



THE PURITAN DOCTRINE AND ITS IMPACT TO THE
SOCIETY IN NATHANIEL HAWTHORNE'S NOVEL

THE SCARLET LETTER

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submitted in partial fulfillment of requirements

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by

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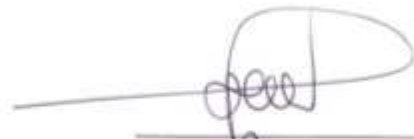
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NATHANIEL HAWTHORNE'S NOVEL *THE SCARLET LETTER*

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Demikian pernyataan ini dibuat dan semoga dapat dipergunakan seperlunya.

Semarang, Agustus 2015
Yang membuat pernyataan



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MOTTO

“Try not to become a man of success, but rather try to become a man of value”

-Albert Einstein-

It only takes a smile to hide a million tears

-The writer-

There is no limit of struggling

-The writer -

Do the best and pray, God will take care of the rest

-The writer-

DEDICATION

This final project is sincerely dedicated to my beloved

mother,

father,

little brother,

grandmothers,

and all my best companions in life.

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Semarang, August , 2015

ErniYulianti

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ABSTRACT

Erni Yuliati. 2211411005. 2015. *The Puritan Doctrine and Its Impact to the Society in Nathaniel Hawthorne's Novel The Scarlet Letter*. Final Project. English Department, Faculty of Languages and Arts, Semarang State University, Semarang.

Keywords: Puritan, doctrine, impact, society.

Puritan doctrine is one of the social issues contained within the literary work. The Puritan doctrine found in *The Scarlet Letter* novel by Nathaniel Hawthorne is represents the social issues about Puritan doctrine in society's role in maintaining its member. The research is focused on Puritan doctrine and the impacts of Puritan doctrine represented in the novel. The research is aimed at finding out the Puritan doctrine in the novel and describes the impacts of Puritan doctrine to society's life.

The final project by using library research the writer observed a novel entitled *The Scarlet letter* by Nathaniel Hawthorne and used some books, articles, and other writing to support the analysis. By using descriptive qualitative method the writer used *The scarlet Letter* as the descriptive data and to discovered the information related to the subject matter. By using sociological approach the writer focused on analyzed the social contents of the novel by comprehend reading and deep understanding, and as a result of analysis, the data were interpreted through description on the subject matter.

The results indicate that out of the five points of Puritan doctrine, the writer found the dominant doctrine in the novel it is the doctrine of depravity of man which talking about the original sins and the people's premise was influenced by sins . The acts of hypocrisy and adultery in the novel is the image of Puritan believed on the doctrine of depravity which represented by the characters in the novel, there are Arthur Dimmesdale as a Hypocrite and Hester Prynne as an adultery woman. They manifest their sins around Puritan society who emphasized the Calvinistic obsession toward morality, sexual repression, shame and declaration of guilt, and spiritual salvation. Arthur Dimmesdale and Hester Prynne are both sinners, but they get different treatments. On the one hand Hester Prynne is humiliated and obligated to wear a shameful symbol a scarlet letter "A" that announced her adulterous. On the other hand, after Dimmesdale reveals the truth that he is Hester's partner in adultery, the society keeps respecting him. Instead of resulting in negative treatment from society, his confession raises sympathy. They consider Dimmesdale suffers from a great sorrow for hiding the secret for a long time. They accept and even take Dimmesdale's hypocrisy and his confession as a lesson that everybody is born sinner

CHAPTER I

INTRODUCTION

1.1 Background of The Study

Concerns about the doctrine in a country or a group have already become a powerful phenomenon. It is because the formation of a country always equal to basic doctrine or an ideology which participating in the development of the country. Every country definitely has an ideology and the doctrine which would be the basis of the community guidelines. In United States of America, particularly in New England, for example, the basic doctrine is an important role for their society in running life in their country. Regarding the New England itself cannot be separated from history of the formation of United States of America. It had been known that the nations of America are immigrants. The first settlers of the Northeast region of the coast of America are the English, Dutch, and German. Spanish, Portuguese, and French come and occupy regions of the Southeast and Southwest with a primary mission to find the gold on behalf of its ruler, the King and Queen. Among them there is also a group of religious leaders or missionaries who came to make the natives are mostly followers of their religion is Roman Catholic.

The immigrants who came to the Northeast regions are a little different in terms of motivation in move to a new world. They are not only want to get gold and other treasures and then go home and back again as was done by the Spanish, but also those who come to the east coast to go to the new world to live and settle permanently. They are trying to find somewhere to stay where they are free to embrace any religion which they wants and improves their lives. Most of them are Protestants condemned in their hometown because of their new religion. The people who settled in New England are English Puritan. They are passage and ground in the Netherlands before they go to the new world to save their lives. The Puritans are people who protested and rejected in the Church of England. They are very religious and have their own doctrine and life with the Puritan ethic.

The Puritan in America develops the Puritan concepts which have a life of their own doctrine and ethics. Over time, Puritanism in America has been developed in accordance with the changing circumstances of the times. In the development of American, Puritanism change of the spirit underlying the freedom to practice the religion of Puritans emigration to America. Early Puritans in America tried to unify their religious practices and intolerant differences. It is almost the same as the conditions that occurs in English before they move into the new world. This conditions led several prominent religious leaders and scholars Puritan go and establish new colonies that later became the forerunner of the United States of America.

One of Puritans inheritance is a powerful teaching called the Puritan doctrine that actually affects the religious state of society at that time. The phenomenon of the relationship between the basic doctrine of the Puritans and their effects are often highlighted many American writers who put it in their literary works. One of them is in the novel which is one genre of literary works in which an author presents his/her thoughts, ideas, and experience into a writing form within dialogues and narratives. It functions as a description of human interactions and experiences in relation with society and a revelation of both individual and social issues. Teeuw stated that “novel serves as the model by which society conceives of itself, the discourse, in and through which it articulates the world” (Teeuw, 1984: 228). Each element of the novels provides different function and increases literariness of the novel. For instance, conflicts among characters, character and other characters, or character and society are gainful to show meanings and values of events or social problems. Puritan doctrine is commonly found in the novel as the conflict of characters and society which is actually portrait of society.

The Scarlet Letter is a novel written by Nathaniel Hawthorne which is full of social aspects within Puritan society. This American literary work published in 1850 known for its classic portrayal of Puritan New England. “Hawthorne always writes about man in society, rather than simply about man in nature” (High, 1986:19) Hawthorne’s background as a descendant of Puritan figure leads him to present the sophistication of Puritan society which

subsequently results pictures of the complexity of Puritan New England in 17th century as seen in *The Scarlet Letter*. The novel highlights the Calvinistic obsession with morality, sexual repression, guilt, confession, and spiritual salvation.

The Scarlet Letter by Nathaniel Hawthorne sets in Boston, Massachusetts 17th century within circumstance of Puritan Settlement. The whole plot of *The Scarlet Letter* presents conflicts between individual and society in which depicts society's role in maintaining its member. The novel shows us hidden sin and guilt due to Puritan intolerance. The hidden sin problem of Reverend Arthur Dimmesdale and Hester Prynne, a protagonist in the novel is one of the examples. Arthur Dimmesdale is puritan society in Boston who commits adultery with a beautiful young woman, Hester Prynne. Adultery is considered a great sin which causes a serious punishment for them who do it. Ironically, when Hester gets some humiliated punishment, Arthur Dimmesdale just praised by his congregation for his great sermon and attitude.

1.2 Reason for Choosing the Topic

As explained previously that each country or a group will be formed from the basic teachings that guide their lives. Regarding the United States of America, particularly New England who was motivated by the Puritan doctrine practiced in religious and does intolerance differences at that time; it is

causing attitudes of Puritan community which violated the Puritan doctrine. From the explanation above the writer can concluded that the Puritan doctrine was not fully accepted by society at that time.

This phenomenon is highlighted by one of the American author Nathaniel Hawthorne in New England, Massachusetts who has a teaching based on the Puritan doctrine at the time. Nathaniel Hawthorne discussed this phenomenon in the novel entitled *The Scarlet Letter*. The setting of the story is based on the doctrine of Puritan New England. In the novel *The Scarlet Letter* was found some problems which have a link between the Puritan people, Puritan society and the Puritan doctrine. Which raised the issues that the writer thought is interesting and important to be discussed about Puritans doctrine and the impacts of Puritans doctrine itself at that time.

1.3 Research Question

This final project is aimed to find out two subjects as follows:

- a. What is the Puritan doctrine found in *The Scarlet Letter* novel by Nathaniel Hawthorne?
- b. What are the impacts of Puritan doctrine to society's life found in *The Scarlet Letter* novel by Nathaniel Hawthorne?

1.4 Objective of The Study

- a. To find out the Puritan doctrine in *The Scarlet Letter* novel by Nathaniel Hawthorne.
- b. To describe the impacts of Puritan doctrine to society's life in *The Scarlet Letter* novel by Nathaniel Hawthorne.

1.5 Significance of The study

This study expected to provide some significance especially for English literature students and readers in general. To inform the readers that literature has important rule in study where there are some aspects and values can be as guidance for life. They are to contribute reading material or information about doctrinal particularity for students who deal with as major subject and enrich knowledge for readers or especially student of English Literature in studying literature especially of Nathaniel Hawthorne's work.

1.6 Outline of the Study

To arrange the written report the writer divided the study into some chapters and subchapters. Each chapter discusses certain related issues.

Chapter I is introduction. It involves general background of the study, reason for choosing the topic, research question, objectives of the study, significance of the study and outline of the study.

Chapter II is review of the related literature that consist review of previous studies, review of the related theories and theoretical framework.

Chapter III is method research methodology that consist research design, data collection and data analysis.

Chapter IV is the analysis.

Chapter V is the conclusion and suggestion.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Review of the Previous Studies

Nathaniel Hawthorne has successfully written *The Scarlet Letter* as a great novel. The novel contains many valuable aspects of literariness that attract its audiences to explore it. Many researchers have done the analysis of *The Scarlet Letter* from different perspectives. So, it is important to review this analysis to enrich knowledge about other related research in order to deepen this analysis and use it as both reference and comparison to this research. It is also important to avoid an overlap of research.

