

The Comparison of Adultery Punishment in The Value of Religiosity between Nathaniel Hawthorn's *The Scarlet Letter* and Arthur Miller's *The Crucible*

(Perbandingan Hukuman Perzinahan Terhadap Nilai-Nilai Keagamaan antara *The Scarlet Letter* oleh Nathaniel Hawthorn dan *The Crucible* oleh Arthur Miller)

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Abstrak

Kajian ini berkaitan dengan bidang perbandingan yang fokus pada nilai-nilai keagamaan dan hukuman pada perzinahan. Ini membandingkan hukuman perzinahan terhadap nilai keagamaan pada kedua karya ilmiah "The Scarlet Letter" dan "The Crucible". Tujuan dari kajian ini ialah fokus pada hasil dari nilai-nilai perbandingan teori tentang pengaruh rezim Puritan terhadap hukuman perzinahan pada kedua karya ilmiah tersebut dan juga memberi pengertian baru bahwa kekuasaan dapat berpengaruh besar terhadap sejarah yang mana pengaruh hanya berperan sedikit dalam penulisan karya ilmiahnya. Kajian ini menggunakan teori perbandingan oleh Harry Shaw dalam "The Dictionary of Literature Terms" yang menjelaskan bahwa perbandingan ialah metode untuk menempatkan bersama dua atau lebih orang, ide, atau keadaan untuk menentukan kesamaan dan perbedaannya (1972:87) dan "Theory and Method in The Comparative Study of Values" oleh Max Heller (2013) untuk menentukan nilai-nilai religiusitas terhadap kedua karya ilmiah tersebut. Penemuan dari semua nilai-nilai keagamaan dan hukuman perzinahan terdapat pada kedua karya ilmiah tersebut yang mana memiliki kesamaan periode yaitu abad 17'an rezim Puritan. Kesimpulannya, hasil dari kajian ini ialah kelemahan pada sistem hukum Puritan dimana banyak yang melarikan diri dari hukuman. Ini artinya mereka tidak memiliki religiusitas didalam hati mereka untuk mengerti nilai-nilai kebajikan dan kemanusiaan.

Kata kunci: Perbandingan, Nilai, Keagamaan.

Abstract

This study deals with comparative literature which is focus on the religious values and punishments of adulterous affairs. It compares the adultery punishment in the value of religiosity applied in the two literary works "*The Scarlet Letter*" and "*The Crucible*". The purposes of the study are focuses on the result of the value of the comparative theory about the influence of Puritanism to the adultery punishment on the two literary works and gives new understanding, that the dominant power could give a strong influence to history in which the author only plays a small role to reflect the wholeness of the history. The study uses the theories of comparative theory by Harry Shaw in *The Dictionary of Literature Terms* describes comparison as a method used to place together and thus brought into relieve two or more person, ideas, or circumstances so as to establish their similarities and dissimilarities (1972:87) and *Theory and Method in The Comparative Study of Values* by Max Heller's theory (2013) to categorize the value of religiosity of the two works. The findings show that all of the religious values and punishments of adulterous affairs are applied in those two literary works which has similar time period that is 17th century of Puritanism. In summary, the result of this research is the weakness in the Puritan system of law, where many of the guilty go unpunished. This means that they had not deep religiosity inside their heart to understand the value of goodness and humanity.

Key words: Comparison, Value, Religiosity.

Introduction

One of the theories in analyzing literary work is comparative study. Whereas, comparative literature denotes any literary work or works when compared with any other literary work or works. Hence, comparative literature is the study of inter-relationship between any two or more than two

significant literary works or literatures. It is essential that while making comparative study we must take the sources, themes, myths, forms, artistic strategies, social and religious movements and trends into consideration. Different personalities, different eras and different movements can be taken up as the topics of the comparative study.

The present Research is based on a comparative analysis of two literary works, *The Scarlet Letter*, the romantic work of American writer – Nathaniel Hawthorne, and *The Crucible*, a play written by American playwright – Arthur Miller. *The Crucible* and *The Scarlet Letter* are some of the greatest works of their genre. Each work tells of different portrayals of the effects of sin on the protagonists and the consequences of their actions.

