

Chapter 1 : Analysis and Plot Summary of "Young Goodman Brown" by Nathaniel Hawthorne

Literature Network » Nathaniel Hawthorne » Young Goodman Brown Young Goodman Brown And Faith, as the wife was aptly named, thrust her own pretty head into the street, letting the wind play with the pink ribbons of her cap while she called to Goodman Brown.

And Faith, as the wife was aptly named, thrust her own pretty head into the street, letting the wind play with the pink ribbons of her cap while she called to Goodman Brown. Pray tarry with me this night, dear husband, of all nights in the year. What, my sweet, pretty wife, dost thou doubt me already, and we but three months married? She talks of dreams, too. Methought as she spoke there was trouble in her face, as if a dream had warned her what work is to be done tonight. He had taken a dreary road, darkened by all the gloomiest trees of the forest, which barely stood aside to let the narrow path creep through, and closed immediately behind. It was all as lonely as could be; and there is this peculiarity in such a solitude, that the traveller knows not who may be concealed by the innumerable trunks and the thick boughs overhead; so that with lonely footsteps he may yet be passing through an unseen multitude. It was now deep dusk in the forest, and deepest in that part of it where these two were journeying. As nearly as could be discerned, the second traveller was about fifty years old, apparently in the same rank of life as Goodman Brown, and bearing a considerable resemblance to him, though perhaps more in expression than features. Still they might have been taken for father and son. But the only thing about him that could be fixed upon as remarkable was his staff, which bore the likeness of a great black snake, so curiously wrought that it might almost be seen to twist and wriggle itself like a living serpent. This, of course, must have been an ocular deception, assisted by the uncertain light. Take my staff, if you are so soon weary. We are but a little way in the forest yet. We have been a race of honest men and good Christians since the days of the martyrs; and shall I be the first of the name of Brown that ever took this path and kept "Such company, thou wouldst say," observed the elder person, interpreting his pause. They were my good friends, both; and many a pleasant walk have we had along this path, and returned merrily after midnight. I would fain be friends with you for their sake. We are a people of prayer, and good works to boot, and abide no such wickedness. The deacons of many a church have drunk the communion wine with me; the selectmen of divers towns make me their chairman; and a majority of the Great and General Court are firm supporters of my interest. The governor and I, too--But these are state secrets. But, were I to go on with thee, how should I meet the eye of that good old man, our minister, at Salem village? Oh, his voice would make me tremble both Sabbath day and lecture day. I would not for twenty old women like the one hobbling before us that Faith should come to any harm. Being a stranger to you, she might ask whom I was consorting with and whither I was going. She, meanwhile, was making the best of her way, with singular speed for so aged a woman, and mumbling some indistinct words--a prayer, doubtless--as she went. But--would your worship believe it? But now your good worship will lend me your arm, and we shall be there in a twinkling. Of this fact, however, Goodman Brown could not take cognizance. He had cast up his eyes in astonishment, and, looking down again, beheld neither Goody Cloyse nor the serpentine staff, but his fellow-traveller alone, who waited for him as calmly as if nothing had happened. They continued to walk onward, while the elder traveller exhorted his companion to make good speed and persevere in the path, discoursing so aptly that his arguments seemed rather to spring up in the bosom of his auditor than to be suggested by himself. As they went, he plucked a branch of maple to serve for a walking stick, and began to strip it of the twigs and little boughs, which were wet with evening dew. Thus the pair proceeded, at a good free pace, until suddenly, in a gloomy hollow of the road, Goodman Brown sat himself down on the stump of a tree and refused to go any farther. Not another step will I budge on this errand. What if a wretched old woman do choose to go to the devil when I thought she was going to heaven: The young man sat a few moments by the roadside, applauding himself greatly, and thinking with how clear a conscience he should meet the minister in his morning walk, nor shrink from the eye of good old Deacon Gookin. And what calm sleep would be his that very night, which was to have been spent so wickedly, but so purely and sweetly now, in the arms of Faith! Amidst these pleasant and praiseworthy meditations, Goodman Brown heard the tramp of horses along the road, and deemed it advisable

