

UNIVERZITA KONŠTANTÍNA FILOZOFA V NITRE
PEDAGOGICKÁ FAKULTA

PURITANISM IN THE WORK BY N. HAWTHORNE SCARLET LETTER

DIPLOMOVÁ PRÁCA

2012

Bc. Ivana FENĎAILAŠOVÁ

UNIVERZITA KONŠTANTÍNA FILOZOFA V NITRE
PEDAGOGICKÁ FAKULTA

PURITANISM IN THE WORK BY N. HAWTHORNE SCARLET LETTER

DIPLOMOVÁ PRÁCA

Študijný program: AJ9m – učiteľstvo anglického jazyka a literatúry (Učiteľské štúdium, magisterský II. st., denná forma)
Študijný odbor: 1.1.1. Učiteľstvo akademických predmetov
Školiace pracovisko: KLIS - Katedra lingvodidaktiky a interkultúrnych štúdií
Školiteľ: PhDr. Lucia Jechová, PhD.

Nitra 2012

Bc. Ivana FENĎAILEŠOVÁ



Univerzita Konštantína Filozofa v Nitre
Pedagogická fakulta


ZADANIE ZÁVEREČNEJ PRÁCE

Meno a priezvisko študenta: Bc. Ivana Fend'ailašová
Študijný program: učiteľstvo anglického jazyka a literatúry (Učiteľské štúdium, magisterský II. st., denná forma)
Študijný odbor: 1.1.1 učiteľstvo akademických predmetov
Typ záverečnej práce: Diplomová práca
Jazyk záverečnej práce: slovenský

Názov: Puritanizmus v diele Nathaniela Hawthorna - Šarlátové písmeno

Anotácia: Dobre známe dielo amerického romantika Nathaniela Hawthorna Šarlátové písmeno získalo na popularite najmä vďaka filmovej adaptácii s Demi Moore v hlavnej úlohe. Úlohou diplomanta je v prvom rade charakterizovať americký puritanizmus ako obdobie i ako literárny štýl. Na základe týchto teoretických vedomostí bude potom možné pristúpiť k interpretácii diela N. Hawthorna Šarlátové písmeno a porovnať posun vo videní problematiky puritanizmu a puritanistických princípov a zásad.

Školiteľ: PhDr. Lucia Jechová, PhD.
Oponent: Mgr. Ivana Žemberová, PhD.
Katedra: KLIS - Katedra lingvodidaktiky a interkultúrnych štúdií
Vedúci katedry: doc. PaedDr. Silvia Pokrivčáková, PhD.
Dátum zadania: 05.10.2010
Dátum schválenia: 07.10.2011


doc. PaedDr. Silvia Pokrivčáková, PhD.
vedúci/a katedry

Acknowledgements

I would like to acknowledge my supervisor PhDr. Lucia Jechová, PhD., for assisting me in writing my diploma work. I am grateful to her thoughtful comments and valuable suggestions which were of great help in preparing the final version of this thesis.

Abstrakt

FENĎAILEŠOVÁ, Ivana: *Puritanizmus v diele Nathaniela Hawthorna – Šarlátové písmeno*. [Diplomová práca]. Univerzita Konštantína Filozofa v Nitre. Pedagogická fakulta; Katedra lingvodidaktiky a interkultúrnych štúdií. Školiteľ bakalárskej práce: PhDr. Lucia Jechová, PhD., Nitra: Pedagogická fakulta UKF 2012. 83 s.

Hlavnou myšlienkou tejto práce je oboznámenie sa s literárnym dielom *Šarlátové písmeno*, od známeho amerického spisovateľa Nathaniela Hawthorna, a jeho analýza z pohľadu dvoch literárnych období, Puritanizmu a Romantizmu. Cieľom tejto diplomovej práce je sledovanie posunu vo videní hlavnej problematiky románu, teda Puritánskych princípov a zásad, hlavne prostredníctvom hlavnej postavy Hester Prynne. Práca je rozdelená na dve časti, teoretickú časť a praktickú časť. Teoretická časť obsahuje poznatky a informácie o období Puritanizmu a Romantizmu. Praktickú časť tvorí interpretácia diela, kde sme aplikovali tieto teoretické poznatky, ktoré dopomohli k hlbšej analýze literárneho diela.

Kľúčové slová: Šarlátové písmeno, cudzoložstvo, Puritanizmus, Romantizmus, spása, interpretácia

Abstract

FENĎAILEŠOVÁ, Ivana: *Puritanism in the work by N. Hawthorne Scarlet Letter*. [Diploma thesis.] Constantine the Philosopher University in Nitra. Faculty of Education; Department of Language Pedagogy and Intercultural Studies. Supervisor of the diploma thesis: PhDr. Lucia Jechová, PhD., Nitra: Faculty of Education UKF 2012. pp. 83

The main idea of this work is to get familiarized with *The Scarlet Letter* novel, written by well-known American author Nathaniel Hawthorne, by its analysis from two points of view, Puritanical and Romantic point of view. The aim of this diploma thesis is monitoring the main issues in the novel and shifts from Puritanism to Romanticism. The main issues are Puritan principles analyzed mainly throughout a main character of the novel, Hester Prynne. This thesis is divided into two parts, the theoretical part and practical part. Theoretical part consists of the knowledge about Puritan and Romantic movements. Practical part contains the interpretation of the novel. There we applied the theoretical knowledge from the first part of the thesis which helped to a more deepen analysis of the literary work.

Key words: The Scarlet Letter, adultery, Puritanism, Romanticism, salvation, interpretation

Table of Contents

Table of Contents	6
Introduction.....	8
1 THEORETICAL PART	10
1.1. History of Puritanism	10
1.2. Definitions of the Puritanism.....	14
1.3. Colonial Literature.....	17
1.3.1. Plain Style	19
1.3.2. Adultery	20
1.3.3. Witchcraft	21
1.3.3.1. Sins and punishments	23
1.3.4. Themes in Puritan Writings	25
1.3.4.1. God and ethics	25
1.3.4.2. Individualism and Nature	26
1.4. History of Romanticism	28
1.5. Definitions of the Romanticism.....	30
1.6. Romantic Writings.....	32
1.6.1. Themes in Romantic Writings	33
1.6.1.1. Nature and God.....	34
1.6.1.2. Individualism and Characters	36
1.6.1.3. The Love and Work.....	37
2 INTERPRETATION	38
2.1. The Background Information	38
2.1.1. The Setting	39
2.2. The Writing style.....	40
2.2.1. Shadowy Mood	42
2.2.1.1. Dark vs. Light.....	44
2.3. Symbolism.....	46
2.3.1. The Scarlet “A”	46

2.3.2.	The Scaffold.....	48
2.3.3.	The Forest.....	50
2.3.3.1.	The Woods versus the Civilization.....	52
2.3.3.2.	The rose-bush.....	53
2.3.4.	Pearl.....	53
2.4.	Themes of the Novel.....	56
2.4.1.	The Strength of Individualism towards Society.....	56
2.4.2.	The Embodiments of the Evil.....	58
2.4.3.	The Sin.....	60
2.4.3.1.	Inner Guilt vs. Public Guilt.....	62
2.4.3.2.	The Punishments.....	64
2.4.3.3.	Salvation.....	65
	Conclusion.....	68
	Summary.....	72
	List of Resources.....	77

Introduction

Nathaniel Hawthorne is a well-known American writer of American Romanticism. His ancestors and an interest of romantic authors to write about past times inspired him to devote his writings to historical periods. *The Scarlet Letter* is considered to be his masterpiece. The story of this novel is a story of forbidden love, it is about a married woman who fell in love with a priest and from this love come into being a baby girl. The novel was written in 1850, but the story is set into seventeenth century, the times when Puritanism was flourishing in the America. There is a two hundred-years difference between the times when the main protagonist of the novel lived and the years of author's life.

A topic of my thesis is Puritanism in *The Scarlet Letter* novel by Nathaniel Hawthorne. I have chosen this topic for my diploma thesis because this novel is a famous one. It has already been adapted to a movie and although, it was written a long time ago it still has its fans and readers nowadays. When I saw the movie years ago, without reading the book, I have never thought about any background information. I did not search the author, I did not know whether the story is based on true happenings and portrayed real historical events, or if it was only an imaginary story without any historical references. While watching the movie I saw only a sad and dramatic love story of a man and woman. But the story is much deeper. After reading the novel, I realized how many drama, hidden messages, truths about the Puritans, and also relations with Romanticism are depicted in the pages of the novel. Writing this diploma thesis hence, was not a forced work but an interesting exploration of a history, author's mind and opinions, compering two different literary periods and last but not least a love relationship of forbidden affection.

The author lived in Romantic times but the story is placed in Puritan times. This signifies that those two periods will interweave in the novel. And, we will analyze the characters, themes, motives and symbols according to Romanticism and Puritanism. Then, we will examine the different points of view on the main character, Hester Prynne. Later, we will try to find more references that would point out the differences between Puritanism and Romanticism, from the thoughts of the characters, their sayings, principles of the society, but also from the setting, the nature and narrator's comments.

In this paper, I will present an interpretation of *The Scarlet Letter* novel. The main attention in this part will be paid on the deep study of the literary text. We will look on the work and assign the particular parts, thoughts, symbols, themes to specific literary period, in our case Puritanism or Romanticism. The main aim of this interpretation will be finding references to Puritanism and Romanticism, depiction of Puritans believes, their principles, doctrines and lifestyle. So that, we will be able to identify the shifts of principles and cogitations between the Puritanism and Romanticism presented in the literary work.

But, to give an interpretation of the novel, theoretical basics are needed. Therefore, this thesis is divided into two main parts, theoretical and practical part. The theoretical part is divided in to two main chapters. First chapter will describe the Puritanism, the second one Romanticism.

The chapter about Puritanism will consist of subchapters where the attention will be paid to the history of Puritanism, definitions of Puritanism that are important to learn more about their doctrines and principles. Then we will focus on the literary components of the period. We will examine Puritanical literature in general and the writing style. We will continue with description of the adultery and witchcraft connected with punishments as the dominant affairs of Puritan society. Then, we will discuss the most popular themes of Puritan literature; those are God and ethics, and nature and individualism.

Next main chapter with its subchapters will provide theoretical knowledge about the Romantic Movement. They will present the history of Romanticism, its definitions, the literature style and themes portrayed in the romantic writings namely, the nature and the God and, individualism and characters. There will be also a subchapter describing work and love of Romantics.

The second part of the thesis will deal with the interpretation of *The Scarlet Letter* novel. The chapters and subchapters of this part will examine the novel according to Puritan and Romantic attributes. This interpretation will be based on the theoretical knowledge presented in the first part of the thesis and quotations from the novel. In this part we will compare the two literary periods in the novel with different points of view. We will study the setting of the novel, the writing style, the mood of the story, the symbols such as, the scarlet “A”, the scaffold, the forest and Pearl. This chapter will be followed with the chapter presenting the themes of the novel and its analysis. Those themes will be the individualism and the society, the evil, and the sin with its subchapters of the guilt, the punishment and the salvation.

1 THEORETICAL PART

1.1. History of Puritanism

When I thought about Puritans, before I wrote this thesis, I immediately imagined deeply religious persons with strict rules in every way of life without any freedom, where all the aspects of life were strictly ordered and had to be kept. This is probably how most of the people would imagine them. But, to understand who they really were and what is the literature they left saying we need to learn something more about them. The next few paragraphs tell about the historical background of Puritans, their formation, coming to America and basic characteristics.

Their beginnings are located in England. “Puritanism began as an agitation within the Church of England during the English Reformation in the latter half of the sixteenth century“, (Miller, 1953; p. 7) around the year 1550. (Emerson, 1968; p. 44) Their extremely critical attitude according to the religious compromises during the reign of Elisabeth I. was their characteristic feature. (Bowden; 1997) Therefore, the Puritans were seen as a movement of a religious reform. The queen’s aim was to find a balance in the country that could be affected, in her opinion by a church that would join the Protestants as well as conservatives who had been Roman Catholics. That’s why the doctrine on which the Church of England was based was accepted by the Protestants and also by the Catholics because it carried catholic traditions as well. (Emerson, 1968; p. 18) They saw the new episcopal establishment of the queen as too compromising, too political and too catholic in its vestments, liturgies and religious hierarchy. “The aim of the early Puritans was to purify the church (hence their name) not to separate from it.“ (*The Columbia Encyclopedia*, 2004; p. 39927)

Puritans were intelligent and educated people. Many of Puritans were graduates of Cambridge University, and they became Anglican priests to make changes in their local churches. (Bowden; 1997) “Puritan beliefs developed from the teachings of religious reformers, such as John Wycliffe and John Calvin. Wycliffe was a famous professor of philosophy at Oxford University during the 1300's“ (Wilson; n.d.) and John Calvin was a French theologian and a church reformer. From his teachings has developed the Calvinism. “Calvinist, in theology, stressed predestination and demanded scriptural

warrant for all details of public worship.“ (*The Columbia Encyclopedia*, 2004; p. 39927) Puritans shared many of Calvinists’ ideas and views and based their ideology on the basics of Calvinism. (Burton; 1997) Calvin’s work *Institutes of the Christian Religion* (1536) brought five basic doctrines of the Protestant Churches and Reformed tradition. These doctrines are:

- “1. total depravity—the complete corruption of humanity resulting from Original Sin;
 2. unconditional election—the predestined salvation or damnation of every individual;
 3. irresistible grace—necessary for conversion but available to the ‘elect’ only;
 4. perseverance of the saints—the enduring justification and righteousness of the converted;
- and 5. limited atonement—Christ’s gift of life through His death but only for those already predestined for heaven” (Elliott,1994; p. 187). It stressed the sovereignty of a deliberate God and denied the innately depraved individual all agency.

At the beginning of 16th century started their moving to the new land with a vision of better life with own religion. “During the 1600’s, some Puritan groups believed that reform of the Church of England was impossible and departed to settle in North America.” (Wilson; n.d.) They wanted to find a new land of religious freedom. (Morgan, 2008) Around the year 1620 one thousand Puritans leading by John Winthrop launched their voyage for Virginia and along the New England, especially for Massachusetts Bay Colony and Connecticut. (Hardesty; 2005) The arrival of English puritans to America was a determination based on a will to find a new place where they can worship the God according to the real Christian rules. However, not all of those who migrated to North America were Puritans, but religious issue was a significant factor for leaving England. “Those who ventured came mostly as part of a family group, typically a husband and a wife in their thirties or forties, a few children, and one or more servants. The men were solid citizens, mainly farmers and craftsmen; few really poor people came.” (Emerson, 1968; p. 37) After their arrival on the new American continent they saw all the virgin and untouched land, nature and they believed that they were sent there by the God with a purpose to renew a Commonwealth built on the teachings of the Bible and create a new Garden of Eden. (*‘Early American Literature’*; n.d.) “In 1630, Winthrop’s sermon, *A Model of Christian Charity*, describes how the Puritans are preordained by God to plant a new society in a perilous environment. He emphasizes the importance of unity and describes the future colony as a ‘City upon a hill’ that would set an example for others.” (Trudeau, 2008) To be more specific, ‘the city upon a hill’ should have represent

something which those who stayed in Europe would admire for its beauty and get inspired to create a similar organization. “This belief became known as American exceptionalism, which posits that America is qualitatively different than other nations, and destined to higher achievements.” (Martin; 2011)

Their creation of a brand new place where they could live was based on a vision of dream city. “ ‘City upon a hill’ began with a government based on religious beliefs. It developed into a government, which condemned those who did not believe in the Puritan beliefs. Holiness means, for the puritans, that you are one of the chosen by God.” (Morgan, 2008) And believed that everything they did was for the will of God. (Steele, 2008) They had to be present at every religion celebration and keep their duties. “From the cradle to the grave, Puritanism was omnipresent every person shall duly resort and attend thereunto respectively upon the Lord's Day and upon such public fast days and days of thanksgiving as are to be generally kept by the appointment of authority. Absences were to result in fines of five shillings each.” (Emerson, 1968; p. 122) They wanted to build the religion, the social life, and the government in North America according to their ideas. (Wilson; n.d.) “Ministers had great political influence, and civil authorities exercised a large measure of control over church affair.” (*The Columbia Encyclopedia*, 2004; p. 39927) Everything was controlled in order that church will have the best effect on the settlers. “The government they developed was chiefly what we now call the New England town meeting system, and their churches were directed by the local congregation. Each town came to have its own character, but each attempted to avoid outside control by creating harmony within, usually by means of carefully defined town covenants and church covenants. Naturally in such an atmosphere, the colony's federal government had some difficulties in attempting to deal with matters of broad concern such as taxation.” (Emerson, 1968; p. 67) Puritans acted as stated in the Puritan doctrine. It contains a theology of catechism, the tract, and the sermon and it served as an instruction for early New Englanders. (Emerson, 1968; p.122) They also wanted to organize the government by the teaching they found in the Holy Book and on the basics of their English experience. (Wilson) “The major Puritan concerns during the first years of the Massachusetts Bay colony were the teaching of orthodox Puritanism, the establishment of Congregationalism, the founding of pure churches, and the creation of a strong social order based on the covenant.” (Emerson, 1968; p. 63-64) “Puritanism itself was the binding force, for it was widely accepted. Those who were unsympathetic were not merely discouraged from settling; they were denied the opportunity by laws that gave town officials the right to determine who might settle there.

Massachusetts Bay Congregationalism permitted some flexibility, some variety of opinion, but a sense of what was orthodox became well established.“ (Emerson, 1968; p. 38)

The end of Puritanism is dated to the year 1642 when Civil War broke out. This English Civil War is also called the Puritan Revolution. (Wilson; n.d.) Emerson saw Puritan decay in a growth of commercialism, and individualism on a capitalistic society, and also in an uneven distribution of wealth. Apart from these, there were more causes for the decline of Puritanism in America, such as Puritan ministers lost their status as the exclusive religious leaders of Massachusetts and Connecticut, political power become available to others than orthodox church members, new philosophical and scientific attitudes to influence and soften tough-minded Puritan doctrines as depravity, Calvinism was gradually to give way to Unitarianism. (Emerson, 1968; pg 64, 135) As a result, Puritanism as a religion failed because “it was not able to create and to sustain a continuing authority and tradition within which the Puritan concept of man’s personal responsibility to God could be exercised.“ (Marlowe, 1956; p. 55) But it is difficult to set the exact date of the end. “Some would hold that it lost its influence in New England by the early 18th century, but Jonathan Edwards and his able disciple Samuel Hopkins revived Puritan thought and kept it alive until 1800.“ (Bowden; 1997) However the Puritanism largely disappeared in the 18th century, their attitudes and ethics continued to influence the American society. “They made a virtue of qualities that made for economic success—self-reliance, frugality, industry, and energy—and through them influenced modern social and economic life.“ (*The Columbia Encyclopedia*, 2004; p. 39927) They also made a powerful influence on the next years and centuries. (Emerson, 1968; p. 65)

In brief, Puritans started their history in the middle of 16th century with religious reform. After that, they wanted to find a brand new place where they could found their own city with real religion they believed in. That place was in North America where they established New England. They organized everything from church to government, where the most important was God and his omniscience power.

1.2. Definitions of the Puritanism

There are numerous definitions on Puritanism and we can find similar, if not the same, characteristics of them. Starting with the name, the name Puritans “came from efforts to ‘purify’ the Church of England by those who felt that the English Reformation, which took place at that time, had not yet been completed. Eventually the Puritans went on to attempt purification of the self and society as well.” (Bowden; 1997) Puritans were a group of religious and serious people who built up not only strict religious but also moral rules. (*‘Early American Literature’*; n.d.) Moreover, they were “austere, religious people with high standards of morality and ethics. Puritans are oftentimes viewed as individuals with moral codes that are so high that no one could successfully attain them.” (Richard, 2008) And still in a present day are depicted as drab lifeless people, whose ethic was plain and humble. (Morgan, 2008) They decided what is and what is not important in a life. “Puritanism was an activist, this-worldly kind of religion that denied the ultimate value of anything material. It was profoundly pessimistic about the nature of man but it encouraged a forward- looking attitude towards America.” (Emerson, 1968; p.. 13) The Puritan can be by Marlowe characterized as “a person by nature was wholly sinful and could achieve good only by severe and unremitting discipline.” (p. 26) In this definition is again mentioned ‘wholly sinful’ person which means a person with an original sin. A sin everyone is born with, so they live with a sin their all life since birth.