There are two common elements of both of these works which are able to be compared. The first common element is adultery as the main conflict of these two works. The second common element of these two literary works is the setting. Both authors refer to nearly the same period of time in their works, being the middle and second part of 17th century. Therefore, both works are centered on the period of Puritanism. During this period, many people were highly religious, and believed that things that couldn't be explained by normal means were the result of witchcraft.

The phenomenon above raises some questions; therefore, the research questions of this study can be formulated as follows.

1. What are the differences and the similarities of the two main characters in *The Scarlet Letter* and *The Crucible*?
2. What are the forms of the punishment that experienced by the two main characters in the two works?

Based on the research questions above, the purposes of the study of this research focuses on the result of the value of the comparative theory about the influence of Puritanism to the adultery punishment on the two literary works and also gives new understanding, that the dominant power could give a strong influence to history in which the author only plays a small role to reflect the wholeness of the history.

Research Methodology

The method used in this research is inductive. Harry Shaw (1972:201) explains that “thinking inductively is started from certain facts and concrete events then from both of them we can make general idea”. The analysis is on the basis of some data and theories that have been collected through library research. Those data are analyzed and examined further to obtain the sources having direct correlation to the topic of discussion. In analyzing Nathaniel Hawthorne's prose *The Scarlet Letter* and Arthur Miller's play *The Crucible*, the writer tries to determine the influence of Puritanism by analyzing some sociological events that influence the action of the subject matter.

Research Findings

The researcher finds some similarities and also differences of those two literary works that could be analyzed as the basic idea for further analysis. Based on the research finding of the differences and the similarities as the basic idea, the writer continue to the next steps that is analyzing the form of the punishment. It is needed for further analysis to know the form of the punishment whether it is similar or different. From all those analysis the writer finds several imperfect characters who have sinned, some who are

punished for their actions and others who are not. So they are far from religiosity as Glock and Stark (1968:11) state that religiosity as a religious commitment that can be viewed through activities or behaviors of individuals concerned with religion or faith belief espoused.

Discussions

The discussions concern with (1) the differences and the similarities of the two main characters, (2) the form of the punishment and (3) the value of religiosity in *The Scarlet Letter* and *The Crucible*.

The differences and the similarities of the two main characters include (1) the differences between the two main in *The Scarlet Letter* and *The Crucible* and (2) the similarities of the two main characters in *The Scarlet Letter* and *The Crucible*.

The Differences and The Similarities of The Two Main Characters

Harry Shaw in the dictionary of literature terms describes comparison as a method used to place together and thus brought into relieve two or more person, ideas, or circumstances so as to establish their similarities and dissimilarities (1972:87). Therefore, the writer discusses the differences and the similarities as the basic idea for further analysis.

The Differences between The Two Main in *The Scarlet Letter* and *The Crucible*

There are several differences of the two main characters Arthur Dimmesdale and Hester Prynne in *The Scarlet Letter* and John Proctor and Abigail William in *The Crucible*. The differences of those two main characters are the true love, lustful intention and the punishment.

In *The Scarlet Letter*, the affair between Arthur Dimmesdale and Hester Prynne was caused by the true love. Here is the proof that they love each other.

“Speak out the name! That, and thy repentance, may avail to take The Scarlet Letter off thy breast.” (Hawthorn, 1850:103)

In the court the reverend Mr. Wilson said to Hester that may help to take off the scarlet letter from her bosom if she wants to speak her fellow sinner. But, Hester take an oath no to reveal her fellow sufferer.

“Never,” replied Hester Prynne, looking, not at Mr. Wilson, but into the deep and troubled eyes of the younger clergyman.” (Hawthorn, 1850:103)

Hester Prynne only answers “never” of what Mr. Wilson's offered. She chooses to accept the punishment wearing a scarlet letter on her bosom for the rest of her life rather than to confess her lover's name in the court. It is the proof that Hester loves Dimmesdale very much. At the same time, Dimmesdale, which is known as Hester's lover, also loves Hester. It is proof in the quotation below.

