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Witch Hunt in Drama and Politics:

McCarthyism in Arthur Miller's *The Crucible*

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Dedication

First of all, I dedicate this work to the memory of my aunt: Arab Hassiba and my grandfathers Kahoul Lakhdhar and Arab Khaled.

How can I forget you? Your goodness will always be graved on my heart, and your beautiful souls will always be present in my mind. I imagine how your joy would be today, you who had always encouraged and loved me. I would have loved you to be part of my graduation day, to see that I made it, that I did not let anything and anyone back me down from being successful, just like you have told me. I wished but God decided otherwise.

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To Haithem and Rana my precious siblings

Abstract

Witch hunts were periods of fear, mass hysteria, and injustice. The most well known witch hunts which left a scar on American history were the Salem Witch trials and McCarthyism. The Salem Witch Trials had its effect on writers and historians considering that its mystery was never solved and the circumstances surrounding the trials were suspicious and blurry. Only McCarthyism succeeded to compete with the Salem Witch Hunts, and many writers saw the resemblance between the two periods. One of them was Arthur Miller who was directly affected by the Second Red Scare or McCarthyism, as it had been called. Miller's struggles with McCarthyism led to the writing of his famous play *The Crucible*. This study aims to trace the connection between the witch hunts in politics and literature by examining how Arthur Miller depicted McCarthyism using the Salem Witch Trials' events. Based on a review of literature and using New Historicism as an approach to analyse the play, it had been shown that Miller expressed his political intentions and his refusal of McCarthyism by using the Salem Witch Trials as an allegory to mock that system, and to protest against what was happening in the United States during the 1950s. The results showed that Miller succeeded to use Literature as a tool to freely express his political thoughts. It also states that during such hard times of pressure and oppression people were forced to confront the authorities. Literature was Miller's way of standing up to McCarthy's system.

Key Words: *The Crucible*, McCarthyism, Salem trials, witch hunt.

الملخص

كانت مطاردات الساحرات من أكثر الفترات التي يسودها الخوف والهستيريا الجماعية والظلم، و من أكثر عمليات صيد الساحرات شهرة والتي تركت ندبة في التاريخ الأمريكي كانت محاكمات السحرة في سالم وما يماثلها سياسيا هو فترة محاكمات لكل من يظهر ميولا شيوعية المرؤوسة بالسيناتور جوزيف مكارثي و المعروفة بالمكارثية. كان لمحاكمات سالم للسحرة تأثيرها على الكتاب والمؤرخين معتبرين أن لغزها لم يتم حله أبداً وأن الظروف المحيطة بالمحاكمات كانت مشبوهة وغير واضحة. كانت المكارثية هي الوحيدة التي نجحت في التنافس مع سالم ويتش هانتس. رأى العديد من الكتاب التشابه بين الفترتين ، أحدهم كان آرثر ميلر الذي تأثر بشكل مباشر بالفزع الأحمر الثاني أو المكارثية كما كان يُطلق على تلك الفترة، أدت صراعات ميللر مع المكارثية إلى كتابة مسرحيته الشهيرة البوتقة. تهدف هذه الدراسة إلى تتبع العلاقة بين مطاردات السحرة في السياسة والأدب من خلال فحص كيفية تصوير آرثر ميلر للمكارثية باستخدام أحداث مقتطفة من محاكمات الساحرات في سالم. استناداً إلى مراجعة الأدبيات واستخدام التاريخية الجديدة كنهج لتحليل المسرحية ، فقد تبين أن ميللر عبر عن نواياه السياسية ورفضه للمكارثية باستخدام محاكمات سحرة سالم كرمز للسخرية من هذا النظام وللاحتجاج ضد ما كان يحدث في الولايات المتحدة خلال فترة الخمسينيات. أظهرت النتائج أن ميللر نجح في استخدام الأدب كأداة للتعبير بحرية عن أفكاره السياسية، وذكرت أيضاً أنه خلال هذه الأوقات الصعبة من الضغط والقمع ، أُجبر الناس على الوقوف في وجه السلطات وكان الأدب طريقة ميللر في المواجهة.

الكلمات المفتاحية: المكارثية ، محاكمات السحرة في سالم ، الفن ، السياسة ، مسرحية البوتقة .

List of Abbreviations

HUAC	House Un-American Committee
CIA	Central Intelligence Agency
USSR	Union of Soviet Socialist Republics
USA	United States of America
FBI	Federal Bureau of Investigation

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General Introduction

Witch hunts were a part of the American history since the discovery of witches. Although the term Witch Hunts did not necessarily mean the literal meaning of the word, it had been used to describe other forms of haunts in which the enemy was unfamiliar or odd to the community's beliefs.

The Salem Witch Trials and McCarthyism were the most recognizable periods of witch hunts that happened in America. During the period of Puritan domination in New England, The Salem Witch Trials were a series of trials that happened in the late 16th Century in which people were accused of being witches (Layhew 12). While McCarthyism was marked by the stressful ties with the Soviet Union which allowed Senator Joseph McCarthy to accuse people from all fields of being Communists.

Both period were marked by the mass hysteria and paranoia spread in the community, many people were directly or indirectly harmed by these events, and a lot of people thrived against the figures of these events after being attacked, just like Arthur Miller.

It is highly familiar for writers to project their personal experiences into their work, in this way; history and Literature were somehow connected. This was the case for Arthur Miller's *Crucible*. Shaped by the Witch hunts of the 1950s, the playwright Arthur Miller used his play *The Crucible* as a form of political expression and protest against the horrors of McCarthyism.

As a play written in such sensitive circumstances like the period of the Second Red Scare, *The Crucible* gained too much fame, and with that fame people were getting to know not only the story of the Salem Witch Trials, but also the events of McCarthyism era. *The Crucible* and both incidents have been the center of many researches until this day.

The research establishes that Arthur Miller used *the Crucible* and the Salem Witch Trials as an allegory to McCarthyism (Farooq). There have been researches on Salem History

and its social origins (Paul Boyer and Stephen; Rosenthal); many more on McCarthyism and the Second Red Scare (Doherty); and a lot were made about *The Crucible* (Mattia; García). However, there might be a lack of research regarding how McCarthyism was depicted in Miller's play and an overall focus on the reasons which made Miller do such thing, on McCarthyism as a historical event, and on the Salem witch trials as pure history.

Given the possibility of a lack of research regarding the depiction of McCarthyism in *The Crucible*, this research aims to explain how McCarthyism was depicted in that play. The aim would be achieved through an analysis of Salem Witch Trials' incidents, comparison between events of the Red Scare and events from *The Crucible*, and identification of pictures of McCarthyism used in *The Crucible* to know how Arthur Miller's interaction with McCarthyism influenced the writing of his play.

The research explores and tries to answer three main questions:

- what is McCarthyism, its historical background, and how does it affect Arthur Miller into writing *The Crucible*?
- what is the history of Salem Witch Trials?
- what are the similarities between Salem Witch Trials of 1692 and the modern witch hunts of 1945, and how does Miller depict McCarthyism in *The Crucible*?

To answer these questions a qualitative interpretive research was undertaken and library research and previous published literature that are relevant to the field of study were used. New Historicism approach was essential to this study considering the research is dealing with both literature and civilization materials. Besides analytical methods were used to identify faces of history within literature.

This study aims at unveiling the link between a literary production and a political phenomenon in the history of the United States, introduce successful works like *The Crucible*

to the people, and more importantly help answer questions about the relationship between McCarthyism and *The Crucible* that current research might not tackle widely.

This introduction paves the way of the research. It provides an introduction to the study by firstly discuss the background and research problem, followed by the research aims, objectives and questions, methodology, and finally the limitations.

The first chapter entitled **McCarthyism: The Second Red Scare** is devoted to investigate the Second Red Scare. It discusses McCarthy's system, the way the whole witch hunts had started, and the reasons behind McCarthy's launching of a Red Scare. It also includes the rise and fall of McCarthyism along with the end of the Second Red Scare

. The second chapter entitled **The Salem Witch Trials** is dedicated to discuss incidents of Witch hunts' mania in Salem in the 1690s. The whole story of how the Trials began is covered, a rightful amount of lines are devoted to describe the Puritan community which was a Patriarchy where women were oppressed and deprived from any aspect of respect or attention (Salem 2). Events and characters are carefully examined with the use of secondary sources on the subject together with old Salem Trials records.

. The third chapter is entitled ***The Crucible: a Protest of a Blacklisted Writer***. It deals with the thesis main question, to analyze Miller's play, to identify similarities between history and literature, and to reveal how Arthur Miller depicted McCarthyism in *The Crucible*. Materials like movies, articles, and interviews that were made with and about Arthur Miller, his play, and his position within the Red Scare hysteria will be used to back the claims and support the findings.

The conclusion reports the inferences of the study and gives a general summary of what has been found and achieved in this thesis. The conclusion answers whether the aims of this study have been attained, and it gives implications which might guide future research about this topic, or parts of it.

Chapter One

McCarthyism: The Second Red Scare

1.1 Introduction

After the Second World War, the world's strongest countries were in constant clash, The United States of America was based on capitalism and liberal democracy, while the Soviet Union was based on communism and dictatorship. They both tried to attract potential allies and like-minded countries from all around the world to follow their steps and adopt their ideologies.

Each of the countries were too powerful but the Soviet Union's successful creation of the atomic bomb in 1949 made it very clear to the U.S.A that the Soviet Union was much more of a threat than it seemed to be. The panic and the fear of Communism spread between Americans and paved the way for some politicians to ascend and spread their ideas.

