means that you do not have real evidence against Putnam and you are disrespecting the court by wasting the time of the court for nothing.

Hale tries to interfere here and he tries to convince the judge that people are afraid of coming to the court. The court has become like a place of hell and everybody s afraid to go there.

Now we have the new evidence >>Mary Warren. She was very frightened and she started crying. Every time she starts crying and she becomes nervous, Proctor comes towards her, he touches her and he tries to comfort her. He says to her remember that you will be following God and God will reward you for that. You are following angels and not devils. And the judge was watching him. He will be using this against him as if he is bewitching Marry Warren. Every time he is casting spell on her in order to make her say what he wants.

Page 102: now they are examining Mary Warren and she says that they girls were only pretending. And he told her what about you witness before? He said to her whether you are lying now or were lying before in both cases, you are breaking your oath because when you said that before, you had an oath in front of the court and now you are saying you are a liar ( so, either you were a liar at that time or you are a liar now). He has a very witty and wicked way. He is trying to convince her that there is no way for you. In both cases, you are criminal because you have lied to the court. It is as if he is giving her a chance that if you say that you are lying now, you have a chance because if you are lying now, this will reduce you punishment. If she says she was lying at that time, this will cause a lot of troubles because of the people who have been arrested and the people who have been killed before. So, he is telling her that you have broken an oath and now maybe you are breaking an oath also.

They started to ask her about the puppet and she said that Abigail saw me when I was making it in the court and I have put the needle in it in order to keep it fit but Abigail denied that. When the Judge asked her, she said I have not seen her doing that. Proctor was trying to say that his was accused of using puppets as witchcraft but she did not have puppets at all and that puppet is for Mary Warren. They could not proof that. The judge asked Abigail because she worked for them as a servant. When she was working for them, did she see puppet? She said yes, Mrs. Proctor has lots of puppets in her room. Proctor said that where are they now? Parris says maybe they are hidden somewhere. If she did not see them as a servant, they will be hidden secretly in some places.

Page 104: (Parris: We are here, Your Honor, precisely to discover what no one has ever seen. )

In this act, there is repetition of the function of the court. It was said by the judge before and now it is said by Parris again that we are here to discover what no one has ever seen. When we examine the arrested people and the witnesses, it is only to uncover the hidden things. So, even if Abigail as a servant did not see the puppets, maybe there were hidden but this is the function of the court here to question in order to reveal the hidden things. When he asked her about dancing, Mary Warren said they were only dancing in the forest.

Danforth was shocked, dancing! Where were you dancing?!! This was also a sin/ a crime. He was accusing Parris >>> did you know that Abigail and your daughter were dancing?? He said that he only discovered that at that time. So, even the image of Parris is trying to deteriorate now in the mind of Danforth the judge.

The most important part now is that Mary Warren was saying that we were pretending. The judge was saying that you seem dream, it was not like pretending but she insists. What did they ask her to do? They said to her okay, pretend now in front of us that you are under the spell of magic. But she could not do that. It was like a proof that she was lying that she could not pretend. That is why she could not pretend also now.

Page 107: (Danforth: Might it be that here we have no afflicting spirit loose, but in the court there were some?)

Danforth is trying to be objective but at the same time he is like very witty; he is like pushing Mary Warren to admit that somebody is casting spell on her/ is bewitching her. He said to her maybe you cannot pretend now because that time in the court there was a loosing spirit like a devil/ Satan that was affecting you and you were able to pretend but now that spirit is not here. That is why you cannot pretend. He is as if pushing her to accuse somebody that has affected her and made her say new things.

(Parris: Then you will confess, will you not? It were attacking spirits made you faint!)

So, at that time it was not pretending. There were some spirits that really affected you and made you change.