“Happy are you, Hester, that wear The Scarlet Letter openly upon your bosom! Mine burns in secret! Thou little knowest what a relief it is, after the torment of a seven years' cheat, to look into an eye that

recognizes me for what I am!" (Hawthorn, 1850:288)

Dimmesdale said "Mine burns in secret!" is the proof that Dimmesdale loves Hester. He burned his own breast with a scarlet letter 'A' such as belongs to Hester. He does torture himself for his own sin because he does not have a power to openly confess his own sin like Hester did.

While in *The Crucible*, the affair between John Proctor and Abigail Williams were the result of lustful intentions of Proctor.

Proctor: Abby, I may think of you softly from time to time. But I will cut off my hand before I'll ever reach for you again. Wipe it out of mind— we never touched, Abby. (Miller, 1953:23)

Proctor makes it clear that he will not come to Abigail ever. It is the proof that he does not love her. It means that the adulterous affair with Abigail only by lustful intention.

The most differential points about these two women are that only one was ever punished. Hester was put on a scaffold to receive shame. Even with all the townspeople pointing and shouting at her, she always hides the truth. However, Abigail never gets punished. Her uncle believes that she is "aboard a ship" (Miller, 1953:126), so she got away free. When the witch-hunts ended no one got punished except for Paris who was voted out of office. Abigail was like God's finger, which got to choose who lived, who died, and the people who were not put to shame. When it all comes out to the point, Hester paid for her sins and Abigail just gained a short lived life of fame.

The Similarities of The Two Main Characters in *The Scarlet Letter* and *The Crucible*

The Scarlet Letter and *The Crucible* are written in two different time periods, but are still similar in many ways. Both demonstrate the true aspects of a Puritan society very accurately. Because of this accuracy, naturally they are similar and have many parallels such as conflicts, settings, and characters. The fact that they have so many parallels which are probably the reason why both are considered outstanding works of literature. In this discussion, the writer only focus on the similarities of the two main characters in *The Scarlet Letter* and *The Crucible*.

Based on the two main characters of those two works, the writer finds tree similarities in general. The first is they are both adulators. In *The Scarlet Letter*, Hester is a married woman who is unfaithful by committing adultery with another man, Dimmesdale. It proofs from the quotation below.

"On the breast of her gown, in fine red cloth, surrounded with elaborate embroidery and fantastic flourishes of gold thread, appeared the letter A." (Hawthorn, 1850:80)

The magistrate dooms Hester to wear the scarlet letter 'A' on her bosom because she had done adultery. A Letter 'A' which stands for Adultery also clearly appeared on Dimmesdale's breast while confessing his own sin in the scaffold and talk to Hester.

"May God forgive us both. We are not, Hester, the worst sinners in the world." (Hawthorn, 1850:293)

The quote "We are not, Hester, the worst sinners in the world" is the proof that they both knew the adultery. It means that Dimmesdale had done adulterous affair with Hester.

While in *The Crucible*, Abigail is not married, but she also commits adultery by making love with a married man, John Proctor.

Abigail, grasping his hand before he can release her: John - I am waitin' for you every night.

Proctor: Abby, I never give you hope to wait for me. (Miller, 1953:22)

Abigail said that she is waiting for John Proctor every night. It means that she had ever done adultery with John Proctor. Then, John Proctor corrected it and replies that he never gives her hope to wait.

The second similarity is coming from Dimmesdale and John Proctor. They both were highly respected. In *The Scarlet Letter*, Dimmesdale is known as reverend of the church. It proofs from the quotation below.

"People say," said another, "that the Reverend Master Dimmesdale, her godly pastor, . . ." (Hawthorn, 1850:78)

The quotation above clearly express that Dimmesdale is highly respected man because he is known as reverend or pastor in a Christian church or congregation.

Then, in *The Crucible*, John Proctor is also highly respected in Salem. He is an outspoken, successful, and well-respected farmer who chooses to maintain a certain distance from the church. Although not upper class, he is still an upstanding member of the community. He is well respected and looked up to by those around him. As Miller describes him:

"Proctor was a farmer in his middle thirties, He need not have been a partisan of any faction in the town, but there is evidence to suggest that he had a sharp and biting way with hypocrites. He was the kind of man - powerful of body, even-tempered, and not easily led - who cannot refuse support to partisans with-out drawing their deepest resentment. In Proctor's presence a fool felt his foolishness instantly - and a Proctor is always marked for calumny therefore."