to conceal himself within the verge of the forest, conscious of the guilty purpose that had brought him thither, though now so happily turned from it. On came the hoof tramps and the voices of the riders, two grave old voices, conversing soberly as they drew near. Though their figures brushed the small boughs by the wayside, it could not be seen that they intercepted, even for a moment, the faint gleam from the strip of bright sky athwart which they must have passed. Goodman Brown alternately crouched and stood on tiptoe, pulling aside the branches and thrusting forth his head as far as he durst without discerning so much as a shadow. It vexed him the more, because he could have sworn, were such a thing possible, that he recognized the voices of the minister and Deacon Gookin, jogging along quietly, as they were wont to do, when bound to some ordination or ecclesiastical council. While yet within hearing, one of the riders stopped to pluck a switch. They tell me that some of our community are to be here from Falmouth and beyond, and others from Connecticut and Rhode Island, besides several of the Indian powwows, who, after their fashion, know almost as much devilry as the best of us. Moreover, there is a goodly young woman to be taken into communion. Nothing can be done, you know, until I get on the ground. Whither, then, could these holy men be journeying so deep into the heathen wilderness? Young Goodman Brown caught hold of a tree for support, being ready to sink down on the ground, faint and overburdened with the heavy sickness of his heart. He looked up to the sky, doubting whether there really was a heaven above him. Yet there was the blue arch, and the stars brightening in it. While he still gazed upward into the deep arch of the firmament and had lifted his hands to pray, a cloud, though no wind was stirring, hurried across the zenith and hid the brightening stars. The blue sky was still visible, except directly overhead, where this black mass of cloud was sweeping swiftly northward. Aloft in the air, as if from the depths of the cloud, came a confused and doubtful sound of voices. Once the listener fancied that he could distinguish the accents of towns-people of his own, men and women, both pious and ungodly, many of whom he had met at the communion table, and had seen others rioting at the tavern. The next moment, so indistinct were the sounds, he doubted whether he had heard aught but the murmur of the old forest, whispering without a wind. Then came a stronger swell of those familiar tones, heard daily in the sunshine at Salem village, but never until now from a cloud of night. There was one voice of a young woman, uttering lamentations, yet with an uncertain sorrow, and entreating for some favor, which, perhaps, it would grieve her to obtain; and all the unseen multitude, both saints and sinners, seemed to encourage her onward. The cry of grief, rage, and terror was yet piercing the night, when the unhappy husband held his breath for a response. There was a scream, drowned immediately in a louder murmur of voices, fading into far-off laughter, as the dark cloud swept away, leaving the clear and silent sky above Goodman Brown. But something fluttered lightly down through the air and caught on the branch of a tree. The young man seized it, and beheld a pink ribbon. Come, devil; for to thee is this world given. The road grew wilder and drearier and more faintly traced, and vanished at length, leaving him in the heart of the dark wilderness, still rushing onward with the instinct that guides mortal man to evil. The whole forest was peopled with frightful sounds--the creaking of the trees, the howling of wild beasts, and the yell of Indians; while sometimes the wind tolled like a distant church bell, and sometimes gave a broad roar around the traveller, as if all Nature were laughing him to scorn. But he was himself the chief horror of the scene, and shrank not from its other horrors. Think not to frighten me with your devilry. Come witch, come wizard, come Indian powwow, come devil himself, and here comes Goodman Brown. You may as well fear him as he fear you. On he flew among the black pines, brandishing his staff with frenzied gestures, now giving vent to an inspiration of horrid blasphemy, and now shouting forth such laughter as set all the echoes of the forest laughing like demons around him. The fiend in his own shape is less hideous than when he rages in the breast of man. Thus sped the demoniac on his course, until, quivering among the trees, he saw a red light before him, as when the felled trunks and branches of a clearing have been set on fire, and throw up their lurid blaze against the sky, at the hour of midnight. He paused, in a lull of the tempest that had driven him onward, and heard the swell of what seemed a hymn, rolling solemnly from a distance with the weight of many voices. He knew the tune; it was a familiar one in the choir of the village meeting-house. The verse died heavily away, and was lengthened by a chorus, not of human voices, but of all the sounds of the benighted wilderness pealing in awful harmony together. Goodman Brown cried out, and his cry was lost to his own ear by its unison with the cry of the