They put distinctive attention to their principles, that say how they have to live and what do they have to worship to be a good Puritan. Among these principles belong: “1. that personal salvation was entirely from God, 2. that the Bible provided the indispensable guide to life, 3. that the church should reflect the express teaching of Scripture, and 4. that society was one unified whole.” (Burton; 1997) Out of these rules resulted some paradoxes, such as “you could get married, but you could not devote yourself to your wife one hundred percent because your focus must always be on God. You could also have fun, but not overwhelm yourself with joy, since the only thing that you could overwhelm yourself in was God.” Sovereignty of a God was the most important belief. “That is, only God had the highest power or rank. This meant that a man did not have the power to hold authority over other men.” (Morgan, 2008)

God’s and religious matters were the most important matters in their lives. They were also called the people of one book, the Bible. “It was the organ of their mental life as

well as of their spiritual feelings. For them, it was in the place of the higher literature. But long resident there in the strip between the sea and the forest, cut off from the world and consigned to hard labor and to spiritual ardors, they developed a fanatical temper; their religious life hardened and darkened; intolerance and superstition grew.“ (McAdam; n.d.) Their whole life was spinning around the Absolute Being and religion. Puritans believed in “the absolute sovereignty of God, the total depravity of man, and the complete dependence of human beings on divine grace for salvation, they stressed the importance of personal religious experience.“ (Bowden; 1997) They seemed just like empty human bodies without any power over their lives because God is the most powerful who makes all the decisions. “They believed that God had a preordained plan for everyone, and that hard work, spiritual health, and self-discipline would lead to salvation.“ (Trudeau, 2008) The Puritans believed that they should not act, dress, or be at all extreme because they would be taking away from the glory of God. (Morgan, 2008) Being religious meant to do everything that church and He ordered you to do. They pointed out the importance of grace, devotion, praying, and self-estimation to reach the religious virtue. (Wilson; n.d.) Besides emphasizing the direct personal religious experience, devout moral conduct they encouraged the simple worship services. Worshipping was the field in which they wanted to change the things the most. They wanted to gain this by forceful theological convictions and high expectations about how seriously the religion should be held with the focus on human existence. (Browden; 1997)

Another very important concept of Puritanism was the belief in salvation. The reason why Puritans’ beliefs stressed salvation was because it was one of their convictions, that God had sanctioned the solidarity of the society. (Noll; n.d.) According to Puritan theology, the God was the one who created the world and mankind and gave the mankind a beautiful Garden of Eden to live. But they committed a sin and were punished. But because of God’s great grace, the people got salvation and thus they were able to live by faith. From this belief came the Covenant of Grace and mankind had to accept this and act according to this covenant. The acceptance of this allowed the sinful mankind to return to God again. (Steele, 2008) However some attained Salvation and some did not. The God was omnipotent, so whether the human reach the salvation or not was the part of the Will of God. The human will was a function of an omnipotent God. The reason why not everyone attained salvation was the belittlement from God’s omnipotence or acceptance of predestination. (Marlowe, 1956; p. 33-34)

Strong individualism is another word that characterizes Puritanism. “They followed the implications of Reformist thought to their logical conclusion by accepting man's individual responsibility towards God and by rejecting the spiritual authority inherent in the institution of episcopacy. Their sense of individual responsibility towards God was manifested in their strict morals, in their habit of frequent prayer, in the sobriety of their clothes and of their behavior, and, it must be added, in their tendency to self-righteousness and in their censoriousness towards other people.” (Marlowe, p. 28) The Puritans were trying to clear the way for individuals, so that they can directly connect with the creator. The path between human beings and the God had to be direct and arbitrated. “Ultimately, it was the individual who stood-justified or unjustified-before divinity, while the community's role in matters of ritual and redemption became of secondary importance. Even the most rudimentary ritual traditions were further weakened by separatism, sometimes resulting in the full spiritual isolation of individuals.” (Emerson, p. 13) Isolation, separation, and sectarian splitting were all inevitable, and were giving the basis of Puritanism.

Apart from these puritans’ principles there are other rules that characterized them, such as their non-aestheticism. “They required the reputation of being blind to all aesthetic enjoyment and starvation of beauty.” (Miller, p. 5) Puritanism, in peoples’ lives of that time, was seen as a philosophy in which, “on one hand men must act by reason and abide by justice, and strive for an inward communication with the force that controls the world, but on the other hand that they must not expect that force always to be cribbed and confined by their conceptions of what is reasonable and just.” (Waller, 1950; p. 17) Their ethics were based on strict moral standards and religious codes. Such traits include an emphasis on the glorification of hard work and on the education. (Wilson; n.d.) Education was based on a religious teaching, and this teaching was a matter for all men in the community. The fellow colonists were usually untutored and for this reason the style of this teaching was simple and direct. (Waller, p. 92) “Hard work was considered a religious duty and emphasis was laid on constant self-examination and self-discipline. Although profanation of the Sabbath day, blasphemy, fornication, drunkenness, playing games of chance, and participation in theatrical performances were penal offenses.” (Marlowe, p. 28) In addition, they believed that there should be one set of authorities which should control the life in the society. (Noll; 1997) They lived their lives in a dream under the perfect order and worked with courage and hope in a belief of creating the new Garden Of

Eden. This is why they were optimistic about everything in that time. (*Early American Literature*; n.d.)

American literature of this period reflects the glory idealism of Puritanism.

In a nutshell, characteristics of Puritans are based on God, Bible, religious beliefs, and doctrines. These matters were the most important things in their life and only keeping the religious and moral rules could lead them to salvation. Concentrating on religious matters, they were refusing any material or aesthetic 'pleasure' that could divert them from real pleasure which is religion.

1.3. Colonial Literature

The literature written by Puritans is called Colonial Literature. This literature was the first literature of America. As we know Puritans came to the new land as educated and intelligent people. Most of them were the graduates of Cambridge University. And as a result, they were active in establishing schools, bookstores and they put emphasis on an education. "Reading and education in general were high on the priority list for the Puritan people, since they had to be able to read the Bible as part of daily life." (Fuller; 2011) Moreover, they passed a law that said that the town with at least 100 citizens have to offer a free education to children. (Mitchell; 2011) In addition, they founded Harvard University close to Boston in 1636 with a purpose to train new Puritan ministers, they started first printing press in America in 1638 and began first newspaper in 1704. (High, 1991; p. 6) The literature consisted of many of diaries and first-hand descriptions of events' explorations and colonization, sermons, books of theological and political argument, histories and narratives of settlement, and poetry. (Oliveriusová, 1976; p.7) Puritans were writing with specific purposes in their minds. Puritans' strong religious beliefs were interwoven with their writings so their works were written basically with the purpose to teach, preach, praise and examine religion. (Trudeau; 2008) This means they were directed to the instruction and education of the colonists themselves, intended to direct in the way of the pious. "While the Bible was indeed their primary reading material, they expounded upon its themes through poetry and prose." (Carver, n.d.) Journals and diaries, written as first person narratives (Story; 2011), usually mirrored the everyday life. "Early American colonists wrote their accounts of immigration, settling in America. Many

Puritans also wrote letters to send back to Europe to family and friends they left behind. Very little fiction appeared during this period.” (Story; 2011) It was because they believed that fiction is not real, not true, therefore it should not be read. (Baštín, 1976; p.7) Even books as travel guides were sometimes dangerous, because they from time to time mixed with fiction and fantasy, because those who wrote them add into the text some imaginary voyages and places they have never visited. Then were these travel guides read as stories of adventure and excitement. (High, 1991; p.5) Puritans valued grounded, realistic writing. In the New World, the works touched all the everyday matters, such as politics, social life, church polity, economics and of course, religion. The most popular forms of prose were histories and sermons. (Carver, n.d.) Puritans draw from the reality. “Things and various phenomena of reality were wide-spread use of symbolism and allegory. The prevailing Puritan view of the world and its mysteries was a moral one, giving a strong color to imagination.” (Baštín, 1976; p.7)

Religious teaching was found in most of the works of puritans’ writings, especially sermons. Many Puritan writings of the 17th and 18th century were transcripts of sermons, and those that weren't were written in a style very similar to that of a preacher giving a sermon. Sermons were their fundamental native form and a central event of their lives where the ministers were the important keys of the religious and social covenant. (Ruland, 1992; p. 16) Puritan writers considered it their mission to glorify God in their writing and reveal the decay of godliness occurring around them. (Wallulis; 2011) *A Model of Christian Charity* (1630) by John Winthrop is the most popular sermon in history. The sermon tells “how the Puritans are preordained by God to plant a new society in a perilous environment. He emphasizes the importance of unity and describes the future colony as a ‘City upon a hill’ that would set an example for others.” (Trudeau; 2008) He wrote mostly about spiritual feelings and quests. A writer similar to Winthrop was another puritan author, Anne Bradstreet. In her works she merged the love according to God and her husband. “Her works are unique because the intensity of her love of God and her husband permeates them; this is unusual for its time because not only are women oppressed but feelings and emotions are suppressed. Her words illustrate that her love for her husband is more than a religious duty for her, but an expression of genuine emotion, even romance.” (Richard; 2008) Strong sexual undertones can be seen in her works however such words of hers are contrary to the way many people viewed Puritan life. Another significant work of this period was *Of Plymouth Plantation* by Bradford, “that described what life was like in the New World. He also encourages the New Englanders to

expect God's approval of their endeavors.” (Trudeau; 2008) Much of Bradford's writing refers to the Bible, as well as God's will. Although these were the well-known works “the first work published in the Puritan colonies was the *Bay Psalm Book* (1640), and the whole effort of the divines who wrote furiously to set forth their views was to defend and promote visions of the religious state.” (*The Columbia Encyclopedia*, 2004; p. 1746) The tradition of religious writings continued to the following century where Puritan Jonathan Edwards and non-Puritans such as Phillips, Wheatley and Woolman reflected on their faith in poems and journals. (Canada; 2011)

To sum up, we can see that the majority of puritan works were God's oriented. They were trying to teach the people of religious matters through the literature. Apart from this “teaching” they portrayed day-by-day life showing the life of the New World. Puritans were at the begging of American literature. Borrowing a statement by Morgan (2008): “The Puritans began American literature and helped the growing nation find a voice that has carried throughout history” , we can say that Puritanism had a profound effect on the establishment of America and on the literature that came out of the Puritanical time period.

1.3.1. Plain Style

Puritan people were living a simple life based on the concepts of humility and simplicity. Bradford called this style ‘the simple truth’. (Ruland, 1992; p.15) The influence of plain style comes from their religious beliefs and the Bible. Puritan writing depicted cultural values in its plain writing style. (Story; 2011) Holmes (2011) expressed that using plain style had served to show “ that Christ alone was righteous enough to be Savior and that people, symbolized by the characters of the story, would never be good enough to save themselves.” Campbell (2011) described this style as a style of “great simplicitie and wonderful plainnesse, unpolished, avoiding the flowers of Rhetoricke, the goodly ornaments of humane eloquence, and wittie sharpe conceits.” The biggest importance and influence for the authors was the character of their audience – the readers. There would be no point in writing if the result would not gain the reader's attention and made them understand. “Especially in preaching, a tradition had been built up for just such men -- a tradition in which "plainnesse" was a literary virtue.” (Waller, 1950; p. 92) This style avoided the elegant language in order to present ‘clear light of truth’. (High, 1991; p. 7) Ruland described the plain style in a broader sense as “the millenarian expectations, the

ceaseless search for the relationship between God's and man's history, between providential intentions and the individual conscience." (Ruland, 1992; p.11)

Homeliness of imaginary, simplicity of diction and permanent emphasis on the puritan values feature the plain style. Thomas Hooker said that the plain style came from "out of the wilderness, where curiosity is not studied." (Ruland, 1992; p.15) This style can be in a more detail characterized firstly, as a style using everyday language, short words and references to ordinary, everyday objects. It has no figures of speech and not any imaginary. (Campbell; 2011) Secondly, they were using simple form and avoiding complex syntax structures to give clear and direct speech. They believed that this simple style was essential to preserve the simple truths at the heart of their writing. (Wallulis; 2011) Thirdly, the authors were using biblical references. "Puritans rigid adherence to the literal word of God" was visible in every work. (Waller, 1950; p. 92) And lastly, they were writing directly and to the point. They were avoiding much of the romantic writing style that became popular in Europe. (Story; 2011)

To conclude, puritan writings were simple with clear expressions to be closer to God and also to readers. Using everyday language helped to express authors' thoughts more easily. Literature was simple just as the simple life of the New World and mirrored the culture with its plain style.

1.3.2. Adultery

Adultery was considered as one of the most serious sins of their moralistic philosophy. As mentioned in a former chapter, all the things connector with pleasure and entertainment were strictly forbidden. Having intercourse with a person who is not his or her husband or wife belonged into that group and was considered as unacceptable. A punishment for this was most of the time cruel.

Marriage, on the other hand, was valued by Puritans. In a marriage men and woman could have sexual relation, but the laws stressed that no pleasure could be taken from it. "Sex was merely a means of reproducing. Spouses displaying affection toward one another was considered lewd and unseemly." (Willis; n.d.) The strict moral rules about marriage, social behavior and chastity were ways and means by which the Puritan authorities achieved an order in society. "Puritan ministers stressed the idea that the love and responsibility between a married couple were equal to a moral and religious duty. In

doing so, they made the institution of marriage one of the basic means through which to control and bring order to their society.“ (Johnson; n.d.) So, they wanted to have a society where pious life, family, strong bounds of marriage would be the basis of society.

While the marriage was a fundamental stone of social order, adultery was something inadmissibly. It was an ultimate sin, a moral violation of God’s will, a capital offense. (Johnson; n.d.) There were many ways of punishing adultery. Among them belonged public humiliation via a putting in a stock, public whipping, paying fine, or man had to watch how a woman with whom he committed adultery was being publicly whipped or vice versa. The punishments were taking place in public to intensify the state of shame and humiliation. The sinners could be also punished by an order of leaving certain community, not forgetting the cruelest punishment, the death (Martin; 2011) But not only adultery was punished, every, even slight public indication of sexual connection was punished. “It is recorded that a Captain Kimble, after returning home from a three-year military tour, kissed his wife on the doorstep of their home and was promptly placed in the stocks for two hours as punishment.“ (Willis; n.d.) Different type of punishment was a humiliation in form of a cloth badge. Those who were guilty of adultery had to wear a badge in a shape of letter ‘A’ or ‘AD’ on breasts. There was also letter ‘I’ for an incest. (Howard, 1923; p. 170)

To sum up, adultery was an unacceptable sin that undermined the value of marriage and had to be punished. The punishments varied from just paying a fine, through public humiliation, whipping, wearing red letter, leaving the town to execution.

1.3.3. Witchcraft

The beginnings of witchcraft are dated into the period of Puritans. They believed that witches lived among them and were using their magic against God for Devil. The first case of a witchcraft appeared in a city called Salem and the trails with witches that followed became known as Salem witch trials. The first trail started with two little girls named Abigail and Betty, and three women were accused of using their magic against them. The trails took place between February 1692 and May 1693. In that period of time 29 people were convinced for their magic and 19 of them were executed. (Vaux; n.d.) The witchcraft was without a question a real part of everyday life.

The hysteria spread over Salem. People, especially women because they were weaker to resist Devil, were putting into jails. The town caught mostly women, who were homeless or who were not attending church, and accused them of witchcraft. (Taylor; 2011) People were identified as witches or wizards for different reasons, majority of them were associated with odd or antisocial behavior of people they ‘cursed’, or allegations of townspeople. (Day; n.d.) These strange and abnormal symptoms were diagnosed by doctors. When they were not able to find out the real cause of girls’ behavior they claimed girls to be possessed with Devil. (Sawyer; n.d.) The witches and wizards were then accused guilty of witchcraft and punished. Among the punishments belonged putting on a stock, whipping and executing. When they were sentenced to death, they were usually hanged. “Hanging was a common form of capital punishment in the 17th century. Many of these hangings were done publicly. Often most of the townspeople would come out to see the spectacle, making hangings similar to social gatherings.” (Sosbe; n.d.) All of the punishments were a public occasion. People came to the town’s square and watched the suffering of prisoners.

Puritans had a good excuse for these incidents. They claimed they were doing everything in the name of God and that this was their fight against Devil. The Devil was the biggest enemy of the their faith and kept them away from the God. Therefore, they wanted to get rid of the Devil, to exorcize him and to get prepared for the great gift of grace from the God. They were acting according to the first Mosaic laws, that deals with witches. It says: Thou shalt not suffer a witch to live. [Exodus 22, 18] The Puritans were then applying this law when they were hanging suspected witches. (Sawyer; n.d.) From the Mosaic laws we can distinctly assume that witches should be punished by death. But witchcraft was not only about people possessed with Devil. Puritans found witchcraft even in ordinary things. “Within Puritanical society, coincidental events could take on an ominous significance. For example, a farmer whose crops prospered while those of his neighbor withered could be said to be in league with the Devil instead of simply having better access to well water.” (Vaux; n.d.) No one in the society could be sure of total safety. “Traditionally, any form of supernatural power, even superficial ones like being able to foretell future events, were seen by devout Christians as being in a realm appropriate only for God himself. Meddling in these perceived divine areas was seen to be tantamount to holding an arrogant belief that the meddler felt himself to be on a par with God.” (*How Puritans*; 2010) In addition, Puritans had also an image how witches look like. They often depicted them as, “haggard old women with green skin and scraggly

hair.“ (Taylor; 2011) Sawyer and Bundren explained Puritan witch hunting as fanaticism. “Fanaticism in religion occurs when one goes beyond strict adherence to his or her faith. It occurred in Salem when death resulted from closed minded adherence to religious teaching. The Puritans were fanatical only when they took the lives of people around them, whom they had known and interacted with for years, because of accusations of witchcraft.“ But from their strong religious background we can say they were not murderous people, they were people who become victims of religious fanaticism of the day.

To conclude, Puritans witch hauntings were the result of dominant position of religion and belief of a real existence of Devil and feared that existence. They believed witches are Devil’s helpers and had to punish them. Any demonstration of any form of witchcraft was suspicious and punished. These punishments were notably cruel.

1.3.3.1. Sins and punishments

Sin played a significant role in Puritan society. Man’s central problem was sin, his essential enemy was sin and the biggest obstacle in a relationship with God was sin. (Loizides; 2009) Sin was the biggest problem and the biggest issue of that time. “They wanted to abolish sin in order to form an ideal society.” (Irons; 2011) For sin was considered everything, that would turn their direction from God, Bible, doctrines and rules. However, this may seem contradictory, because Puritans came to the New World in order to create their own freedom community apart from that in England. Although, they did so, their life was instead of freedom full of restrictions and repressions. For example, “Puritans prohibited theater, music, poetry and colorful clothing because such joyful or spirited things distracted people from their studies of the Bible and their devotion to God. Anything that interrupted people's religious education and duties was an opportunity for the Devil to ensnare them.“ (Mitchell; 2011) They saw Devil and Demons around every corner, in every evil or unfortunate deed, in everything sinful, so in everything out of religion. Puritan philosophy was based on an idea that pleasure is for afterlife and in real life they should do everything to reach the salvation and taking pleasure would distract them from this achievement. Inappropriate public activities, such as bear baiting, gambling and also theatrical performances were illegal for Puritan society. Severity and solemnity were qualities valued in these areas. Punishment was five shillings fine or even putting the sinner in the stock. In addition, theaters were banned in Puritan community. At first, stage

plays were forbidden and later in 1688 all the theaters were demolished. Puritan authorities further arrested all the actors and punished them by whipping and anyone caught visiting performance was to be fined. (Willis; n.d.) Although, their life seem somber, from Johnson's words we can assume it was not just 'black and white', he claimed that even though adultery and sexual intercourse outside the marriage was strictly punished, intimate relationship between husband and wife were valued. Then they did allowed alcohol drinks, but they did not valued drunkenness. Next, they appreciated poetry, arts in a particular way and also enjoyed bright colors like red and blue. (n.d.) Puritans life was full of instructions and rules whose main goal was to glorify God and not anything else.