"But as we shall see, the steady manner he displays does not spring from an untroubled soul. He is a sinner, a sinner not only against the moral fashion of the time, but against his own vision of decent conduct. These people had no ritual for the washing away of sins. It is another trait we inherited from them. and it has helped to discipline us as well as to breed hypocrisy among us. Proctor, respected and even feared in Salem, has come to regard himself as a kind of fraud." (Miller, 1953:20-21)

Another similarity from Dimmesdale and John Proctor in these two works is both men were suffer a moral dilemma. In *The Scarlet Letter*, Dimmesdale suffers a moral dilemma caused by inability to openly admit his sin in public. As he said below:

“No, Hester—no!” replied the clergyman. ‘There is no substance in it! It is cold and dead, and can do nothing for me! Of penance, I have had enough! Of penitence, there has been none! Else, I should long ago have thrown off these garments of mock holiness, and have shown myself to mankind as they will see me at the judgment-seat.’ (Hawthorn, 1850:288)

The quote “I should long ago have thrown off these garments of mock holiness,” is the proof that Dimmesdale suffers a moral dilemma. It means that he should have had confessed his sin long ago, but he does not have a power to openly admit his sin in public.

In *The Crucible*, John Proctor also suffers a moral dilemma whether to lose his life or his good name. However, he prefers to lose his life rather than his good name as he said to Danforth in the court:

Proctor: *with a cry of his whole soul:* Because it is my name! Because I cannot have another in my life! Because I lie and sign myself to lies! Because I am not worth the dust on the feet of them that hang! How may I live without my name? I have given you my soul; leave me my name! (Miller, 1953: 143)

The Form of The Punishment in *The Scarlet Letter*

Committing adultery leads Hester Prynne, by puritan justice, sentence to death and forced to wear *The Scarlet Letter* ‘A’ in scarlet color which stands for Adultery and symbolizes her as an adulterous woman on her bosom of her gown.

Actually the adulteress was punished hardly enough and only God can forgive its sin. In this case, Hester sin although it is caused by love still stigmatize as shameful action by puritan society.

The illicit love between Hester Prynne and Arthur Dimmesdale which have made an illegitimate child named Pearl brings some consequences particularly for Hester. It constitutes one of the biggest sins that unify illegal and forbidden conduct according to moral value.

There are so many reactions from the public concerning her scandal. The most severed response wishes her to be condemned to death and indicate intolerance of it. It is as the following utterance.

“This woman has brought shame upon us all, and ought to die; Is there not law for it? Truly there is, both in the Scripture and the statute-book.” (Hawthorn, 1850:79)

Hester ignores the moral value in the society. Commonly a person who loves another if the lover does not have strong hold of morality will forget the convention that is held in the society. In other words, those who fall in love to another will be very hard to control their deed and tend to

ignore his or her self esteem and only satisfy their own desire.

In chapter II the dramatic scenes clearly express Hester's suffering. She endures the solemn stares of the crowd and of the officials of church and state as best she can. Here people can see how heavy the punishments. However with great mercy the magistrate only dooms her to wear the scarlet letter ‘A’ on her bosom.

“On the breast of her gown, in fine red cloth, surrounded with elaborate embroidery and fantastic flourishes of gold thread, appeared the letter A.” (Hawthorn, 1850:80)

Even though in *The Scarlet Letter* is primarily talking about Hester Prynne of an adulterous affair for her sin which brings torment to her spirit, the quest of the partner in her sin, Arthur Dimmesdale, is no less important and even more painful. His quest, simply phrased, is to glorify God through his priesthood and expiate his sin of adultery to save his soul while protecting his reputation. So, he tries to continue day by day to do the work of the Lord which he so loves, while relegating to the darkest, most secret recesses of his heart the crime which he so hates. Only in private he does torture himself for both his original sin and his continued deceit. He nearly fails in his quest to be a holy man, as the horrible action that he committed nearly kills him through self-hate and illness of spirit. However, he succeeds in conquering his fears of humiliation and stands up straight while repenting of his mistakes publicly and die with a clean soul.