Atsani (2009) analyzed Hawthorne's work in *The Scarlet Letter* in her project entitled "*The Puritan Law on Adultery and its Impact to the Society in Nathaniel Hawthorne's The Scarlet Letter*". It's discussed the law on adultery and the impact on Puritans. The analysis of her study uses a sociological approach in literature. The results of the analysis showed that the Puritan society has some values that indicated their identity as the society. The Puritan society also has their own law to punish someone that act not appropriately with the value and the regulation in that society. The Puritans used the Bible and social norms in their society to punish someone who violated Puritan law. The social norms that were implemented to punish

outlaw or transgressor have the positive and negative impacts on the life of society. The positive impacts are the well orderly regulated behavior of society, society's orderliness will be reached, and they can preserve their religions teaching based on Puritanism. While the negative impact is the outlaw and transgressor will be expelled, condemn, and the felling of depression of outlaw and transgressor.

Lehtie (2011) also was analyzing the Hawthorne's work in *The Scarlet Letter* novel entitled "*A Moral wilderness*" *Nathaniel Hawthorne The Scarlet Letter*. This analysis focused on Hawthorne's understanding of Puritan doctrines and culture. Hawthorne addresses sin and redemption through his primary characters Hester Prynne and the Reverend Mr. Dimmesdale, whose adultery has resulted in the birth of Pearl and Hester's scarlet A. He demonstrates Hester's refusal to publically accept her sin as such. He also outlines the physical demise and spiritual indecision of the minister as Dimmesdale struggles to live two opposing lives. He calls attention to how Hawthorne takes his knowledge of the New England Puritans and alters the historical context to emphasize his Romantic views of sin and redemption.

Faisal (1990) tries to ascertain Arthur Dimmesdale, one of the characters in the novel, as the representation of Nathaniel Hawthorne, the author of the novel. His research is aimed to know how Hawthorne presents Dimmesdale as a Puritan priest, to understand how Puritan ethics and morality

influence Dimmesdale's inner conflict, and to know how Dimmesdale represent Hawthorne's chaotic manner. In analyzing the novel, he applies structuralism and formalism, sociology of literature, and genetic structuralism. The analysis elucidates that the characterization of Arthur Dimmesdale is a manifestation of Hawthorne's chaotic manner of his background as both Puritan and Transcendentalist.

The review above informs that there are no research analyzing the Puritans doctrine and its impact to society in Nathaniel Hawthorne's *The Scarlet Letter*, which identifies the Puritan doctrine and describe the impacts seen from sociological perspective. Thus, the writer explores the new subject matter and perspective which is quite different from the previous research

2.2 Review of the Related Theories

This chapter will explain about literature and sociology, Puritanism, Puritan New England in 17th century, *The Scarlet Letter* by Nathaniel Hawthorne, Doctrine, Hypocrisy, Adultery, and Theory and Approach. In order to get further information, idea, and other dealing with the analyze and to give clearer and better understanding about the term, the writer used some books and some articles related to the subject matter.

2.2.1 Literature and Sociology

As the representation of life, literature cannot be separated from society. It does not only provide picture of human experience but also issue of particular society. Warton argued in *Theory of Literature* that “literature has the peculiar merit of faithfully recording the features of the times, and of preserving the most picturesque and expressive representation of manners” and literature was primarily a treasury of costume and customs, a source book for the history of civilization especially of chivalry and its decline” (Wellek and Warren, 1956:103). “Literature may be called as the source of social events and history or the documents of social phenomenon. It has a social function in giving information and understanding of social issues such as norm, tradition, convention, myth, and morality of particular society”. However, literature is different from other social documents for it is the combination of reality and imagination which is useful for both adding aspect and giving meaning to reality. It was explained by Peter Berger and Thomas Luckmann in A. Teeuw in Anitasari that “Everyday life presents itself as a reality interpreted by men and subjectively meaningful to them as a coherent world” (Peter Berger and Thomas Luckmann in A. Teeuw, 1988: 226). In other words, literature is really not a total reflection of reality but it is the essence and summary of the social process based on the writer’s interpretation.

Wellek and Warren (1956) presented three perspectives of sociology literature relationship including the sociology of the writer, the social content of the literary works, and the literature's influence on society (Wellek and Warren, 1956: 96). First, the sociology of the writer or biographical perspective deals with the life story of the author which includes social status, social ideology, and another factors related to the author who creates literary work. The relationship of sociology and literature exists since literary work is written by the author, the author himself is a member of society, the author make use elements in society as the source of creative process, and the literary work produced is then consumed by society (Nyoman Kutha Ratna,2008: 60).

Second, the social content of the works themselves or literature text perspective discusses about literature as the reflection of society life, "Much the most common approach to the relations of literature and society is the study of works of literature as social documents, as assumed pictures of social reality" (Wellek and Warren, 1956: 102). A literary work must have implication and purpose upon society. Endraswara argued that essentially, sociology of literature is a study about a) the objective research of man and society, b) the study about the social institutions through literary work, and c) the study about the social process dealing with how people work, how society is formed, and how they live (Suwardi Endraswara, 2008: 87-88). Literary works may contain social ethics, social ideology, social issues, or history of a particular society.

And the last is the influence of literature on society becomes the concern of sociology of literature as receptive perspective sees the society acceptance of literature. Literature arise problems of its readers as well as the actual social problems influence literature. Receptive theory deals with reader's ability in understanding literary works since literature not only provides aesthetic aspects but also another important aspects such as ethical, cultural, philosophical, logical, historical, even scientifically aspects, it strengthens the function of literature for both entertaining and educating its reader who is a member of society. Nyoman Kutha Ratna in Anitasari (2010) stated "*Karya sastra mempunyai tugas penting, baik dalam usahanya untuk menjadi pelopor pembaharuan, maupun memberikan pengakuan terhadap suatu gejala kemasyarakatan.*" (Nyoman Kutha Ratna, 2008: 334). It is clear that literature has important functions in society as the pioneer of innovation and the trace of social issues.

Having the explanation about the divisions of the sociology of literature, the writer considers that the subject matter of the research discusses much about the social content of the work. Here, the writer explores Puritan doctrine and its impact to the society as a social issue in the novel by Nathaniel Hawthorne entitled *The Scarlet Letter*. The analysis deals with the social and cultural study particularly Puritan society. It shows the function of literature as a device to portrait or to represent social life and issues. For instance, literary works may contain an issue of the contribution of society

toward individual development and society's response toward a particular issue. In the study of the relationship between sociology and literature, literature especially its social content, is a reflection of social reality. All of the social content in the literary works is a sort of picture of reality which is reflected by the author.

2.2.2 Puritanism

1. Puritan

The word *Puritan* was first coined in the 1560s as a derisive term for those who advocated more purity in worship and doctrine. The English Puritans, who are the most familiar to Americans, believed that the English Reformation had not gone far enough and that the Church of England was still tolerating too many practices that were associated with the Church of Rome (such as hierarchical leadership, clerical vestments, and the various rituals of the church). Many Puritans advocated separation from all other Christian groups, but most were “non-separating” and desired to bring cleansing and change to the church from within. Holding a high view of Scripture, and deeming it as the only true law of God, Puritans believed that each individual, as well as each congregation, was directly responsible to God, rather than answering through a mediator such as a priest, bishop, etc. The Congregational Church in America is a descendant of the early Puritan settlers, and any group that advocates congregational rule and individual piety

has been impacted in some way by Puritan teaching. Even today, theologians from many church backgrounds appreciate reading the works of the old Puritan divines, even if they differ in some points of doctrine.

The Puritans were a widespread and diverse group of people who took a stand for religious purity in the 16th, 17th, and 18th centuries in Europe. Their rise was directly related to the increased knowledge that came to the common people in the Age of Enlightenment. As people learned to read and write, and as the Bible became more accessible to commoners, many began to read the Bible for themselves (a habit that was strongly discouraged in the established church). Some Puritans were connected with Anabaptist groups in continental Europe, but the majority was connected with the Church of England.

Throughout their history, the Puritans were viewed and treated in a variety of ways by both civil and ecclesiastical authorities. Often, they were grudgingly tolerated, and at other times they were severely persecuted. Charles I of England made efforts to purge all Puritan influences from England, which resulted in the Great Migration to Europe and the American Colonies. The Pilgrims who formed the Massachusetts Bay Colony were separatist Puritans who had been forced out of England and Holland. Non-separatist Puritans who remained in England responded to this persecution with the English Civil War (1641-51), which led to the execution of Charles I,

the exile of his son, Charles II, and the rise of Oliver Cromwell. Both America and Great Britain owe a great debt to the Puritans for the foundations they laid that gave us the framework for our freedoms today. Philosophies such as the “divine right” of kings gave way to individual liberties and the recognition of the rights of the common man. The “Yankee work ethic” came about because of the belief that a man's work is done first for God's approval. The belief in public education comes from the Puritans, who founded the first school in America (Roxbury, 1635), as well as the first college (Harvard, 1639), so that people would be able to read the Bible for themselves. The moral foundations of the early United States came from the emphasis on godly behavior by Puritan leaders. Even Alexis de Tocqueville, after studying America in the 1830s, declared that Puritanism was the primary foundation that gave rise to their democratic republic.

2. The Rise of Puritanism

“Puritanism is a religious political movement in the late 16th and 17th centuries that sought to “purify” the Church of England of remnants of the Roman Catholic “popery” that the Puritans claimed had been retained after the religious settlement reached early in the reign of Queen Elizabeth I” (*Encyclopedia Britannica*, 2009). In his reign, Henry VIII separated the Church of England from the Roman Catholic Church in 1534. Henry VIII established the Church of England as a protest toward the Roman Catholic

Church that outlawed him to divorce his wife in order to marry another woman. The establishment caused Protestantism increased rapidly especially under Edward VI. However, Catholicism was restored when Mary Tudor came into throne. Protestants were exiled if they choose to be non-conformist during Mary's reign (1553-1558).

Puritanism is a form of Protestantism in England during the 16th and 17th century (*Encyclopedia Britannica*, 1970: 879). Puritan reformation appeared in the reign of Elizabeth I within the participation of Marian exiles, clergy, and its congregation after coming back from their escapism of Catholic Queen Mary persecution (Eliade, 1987: 102). The name of the Puritans derived from the word "pure" as their intention to purify the Church of England. The new Church tended to have similar characteristic with Roman Catholic Church shown in its ceremonies and ritual tradition. Therefore, they wanted to purify the Church of England from Roman Catholic elements which were not Biblical based and demanded a simpler form of Christianity worship as described in the New Testament. Bradford in Miller (1956) explained that the Puritan decided to continue the reformation started in Henry VIII's reign until the ecclesiastical polity as stated in the New Testament to be developed (Miller, 1956: 1).