The Puritans saw piety one of their highest responsibilities. The religious duties were very serious for them. (McIndoe; 2011) One of the duties of a religious person in Messachutesets Colony Bay was the attendance of church. Sunday masses were compulsory for everyone. Those who did not risked a fine. If they did not go repeatedly, the punishment could be putting such persons in the stock or even public whipping. (Willis; n.d.) People were prohibited to say anything bad or negative, or to ask anything about the Bible. Because, "Puritan society, law, economy and industry were based on perceived biblical attributes, a citizen was not permitted to speak against any of these elements, because he or she was then deemed to be indirectly criticizing the Bible. The punishment for these crimes varied and included fines, whippings and executions." (Johnson; n.d.) And because of the Original sin, that everyone was carrying without any exceptions, attending the church and doing everything that church and Bible said was the way to got into the heaven. The Original sin was based on a fact that every human is born sinful, even babies who died at birth were fated to hell. (Woodlief; n.d.) This means that God is all-knowing and He is the only one who knows who will go to hell and who will be saved because He is electing them.

In summary, people of Puritan society had ordered life. They had regulations of what they can do and what they cannot do in order to protect themselves from the traps of Devil. Anything containing pleasure and entertainment was strictly punished with fines, putting in stocks, whipping or even execution and death. Religion was their way of life they wanted to or better said they had to follow, in which their main principle was to get rid of the sin and live a pious life in accordance with religion.

1.3.4. Themes in Puritan Writings

As we learnt in the previous chapters puritans life had strict rules that affected their lifestyles. All these matters were transferred into literature and shaped the central themes. Besides the religious, political, lifestyle themes another themes emerged as well. Among these themes belong subjects of will and work, the relationship between humans and nature, and the differences between European and Native American cultures. (Canada; 2011) However, all the works touched the God's will and other matters related to Absolute Being and religion. This was in order to teach or to inform about religion.

Early puritan writings contained the stories of Europeans and their oversea voyages following the early days in the New World. "American writing began with the work of English adventurers and colonists in the New World chiefly for the benefit of readers in the mother country." (*The Columbia Encyclopedia*, 2004; p. 1746) Such as in the already mentioned *Of Plymouth Plantation* where Bradford detailed "how these men came to the decision to sail to America, the perils of their journey crossing the ocean, and the difficulties that met them once they arrived in America. (Hayner; 2008) These were the first themes focusing on sea travels.

Later literature was concentrated on shaping the religion in new settlers, with their principal authority – the Bible. Owing to this, most of the writings were built on style of the Holy Writing. "Puritans compared their own lives to biblical narratives and events and likened themselves to biblical characters to illustrate points." (Story; 2011) God was omniscient and the highest glory. The main drama in Puritan histories was the struggle between the God and the Devil. (High; p.7) This theme I described in a more detail in following subchapter.

1.3.4.1. *God and ethics*

God's omnipotent, the wrath of God, the power of God, the will of God, God's hand, God's true law. The religious beliefs of Puritans were based on all mentioned terms. They believed that everything that happens is because of God and He wanted it that way. "These religious beliefs become later known as the Puritan ethic." (Trudeaux; 2008) Because of strong influence of God, religious beliefs, lifestyles and related topics, these the

topics appeared in every author's work of early American literature. They wrote about Him directly or they wrote about Him in their lives and openly showed their adoration and devotion to Him. (Morgan; 2008) These matters were of great concern and they became the core of the literature. Therefore we can say that the literature of this period dealt with little else but ethics.

Other, but still related to God and still highly important influence was the Bible. Their commitment to the Holy Writing and God were their basis for their rules, social and moral rules. (Hayner; 2008) When Puritans preached or wrote on divine topics they tried to limit their diction, images, and literary devices to those which they could find in the Bible. Apparently, what was the closest to the Bible was the best. (Waller; p. 92) Because of this many texts were written in the church sermon style. Those works that were not sermons or transcripts of sermons were written in a very similar style to that. (Wallulis; 2011)

The Puritans also wrote about life struggles which were naturally 'controlled' by God to make them more meaningful. Jonathan Edwards in his work *Sinners in the Hands of an Angry God* wrote how people struggle every day to be a good citizen to get into a heaven, not hell. (Morgan; 2008) The works contained many symbols coming from everyday situations. For instance, "what to others may seem like a simple paper cut, might, to a Puritan, mean that God is warning them to stop reading a particular book. Such signs and signals greatly increased the use of symbols in Puritanical writing." (Holmes; 2011) Signs like this were always precarious and stressed that demonic deception is still there and people should be aware of them. (Ruland; p.11)

In short, while writing, puritan authors were directing all the attention to God as an omnipotent Superior Being who have preordained plan for everyone. Puritans considered the literature as an instrument to teach, preach, and educate people in issues of religion. The more the works looked like Bible, the better. The literature, greatly influenced by religious beliefs, produced material glorifying the religion, God and everything related to that.

1.3.4.2. Individualism and Nature

Other themes that appeared in Puritan writings were individualism and nature, which again arose from their lives and points of view. The pessimistic view of man and the world gave a tragic mode to the experience of an individual. (Baštín, 1976; p.7) Puritans

wanted a clear and direct way of an individual to the God. This attitude was a kind of radical individualism. They were following this strict thinking because individual was the one who stood justified or unjustified in front of the Creator, whereas the community had a secondary importance in the cases of rituals and redemption. This was sometimes resulting into overall spiritual isolation of the individual. Isolation and separation gave the support for Puritans philosophy. (Jordan; 1993) Isolation and separation caused that puritanical authors reflected inwardly. “Self-examination may have become a way to express inward thoughts on paper, thus resulting in autobiographical, non-fiction and fiction works of literary art that revealed the wickedness of the self and the perfect righteousness of God.” (Holmes; 2011) Individual’s freedom of religion and life can be understood as a freedom in the way how the leaders wanted. So, individuals’ freedoms were limited and defined by the leaders’ religious aspirations. (Mitchell; 2011) Individualism was a strong aspect that leads people to bear their own life by themselves in the community.

Nature was seen by Puritans as something dangerous with a great power. When they come to the New World they found out how is the nature strong. Bradford in his work *Of Plymouth Plantation* described the beginnings in the new land, their fear of unknown place or extremely severe winters they had to overcome. (Thacker; 2011) Distrust and fear of nature lead into creation of gap between human being and nature. This fear was transmitted into symbolism that showed up in a literature. One of the most common symbols was a forest. The wilderness around them was seen as a mysterious danger. (Fuller; 2011) Forest was something dark, hidden. It represented a Devil in Puritanism. (Gersdorf, 2006; p. 81) It was seen as a place, “where Puritan morality and civilization end and the darker forces of the shadow find expression.” (Moore; 2005) It was something they were afraid of because it expressed the dark side of life.

To summarize, a person in Puritan times had to rely on himself/herself. Individualism was the main philosophy. It was explained by the fact that he/she will stand in front of the God alone, that is why his/her life should prepare him/her for it in this way. Nature was seen as something dark and was connected with a great power. Darkness was associated with the Devil and that’s why was considered as danger.

1.4. *History of Romanticism*

Romanticism is roughly described as “a movement of the eighteenth and nineteenth centuries that marked the reaction in literature, philosophy, art, religion, and politics from the neoclassicism and formal orthodoxy of the preceding period.” (Holman; n.d.) Grimes in his book cited Dr. Morris Peckham, cultural historian at University of South Carolina, where Dr. Peckham determined the beginning of Romanticism just a few years before the nineteenth century started, to a period when European intellectuals began to think about themselves, about the human community, and about the ‘nature of nature’ in a completely different sense. When at first, academic with philosophers, and later artists started to impugn some of the essential doctrines of the Neoclassical ideology of the previous movement. Dr. Peckham named this phenomenon ‘right angle’ vision. By this, he meant getting out of one’s own cage in order to reflect on the self, its beliefs, and its conclusions. (2004) This way of thinking emerged into a cultural revolution known as the Romantic period.

The movement has its origin in Germany. There it started with the publication *Sorrows of Young Werther* by Goethe. The book was about love sick, hatred type of an artist, who was too sensitive to live and who killed himself. After this book was published many of young men pretended their death, committed suicide in imitation. (Strickland; 1997) From Germany the movement gradually spread into other countries like Great Britain and France, where the modern commercial-industrial bourgeoisie first alleged supremacy. Later did the movement appear in Scandinavia, Spain, Italy, Russia, Poland, and after that in popular cities, and among exiles where the traditional values could be challenged. (Coyle, 1990, p. 683) In England is the beginning of Romanticism associated with the first edition of *Lyrical Ballads* by William Wordsworth, where nature, individual and emotion play an important role. (Klarer, 2004, p.66) These themes later became the essential themes of romantic literature.

In America was this period little postponed and altered. “American literature championed the novel as the most fitting genre for Romanticism’s exposition.” (Rahl, 2011) The beginning of American Romanticism is dated to the year 1830. (Holman,; n.d.) “The beginnings of American Romanticism went back to the New England Transcendental Movement.” (Rahl, 2011) Transcendentalism was a movement based on elements such as, combination the world of senses with the world beyond the senses, triumph of feelings

over science, emphasis of an individual over society. Among transcendental doctrines belonged living close to the nature, intense individualism, dignity of manual work, strong demand for intellectual company and interests, importance of pseudo-spiritual life, no need for personal relation to God or connection with church and its rituals, the biblical principles turned upside down, criticism of slavery. (*Romanticism*; n.d.) „In America, Romanticism and Transcendentalism were more or less coincide.“ (Klerer, 2004, p. 66) Romantic Movement drew from the transcendental principles, so we can find these principles in Romanticism as well.

At the end of Romanticism reactions against science started to arise. Growth of industrialization was more and more dreaded. (Reuben; n.d.) The artists showed their disagreement against the technological upheaval of the Industrial Revolution. However were the romantics seen in the opposition growing power of science and materialism, there was an opposed movement within the Romanticism that accepted scientific discoveries as a poetic material. (Gossin, 2002, p. 389) However, there were two opinions on the science, the former one was more actual, and majority of people and artist showed their disagreement with the science.

To set the exact year of the end of Romanticism is not as easy as set its beginning. Coyle in his work cited Punter who said ,“it is extremely difficult”. (p. 106) In England it lasted until about the year 1830, upon which the Victorian Age begins. (Strickland; 1997) America it is dated up through about the year 1870, up to the Civil War and the rise of the Realism. (Rahl, 2011) Although, we can set more or less exact dates for the beginning and for the end of Romanticism, Punter has an opinion that romanticism is still very much with us. “Certainly the root term ‘romance’, which had a long and distinguished literary history, has continued to move through a constantly modifying pattern of usage to the present day, and neither in its pop forms nor in its more technical applications does it show any signs of dying out.” (Coyle, 1990; p.106)

To sum up, Romantic movement has its beginning in Germany, later spread into another countries in Europe and in the first half of 19th century came to America, but still was influenced by European events and principles, such as Transcendentalism, and rise of science. Its end is dated up to the beginning of Civil War.

1.5. *Definitions of the Romanticism*

Romanticism derives from the word "romance," that simply meant a story that was venture and implausible. "Romances" are distinguished from 'novels' which emphasize the mundane and reality. (Grimes; 2004) But "romance" does not refer, although it may seem, to the 'emotion'. „Emotion and romanticism are not synonymous terms.” (Gleckner, 1962, p. 103) Though, Wellek presented ideas of Arthur O. Lovejoy who has argued that “the word ‘romantic’ has meant so many things that, by itself, it means nothing. It has ceased to perform the function of a verbal sign“. Moreover, Lovejoy asked to work out ‘this scandal of literary history and criticism’ by demonstrating that ‘the Romanticism of one country may have little in common with that of another, that there is, in fact, a plurality of Romanticisms, of possibly quite distinct thought-complexes.’ Although, he allowed that ‘there may be some common denominator to them all; but if so, it has never been clearly exhibited.’ Moreover, as reported by Lovejoy, ‘the romantic ideas were in large part heterogeneous, logically independent, and sometimes essentially antithetic to one another in their implications.’ (P.192)

The definition of Romantic period according to Gleckner (1962) says “Romanticism is the endeavor, in the face of growing factual obstacles, to achieve, to retain, or to justify that illusion view of the universe and of human life which is produced by an imaginative fusion of the familiar and the strange, the known and the unknown, the real and the ideal, the finite and the infinite, the material and the spiritual, the natural and the supernatural.” (p. 101) She also called the romanticism “the theory of living” or more exactly “the theory of being”. From this definition we can learn that the romantic writers were many times placed into a position where they were trying to confront the contrasts of life. Moreover, they were trying to boycott against the values of the “Age of Reason” (1700-1770). (Strickland; 1997) The whole Romantic period was a reaction against frontier periods.

The writers also glorified calculation/reason versus intuition/imagination, control versus spontaneity, objective fact versus subjectivity, tradition versus revolutionary, social compliance versus individualism, monarch versus democracy. (Strickland; 1997) However, Holman in his paper claims that Romanticism was rising gradually and featured so many stages and phases that to give a satisfactory definition that would fit to the whole romantic period is impossible. Burgum (1941) has a similar opinion and he claims that “who seeks

to define Romanticism is entering a hazardous occupation which has claimed many victims. “ (p. 142). The exact and sharp definitions are appearing to contradict one another, proving their inadequacy. “Brunetière, for instance, called Romanticism the discovery of the ego. Others have said that it was the discovery of nature; still others, the return to medievalism. Watts-Dunton believed it the rediscovery of wonder, and an American clergyman-critic of the transcendental period praised it as the literature of aspiration. More recently, Professor Babbitt has been disgusted by its approval of the irrational; Mario Praz accuses it of having been the hotbed of decadence; whereas critics of sociological interest deplore its stimulus to escape from reality.” (Gleckner, 1962, p. 143) Holman rather than giving a clear and definite definition stays that is better and more useful to define the period by a list of characteristics. Among the aspects of the Romantic Movement he listed “sensibility; primitivism; love of nature; sympathetic interest in the past, especially the medieval; mysticism; individualism; romanticism criticism; and a reaction against whatever characterized classicism.” In addition, Glecken (1962) characterizes the movement as a movement that amounts, for example, the return to the nature, liberal view in literature, the renascence of wonder, the revival of the interest in the past. Romantic writing is a writing made of a lively person, or a person who aspires to live, in the romantic illusion. (p. 103) Many definitions describe Romanticism as an opposite to Classicism, whereas Burgum has a different opinion: “I wish to state at the outset, therefore, that I am not concerned with that Romanticism which is taken for the eternal opposite to the principle of Classicism. The thesis that literary expression oscillates between the two contradictory limits of Romanticism and Classicism, in much the same way as the human society or the conduct of the individual may be presumed to oscillate between the two opposite poles of Good and Evil.” (p.142)

An important matter of that time was science. “As the century drew near its close, the romantic spirit was at low tide and science moved on. The tremendous practical benefits of science won the gratitude of men, and its harsher general implications were softened by being absorbed into the system of geometrical rationalism. That rationalism may be interpreted as a compromise between science and anti-science.” (Gleckner, 1962; p.100) “Romanticism was the first artistic movement for which the confrontation with science reached the point of crisis, and romantic responses are both extreme and complex.” (Gossin, 2002; p. 389-390) At that time it was feared that science will give all the clear and exact explanations of everything. (Gleckner, 1962, p. 103) But, because the nature was a significant interest for them representing wisdom, knowledge and power, they were afraid

of the rise of science. Romantic theory and practice has usually cast the opposition between physical science and the arts in terms of the position of the human subject, posited as an autonomous self-conversant with nature.“ (Gossin, 2002, p. 390) The human and the nature was more important than the science.

Lewis Pattee (1930) saw the American romanticism as the spirit of the youth with the atmosphere of the frontier, the dreams of the immigrants, the arrival into the new place with a huge number the most adventurous and idealistic human beings of their generation, the uncovered richness of the new West, all of this contributed to the development of the extreme romantic spirit. (p. 180) The Romantics were fascinated by the newness, as the country they lived in was. America was new in comparison with the Europe and they were drawing from it.

To conclude, it is hard to define one universal definition for Romanticism. There were slight differences from one country to another. But, this movement was symbolized by individualism, sensibility, mysticism, nature, disagreement with previous times, the increase of scientific power and discoveries of everything new.

1.6. Romantic Writings

Literature of Romantic Movement differed from the previous periods in almost every aspect. The form of writings was more flexible, plots were more complex, and they mixed the genres and used free style. The literature showed the emotion, passion, sensibility, imagination, over reason, logic, and science. They felt a need for spontaneity in writing and for lyricism, which they found in medieval romance and folk poetry. This resulted in denial of strict and regular forms and other traditional features. (*Romanticism*; n.d.) “The idea that writing should be limited to a group of set rules clashes with romantic ideology. Rules were not completely thrown out, but writing during this period had subjective forms stemming from organicism, whereas past works were connected to Neoclassical rules of form.“ (Orwell; 2011) The atmosphere of the works turned into moods that became more gothic, grotesque, fear, and odd. (Reuben; 2011) The literary pieces were written without any strict forms and rules of previous periods.

The writers used symbols and myths in their works. These elements helped them to develop “visual imagery and further illustrate new concepts and ideas.” (Archer; n.d.) Another new aspect used in romantic literature was putting an emphasis on emotion and feelings. They focused on “the psychological effects of events in one's life, at feelings about subjects that often had been ignored in past literature -- death and sadness, for instance.” (Fish; 2011) Moreover, they experimented and used new forms with ancient patterns. The works at the end resulted in subjective pieces in a form of writing. (Reuben; 2011) The subjectivity is some kind of revelation of author's inner emotions.

To conclude, writers abandoned old writing forms and styles and set off on a way full of emotions and symbols. But, apart from the new experiments with writing they used ancient patterns. The writing style was based on avoiding conventional subjects and forms.

1.6.1. Themes in Romantic Writings

The romantic literature was rich in themes. All of them were concentrated around the emotion, nature, individual, and imagination. (more space is dedicated to some of these themes in following sub-chapters.) These were the main themes, but of course, not the only ones.

Supernatural and fantasy had found its place in the literature too. The supernatural came from the nostalgia of the Gothic past. This nostalgia resulted in a melancholic mood. (*Romanticism*; n.d) They did not go back just to the Gothic past but they went further. They went back to the Medieval times and ancient civilizations. Authors drew upon myth and showed mysticism and imagination in their works. Many times they were escaping in their stories to places far away and filled these stories with supernatural and mystical. (Fish; 2011) Their interest in past times was visible and brought into literature a breath of old times.

Another theme, on the contrary of past times, was the current situation of romantic period and it was the slavery. Authors were interested in the question of slavery. They portrayed this issue in a form of animal imagination of slaves and of slave owners, preferred the death before slavery, religious and political corruption and hypocrisy of slave owners. (*Shifts*; 2002) This theme culminated in a protest and disagreement with slavery. (Strickland; 1997) Slave narratives therefore became popular in writings of romantic authors.

Different theme worth to mention is a “a reaction against whatever characterized Neoclassicism, the idealization of rural life, enthusiasm for the wild, irregular, or grotesque in nature and art, unrestrained imagination, enthusiasm for the uncivilized or ‘natural’ , interest in human rights, sympathy with animal life, sentimental melancholy, emotional psychology in fiction, collection and imitation of popular ballads.“ (Holman,; n.d.) Then, they contrasted some contradictions such as, worldliness vs. primitiveness, moral evil vs. moral good or artificial vs. non-artificial. (Baštín, 1976; p. 19) And to equal gender rights for men and women. (*Literary periods*; n.d.)

To conclude, literature was full of themes from present times but also from past times. This full range of themes started from mystical elements and ended with slavery question. The authors portrayed also contradictory themes to Neoclassicism.

1.6.1.1. Nature and God

The Romantics’ point of view on nature was completely different then Puritans’ point of view. While Puritans considered nature to be a dangerous wilderness, the Devil, the evil, the source of everything sinful and immoral, Romantics saw nature as “a sanctum of non-artificiality, where the Self can fulfill its potential”, (Strickland; 1997) and as a source of the truth and beauty. (Bewell; n.d.) ‘The Noble Savage’ represents an idea and a belief in a pure nature of a man and that a man would behave good but the civilization is an obstacle preventing him to do so. (Strickland; 1997) Nature represented some kind of form of a divine inspiration and a return to the essential principles of human being. (Archer; n.d.) One of the main reason why the authors did so, was some kind of protest towards materialism, towards poverty and economic crisis that came with a development of industry and finance. (Baštín, 1976; p. 19) The nature become very fast the number one theme in romantic literature and the center of Romantic Movement.