Joseph McCarthy's status in the Senate was threatened as he had not done anything worthy of saving him his post, so he took advantage of this sensitive period to attract public attention and that was the beginning of the Second Red Scare or what we know now as "McCarthyism."

This chapter emphasizes a period of tensions, the Second Red Scare "McCarthyism", its causes, effects, as well as the beginning, rise, and fall of the most important figure of this period namely US Senator Joseph McCarthy.

1.2 The Second Red Scare: Defining and Introducing McCarthyism

To correctly understand the Second Red Scare, we should go back to the beginning; in this case the starting point of the Second Red Scare was the First Red Scare. The Red Summer as many historians called it, among them was James Weldon Johnson who coined the term (Erickson 2293). The First Red Scare occurred after the First World War and exactly the period between 1917 to 1920 despite the fear of Communism which started from 1919 to

1920 (Dunning 1). The First Red Scare was mainly shaped by another kind of fear, the hysteria derived from the Russian revolution of 1917 and the spread of Bolshevism. That fear was reinforced by the press that insisted that all of the labor protests, leftist groups (Labor Party, Communist Party...), and the anarchist bombings that attacked important government members were all results of immigration, and that migrants planned on destroying and reconstructing the American life style according to their own ideology (Dunning 3).

The first Red Scare was a way from high positioned officials in government to always stay in charge and gain power, wealth, and fame. It was as well a tool to repress the freedoms of people who were viewed as a threat. A major example of such officials is Mitchell Palmer who used his position in the Justice Department to conduct a series of measures to get rid of and arrest immigrants who had Communist, Anarchist, and leftists intentions (Dunning 5).

The First Red Scare resulted in the creation of a more severe Red Summer, The Second Red Scare. The SRS refers to the huge political and social movement that happened in the U.S.A during the Cold War. It was driven by the belief that Communists had invaded the U.S federal government and reached places where they could sabotage the powerful position that America had gained after the Second World War (Yang 1).

This huge movement was launched in the 1940s and exactly around 1947. During these years the hysterical situation reached a level where all government officials and federal employees were tested to make sure of their loyalty to the U.S government using the House Committee on Un-American Activities. The fear of having spies working for the Soviet Union had intensively increased when senator Joseph McCarthy delivered his famous speech in which he claimed to have a list of 205 State Department employees who belonged to the Communist party and were agents for the Soviet Union (Yang 2).

The Second Red Scare was renamed after the Senator, and was known as McCarthyism. The Term was coined in 1950, and was later applied to Anti-Communism in

the United States of America. Although the Second Red Scare and the fear of Communism had started way before McCarthy, still his accusations inflamed that fear and restarted another Red Scare which was way much stronger than the first one.

1.3 The Emergence of the Second Red Scare: Causes that Contributed the Creation of a New Red Scare

The Second Red Scare was the result of several causes, difficult circumstances, and frantic atmosphere that paved the way for Senator McCarthy to start his famous Witch Hunts, gain power, and preserve his status in the Senate. The later lines will tackle these important causes: The Cold War, the terrific extend of Communism, and the spread of U.S.S.R espionage in the U.S.A.

The Cold War is known to be the conflict between the two superpowers of the world that succeeded in escaping the horrors of the Second World War with the least damages. The U.S.S.R and the U.S.A's economical and geopolitical clash wasn't at all an armed conflict, but instead they attacked one another using a policy of no-cooperation (Rajput 2)

Professor Rajput has his own identification of the Cold War. He states that the Cold War was a race between the USA and its allies from the N.A.T.O, and the U.S.S.R and its allies from Warsaw Pact. This race existed between the Western and Eastern Blocs to prove their supremacy over one another (Rajput 2).

McMahon agrees with the ideas of Rajput by saying that all the differences in ideologies, ideas, and histories between the U.S.A and the U.S.S.R had shaped a four decade tension known to people as the Cold War (McMahon 5). The term Cold War was coined by George Orwell in 1945.

The Cold War had started mainly because of the Western countries' fear of the spread of communism among Eastern and Central European governments. The increased strength of

the Communist parties that ruled these governments were haunting the USA and its allies (Rajput 4).

In addition to the main reason behind the Cold War, there were several incidents which led to the spread of anti-communism hysteria in the USA. The official reason of the beginning of the Cold War could be summarized in the Truman Doctrine of 1947. It was very strict about ending the existence of Communism by giving help to the countries in need and which opposed the Soviet Union's occupation of these countries (Rajput 5).

Other incidents also contributed the stressful relationships between the United States and the Soviet Union. First, there was the Potsdam Conference of 1945 and the disagreements between the U.S.S.R and the U.S.A. Second, the Iron Curtain sealed U.S.S.R and its allies from outsider threats. Third, the Berlin Blockade of 1948 lasted for almost one year. Finally there was the Korean War of 1950 (Resch 120). Every event was counted as an invitation to war, yet it was more of an ideological war than a military one (Rajput 5-7).

If we are about to mention causes that led to the emergence of the Second Red Scare, the spread of USSR espionage within the U.S should be properly highlighted as one of the major reasons behind such critical and sensitive period of American history.

In the 1920s, missions of espionage were performed by the Soviet Union through its intelligence agencies. These agencies used different types of spies to collect information about the United States' security systems. They used communist American spies as well as foreign nationality spies to do the job (Herbig and Wiskoff 5).

These espionage missions' danger was not considered and was not taken seriously by the U.S.A. This uncalculated danger made the U.S ambassador William C. Bullitt say in a letter to Hull, the State Secretary, in 1936 that "We should never send a spy to the Soviet Union. There is no weapon at once disarming and effective in a relationship with the Communists as sheer honesty" (Sulik 165). That statement was later remorseful by Bullitt after

figuring out that while the U.S.A was not interested in sending spies to the USSR, the Soviet spies entered the federal government and started sending important National information about the U.S.A to the Soviet Union (Herbig and Wiskoff 5).

By the 1940s espionage missions transmitted important confidential information about the development of the atomic bomb using their ties within important national agencies of the USA. Federal Agencies such as F.B.I started to take actions by investigating the existence of such spies within the Federal Government, and the H.U.A.C (a committee created to investigate Communist activities, it will be precisely discussed in the next title) was doing such investigations as well, several spies were found and prosecuted.

Among these spies there were some cases which captured the attention of any person who cross roads with their stories. Alger Hiss and the Rosenbergs were among those interested cases, and we will be tackling pieces of their stories in the later lines, starting with the unexpected case of Hiss.

Being so close to the governmental secrets enabled State Department aid Alger Hiss to spy on the secrets of the U.S.A (Storrs 9). President Truman's officials defended him because they did not expect that a person who was too active in fighting anything harmful for his nation, could be a spy for the USSR (Storrs 9).

Hiss was condemned of being a spy before the H.U.A.C in 1948, after the public accusations of Witthaker Chambers, a former Communist (Sulick 196). He denied all of those accusations but a definite evidence proved him wrong and officially revealed his identity as a Soviet Spy (Sulick 197).

McCarthy took advantage of the paranoia created by the accusations of the Soviet Espionage and especially the case of Alger Hiss, a case he referred to in his speech. McCarthy endeavored to catch up the attention of American people to the danger of Communism as well as to highlight the softness of some people towards this ideology (Resch 119)

The case of Ethel and Julius Rosenberg is as interesting as Hiss' case. The Rosenbergs were American citizens who were accused of nuclear spying in favor of the U.S.S.R (Resch 120). They were arrested on July 17, 1950 by the F.B.I and their trial lasted for about one month in 1951 (*The Rosenberg Trial*).

The Rosenbergs denied all the accusations of the court and claimed that they were prosecuted because of their odd beliefs. They were sentenced to death and executed. The evidence of their guilt would later be found.

These cases are believed to be the fuel of the Second Red Scare, since they were considered by McCarthy as proof of the Communist existence within the American Nation.

1.4 The Main Effects of the Second Red Scare

The state of chaos and hysteria created by the fear of communism and the actual existence of U.S.S.R spies inside the United States made the government and the President in a constant move to find solutions to such unwanted circumstances. These solutions are considered as effects and results of the Second Red Scare.

The results of The Second Red Scare can be summarized in three main effects: The creation of the House Committee on Un-American Activities (HUAC), the famous Hollywood Blacklisting, and the formation of the Federal Employee Loyalty Program.

The HUAC was created in 1938 to investigate and identify possible agents, communists' sympathizers, and leftist spies that worked for the Soviet Union. The possible agents were asked to witness in front of the court and were often pressured to submit names of other presumed spies as well as important information about their missions in the USA (*Truman Presidential Museum and Library*).

The investigations included any rebellious activities or unrecognizable actions that were made by private citizens, organizations, and federal employees who were suspected of

having connections with the Soviet Union and were sent to work on the collapse of the US policies and national security systems.

Federal agents were not the only people to be questioned and blacklisted, but the H.U.A.C started questioning the film making industry in Hollywood. In 1948, many writers, producers, and artists such as Arthur Miller, Albert Maltz...were blacklisted for some accusations of being Communist sympathizers or communists (Yang 2).

The Hollywood Blacklisting started in the late 1940s. It was a list of Hollywood actors, authors, writers, and other individuals who belonged to the entertainment industry and were proven or suspected to be part of any Communist activities (Liddell 2-4). He who was found guilty of showing sympathy towards communism, had membership in the American Communist party, or refused to help out with the investigations that were made to contain Communism was declared guilty.