Elizabeth is a Protestant so that many refugees returned from the banishment to fight for their religious conception. Many of them were

Puritans who grasp the Calvinist ideology and demand a reformation of the Church of England. “As put forward by the leader of the party in the 1570’s, Thomas Cartwright, these included abolition of the bishops, stricter enforcement of Church discipline, elimination of most ceremonies and rituals, and higher standards for the clergy” (*The Encyclopedia Americana*, 1990: 22). Conversely, the Queen who represents the Church of England failed the Puritan’s desire to realize a total change from Catholicism. She rejected the Puritan’s demand and rejected their religious and politic reform movement. This revealed the Separatist group that picked to withdraw from the Church. Instead of giving significant impact on The Church of England, the group just forced Puritans into deeper frustration.

After Elizabeth was succeeded by James I whose son, Charles I, became a king, a conflict arose between both kings and Parliament. The two kings declined the request for reformation as Elizabeth did in her reign. Moreover, they asserted more privileges and powers for their office which Parliament supported by the puritans did not accept. The conflict led to Civil war in 1642. Feeling hard to reform in England, some groups of Puritans immigrated to Holland and then finally end in America.

3. Puritan Basic Tenets

As mentioned above, Puritanism is a religious movement in case of Protestant reformation. The Puritans themselves desired to reform England as

well as John Calvin did in Geneva. Puritan religious doctrines were mostly based on Calvinism (*The Encyclopedia Americana*, 1990: 21). They were of the same mind with Calvin since his teachings were considered fixed to the Bible and experience (Foerster, 1962: 9). In the book of *American Literature*, it is stated that there are five points of Puritans basic tenets including 1) the Supremacy of Divine Will, 2) the Depravity of Man, 3) Election, 4) Free Grace, and 5) Predestination (Crawford et al, 1953: 13).

The starting point for Puritan Theology was an emphasis on the majesty, righteous, and sovereignty of God (Eliade, 1987: 103). God has absolute authority and arbitrary will to create and maintain the universe. Due to His will, everything in this world must be directed using His morality and if God wills His world, His world must be governed by His morality and worldly occurrences must be the consequences of His moral law (Crawford et al, 1953: 13).

Puritans also hold the concept of the depravity of man. “Scripture, their social surroundings, and an intense personal introspection all persuaded the Puritan that human being were depraved sinners incapable of earning merit in the eyes of God” (Eliade, 1987: 103). Everyone was guilty of sin as the result of Adam’s fall for his mistake in the Garden of Eden (*The Encyclopedia Americana*, 1990: 21). By the reason, humans are sinful and weak deserving damnation. Thus, many Puritan preachers gave a picture to his

congregation that they are hopelessly stupid, wickedly sinful, and irretrievably damned (Crawford et al, 1953: 13).

The Depravity of Man also called radical corruption, or pervasive depravity, is a [theological doctrine](#) derived from the [Augustinian](#) concept of [original sin](#). It is the teaching that, as a consequence of [the Fall of Man](#), every person born into the world is enslaved to the service of [sin](#) and, apart from the [efficacious](#) or [prevenient grace of God](#), is utterly unable to choose to follow [God](#), refrain from [evil](#), or accept the gift of [salvation](#) as it is offered.

In the Calvinistic teachings John Calvin used terms “total depravity” to interpret the doctrine of depravity of man. He said that the doctrine of total depravity asserts that people are, as a result of the fall, not inclined or even able to love God wholly with heart, mind, and strength, but rather are inclined by nature to serve their own will and desires and to reject the rule of God. Total depravity does not mean, however, that people have lost part of their humanity or are [ontologically](#) deteriorated, because Adam and Eve were created with the ability to not sin, and people retain that essential nature, even though the properties of their humanity is corrupted. It also does not mean that people are as evil as possible. Rather, it means that even the good which a person may intend is faulty in its premise, false in its motive and weak in its implementation. And there is no mere refinement of natural capacities that can correct this condition which should be banished from Puritan believed by virtue of their believed in supremacy of divine will. Thus, even acts of

generosity and altruism are in fact acts in disguise. All good, consequently, is derived from God alone, and in no way through humanity.

However, Puritans believed the concept of election means that Christ's sacrifice has resulted covenant with God to save the elected person from damnation. They held that God "elected" or predestined certain persons a limited number, not all mankind by any means to be saved and did this solely out of His mercy (*The Encyclopedia Americana*, 1990: 21). Puritans taught that good works meant nothing in earning salvation since good works do not please God and sinners cannot save themselves. People cannot simply reach the salvation by holding natural means provided by God such as scripture, sacrament, and sermons of Godly preacher. Yet, the elected person can liaise with the Spirit's transforming work on their souls.

Subsequently, those who are God's elected could get God's grace as a free gift. Grace is not a reward for anything people had done but it is a gift for them elected by God. God gives satisfactory grace for the elected person's salvation (Foerster, 1962: 9). In spite of this, Puritan hold the idea of predestination in which God eternally has determined who is saved and who is damned. God is a Supreme will, therefore He could predestine human end into heaven or hell according to His plan. In the beginning of Puritanism, every Protestant absolutely believed in the conviction of Scripture, the existence of heaven and hell, or the sins (*The Encyclopedia Americana*, 1990:

21). “But although Adam’s sin had led to this fallen state and thus precluded humankind from using the Adamic covenant of works to earn its way to heaven, a benevolent and loving God predestined some of his fallen creatures for the gift of salvation included in the covenant of grace” (Eliade, 1987: 103).

2.2.3 Puritan New England in 17th century

In its most common usage *Puritanism* refers to a movement within English Protestantism in both the British Isles and colonial America. After the death of Cromwell, the Puritans could not avoid Charles II’s attacks. Since Puritanism in England encountered many problems, Puritans were divided into two groups of Non-Separatist and Separatist. The first group is those who kept their effort in reforming the Church of England and maintaining their existence in England. Meanwhile, the second group called The Separatist is the group that could not run the model of Calvinistic Christianity they believed. They got their name for they separated themselves from the Church of England and tried to have their own Church which was free from the Roman Catholicism. The Separatist moved out of England to find a place to where they could make their dreams come true.

The Puritans who left England firstly found Holland, before arriving at New England, as the suitable place to run their belief. As Bradford stated in Miller (1982) the Puritans, who were badly treated and felt that there was no hope to continue their life in England, decided to go to the Low Countries,

where they believed they could get their freedom and be far away from persecution, and found Amsterdam and its surrounding area as a suitable place to live (Bradford in Miller, 1982: 7). After living there for about eleven or twelve years, the Puritans began thinking for removal due to several reasons. William Bradford composed for reasons for the Puritans to leave Holland as follow:

“And first, they saw and found by experience the hardness of the place and country to be such as few in comparison would come to them, and fewer that would bide it out and continue with them. Secondly, they say that though the people generally bore all this difficulties very cheerfully and with a resolute courage, being in the best and strength of their years, yet old age began to steal on many of them; and their great and continual labors, with other crosses and sorrows, hastened it before the time... Thirdly, as necessity was a task master over them, so they were forced to be such, not only to their servants but in a sort to their dearest children, the which as it did not a little wound the tender hearts of many a loving father and mother, so it produced likewise sundry sad and sorrowful effects... Lastly, (and which was not least) a great hope and inward zeal they had of laying some good foundation, or at least to make way the thereunto, for the propagating and advancing the Gospel of the Kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping-stones unto others for the performing of so great a work” (Bradford in Miller, 1982: 10-12).

The description above informs the background of The Puritan removal which then led them to come to America in 16th century. In 1628- 1630 the Puritan was arriving at the North of Plymouth, an area around Boston. They came over under the auspices of the Massachusetts Bay Company, a corporation with rights to the area of land lying between the Charles and the Merrimack rivers. They built colonization and called the place New England.

The first Puritans arriving at America (1620) were the Separatists who wanted to separate themselves from the established Church of England rather than change its improper contents (Crawford, 1953: 12). They became The Pilgrims who started the colonization in New England. “Ten years later came the founders of Massachusetts Bay Colony, a large band of conservative Puritans, led by landed gentry, wealthy merchants, university graduates” (Foerster in Nurin, 1962: 3). These Puritans called themselves “Non separating Congregationalist,” by which they meant that they had not denied the Church of England as a false Church. However, in practical life, they behaved like The Separatists. The migration lasted all over two decades and then spread into the so called Connecticut, New Hampshire, Rhode Island and Maine, and the limit borderline of New England.

The Puritans came to New England because of some religious, political, and economic purposes. Their basic aims were avoiding conflicts with the King and finding a religious freedom to spread their belief. In 1630, the first governor of Massachusetts Bay Colony, John Winthrop, who believed that the colonists were the pioneer in establishing the kingdom, told that their mission was to build “a city upon a hill” (*The Encyclopedia Americana*, 1990: 23). It means that they wanted to become such a reverential congregation for others.

The Puritans also wanted their political purpose to be reached and they sought a theocracy as the government form. They required a Holy

Commonwealth governed by god or God's representatives. They wanted the Church and the state to be united and the clergy directed the magistrates (Foerster in Nurin, 1962: 3). To ensure their purpose to be realized, the founders of Massachusetts restricted the right to vote for officers of the colony to Church members. Besides, the Puritans proclaimed their economic purposes to look for material advantages. Trevelyan in Foerster deliberated the Puritans' motives, "The desire for free land and economic opportunity was part of the inducement, but would not by itself have filled the wilderness of New England with Folk. For when in 1640 the persecution ceased, the immigration thither ceased also." (Trevelyan in Foerster, 1962: 2).

Finally, Puritan migration to America gave significant impact on the development of America including the American thought and literature. The New Englanders character, however, was influenced much by the Puritan inheritance and the shaping of American spirit came from the great migration westward (*The Encyclopedia Britannica*, 1970: 681). Since the Puritan settlers were intellect and educated men, the Puritans contributed to education by establishing educational institutions such as university even compulsory. They believe that knowledge could save men from Satan. Then, the Puritans gave a lot of contributions to creating the architect of religious freedom. They emphasized that all God's words should be freely preached that resulted in the spirit of toleration in facing religious diversity. "Many scholars have noted the

contribution of Puritanism to the development of democracy”(*The Encyclopedia Britannica*, 1970: 681). The Puritans also introduced the necessity of checks and balances of power.

However, Puritanism also revealed its negative side for at its worst was dogmatic, narrow-minded, superstitious, and malicious, traced in the Salem witch trials, which in 1692 saw hundreds brought to trial (Crawford et al, 1953: 14). They were humorless and could be hideous in giving punishment. Nathaniel Hawthorne in his short stories entitled *The Snow Image* described that the Puritans were sinister to both the intellect and the heart which then showed the form of hypocrisy and exaggeration.