Romantic writings can be seen as nature writings because the authors portrayed nature as a something fresh, rich, depth, as a natural harmony, way of life, beauty, as a contrast to everything material and artificial. (Bewell; n.d.) Moreover, it was a place of inspiration and wisdom, delight and nourishment for the soul. The literature celebrated the connection between a man and a nature. Such life of people full of nature contrasted the unnatural life of society. (Strickland; 1997) People found in the nature a shield where they could get solace, knowledge and a spiritual guidance. It was teaching and comforting but on the other hand it was also a place of punishment or reward. (Smith; 2011) With this

understanding of nature, it was absolutely natural for both, English and American, writers “to describing landscapes, writing odes on the seasons, and meditating on daffodils, nightingales, albatrosses, skylarks, rocks and stones and trees, talking to the mountain or writing poem on spiders, bees, butterflies, snow drops, violets.” (Bewell; n.d.) Nature was a well of knowledge, truth, wisdom, spirit. People found everything they needed there. And for its great power, it was glorified and become the main source for literature.

Nature was many times personified and sometimes even depicted as a character in the literature. „It speaks in a human voice and shares human qualities, and it interacted with people through these human elements.“ (Smith; 2011) This personification gave the nature a power of carrying the same features as humans. It appeared in forms such as, guide, teacher, nurse, muse representing the truth and knowledge. (Bewell; n.d.) The authors were getting back to the nature also for the reason to simplify the complicated way of life, because what was natural was greater. (Redman; 2011) It has been seen a nostalgia for easier and simpler frontier life. (Bewell; n.d.) The real life of that time was considered artificial, not organic. “Material and traditional aspects of society were treated as artificial. Nature represented an organic connection with the world at large, and often the universe, to Romantics.” (Archer; n.d.) The universe and the world was not seen as scientific anymore. The artists, the authors as well as the rest of the people were trying to find their place in the universe. (Kaplan; n.d.) Nature had a strong impact and forced people to live in a peace with it and not to be its enemy.

Apart from above mentioned relations to nature there is another one and it is very significant one. Romantics connected the nature and whole world with the God and religion as such. The way how Puritans saw the religion and their belief of God changed throughout the years since the end of Puritanism and the beginning of Romanticism. In Puritan belief everything, a whole human’s life, was preordained whereas in Romantic belief the revival and destiny of the individual was their own choice and everything must had been planned which means that decision had a central and essential role. (Robinson; 2006) Furthermore, the society started to follow the principles of Pantheism. Riasanovsky defined Pantheism as a doctrine “which equates God with the world (the world is God, and God is the world) goes back to the thought of classical antiquity and to various Oriental religions and philosophies.“ Moreover, it was “the doctrine that God includes the world as a part, though not the whole, of his being, may be reducible to pantheism it also attempts to provide a sphere of existence and activity for God independent of the world.“ (p.71) The church became secondary in a meaning that individual’s relation to God was more

personal. Personal prayers were typical, thus visiting church was not needed. (*'Shifts'*; 2002) Nature was therefore seen as a revelation of the God and of the Truth, the 'the living garment of God'. (Holman; n.d.) So, nature provides all the needs, not the church, because the God was present in nature.

To conclude, nature became important theme because of its power. It was not a sinful place as depicted in Puritanism, it was a place of divine imagination connected with humanity. Authors personified the nature, called for previous simpler times, refused artificial but glorified organic, and stressed the delight of nature. It was associated with God as well, because the principles of Pantheism presented God as a world, including the nature.

1.6.1.2. Individualism and Characters

In the way of portraying literary characters we can see a reaction against Neoclassicism. The characters and heroes of neoclassical works were depicted as royalty, noble and great people. (Redman; 2011) Romantic writers replaced this type of hero with 'a common man'. A common man came from Rousseau's cult of an individual and championing the freedom of human spirit. (*'Romanticism'*; n.d.) This type of hero was a hero who, "found wisdom in the world around her and chose a lack of sophistication that was thought to be more honest and forthright or folk heroes who helped to form a nation and protect it from outside influences." (Redman; 2011) The characters in the writings were static, not dynamic. "There was little or no development of the character. Many of these characters were imbued with a desire to search for beauty or freedom. They reveled in solitude, were frequent wanderers and often acted and behaved exactly as the author stated they would, not allowing for much creative deduction on the part of the reader as to a character's personality." (Orwell; 2011) Moreover, the characters acted emotionally, not reasonably. (Smith; 2001) And another feature of them was that they were mainly patriots. (Redman; 2011)

The writers celebrated individualism of the characters. Rahl marked that, "Romanticism is concerned with the individual more than with society." (2011) Focusing on the individual resulted in seeing the self as a connection to all human beings and to a Greater Truth, the works mirrored personal experience. (Chavez; 2011) They put the individual into the center of life and art thus, "making literature valuable as an expression

of unique feelings and particular attitudes“ (Holman; n.d.) The writers concentrated and highlighted the freedom of the individual and linked him with themes of universal, and how such universal affected his everyday life. (Orwell; 2011)

To sum up, for the writers of this literary movement was very important to portray a character, a main character, as an individual and to stress the individualism. These characters were mostly stagnant individuals without any significant progress.

1.6.1.3. *The Love and Work*

The lifestyle of Romantics shifted radically from the lifestyle of Puritans. While in Puritan times everything was ruled according to religion, Romantics were more open and free. Literary professor Richard C. Sha describes the sexuality of that time. He claims that Romantics were “fascinated by non-reproductive or perverse forms of sexuality.“ That means, they made a difference between sexual pleasure and reproduction, so that they construct physical intimacy as an animosity against church and state. (2005) This description shows a distinction of the two periods. Whereas, the life of Puritans had strict moral rules in this, Romantics saw in sexual relation not only obligation of reproduction but also pleasure.

The life of the people changed in another sphere too. The growing number of factories caused that women and also children had to start to work there. “There was a prevalent belief that everyone should be self-reliant and that everyone could become successful by working hard and saving money.” (Roberts; 2011) Hard work became a normal part of peoples’ lives. This hard work became also a part of a literature, but because it was at the end of the period Realism, which followed after Romanticism was more concentrated on labor work.

To summarize, in some spheres Puritans and Romantics differ radically. As mentioned in this subchapter, the free opinion on sexuality and on the other hand hard labor life of women and children were distinctly different ways of life then in religious and strictly moral Puritanism.

2 INTERPRETATION

2.1. *The Background Information*

When a story takes place in the different time period than the one author was born in, a question *Why did the author do so?* arises. Why did he or she wrote about past times, about past societies, and why he or she did not devote his or her time writing about present times, present society and present problems? Nathaniel Hawthorn's masterpiece *The Scarlet Letter* is one of these cases. However, he lived his life in the first half of 19th century and published his work in 1850 (p. v), the story of *The Scarlet Letter* is taking place in 17th century in Puritanical Boston. (p. 52)

The reason why did the author do so can be found at the beginning of the book *The Scarlet Letter* in a pre-chapter *About the Author* and actually, there are more reasons than just one. Hawthorne was born in Salem, Massachusetts. This fact probably influenced him largely because, the city of Salem was known for its rich history, primarily for the Salem Witch Trials. Another fact is connected with these trials and that is Hawthorne's ancestors. In the period of infamous Salem Witch Trials some of his relatives were present at these affairs. Moreover, it is known that John, Nathaniel's great grandfather, was one of the executors during these trials. Nathaniel Hawthorne was originally born as Nathaniel Hathorne. After publishing some of his first literary works he added 'w' into his surname, probably not to be associated with his ancestors, and so Hathorne changed into Hawthorne. (p. v-vi)

In this short introduction of this part of my thesis valuable facts, that led the author to write his story in this particular setting, were depicted. Many times there are some background or even hidden information that can say a lot about the book and these information can be an interesting and useful for the readers. In this case, I considered this background of the story important. It explained why the author chose this particular time period and maybe even the particular themes and symbols that we will discuss later in this paper.

2.1.1. The Setting

Puritan references are very visible in the story, not only in structure, themes, symbols, but in a whole story and a plot as such and they show the Puritan lifestyle. To start from the beginning this thesis will not only present the main idea of the story but it will also present the secondary ones that have an impact on understanding the Puritan gist of the work. The setting is one of the most important elements of the book showing that the story took place in the era of Puritanism.

Hawthorne chose a specific place for his story. The story took place in Boston, a town in Massachusetts Colony Bay. Boston was the center of Puritan colony in the 17th century, the time when the story took place. (p. 52) From the theoretical part we know that Massachusetts Colony Bay was an area where new settlers from Europe came and re-established new society, on a brand new ground, based on Puritanical principles.

The time and place of *The Scarlet Letter* clearly shows the Puritan times because of its setting, the 17th century Boston. The narrator described the setting of the story at the beginning of the novel by mentioning the time, “The grass – plot before the jail, in Prison Lane, on a certain summer morning, not less than two centuries ago, was occupied by a pretty large number of the inhabitants of Boston, ...” (Ch. 2 – The Market Place; p. 52) But, we can find something Romantic in this setting, and that is that Romantic writers were interested in past, historical times, especially Medievalism. For example, J.F. Cooper set the plot of his novel *The Last Mohicans* into middle of 18th century during the French and Indian War. Or, another famous novel *Moby-Dick*. Herman Melville did not set the story into remote history times but still, the plot is located 2 decades before the author started to write the novel. However, Puritanism depicted in *The Scarlet Letter* does not belong to Medievalism, for Romantics it was part of the former century, a history.

Hawthorne placed the plot around the most significant objects in the town. The scaffold, the market-place and the forest were the places with a high symbolism, and the most important situations took place right there. The Puritan community gathered around the scaffold and on the market-place and created typical Puritan atmosphere, the atmosphere of sin, public humiliation, punishment, suffering and strict Puritan rules. These scenes occurred mainly in second chapter – The Market Place where main character Hester Prynne had to suffer on a scaffold in front of the public because of the adultery she committed. “Meager, indeed, and cold, was the sympathy that transgressor might look for,

from such bystanders, at the scaffold” (p. 53) Or in the third chapter – The Recognition, Hester is again the center of attention on the scaffold, “From this intense consciousness of being the object of severe and universal observation, the wearer of the scarlet letter was ...on the outskirts of the crowd,..” (p. 64) On the contrary to the artificial town full of rules and restrictions, Hawthorne placed a forest outside the town, “..the wooden hills of the neighboring country.” (Ch. 16 – A Forest Walk; p. 202) Forest is the opposite of town, because it was a place where ruled natural laws. It was the place of The Black Man, mystery, but also of freedom and self-manifestation. Hawthorne used settings to emphasize the themes and symbols of the story.

To sum up, Hawthorne thought romantically. Thinking romantically means using romantic references and supporting romantic hero in the story. But, Hawthorne set his story into Puritan period. More specifically, into 17th century Boston in America, a place and time where Puritanism flourished. But, placing plots into historical past was a common interest of Romantic writers. The town, the towns’ people, the objects he used, the atmosphere of the town and surroundings of the town are all Puritan.

2.2. *The Writing style.*

The Scarlet Letter is united and structured novel. The structure can be best seen in scaffold scenes. There are three scenes, namely the first scene where Hester is standing on the scaffold and punished for her sin (p.52-63), second scene where Mr. Dimmesdale is confessing his sin in the night on the scaffold but no one sees him(p. 168-1690, and last one scene at the end of the novel, where Revered finally spoke out of his sin in front of the public (p. 284-285). These scenes represented gradual climax of the story, and they are explained in a more detail in the chapter 2.3.2. *The Scaffold* later in the thesis. The author manifested literary devices such as symbolism, gothic references, themes of good and evil, individuality vs. society, imaginary. The whole plot is united, contains clear thoughts of the characters; each character has its purpose and the story is written with a balance between real world and imaginary world. For example, the world of Pearl, Hester’s daughter, is kind of imaginary world for the towns’ people, but her thoughts are full of

truth. Or the Black Man of the forest. This character does not exist, but his presence in the novel is warning the reader from the evil power which is real in the society.

Concentrating on the writing style of the novel, the Puritan style of writing is not seen very much. Because, the most significant sign in Puritan writings is in its 'plain style'. And we can't see that simple style typical for Puritans. Looking deeper into the text Romantic writing signs are seen. The simple, not complex sentences, as are ones of the features of a 'plain style', are not basis of the novel, because Hawthorne used long sentences. For example, this sentence: "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." (Ch.9-The Leech; p.128) First of all, the sentences were long and secondly, they were many times complex and complicated to understand too. Only in some pages further, in the same chapter, we can find this sentence: "Doomed by his own choice, therefore, as Mr Dimmensdale evidently was, to eat his unsavory morsel always at another's board, and endure the life-long chill which must be his lot who seeks to warm himself only at another's fireside, it truly seemed that this sagacious, experienced, benevolent old physician, with his concord of paternal and reverential love for the young pastor, was the very man, of all mankind, to be constantly within reach of his voice." (p.136) Thus, reading this novel requires an attention paid to every single word. Otherwise, it's easy to get lost in it. Such sentences showed as examples above are far from the everyday language, typical for Puritan writing style. We can assume that people in Puritan times were not speaking that formal as it is presented in the novel.

Another Romantic sign visible in the work is imaginary. In Chapter 2 – The Market Place is given an imaginary description of main character, Hester Prynne: "Had there been a Papist among the crowd of Puritans, he might have seen in this beautiful woman, so picturesque in her attire and mien, and with the infant at her bosom, an object to remind him of the image of Divine Maternity, which so many illustrious painters have vied with one another to represent: something which should remind him, indeed, but only by contrast, of that sacred image of sinless motherhood, whose Infant was to redeem the world." (p. 60) Apart from the imaginative element in this sentence we can again notice its extra length. Hawthorne placed the story to seventeenth century Boston, where people believed in witches, demons, and the evil power of nature. So, the author made use of the

setting and built his novel on beliefs of Puritans in Boston town. But, he tried to find a balance between reality and imaginary.

Next element, quite popular for the Romantic writers, is a reference to mythology. And again this element is present in the novel. Mythological allusion appears in Chapter 4- The Interview: "I know not Lethe nor Nepenthe," remarked he; "but I have learned many new secrets in the wilderness, and here is one of them - a recipe that an Indian taught me, in requital of some lessons of my own, that were as old as Paracelsus. Drink it! It may be less soothing than a sinless conscience. That I cannot give thee. But it will calm the swell and heaving of thy passion, like oil thrown on the waves of a tempestuous sea." (p.78) In this part are mentioned three names namely, Lethe, Nepenthe and Paracelsus. Lethe comes from Greek mythology. It was a river in the Underworld. The river of oblivion and forgetfulness. Everyone who would drink water from this river forgets their earthy life. (Harry; 2009) Nepenthe, again used in Greek mythology, is a drink healing sorrow, because it causes oblivion. (John; p.24) And Paracelsus was a Renaissance physician. (Crocken; n.d.) Hawthorne deliberately incorporated mythology into the story.

Here, are presented some main writing styles typical for Romanticism. Puritan writing would not have that formal style, but it would use ordinary language and short sentences. Also imaginary and mythological references would not be common in their works.

2.2.1. Shadowy Mood

Shadowy mood is in the other words the gothic mood occurring throughout whole novel. Gothic mood was melancholic and dark. It was another characteristic feature of Romantic literature. Romantic writers liked to put gothic elements into their works. Hawthorne used these elements in his work too. In *The Scarlet Letter* appeared different forms of Gothic ambience. It was shown by colors, by some characters, situations, objects or scenery.

The dark atmosphere is connected also with one of the characters, Roger Chillingworth. He is a husband of Hester Prynne. This character is longing for revenge and that is why he represents the dark side, the evil. In the chapter 3 – there is a sentence describing him, "Very soon, however, his look became keen and penetrative. A writhing horror twisted across his features, like a snake gliding swiftly over them, and making one

little pause, with all its wreathed intervolutions in open sight.” (p. 64) The dark atmosphere comes also from his acts. Not only he is trying to destroy Hester and Reverend Dimmesdale but moreover, he pretends to be a physician, however his poor knowledge of medicine causes damages. Gothic novels often portray an evil character that has some deformation. Chillingworth plays this role in *The Scarlet Letter*, not only he has a deformed inside with devilish thoughts but also his body is deformed, one of his shoulder is higher than the other one (p. 65) what creates a lame and distorted vision of him.

The house of Governor Bellingham reminds a Gothic castle. “This was a large wooden house, built in a fashion of which there are specimens still extant in the streets of our older towns; now moss-grown, crumbling to decay, and melancholy at heart with the many sorrowful or joyful accuracies, remembered or forgotten, that have happened and passed away within their dusky chambers.” (Ch. 7- The Governor’s Hall; p. 111) On the next page the description continued, “It was further decorated with strange and seemingly cabalistic figures and diagrams, suitable to the quaint taste of the age, which had been drawn in the stucco, when newly laid on, and had now grown hard and durable, for the admiration of other times.” (p.112) In the house were moreover modern armors. “There was a steel headpiece, a cuirass, a gorget, and graves, with a pair of gauntlets and a sword hanging beneath.” (p. 112) The set of armor is another gothic element.

The forest is one of the most significant part of the story. Chapter 16 – A Forest Walk tells about a meeting of Hester and Mr. Dimmesdale in a forest together with Hester’s daughter Pearl. The forest is hiding many important symbols and themes; these symbols and themes will be described later in this paper. But besides that, there is also hidden darkness of the scenery. The author mentioned grey clouds and a black and dense forest with narrow path. (p. 203) The whole atmosphere of the forest is gothic and dark for the Puritans although, it is on the other hand a place of truth.

Another dark element of the story is The Black Man of the forest. The Black Man has also a function as a symbol of Satan. But still it is a mysterious figure appearing in the woods. Pearl gave his description while answering her mother on a question who he is, “Oh, a story about the Black Man, ... How he haunts this forest, and carries a book with him – a big, heavy book, with an iron clasps; and how this ugly Black Man offers his book and an iron pen to everybody that meets him here among the trees; and they are to write their names with their own blood; and then he sets his mark on their bosoms!” (Ch.15- Hester and Pearl; p. 205) No doubt he contributes to the dark and mysterious mood of the novel.

To sum up, the author of the novel wanted to depict the Puritans by the dark descriptions. Darkness, wickedness, mentioning prison, cemetery, all these refer to death, sorrow, sadness, characteristics typical for the life in Puritan times. However, the author used Romantic tools to do that, the Gothicism. Parts, where his writing passes into more dark or even terror atmosphere are typically Gothic.

2.2.1.1. *Dark vs. Light*

The darkness has always its opposite in the novel – the light. Hawthorne used many variations of dark and light as motives in his novel, such as day vs. night, sunlight vs. shadow, dull shades vs. colors, noon vs. midnight.

By dull shades and color, the author emphasized the dullness of Puritan community in a Chapter 1 – The Prison-Door. Even the chapter has a gloomy name. From the name we can guess that the chapter will be about prison and it is by itself a dark and depressive place. The chapter does not describe only prison but cemetery as well. The very first sentence of this chapter says, “A throng of bearded men, in sad-colored garments and gray steeple-crowed hats, intermixed with women, some wearing hoods, and others bareheaded, was assembled in front of a wooden edifice, the door of which was heavily timbered with oak, and studded with iron spikes.” (p.50) The author emphasized dark mood by using colors. With this description of people wearing dark clothes, he did not mean only particular men and women in front of the door, but this was a general description of people in New England and their dresses. So, the whole city was as dark as these people. In the next paragraph he described the jail, “...the wooden jail was already marked with weather-stains and other indications of age, which gave a yet darker aspect to its beetle-browed and gloomy front.” (p. 50-51) Again, he used words stressing the bleakness. Moreover, he compared prison to “black flower of civilized society”. (p. 51) This first chapter is carrying strong gloomy atmosphere. It describes the people, and objects that evokes melancholy feelings. The dark color stressed the Gothic elements even more.

The daylight was vulnerable. The characters had to act according to Puritan rules and hide their own feeling. The night on the other hand, was a time where they could do and say anything that would not be accepted in the daylight surrounded by Puritans. The night witnessed the inner emotions of the characters. Reverend Dimmesdale confessed his

sin on the scaffold in the midnight. He did it at that time, because he knew there will be no one to see him. “It was an obscure night of early May. ...they would have discerned no face above platform, nor hardly the outline of a human shape, in the dark gray of the midnight. But the town was all asleep. There was no peril of discovery.” (Ch. 12- The Minister’s Vigil; p.162) The night protected him from the presence of the town’s people. His cowardice and fear blocked him to confess on the scaffold through the daylight in front of the community. However, he did confess at the end on the story because he couldn’t bear his guilt anymore.