No one knows about Arthur Dimmesdale's guilt that he is Hester Prynne's lover, but by this point, his conscience has already begun inflicting a down heart penalty on his spirit:

“His form grew emaciated; his voice, though still rich and sweet, had a certain melancholy prophecy of decay in it; he was often observed, on any slight alarm or other sudden accident, to put his hand over his heart with first a flush and then paleness, indicative of pain.” (Hawthorn, 1850:180)

Sensing the upcoming failure of his quest for holiness, his “inward trouble” drives him to create horrific tortures upon himself. As Hawthorne states in the novel:

“His inward trouble drove him to practices more in accordance with the old, corrupted faith of Rome than with the better light of the church in which he had been born and bred.” (Hawthorn, 1850:217)

He whips himself until he bleeds; he fasts until weak; he lacks of sleep at night - all for the purpose of purifying himself and leaving him free to pursue the glory of God. However, Dimmesdale still weak in resolve and cannot bring himself to do the only thing possible to satisfy for his sins. He still cannot carry out a confession. Thus, his health grows worse with his self-inflicted punishments; his spirit grows heavier with the increasing of his sin. This series of punishments and vigils are climaxes when Dimmesdale ascends, under the dark of night, the very platform upon which Hester served her sentence for adultery. He tries to

tell to the townspeople of his dark secret, but Chillingworth prevents him and offers him come home.

The Form of The Punishment in *The Crucible*

John Proctor and Abigail William had done one of the biggest sins of the Puritan believe that is adultery. According to the Bible as they believed, John and Abigail must be punished to death. However, the one who get punish is only John Proctor and Abigail as the fellow sinner had gone free.

Substantively, adultery is not the main focus of the play in *The Crucible*. Miller as the author only focuses on the witchcraft as the main theme. However, adulterous affair is also being a part of the play. John Proctor's adultery can be seen in the quotation below:

Proctor, *trembling, his life collapsing about him*: I have known her, sir. I have known her.

Danforth: You - you are a lecher?

Francis, *horrified*: John, you cannot say such a -

Proctor: Oh, Francis, I wish you had some evil in you that you might know me! *To Danforth*: A man will not cast away his good name. You surely know that.

Danforth, *dumfounded*: In - in what time? In what place?

Proctor, *his voice about to break, and his shame great*: In the proper place - where my beasts are bedded. On the last night of my joy, some eight months past. She used to serve me in my house, sir. *He has to clamp his jaw to keep from weeping*. A man may think God sleeps, but God sees everything, I know it now. I beg you, sir, I beg you - see her what she is. My wife, my dear good wife, took this girl soon after, sir, and put her out on the highroad. And being what she is, a lump of vanity, sir - *He is being overcome*. Excellency, forgive me, forgive me. *An-grily against himself, he turns away from the Governor for a moment. Then, as though to cry out is his only means of speech left*: She thinks to dance with me on my wife's grave! And well she might, for I thought of her softly. God help me, it lusted, and there *is* a promise in such sweat. But it is a whore's vengeance, and you must see it; I set myself entirely in your hands, I know you must see it now." (Miller, 1953:110)

The quotation above clearly explains that John Proctor has had adulterous affair with Abigail in the past. He even has it in his own house where he and his wife live in. In this point, John Proctor is exactly influenced by his passion to Abigail. He is not aware that he also wants Abigail even for just a moment. And also, he realizes that it is not love but it is only lust to achieve satisfaction.

Proctor, *with solemn warning*: You will not judge me more, Elizabeth. I have good reason to think before I charge fraud on Abigail, and I will think on it. Let you look

to your own im-provement before you go to judge your husband any more. I have forgot Abigail, and -

Elizabeth: And I.