Anyone proven or suspected of such activity was banned from the industry of entertainment and therefore Blacklisted. Some people were blacklisted only because their names were mentioned in the wrong time and the wrong place. These accusations caused great damages to the careers of these accused professionals who might have been innocent of such claims.

Senator Joseph McCarthy was convinced that the communist invasion of the USA would start from the film making industry. He assumed that influencers such as producers, writers, and directors were very much influenced by the ideas of Communism. He was also sure that those ideas were manifested in their movies and arts. For McCarthy this was the beginning of the ending of the traditional American life style and habits (Liddell 3).

Starting from 1947 until the mid 1950s, the House Committee on Un-American Activities with the support of President Ronald Reagan who was a fierce anti-communist, started to produce public hearings. The hearings were placed to interrogate artists who were

accused of betrayal. Some of these artists did confess of their support to the American Communist Party and were called “friendly witnesses”; a few would not agree on telling their political tendencies and therefore were denied of their careers for almost a decade (Eckstein 424).

The ones who refused to answer the questions during the hearings were called “Unfriendly Witnesses.” The famous unfriendly witnesses in Hollywood were called “The Hollywood Ten” or the “Unfriendly Ten”. These ten include: Dalton Trumbo, John Howard Lawson, Edward Dmytryk, Ring Lardner Jr, Lester Cole, Albert Maltz, Alvah Bessie, Herbert Biberman, Adrian Scott, Samuel Ornitz (Eckstein 424-426).

In addition to the Hollywood Ten who were admired for their courage, there was also another playwright who confronted the HUAC with dignity in June 21, 1956 and who refused to tell about his political intentions and refused to give the Committee names of possible supporters (Glass). It was Arthur Miller who was so angry with the cruelty of McCarthyism that he produced a whole play to mock McCarthy’s strategy. We will be dealing with Miller and *The Crucible* in the third chapter.

Another consequence of the Second Red Scare or McCarthyism as it is called was the formation of a federal program to improve security among federal employees. Created by President Truman in 1947, the Federal Employee Loyalty Review Program was a way to investigate disloyalties among federal employees. President Truman described it as a needed tool to preserve American security during a period of tensions (*Truman Presidential Museum and Library*).

About 3,000 employees were investigated by the FBI and were dismissed or resigned because of some signs that were believed to be marks of their disloyalty. Those signs were summarized in the report of the President’s Temporary Commission on Employee Loyalty which precisely indicated “Sabotage, espionage, or attempts or preparation therefore, or

knowingly associating with spies or saboteurs; Treason or sedition or advocacy thereof; Advocacy of revolution or force or violence to alter our constitutional form of government” as indicators of infidelity (Truman 4).

1.5 The Beginning of McCarthyism: The Opening Speech

Joe McCarthy was one of the most controversial politicians of the Cold War period of the US history. He was known to be Senator of Wisconsin State from 1947 until his death in 1957. He had served as a circuit judge for three years and then joined the US Marine Corps in the Second World War.

Wanting to be known and appreciated for something, as well as the fear of being dismissed from his occupation as a Senator, McCarthy took advantage of the Post World War situation and the Cold War between the United States and the Soviet Union to preserve his statue in the U.S Senate. He publicly announced that more than 205 communists had invaded the State Department as spies sent by the Soviet Union (Rech 119).

McCarthy chose to discuss his ideas about Communism in America in a speech known as "Enemies From Within" in which he claimed that 205 members of the State Department were Communists and working in favor of the USSR (Doherty 27). His words spread chaos and paranoia among Americans. That speech also raised the fear of communism in all of America. That period of great tensions and disturbances enhanced by McCarthy's speech was known as "McCarthyism".

On February 9, 1950, Joseph McCarthy stood in front of the crowded Country Women's Republican Club in Ohio to deliver his soon to be known as his famous speech titled "Enemies from Within". The crowd were celebrating Abraham Lincoln's 141 birthday anniversary. They were expecting to hear greeting and gentle words which highlights the glories and achievements of Abraham Lincoln, if not another topic that is relevant to

McCarthy's occupation in the Senate. They were expecting everything but a speech about some dangerous accusations to the federal government and the state Department's members.

He started his speech by insisting on what stressful period they were facing, the Cold War, a period of devastation and conflict between Communistic atheism and Christianity (McCarthy 1). He shed lights on the unending influences of the Soviet Union in comparison to the reduced influence of the United States after the Second World War. McCarthy argued that six years after the Second World War, the population under the dominance of the Soviet union had increased from 180 million to 800 million while it was the other way around for the United States where the population had decreased to about 500 millions, and that for him was the reason behind what he viewed as the defeat of the USA and the victories of the USSR in the Cold War (McCarthy 1).

McCarthy then quoted a famous historical figure, Abraham Lincoln, "When a great democracy is destroyed, it will not be because of enemies from without but rather because of enemies from within."(McCarthy 2)

As a hint to the Communist existence within the US government, McCarthy pointed that the quotation is showing the United States situation of that time. He stated that the reason behind the defeats of the USA is mainly caused by people who have fancy positions in the government:

The truth of this statement is becoming terrifyingly clear as we see this country each day losing on every front... The reason why we find ourselves in a position of impotency is not because our only powerful, potential enemy has sent men to invade our shores, but rather because of the traitorous actions of those who have been treated so well by this nation. It has not been the less fortunate or members of minority groups who have been selling this nation out, but rather those who have had all the benefits that the wealthiest nation

on earth has had to offer -- the finest homes, the finest college education, and the finest jobs in government we can give (McCarthy 2).

McCarthy caught the attention of the audience by claiming he had a list of 57 cases of people who are loyal to Communism and who were as well shaping and interfering in the U.S foreign policy (McCarthy 3). To back up his claims, the Wisconsinian Senator spoke about some cases which were proven to be cases where Communist subversives took advantage of their status within the State Department to sabotage and carry out their missions as spies for the Soviet Union (McCarthy 3).

Joseph McCarthy brought up the case of Alger Hiss, a former official in the State Department who was accused of spying on the U.S government. He pointed that Hiss took advantage of being President Roosevelt's Chief Adviser in the Yalta Conference, to make decisions that serve his communist intentions (McCarthy 4). McCarthy stated that Hiss' intentions of submitting to the USSR were too obvious that Arthur Lane of the State Department couldn't help but say "As I glanced over the document, I could not believe my eyes. To me almost every line spoke of surrender to Stalin." (McCarthy 4).

McCarthy then enlightened some possible questions that could be asked by the audience about why the Congress is doing nothing about such acts and such subversives by saying that it's simply the case of after war situation in which both individuals and the government are left in a statue of emptiness, apathy, and senselessness (McCarthy 4).

Referring to his attempt to fight the Communist spies within the State Department and the United States, Senator Joseph made it clear that he still had hope in the American values and that those values were still celebrated by American people, therefore it was time to start acting against Communism to rescue these values from the danger of being lost (McCarthy 4).

To total, McCarthy's intentions of ending Communism were clearly summarized in his speech. He shed lights on the oblivious Communist risks which were tending to destroy the U.S.A from inside out. His words lit the flames of the Second Red Scare hysteria.

1.6 The Rise of McCarthyism: The Glorious Moments in the History of Joe McCarthy

McCarthy's speech about the threat of Communism wasn't taken into consideration on the day after his presentation. The situation changed soon after spreading rumors about him denying having such list of Communist agents and the press raged on (Giblin 320).

Joseph McCarthy was interrupted by the Press in Denver during his trip into Salt Lake City, and was asked if it was possible to present the list of Communist activists that he had mentioned before. He answered that only if Dean Acheson, Secretary of State of that time, could provide him with information about Communist Activities that he would in return give up the names on his list (Giblin 324).

Dean Acheson could not possibly provide McCarthy with such federal information because the Law made by President Truman in 1948 prohibited giving information about federal agents .McCarthy knew that this was the case and that was the reason of asking such thing publicly (Giblin 328).

McCarthy wrote a letter to President Truman on February, 11 asking him to drop the law that says that all federal employees' information should be sealed, or he would consider him as a sympathizer of Communism (Giblin 332).

McCarthy's fame booted day by day as he continued to talk about his doubtful list of Communist subversives. He attacked a bunch of famous people in front of 500 persons; one of them was John Stewart, expert on China whom he accused of being a Communist agent (Giblin 333).

His popularity increased as he asked the Senate's permission for doing a conference in February 20, 1950 and he was granted permission. His speech was based on the mixing of

papers excerpts from the Lee report of 1947 (Giblin 339). He had done such paper mixing to prevent the audience from figuring out his wronged source, which he had presented as a document from which he announced some of the presumed names from his 205 list of Communists (Giblin 339).

During his presentation he attacked Scott Lucas, a Democrat who mocked him and his claims a few days earlier (Giblin 344). McCarthy attacked Scott Lucas and his ability to control the executive branch in a statement where he said that “the Democratic leader of the Senate, at least the alleged leader. Actually I do not feel the Democratic Party has control of the executive branch of the government anymore” (Giblin 342).

Scott Lucas tried to provoke McCarthy during his speech by several interruptions and serious questions but it was all in vain, because McCarthy was strong enough to perfectly complete his presentation (Giblin 344).

McCarthy’s speeches enabled him to be responsible of the Communist “Witch-Haunts”. With the help of Anti-Communism Committees he intended to end Communism in America as he presumed, although it was obvious that his only intention was to gain fame and popularity, enough to succeed in the elections.