These motives are important for developing the main themes of the novel. The dark colors were colors of Puritan society. They represented their strict morality. The night was on the other hand, although it was dark, the time when were the characters enable to express what they had to kept hidden during the day. In the day, the Puritans were able to see everything, therefore there was no place for showing real emotions.

To conclude, the author used many Romantic tools to depict Puritanism in his novel. For the best way to describe Puritans he did not use “the plain style” characteristic for Puritan writers, but he used long and complex sentences. As well as, imaginary and mythological appearances which he used in his novel are not typical for Puritan writings. Another Romantic tool Hawthorne used was Gothicism. By dark descriptions for example, the scary description of Roger Chillingworth (mentioned in 2nd paragraph of chapter 2.2.1. Shadowy Mood), the melancholy description of Bellingham’s house (mentioned in 3rd paragraph of chapter 2.2.1. Shadowy Mood), dark and mysterious atmosphere of the forest and The Black Man of the forest (mentioned in 4th and 5th paragraph of chapter 2.2.1. Shadowy Mood) he depicted a real atmosphere and people of Puritan community. The darkness and dull colors were means for showing the darkness of Puritan society too. The darkness in the form of night served as a shelter from the strict Puritans where main characters did not have to hide and they could uncover their real feelings, such as Mr Dimmesdale confessed his sin in the middle of the night (mentioned in 3rd paragraph of chapter 2.2.1.1. Dark vs. Light)

2.3. *Symbolism*

The novel contains many symbols with important messages. They are present throughout entire story. They help to develop the story and represent some abstract ideas. The symbols emphasis the story of forbidden love, such as the scarlet letter, which by its rich embroidery, made by Hester herself, stood for the love she felt. (p.57) , the good and the evil, like the forest did, where evil in the forest was represented by The Black Man lurking Hester to come to the bad side, “Wilt thou go with us to-night? There will be a merry company in the forest; and I well-nigh promised the Black Man that comely Hester Prynne should make one. [Mrs. Hibbins]” and the good was represented by freedom and chance to reveal the real emotions, (the freedom of the forest is mentioned in the 3rd paragraph of the chapter 2.3.3. The Forest) and helps to uncover hidden messages of the story and last but not least disclose real Puritans society, their minds and characters. Because, Puritans believed in supernatural power, Hawthorne could use rich symbolism as allegory, where he could hide secret meanings for the readers. And, he portrayed the characters in a way where the reader saw them differently than Puritan people in the novel. For example, Hester was a fallen woman, Reverend Dimmesdale had a statue of authority and Roger Chillingworth was a betrayed husband in the eyes of Puritan society. However, the reader saw Hester as a woman with courage and self-reliant, Reverend as a coward who is afraid of the reaction of society and punishment, and Chillingworth as an evil longing for a revenge.

2.3.1. **The Scarlet “A”**

The most important, the most vivid and the most significant symbol of the novel is a scarlet letter “A” worn by the main character, Hester Prynne. The letter appeared for the first time in chapter 2 – The Market Place and it was described like this: “On a breast of her gown, in fine red cloth, surrounded with an elaborate embroidery and fantastic flourishes of gold thread, appeared the letter A.” (p.56) This description sounds more like a description of a jewelry than of something what this “A” represented. Maybe, by this description the author wanted to say something, right at the beginning of the story that he did not considered it to be the same what Puritan society made it for. It has bright red color

and it was shining on Hester's typical dull clothes. The red color represented evil for the Puritans, but probably for the author it was sign and color of passion. The "A" was 'a badge of shame' worn by those who committed adultery, something highly immoral in Puritanism. Hester Prynne is a woman who had sinned, and she was a mother of little Pearl. The "A" she had to wear on her breast is symbol of the sin she made. But, with its red color representing the passion and rich embroidery that looks like a jewel it was a symbol of hidden love. The badge by its look did not represent the sin. Hester gave a beautiful ornamental look to it. " 'She hath good skill at her needle, that's certain,' remarked one of her female spectators; 'but did ever a woman, before this brazen hussy, contrive such a way of showing it? Why, gossips, what is it but to laugh in the faces of our godly magistrates, and make a pride out of what they, worthy gentlemen, meant for a punishment'". (Ch.2- The Market Place; p.57) Although, it should have represented the sin, which it did for the Puritans, by its look it represented the love that was not allowed in the Puritan society. Behind the rich embroidery hid Hester the secret love.

This "A" worn by Hester was not the only form of "A" that appeared in the novel. This symbol was transformed into more meanings than the one connected only with Hester and only with adultery. In the novel occurs a situation where Hester and her daughter Pearl were gathering herbs in forest. During this work little Pearl did something what she seen on her mother. "As the last touch to her mermaid's garb, Pearl took some eel-grass, and imitated, as best she could, on her own bosom, the decoration with which she was so familiar on her mother's. A letter,—the letter A,—but freshly green, instead of scarlet! The child bent her chin upon her breast, and contemplated this device with strange interest; even as if the one only thing for which she had been sent into the world was to make out its hidden import." (p.195) She created an "A" of grass and attached it on her chest just as her mother wears her scarlet letter. The green "A" now looks like it has nothing to do with original one. Its green color represents innocence and is connected with the nature. This may emphasize the idea that the nature forgives the sin.

Next appearances of the "A" are associated with Mr. Dimmesdale. In chapter 11- The Interior of a Heart, Roger Chillingworth is healing Mr. Dimmesdale when he notices a strange red mark on his chest. But in this chapter we won't learn what exactly it is. We also don't know how it appeared on his chest or what caused it. The answer comes in chapter 23 – The Revelation of the Scarlet Letter. In this chapter Mr. Dimmesdale confess himself, in front the whole city while standing on the scaffold together with Hester Prynne and their daughter Pearl, to the sin he made. Moreover, he shows his chest and

reveals it to the people. "...with all its mysterious horror, it is but the shadow of what he bears on his own breast, and that even this, his own red stigma..." (p. 185) "Most of the people testified to having seen , on the breast of an unhappy minister, a scarlet letter – the very semblance of that worn by Hester Prynne – imprinted in the flesh." (p. 288) He was carrying the same symbol under his clothes on his chest as Hester worn on her clothes. His stigma was scar in a shape of "A". We can assume from the story that it was Dimmesdale himself who made a scar in a shape of "A" on his chest.

He wanted to confess to the sin he committed, so he got on a scaffold however, when he did so it was a night and the square was empty without any witnesses. But still he confessed and uncovered his scar on his chest although, no one saw him. That night Governor Winthrop died and an "A" emerged in the sky. "But did your reverence hear of the portent that was seen last night? – a great red letter in the sky the letter A, which we interpret to stand for Angel."(Ch. 12 – The Minister's Vigil; p. 175) Reverend Dimmesdale saw it, he was on the scaffold when the "A" appeared in the sky. But he saw it as a sign of his sin, unlike the people of the town who explained this effect as a honor to Governor Winthrop who passed away that night and connected it with the Angel.

Hester Prynne's scarlet letter changed in meaning during the years. At the beginning it stood for 'the badge of shame' but later it changed into 'badge of honor'. She wore the badge her whole life and throughout the years and she didn't give up but started to work and integrated into society. The community started to accept her as she was and the "A" standing for 'adultery' changed into 'able' or 'angel'. Not only because of her stamina, but also for her strength and for the person she was. (p. 288-289; p.293-295)

The Scarlet letter represented shame for its wearer. This was typically Puritan, but Hester didn't feel it like that. We can see in the novel how she coped with it. She wore it like an emblem and never took it off, even in time when she could. The Puritans aim was to punish her for what she did, however the "A" had another effect and that was it made her stronger and reinforced her courage as a character.

2.3.2. The Scaffold

The scaffold is a valuable symbol of the novel, because significant situations took place right on it. There are three important scaffold scenes, at the beginning, in the

middle and at the end of the novel. These scenes show some kind of progress of one of the character, Mr. Dimmesdale. The scaffold is a place where Mr. Dimmesdale showed his cowardice, his pain and sorrow, and finally confession.

The first scaffold scene is at the beginning of the story where Hester Prynne is standing on it with little Pearl in her hands. In front of the citizens is Mr. Dimmesdale the one who is asking her who is the father of Pearl. While she is standing on the scaffold as a sinner, he is on a balcony above her representing the authority in which people saw dignity. However, Hester has a chance to reveal the name of her daughter, she is not doing it, and keeping it in secret, showing in this passage: “ ‘Never!’ replied Hester Prynne ... ‘Speak woman!’ said another voice, coldly and sternly, proceeding from the crowd about the scaffold. ‘Speak; and give your child a father!’ ‘I will not speak!’ answered Hester, turning pale as death, but responding to this voice, which she too surely recognized. ‘And my child must seek a heavenly Father; she shall never know an earthy one!’ ‘She will not speak!’ murmured Mr. Dimmesdale, who, leaning over a balcony, with his hand upon his heart, had awaited the result of his appeal. He now drew back, with a long respiration. ‘Wondrous strength and generosity of a woman’s heart! She will not speak!’ ” (Ch.3 – The Recognition; p. 74) This scene showed the strength and generosity of Hester as Dimmesdale pointed out, but on the other hand, it showed his cowardice and fear.

Second scaffold scene is taking place in the middle of the story. It is a scene, I already mentioned. (2.2.1.1. Dark vs. Light, paragraph 3) It is the night, when Dimmesdale stood on the scaffold alone, no one saw him, he confessed to the sin he made, and an “A” appeared in the sky. This scene took place a few years later after the first scaffold scene. But here, Hester and Pearl joined him on the scaffold, where he took the confession. A progress can be seen here in the character of Dimmesdale. Now, he is admitting his sin, and wants to confront it with the people. Nevertheless, he is not taking the second step to do it. When Pearl asked him, if he will join her and her mother on the scaffold the following day, he stepped back and answered: “ ‘Nay; not so, my little Pearl... not so, my child. I shall, indeed, stand with thy mother and thee one other day, but not to-morrow.’ Pearl laughed, and attempted to pull away her hand. But the minister held it fast. ‘A moment longer, my child!’ said a minister; ‘but another time.’ ‘But wilt thou promise,’ asked Pearl, ‘to take my hand and mother’s hand, to-morrow noontide?’ ‘Not then Pearl,’ said the minister; ‘but another time.’ ‘And what other time?’ persisted the child. ‘At the great Judgment-day,’ whispered the minister.” (Ch. 12- The Minister’s Vigil; p.169) So, however significant progress is made, Dimmesdale is still not able to take the final step.

The last scaffold scene occurs at the end. It is the scene where Reverend reveals a scar on his chest while standing on the scaffold, together with Hester and their daughter Pearl. He is at the end with his strength and is dying in front of the eyes of the people. But before dies he admits all the sins he made. This final scene the view on both, Dimmesdale and Hester changed. While in the first scaffold scene she is the sinner and he is the saint one, now Hester is the one who gained respect by the society and Dimmesdale sink lower, but he finally found the will to tell his secret: “ ‘For thee and Pearl, be it as God shall order,’ said the minister, ‘and God is merciful! Let me now do the will which He hath made plain before my sight. For, Hester, I am a dying man. So let me make haste to take my shame upon me!’ ” (Ch. 23- The Revelation of the Scarlet letter; p. 284) This his statement is however, in contrast with Puritan doctrine. They believed, that everyone is sinful since he or she is born and that is why he or she won’t get salvation, moreover one cannot influence its destiny because everything is preordained by God. Dimmesdale’s words are saying that he still believes in his salvation, although he sinned because God is generous.

To conclude, the scaffold played an important role in development of Mr. Dimmesdale. It showed that he as a representative of the church was able to hide his sin, whereas Hester was punished for it. Despite the fact that the outer punishment was not realized, Dimmesdale was suffering and punished inside. The scaffold was a place where uncovered his pain, so it was, we can say, the place of truth at the end of the novel.

2.3.3. The Forest

Forest represents nature in the novel, its effects on the characters, their emotions and decisions. The Puritans were afraid of the nature. It embodied the evil, the Devil. They were avoiding nature and woods in order to avoid the darkness and sin. Romantics on the other hand, glorified the nature. It represented the beauty, wisdom, knowledge, life, a place where an individual can find his real identity. Hawthorne’s nature was a place of freedom. Where the character could be what they really were, not hiding their feelings and emotions how they did in society. But for society, town’s people, nature is still a place of wilderness and danger.

While Hester, Dimmesdale and their daughter were spending time in a forest, minister found his lost honesty in himself. The beauty and purity of the nature encouraged him to reveal his emotions. “Oh, Hester, thou art my better angel! I seem to have flung myself – sick, sin-stained, and sorrow-blackened – down upon these forest leaves, and to have risen up all made anew, and with new powers to glorify Him that hath been merciful! This is already the better life! Why did we not find it sooner?” (Ch.18- A Flood of Sunshine; p.225) In the forest, he showed something, that society didn’t allow him to do - he opened his heart.

For Hester, the forest let her forget what she is in the society and she set herself free there. Firstly, she took off the badge, “So speaking, she undid the clasp that fastened the scarlet letter, and, taking it from the bosom, threw it to a distance among the withered leaves.” (p. 225) Then, she recovered her beauty. “By another impulse, she took off the formal cap that confined her hair, and down it fell upon her shoulders, dark and rich, with at once a shadow and a light in its abundance, and imparting the charm of softness to her features. . . . and a whole richness of her beauty came back.” (p. 226) There was important another symbol – the sun. While Hester was wearing the “A” in the forest, she was covered by the shadow. But, when she later dropped the badge on the ground, the sunlight shined on the badge brightly. And when she put her hair down, the sun shined on her too. She was then standing in the light, without the scarlet letter and with her lost beauty like she never did in the city. The nature was a place where she didn’t have to be hidden anymore. Hester and Dimmesdale were like lovers in the forest. Like a couple that has nothing to hide. They were talking about the future, Hester even wanted them to leave the city together with their daughter Pearl and start a new life. “ Leave this wreck and ruin here where it hath happened. Meddle no more with it! Begin all anew! Hast thou exhausted possibility in the failure is yet full of trial and success. There is happiness to be enjoyed! There is good to be done! Exchange this false life of thine for a true one. But by coming back to reality of Boston, the planes disappear.” (Ch. 17 - The Pastor and his Parishioner; p. 220)

Romantic writers used also personification of nature in their works. Such personification we can find in *The Scarlet Letter* too. In chapter 16 – A Forest walk, we can find a line where Pearl is talking with a brook. ““O brook! O foolish and tiresome little brook!” cried Pearl, after listening a while to its talk. ‘Why art thou so sad? Pluck up a spirit, and do not be all the time sighing and murmuring!’ ” (p. 207) In this part, Pearl was trying to cheer up the brook, because the brook seemed sad to her. But, she was not successful and she asked her mother why is the stream unhappy. Hester answered that she

would understand it if she will suffer in her life. The brook represented a sorrow, and secrets the brook did not wanted to relieve yet.

The woods as a part of the nature had a strong symbolism in the novel. Hawthorne did not portray the nature as a dark place full of sin and danger. He leant towards Romantic point of view. The nature was a place where the characters were free, a place where they could forget about everything they are in community. In the forest they were persons without sins, without crimes. We can say, that the nature was on their side and provided them privacy, and supported them in being who they really are and not what society made of them.

2.3.3.1. *The Woods versus the Civilization*

Hawthorne put the nature to the opposite of the society. In the woods happens everything what would not be possible to happen in the Puritan town. In the 3rd paragraph of the previous chapter 2.3.3. *The Forest* was described how Hester found her beauty in the nature again. She put down the scarlet letter in the forest, and this is one of the situations that would not be probable to take place among the society.

By opposing the nature towards the civilization, Hawthorne emphasized both systems. This contrast provided clear comparison of these two surroundings. The town represented place of strict moral rules, where any kind of sin cannot be hidden but immediately became a public affair and must had been punished. Hester was a sinner with a badge of shame on her bosom and all society scorned her. In the woods, she was a woman in love where she did not have to hide her love towards Reverend, and her life, as well as life of Reverend and Pearl, was much freer. The two worlds, the world of nature and the world of civilization were not interconnected. They were separated and what happened in the forest was a taboo in the society. A good example is given in chapter 22 – The procession, where little Pearl is asking her mother whether the minister in the procession is the one who kissed her in the forest. “ ‘Mother’ said she, ‘was that the same minister that kissed me by the brook?’ ‘Hold thy peace, dear little Pearl!’ whispered her mother. ‘We must not always talk in the market-place of what happens to us in the forest.’ ‘I could not be sure that it was he – so strange he looked, else I would have run to him, and bid him kiss me now, before all the people; even as he did yonder, among the dark old trees. What would the minister have said mother? Would he have clapped his hand over his

heart, and scowled on me, and bid me begone?’ ‘What should he say, Pearl save that it was no time to kiss, and that kisses are not to be given in the market-place? Well, for thee, foolish child, that thou didst not speak to him!’” (p. 269) This dialog between Hester and Pearl showed that what happened in the forest is secret and cannot be discussed in the society. Forest is a place of natural rules, whereas in society has a human authority.

To sum up, by showing the freedom of the nature, the author emphasized the society bound with rules and strict morality, and vice versa. There was no place for openness in the town full of people. Nature was the only place that could give a shelter for the lovers.

2.3.3.2. *The rose-bush*

A peace of nature can be found in the novel outside the forest as well. In the first chapter The Prison Door when where the narrator describes the prison, the prison door, a flash of bright light is seen in a form of rose-bush. This shrub was described as, “was a wild rose-bush, covered, in this month of June, with its delicate gems, which might be imagined to offer their fragrance and fragile beauty to the prisoner as he went in, and to the condemned criminal as he came forth to his doom, in token that the deep heart of Nature could pity and be kind to him.” (p.51) In the next paragraph, just a few lines further, the narrator gave the reader an explanation what the rose-bush next to the prison door meant: “It may serve, let us hope. To symbolize some sweet moral blossom that may be found along the track, or relieve the darkening close of a tale of human frailty and sorrow.” (p.51)

So, the bush represented a will that a person can grow in a world of darkness if he or she will believe in himself or herself. It may also particularly point on the main protagonist Hester Prynne. She, as well as the rose-bush, stands out of her surroundings, but according to the Nature not as a poor person, but as a woman with faith, who is carrying her punishment proudly and is not a victim of the community.

2.3.4. Pearl

Pearl is the result of Hester’s and Reverend’s sin. Although, she is a full character, she is used as a symbol as well. It is the symbol of truth. The novel was

portraying Pearls since she was just a baby until she is 7 years-old at the end of the story. She, as a child with her honesty, is always saying what she sees and feels, not what other people tell her. She came as an innocent baby from a sinful mother to the Puritan society. Pure as a dove, of sin which produced her. Pearl was a victim of her mother's crime. But Hester did not see her as a sin, but as her precious gift from the Lord. Even her name has a meaning, "But she named the infant 'Pearl', as being of great price – purchased with all she had – her mother's only treasure! ... God, as a direct consequence of the sin which man thus punished, had given her a lovely child,..." (Ch. 6 – Pearl; p. 96)

However, Pearl doesn't know who is her father she knows there is something between her mother and Mr. Dimmesdale. She is always mentioning The Black Man, although she doesn't know who he is she feels it is a man responsible for her mother's unhappiness. "But, mother, tell me now! Is there such a Black Man? And didst thou ever meet him? And is this his mark?", asked Pearl her mother about the scarlet letter she is wearing, while having a walk in the forest. (Ch.16 – A Forest Walk; p. 206) She is very fixed to her mother's badge. And again, she is honest about how she sees the scarlet letter. In the same chapter she is saying her to mother: " 'Mother,' said little Pearl, 'the sunshine does not love you. It runs away and hides itself, because it is afraid of something on your bosom. Now, see! There it is, playing, a good way off. Stand you here, and let me run and catch it. I am but a child. It will not flee from me – for I wear nothing on my bosom yet!' " (p. 203) Pearl is still a kid, albeit she does not understand everything what is going on around her, she recognizes when something seem odd to her and she is asking direct questions. She as a symbol is little similar to the nature as a symbol. Pearl, as well as the nature, is not hiding any truth.