desert. In the interval of silence he stole forward until the light glared full upon his eyes. At one extremity of an open space, hemmed in by the dark wall of the forest, arose a rock, bearing some rude, natural resemblance either to an altar or a pulpit, and surrounded by four blazing pines, their tops aflame, their stems untouched, like candles at an evening meeting. The mass of foliage that had overgrown the summit of the rock was all on fire, blazing high into the night and fitfully illuminating the whole field. Each pendent twig and leafy festoon was in a blaze. As the red light arose and fell, a numerous congregation alternately shone forth, then disappeared in shadow, and again grew, as it were, out of the darkness, peopling the heart of the solitary woods at once. In truth they were such. Among them, quivering to and fro between gloom and splendor, appeared faces that would be seen next day at the council board of the province, and others which, Sabbath after Sabbath, looked devoutly heavenward, and benignantly over the crowded pews, from the holiest pulpits in the land. Some affirm that the lady of the governor was there. At least there were high dames well known to her, and wives of honored husbands, and widows, a great multitude, and ancient maidens, all of excellent repute, and fair young girls, who trembled lest their mothers should espy them. Either the sudden gleams of light flashing over the obscure field bedazzled Goodman Brown, or he recognized a score of the church members of Salem village famous for their especial sanctity. Good old Deacon Gookin had arrived, and waited at the skirts of that venerable saint, his revered pastor. But, irreverently consorting with these grave, reputable, and pious people, these elders of the church, these chaste dames and dewy virgins, there were men of dissolute lives and women of spotted fame, wretches given over to all mean and filthy vice, and suspected even of horrid crimes. It was strange to see that the good shrank not from the wicked, nor were the sinners abashed by the saints. Scattered also among their pale-faced enemies were the Indian priests, or powwows, who had often scared their native forest with more hideous incantations than any known to English witchcraft. Another verse of the hymn arose, a slow and mournful strain, such as the pious love, but joined to words which expressed all that our nature can conceive of sin, and darkly hinted at far more. Unfathomable to mere mortals is the lore of fiends. Verse after verse was sung; and still the chorus of the desert swelled between like the deepest tone of a mighty organ; and with the final peal of that dreadful anthem there came a sound, as if the roaring wind, the rushing streams, the howling beasts, and every other voice of the unconcerted wilderness were mingling and according with the voice of guilty man in homage to the prince of all. The four blazing pines threw up a loftier flame, and obscurely discovered shapes and visages of horror on the smoke wreaths above the impious assembly. At the same moment the fire on the rock shot redly forth and formed a glowing arch above its base, where now appeared a figure. With reverence be it spoken, the figure bore no slight similitude, both in garb and manner, to some grave divine of the New England churches. At the word, Goodman Brown stepped forth from the shadow of the trees and approached the congregation, with whom he felt a loathful brotherhood by the sympathy of all that was wicked in his heart. He could have well-nigh sworn that the shape of his own dead father beckoned him to advance, looking downward from a smoke wreath, while a woman, with dim features of despair, threw out her hand to warn him back. Was it his mother? But he had no power to retreat one step, nor to resist, even in thought, when the minister and good old Deacon Gookin seized his arms and led him to the blazing rock. A rampant hag was she. And there stood the proselytes beneath the canopy of fire.

Chapter 2 : Young Goodman Brown Summary & Analysis from LitCharts | The creators of SparkNotes

"Young Goodman Brown" is a short story by Nathaniel Hawthorne that was first published in 1843. Get a copy of "Young Goodman Brown" at www.nxgvision.com Buy Now.

Check new design of our homepage! This Penlighten article provides you with the summary and analysis of this short story. Penlighten Staff The fiend in his own shape is less hideous than when he rages in the breast of man. He graduated from Bowdoin College in 1825. He was a member of Brook Farm, a community that believed in transcendentalism. Herman Melville gratefully dedicated his masterpiece Moby-Dick to Nathaniel Hawthorne, as he helped in writing it. Later, it was published under his name in his collection of short stories titled Mosses from an Old Manse in 1850. In this Penlighten article, we provide a summary and analysis of this short story. They have been married since the last three months. He is going on a journey in the night. He bids adieu to Faith who is wearing a cap with pink ribbons. She pleads to him not to go until sunrise, as she is afraid of her own unpleasant dreams and thoughts when alone. He reiterates that he really needs to go on his journey on that night. Faith replies by blessing her husband and wishes all will be well until his return. Finally, Goodman Brown says goodbye to his wife, tells her to go to bed, and relax as there is no fear of any damage to her. He sets out on his journey on a dark, deserted road. As he trudges along, he himself starts feeling scared of any dangers confronting him in the dark, such as some Indian ambushing him from behind a tree or the devil himself. Meeting with the Old Man Goodman Brown meets a man in regular clothing on his way. The man is in his fifties, and is closely similar to Goodman Brown in expression. He has a staff that resembles a black snake. The newly joined companion offers Goodman to hold his staff, if he is fatigued, to which he refuses. Goodman explains his family history to his companion, that his forefathers were devout Christians who have never ventured on the path he is venturing at present, and has always refrained from keeping bad company that he is keeping now with the fellow traveler. The older man replies to this by saying that he knew his father, grandfather, and also other Puritans. The older man says that he has many acquaintances in New England including the deacons of many churches, people in the government, and even the Governor. He says that they have done many unethical things with him, and they also regard him highly. Hearing this, Goodman Brown is very surprised and confused, but says that he would not be able to see the minister of the church in Salem village, eye to eye, if he goes any further with the older man. Goody Cloyse Recognizes the Devil They then spot a woman limping in front of them, and Goodman Brown identifies her as Goody Cloyse, a pious lady who was his spiritual mentor along with the minister of the church and Deacon Gookin. He feels embarrassed to be caught in such a company by her and hides. The older man approaches her, and she immediately recognizes him as the devil. She is very pleased to see him and also reveals that she is a witch. She tells the devil that she is on her way to a ceremony in the forest hosted by the devil himself. The devil offers her his staff for her to reach there in a jiffy, and she accepts it. Again he hears the voices of two horse riders, whom he astonishingly recognizes to be the church minister and Deacon Gookin. He cries out her name, and a pink ribbon comes flying towards him. Confusion Begins, and Goodman Brown Reaches the Evil Ceremony Seeing that the whole world including his spiritual mentors and even his wife Faith going to the devil, Goodman Brown becomes utterly hopeless, and despair and grief engulfs him. He now surrenders himself to the devil, and grabs his staff which speeds him up to the evil ceremony in the forest. Now Brown himself starts to look horrifying, in fact devilish. He reaches a rock kept at the center of the gathering, resembling an altar, and the foliage surrounding it are on fire. In the light of the fire, he recognizes the faces of many respectable and disrespectable people of his village, and even native Indian priests. He searches around for Faith and hopes she is not there in the crowd. At the Evil Ceremony Everyone starts singing a hymn about the various sins of the world. Then a figure appears from above the fire in the rocks, and it calls out to bring forth the converts. From amongst those gathered in the congregation, Brown recognizes his dead father and mother. His father encourages him to move forward, while his mother discourages him to do so. Before he could go back, the minister and Deacon Gookin push him forward. Then Goody Cloyse and Martha Carrier bring a female whose face is covered to hide her identity. The figure welcomes the converts to the evil communion.