1.7 The Fall of McCarthyism: The End of the Second Red Scare

“I cannot permit the loyal officers of our armed services to be subjected to such unwarranted treatment. The prestige and morale of our armed forces are too important to the security of the nation to have them weakened by unfair attacks on our officer corps” (Giblin 770). These were the words of General Zwicker after the savage treatment he got from McCarthy during his hearing before the Subcommittee.

Zwicker’s confirmation of McCarthy’s constant attack of the National Army was the first step to the end of McCarthyism. All the newspapers which once wrote in favor of Joe McCarthy, wrote articles that attacked his barbaric ideologies of questioning respectable

Army officials. The Chicago Tribune, a press that supported McCarthy before, had turned against him by writing that it is a necessity for him to “learn to distinguish the role of investigator from the role of avenging angel” (Giblin 774).

The humiliation of McCarthy truly started when President Eisenhower publicly and for the first time opposed McCarthy by saying that “it is no longer McCarthyism but it is ‘McCarthywasm’” to show that McCarthy’s philosophy had changed from an ideology to an absolute belief and became risky enough to end people’s careers and humiliate them in court (Giblin 1057). In 1954, Senator McCarthy was condemned by the Senate of insulting and harassing his witnesses.

McCarthy continued his journey towards his end and the media lost interest in him. Joe was no longer that famous politician who had power to prosecute whomever he sees fit as a Soviet espionage. Soon later, President Eisenhower publicly announced that he had no intention of supporting him in the 1956 elections. By 1955 he was thrown out of the Senate and his whole golden reputation had vanished (Giblin 1065).

His Life ended painfully as the ugly lie he had created to gain fame at the expense of other people’s lives. He paid for the suffering of people who could’ve been innocent if he treated them fairly. And his nation rejected him just like he rejected all the petitions of Americans who were considered Un-Americans based on his words.

1.8 Conclusion

McCarthyism was based on a lie. That lie cost many people their lives, families, and careers. It marked a period of American history which was not a source of appreciation or pride, when paranoid, hysterical thoughts invaded the streets of the United States. But like all other periods of history it was meant to be over especially after its captain’s cravings for as much power as possible. McCarthy’s fame and greediness resulted not only in his own end

but also in the termination of the Second Red Scare, one of the darkest of periods in American history.

Chapter Two

The Salem Witch Trials: History of the Witch Hunts

2.1 Introduction

Witchcraft was considered a huge crime in Europe from the late 15th century, such crime could only be treated by death. In the late 17th century, England was known by hunting down witches and hanging them, as they were considered the slaves of the Devil. English settlers took their beliefs of witchcraft and the Devil to their new home in New England, exactly to the town of Salem which became to be famous of its religious and strict beliefs.

The town of Salem was famous for its religious and strict beliefs, and the Salem Witch Trials were a hysterical event which took place in Colonial Massachusetts between the years 1692 and 1693. Then, there occurred a series of hearings which were held to prosecute alleged witches accused of practicing magic. The accusations were made upon the doubtful talks of some young girls which eventually led to the execution of twenty people from Salem. This chapter tackles the Salem Witch Trials from beginning to end, from the history of Salem and the standards of Puritan community to the causes and effects of the Trials, concluding with some major events that occurred in the Salem witch trials and the evidence used to investigate possible witchcraft.

2.2 The History of Puritan Community in Salem

After Puritans were forced to leave England because of the famous Catholic-Protestant clash of 1620s, Puritans sailed to America in search of a new home comfortable enough for them to practice their religious rituals the way they wished ("The Puritans and The Salem Witch Trials" 2). In 1626 Puritans Established a colony in the New World called Massachusetts Bay Colony, in which Salem was founded by Roger Conant ("History of Salem, Massachusetts").

Like all Puritans, Salem Puritans were highly strict and rigid. They looked at any joy bringer as a threat to their beliefs. Even the slightest feeling of happiness, or the light peace of smile was considered as a sin in Salem for it might be of a distraction from work and prayer (Stone 2). Work was sacred for Puritans. It was the only important thing a person could invest his time in, besides prayers and reading Bible. Almost every member of Salem Puritan community worked: men, women, and even children (Stone 2). Children in Salem were stripped from their childhood. They were not allowed to have toys to play with, and the only books they could read were religious ones. Boys were allowed to go out for fishing or handcrafting, but girls were only required to do home tasks that could easily lead to tiredness and boredom (Stone 3).

Religion in Salem was much more important than work. When it was the time for prayers one had to leave all the work he had in hands and hurry up to Church, especially on Sundays. If someone missed a prayer, he was considered guilty of making a sin against God, and he would be later ignored and humiliated by others, sometimes for the rest of his life (Stone 3). In Salem, the inhabitants believed that a person is either damned or blessed from the moment of his creation, and the acts of piety and religiousness that a person does is a manifestation of God's choice of a worshiper whose worthy of Heaven (Stone 3).

In the Puritan community of Salem, children were meant to learn religion just like old men and women. They were told stories about death and life and even that the slightest mistake could cause their eternal damnation in Hell. Horrible threats about Hell fire and Godly punishments were narrated to children and especially girls who were terrorized by the stories of suffering and torment in hell at the smallest sin (Stone 3). Fear of making sins and humiliation were implanted among little children as a way from Puritans to prevent children from making future sins (Stone 3).

Singing, dancing, or wearing colorful clothes were forbidden in Salem. The church was responsible for choosing the outfit of the villagers which should be in black. They forbade anyone from singing or listening to any songs which had no moral values or religious stories within its lines. Singing such songs was considered a sin for they might include messages from the Devil (Puritans and The Salem Witch Trials).

The concept of salvation from the committed sins was present in that Puritan community but only for insiders. No outsider was seen worthy of salvation. Outsiders were not just the Native Americans or the slaves, they were also people who did not follow the rules of the community, had different opinions or beliefs, or simply acted in a strange manner (Stone 4). In Salem, people believed that acting strangely was enough for someone to be punished or assaulted because he broke the rules of the community. It was a sign that one was a servant of Satan, and that the Devil had chosen the weakest among their community to serve him and carry out his work of corrupting the human race (Puritans and The Salem Witch Trials). Those who were considered as the followers of Satan were assumed to be witches (Stone 4).

The acceptance of the existence of Satan was associated with the belief that a covenant was made between the Devil and a person who sought power in exchange of doing evil deeds in favor of Satan (Stone 4). That covenant was rather intentionally or unintentionally made through several acts that could attract the Devil like talking about magic or fortune telling (Stone 4).

Puritans' belief in the existence of witchcraft paved the way to the crisis of the Salem Witch Trials of 1692 alongside with other social and economic tensions that motivated the Witch Hunts of Salem. This will be discussed in the following section. The fear of internal subversion and the fear of the unknown spread chaos among Salem inhabitants and threatened their comfort. So the Government officials headed by the church saw it fit to punish anyone

who was considered as a threat (Murrin 311). The accusations were made upon the words of some teenage girls and it put a lot of lives on the edge and ended others’.

2.3 Salem Witch Trials: Religious, Social, and Economic Tensions that Motivated the Trials

The first thing a person must look at when searching for motivations that brought up the disastrous Salem incident would be the essence of the Puritans’ belief. The later was based on Calvinism which states that human beings always commit sins, that men’s perversion is a definite truth, and for that God will only pardon a few who are destined to be worthy of His forgiveness (Leyhew 13). The Puritans of Salem did not only believe in God but in the Devil as well. It was that what started the whole witch hunt story; not only in Salem but in all of America and in Europe as well (Leyhew 14). The belief in witchcraft had existed way before Salem was founded and yet it was the leading reason in unleashing the horrors of the supernatural which led to the catastrophic events of witch hunts (Leyhew 15).

Apart from the Puritans of Salem’s strict belief in witchcraft which somehow was among the reasons of starting the fire of that incident, it was social and economic division that really motivated the trials (“Salem Witch Trials”). In 1692, Salem was divided into two parts, Salem village and Salem Town. Salem village was a place for poor farmer who lived by cultivating crops and working in fields. The residents were asked to pay taxes and send food supplies to the Salem town, which was the better half of Salem, a place for wealthy people who depended on the Salem village for food and crops (“Salem Witch Trials”). The division was also within the Salem Village which looked at the people who lived in the Salem town or even near it as sinners and a threat to their Puritan values. It was the reason for out casting anyone who lived close enough to the Salem town. Many economic changes were refused by the Salem Villagers and on top of them the Putnams, who played a major role in the Salem Witch Trials (“Salem Witch Trials”).

Things got so much worse when the Salem village chose Samuel Parris, a stern Puritan, to be their minister. Samuel was very clear in his position when he declared all means of improving economy that Salem Town had suggested were an influence from the Devil. It was him who worsened the situation within the Salem village and divided its community even more (“Salem witch Trials”). It was Parris who heightened the hysteria of Witchcraft by supporting the Trials. To be honest, it was unsurprising that most of the accused were living in places near the Salem Town, while the accusers lived in farms in the Salem village (“Salem Witch Trials”).

The Puritans of Salem were afraid of their own kind, of other Puritans who were less strict, poor, or even females. They lived in a place where anyone who was different was considered a danger and should never be trusted. Being a Native American living in Salem in such circumstances was basically a death sentence, and it was for Tituba, a Native American Slave who was accused of Witchcraft in Salem (“Salem Witch Trials”). This fear came from the Frontier wars between Americans and Indians. These wars were a major cause in the division of Salem. They were the reason to claim superiority over Native Americans who were seen by Puritans as a source of damnation because of their folklores, stories, and different way of life that endangers Puritan values (Stone 7).