She is a child, but she acts like a mature human being. Pearl is not like the other kids in the town. She is wild and hot-tempered. "If the children gathered about her, as they sometimes did, Pearl would grow positively terrible in her puny wrath, snatching up stones to fling at them, with shrill, incoherent exclamations that made her mother tremble, because they had so much the sound of a witch's anathemas in some unknown tongue." (Ch. 6- Pearl; p.102) The language of children was unfamiliar to her, she was more an adult inside. The Puritan population of Boston considered her to be a daughter of the Devil for her sometimes too wild behavior. But, Pearl's character changed at the end of the story. She has never been close to Reverend, she always felt there is something wrong about him. But, when she was standing above the death body of her father Mr. Dimmesdale she kissed

him on his lips and by doing that she broke the spell that was present throughout whole story between Pearl and Mr. Dimmesdale. (p. 286)

Pearl doesn't see that she is a daughter of a sinner woman. But, town's people consider her to be an evil child. She is a girl full of life, wild, curious, not hesitating to ask anything. By her questions and statements she represents the truth Puritan people don't see. She always acts according to her emotions and feeling and that is why she sees many things different than the rest of the people.

To conclude, the symbols were for the author very important. They did help with expressing his Romantic ideas in the Puritan society. The love that would be appreciated in Romantic times but, was damned in Puritan community was symbolized by a vivid badge on Hester's bosom. The scaffold, the most important place for the Puritan town's people with a power for sentencing and punishing sinners, was at the end a place that witnessed betrayal of a person that was considered to be the most esteemed Puritan. The nature and forest represented Romantic feelings. Nature was a place of freedom and truth, where on the contrary we can find the Puritan society without any freedom and understanding. Throughout the character of Pearl, the author portrayed the blindness and conservativeness of Puritan society. Their religion and rules blinded them and they were not able to see the truth. Pearl as a child was the one who were not afraid to say what she thinks and she saw what Puritans couldn't see. The symbols helped to reveal Romantic views in Puritanical setting.

2.4. *Themes of the Novel*

2.4.1. **The Strength of Individualism towards Society**

The story of the scarlet letter is the story of one's own faith, will and strength. And this person is Hester Prynne. She is the protagonist of the story and the most important character who represents bitter conflict between the society and the individual that plays a significant role and the heart of the novel. She was a woman living in a Puritan society full of rules and bans where she sinned. "... religion and law were almost identical, and in whose character both were so thoroughly interfused, that the mildest and severest acts of public discipline were alike made venerable and awful." (Ch. 2- The Market Place; p. 53) Her sin was punished and she didn't belong to the Puritan community anymore. Puritans wanted a clean society without sins and there was no place for an individual who sinned and broke the rules of the Puritan society and religion. Puritans did not accept any fault, and there was no forgiveness for any human error. The society put high demands on its members and they had to behave and act according to the Scripture to make life in the New England feasible among individuals.

Hester became a pariah in the community. In the second chapter, there are towns' women waiting on Hester, in front of scaffold. In their debate they are naming her "a malefactresses" (p. 54), which mean a woman who violets the law and does the evil, which made her a person who did not belong to the Puritan society. A person who was marked with the badge that pointed out her immoral crime. But, she did not share the same opinion with the society. She stayed the Hester she was before, after she admitted the crime. In the second chapter – The Market Place she is introduced as a confident young lady although, she is just getting out of the prison door, "she repelled him [the town-beadle], by an action marked with natural dignity and force of character, and stepped into the open air, as if by her own free-will." (p. 56) In the next page the description of Hester continued, "Characterized by a certain state of dignity, rather than by delicate, evanescent, and indescribable grace which is now recognized as its indication. And never had Hester Prynne appeared more ladylike, in the antique interpretation of the term, than as she issued from the prison. Those who had before known her, and had expected to behold her dimmed and obscured by a disastrous cloud, were astonished, and even startled, to perceive how her

beauty shone out, and made a halo of the misfortune and ignominy in which she was enveloped.” (p. 57) This proved that Hester did not give up and did not resign according to Puritan laws. Although, she respected the decision of the society, she did not surrender because her self-respect was stronger.

Hester had a choice to leave the Boston, but she decided to stay and wear the scarlet letter. There is written about the expulsion of a transgressor in the novel, “It might be that an Antinomian, a Quaker, or other heterodox religionist, was to be scourged out of the town,…” (Ch.2- The Market Place; p. 52) Her decision to stay meant, she was not afraid of the society and the only thing she could rely on during the struggle with the society was her own identity and self-reliant. By refusing to leave the city she started to do a sewing work. Her talent of embroidering gained appreciation from the Puritans during the years. She used her talent to show she is not afraid of the punishment she got. She embroidered the badge in a shape “A” with a decorative thread and wore it proudly. (p. 57) This was another fact that helped her to stay herself and do what she liked to do, not what the society wanted her to be, the sinner in an exile. Not only she supported and saved herself with her self-reliance but she saved also her daughter. One can say that if a person committed a crime and is sentenced by society there is no rescue from such situation. Hester proved that she can survive in such society. By her strong will and self-reliance she found peace at the end of the story and she also withstands all the physical and mental torture during her life.

The one who was not able to admit his own sin and identity was Reverend Dimmesdale. He did the opposite what Hester did. Hester risked her reputation and esteem that she could have in the society, and she chose to keep her self-esteem which was more valuable for her. She chose to live with her sin and accept all the consequences. Dimmesdale did not do it, he was afraid of losing his status in society. So, he kept his authority but lost his identity which caused, he was suffering inside much more than Hester did. His conscience was relieved after he confessed to his sin in the moment he was dying. He lived his whole life in a lie, suffering, and hiding in front of his real identity. His last words before he died were: “By bringing me hither, to die this death of triumphant ignominy before people! Had either of these agonies been waiting, I had been lost for ever!” (Ch.23- The Revelation of the Scarlet Letter; p.287) Hawthorne indicated his character by naming him Dimmesdale. ‘Dim’ means darkish, gloomy, faded, cloudy, and dull just as he was in the novel. He stayed in the dark and did not come on the sunlight with his confession. He was not living the life he wanted. And the only thing he could do

to feel comfortable in his life again was to confess, but it was something which he had not enough courage to do.

As we saw in the novel, Hester did not act purely Puritanical as it was expected by the strict Puritan society. The society punished her for breaking the rule and wanted her to suffer. The society could determine and judge one's doings but not their souls. They saw nothing else but sinner in her. But she did not surrender and did not act according to their pattern how a sinner should act. She did not leave the city, she did not give up on her child, she wore the scarlet letter proudly, did not save herself by telling the father's name of her daughter, and she did not stop to love Reverend. Her identity and self-reliance were more important and stronger than any Puritan law. In the eyes of town people she was a fallen woman, in her own eyes she was a woman fighting for love and preserving her self-respect. Despite the fact, that the society blamed her for the betrayal of Puritan law, she gained their respect at the end of the story.

The novel, did not give a solution for the conflict relation between the community and the individual of that period of time. The author portrayed Hester as a person whose longings of heart will always be in a tension with the society. Hawthorne did not even want to reorganize or change the society, in this novel he just pointed out how the society was, and how the life in such society was when a strong, imaginative individual did not agree with the community's rules.

2.4.2. The Embodiments of the Evil

The evil appeared in different forms in the story. Mostly, that were particular characters that represented the evil namely, Roger Chillingworth, the mysterious Black Man and Mistress Hibbins. I already mentioned Roger Chillingworth and the Black Man in the chapter 2.2.1. *The Shadowy Mood*, because these characters represent not only the evil of the novel, but they are also covered with a veil of gothic and mysterious elements.

Roger Chillingworth was actually Mr. Prynne, Hester's husband. He came to the New England later than his wife and after he found out what his wife committed, he changed his name into Chillingworth, in order no one could recognize him, and he pretended to be a physician. The name he had chosen by himself evocate the coldness of his character and a cold he wanted to bring into relationship of Hester and Reverend

Arthur. Hawthorne emphasized Chillingworth's malevolent nature with his appearance. In chapter 3- The Recognition he described him as a, "...white man, clad in a strange disarray of civilized and savage costume. He was in small in stature, with a furrowed visage, which as yet, could hardly be termed aged. There was a remarkable intelligence in his features, as of a person who had so cultivated his mental part that it could not fail to mound the physical to itself, and become manifest by unmistakable tokens. Although, by a seemingly care less arrangement of his heterogeneous garb...one of man's shoulders rose higher than the other one" (p. 64) Deformity of his look may mirror his distorted soul.

His aim was to revenge, not to find a justice. He wanted to revenge to his wife and Reverend Dimmesdale. His plan was to slowly damage Dimmesdale while being his doctor. Chillingworth's various dangerous experiments were close to magic and sometimes with fatal results. In chapter 11- The Interior of a Heart, the narrator says: "Calm, gentle, passionless, as he appeared, there was yet, we fear, a quiet depth of malice, hitherto latent, but active now, in this unfortunate old man, which led him to imagine a more intimate revenge than any mortal had ever wreaked upon an enemy." (p.153) This shows that the intentions of the doctor were very vicious. His plan of the destruction of Reverend was slowly fulfilling. The state of Reverend was getting worse and worse and people of Boston started to talk that Reverend, "was haunted either by Satan himself, or Satan's emissary, in the guise of old Roger Chillingworth."(p.139) Chillingworth then started to symbolize the evil even among the citizens in some way. His evil fight was beaten in a moment when Dimmesdale revealed his secret on the scaffold, because his object of destruction was death.

Another character Mistress Hibbins was bitter-tampered sister of Governor Bellingham. They live together in a big mansion. She is considered to be a witch among the people and she is the only connection with witchcraft in the story. It is interesting that according to Hawthorne's rich family history associated to Salem Witch Traits, he is not mentioning more witchcraft in his novel. In a chapter 22 – The Procession, the narrator wrote, "It was Mistress Hibbins, who, arrayed in great magnificence,... had come forth to see the procession. As this ancient lady had the renown of being a principal actor in all the works of necromancy..." (p. 269) Her hobby in witchcraft was known in a whole Boston. Moreover, she once invited Hester to join her in an evil ritual in a forest. Hester turned her invitation down. " 'Hist, hist!' said she [Mistress Hibbins] 'Wilt thou go with us to-night? There will be a merry company in the forest; and I well-night promised the Black Man that comely Hester Prynne should make one.' " Hester answered that she can not go with

them, because she must go home and take care of her daughter. The narrator later remarked that, “Even thus early had the child saved her from Satan’s snare.” (p. 127) The narrator wanted to say that the intentions of Mistress Hibbins were devilish and her magic is attached to black magic.

This witch was the one thought who we met the Black Man of the forest. The Black Man is a mysterious figure appearing in a forest and collecting the name signatures to his book signed with blood. He represents the true evil, the Devil. But the Black Man is also Mr. Dimmesdale. When is Pearl asking her mother in the forest if she have ever met him and if the mark on her breast is his, Hester answered: “Once in my life I met the Black Man! This scarlet letter is his mark!” (p.206) As we can see, there is not only one Black Man. It depends from whose point of view we do talk about him.

The evil had a strong “representation” in the novel. It was lurking on the characters from each side and it was a part of their life. Only their strength and belief in themselves could save them. When we look on the evil from Puritan point of view then Hester Prynne was the fallen woman representing the sin, the devilish act. She was the evil Puritans wanted to destroy by punishing her and cleaning the society. However, we know that Hester was not the embodiment of evil in the novel. She was a victim of strict Puritan rules and the one who did not succumb the demonic powers thanks to her strong self-reliance. The real evil of the story was different as Puritan society would expect. They saw the evil in the forest although, the real evil was was Chillinghorth.

2.4.3. The Sin

The sin of Hester Prynne is dominant in *The Scarlet Letter* novel– the adultery she committed. The main theme is circling around the adultery, the guilt and consequences of this crime. However, Hester is not the only sinner, she is just the only visible sinner for the towns’ people. She broke the law and because she did not tell the name of her daughter’s father, and the real Pearl’s father was afraid to confess, she had to carry the consequences of their act just by herself. Hester was a woman who came to New England alone, without her husband who had to stay in Europe longer. She came and fell in love with a man, probably for the first time, and that man fall in love with her. But he was a Reverend of the church and she was a married woman. Little baby girl came from this

love, but such love was forbidden and unforgivable. The sin in Puritan society was a public sin. It could not be kept in a secret, it became a public affair, had to be sentenced and punished. Reverend Dimmesdale's sin was the same to that of Hester. But, Reverend's fear of shame, fear of losing the status he had and cowardice caused that his sin was hidden inside him till the day he died. The family and marriage couple, husband and wife, were the fundamental units of the society. Anyone who would break these bonds is sentenced for punishment. Puritans were a traditional society with strong marital bonds. Hester as an adulteress cut those bonds and became a sinner and an object of public humiliation.

Roger Chillingworth is another sinner of the novel, although there is not that much space given to his sins as to the sin of Hester and Arthur. He admitted the sin he made when he married Hester. He was old and she was beautiful young woman, passionate and full of life. Although, he knew she did not love him, and that he cannot be a good husband to her that makes her happy, he forced her to marry him. "She [Hester] marveled how she could ever have been wrought upon to marry him! ... And it seemed a fouler offence committed by Roger Chillingworth, then any which had since been done him, that, in the time when her heart knew no better, he had persuaded her to fancy herself happy by his side." (Ch.15- Hester and Pearl; p.195) When he came to Boston he admitted he did wrong: "Mine was the first wrong, when I betrayed thy budding youth into a false and unnatural relation with my decay." (Ch.4-The Interview; p.80) Surprisingly, a piece of regret and compassion was found in his words.

Another sin he made was his passion for a revenge. His selfish interests and hunger for vengeance caused that his intellect was superior to his heart, and he was able to sacrifice anything to win this fight. As a Dimmesdale stated in chapter 17, "There is one worse than even the polluted priest! That old man's revenge has been blacker than my sin. He has violated, in cold blood, the sanctity of a human heart. Thou, and I, Hester, never did so!" Here Reverend said that the sin of Chillingworth is much worse than theirs because their sin came out of love, his out of hatred. Hester supported his statement, "Never, never! What we did had a consecration of its own. We felt it so!" (p. 217) Hester and Arthur are trying to defend their sin against Roger's malicious sin.

In the last chapter – Conclusion, the narrator portrayed the thoughts of Hester. "Earlier in life, Hester had vainly imagined that she herself might be the destined prophetess, but had long since recognized the impossibility that any mission of divine and mysterious truth should be confined to a woman stained with sin, bowed down with shame, or even burdened with a life-long sorrow." (p. 284) This revealed that sin, no matter what

sin is still a sin, and a human being stained with a sin cannot be innocent again according to Puritan moral rules.

Because the natural feeling between Reverend and Hester was a sin, she could not find an understanding in a Puritan society. The moral law of Puritan community forbade any relationship that came out of passion, so that, Hester with her lover would not be able to find happiness in civilization. In other words, Hester, a beautiful young woman in love sinned, because of fixed and unchangeable moral and ethical rules. The society pushed her on the edge because of the loyalty and love she had for her lover. According to the Romantics who praised the nature and individuals and, on the other hand rejected civilization, it was the society who turned this woman into sinner.

If the sin is analyzed from Romantic point of view in a more detail, the differences in how Romantics saw the sin and how Puritans claimed it was, can be seen. It was not sin made of blind passion neither without purpose. Hester has the same feeling, “What we did had a consecration of its own. We felt it so! We said so to each other.” she said to Reverend. (Ch. 17 – The Pastor and his Parishioner; p. 217) She saw a reason in what they did because it was not because of blind temptation, but because of love. Hester follows her heart, she did not feel guilt, because she left her husband whom she didn’t love and let her emotions grow towards Mr. Dimmesdale, her real love. She sinned, because she wanted to pursue her happiness, what Puritan society did not understand. Puritanically, the sin was made by breaking the law by two persons who were not married. Romantically, it was a sin caused by not understanding and evil in society.

2.4.3.1. *Inner Guilt vs. Public Guilt.*

The novel presented hidden and public sin, and also inner and public guilt of the two main characters, Reverend Dimmesdale and Hester Prynne. As mentioned in the former chapter, Reverend was hiding the sin he committed, but Hester had actually no choice and she had to confess it and admit all the consequences. It may seem that Hester’s situation was much harder, because she was humiliated in front of the people, and was punished for her sin publicly but in fact Mr. Dimmesdale was the one suffering much more than Hester.

Hester was in the novel depicted as a strong woman, with a strong will and self-reliance. Those attributes helped her to cope with her destiny. She stood on the scaffold in

front of all the people, faced the humiliation and shame. (p. 54-58) After this, she had nothing else to hide. Her case shows that when a sin is confessed and exposed it set the sinner's mind free and can bring a change into sinner's life. After her condemnation, she had to wear the badge of shame, but she was wearing it proudly. After some years she gained her honor back and lived a peaceful life. When she took off the badge in forest, she did it in a purpose to show how she really feels inside. "The stigma gone, Hester heaved a long, deep sigh, in which the burden of shame and anguish departed from her spirit. O exquisite relief! She had not known the weight, until she felt the freedom!" (Ch.18- A Flood of Sunshine; p.226) Her mind was free now, no sin was troubling her. Because, she confessed her sin and accepted the penalty. In the last chapter, the narrator expressed two views on Hester's guilt and blame in a sentence, "The angel and apostle of the coming revelation must be a woman, indeed, but lofty, pure, and beautiful; and wise, moreover, not through dusky grief, but the ethereal medium of joy; and showing how sacred love should make us happy, by the truest test of a life successful to such an end!" (p. 294) He said that although, the guilt made her aware, careful and wise, it also weakened her.

On the other hand, Reverend hid his sin and lived with his guilt inside, concealed it from the society. He was living with this guilt for seven years and it was destroying him from the inside. He felt the guilt right from the very beginning but his pride and cowardice at the same time did not allowed him to confess. In third chapter – The Recognition, he was already downhearted with his guilt and he begged Hester to reveal Pearl's daughter [him] because he cannot do it by himself. He said, "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 was 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." (p. 72) He agreed that to confess the sin is a right way how to gain a peace for the rest of the life. Guilt was his psychological enemy that caused anguish and he wanted to get rid of it, he was just not able to do it alone.

Hawthorne depicted how the inner torture, thoughts and guilt, and emotional destruction kills the people from inside and that it is much stronger punishment for the crime than public blaming. Hiding the sin and watching how a fellow-sinner is being tortured causes even more guilt and blame. Hester showed her strength and her real character and she was rewarded by an understanding and respect at the end of a novel however, Dimmesdale had found dead at the end.

To conclude, open guilt causes less damage and less suffering than hidden guilt. Acceptance of the sin helped those who sinned to move on in their lives and not to worry about the past and about what they did. By confessing they can find forgiveness from the society. Hiding the guilt is causing the opposite. The sinner is always worried whether his or her sin will be discovered or not, and what punishment they will receive. Constant thinking and worrying about the sin and guilt we are hiding inside lead to continual decay of mental and also physical mind.

2.4.3.2. *The Punishments*

A sin such as adultery, couldn't be passed unnoticed and without a punishment for the sinner in Puritan society. The punishments for the sins were cruel, let's mention for example, putting people in the stock, wearing badge of shame, public whipping, paying fines and the worst one, death. All these punishments took place in some public place. Watching the sinners suffering under the punishment was an indissoluble part of their lives in Puritan societies.

In the second chapter, before Hester came on the scaffold, the people in the crowd waiting to see her are discussing about the punishment she deserves. " 'The magistrates are God-fearing gentlemen, but merciful overmuch – that is a truth,' added a third autumnal matron. 'At the very least, they should have put a rand of a hot iron on Hester Prynne's forehead.'" (p.54) Two paragraphs later another female is saying, "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!" (pg; 55) The town people wanted a pitiless punishment for Hester. They did not take into consideration any circumstances, they just wanted her to suffer. Although, one of the women in the crowd remarked that no matter what punishment she will get, "the pang of it will be always in her heart." (p. 55)

In a third chapter – The Recognition, Chillingworth came to the Boston right at the time when Hester was standing on the scaffold. He did not know what is going on and asked one person in the crowd to explain him the situation. He told him what crime Hester committed and also what is the punishment for her. "... they [Massachusetts magistracy] have not been bold to put in force the extremity of our righteous law against her. The

penalty therefore is death. But in their great mercy and tenderness of heart they have doomed Mistress Prynne to stand only a space of three hours on the platform of the pillory, and then and thereafter, for the remainder of her natural life, to wear a mark of shame upon her bosom.” So, we can assume that Hester’s punishment was softer than it was expected. It was mainly because of Mr. Dimmesdale who stood up for Hester. He also expressed his opinion about Hester’s punishment on the scaffold, “But he opposes to me – with a young man’s over-softness, albeit wise beyond his years – that it were wronging the very nature of woman to force her to lay open her heart’s secrets in such broad daylight, and in a presence of so great a multitude.” (p. 70) Reverend’s behavior came from his feeling of guilt that he is staying in the secrecy but Hester is getting all the punishments. His conscience did not allowed him to let Hester in the hands of people and ministers only because he knew that then the punishment will be too cruel.