Brown recognizes that the veiled female is indeed his wife Faith, and he calls out to her to resist the devil. Dream or Reality Suddenly, he finds himself all alone in the forest. Whether this episode really happened or he fell asleep in the forest and dreamed it, remains a mystery. But what happens after that is very sad. He returns back to his village the next morning. Dream or reality, the episode was a bad, an evil omen for him, which leaves him depressed, cynical, and an incredulous man. The Aftereffects He loses his respect for religion and spirituality, and cannot believe the greatness of saints and holy people. He becomes miserable and has a disturbed sleep, often waking up suddenly in the middle of the night. He also loses interest in praying to God. He finally dies in gloom after living for many years. All his progeny are present at his funeral; however they do not carve any hopeful, promising words on his tombstone. Symbolism Goodman Brown He symbolizes an average young, religious man who has not quite grasped the essence of truth. He displays the dual nature of humans: He is shown as the man who yields to evil once his faith is lost, and then looks at everyone with dubiousness. He symbolizes the people who become forever cynical after they encounter an unpleasant happening in life. He represents those people, who instead of coming out of a difficult situation by remembering and implementing the teachings that religion or spirituality and their mentors taught them, begins to question their validity in testing times. Hence, these people become absolutely purposeless in life. Faith Faith symbolizes a fine, well-mannered, and well-intentioned young lady. She remains loyal to her husband throughout. She is somebody her husband upholds. He believes in the purity of her character more than he believes in himself. She is symbolized as actual faith itself, which when lost leaves your soul with darkness and despair. He is shown as the older counterpart of Goodman Brown himself. This indicates that everyone has a darker side. When Brown first meets the old man, he is seen wearing decent clothes and seems to be like any other villager. He then brainwashes Brown to believe that all those whom he upholds in life have indeed sold their soul to him. This symbolizes that in the beginning, evil or sin appears as okay and alluring, we first hesitate towards it, but eventually give in when our morals and values deteriorate, and as a result, evil takes its toll on us and makes us unhappy. They act as role models of a society, standing for righteousness and virtuousness. When the role models become corrupt, the society loses its faith in goodness. Analysis The Message God manifests himself in everybody, in the form of goodness, talent, and merit. Faith in God, thus, translates to finding something good in people, finding something to appreciate in someone. When there is no faith in the goodness in people, a person has nothing to uphold. He, thus, embraces depression and becomes devoid of joy and enthusiasm. This is what happened to young Goodman Brown. The writer also conveys that although we have soaked in principles, values, and moral lessons from our mentors, to completely imbibe them, we should reflect on them and implement them in life. This will lead us to believe in their validity. Instead, we idolize the mentors themselves, and when they stoop to corruption, we are disillusioned. Even if our role models have displayed bad behavior, we still believe in the morality of our loved ones. But everything appears hopeless when our loved ones betray us and join hands with evil. Thus, instead of basing our value system on what somebody else is following, we should preserve them in trying times even if others seem to be turning immoral. Theme From being a pious, spiritual man, Brown loses faith one day, becomes a pessimist, and dies a depressed man. The story underlines the importance of having unshakable faith in God and how it plays a crucial role in life. Doubt can act as a virus and eat you up, make you porous, spreading its venom inside you. When you part with faith, you make space for negativity devil to creep in your mind. A person walking on the spiritual path is always tested for his faith. Only unshakable faith can save them. The consequences of leaving your faith halfway can lead you to misery. All in all, "Young Goodman Brown" by Nathaniel Hawthorne makes a good read, replete with symbolism and meaning.