2.2.4 The Scarlet letter by Nathaniel Hawthorne

The *Scarlet Letter* is a novel written by American writer Nathaniel Hawthorne and was published in 1850. Praised as Hawthorne’s best work, the novel also considered as one of the masterpieces of American fiction (Crawford et al, 1953: 102). A strong atmosphere of the Puritan New England became the characteristic of Hawthorne’s best work (High, 2004: 50).

Hawthorne put the atmosphere of Puritanism as well as his background as puritan descendant. He wrote the novel in the gloomy short period when his mother died in 1849 and finished it in 1850.

The introduction of *The Scarlet Letter* is an autobiography which tells the circumstance in The Custom House where Hawthorne has ever worked. “The *Scarlet Letter* which is set in Boston around 1650 during early Puritan

colonialization emphasizes the Calvinistic obsession toward morality, sexual repression, shame and declaration of guilt, and spiritual salvation” (VanSpanckeren, 1994: 37). Categorically not a love story, the novel deals with sense of right and wrong and the effects of hidden sin (Crawford et al, 1953: 120).

The novel tells about Hester Prynne, a beautiful woman who is punished to wear a scarlet letter A for committing adultery, Arthur Dimmesdale, the respected minister who is actually Hester’s unguessed partner in sin, and the man known as Roger Chillingworth, Hester’s husband who is mysterious and sets up a personal and ominous relationship with Dimmesdale as a doctor. (Crawford et al, 1953: 102)

“*The Scarlet Letter* tells the story of two lovers kept apart by the ironies of fate, their own mingled strengths and weaknesses, and the Puritan community's interpretation of moral law, until at last death unites them under a single headstone” (*Encyclopedia Britannica*, 2009). Hester Prynne, the main character of the novel, is a beautiful young woman who is sent to Boston, Massachusetts by her husband. Her husband whom Hester does not love is going to follow her after completing his affairs in Europe. In her time of waiting, Hester meets a Reverend names Arthur Dimmesdale and is trapped into a secret love affair.

Hester Prynne, who has borne an illegitimate baby, gets humiliates punishments to stand for three hours before the pillory and to wear the scarlet

letter “A” on her bosom that announces her adulterous (*The Encyclopedia Americana*, 1990). Hester never reveals the name of her child’s name as Arthur Dimmesdale, her partner in adultery, keeps hiding his sin. Dimmesdale has no power to show the truth publicly since he is an honorable reverend and high-praised by his congregation. Meanwhile, Dimmesdale is suffering from the great pain of unrevealed sin, a pain fiendishly increased by Chillingworth, who has early assumed the hidden sin (*The Encyclopedia Americana*, 1990). Chillingworth has sworn to revenge his wife’s lover by himself.

The novel reaches its end part when Dimmesdale asks Hester and Pearl to stand with him on the scaffold after the election sermon. There, he states the truth that they have kept in secret for seven years publicly. Finally, suffering from his guilt, Dimmesdale dies in Hester’s arm.

2.2.5 Doctrine

Doctrine is a [codification](#) of beliefs or a body of [teachings](#) or instructions, taught [principles](#) or positions, as the essence of teachings in a given branch of knowledge or [belief system](#). The [Greek](#) analogue is the [etymology](#) of [catechism](#). Often doctrine specifically suggests a body of religious principles as it is [promulgated](#) by a church, but not necessarily; doctrine is also used to refer to a principle of law, in the [common law](#) traditions, established through a history of past decisions, such as the doctrine of [self-defense](#), or the principle of [fair use](#), or the more narrowly applicable [first-sale doctrine](#). In some

organizations, doctrine is simply defined as "that which is taught", in other words the basis for institutional teaching of its personnel internal ways of doing business.

Doctrine is indispensable to Christianity. Christianity does not exist without it. The New Testament repeatedly emphasizes the value and importance of sound doctrine, sound instruction, and a pattern of sound teaching. The apostles defended the faithful proclamation of the gospel. They formulated Christian faith in doctrinal terms, and then called for its preservation. They were adamant about the protection, appropriation, and propagation of doctrine because it contained the truth about Jesus Christ. Knowing the truth was and is the only way that a person can come to faith.

The use of the term "doctrine" in Scripture is important for at least three reasons. First, it affirms that the primitive church was confessional. The first generation of believers confessed apostolic teaching about the significance of the life of Christ. They delivered a body of information that included facts about Christ with interpretation of their importance. Second, the use of the term reflects development of thought in the primitive church. Third, it affirms the indispensable link between spirituality and doctrine. Christianity is a way of life founded on doctrine. Some disparage doctrine in favor of the spiritual life. Paul, however, taught that spiritual growth in Christ is dependent on faithfulness to sound doctrine, for its truth provides the means of growth (Walter A: 1997).

2.2.6 Hypocrisy

According to the explanation noted at <http://en.wikipedia.org/wiki/Hypocrisy> the word hypocrisy is derived from the Greek “hypokrisis”, which means “play-acting”, “acting out”, “feigning, dissembling” or “an answer”; whereas the word hypocrite is from the Greek word “hypokrities” the agentive noun associated with “hypokrinomai”. Both are derived from the verb “judge” when it is translated into English. This may be because the performance of dramatic text by an actor was to involve a degree of interpretation, or assessment, of that text.

Yet, Sipos (2009) formulated the parameters of hypocrisy that a hypocrite is someone who 1) advocates a standard, 2) publicly applies that standard to himself, 3) fails to meet that standard, and 4) hides or denies his failure. Someone is judged as a hypocrite if he or she covers up those four factors mentioned. Missing of one element or even more, someone cannot be called as a hypocrite. For instance, a fat woman, who proclaims to get on diet but fails to get slimmer since she finds difficulties in avoiding the appetite for food, is not hypocrite. She is not a hypocrite because the factor number four is missing. A mother who sleeps later than the bedtime she applies to her children is not a hypocrite either. The mother is not categorized hypocrite since the second factor is missing. She never sets her children’s bedtime to herself and she openly lets anyone know that her children’s bedtime is not applied to her.

Michaeli (2007) stated that hypocrisy is the result of social decision making problem. A complex network of centers in the brain controls someone's social decision making. "The middle area of the prefrontal cortex (MPFC) and the area just below it (the orbitofrontal cortex, or OFC) constitutes the "executive center", making final judgments that balance inputs from the anterior and posterior cingulate cortex (ACC and PCC) which are the reward areas, and from the amygdala and the insula (AMY and INS), which process the more primitive urges, such as fright, aggression, hatred, rage, etc."

From the discussion above, hypocrisy might be the result of the complexity of human soul. Every human being has various desires which tempt him/her into different directions. Moreover, it has become the nature of every human being to be willingly and curiously pursue those desires and ignoring the probability of being unfulfilled. The unfaithfulness to their own rules and beliefs and the choice to do what is appropriate in a particular situation will just lead them to be hypocritical.

2.2.7 Adultery

Adultery is [extramarital sex](#) that is considered objectionable on social, religious, moral or legal grounds. Though what [sexual activities](#) constitute adultery varies, as well as the social, religious and legal consequences, the concept exists in many cultures and is similar in [Islam](#), [Christianity](#) and [Judaism](#) (<http://free encyclopedia.htm/Adultery>).

Adultery often incurred severe punishment, usually for the woman and sometimes for the man, with penalties including [capital punishment](#), [mutilation](#) or [torture](#). Such punishments have gradually fallen into disfavor, especially in [Western countries](#) from the 19th century. In most Western countries, adultery itself is no longer a criminal offense, but may still have legal consequences, particularly in [divorce](#) cases. Adultery is not a ground for divorce in jurisdictions which have adopted a [no-fault divorce](#) model. In some societies and among certain religious adherents, adultery may affect the [social status](#) of those involved, and may result in social [ostracism](#).

Since the 20th century, criminal laws against adultery have become controversial, with international organizations calling for their abolition, especially in the light of several high profile [stoning](#) cases that have occurred in some countries.

In Moslem countries that follow [Sharia law](#), the punishment for adultery may be stoning. There are 15 countries where stoning is authorized as lawful punishment, although in practice legal stoning does not occur; however instances have occurred outside the legal system (extra judicially). Most countries that criminalize adultery are those where the dominant religion is Islam, and several [Sub-Saharan African](#) Christian-majority countries, but there are some notable exceptions to this rule, namely Philippines, Taiwan, and 21 States in the United States.

In this case, adultery includes the depravity of man in Puritan doctrine because of the adultery is the big sin both to God and man.

2.2.7 Theory and Approach

The study basically deals with the character's problem in relation with society where he lives. It analyzes the contribution of society toward individual development and the manner and impacts of society to individual's attitude. Therefore, the writer considers that sociological approach is required to help the analysis. Sociological approach views social factors that stimulate the birth of literary work and social factors which are contained in literary work. Wellek and Warren divide the study of literature and society into three parts; the sociology of the writer, the social contents of the work themselves, and the influences of literature on society (Wellek and Warren, 1956: 96).

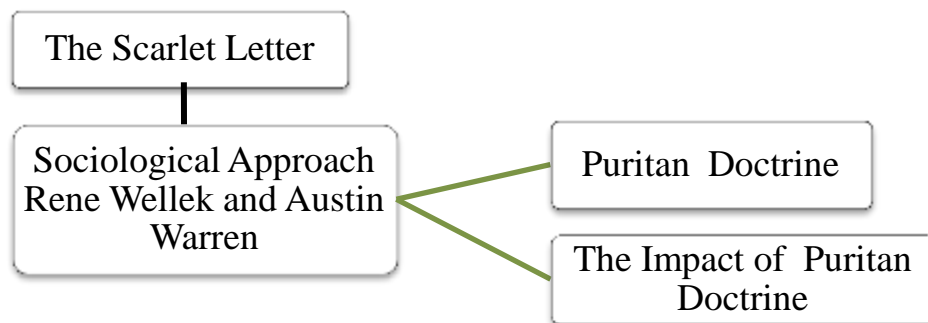
Due to the subject matter above, the research is emphasized on the social contents of the novel by Nathaniel Hawthorne, *The Scarlet Letter*. It focuses on the analysis of characters by understanding the society to show the doctrine. Moreover, Eagleton argued that the centre of aesthetic theory at the turn of the eighteenth century is the semi-mystical doctrine of the symbol. For Romanticism, the symbol becomes the panacea for all problems. The symbol fused together motion and stillness, turbulent content and organic form, mind and world. Its material body was the medium of an absolute spiritual truth, one perceived by direct intuition rather than by any laborious process of critical analysis. In this sense the symbol brought such truths to bear on the

mind in a way which brooked no question: either you saw it or you didn't. It was the keystone of an irrationalism, a forestalling of reasoned critical enquiry, which has been rampant in literary theory ever since. It was a *unitary* thing, and to dissect it to take it apart to see how it worked - was almost as blasphemous as seeking to analyze the Holy Trinity (Eagleton 2003:20).