Apart from wearing the badge of shame, Hester was forced to live at the edge of the town, apart from the citizens of Boston together with her daughter Pearl. Leaving the society was another typical punishment in Puritan times. These Hester’s punishments differed from the punishments Reverend had to undergo. His punishment was hidden inside, together with his hidden sin and hidden guilt. Hester’s punishments we can consider mostly as physical punishments, however, Dimmesdale’s punishment is mental. The sin he committed and Hester’s public humiliation was always dwelling in his heart. Mental destruction is then much worse than physical destruction.

To conclude, Hawthorne portrayed two types of punishment, the inner and the public, as well as he portrayed two types of sin and guilt. He showed that the public punishment is not more destructive then inner punishment. In the case of Hester, he depicted the most typical Puritan punishments, although he punished the character of Hester Prynne more merciful as it would had been punished in real Puritan society. It may be explained by the fact that Hawthorne was supporting Hester, although she committed a sin, it was a sin made from love, and that is why she shouldn’t had been punished with more cruel penalty like a death, for example.

2.4.3.3. *Salvation*

Salvation was the most important aim of Puritan people. They lived all their life with a sin they were born with, and were trying to get rid of this sin and be saved by God.

When a human being committed another sin, the hope for salvation was thwarted. Although, whether the person reach or reach not the salvation was only in the hands of God.

In the novel, the salvation comes with the truth. When Hester admits her sin and tell the truth about the crime, a burden felt from her heart. The truth set her free, she lived live her life knowing that she has nothing to hide. In the chapter 17 – The Pastor and his Parishioner, she said, “In all things else, I have striven to be true! Truth was the one virtue which I might have held fast, and did not hold through all extremityBut a lie is never good, even though death threaten on the other side!” (p. 215) For Hester, the truth was on the first place, and by this she gained her salvation. She became stronger and capable of a new better life. In Reverend’s case, the narrator gave a statement that is pointing out the truth again, “Be true! Be true! Show freely to the world, if not your worst, yet some trait whereby the worst may be inferred!” (Ch. 24 – Conclusion; p. 290) Dimmesdale unrevealed the truth much later than Hester. Although he wanted to reveal the truth, he could not do it and asked Hester to do it instead of him, “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!” (Ch. 3- The Recognition; p. 72) He believed that the confession will help him to salvation. Even though, Hawthorne showed mercy only according to Hester. She was the only character representing repentance and this brought her salvation. Although, she felt free, as a sinner in Puritan community it was impossible for her to reach universal freedom.

The character of Hester was a person looking for a freedom, acted emotionally instead of reasonably, living in solitude, with a strong individualism coming from life experience and connected to the Great Truth. This is an exact description of Hester Prynne, but these are not features typical for Puritan character, however we can find strong individualism in Puritan writings too. Those features are mainly Romantic, so that Hester is more Romantic than Puritan. This fact probably influenced the salvation of Hester. Hawthorne was closer to the Romantics than Puritans in this case. She gained the freedom and salvation, which she would not according to strict Puritan rules.

There, in the novel, is not explicitly expressed whether they gained the God’s salvation, but we know that Hester reached the earthy salvation. Because of her honesty and good heart she passed all the obstacles of the society and was able to reach a peaceful life. On the other hand, Dimmesdale always believed in God’s mercifulness. In the moment he was dying, he told Hester, “The law we broke! – the sin here so awfully

revealed! – let these alone be in thy thoughts! I fear! I fear! It may be, that, when we forgot our God – when we violated our reverence each other for the other’s soul – it was thenceforth vain to hope that that we could meet hereafter, in an everlasting and pure reunion. God knows; and He is merciful! He hath proved His mercy, most of all, in my afflictions.” (Ch. 23 – The Revelation of the Scarlet Letter; p. 287) In the last minute of his life he believed that he is not damned, and the confession he made on the scaffold saved him and brought him God’s grace.

Conclusion

This academic paper provided an interpretation of a famous novel *The Scarlet Letter* by American Romantic writer, Nathaniel Hawthorne. At the beginning, the thesis gave a theoretical knowledge about the Puritan and Romantic Movements. That theory became the basis for the interpretation. The interpretation was concentrating on the most important matters, such as the setting of the story, the writing style, the symbols and the themes. Hawthorne used every element in his story wisely. This diploma thesis was uncovering these meanings and messages and was trying to analyze them. Every opinion presented in this paper was based on an example from the book and determined according the two historical periods. Without given theoretical knowledge we would not be able to analyze the novel. We described the setting, the themes, the principles, of the both periods, the Puritanism and Romanticism in the theoretical part. We could see big difference in those two movements, for example in understanding the nature. As we learnt, Puritans were afraid of it, it was a place of evil however, Hawthorne portrayed the nature as a place of freedom and truth, as appreciating by Romantics. Or, Hester's strong emotional feelings, that is typical for individuals in Romantic literature. We would not be able find this out without detailed information of individualism in Puritanism and Romanticism in the theoretical part of the thesis.

Firstly, we started with background information that provided facts about what led the author to write about this particular historical period. We learnt there that his ancestors were connected with Salem Witch Trials. Then we described the setting of the story. Hawthorne set the story into the times when Puritanism flourished in America. The reason of using this period can be also the influence of Romantic writers who liked to set their stories into historical times.

In the next chapter, we analyzed the writing style. Puritan Writing style was known for its simplicity in structure of sentences and also vocabulary. Romantic writing style used more complex and complicated sentences and compound sentences. Hawthorne did not use the 'plain style' typical for puritanical writings, but instead of it he used long and complex sentences. Moreover, by using imaginary and mythological references he got closer to Romantic writing style. In its subchapter, we dealt with the mood of story. For depicting and describing the Puritan life full of sorrow and sadness, the author used gothic elements,

dark colors, dark characterizations of the characters, situations and items. Using Gothicism is another typical feature of Romantic novelists.

The third main chapter analyzed the symbolism of the novel. Hawthorne used rich complexity of symbolism and built them layer upon layer to form an allegorical love story. In this thesis we concentrated on the main symbols namely, the scarlet letter, the scaffold, the forest with its subchapters where we discussed the contradictory locations, the nature and the society of Boston, and we mentioned the rose-bush in its subchapter as well, which has its important place in the story. The last symbol we examined was the character of Pearl who took the form of symbol in the book.

The main symbol, the scarlet letter is from the beginning perceived as symbol of adultery by the Puritan society. But at the end we could see a shift in this perceiving because the “A” at the end represent the words ‘able’, or ‘angel’. This change of view was caused by the strong personality of Hester Prynne, a protagonist who did not give up and stood up against the society. The Puritanical ‘badge of shame’ turned into ‘badge of honor’, in the last chapter of the novel.

The scaffold was a symbol of cowardice and fear to show the real identity of a person in morally strict Puritan community. The author showed the big power of the society over the weak character.

The nature in the novel was a place where we could see the clear difference between the understanding of it from Puritan point of view and Romantic point of view. Hawthorne used the forest as a place of freedom and this put the portraying of the nature closer to the Romantic perception. Puritans saw the nature as a place of the Devil, the sin. Although, the forest is connected with the Black Man in the story, the author wanted to stress the positive side of the nature. In the subchapter *The Woods versus the Civilization* we provided contrary comparisons needed for the understanding of the nature and the society and its effects on the characters. Another shift of thinking was shown here. Hawthorne was describing the Puritan society as morally strict people without any emotions, and nature as the place of independence. His disagreement with the community and strong liking with the nature expressed Romantic attributes and changes of perception of the nature. From the dark place full of evil as regarded in Puritanism the nature changed into a place of peace, liberty and truth appreciated by Romantics.

The following main chapter consisted of the subchapters dealing with the themes of the novel. These themes again showed Puritan and Romantic differences. The subchapter was describing the individualism in the contrary of the society; how an individual can

survive in Puritan society. Hester was not a typical Puritan citizen of Boston. Although, Hester had to rely only on herself as is typical for Puritan individual, she was also a person looking for a freedom, more static than dynamic, and most of all she acted according to emotions, not reasons. She embodied a strong individual and the author did not let her flow with the crowd. These features of her are Romantic.

The evil, as a main theme in the next subchapter is seen in a fallen woman that sinned. But the real evil was hidden in Chillingworth and his passion for revenge and Mistress Hibbins.

The sin as central theme had again two viewpoints. The puritans saw the sin of Hester as a serious breaking of a Puritan law. Adultery of a married woman could not be left unpunished. Romantics wouldn't see the sin as Puritans. For Romantics the sin was something not made of blind passion, but made of love, and this did not find an understanding among Puritans. This is why she was left alone in the society. The author in the role of the narrator sympathized with Hester, so we can say that he wanted to show the strict condemnation of her sin in the Puritan community. In the subchapter of inner and outer guilt we can see the strong personality of Hester and weak personality of Mr. Dimmsdale. Hester was pursuing her happiness and lusting for freedom what made her a strong Romantic individual. Instead of cruel punishment such as public whipping or even death, she got out of her sin 'only' with a scarlet "A" she had to wear on her bosom. And even the scarlet letter looked like jewelry because of its rich embroidery and it did not look like a 'badge of shame'. Hawthorne was emphasizing the salvation in the novel. We discussed this matter in the last subchapter of the thesis. It was important, because despite the sin the main character made the author still gave her the salvation. Although, Reverend as a Puritan character did not get the earthy salvation Hester was set in the time period where her acts could not reach the understanding of the morally strict society. She was a romantic hero in Puritan society. These two contrasts resulted into Hester's defiance because she couldn't find comprehension in Puritan community. The meeting of these two elements portrayed the big difference between the principles, doctrines, ethics of Puritanism and Romanticism. With the help of other characters, rich symbolism and usage of suitable themes, the author created a dark love story uncovering the Puritan community.

The Romanticism and Puritanism were wisely linked in the novel. After the analysis and interpretation of the story many differences occurred between these two movements. The Puritans and Puritanism in general, was morally strict community without any freedom, which was on the other hand a characteristic feature of Romanticism.

Throughout the Romantic character, Hester Prynne, and her Puritan surroundings, we were able to see two different worlds. She was the embodiment of Romantic principles that could not find its place in Puritan setting. The principles of these two periods were completely different. As we analyzed in the interpretation, Hester as a representative of Romanticism was kept like a prisoner in the society so, in other words the Romantic principles were kept and embosomed with strict religious people. In the interpretation we found out that all the matters connected with Hester are Romantic, such as her strong individualism, her scarlet letter, her feelings that what she did was not a sin but a proof of pure love. Everything around her was Puritan; Mr. Dimmesdale as a Reverend and high representative of the Boston with his inability to confess himself in the society, the humiliation, rejection and punishment of the society was also Puritan. Hester fought with the Puritan society for her rights and happiness for years. So, we can say that Romanticism and Puritanism were fighting but, at the end of the story came a reconciliation. By gaining a respect from the society, Hester found peace in her life. The end represents the peace between Puritanism and Romanticism after the years of mutual misunderstanding in the novel.

Summary

Nathaniel Hawthorne je jeden z najvýznamnejších a najznámejších spisovateľov Amerického Romantizmu. Jeho najpopulárnejším dielom je román Šarlátové písmeno zasadené do obdobia Puritanizmu. Autori z obdobia Romantizmu radi situovali svoje príbehy do historických čias. Dielo Šarlátové Písmeno nie je výnimkou. V tomto diele sa prelínajú dve obdobia. Romantizmus, ako obdobie v ktorom žil autor a moralisticky prísny Puritanizmus v ktorom žila hlavná hrdinka románu, Hester Prynne. Zasadením príbehu práve do tohto obdobia chcel autor poukázať na rozdiely týchto dvoch dôb, a obzvlášť na princípy a zásady Puritánov.

Táto diplomová práca je rozdelená na dve hlavné časti; teoretickú časť a praktickú časť. Teoretická časť je venovaná opisu spomínaných období z rôznych pohľadov, či už v rámci literatúry alebo obdobia ako takého. Táto časť začína popisovaním Puritanizmu, konkrétne jeho histórie. Tam sa dozvedáme vznik tohto smeru, ich základné princípy a doktríny, na ktorých stálo ich myslenie a celá spoločnosť. Puritáni vnikli na základe myšlienky oddelenia sa od Anglikánskej cirkvi a založenia novej spoločnosti v novej nepoškvrnenej zemi, Amerike. Ich náboženstvo vychádzalo z Kalvinizmu kde najväčšiu úlohu hral Všemocný Boh a možnosť spásy na konci ľudského života. Týmito dvoma charakteristikami môžeme pochopiť hlavný zmysel Puritanizmu. Medzi ďalšie znaky Puritánom patrí kladenie silného dôrazu na individualizmus, anti-estetičnosť v každej forme.

Literatúra v období Puritanizmu bola prvou literatúrou Ameriky. Tvorili ju hlavne diáre opisujúce každodenný život, kázne, prepisy objaviteľských ciest a kolonizácie. Veľká časť vtedajšej literatúry mala náučný charakter. Tieto diela boli písané veľmi ľahkým jazykom z dôvodu aby k nej mal prístup každý a aby ju každý pochopil. Tento štýl písania sa nazýva 'plain style' čo môžeme preložiť ako 'prostý, jednoduchý štýl'. Teda používa jednoduché slová z bežného života, krátke vety, žiadne súvetia a jednoduchú štylizáciu viet.

Toto obdobie bolo známe hlavne svojim životným štýlom kde súčasťou života bolo cudzoložstvo a čarodejníctvo ako veľmi vážne zločiny. Zväzok medzi mužom a ženou bol chránený celok, ktorý nesmel byť narušený. Manželstvo bolo jedno zo základných jednotiek Puritánskeho spoločenstva a zabezpečovalo poriadok a organizáciu medzi občanmi. Čarodejníctvo a mágia bola ďalšia oblasť, ktorá bola trestaná. Bosorky pre

Puritánov reprezentovali moc Diabla. Ich čary boli naprieč Bohu a tým pádom pomáhali zlým silám. Keďže Puritáni bojovali za čistú krajinu v mene Najvyššieho, vyznávanie Diabla ani mágia neboli prípustné. Tieto hriechy a priestupky boli nemilosrdne trestané. Už hriech ako taký bol hlavným problémom človeka. Za hriech bolo považované všetko čo by odvrátilo pozornosť človeka od Boha, náboženských aj spoločenských princípov a pravidiel. Tieto priestupky boli trestané rôznymi spôsobmi, medzi ne patrili finančné pokuty, dávanie ľudí stáť na šibenicu na verejnosti, bičovanie, a dokonca aj smrť. Tresty sa z veľkej miery uskutočňovali na verejnosti kde si ich ľudia mohli prísť pozrieť. Jedným zo špeciálnych trestov pre cudzoložstvo bolo nosenie odznaku hanby, inými slovami červené písmeno v tvare 'A' (pre 'adultery' v anglickom jazyku) na hrudi aby všetci videli aký hriech dotyčná osoba spáchala.

Témy zobrazené v dielach tohto literárneho smeru vychádzajú zo života ľudí. Keďže najčastejšie formy v tom čase boli kázne, cestopisy o objavoch, denníky témy, ktoré sa v nich objavovali boli náboženské, politické, ďalej témy práce a vôle, vzťahu medzi prírodou a človekom. Všetky práce sa však dotýkali Boha a náboženstva z dôvodu aby o nich informovali a učili ľudí pravej viere. Čím viac sa literatúra približovala k Biblii a čím viac ospevovala a chválila Boha, tým lepšie. Ďalšou témou bol individualizmus a vzťah človeka k prírode. Puritanizmus sa vyznačoval silným individualizmom. Ten vysvetľoval ako potrebu človeka žiť svoj život sám, pretože aj v súdni deň bude stáť pred Bohom sám a nikto mu nebude pomáhať. Príroda bola pre Puritánov miestom strachu, zlých síl a hriechu. Videla v nej len to zlé, temnosť, nebezpečenstvo.

Druhá hlavná kapitola teoretickej časti opisuje Romantizmus s pohľadu ako literárny smer ale taktiež z pohľadu jeho princípov v myslení a vnímaní sveta okolo seba. Romantizmus bol smer, ktorý vznikol v Nemecku, neskôr sa rozšíril do ostatných krajín Európy a v prvej polovici 19. storočia prenikol aj do Ameriky. Jeho filozofia bola postavená ako reakcia proti predchádzajúcemu obdobiu, Neoklasicizmu. A naopak, našiel podobné znaky s Transcendentalizmom. Ďalším znakom Romantizmu bol nesúhlas s rozvojom vedy a priemyslu. Romantici hlásali návrat k prírode. Tento smer trval až do začiatku Občianskej vojny a nástupu Realizmu.

Štýl písania v tomto období bol úplne rozdielny ako v predchádzajúcom období. Písanie bolo viac pružné a voľné, deje boli viac komplikované. Literatúra vyzdvihovala cit, vášň, citlivosť a predstavivosť ponad rozum, logiku a vedu. Atmosféra písaných prác sa stávala viac gotickejšou s prvkami strachu a záhadnosti. Typickým pre toto obdobie boli aj

elementy nadprirodzenosti, mysticizmu a predstavivosti. Autori tohto obdobia často krát zasadzovali svoje príbehy do stredoveku a čias minulých spolu s témou otroctva. Čo však najviac charakterizovalo toto obdobie bolo zobrazenie všetkého čo stálo naproti Neoklasicizmu, a to zobrazenie vidieckeho života, nadšenie pre neobývané a necivilizované prostredie a prírodu, a zvierací život. Ďalej záujem o práva človeka, a taktiež vyzdvihovali protiklady ako svetský život proti primitivizmu, morálne zlo proti morálnemu dobru, či umelosť a veda proti prírode.

Ponímanie prírody bolo v očiach Romantikov úplne iné ako u Puritánov. Romantici chápali a zobrazovali prírodu ako zdroj božskej inšpirácie a návrat k základným princípom ľudského bytia, a taktiež pravdy a krásy. Zobrazenie prírody v tomto svetle bol aj určitý spôsob protestu proti materializmu, chudobe a ekonomickej kríze, ktorá v tom čase bola prítomná. V prírode ľudia našli útočisko pred civilizovaným svetom a našli tam útechu, poznanie a duševnú istotu. Autori sa v svojich dielach vracali k prírode aj z dôvodu zjednodušenia komplikovaného života. Príroda bola mnoho krát v literárnych dielach personifikovaná. Preberala na seba vlastnosti ľudí a taktiež konala ako človek. Príroda bola silno prepojená s Bohom podľa Romantikov. Boha začali vidieť v prírode a nie kostole. Svojim zmýšľaním sa tak približovali k Panteizmu, kde Boh prestavoval svet vrátane prírody.

Postavy v literárnych dielach na seba preberali črty klasických ľudových hrdinov. Nevyvíjali sa počas deja, túžili po kráse a slobode, žili väčšinou v samote a konali citovo, nie rozumovo. Navyše Romantici zdôrazňovali individualizmus človeka ponad spoločnosť. Život v období romantizmu bol výrazne iný ako počas Puritanizmu. Napríklad čo sa týka intímneho zblížovania, už ju nechápali len ako nástroj reprodukcie medzi manželmi ale našli v nej aj vášeň a potešenie.

Druhá časť tejto diplomovej práce obsahuje interpretáciu diela Šarlátové písmeno. Na základe teórie z prvej časti tejto práce sme dospeli k analýze románu. Z rôznych pohľadov sme sa snažili rozobrať dané dielo z pohľadu Puritanizmu aj Romantizmu s podložiť dané tvrdenia ukázkami z knihy.