Chapter 3 : Young Goodman Brown Themes from LitCharts | The creators of SparkNotes

Young Goodman Brown by Nathaniel Hawthorne. *Young Goodman Brown* () is one of Hawthorne's finest works in the genre of Dark Romanticism, an allegory about lost faith and virtue.

Inhibitory According to this theory, Yin -Yang are complementary opposites that interact within a greater whole, as part of a dynamic system. Everything has both yin and yang aspects, but either of these aspects may manifest more strongly specifically objects, and could ebb or stream over time. The idea of yin and yang is often symbolized by various forms of the Taijitu mark, for which it is most likely most widely known in western civilizations. There is a perception, especially in the West, that yin and yang correspond to good and bad but not respectively. Confucianism most notably the school of thought of Dong Zhongshu, circa the next century BCE did affix a moral aspect to the thought of yin and yang, but the modern sense of the word largely stems from Buddhist adaptations of Taoist school of thought Taylor, Rodney Leon The Illustrated Encyclopedia of Confucianism, Vol. The dynamics of yin-yang In Taoist philosophy, yin and yang occur together from an initial quiescence or emptiness wuji, sometimes symbolized by a clear group , and continue moving in tandem until quiescence is reached again. For example, dropping a natural stone in a calm pool of water will simultaneously increase waves and lower troughs between them, and this alternation of high and low things in the water will radiate outward until the movements dissipates and the pool is peaceful once more. Yin and yang are thus are always complete opposite and equal features. Further, whenever one quality reaches its peak, it will naturally start to transform into the opposing quality: It is impossible to speak about yin or yang without some mention of the contrary, since yin and yang are bound together as elements of a mutual entire i. A way to illustrate this notion is to postulate the idea of a race with only men or only women; this race would disappear within a generation. Yet, women and men alongside one another create new decades that permit the contest they mutually create and mutually come from to endure. The connections of the two gives birth to things http: Yin and yang transform each other: Thus, a seed will sprout from the planet earth and grow up-wards for the sky - an intrinsically yang activity. Then, when it grows to its full potential level, it will land. Religious and philosophical importance The Taijitu and idea of the Zhou period reach into family and gender relations. Yin is female and yang is male. They fit along as two elements of a complete. From a philosophical standpoint experts of Zen Pilates see yin-yang as a stream. The Taijitu is one of the oldest and best-known life icons on earth, but few understand its full so this means. It symbolizes one of the most fundamental and profound theories of early Taoist beliefs. At its heart and soul will be the two poles of lifestyle, which are other but complementary. The light, white Yang upgrading blends into the dark, dark-colored Yin moving down. Yin and Yang are dependent opposing forces that movement in a natural pattern, always seeking balance. Within the Tao, they are merely two aspects of a single fact. Each contains the seed of the other, which is why we see a black spot of Yin in the white Yang and vice versa. They do not merely replace one another but actually become one another through the constant movement of the universe Hoopes, Aaron Social Goodness I presume that the top problem of Young Goodman Brown was his over trusting to his contemporary society and the religious people. As he gets surprised when the traveller instructs him: The deacons of many a chapel have drunk the communion wine beverages with me at night; the selectmen of divers towns make me their chairman; and most the Great and General Court are firm supporters of my interest. The governor and I, too--But they are status secrets. But, were I to be on with thee, how must i meet the vision of that classic man, our minister, at Salem town? Oh, his speech would make me tremble both Sabbath day and lecture day. System Slavery As a matter of fact, Young Goodman Dark brown was the slave of his modern culture because he previously no requirements for his view, in other phrase, he was fed by his society and authorities; as it is stated: Significance of Analysis From the moment he steps in to the forest, Goodman Brown voices his fear of the wilderness, experiencing the forest as a location where no good can be done. Goodman Brown, like other Puritans, associates the forest with the crazy "Indians" and views one concealing behind every tree. He thinks that the devil could easily be present in that place-and he eventually perceives the devil himself, as he had expected. He considers it a matter of family honor that his forefathers