Proctor: Spare me! You forget nothin' and forgive nothin'. Learn charity, woman. I have gone tiptoe in this house all seven month since she is gone. I have not moved from there to there without I think to please you, and still an everlasting funeral marches round your heart. I cannot speak but I am doubted, every moment judged for lies, as though I come into a court when I come into this house! (Miller, 1953:54)

The quotation above proves that actually John Proctor knows that what he had done in the past is wrong. He realizes it he does not want to get into the same mistake twice. But it is different from Abigail that still persuades John Proctor to be hers. The quotation below shows it:

Abigail: Give me a word, John. A soft word. *Her concentrated desire destroys his smile*.

Proctor: No, no, Abby. That's done with.

Abigail, *tauntingly*: You come five mile to see a silly girl fly? I know you better.

Proctor, *setting her firmly out of his path*: I come to see what mischief your uncle's brewin' now. *With final emphasis*: Put it out of mind, Abby.

Abigail, *grasping his hand before he can release her*: John - I am waitin' for you every night.

Proctor: Abby, I never give you hope to wait for me.

Abigail, *now beginning to anger - she can't believe it*: I have something better than hope, I think!

Proctor: Abby, you'll put it out of mind. I'll not be comin' for you more.

Abigail: You're surely sportin' with me.

Proctor: You know me better.

Abigail: I know how you clutched my back behind your house and sweated like a stallion whenever I come near! Or did I dream that? It's she put me out, you cannot pretend it were you. I saw your face when she put me out, and you loved me then and you do now!

Proctor: Abby, that's a wild thing to say -. (Miller, 1953:22-23)

All those quotations above show the reader that John Proctor has made a mistake by having adulterous affair with Abigail then finally he realizes that it was wrong and tries not to do it again while Abigail still reminds him how they were and how she wants him to be hers. As the Puritan society, Salem has a very strict rule especially toward adultery as a sin. They assume that everyone who has a sin must openly confess his sin, then repent and finally perform some act of penance.

In the beginning of the play John Proctor willingly commits adultery with Abigail and Elizabeth is aware of this as well. Proctor sees Abigail as a child and Proctor says:

"Abby, I may think of you softly from time to time. But I will cut off my hand before I'll ever reach for you again. Wipe it out of mind. We never touched, Abby" (Miller, 1953:23).

John says, "We never touched, Abby," this means that he does not acknowledge the adultery. "I will cut off my hand before I'll ever reach for you again." which expresses that he will literally cut his hand off to keep his marriage with Elizabeth alive. He won't betray Elizabeth again by committing adultery with anyone.

John sees Abigail committing perjury against Elizabeth. John sees this and calls her a whore and needs to back up his attacks with something:

Proctor : "*Trembling, his life collapsing about him*: I have known her, sir. I have known her" (Miller, 1953:110)

When John says, "I have known her, sir. I have known her" John is saying that he has had sexual relations with her. Also, this is John's last chance to save Elizabeth and does so by risking himself. John saves his wife for his own sin but still pays the consequences for his sin.

In conclusion, John Proctor tries to see the good in adultery to try strengthening his marriage. Also, he takes full responsibility of his sins and does not choose to burden his sin on his wife and his unborn child. John is an example of how to see the good in things and try to make it better.

On the other hand, Abigail is a vindictive woman who always wants her way, no matter who she hurts. Throughout the play her accusations and lies cause many people pain and suffering, but she seemed to never care for any of them except John Proctor, whom she had an affair with seven months prior to the beginning of the play.

She claimed that she loved John and that he loved her. Before the play began, Abigail tried to kill Elizabeth with a curse. She thought that if Elizabeth were dead, John would marry her. Further into the play, Abigail accused Elizabeth of witchcraft. She saw Mary Warren, the Proctor's servant, making a poppet. Mary put a needle into the doll, and Abigail used that for her accusation. She stabbed herself with a needle and claimed that Elizabeth's soul had done it.

Although Abigail claimed she loved John, she may have just loved the care and attention he gave her. John cared for her like no one else had. In a way he could be described as somewhat of a father figure to her. When Abigail was just a child, she witnessed her parents' brutal murders.