The final project explores the conflicts of Arthur Dimmesdale as a hypocrite and Hester Prynne as an adultery woman which shows the depravity of man in the world by understanding Puritan society where they belongs to based on Wellek's and Warren's statement that each literary work creates its own world that seemingly distinct to reality, but actually, each of them imitates the reality of the society (Wellek and Warren, 1956). Thus, sociology helps to find out some social implication in *The Scarlet Letter* such as tradition, convention, norms, genre, symbols, and myths. In the study of literature and sociology Professor L. Abercrombie has his *Principles of Literary Criticism* which uses the terms "significant" and "experience". It means that literature must contain such significant experience. "The life of individual is not a separate, self-sufficient entity; it is one particular thread in the larger fabric of the society in which they happens to live" (White, 1941: 210). Within sociological approach, reciprocal relationship between Arthur Dimmesdale Hypocrisy and Hester Prynne adultery and Puritan society is analyzed and explored deeply.

2.3 Theoretical Framework

In this research, the writer states two problems to discuss more. For the whole questions number 1 and 2, the writer used the sociological approach based on the limitation of the research questions and the representation of the background of the story. It would be described in the scheme below:



Sociological approach by Rene Wellek and Austin Warren is used to explore the Puritan doctrine and showed the impact of Puritan doctrine to society's life using aesthetic theory by Terry Eagleton. This research used aesthetic theory in both history and literature. It means that *The Scarlet Letter* novel is the object of this research was conditioned by the Puritans society. This research used aesthetic theory both in history and literature so that the readers can learn the Puritan doctrine and the impacts of Puritans Society itself. They also take a good moral value after red this research.

CHAPTER III

METHODS OF INVESTIGATION

3.1 Research Design

The research is a descriptive-qualitative. It is a descriptive qualitative as Moleong stated in Sangidu that “ *penelitian kualitatif adalah penelitian yang sifatnya alamiah dan menghasilkan data deskriptif berupa kata-kata tertulis atau lisan dari orang-orang, perilaku, atau data-data lainnya yang dapat diamati oleh peneliti.*”(Sangidu, 2004: 7).

A Qualitative research is a natural research which produces descriptive data in both oral and written forms from people, behavior, or another data that can be observed by the researcher. The writer observed a novel entitled *The Scarlet Letter* by Nathaniel Hawthorne to get the descriptive data to analyze. The research employs written words to be explored and analyzed. It is also called as a library research since it is not held in a field but the writer uses books, articles, and other writing to support the analysis.

3.2 Data Collection

The writer employed several steps in collecting the data. The first step was reading *The Scarlet Letter* novel as the source of data repeatedly and comprehensively to discover the information related to the subject matter that

is the Puritan doctrine in New England. The second step was reading the supporting data to find out further information related to the subject matter.

3.3 Data Analysis

1. The writer read the data comprehensively and made list of data by classifying the data based on their relevance and significance.
2. All data were studied and analyzed by comprehend reading and deep understanding based on the related and appropriate approach. Then, as the result of analysis, the data were interpreted through description based on the subject matter, Puritan doctrine.
3. Last, the descriptions of the analysis result were evaluated by drawing conclusion and offering recommendation.

CHAPTER V

CONCLUSION AND SUGGESTION

In fact, that the Puritan were a widespread and diverse group of people who took a stand for religious purity in the 16th, 17th, and 18th centuries in Europe. Puritan religious doctrine mostly based on Calvinism. It is stated that there are five points of Calvinism or Puritan doctrine, including 1) The Supremacy of Divine Will, 2) The Depravity of man, 3) Election, 4) Free Grace, 5) Predestination.

After having analyzed *The Scarlet Letter* novel by Nathaniel Hawthorne using sociological approach in analyzing the content of the novel, the writer found one of five points of Puritan doctrine which more dominant in the novel, it is the doctrine of depravity of man. This doctrine is also called the total depravity which means that people are, as a result of the fall, not inclined or even able to love God wholly with heart, mind, and strength, but rather are inclined by nature to serve their own will and desires to reject the rule of God. The doctrine of depravity is also called the original sins, because each fallen man is born with it, and because it is the source or origin in each man of his actual transgressions. But it does not asserts because they are a natural men therefore all their friendship, honesty, truth, sympathy, patriotism, domestic love, are pretenses or hypocrisies.

In novel *The Scarlet Letter* shows the hidden sin problem found in the characters, there are Arthur Dimmesdale a Puritan clergyman who committed

adultery with a young beautiful woman, Hester Prynne. Dimmesdale hypocrisy is described through manifestation and effect of hypocrisy. His hypocrisy is manifested in his life as a clergyman of Puritan settlement in Boston. He cheats the society for hiding his secret as a sinner under his social status as a clergyman. He uses his respected position in society to play ironical acts to cover his secret. He delivers ambiguous sermons and becomes a coward for hiding his sin while Hester, his adultery partner, gets humiliated punishment. And Hester Prynne's adultery was described through the birth of her child named Pearl who was invited a lot of questions marks from Puritan society. Because Pearl was born from adultery which Hester's doing with Arthur Dimmesdale . And still seven years Hester did not tell the name of her partner in committed adultery. Arthur Dimmesdale and Hester Prynne are both sinners, but they get different treatments. On the one hand Hester Prynne is humiliated and obligated to wear a shameful symbol a scarlet letter "A" that announced her adulterous. On the other hand, after Dimmesdale reveals the truth that he is Hester's partner in adultery, the society keeps respecting him. Instead of resulting in negative treatment from society, his confession raises sympathy. They consider Dimmesdale suffers from a great sorrow for hiding the secret for a long time. They accept and even take Dimmesdale's hypocrisy and his confession as a lesson that everybody is born sinner. This problem gives the pictures of Puritan believed in the doctrine of depravity by see that people are, as a result of the fall and all people's premise was influenced by sins. So, they absolutely decisive purpose of

heart to continue in some sins even while practicing some social duties and especially to continue in their sins of unbelief, impenitence, self-will, and practical godlessness.

The research is about Puritan doctrine represented in *The Scarlet letter* novel by Nathaniel Hawthorne. It was found that the doctrine of depravity one of five points of Puritan doctrine which more dominant in the novel. By analyzing the content of the novel using the sociological approach it was found that hypocrisy and adultery is the pictures of Puritan believed in the doctrine of depravity that means all people's premise was influenced by sins. Regarding that there are many approaches which can be applied in the field of literature the writer believes that the novel can be explored deeper. Moreover *The Scarlet Letter* is a great novel containing many aspects that can be analyzed from various points of view. For this reason, in advancing literature mainstream, there are many possibilities acknowledging this novel in many different subjects and approaches. This research can be used as prior study about Puritan doctrine in *The Scarlet Letter* novel by Nathaniel Hawthorne to give basic understanding to the related literary research.

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APPENDIX 1

THE LIST OF OVERALL DATA

TO ANSWER QUESTIONS NUMBER 1 AND 2

	Page	Paragraph	Line
On the other hand a penalty which in our days would infer a degree of mocking infamy and ridicule might then be invested with almost as stern a dignity as the punishment of death itself.	58	1	33-36
“Goodwives,” said a hard featured dame of fifty, “I’ll tell ye a piece of my mind. It would be greatly for the public behoof, if we women, being of mature age and church members in good repute, should have the handling of such malefactresses as this Hester Prynne.	59	1	1-5
“Goodwives,” said a hard featured dame of fifty, “I’ll tell ye a piece of my mind. It would be greatly for the public behoof, if we women, being of mature age and church members in good repute, should have the handling of such malefactresses as this Hester Prynne. What think ye, gossip? If the hussy stood up for judgement before us five, that are now here in a knot together, would she come off with such a sentence as the worshipful magistrates have awarded? Marry, I trow not!”	59	1	1-9
“People say,” said another, “that reverend Master Dimmesdale, her godly pastor, takes it very grievously to heart that such a scandal should have come upon his congregation.”	59	2	1-4
“The magistrates are God- fearing gentleman, but merciful overmuch- that is truth,” added a third autumnal matron.	59	3	1-3
“At the very least, they should have put the brand of a hot iron on Hester Prynne’s forehead. Madam Hester would have winced at that, I warrat me. But she-the naughty baggage-little will she care what they put upon the bodice of her gown.	59	3	3-7
“What do we talk of marks and brands, whether on the bodice of her gown, or the flesh of her forehead?” cried another female, the ugliest as well as the most pitiless of these self-constituted judges. “This woman has brought	59	5	1-9

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. Then let the magistrates, who have made it of no effect, thank themselves if their own wives and daughters go astray!”			
“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. Then let the magistrates, who have made it of no effect, thank themselves if their own wives and daughters go astray!”	59	5	4-9
In a moment, however, wisely judging that one token of her shame would but poorly serve to hide another, she took the baby on her arm, and, with a burning blush, and yet a haughty smile, and a glance that would not be abashed, looked around at her townspeople and neighbors.	60	2	6-11
On the breast of her gown, in fine red cloth surrounded with elaborate embroidery and fantastic flourishes of gold thread, appeared the letter “A”. It was so artistically done, and with so much fertility and gorgeous luxuriance of fancy, that it had all the effect of a last and fitting decoration to the apparel which she wore; and which was of a splendor in accordance with the taste of the age, but greatly beyond what was allowed by the sumptuary regulations of the colony.	60	2	11-20
With almost a serene deportment, therefore, Hester Prynne pass through this portion of her ordeal, and came to a sort of scaffold, at the western extremity of the market place.	62	3	22-27
Be that as it might, the scaffold of the pillory was a point of view that revealed to Hester Prynne the entire track along which she had been treading since her happy infancy.	65	2	1-4
Lastly, in lieu of these shifting scenes, came back the rude market place of Puritan settlement, with all the townspeople assembled and leveling their stern regards at Hester Prynne-yes, at herself- who stood on the scaffold of the pillory, an infant on her arm, and the letter “A” in the scarlet, fantastically embroidered with gold thread, upon her bosom!	66	1	34-41