would never have strolled in the forest for pleasure, and he is annoyed when the devil says him that was not the truth. He himself is ashamed to be observed walking in the forest and hides when Goody Cloyse, the minister, and Deacon Gookin pass. The forest is characterized as devilish, terrifying, and dark, and Goodman Brown is comfortable in it only after he has given in to evil. Female purity, a favorite concept of Americans in the nineteenth century, is the steadying make for Goodman Brown as he amazing things whether to renounce his faith and sign up for the devil. When he can take leave of Faith at the start of the storyline, he swears that after this one night of evildoing, he will hold onto her dresses and ascend to heaven. When Goodman Brown finds that Faith is present at the wedding ceremony, it changes all his ideas in what is good or bad on the planet, removing his power and capacity to resist. Hypocrisy of the puritan society "But, irreverently consorting with these grave, reputable, and pious people, these elders of the chapel, these chaste dames and dewy virgins, there have been men of dissolute lives and women of discovered popularity, wretches given over to all mean and filthy vice, and suspected even of horrid offences. It was bizarre to observe that the nice shrank not from the wicked, nor were the sinners abashed by the saints. The transgression of social restrictions is one of the most complicated and upsetting aspects of the wedding ceremony. The Puritans got made a population that was quite definitely based on morality and faith, in which position came from having a higher ranking in the church and a high moral reputation among other townspeople. Hawthorne is directing out the hypocrisy of any society that prides itself on its moral ranking and makes outcasts of folks who do not surpass its benchmarks. The Land of Man Young Goodman Dark brown" functions as an allegory of nov man, that Hawthorne draws to demonstrate what he perceives as the natural fallibility and hypocrisy in American religious beliefs. Hawthorne sets up a story of a man who is tempted by the devil and succumbs because of his interest and the weakness of his trust. Like Eve in the e book of Genesis, Goodman Dark brown cannot help himself from wanting to know what is placed behind the enigma of the forest. And like Eve, Goodman Brown is compensated for his interest with information that changes his life for the worse. In the course of the ceremony in the forest, the devil explains to Goodman Brown and Beliefs that their eye will now be exposed to the wickedness of themselves and those around them. Adam and Eve were exiled from your garden of Eden and compelled to undergo all the trials and tribulations to be human, and Goodman Brown earnings from the forest to discover that the pleasure in life has been recinded from him. He is becoming suspicious of those around him, even the woman he once enjoyed. If the devil says Goodman Brown to use the staff to travel faster, Goodman Brown takes him through to the offer and, like Eve, is finally condemned for his weakness by sacrificing his innocence. The staff makes clear that the old man is more demon than individuals and that Goodman Brown, when he requires the staff for himself, is on the path toward wicked as well. The color red is associated with innocence and gaiety, and ribbons themselves are a moderate, innocent decor. He reintroduces the ribbons when Goodman Brown is in the forest, struggling with his concerns about the goodness of the folks he knows. If the red ribbon flutters down from the sky, Goodman Dark brown perceives it as an indicator that Trust has definitely dropped into the world of the devil-she has shed this signal of her purity and innocence. We see that in the long run of the story, when Trust greets him he will not reply because he has lost both his beliefs and his wish to his partner. The fiend in his own form is less hideous than when he rages in the breast of man. It suggests that a few of the shame and horror Goodman Brown seems when he comes back to Salem Town will come from his feeling of weakness at having succumbed to wicked. The change that comes over him after either waking up from his wish or returning from the ceremony can be discussed partly by his pity at having fallen so quickly and considerably into evil. As nearly as could be discerned, the second traveler was about fifty years old, apparently in the same rank of life, as Goodman Brown, and bearing a significant resemblance to him, Though perhaps more in expression than features. This dark view of life is an entire turnaround from the ideas that Goodman Brown had held at the start of the story. Then, he thought of his family as godly; Beliefs as perfectly genuine; and the Reverend, Deacon, and Goody Cloyse as types of morality. The devil ultimately shows him that his views are nave and gives him the ability to see the dark side in virtually any human context. When Goodman Dark brown returns to the town, he trusts nobody. Conclusion It is unclear if the encounter in the forest was a goal, but for the rest of his life, Goodman Dark brown is evolved. He will not trust anyone in his village, cannot believe what of the minister, and does not totally love

his partner. He lives the rest of his life in gloom and dread. Young Goodman Dark brown lost his faith because he constantly judged the others by the specifications of the society not by the expectations of himself. Actually, he previously no system for himself. As his name presents, initially he was young however in the finish although he was old, he was young because he did not become completed. The Oxford History of the North American People. Although Goodman Dark brown has made a decision to come into the forest and meet with the devil, he still hides when he perceives Goody Cloyse and hears the minister and Deacon Gookin. He seems more worried about how his beliefs appears to other people than with the fact that he has decided to meet the devil. Observe the last words of the story: Goodman Brown discovers that even highly reputed people in Salem fall season sufferer to the pushes of darkness. Today-when corporate executives cheat stockholders, politicians lay to get elections, and users of the clergy defraud their congregations-this theme still resonates. There are, of course, total moral values which should prevail for everyone, regardless of their religious beliefs or lack of it. For instance, murder is actually wrong; child abuse is always wrong. Examples of completed orders.