Najskôr sme sa venovali autorovi, kde sme v krátkej kapitole uviedli informáciu, že Hawthornov prastarý otec sa zúčastnil známych procesov s bosorkami v puritánskom meste Salem. Takže môžeme skonštatovať, že tento fakt mohol viesť autora práve k výberu puritánskych čias. Ďalej sme sa venovali prostrediu kde sa dej románu odohrával. Dej bol situovaný do 17. storočia, kedy Puritanizmus v Amerike prekvital. Potom sme analyzovali

štýl písania. Dlhé súvetia boli typické pre toto dielo. Teda štýl písania sa nezhodoval so štýlom z obdobia Puritanizmu, kde vety boli krátke a slovné spojenia jednoduché. V nasledujúcej kapitole sa venujeme celkovej atmosfére diela. Román v sebe nesie prvky Gotiky ktoré opisujú temné udalosti a les ako súčasť prírody. Tieto gotické prvky sú charakteristické práve pre obdobie Romantizmu. V jej podkapitole zase porovnávame vplyv svetla a tmy na dej knihy. Tma vystihovala pochmúrnú Puritánsku spoločnosť a svetlo zase odhalilo pravdu ktorú Puritáni nedokázali vidieť.

Nasledujúcou kapitolou bola kapitola o symboloch, ktorá vo svojich podkapitolách detailne analyzovala konkrétne symboly, ich vplyv na dej diela súvislosť s udalosťami. Hawthorne použil veľmi bohatý symbolizmus. Analyzovali sme šarlátové písmeno ako znak hanby, z ktorého sa na konci románu stal znak statočnosti a úcty. Potom sme analyzovali šibenicu, ktorá zase predstavovala miesto priznania sa k hriechu. Ďalším symbolom bol les ako miesto odhalenia pravdy a na druhej strane skrývania sa pred civilizáciou plnou Puritánsky prísnych občanov Bostonu. Posledným symbolom ktorý bol spomenutý bola Pearl, teda dcérka hlavnej hrdinky Hester a reverenda Dimmesdela. Pearl mala v diele funkciu pravdy. Jej slová odhalovali pravdu, ktorú Puritánska spoločnosť nedokázala vidieť.

Posledná kapitola opisuje a analyzuje hlavné témy, ktoré autor vo svojom diele použil. Ako prvej sme sa venovali téme individualizmu a spoločnosti. Hester sa v románe prejavila ako silná žena, ktorá aj napriek tomu, že bola odsúdená za spáchaný čin v seba neprestala veriť a svojou silou zvíťazila nad spoločnosťou, a získala si ich rešpekt. Ďalšou témou bola téma zla. Táto mala v románe rôzne podoby. Hlavným predstaviteľom zla bol Roger Chillingworth, ktorý sa chcel pomstiť za zradu, ktorú mu manželka a reverend spôsobili. Ďalšou postavou s touto témou bola p. Hibbins. V románe vystupovala ako čarodejnica, ktorá je na strane zla a stretáva sa so záhadným „Čiernym mužom“, ktorý zbiera duše ľudí. Avšak najhlavnejšou témou bola téma hriechu, teda cudzoložstvo, medzi Hester Prynne a reverendom Dimmesdalom. Tento skutok sme analyzovali aj s pohľadom Puritanizmu aj Romantizmu. Pričom sme zistili, že pokiaľ Puritáni to chápali ako neospravedlniteľný skutok, Romantici to chápali ako niečo čo vzišlo z čistej lásky, teda si zaslúžilo pochopenie. V podkapitolách sme sa potom venovali vnútornej a vonkajšej vine a taktiež trestu. Z analýzy nám vyšlo, že prijať vinu a taktiež trest a neskrývať to vo vnútri je lepšie, pretože sa s tým človek rýchlejšie vyrovná a naopak skrývanie a dusenie viny v sebe má za následok oveľa väčšie utrpenie. Poslednou podkapitolou tejto práce bola téma

spásy postáv. Na základe ich správania a konania sme mohli usúdiť, ktoré postavy sa spásy dočkali a ktoré nie. Taktiež sa dosiahnutie spásy odlišuje z pohľadu Puritanizmu a z pohľadu Romantizmu.

List of Resources

ARCHER, C. Characteristics of Romanticism in English Literature. [online]. Not dated. [ret. 2012-02-12] Available on the Internet:

http://www.ehow.com/list_6646393_characteristics-romanticism-english-literature.html

BAŠTÍN, Š. *A Short History of American Literature*. Bratislava: Slovenské Pedagogické nakladateľstvo. 1976. 104 pp.

BEWELL, A. *Romanticism and Colonial Natural History*. [online]. Not dated. [ret. 2012-02-12] Available on the Internet: <http://www.questia.com/PM.qst?a=o&d=5006515519>

BOWDEN, H.W. *Puritanism, Puritans. General Information*. [online]. 1997. [ret. 2012-01-18] Available on the Internet: <http://mb-soft.com/believe/txc/puritani.htm>

BURGUM, E.B. Editor: Gleckner, R.F. . *Romanticism: Points of View*. Englewood Cliffs: Prentice Hall, 259 pp., 1962, ISBN: 0-8387-5470-8

BURTON, E. *Puritans. Catholic Information*. [online]. 1997. [ret. 2012-01-18] Available on the Internet: <http://mb-soft.com/believe/txc/puritani.htm>

CAMPBELL, D.M. *Puritanism in New England*. [online]. 2010. [ret. 2012-01-20] Available on the Internet: <http://public.wsu.edu/~campbelld/amlit/purdef.htm>

CANADA, M. *Literature*. [online]. 2001. [ret. 2012-01-17] Available on the Internet: <http://www.uncp.edu/home/canada/work/allam/16071783/lit/index.htm>

CARVER, L. *Puritan Literature Characteristics*. [online]. Not dated. [ret. 2012-01-17] Available on the Internet: http://www.ehow.com/list_6883447_puritan-literature-characteristics.html

CHAVEZ, F.B. *Philosophy & Beliefs in Romanticism*. [online]. 2011. [ret. 2012-01-13] Available on the Internet: http://www.ehow.com/info_8541879_philosophy-beliefs-romanticism.html

COCKREN, A. *Paracelsus*. [online]. Not dated. [ret. 2012-03-20] Available on the Internet: <http://www.alchemylab.com/paracelsus.htm>

COYLE, M. *Encyclopedia of Literature and Criticism*. London: Routledge, 1990, 1299 pp., ISBN-10: 0810383314

DAY, N. *About Punishments for Witches in Salem*. [online]. Not dated. [ret. 2012-01-20] Available on the Internet: http://www.ehow.com/about_4570612_punishments-witches-salem.html

'*Early American Literature*'. [online]. Not dated. [ret. 2012-01-22]. Available on the Internet:

<http://www.english-e-corner.com/americanliterature/contents/ColonialPeriod/default.htm>

ELLIOTT, E. *The Cambridge History of American Literature. Vol 1: 1590-1820*. Cambridge: Cambridge University Press, 1994, 845 pp., ISBN-10: 052130105X

EMERSON, E. *Puritanism in America. 1620-1750*. Boston: Twayne Publishers. 1977. 186 pp. ISBN: 0-8057-7692-3

FISH, G. *What Are the Main Characteristics of Romantic Literature?*. [online]. 2011. [ret. 2012-01-30] Available on the Internet:

http://www.ehow.com/info_8241434_main-characteristics-romantic-literature.html

FULLER, S. *Characteristics & Beliefs of a Puritan*. [online]. 2011. [ret. 2012-01-23] Available on the Internet: http://www.ehow.com/info_8501233_characteristics-beliefs-puritan.html

GERSDORF, C. – MAYER, S. *Nature in Literary and Cultural Studies: Transatlantic Conversations on Ecocriticism*. Amsterdam: Rodopi, 2006, 490 pp., ISBN-10: 9042020962

GLECKNER, R.F. *Romanticism: Points of View*. Englewood Cliffs: Prentice Hall, 259 pp., 1962, ISBN: 0-8387-5470-8

GRIMES, G.A. *Basic Concepts: American Literary Romanticism*. [online]. 2004. [ret. 2012-01-28] Available on the Internet:

<http://www.distancelearningassociates.com/eng2327/BC-Romanticism.html>

GOSSIN, P. *Encyclopedia of Literature and Science*. Westport: Greenwood Press, 603 pp., 2002, ISBN: 0313305382

HARDESTY, B. *Discovery and Colonization of the New World (1492 - 1763)*. [online]. 2005. [ret. 2012-01-26] Available on the Internet:

http://www.history2u.com/book1_discovery.htm

HARRY, T. *Greek mythology: Lethe*. [online]. 2009. [ret. 2012-03-12] Available on the Internet: <http://www.helium.com/items/1491770-greek-mythology-lethe>

HAYNER, T. *Literary analysis: Puritan ethics as depicted in early American literature*. [online]. 2008. [ret. 2012-02-13] Available on the Internet:

<http://www.helium.com/items/1049052-literary-analysis-puritan-ethics-as-depicted-in-early-american-literature>

HAWTHORNE, N. *The Scarlet Letter*. London: Harper Press. 324 pp. 2010. ISBN: 978-0-00-735092-6

HIGH, P.B. *An Outline of American Literature*. New York: Longman Inc. 1991. 256 pp. ISBN: 0-582-74502-0.

HOLMAN, C.H. – HARMON, W. *Romantic Period in American Literature, 1830-1865*. [online]. Not dated. [ret. 2012-01-24] Available on the Internet: <http://www.vcu.edu/engweb/eng372/intro-h4.htm>

HOLMES, T. *Characteristics of Puritan Writing*. [online]. 2011. [ret. 2012-01-24] Available on the Internet: http://www.ehow.com/info_8115548_characteristics-puritan-writing.html

'*How puritans viewed the Salem witch trials*' [online]. 2010. [ret. 2012-02-06] Available on the Internet: <http://www.helium.com/items/1902107-the-salem-witch-trials-and-how-they-were-viewed-through-puritan-beliefs>

HOWARD, G.P. *A History of Matrimonial Institutions: Chiefly in England and the United States, With an Introductory Analysis of the Literature and the Theories of primitive marriage and the family*. Littleton: Fred B Rothman & Co. 1923. 609 pp. ISBN: 0-8377-2180

IRONS, K. *Roles of the Puritan Society*. [online]. 2011. [ret. 2012-02-10] Available on the Internet: http://www.ehow.com/info_8116280_roles-puritan-society.html

JOHN, G. *Rave Culture and Religion*. New York: Routledge, 315 pp., 2004, ISBN: 0-203-50796-7

JOHNSON, C. *About the Puritan Belief on Adultery*. [online]. Not dated. [ret. 2012-01-18] Available on the Internet: http://www.ehow.com/about_4570042_puritan-belief-adultery.html

JORDAN, W.R. *Rituals of Restoration*. [online] 1993. [ret. 2012-01-17] Available on the Internet: <http://www.questia.com/PM.qst?a=o&d=5002193834>

KAPLAN, K. *What Was the Romantic Movement?* [online] Not dated. [ret. 2012-02-01] Available on the Internet: http://www.ehow.com/about_5390991_romantic-movement.html

KLARER, M. *An Introduction to Literary Studies*. London: Routledge, 2004, 192 pp., ISBN-10: 0415333822

'*Literary Periods and their Characteristics*' [online]. Not dated. [ret. 2011-12-27] Available on the Internet: <http://staff.edmonds.wednet.edu/users/hansonk/LITERARY%20PERIODS%20AND%20THEIR%20CHARACTERISTICS.htm>

LOIZIDES, L. *The Puritans and Sin*. [online]. 2009. [ret. 2012-01-12] Available on the Internet: <http://lexloiz.wordpress.com/2009/04/01/the-puritans-and-sin/>

MARLOWE, J. *The Puritan Tradition in English Life*. [online]. London: Cresset Press. 1956. 150 pp. [ret. 2012-01-12] Available on the Internet: <http://www.questia.com/PM.qst?a=o&d=9350679>

MARTIN, P. *Characteristics of the Puritan Period*. [online]. 2011. [ret. 2012-02-08]. Available on the Internet: http://www.ehow.com/info_8351985_characteristics-puritan-period.html

MCADAM, D.J. *Puritanism and American Literature*. [online]. Not dated. [ret. 2012-02-01] Available on the Internet: <http://www.djmcadam.com/puritanism.html>

MCINDOE, J. *Roles & Responsibilities of Puritans*. [online]. 2011. [ret. 2012-02-01] Available on the Internet: http://www.ehow.com/info_8430968_roles-responsibilities-puritans.html

MILLER, P. *Errand Into The Wilderness*. [online] 1953. [ret. 2012-02-09]. Available on the Internet: <http://www.jstor.org/discover/10.2307/2936876?uid=3739024&uid=2134&uid=2&uid=70&uid=4&sid=55971587443>

MITCHELL, S. *What Kind of Freedom Were the Puritans Looking For?*. [online]. 2011. [ret. 2012-01-17] Available on the Internet: http://www.ehow.com/info_8411949_kind-freedom-were-puritans-looking.html

MOORES, D.J. *Young Goodman Brown's 'Evil Purpose': Hawthorne and the Jungian Shadow*. [online]. 2005. [ret. 2011-12-29] Available on the Internet: <http://www.questia.com/PM.qst?a=o&d=5016654146>

MORGAN, L. *Literary analysis: Puritan ethics as depicted in early American literature*. [online] 2008. [ret. 2012-01-24]. Available on the Internet: <http://www.helium.com/items/1048729-literary-analysis-puritan-ethics-as-depicted-in-early-american-literature>

NOLL, M.A. *Puritanism. Advanced Information*. [online] 1997. [ret. 2012-01-18] Available on the Internet: <http://mb-soft.com/believe/txc/puritani.htm>

OLIVERIUSOVÁ, E. *A Survey of American Literature*. Praha: Státní pedagogické nakladatelství. 1976. 57 pp. Number of Publication: 1721-9469

ORWELL, M. *Characteristics of Romanticism in Early American Writing*. [online]. 2011. [ret. 2012-02-24] Available on the Internet: http://www.ehow.com/info_8034493_characteristics-romanticism-early-american-writing.html

PATTEE, L. *The New American Literature, 1890-1930*. New York: Century, 507 pgs, 1968, ISBN: 0815402643

RAHL, J. *Romanticism*. [online]. 2011. [ret. 2012-01-23] Available on the Internet: <http://www.online-literature.com/periods/romanticism.php>

-
- REDMAN, B. *Basic Characteristics of the Romantic Period in Literature*. [online]. 2011. [ret. 2012-02-14] Available on the Internet: http://www.ehow.com/info_8445118_basic-characteristics-romantic-period-literature.html
- REUBEN, P.P. *PAL: Perspectives in American Literature*. [online]. 2011. [ret. 2012-02-16] Available on the Internet: <http://www.csustan.edu/english/reuben/pal/chap3/3intro.html>
- RIASANOVSKY, N.V. *The Emergence of Romanticism*. New York: Oxford University Press, 128 pp., 1995, ISBN-10: 019507341X
- RICHARD, C. *Literary analysis: Puritan ethics as depicted in early American literature*. [online]. 2008. [ret. 2012-02-12] Available on the Internet: <http://www.helium.com/items/1049763-literary-analysis-puritan-ethics-as-depicted-in-early-american-literature>
- ROBERTS, C. *What Was Life Like During the Romantic Period?* [online]. 2011. [ret. 2012-02-16] Available on the Internet: http://www.ehow.com/info_12056580_life-like-during-romantic-period.html
- ROBINSON, D.M. *Romanticism and Religious Culture*. [online]. 2006. [ret. 2012-02-03] Available on the Internet: <http://www.enotes.com/romanticism-reference/romanticism>
- '*Romanticism*'. [online]. Not dated. [ret. 2012-12-27] Available on the Internet: <https://docs.google.com/viewer?a=v&q=cache:ivmvabn-MzkJ:www.csus.edu/indiv/c/craftg/hrs135/Romanticism%2520Lit.doc+romanticism+literature+themes&hl=sk&gl=sk&pid=bl&srcid=ADGEESiZMDEONtmpSsmf6OfIOfIkZeWP R2Xvw2qv20T1r0qXhRop6KI21A2SDUqUK-wlDtWKJVOnbG5ULywnHKZoF82ngpdnNkrcS0FKTEEOhLuENxEcI845GZGpmM0VfTddNIXUi7&sig=AHIEtbQUL-xkkEc88Ec0GzmPY7rblxuS9A>
- RULAND, R. - BRADBURY M. *From Puritanism to Postmodernism*. New York: Penguin Group. 1992. 457 pp. ISBN: 0-670-83592-7.
- SAWYER, T. – BUNDREN. G. *Witchcraft, Religious Fanaticism and Schizophrenia — Salem Revisited*. [online]. Not dated. [ret. 2012-01-23] Available on the Internet: http://www.earlyamerica.com/review/2000_fall/salem_witch.html
- SHA, R.C. *The Shadow of Death: Literature, Romanticism, and the Subject of Punishment*. [online] 2010. [ret. 2012-02-26] Available on the Internet: <http://www.questia.com/PM.qst?a=o&d=5050933641>
- '*Shifts in Historical Periods of American Literature*'. [online]. 2002 [ret. 2012-02-02] Available on the Internet: http://www.thelmaslibrary.com/american/pdf/amer_lit_historical_periods.pdf
- SMITH, R. *Primary Characteristics of Romanticism*. [online]. 2011. [ret. 2012-02-26] Available on the Internet: http://www.ehow.com/info_8225412_primary-characteristics-romanticism.html
-

STEELE, T. *Literary analysis: Puritan ethics as depicted in early American literature*. [online]. 2008. [ret. 2012-02-09] Available on the Internet: <http://www.helium.com/items/1047377-literary-analysis-puritan-ethics-as-depicted-in-early-american-literature>

STORY, J. *Characteristics of Puritan Writers*. [online]. 2011. [ret. 2012-02-23] Available in the Internet: http://www.ehow.com/info_8613910_characteristics-puritan-writers.html

SOSBE, S. *About Witches in the 17th Century*. [online]. Not dated. [ret. 2012-01-21] Available on the Internet: http://www.ehow.com/about_4566443_witches-17th-century.html

STRICKLAND, B. 'American Romanticism Overview'. [online]. 1997. [ret. 2012-02-06]. Available on the Internet: <http://www.westga.edu/~mmcifar/AMERICAN%20ROMANTICISM%20overview.htm>

TAYLOR, D. *Historical Consequences of the Salem Witch Trials*. [online]. 2011. [ret. 2012-01-15] Available on the Internet: http://www.ehow.com/info_8214155_historical-consequences-salem-witch-trials.html

THACKER, S. *The Cycle of America's Literary Attitude Toward Nature*. [online]. 2011. [ret. 2012-01-29] Available on the Internet: <http://stetsonthacker.suite101.com/the-cycle-of-americas-literary-attitude-toward-nature-a375916>

'*The Columbia Encyclopedia*'. [online]. Columbia University Press. 2004. 52323 pp. [ret. 2012-01-07] Available on the Internet: <http://www.questia.com/PM.qst?a=o&d=101266481#>

TRUDEAUX, Z. *Puritan ethics*. [online]. 2008. [ret. 2012-02-05]. Available on the Internet: <http://www.helium.com/items/1050451-literary-analysis-puritan-ethics-as-depicted-in-early-american-literature>

VAUX, R. *Causes of the Salem Witch Trial*. [online]. Not dated. [ret. 2012-01-19] Available on the Internet: http://www.ehow.com/facts_4968578_causes-salem-witch-trial.html

WALLER, M.G. *Puritanism in Early America*. Boston: D.C. Heath and Company. 1950. 115 pp. ISBN: 0669827193

WALLULIS, K. *Puritan Writing Styles*. [online]. 2011. [ret. 2012-02-26] Available on the Internet: http://www.ehow.com/info_8077746_puritan-writing-styles.html

WELLEK, R. Editor: Gleckner, R.F. . *Romanticism: Points of View*. Englewood Cliffs: Prentice Hall, 259 pp., 1962, ISBN: 0-8387-5470-8

WILLIS, K. *Puritan Society Laws*. [online]. Not dated. [ret. 2012-01-20] Available on the Internet: http://www.ehow.com/list_6868681_puritan-society-laws.html

WILSON, J.F. *Puritans*. [online] Not dated. [ret. 2012-01-16]. Available on the Internet: <http://www.laughtergenealogy.com/bin/histprof/misc/puritan.ht.ml>

WOODLIEF, A. *Background on Puritan Theology*. [online]. Not dated. [ret. 2012-01-11] Available on the Internet: <http://www.vcu.edu/engweb/puritantheology.htm>