Another Social fact of the Puritan community that paved the way to the Salem witch trials is that in fact the Puritan Community was patriarchal. The men who lived in Salem did not respect what women felt or said. Women were seen as daughters of Eve, whom for Puritans was a symbol of impurity and corruption and was to blame for human’s suffering on earth (Layhew 22). This way of seeing women is summarized in the fact that all the accused of Witchcraft were mainly women, old, widowed, married, strange, or from a different race but they were united by their sex. In Salem it was forbidden for a married women to own land “married women had no right to own property—indeed, upon marriage,” (Layhew 24), a

widowed woman loses her right of protection the minute her husband dies, and a female child was denied of any right to be a child.

Perhaps denying female children from their birthright to play and be happy as other children, could be described as another cause that started the Salem witch hunts. What do you expect from a child who was kept in captivity for almost half of his life with no means of amusement or joy? It was expected from young girls who came across a tiny bit of imagination derived from the stories of Tituba, to panic and feel guilty about her stories about magic and her fortune telling games (“Salem Witch Trials”). Those behaviors were banned from their community, and so was the ability for them to speak up. Perhaps that was one reason for them to like the attention they got after being invisible for so much time (“Salem Witch Trials”).

To conclude the list of causes and tensions that motivated the Salem crisis, one must not forget to mention that economic and political reasons were also to blame. In 1689, and that's three years before the Salem trials, a war started between King William, a Protestant who replaced the Catholic king Charles II (Anderson 2), and France in the American colonies (Anderson 2). It destroyed colonies like New York, Quebec, and other cities up north. The war forced the refugees to go live in other places and especially in Salem village (Blumberg 1). The new comers were seen as a threat to the economy and elevated the already existing problem of racing for more wealth upon families (Blumberg 1). The instability of the Church made people seek local governing which was granted to them by selecting Parris to be head of Church (Anderson 3). These economic problems were seen by the Puritans of Salem as a curse from the Devil and a sign of demonic invasion.

2.4 Salem Witch Trials: Major Events

One must be honest about how exiting stories of witches and supernatural creatures are, but what happened in Salem was more of a horror story than a fantasy one. To know

more about Satan's alleged visit to Salem, one must know the main events of the incident. This title will be covering the main events that happened in Salem from beginning to end.

It was a January morning in the year of 1692, when the daughter of the Salem village's Pastor Reverend Parris and his niece started to experience some symptoms that were strange and never had been seen before (Blumberg 1). The nine years old Elizabeth Parris and her eleven years old cousin Abigail Williams were screaming and shouting and moving their bodies weirdly. They had seizures and rambled all the time (Stone 7). The doctor who came to check on the girls couldn't find a physical reason to explain what was wrong with them so he claimed that they were bewitched (Blumberg 1). Another girl; Ann Putnam age 11 experienced the same symptoms as the other two which heightened the suspicion of the existence of witches in Salem. The girls stood before John Hathorn and Jonathan Corwin, two governors of Salem village, and under pressure they accused three women of bewitching them, Tituba, a slave working for the Parris family; Sara Osborne, an old strange woman; and Sarah Good, a homeless widow (Blumberg 1).

Days later, girls from all around the town started to experience symptoms like those of Betty, Abigail, and Ann. They accused the same women of bewitching them; however the girls shared a memory with the Parris girls. It was the day they all gathered for a fortune telling evening with Tituba. That evening did not end well because the girls claimed that they've seen a coffin form in the glass that they were supposed to read their fortunes in. The girls claimed they ran away and that for them, was the way the Devil entered their lives (Stone 8).

On March, 1st the three women stood before local judges. They claimed they were innocent except for Tituba who confessed by saying that the Devil made her sign his book. She said that there were other witches in Salem. Tituba also claimed that those witches were looking forward to destroying the Puritan community (Blumberg 2). After that confession

from Tituba, the paranoia started in Salem as well as the witch hunts. People were accused of witchcraft with no proper evidence but the words of the young girls who claimed that they were seeing images of the witches tormenting them and scaring them. Spectral evidence was the major evidence used in condemning people of witchcraft (Blumberg 2).

The mania increased when respected and well known people of the Puritan community were accused of witchcraft. Marry Easty, a well respected member of the church; John Proctor, a rich farmer who opposed the witch hunts; Martha Cory, a well known member of the church; George Burroughs, a former pastor at Salem village; and many others were condemned. The funny thing is that most of them were accused by Ann Putnam and her Parents for family and personal matters. Ann had accused over 62 people of being witches and wizards (Salem Witch Trials).

On May 27th a special court was established to look into the accusations, the Court of Oyer and Terminer. The first person to be questioned in this court was old lady Bishop which was asked if she was a witch and she responded, "I am as innocent as the child unborn" (Blumberg 2). Even her words didn't save her from being hanged and she was the first person to be executed in Salem.

Days Later, minister Cotton Mather wrote a letter to the court insisting on prohibiting the use of spectral evidence, visions and dreams. The court however paid no attention to his letter, in fact more people were hanged, 16 people from July to September (Blumberg 2).

Days later the Court was dissolved and replaced by a more rightful Court. People who were accused were released and their names were later cleared. Yet a tragically painful incident like that could not be easily forgotten by the people of Salem nor be ignored by history and historians.

2.5 Evidence used to condemn witches in Salem Trials

When it comes to evidence, the Puritans of Salem did not hesitate to use the tiniest most ridiculous ones to condemn people of being witches. This title is dedicated to list all sorts of evidence used during the Salem witch hunts, some might seem very strange and irrelevant but during that time they were enough to put someone to jail with the charge of wizardry.

Salem Witch Trials were known of their strange and strong methods of identifying guilty people from innocent ones. These methods were believed to be ways of figuring out whether the accused was a witch or not. One of the highly used evidences that were used by judges to condemn people of witchcraft was the “Syndrome Evidence”. According to Rebecca Elise Eaton, the syndrome evidence was a way to recognize behavioral changes after one have contact with a witch. She also stated that Puritans had a belief that witches can affect the way people behave and act (Eaton 8).

The previous type of evidence was only the beginning of a list of strange other types. The “Folklore Evidence” for instance, was a touching test in which the presumed witch was supposed to touch an afflicted or a bewitched person and by touching, she would cure them (Eaton 8).

Another belief of the Puritan community which was used as evidence in the Court made for witches was the existence of a witch’s mark or as so called “the Devil’s teat” (Callis 193). A witch’s mark was known to be infrequent scars or marks which were believed to be a proof of the witch’s loyalty to Satan. These marks were a way for the witch’s familiar, a demon in shape of an animal, to nurse from the witch (Eaton 8).

Marc Callis in his book *The after Math of the Salem Witch Trials in Colonial America* agrees with Eaton about the most important type of evidence used in the Salem Witch Trials, “Spectral Evidence” (Callis 193). Spectral Evidence was founded on the assumption that a

person who had been bewitched or harmed by a witch should be able to see the specter of this exact which as a form of a vision that could only be seen by the accuser (Eaton 9). This type of evidence was an ultimate sign of the witch's guilt and therefore anyone who was condemned by spectral evidence were hanged or imprisoned immediately (Callis 190).

The final and easiest piece of evidence which had been provided to the Court by the accused themselves was confession. It was believed to be the only way to be spared from being executed. The accused tend to confess of their guilt even when they were innocent only to avoid death because the Court was ready to save as much there was to save from the Devil's spell (Eaton 8).

The types of evidences were unconvincing. All what the Court depended on during testimonies was a bunch of Hocus-pocus superstitions derived from their false and irrational beliefs. The confessions of scared people who were afraid of being sentenced to death and the words of under aged girls who were clearly in desperate need of attention were the Court's only evidences during the Salem Trials.

2.6 The Effects and Consequences of the Salem Witch Trials

Salem Witch Trials' disastrous consequences were like an awakening in Europe and America. They were the swipec that prevented further trials and executions of witchcraft without the conclusive evidence of the accused's guilt, and for that said John Hale, a Puritan Pastor and supporter of the trials who admitted that he was wrong about the reality of witches in Salem after his own wife was condemned:" I have a deep sense of the sad consequence of mistakes in matters capital....And what grief of heart it brings to have been unwittingly encouraging of the suffering of the innocent. And I hope a zeal to prevent for future sufferings is pardonable." Hale saw the trials as a mistake which took away the lives of 19 people by execution. It caused two others' death by reasons related to the investigations that were made

by the Church. More than 141 people were imprisoned for more than eight months with no sufficient evidence (Callis 187).

It was a mass hysteria in all of America and the biggest witch hunt of all time. People were afraid of the witches. Death, imprisonment, executions, and humiliation were effects of the Salem Witch Trials that were supposed to be the retribution of everyone who was accused of witchcraft, but the accused were not the only ones to be punished. Their families, friends, and even children who were related to a potential witch were punished by severe methods that were not appropriate even for that time. All that harm for the accused's relatives was because of the belief that a witch could somehow transfer her powers to the ones she shares a relationships with by blood or friendship (Stone 5).