Chapter 4 : Young Goodman Brown by Nathaniel Hawthorne | Essay Example

• Nathaniel Hawthorne, *Young Goodman Brown* Nathaniel Hawthorne, a celebrated American writer, was born in Salem, Massachusetts on July 4, He graduated from Bowdoin College in

Summary Analysis At sunset in the town of Salem, Massachusetts, a man named Goodman Brown has just stepped over the threshold of the front door of his house. Faith is wearing a cap adorned with pink ribbons that flutter in the wind. Hawthorne creates a stark contrast between the seemingly perfect young newlyweds and their sinister setting, Salem at nightfall. Active Themes Faith pleads with Goodman Brown not to leave her alone all night and instead to set out on his journey at sunrise. Goodman Brown replies, somewhat mysteriously, that his journey must take place between sunrise and sunset, and begs Faith not to doubt his intentions. Faith relents and gives Goodman Brown her blessing, and he heads out in the street. He looks back one last time and sees Faith watching him sadly despite the pink ribbons on her cap. The threshold of the house symbolizes a turning point, a moment in which Goodman Brown can choose to listen to Faith and stay at home as a good husband, or follow his curiosity and go off alone into the night. Active Themes Related Quotes with Explanations Now walking along on his way, Goodman Brown feels a crushing sense of guilt over leaving Faith, not just because she begged him to stay and comfort her, but because it looked as though, through some dream, she might have figured out what he was intending to do on that night. He dismisses the thought, though, convinced that no one as pure and innocent as Faith could ever tolerate even thinking about such a thing. Guilt and paranoia are key emotions in the story. Goodman Brown feels crushing guilt not only because he is abandoning Faith but also because he fears that Faith knows about the sinful purpose of his journey. He seems to think he can just dip a toe into sin and then draw back, no harm done. Even so, he walks on until he encounters a mysterious man at a bend in the road. The man casually makes reference to having been in Boston fifteen minutes before. For Brown, who is walking into the forest expressly out of a sinful curiosity, the forest seems to hide sin everywhere. The forest might also then be seen as reflecting his own mind, full of its own confusions and terrors. The mysterious man hints at supernatural powers by mentioning that he was in Boston just a few minutes before, an impossible feat. Active Themes Related Quotes with Explanations As the two of them walk through the deep forest in the darkening dusk, the narrator describes the man as ordinary and simply dressed, and considerably older than Goodman Brown. He looks enough like Goodman Brown that the two could be mistaken for father and son. Despite their similar appearance, the older man seems more worldly and at ease than Goodman Brown, as if he could sit comfortably at the dinner table of a governor or in the court of a King. The point is clear: And one might argue here that the story of Goodman Brown is one of gaining knowledge of good and evil, of learning that good and evil are not always visible simply by their appearance and so can lurk anywhere. At the end of the story, Goodman Brown must try to live in the world with this new knowledge. Active Themes Related Quotes with Explanations Sensing that Goodman Brown is tiring, the man offers him his staff to help pick up the pace. Goodman Brown refuses and begins to make his case for turning back toward home: The man suggests that they start walking, and that he will try to convince Goodman Brown while they walk. Goodman Brown points out that nobody in his family, all good Christians, had ever agreed to meet up with a mysterious man in the woods at night, and he has no intentions of being the first. Goodman Brown must choose whether to continue onward or turn back, the same choice he had to make at the threshold of his house. Once again, his family connections seem to urge him to turn back and stay in town; this time, instead of Faith asking him to stay in town, he thinks of the many generations of upright Puritans that came before him who would have wanted him to turn back. He believes that all his relatives have been saintly, and the idea of being the first sinner horrifies him. This is important, because it means that he measures his own goodness against the goodness of his community, not against an absolute sense of right and wrong; he wants to do good in order to fit into his community, not in order to be moral or devout. Further, this problematic framework for moral behavior emerges from the logic of Puritanism: Goodman Brown wonders why his father and grandfather never told him about their relationship with the man, but he immediately changes his mind and realizes that if there had been any bad rumors about

them, they would have been kicked out of New England, since the community is so holy. However, he understands that in Salem, it is even more important to seem saintly than it is to be saintly, and that the community would have responded to rumors of sin with ostracism, not mercy. At this point, though, Goodman Brown still believes that the community at large is so anti-sin because it is holy. The man bursts into violent laughter, and his staff seems to wiggle along. Yet Goodman continues to believe that even if his own family and the unapproachable Puritan leaders might be sinners, at least the people and immediate leaders of his own community are good. When the man laughs at this, too, Goodman continues to believe that Faith, at least, is saintly and honest.