<p>“I pray you, good Sir,” said he, “who is this woman? And wherefore is she here set up to public shame?” “You must need to be a stranger in this region, friend,” answered the townsman, looking curiously at the questioner and his savage companion, “else you would surely have heard of Mistress Hester Prynne, and her evil doings. She hath raised a great scandal, I promise you in godly Master Dimmesdale’s church.”</p>	67-68	5	1-8
<p>It has already been noticed that directly over the platform on which Hester Prynne stood was a kind of balcony, or open gallery, appended to the meeting houses. It was the place whence proclamations were wont to be made, amidst an assemblage of the magistracy, with all the ceremonial that attended such public observances in those days.</p>	70	2	1-8
<p>Mr. Wilson laid his hand on the shoulder of a pale young man beside him- “I have sought, I say, to persuade this godly youth that he should deal with you, here in the face of Heaven, and before these wise and upright rulers, and in hearing of all the people as touching the vileness and blackness of your sin.</p>	71	3	4-9
<p>There was a murmur among the dignified and reverend occupants of the balcony; and Governor Belingham gave expression to it’s purport, speaking in an authoritative voice, although tempered with respect towards the youthful clergyman whom he addressed.</p>	71-72	4	1-5
<p>The directness of this appeal drew the eyes of the whole crowd upon the Reverend. Dimmesdale; a young clergyman, who had come from one of the great English universities, bringing all the learning of the age into our wild forestland. His eloquence and religious fervor had already given the earnest of high eminence in his profession. He was a person of very striking aspect, with a white, lofty, and impending brow; large, brown, melancholy eyes, and a mouth which, unless when he forcibly compressed it, was apt to be tremulous, expressing both nervous sensibility and a vast power of self restrain.</p>	72	3	1-12
<p>“Speak to the woman my brother,” said Mr. Wilson “It is of moment to her soul, and therefore, as the worshipful Governor says, momentous to thine own, in whose charge her is. Exhort her to confes the truth!”</p>	72-73	5	1-5

The reverend Mr. Dimmesdale bent his head, in silent prayer, as it seemed, and then came forward.			
“Hester Prynne,” said he, leaning over the balcony, and looking down steadfastly into her eyes,” thou hearest what this good man says, and seest the accountability under which I labor. If thou feelest it to be for thy soul’s peace, and that thy earthly punishment will thereby be made more effectual to salvation, I charge thee to speak out the name of thy fellow- sinner and fellow- sufferer! Be not silent from any mistaken pity and tenderness for him; for, believe me, Hester, though he were to step down from a high place, and stand there beside thee on thy pedestal of shame, yet better were it so, than to hide a guilty heart through life. What can thy silence do for him, except it tempt him- yea, compel him, as it were- to add hypocrisy to sin? Heaven hath granted thee an open ignominy, that thereby thou mayest work out an open triumph over the evil within thee, and the sorrow without. Take heed how you deniest to him- who, perchance, hath not the courage to grasp it for himself- the bitter, but wholesome, cup that is now presented to thy lips!”	73	2	1-23
The young pastor’s voice was tremulously sweet, rich, deep, and broken. The feeling that it so evidently manifested, rather than the direct purport of the words, caused it no vibrate within all heart, and brought the listeners into one accord sympathy.	73	3	1-5
Hester Prynne, meanwhile, kept her place upon the pedestal of shame, with glazed eyes, and an air of weary indifference.	74	6	10-12
The very law that condemned her a giant of stern features, but with vigor to support, as well as to annihilate, in his iron arm had held her up through the terrible ordeal of her ignominy. But now, with this unattended walk from her prison door began the daily custom; and she must either sustain and carry it forward by the ordinary resources of her nature, or sink beneath it.	82	1	18-25
The days of the far off future would toil onward; still with the same burden for her to take up and bear along with her, but never to fling down; for the accumulating	83	1	30-34

days and added years would pile up their misery upon the heap of shame.			
Throughout them all, giving up her individuality, she would become the general symbol at which the preacher and moralist might point, and in which they might vivify and embody their images of woman's frailty and siful passion.	83	1	35-39
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Here, she said to herself, had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame would at length purge her soul and work out another purity that that which she had lost; more saintlike, because the result of martyrdom.	84	2	18-24
Lonely as was Hester's situation, and without a friend on earth who dared to show himself, she, however, incurred even no risk of want. She possessed an art that sufficed, even in a land that afforded comparatively little scope for its exercise, to supply food for thriving infant and herself.	85	2	1-6
She grew to have a dread of children; for they had imbibed from their parents a vague idea of something horrible in this dreary woman, gliding silently through the town, with never any companion but one only child.	88-89	2	10-14
But then, again, an acustomed eye had likewise its own anguish to inflict. Its cool stare of familiarity was intolerable. From first to last, in short, Hester Prynne had always this dradful agony in feeling a human eye upon the token; the spot never grew callous; it seemed, on the contrary, to grow more sensitive with daily torture.	89	1	29-35
How strange it seemed to the sad woman as she watched the growth, and the beauty that become every day more brilliant, and the intelligence that threw its quivering sunshine over the tiny features of this child! Her Pearl! For so had Hester called her; not as a name expressive of her aspect, which had nothing of the calm,	91	1	5-14

white, unimpassioned luster that would be indicated by the comparison.			
Pearl was a born out cast of the infantile world. An imp of evil, emblem and product of sin, she had no right among christened infants. Nothing was more remarkable than the instinct, as it seemed, with which the child comprehended her loneliness; the destiny that had drawn an inviolable circle round about her; the whole peculiarity, in short, of her position in respect to other children.	95	2	9-16
The truth that the little Puritans, being of the most intolerant brood that ever lived, had got a vague idea of something outlandish, unearthly, or at variance with ordinary fashions, in the mother of the child; and therefore scorned them in their hearts, and not unfrequently reviled them with their tongues. Pearl felt the sentiment , and required it with the bitterest hatred that can be supposed to rankle in the childish bosom.	96	2	1-16
On the supposition that Pearl, as already hinted, was of demon origin, these good people not unreasonably argued that a Christian interest in the mother soul required them to remove such a stumbling block from her path. If the child on the other hand, were really capable of moral and religious growth and possessed the elements of ultimate salvation, then, surely, it would enjoy all the fairer prospect of these advantages by being transferred to wiser and better guardianship than Hester Prynne's.	101	2	8-17
“What have we here?” said Governor Bellingham, looking with surprise at the scarlet little figure before him. “I profess I have never seen the like, since my days of vanity, in old King James' time, when I was wont to esteem it a high favor to be admitted to a court mask! There used to be a swarm of these small apparitions, in holiday time; and we called them children of the Lord of Misrule.	109	4	1-8
“Sayest thou so?” cried the Governor. “Nay, we might have judged that such a child's mother must needs be a scarlet woman, and a worthy type of her of Babylon! But she comes at a good time; and we will look into this matter forthwith.	110	3	1-5

“Woman, it is thy badge of shame!” replied the stern magistrate. “It is because of the stain which that letter indicates, that we would transfer thy child to other hands.”	110	7	1-4
“Pearl,” said he, with great solemnity, “thou must take heed to instruction, that so, in due season, thou mayest wear in thy bosom the pearl of great price. Canst thou tell me, my child, who made thee?”	111	4	1-4
”Here is child of three years old, and she cannot tell who made her! Without question, she is equally in dark as to her soul, its present the depravity, and future destiny! Methinks, gentlemen, we need inquire no further.”	112	3	3-7
“For if we deem it otherwise, do we not thereby say that the Heavenly Father, the creator of all flesh hath lightly recognized a deed of sin and made of no account the distinction between unhallowed lust and holly love? This child of its father’s guilt and its mother’s shame hath come from the hand of God, to work in many ways upon her heart, who pleads so earnestly, and with such bitterness of spirit, the right to keep her.”	113-114	5	1-9
Her matronly fame was trodden under all men’s feet. Infamy was babbling around her in the public market place. For her kindred, should the tidings ever reach them, and for the companions of her unspotted life, there remained nothing but the contagion of her dishonor, which would not fail to be distributed in strict accordance and proportion with the intimacy and sacredness of their previous relationship.	117	1	10-17
Mr. Dimmesdale, whose sensibility of nerve often produced the effect of spiritual intuition, would become vaguely aware that something inimical to his peace had thrust itself into relation with him.	128	2	17-20
Yet, Mr. Dimmesdale would perhaps have seen this individual’s character more perfectly if a certain morbidness, to which sick hearts are reliable, had not rendered him suspicious of all mankind. Trusting no man as his friend, he could not recognized his enemy when the latter actually appeared.	128	3	1-6
"There can be, if I forbode aright, no power, short of the Divine mercy, to disclose, whether by uttered words, or	129	5	2-19

<p>by type or emblem, the secrets that may be buried in the human heart. The heart, making itself guilty of such secrets, must perforce hold them, until the day when all hidden things shall be revealed. Nor have I so read or interpreted Holy Writ, as to understand that the disclosure of human thoughts and deeds, then to be made, is intended as a part of the retribution. That, surely, were a shallow view of it. No; these revelations, unless I greatly err, are meant merely to promote the intellectual satisfaction of all intelligent beings, who will stand waiting, on that day, to see the dark problem of this life made plain. A knowledge of men's hearts will be needful to the completest solution of that problem. And, I conceive moreover, that the hearts holding such miserable secrets as you speak of, will yield them up, at that last day, not with reluctance, but with a joy unutterable."</p>			
<p>"But not to suggest more obvious reasons, it may be that they are kept silent by the very constitution of their nature. Or—can we not suppose it?—guilty as they may be, retaining, nevertheless, a zeal for God's glory and man's welfare, they shrink from displaying themselves black and filthy in the view of men; because, thenceforward, no good can be achieved by them; no evil of the past be redeemed by better service. So, to their own unutterable torment, they go about among their fellow-creatures, looking pure as new-fallen snow, while their hearts are all speckled and spotted with iniquity of which they cannot rid themselves."</p>	130	4	1-13
<p>The people knew not the power that moved them thus. They deemed that the young clergyman a miracle of holiness. They fancied him the mouthpiece of Heaven's message of wisdom and rebuke and love. In their eyes, the very ground on which he trod was sanctified. The virgins of his church grew pale around him, victim of passion so imbued with religious sentiment that they imagined it to be all religion, and brought it openly, in their white bosoms, as their most acceptable sacrifice before the altar.</p>	139	2	15-24
<p>More than once, Mr. dimmesdale had gone into the pulpit, with a purpose never to come down its steps until he should have spoken words like the above. More</p>	140	2	7-14