Even when the Trials were over, Salem village was never the same. As a consequence of the brutality of what happened during the trials, the relationships between the inhabitants of Salem were destroyed. Even though some efforts were made to ease things out between the accused and the accusers, the accused were not ready to forget the pain they felt for themselves and for their loved ones. Some of them preferred to leave town for good (Taylor). In 1711, the General Court of Massachusetts decided to financially help the victims of the trials and that was like a confession of their unfairness (Callis 205).

The Consequences of the Salem Witch Trials continued to strike the economy of the Town. While people were busy accusing innocent people of witchcraft, they missed the planting season so farms, lands, and fields were not seeded nor harvested and that led to poorness and hunger (Taylor).

One of the major effects of the trials, one never saw coming was the confession of some accusers of their guilt in putting an end to innocent lives. Ann Putnam, one of the girls that started it all, said that she felt very sorry that her words hurt too many people, dispersed

too many families, and spread fear among her hometowners; her apology was quoted in the latter lines:

I desire to be humbled before God....It was a great delusion of Satan that deceived me in that sad time....I did it not out of any anger malice or ill-will....I desire to lie in the dust and earnestly beg forgiveness of all those unto whom I have given just cause of sorrow and offense, whose relations were taken away and accused. (Nevins 250)

Although some people like Putnam and Hale confessed their guilt, people were still angry with the things that happened in Salem. One of the people who did not forget the tragedy of Salem was Daniel Neil. He wrote a book entitled *History of New England* in 1720, to critic the late confessions of some accusers and say that it was too late and that it shouldn't have happened in the first place (Callis 205).

What we can call a better consequence of the Salem Witch Trials may be the fact that people were starting to use scientific interpretations to justify illnesses or misbehaviors, like what happened in Hadley, Massachusetts. Some girls experienced symptoms similar to Salem's incidents, yet the high authorities like Puritan minister Jonathan Edwards did not explain them as a touch from the Devil or results of witchcrafts but instead they welcomed the fact that they might be caused by an illness. The incident was not magnified into the Hadley Witch Trials but instead it was the reason for the first Great Awakening that helped restore the Protestant's valued which were lost in the monstrous events of the 1692 in Salem (Callis 207).

2.7 The End of The Salem Witch Trials

As quickly as it started, was the end of the Salem Witch Trials, only to be remembered as the biggest Witch Haunt America has ever seen. Those Trials were acknowledged as the saddest winter New England generally and Salem village specifically had ever come across.

After the execution of 19 people from Salem, and a long way with the Witch hunts, Salem village finally saw a glimpse of light in all that darkness. On October 29, judge Phipps dissolved the Court of Oyer and Terminer, replaced it by the Superior Court of judicature which did not allow spectral evidence (Blumberg 2). On May 1693, encouraged by the writings of Mather and Samuel Willard, a minister in Boston, Phipps released all who were accused of witchcraft (Carr et al. 12).

Many of the people responsible for the trials apologized, but unlike them Parris choose to blame it on others. He saw that it was better to never confess his guilt although his encouragement of the trials was quite obvious from the first day of that 1692 winter (Carr et al. 12).

Not different from Parris, the leading judge of the Salem Witch Trials John Hathorne never regretted his role in the trials from imprisonment to execution. He was known to be the only judge who never repent his actions or apologized for them (Carr et al. 13).

The damage was not fixable. 18 people were hanged, one had been sentenced to death with stones, 200 people were accused of being slaves of the Devil, two dogs had been killed for being witches' familiars, and the village was crowded with hatred and fear (Carr et al. 12).

The people who were harmed by the Trials were compensated in many ways. In the confessions of people like Judge Sewall about the unfairness of his doing. In the 1702s court declaration of the illegal trials, and the 1711 bill of rights to restore the dignity of the people accused wrongfully (Blumberg 2). Unfortunately, all of these compensations were not enough to end the pain that people were feeling for themselves and for their wrongfully departed family members.

2.8 Conclusion

To be different was a crime in Salem. Different people were represented by witches, feared, and frightened of. People did nothing to prevent the executions of their own kind just

because they were socially outcasts, and just because of the words of some young girls who were obviously seeking attention. A replicate of that event happened again in the United States but this time witches were not the enemy but rather “Communism”. Although the enemy was different, but the two events were alike in the way people pursued an enemy to spill their frustrations on, and the massive paranoia that followed that fear. The similarities between the two events caught the attention of several writers but only one was successful to retell the story of Salem as an Allegory to the Second Red Scare “McCarthyism”.

This information would be lengthy discussed in the Third and Final Chapter, which is dedicated to capture the similarities of both incidents within *the Crucible*.

Chapter Three

The Crucible: Protest of a Blacklisted Writer

3.1 Introduction

Writers tend to project their own problems into their writings, and for Arthur Miller it was his direct interaction with the modern Witch Haunts of 1945 that motivated him to write his famous play *The Crucible*. Miller retold the story of another important event of the American history, The Salem Witch Trials, to tell his own by editing several parts of the original story to better fit within his play.

This Chapter is written to answer the major question of the thesis that will allow people to not only know the reasons behind writing *the Crucible*, but also to figure out how McCarthyism is depicted in Arthur Miller's *The Crucible*.

The theory that this chapter is constructed upon is the famous Marxism theory which will allow readers to fully understand the divisions of the Salem society and religious beliefs, as well as Miller's Marxist perspective towards the people in charge, or the people who possess power. This theory would also be very helpful through the analyses of the play.

A second theory used to better understand both the *Crucible* and the timeframe that this play was written in is New Historicism, that will allow us to follow the traces of McCarthyism within Miller's Play.

3.2 Arthur Miller's Background with the Witch Hunts of 1950

In arts a person had to create something original in order for his art to be seen by the audience, and by seen I mean to succeed in winning the good kind of attention from the public. To write a whole play, and after it a movie about something that many other people had tangled before whether in stories, essays, or novels; and yet gain so much success in such a short time you had to be Arthur Miller.

Arthur Miller's play *The Crucible* was widely discussed because of the timing of the play's production. The playwright wrote this play as a reaction to the stressful period of McCarthyism, in which he struggled a lot to save his career which was partly destroyed when he was blacklisted by the HUAC (García 17).

In his Essay "Are You Now Or Were You Ever?" Miller tells his own story with McCarthyism and how it occurred to him to write his famous play *The Crucible* (Miller). He states that it all started when the fear of communism spread widely until all new ideas, different accents, and ordinary opinions were seen as a sign of being disloyal to the United States (Miller). This Idea of punishing any new ideas didn't only affect people who had political tendencies but it spread to the Hollywood industry for the crime of poisoning the minds of Americans, this effected many writers, producers, and actors who lost their careers because they were suspected to be un-American (Miller).

Miller's conflicts with McCarthyism started when his former best friend Elia Kazan, a famous Hollywood producer, gave a list of eight actors names whom he said were members of the communist party with him, to the HUAC committee in 1952 (2:33-3:50). In chock of what his friend had done to other friends from Hollywood industry and most importantly from the group Theater whom for Miller was the first step into becoming a playwright, Miller started to dig into the Salem Hysteria to make reason with the actions of his friend (None 53:30 – 54:30). Arthur Miller found his salvation in writing his play *The Crucible*, he felt socially, ethically, and politically committed to protest against the unfairness of McCarthyism and that was his way of doing so (54:40 – 55:20).

In January 22nd, 1953 *The Crucible* was performed for the first time in the Martin Beck Theatre in New York City. The play attracted the attention of people so much because of how similar it was to what they were living at that time, many of the audience were

themselves Blacklisted and critics were afraid of the governments reaction to their words so they gave harsh critics about it (01:02:02 – 01:03:40).

The HUAC's reaction about *The Crucible* was unexpected as they did not go for the playwright, instead they attacked his actors for nothing more than acting in *The Crucible*. Many were blacklisted and accused of supporting communism like Biatrice Straight who played Elizabeth Proctor (01:08:50 – 01:09:10).

In June, 1956, and after being watched for almost a decade Miller was brought up to testify before the HUAC committee after his attempt to renew his passport in order to attend *The Crucible's* opening in Belgium with his wife back then Marilyn Monroe (Glass). Unlike Kazan, Miller refused to give up any names saying: "I could not use the name of another person and bring trouble on him" (Miller). Arthur Miller was provoked by the committee's questions yet he remained calm and used his right to remain silent when he did not want to answer (Glass).

During his trial Miller was asked about the reasons why the Communist Party had produced his plays and whether he sympathizes with Communism, his answers were rather sarcastic like his answer when he was asked about his attendance to several Communist meetings, he answered: "I have had to go to hell to meet the devil" (Glass).

Arthur Miller's brave statements during court cost him a lot. In 1957, he was criminated for contempt and disrespect of congress and was charged with \$500 penalty or he would be put in jail for 30 days (Miller). Miller's request for a US passport was declined that year, so he missed the premiere of his play *The Crucible*, but that was the least of his concerns as he was Blacklisted and his career was badly affected with that Blacklisting (Bradshaw 78).

In 1958, Miller's name was cleared from all the accusations concerning Communism, and the Court ruled that he was misguided by Chairman Walters of the HUAC (Miller).

3.3 The “Why” Behind the Writing *The Crucible*

Many writers were driven by their life experiences to write many of their works, we can see glimpses of their personalities, life events, and people they've met wondering between the lines of any novel, play, or script that they write. And like many before him, Miller had his own reasons and motivations encouraging him to write his famous play *The Crucible*, inspirations that he himself mentioned in one of his well known essays after *The Crucible's* movie premiere in Hollywood, and forty years after Arthur Miller's Blacklisting incident (Baker 36).