Abigail : Now look you. All of you. We danced. And Tituba conjured Ruth Putnam's dead sisters. And that is all. And mark this. Let either of you breathe a word, or the edge of a word, about the other things, and I will come to you in the black of some terrible night and I will bring a pointy reckoning that will shudder you. And you know I can do it; I saw Indians smash my dear parents' heads on the pillow next to mine, and I have seen

some reddish work done at night, and I can make you wish you had never seen the sun go down! *She goes to Betty and roughly sits her up.* Now, you - sit up and stop this' (Miller, 1953:20)

On account of the fear for her life, Abigail began to accuse the townspeople of witchcraft. After she and the other girls were discovered in the forest dancing, she knew that they would be whipped and possibly hung. Abigail claimed that they were bewitched, and began to name names of those who were 'with the devil'.

Nothing would stop her from protecting herself. It is because proctor only confesses his own sin in the court. When John forced Mary Warren to tell the truth about the lies that she, Abigail, and the rest of the girls were telling, Abigail proclaimed her innocence and then began to accuse Mary of being a witch. She claimed she saw Mary's spirit in the form of a bird.

Abigail, *to the ceiling, in a genuine conversation with the "bird," as though trying to talk it out of attacking her*: But God made my face; you cannot want to tear my face. Envy is a deadly sin, Mary. (Miller, 1953:115)

The only one who is able to stop Abigail is only John Proctor. But he did not do it and only confesses his own sin in the court.

Proctor". I speak my own sins; I cannot judge another. *Crying out, with hatred*: I have no tongue for it. (Miller, 1953:141)

Abigail feared for her life so much that she protected it even when John was accused of witchcraft and was sentenced to be hung. Although she loved him, she would not sacrifice herself for him. Considering the facts about her love for John, traumatic childhood, and fear for her life it is easy to see that it was Abigail's fault that the tragedy occurred. As the horrible person that she was, Abigail fought to get her way no matter who she hurt, and unfortunately in the end she did.

The Value of Religiosity in *The Scarlet Letter* and *The Crucible*

Nathaniel Hawthorne in *The Scarlet Letter* and Arthur Miller in *The Crucible* trying to acknowledge the reader that there are people with religion who always attend the Church regularly, always attend the religions' services, and belongs to the religion's organization. But, they are still doing so many bad things, such as humiliation, alienation, and violence. They are obedient people in worship, religion's ritual and many others, but they are not having religious attitude. They have religion but they are far from the religiosity. As noted by Glock and Stark (1968:11) that formulate religiosity as a religious commitment (related to religion or religious beliefs) that can be viewed through activities or behaviors of individuals concerned with religion or faith belief espoused.

Moreover, a person who has a certain religion but she/he is not necessarily has quality of religiosity. For example Hester Prynne in *The Scarlet Letter* and John Proctor in *The Crucible* are portrayed as a woman and a man

with religion. In *The Scarlet Letter*, Hester Prynne "has to wear the mark of shame upon her bosom" (Hawthorne, Page 95), the letter "A", symbolizing her sin of adultery. Hester chooses this punishment over the option of revealing the fellow perpetrator, which shows the religiosity in what she has done. However, the main character of *The Crucible*, John Proctor, suffers an even harsher penalty for committing the same crime as Hester. As he confesses in court, "I have known her (Abigail), sir. I have known her" (Miller, Page 110). Proctor is also given the option of public humiliation, but he chooses to lose his own life rather than to lie. His action shows the value of the truly moral Puritan that if they relieve themselves of sins in life that they will be forgiven in the next. Because of this, both of the main characters choose a harsh punishment to reveal their sins. Hester Prynne and John Proctor are seldom attends a Church, even they seldom joins in religion's service, but they have deep religiosity inside their heart and are rooted in their heartstrings. Hester and John are the examples of the religiosity. It can be seen that religion and religiosity is totally different in understanding the God's, moral, and value.

So, based on Hawthorne and Miller, every character has their own comprehension about religion. Every single human has different way to appreciate the religion. A person who has religion should have religiosity in it. Religion is not merely about the worship, attend a Church, and conjoin in religion's organization, but it needs absorbing and the appreciation in deep down inside the heart. So, a person who has religion is nothing without religiosity.

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