than once, He had cleared his throat and drawn in the long, deep, and tremulous breath, which, when sent forth again, would come burdened with the black secret of his soul. More than once, nay, more than a hundred times he had actually spoken! Spoken! But how? He had told his hearers that he was altogether vile, a viler companion of the vilest, the worst of sinners, an abomination, a thing of unimaginable iniquity; and that the only wonder was that they did not see his wretched body shriveled up before their eyes by the burning wrath of the Almighty.			
“Wilt thou stand here with Mother and me, tomorrow noontide?” inquired Pearl.	148	9	1-2
The next day, however, being the Sabbath, he preached a disclosure which was held to be the richest and most powerful, and the most replete with heavenly influences, that had ever proceeded from his lips.	152-153	10	1-11
“Even so!” she answered. “In such life as has been mine these seven years past! And thou, Arthur Dimmesdale, dost thou yet live?”	181	4	1-3
“What else could I look for being what I am, and leading such a life as mine? Were I an atheist-a man devoid of conscience- a wretch with coarse and brutal instincts- I might have found peace, long ere now. Nay, I never should have lost it! But as matters stand with my soul, whatever of good capacity there originally was in me, all of God’s gifts that were the choicest have become the ministers of spiritual torment. Hester, I am most miserable”	182	6	1-10
“More misery, Hester!-only the more misery!” answered the clergyman, with a bitter smile. “As concerns the good which I may appear to do, I have no faith in it. It must needs be a delusion. What can a ruined soul like mine effect towards the redemption of other souls?-or a polluted soul, towards their purification? And as for the people’s reverence, would that it were turned to scorn and hatred! Canst thou deem it, Hester, a consolation, that I must stand up in my pulpit and meet so many eyes turned upward to my face, as if the light of heaven were beaming from it!-must see my flock hungry for the truth, and listening to my words as if a tongue of Pentecost were speaking!-	182	8	1-17

and then look inward, and discern the black reality of what they idolize?			
“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 hollines and have shown myself to mankind as they will see me at the judgement seat. 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, too look into an eye that recognizes me for what I am! Had I one friend or were it my worst enemy! To whom, when sickened with the praises off all other men, I could daily daily betake myself and be known as the vilest of all sinners, methinks my soul might keep itself alive thereby.	183	2	1-15
“ Such a friend as thou hast even now wished for,” said she, “with whom to weep over thy sin, thou hast in me, the partner of it!”-Again she hesitated, but brought out the words with an effort. “Thou hast long had such an enemy, and dwellest with him, under the same roof!”	183	4	1-15
Here, seen only by his eyes, the scarlet letter need not been into the bosom of the fallen woman! Here, seen only by her eyes, Arthur Dimmesdale, false to God and man, might be, for one moment, true!	186	5	7-10
Pearl had not found the hour pas wearisomely while her mother sat talking with the clergyman. The great black forest-stern as it showed itself to those who brought the guilt and troubles of the world into its bosom-became the playmate of the lonely infant, as well as it knew how.	194	1	1-6
Before Hester Prynne could call together her thoughts and consider what was practicable to be done in this new and startling aspect of affairs, the bound of military music was heard approaching along a contiguous street. It denoted the advanced of the procession of magistrates and citizens on it ways towards the meeting house, where, in compliance with a custom thus early established, and ever seen observed, the Reverend Mr. Dimmesdale was to deliver an Election Sermon.	221	1	1-9

The crowd was in a tumult. The men of rank and dignity, who stood more immediately around the clergyman, were so taken by surprise, and so perplexed as to the purport of what they saw—unable to receive the explanation which most readily presented itself, or to imagine any other—that they remained silent and inactive spectators of the judgement which Providence seemed about to work.	236	2	1-8
Reverend Mr. Dimmesdale turned to the dignified and venerable rulers; to the holy ministers, who were his brethren; to the people, whose great heart was thoroughly appalled yet overflowing with tearful sympathy, as knowing that some deep life-matter—which, if full of sin, was full of anguish and repentance likewise was now to be laid open to them. The sun, but little past its meridian, shone down upon the clergyman, and gave a distinctness to his figure, as he stood out from all the earth, to put in his plea of guilty at the bar of Eternal Justice.	236-237	9	1-12
But there stood one in the midst of you, at whose brand of sin and infamy ye have not shuddered!"	237	2	16-18
The multitude, silent till then, broke out in a strange, deep voice of awe and wonder, which could not as yet find utterance, save in this murmur that rolled so heavily after the departed spirit.	239	3	2-5
Others, again and those best able to appreciate the minister's peculiar sensibility, and the wonderful operation of his spirit upon the body—whispered their belief, that the awful symbol was the effect of the ever-active tooth of remorse, gnawing from the inmost heart outwardly, and at last manifesting Heaven's dreadful judgment by the visible presence of the letter.	240	2	15-21
Neither, by their report, had his dying words acknowledged, nor even remotely implied, and the slightest connection on his part, with the guilt for which Hester Prynne had so long worn the scarlet letter.	241	2	5-9
It was to teach them, that the holiest among us has but attained so far above his fellows as to discern more clearly the Mercy which looks down, and repudiate more utterly the phantom of human merit, which would look aspiringly upward.	241	2	20-24

APPENDIX 2

THE LIST OF THE DATA TO ANSWER

QUESTION NUMBER 1, 4.1.1

	Page	Paragraph	Line
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“People say,” said another, “that reverend Master Dimmesdale, her godly pastor, takes it very grievously to heart that such a scandal should have come upon his congregation.”	59	2	1-4
“The magistrates are God- fearing gentleman, but merciful overmuch- that is truth,” added a third autumnal matron.	59	3	1-3
“What do we talk of marks and brands, whether on the bodice of her gown, or the flesh of her forehead?” cried another female, the ugliest as well as the most pitiless of these self-constituted judges. “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 statue- book. Then let the magistrates, who have made it of no effect, thank themselves if their own wives and daughters go astray!”	59	5	1-9
It has already been noticed that directly over the platform on which Hester Prynne stood was a kind of balcony, or open gallery, appended to the meeting houses. It was the place whence proclamations were wont to be made, amidst an assemblage of the magistracy, with all the ceremonial that attended such public observances in those days.	70	2	1-8
Mr. Wilson laid his hand on the shoulder of a pale young man beside him- “I have sought, I say, to persuade this godly youth that he should deal with you, here in the face of Heaven, and	71	3	4-9

before these wise and upright rulers, and in hearing of all the people as touching the vileness and blackness of your sin.			
There was a murmur among the dignified and reverend occupants of the balcony; and Governor Belingham gave expression to it's purport, speaking in an authoritative voice, although tempered with respect towards the youthful clergyman whom he addressed.	71-72	4	1-5
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"Hester Prynne," said he, leaning over the balcony, and looking down steadfastly into her eyes," thou hearest what this good man says, and seest the accountability under which I labor. If thou feelest it to be for thy soul's peace, and that thy earthly punishment will thereby be made more effectual to salvation, I charge thee to speak out the name of thy fellow- sinner and fellow- sufferer! Be not silent from any mistaken pity and tenderness for him; for, believe me, Hester, though he	73	2	1-23

were to step down from a high place, and stand there beside thee on thy pedestal of shame, yet better were it so, than to hide a guilty heart through life. What can thy silence do for him, except it tempt him- yea, compel him, as it were- to add hypocrisy to sin? Heaven hath granted thee an open ignominy, that thereby thou mayest work out an open triumph over the evil within thee, and the sorrow without. Take heed how you deniest to him- who, perchance, hath not the courage to grasp it for himself- the bitter, but wholesome, cup that is now presented to thy lips!"			
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<p>"But not to suggest more obvious reasons, it may be that they are kept silent by the very constitution of their nature. Or—can we not suppose it?—guilty as they may be, retaining, nevertheless, a zeal for God's glory and man's welfare, they shrink from displaying themselves black and filthy in the view of men; because, thenceforward, no good can be achieved by them; no evil of the past be redeemed by better service. So, to their own unutterable torment, they go about among their fellow-creatures, looking pure as new-fallen snow, while their hearts are all speckled and spotted with iniquity of which they cannot rid themselves."</p>	130	4	1-13
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More than once, Mr. Dimmesdale had gone into the pulpit, with a purpose never to come down its steps until he should have spoken words like the above. More than once, He had cleared his throat and drawn in the long, deep, and tremulous breath, which, when sent forth again, would come burdened with the black secret of his soul. More than once, nay, more than a hundred times he had actually spoken! Spoken! But how? He had told his hearers that he was altogether vile, a viler companion of the vilest, the worst of sinners, an abomination, a thing of unimaginable iniquity; and that the only wonder was that they did not see his wretched body shriveled up before their eyes by the burning wrath of the Almighty.	140	2	7-14
“Wilt thou stand here with Mother and me, tomorrow noontide?” inquired Pearl.	148	9	1-2
The next day, however, being the Sabbath, he preached a discourse which was held to be the richest and most powerful, and the most replete with heavenly influences, that had ever proceeded from his lips.	152	10	1-11
“Even so!” she answered. “In such life as has been mine these seven years past! And thou, Arthur Dimmesdale, dost thou yet live?”	181	4	1-3
“What else could I look for being what I am, and leading such a life as mine? Were I an atheist—a man devoid of conscience— a wretch with coarse and brutal instincts— I might have found peace, long ere now. Nay, I never should have lost it! But as matters stand with my soul, whatever of good capacity there originally was in me, all of God’s gifts that were the choicest have become the ministers of spiritual torment. Hester, I am most miserable”	182	6	1-10
“More misery, Hester!—only the more misery!” answered the clergyman, with a bitter smile. “As concerns the good which I may appear to do, I have no faith in it. It must needs be	182	8	1-17

<p>adelusion. What can a ruined soul like mine effect towards the redemption of other souls?- or a polluted soul, towards their purification? And as for the people's reverence, would that it were turned to scorn and hatred! Canst thou deem it, Hester, a consolation, that I must stand up in my pulpit and meet so many eyes turned upward to my face, as if the light of heaven were beaming from it!-must see my flock hungry for the truth, and listening to my words as if a tongue of Pentecost were speaking!-and then look inward, and discern the black reality of what they idolize?</p>			
<p>"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 hollines and have shown myself to mankind as they will see me at the judgement seat. 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, too look into an eye that recognizes me for what I am! Had I one friend or were it my worst enemy! To whom, when sickened with the praises off all other men, I could daily daily betake myself and be known as the vilest of all sinners, methinks my soul might keep itself alive thereby.</p>	183	2	1-15
<p>"Such a friend as thou hast even now wished for," said she, "with whom to weep over thy sin, thou hast in me, the partner of it!"-Again she hesitated, but brought out the words with an effort. "Thou hast long had such an enemy, and dwellest with him, under the same roof!"</p>	183	4	1-15
<p>Here, seen only by his eyes, the scarlet letter need not been into the bosom of the fallen woman! Here, seen only by her eyes, Arthur Dimmesdale, false to God and man, might be, for one moment, true!</p>	186	5	7-10