An essay with clear and straightforward statement like “Why I Wrote *The Crucible*” was the perfect source to answer the questions revolving around Miller's hidden reasons which drove him to write this play. It all started with a feeling of “Desperation” said Miller(Miller), and ended up with a remarkable piece of art, and a great reputation as a hero who fearlessly faced the dark terrors of the Witch Haunts of the 1950s.

“Nobody but a fanatic, it seemed, could really say all that he believed” said Miller describing the awful times of McCarthyism era with no respect for other people's ideas or rights, for him it was the first thing that motivated him to engage in writing the *Crucible*(Miller). To see Liberals unable to protest despite their rage about the unfairness of what McCarthy and his HUAC were doing, in fear of being blacklisted was the watershed that broke Miller's silence and drove him to protest in his own way (Miller).

As influential on Miller as seeing people afraid to raise their voices in fear of McCarthy and his army of Anti-Communism, was his reading of the 1867 book about what had happened in Salem (Miller). The book written by the 7th Mayor of Salem Charles W. Upham contained investigation records, stories about Salem's past, and most importantly detailed descriptions of certain personal relationships between people involved in the Salem Witch Trials (Miller).

Among the relationships mentioned in *Salem Witchcraft* by Upham, and one of the most important relationships that Miller saw as a reflection of his own relationship considering his unstable marriage, was of John Proctor, the leading character of the play, and his wife (Miller). Arthur Miller found the inspiration in John Proctor that he chose him to be the leading character in *The Crucible*. Proctor's way of standing out to the hysteria surrounding him was somehow a call to Miller that urged him to write a play about that, considering how similar Proctor was to the writer (59:50-01:00:50).

Besides the similarities of characters between Salem and the Era of McCarthyism, it was the resemblance of the atmosphere itself that drove Miller to abandon the work he was working on and start with a different one, *The Crucible* (Miller). It was the experience of the fifties which seemed too common with 1692nd Salem to not notice the similarity, the way people ran away from their friends who were Blacklisted to not be seen and therefore be suspected of being Communists, was similar to the way people from Salem drifted apart from their neighbors in fear of being Witch-marked, and it was the fear and paranoia that both incidents shared (Miller). These similarities fascinated Arthur Miller so he had to make sense of what was going on back then, he said: "I had come to accept this terribly serious insanity as routine, but there was an element of the marvelous in it which I longed to put on the stage" (Miller).

The seventeenth Century Salem events were not interesting to Miller just because they were similar to the Reds Haunts of the 1950s, but also because of the charming and attractive language of that time (Miller). Miller includes in his essay "Why I Wrote *The Crucible*" that one of the reasons he wrote his play was to be able to experience writing in a new language, one that was full of metaphoric, symbolic, and allegorical terms that could attract the attention of linguists anywhere (Miller). Besides how rich New England language was of metaphorical words, it was "craggy" as Miller described it and funny to hear and talk with it (Miller).

The *Crucible* was a way for Miller to Protest against Joseph McCarthy's bad decisions, to make peace with his past and personal issues, to understand why certain people did certain things like his friend Elia Kazan, and more importantly it was an artistic manifestation of personal and political trauma.

3.4 *The Crucible*: An Analysis

The Crucible, one of Miller's most influential plays of the time, a work which mirrors the struggles a society is forced to face to preserve morals and grace under the attacks of paranoid and hysterical circumstances, and allegory to one of the most stressful periods in American history, McCarthy's Era.

In his play, Miller used historical events of 1692 Salem Witch Trials in which a group of young girls were the victims of a strange illness that could make one hallucinate and act strangely, this same illness was diagnosed of supernatural causes by the town's doctors (Mattia 4). The paranoia started spreading when the girls Abigail, Ruth, and Betty started accusing people of witchcraft and twenty people were killed as a result of these accusations (Mattia 4).

An analysis to *the Crucible* was necessary to understand how the play was a reflection to the context in which it was written, to better understand the existence of a relationship between the play and history, and more importantly to understand how specific influencing factors could be the perfect birth climate to literary works. In this study New Historicism method was best to use considering its basics which focus on the text-context mutual relationship which means focusing on the context of the play while analyzing. Marxist theory will be used as a secondary methodology considering Miller's Marxist tendencies (Mattias 7).

Miller's play *The Crucible* was not the first play he wrote that criticizes history, his *Death of a Salesman* was also a tragedy in which he criticizes the American Dream (Rahman 49). Unlike *Death of a Salesman*, *The Crucible* was an allegory to McCarthyism, and it was

the central historical contest of the play. Miller was personally affected by McCarthy's system and the HUAC's cruel investigations which nearly ended his career (Mhayyal 917). Miller depicted the paranoia resulted from McCarthyism by metaphorically referring to the fear of Communism of that time by the fear of Witches in 1692 Salem (Mhayyal 917).

The play had been performed and translated to many languages, in many other countries and everyone who saw the play felt sorry for the characters who were wrongfully accused and hanged for things they did not do ("The Crucible"). They felt sympathy for them and understood their helplessness as oppressed, that they had no choice but confess and accuse others to be saved from being hanged (Miller). Just like Marry Warren, Proctor's Servant who was forced by Abigail Williams, the antagonist of the play, to accuse Elizabeth Proctor of being a witch just to save herself, and like Tituba, Parris's black servant, who was forced to say she was a witch and was working with other witches from the village (Miller 20). The two characters represent the helpless people who were sorted as Un-Americans and Communist supporters by the HUAC, and were forced to testify and name names in exchange of their freedom like Miller's friend Elia Kazan who stood before McCarthy's committee and gave a list of names of suspected Communists who joined the Communist Party with him (Johansson 4).

Moreover, characters produced in *The Crucible* were characters from a strict Puritan community whom were used as means to understand real life characters of the historical events of the 1950s. Like John Proctor, the protagonist of the story, who was appreciated by the audience for his courageous ways of standing out to the court of Massachusetts during the Salem Witch Trials, and his honorable behavior of refusing to give names of alleged witches (García 11). Miller saw himself in Proctor, his way of refusing to kneel before the HUAC, and his refusal to give any information about anyone who was a part of the Communist Party, those values were common characteristics between the character and the writer (Miller).

Other characters like Elizabeth Proctor, John Proctor's wife and a good strong woman who was sent to jail because she was accused of being a witch; Rebecca Nurse, a respected member of the church and was also accused of being a witch; and Martha Corey, a good woman accused of practicing magic, represent the innocent and the misjudged members of the Puritan Community which rejected anything which might seem out of the ordinary like Martha Corey's readings which were seen as a source of gaining Satanic information(Brooks).These characters were proven guilty using nothing more than spectral evidence and Miller used these characters as a reflection to the people who were accused of Communism and yet they did not surrender nor blame it on someone else, like the famous Hollywood Ten who were blacklisted and forever remembered as heroes by the American society (Sabnis 1).

In addition, characters like Reverend John Hale and Deputy Governor Danforth, the two judges of the Salem Witch Trials mentioned in *The Crucible*, represent the absence of the common sense and the absolute belief in the supernatural the Puritan community used to have in the late 17th Century (García 21).They also represent the deception of authority in times when good judgment was the only way out of the hysteria of witchcraft. Hale and Danforth both represented the judicial system of Salem and were used by Miller as a mocking tool allowing him to criticize the HUAC's actions of following meaningless and forced accusations made by Senator McCarthy.

Miller's characters tell their own stories; each one is a metaphor to one of the Red Scare Era. Abigail Williams, The antagonist of the play, for instance, represented as pure evil with whom John Proctor has committed an adultery (García 1).She was responsible for the executions of 20 people, her affection towards Proctor made her vengeful and her feeling of being neglected by the society resulted in her liking the attention she got during the trials (García 1). I believe her character and the one of her uncle Reverend Parris, a Pastor in the

Salem Church, are direct metaphors to Joseph McCarthy himself. Her desperate wishes for more attention and Parris' fear of being dismissed from his occupation as a Pastor are very much alike with McCarthy's needs for fame, and his unstopping attempts to preserve his seat in the Senate. Like Abigail who was the center of attention after accusing people of practicing the Devil's magic, McCarthy achieved that attention through spreading rumors about Communists invading the US government. And like Parris, Senator McCarthy saved his seat in the Senate depending on spreading a paranoia and Hysteria among Americans.

As for themes in *The Crucible*, they are also derived from the circumstances that Puritan society was facing in Salem, Massachusetts during the 17th Century, which was similar to what happened in the fifties during the Second Red Scare.

The Theme of hysteria takes over the whole play, as hysteria stripped the towners of their logic they became enemies of their own neighbors, with whom they had relationships before the mass paranoia of witchcraft (Callis 187). Over time, it is revealed that the people's intentions were not to get rid of the witches or to pursuit justice, but for personal and selfish reasons like revenge in Abigail's case, statue and power in Parris's case, and gaining money and properties in the Putnams' case (Garcia 8). Hysteria was increased by the people's dark desires and their benefit from it. This was also the case in McCarthy's era where anyone who appears to not follow McCarthy's rules was indicated as a Communist like what happened to democrat Scott Lucas when he criticized McCarthy and his Witch Haunts.

Other themes like Intolerance and judgment are present in the play because Puritans' did not allow anyone to question their values and religion; they expected people to be either with God or with the Devil. Any other irreligious or strange actions were seen as sins and people were judged severely based on unbelievable evidence (Callis 208). Even though the evidence provided during the Trials were unconvincing, judges seem to accept accusations based on such evidence just because of their fear and their old and strict beliefs (Callis 192). It

is no different from what happened during the Red Scare where bad judgment and Intolerance resulted in the end of so many careers and the imprisonment of many people just because of the fear of Communism.