<p>Pearl had not found the hour pass wearisomely while her mother sat talking with the clergyman. The great black forest-stern as it showed itself to those who brought the guilt and troubles of the world into its bosom-became the playmate of the lonely infant, as well as it knew how.</p>	194	1	1-6
<p>Before Hester Prynne could call together her thoughts and consider what was practicable to be done in this new and startling aspect of affairs, the bound of military music was heard approaching along a contiguous street. It denoted the advanced of the procession of magistrates and citizens on its way towards the meeting house, where, in compliance with a custom thus early established, and ever seen observed, the Reverend Mr. Dimmesdale was to deliver an Election Sermon.</p>	221	1	1-9

APPENDIX 3

THE LIST OF THE DATA TO ANSWER

QUESTION NUMBER 1, 4.1.2

	Page	Paragraph	Line
“Goodwives,” said a hard featured dame of fifty, “I’ll tell ye a piece of my mind. It would be greatly for the public behoof, if we women, being of mature age and church members in good repute, should have the handling of such malefactresses as this Hester Prynne.	59	1	1-5
With almost a serene deportment, therefore, Hester Prynne pass through this portion of her ordeal, and came to a sort of scaffold, at the western extremity of the market place.	62	3	22-27
Be that as it might, the scaffold of the pillory was a point of view that revealed to Hester Prynne the entire track along which she had been treading since her happy infancy.	65	2	1-4
Lastly, in lieu of these shifting scenes, came back the rude market place of Puritan settlement, with all the townspeople assembled and leveling their tern regards at Hester Prynne-yes, at herself- who stood on the scaffold of the pillory, an infant on her arm, and the letter “A” in the scarlet, fantastically embroidered with gold thread, upon her bosom!	66	1	34-41
“I pray you, good Sir,” said he, “who is this woman? And wherefore is she here set up to public shame?” “You must need to be a stranger in this region, friend,” answered the townsman, looking curiously at the questioner and his savage companion, “else you would surely have heard of Mistress Hester Prynne, and her evil doings. She hath raised a great scandal, I promise you in godly Master Dimmesdale’s church.”	67-68	5	1-8
Hester Prynne, meanwhile, kept her place upon the pedestal of shame, with glazed eyes, and an air of weary indifference.	74	6	10-12

The days of the far off future would toil onward; still with the same burden for her to take up and bear along with her, but never to fling down; for the accumulating days and added years would pile up their misery upon the heap of shame.	83	1	30-34
How strange it seemed to the sad woman as she watched the growth, and the beauty that become every day more brilliant, and the intelligence that threw its quivering sunshine over the tiny features of this child! Her Pearl! For so had Hester called her; not as a name expressive of her aspect, which had nothing of the calm, white, unimpassioned luster that would be indicated by the comparison.	91	1	5-14
Pearl was a born out cast of the infantile world. An imp of evil, emblem and product of sin, she had no right among christened infants. Nothing was more remarkable than the instinct, as it seemed, with which the child comprehended her loneliness; the destiny that had drawn an inviolable circle round about her; the whole peculiarity, in short, of her position in respect to other children.	95	2	9-16
“What have we here?” said Governor Bellingham, looking with surprise at the scarlet little figure before him. “I profess I have never seen the like, since my days of vanity, in old King James’ time, when I was wont to esteem it a high favor to be admitted to a court mask! There used to be a swarm of these small apparitions, in holiday time; and we called them children of the Lord of Misrule.	109	4	1-8
“Woman, it is thy badge of shame!” replied the stern magistrate. “It is because of the stain which that letter indicates, that we would transfer thy child to other hands.”	110	7	1-4
“Pearl,” said he, with great solemnity, “thou must take heed to instruction, that so, in due season, thou mayest wear in thy bosom the pearl of great price. Canst thou tell me, my	111	4	1-4

child, who made thee?"			
"Here is child of three years old, and she cannot tell who made her! Without question, she is equally in dark as to her soul, its present the depravity, and future destiny! Methinks, gentlemen, we need inquire no further."	112	3	3-7
"For if we deem it otherwise, do we not thereby say that the Heavenly Father, the creator of all flesh hath lightly recognized a deed of sin and made of no account the distinction between unhallowed lust and holly love? This child of its father's guilt and its mother's shame hath come from the hand of God, to work in many ways upon her heart, who pleads so earnestly, and with such bitterness of spirit, the right to keep her."	113-114	5	1-9

APPENDIX 4

THE LIST OF THE DATA TO ANSWER

QUESTION NUMBER 2, 4.2.1

	Page	Paragraph	Line
The crowd was in a tumult. The men of rank and dignity, who stood more immediately around the clergyman, were so taken by surprise, and so perplexed as to the purport of what they saw—unable to receive the explanation which most readily presented itself, or to imagine any other—that they remained silent and inactive spectators of the judgement which Providence seemed about to work.	236	2	1-8
Reverend Mr. Dimmesdale turned to the dignified and venerable rulers; to the holy ministers, who were his brethren; to the people, whose great heart was thoroughly appalled yet overflowing with tearful sympathy, as knowing that some deep life-matter—which, if full of sin, was full of anguish and repentance likewise was now to be laid open to them. The sun, but little past its meridian, shone down upon the clergyman, and gave a distinctness to his figure, as he stood out from all the earth, to put in his plea of guilty at the bar of EternalJustice.	236-237	9	1-12
But there stood one in the midst of you, at whose brand of sin and infamy ye have not shuddered!"	237	2	16-18
The multitude, silent till then, broke out in a strange, deep voice of awe and wonder, which could not as yet find utterance, save in this murmur that rolled so heavily after the departed spirit.	239	3	2-5
Others, again and those best able to appreciate the minister's peculiar sensibility, and the wonderful operation of his spirit upon the body—whispered their belief, that the	240	2	15-21

awful symbol was the effect of the ever-active tooth of remorse, gnawing from the inmost heart outwardly, and at last manifesting Heaven's dreadful judgment by the visible presence of the letter.			
Neither, by their report, had his dying words acknowledged, nor even remotely implied, and the slightest connection on his part, with the guilt for which Hester Prynne had so long worn the scarlet letter.	241	2	5-9
It was to teach them, that the holiest among us has but attained so far above his fellows as to discern more clearly the Mercy which looks down, and repudiate more utterly the phantom of human merit, which would look aspiringly upward.	241	2	20-24

APPENDIX 5

THE LIST OF THE DATA TO ANSWER

QUESTION NUMBER 2, 4.2.2

	Page	Paragraph	Line
<p>“Goodwives,” said a hard featured dame of fifty, “I’ll tell ye a piece of my mind. It would be greatly for the public behoof, if we women, being of mature age and church members in good repute, should have the handling of such malefactresses as this Hester Prynne. What think ye, gossip? If the hussy stood up for judgement before us five, that are now here in a knot together, would she come off with such a sentence as the worshipful magistrates have awarded? Marry, I trow not!”</p>	59	1	1-9
<p>“At the very least, they should have put the brand of a hot iron on Hester Prynne’s forehead. Madam Hester would have winced at that, I warrat me. But she-the naughty baggage-little will she care what they put upon the bodice of her gown.</p>	59	3	3-7
<p>“What do we talk of marks and brands, whether on the bodice of her gown, or the flesh of her forehead?” cried another female, the ugliest as well as the most pitiless of these self-constituted judges. “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 statue- book. Then let the magistrates, who have made it of no effect, thank themselves if their own wives and daughters go astray!”</p>	59	5	4-9
<p>In a moment, however, wisely judging that one token of her shame would but poorly serve hide another, she took the baby on her arm, and, with a burning blush, and yet a haughty smile, and a glance that would not be abashed, looked around at her</p>	60	2	6-11

townspeople and neighbors.			
On the breast of her gown, in fine red cloth surrounded with elaborate embroidery and fantastic flourishes of gold thread, appeared the letter "A". It was so artistically done, and with so much fertility and gorgeous luxuriance of fancy, that it had all the effect of a last and fitting decoration to the apparel which she wore; and which was of a splendor in accordance with the taste of the age, but greatly beyond what was allowed by the sumptuary regulations of the colony.	60	2	11-20
The very law that condemned her a giant of stern features, but with vigor to support, as well as to annihilate, in his iron arm had held her up through the terrible ordeal of her ignominy. But now, with this unattended walk from her prison door began the daily custom; and she must either sustain and carry it forward by the ordinary resources of her nature, or sink beneath it.	82	1	18-25
Throughout them all, giving up her individuality, she would become the general symbol at which the preacher and moralist might point, and in which they might vivify and embody their images of woman's frailty and siful passion.	83	1	35-39
Here, she said to herself, had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame would at length purge her soul and work out another purity that that which she had lost; more saintlike, because the result of martyrdom.	84	2	18-24
Lonely as was Hester's situation, and without a friend on earth who dared to show himself, she, however, incurred even no risk of want. She possessed an art that sufficed, even in a land that afforded comparatively little scope for its exercise, to supply food for thriving infant and herself.	85	2	1-6

She grew to have a dread of children; for they had imbibed from their parents a vague idea of something horrible in this dreary woman, gliding silently through the town, with never any companion but one only child.	88-89	1	10-14
But then, again, an accustomed eye had likewise its own anguish to inflict. Its cool stare of familiarity was intolerable. From first to last, in short, Hester Prynne had always this dreadful agony in feeling a human eye upon the token; the spot never grew callous; it seemed, on the contrary, to grow more sensitive with daily torture.	89	1	29-35
The truth that the little Puritans, being of the most intolerant brood that ever lived, had got a vague idea of something outlandish, unearthly, or at variance with ordinary fashions, in the mother of the child; and therefore scorned them in their hearts, and not unfrequently reviled them with their tongues. Pearl felt the sentiment, and required it with the bitterest hatred that can be supposed to rankle in the childish bosom.	96	2	1-16
On the supposition that Pearl, as already hinted, was of demon origin, these good people not unreasonably argued that a Christian interest in the mother soul required them to remove such a stumbling block from her path. If the child on the other hand, were really capable of moral and religious growth and possessed the elements of ultimate salvation, then, surely, it would enjoy all the fairer prospect of these advantages by being transferred to wiser and better guardianship than Hester Prynne's.	101	2	8-17
"Sayest thou so?" cried the Governor. "Nay, we might have judged that such a child's mother must needs be a scarlet woman, and a worthy type of her of Babylon! But she comes at a good time; and we will look into this matter forthwith.	110	3	1-5

<p>Her matronly fame was trodden under all men's feet. Infamy was babbling around her in the public market place. For her kindred, should the tidings ever reach them, and for the companions of her unspotted life, there remained nothing but the contagion of her dishonor, which would not fail to be distributed in strict accordance and proportion with the intimacy and sacredness of their previous relationship.</p>	117	1	10-17
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