Betrayal and Injustice are also themes that controlled some parts of Miller's play *The Crucible*. It is presented in the way people betrayed their neighbors by accusing them of wizardry and the unjust of the Court members and their neglecting of any reasonable evidence that could have saved many people of being hanged. All these themes were expressed by Miller in real life, the way he was unfairly accused by the HUAC, and the way he was betrayed by his best friend Elia Kazan.

On the other hand, one can see that *The Crucible*'s title which refers to the test beliefs and morality in Puritan society, is in itself is a sarcastic way of mocking the stressful test one must go through to prove that he is no traitor but a normal American citizen with different ideas and ideologies.

Finally, using the New Historicism method on *The Crucible* , one is allowed to understand how people react during hysterical times, how relationships could affect people's lives and put them on edges, and how the misuse of power could harm the lives of innocent people in both the Salem Witch Trials and the Era of the Witch Haunts of 1950s. Miller's reflects many aspects of McCarthy's Era in his play, and mutually his play affected people's understanding of McCarthyism and the fear of communism in general. Miller said in one of his interviews with *The Detroit News*, that a Chinese writer who was in prison because she supported Communism in her country, said to him that after she saw the play she could not believe that a non-Chinese wrote the play (*The Crucible*). This proves that Miller succeeded in delivering his ideas about Communism because they were similar to what was lived back then.

3.5 The Depiction of McCarthyism in *The Crucible*

As mentioned in the title above *The Crucible* was written by Miller in times when people did not know how to react and make statements about McCarthy's system. As a Marxist, and a man who was famous of discussing interesting subjects that mattered to the American society in his plays, Miller's best way of showing his opposition to McCarthyism was through writing *The Crucible* (Ayman 2). It was a depiction of what happened in the 1950s using events from another famous American historical event, The Salem Witch Trials (Johansson 5). The function of this essay is to highlight exactly how McCarthyism was depicted in the play through projecting characters, events, and behaviors from the Second Red Scare of 1950s on characters, events, and behaviors from *The Crucible*.

It takes a onetime watch of the play to understand that it is an allegorical manifestation of McCarthy's era. Miller adjusted the real events that he took information of from historical records, letters, and books of the Salem Trial's period, to make people better understand the hysteria spread by the investigations lead by Joseph McCarthy and the HUAC (Miller).

At first Miller depicted the atmosphere of the capitalist system against the communist system as the Puritan system against the liberal one. The fear of Communism was referred to as the fear of the Devil. The attempts to purify the American governments were pictured as attempts to purify the Church.

Miller's careful characterization of the play's characters and their deeds to resemble or if one might say, mock characters from McCarthyism is very much recognized by anyone who carefully interprets the play. Miller's dislike of McCarthy's actions made him picture him in several characters' actions and personalities. The depiction was there in Abigail Williams' leadership of the witch hunts of 1692, in which there was a mockery of McCarthy's leadership of the Communists' haunts in 1950s (Johansson 29). It was also present in Reverend Parris' selfish and continuous support of the Salem Trials to gain power

and save his reputation, which were similar to McCarthy's hunger for more fame and for a safe seat within the Senate (Johansson 33). The depiction was seen again in Thomas Putnam's greed to obtain further properties and defeat alleged enemies by making more and more accusations against those innocent people, which was a resemblance of McCarthy's longing for political dominance and desire for defeating the ones who criticized him by calling them Communists (Miller 15).

Miller did not stop at that point. He used other characters like Giles Corey who believed that people can get evil ideas from books, and Judge Danforth whom despite his knowledge of the evidence's fragility, he insisted on continuing the Trials, as an allegory and depiction of McCarthy (Miller 40, 91). His belief that the Hollywood industry was full of subversive ideas which could poison people's minds and his continuation of hearings despite bad results and evidence absence, were common similarities between him, Corey, and Danforth (Freuerherd). The previously mentioned characters were hated by the audience because of their dark and devilish deeds, as McCarthy was by the public for his unending series of false accusations and bad judgments.

Moreover, Miller's depiction of McCarthyism and the era of the Second Red Scare can be seen in the similarities between the acts of other characters from *The Crucible* and the acts of characters from The Second Red Scare era. Judge Reverend Hale who bribed Tituba to tell the Court she was a witch was a parallel to the HUAC agents who bribed Elia Kazan to give a list of fellow Communist artists (Miller 46; Baker 36). Respected members of the Church of Salem like Rebecca Nurse who was accused of witchcraft and later hanged were a metaphor for respected US National Army members Like General Zwicker who was attacked by McCarthy and called for investigations by the HUAC (Miller 64; Giblin 774).

McCarthy's hearings on the other hand, were depicted in *The Crucible* as the Salem Witch Trials and the HUAC was pictured in the two judges of Salem, Hale and Danforth

(Miller). In both Salem trials and McCarthy hearings there was no reasoning, no recognition of the fact that Witches were a myth or that people belonging to the Communist party were simply Americans with different beliefs. There was fear which made people believe that their neighbors with whom they shared a life were servants of the Devil, or spies of the USSR.

The fact that naming people's names during McCarthy's hearing was enough to condemn those people of being Communists was also highlighted by Miller in *The Crucible* in his attempt to mock McCarthyism. It was depicted in the fact that accusing people was enough to call a person a witch (Glass). Miller also pictured McCarthy's hearings in which there were promises of immunity for whoever gave names of possible communists and condemnation of whomever tries to defend an accused as Trials from *The Crucible*. In the play's Trials the accused were promised to be saved from hanging like Tituba, and the ones who defend a possible witch were accused themselves like the ones who signed Rebecca Nurse's innocence deposition (Miller 46,93).

In addition to what had been said, it was important to state that Miller succeeded in making people think of McCarthyism when reading or Watching *The Crucible* by his depiction of Communism mass hysteria as the fear of witches. Also By Mocking the absence of evidence in McCarthy's Witch Haunts, through Spectral evidence presented in the Salem Witch Trials (Bradshaw 75) and by stating that people who were once accused of witchcraft, and even if saved from execution, were socially outcastes, as an allegory and depiction of the blacklisting crusade which ruined people's lives, careers, and families.

Probably the strongest act depicting Miller's own version and experience with McCarthyism in *the Crucible* was Miller's creation of his protagonist and antagonist personalities. First, it is by making John Proctor a copy of himself in every way possible. Miller's way of standing out to McCarthyism is seen in Proctor's behavior of refusing to give names of possible witches : "I speak my own sins; I cannot judge another" (Miller 141). The

second strongest act of depiction, was making the role of the anti-heroine, Abigail Williams, Devil like, blood thirsty, and responsible for killing twenty innocent people just like the one of McCarthy which was power thirsty and responsible for accusing hundreds of innocent Americans and ending their careers.

3.6 Conclusion

Finally, *The Crucible* was an honest depiction of the horrors of McCarthyism. Every character was a metaphor to one or some who affected Miller in his real life battle with the Red Scare. His play was enjoyed and his point was made through this allegory, which touched the hearts of not only Americans who suffered with the Mass Hysteria of the Red Scare, but also people from different nationalities who suffered from political and social discriminations in their own countries.

General Conclusion

What to be expected in this composition is a summary of the most valuable findings that answered the research questions, and contributed to the achievement of the research aims. The essay will also provide a final comment on the research topic.

Throughout this work, It is known that Arthur Miller's interaction with the events of the Second Red Scare or McCarthyism as it had been called resulted in his depiction of these particular events in his play *The Crucible*. The research particularly demonstrated that this depiction was made through The Salem Witch Trials which were used metaphorically as a way to mock McCarthyism.

The research explored how Arthur Miller expressed his political thoughts and his refusal of Senator McCarthy's system and his way of spreading chaos and hysteria, through his writings. It also examined *The Crucible's* events, characters, and themes to see how McCarthyism fits within these events. None of the above would have been possible if it was not for the research I made on both historical periods, The Salem Witch Trials and the Second Red Scare.

Based on the analysis of the play, examination of published history, and the use of New Historicism approach, the results of this research indicates that Miller presented a critic of McCarthyism in *The Crucible*, that there is a parallel between many characters from both timelines, and that he used the personalities of his play's characters to refer to characters from The Second Red Scare. Further findings state that Miller did not only depict characters from McCarthyism in *The Crucible*, but he also depicted hearings, ideologies, and the atmosphere of paranoia and oppression that dominated the American society at that time.

The past research made about this subject focused mainly on these three points. First, it focused on Miller's reasons for criticizing McCarthyism. Second, it focused on *The Crucible's* analysis using the Marxist theory. And third, it focused on giving overviews on the

Salem Witch Trials and The Second Red Scare. This research shows how can historical events effect literatures and be affected with literature; it helped clear the questions about how McCarthyism was depicted in the *Crucible*, and contributed to the researches made about American Witch Haunts in real life and in literature.

Based on these findings, it is preferable for future researchers to do some studies in the field of Drama rather than fiction and to keep away from the usual for once. Further research is recommended to understand why Miller replaced Ann Putnam, the real life starter of the Salem hysteria, with Abigail Williams, although she did not have much interference in the real events of the Salem Trials. This study could be an opportunity to take the research further and help develop the knowledge in the field of Literature and Civilization.

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