Active Themes As the man speaks, someone comes into sight on the path ahead: Goody Cloyse, a pious old woman who taught Goodman Brown his catechism. She is moving very quickly for such an old woman, and mumbling something as she walks, perhaps a prayer. Goodman Brown is surprised to see her in the woods so late at night. To avoid being seen and questioned about his journey with the man, he hides in the woods. The man continues on the path alone. Goodman Brown is as hypocritical as his father and grandfather; he wants to be thought of as good, and so he steps into the forest to avoid being seen by Goody Cloyse. His fear of the forest, and of whatever supernatural beings it might hide, is not as strong as his fear of being thought a sinner. Of course, one can also recognize that Good Cloyse also only lets down her appearance of goodness when she is in the forest; after all, Goodman Brown thought her unimpeachably good for all these years. When Goodman Brown looks again, Goody Cloyse and the staff are gone. Once again, Goodman Brown learns that someone who he looked up to is actually a hypocritical sinner: The narrator says that the devil argues very persuasively for continuing onward, and urges Goodman Brown to hurry. Unworried, the devil leaves Goodman Brown the maple staff to use if he decides to continue on his own. Goodman Brown sits for a moment, happy not to have to return to town and face the minister and Deacon Gookin with a guilty conscience, and happy to be able to sleep well when he gets home. Yet note once again that even as he resists the devil the relief he feels is a relief of having avoided the guilt of facing his saintly community, as opposed to a relief of having actually been saintly himself.

Active Themes Just then, Goodman Brown hears horsemen approaching. He feels guilty for being in the forest and so hides behind the trees again. The deacon expresses excitement for a meeting that night, and says that there will be people there from all over New England, as well as some Indians who know a lot about devilry and a young woman who will be inducted. He begins to doubt if there is a heaven, but he looks up at the starry sky and vows that he will still resist the devil. He lifts his hands to pray. The revelation that the minister and Deacon Gookin are also hypocrites horrifies him: Though the surrounding nature has gotten darker and more ominous as Goodman Brown walked deeper into the woods, his desperation makes him turn to nature:

Active Themes **Related Quotes with Explanations** A mysterious dark cloud races across the sky above him, hiding the stars, and from it he hears a murmur of voices. The voices go away, then come back. The other voices seem to be encouraging Faith onward. Goodman Brown cries out her name three times and hears a scream in reply, followed by distant laughter, before her pink ribbon drifts down from the sky and catches on a tree branch. Goodman Brown snatches the ribbon. The narrator describes Goodman Brown as a terrifying, crazed figure, and though the forest is full of terrifying sounds, Goodman Brown is the scariest thing in the forest, laughing and swearing and shouting as he runs. Suddenly he sees a red light and hears a familiar hymn sung with sinful lyrics by wild voices. He finds himself near a clearing in which a rock serves as a pulpit and four blazing pine trees illuminate a vast congregation of supposedly pious townspeople, dissolute criminals, and Indian priests. But he does not yet enter the clearing and join the throng, and the possibility that Faith might not be there keeps him from declaring himself a sinner.

Active Themes **Related Quotes with Explanations** The blasphemous hymn ends with a sound like roaring wind and howling beasts, the pine trees burn brighter, and a figure appears at the pulpit. A voice calls for the converts to come forward. Goodman Brown steps out of the forest. Deacon Gookin leads him and Goody Cloyse leads a veiled woman to the rock, where the figure welcomes them.

Chapter 5 : Nathaniel Hawthorne's Young Goodman Brown: Summary and Analysis

The story "Young Goodman Brown" by Nathaniel Hawthorne is a dark and eerie tale of one man's fear and paranoia of evil within the world.

A dark, penetrating tale, as "deep as Dante," according to Herman Melville, "Young Goodman Brown" reveals Hawthorne at his best--skillful writer of symbolic allegory and astute interpreter of Puritan history. A Study of the Short Fiction: His family history gave him a personal connection to the tragic events of John Hathorne was also the famous "witch judge" blamed by many, such as Charles Upham, for playing a major role in the witchcraft trials in Salem and Salem Village in According to his descendant [Nathaniel], John Hathorne "inherited the persecuting spirit, and made himself so conspicuous in the martyrdom of the witches, that their blood may fairly be said to have left a stain upon him. So deep a stain, indeed, that his old dry bones, in the Charter Street burial-ground [view one ; view two] must still retain it, if they have not crumbled utterly to dust" In "Young Goodman Brown" he powerfully weaves family facts into the plot and theme of his story and, as Edward Wagenknecht points out, "is perfectly clear-cut on witchcraft, as perhaps he had to be to purge himself in his own mind of the sins of his ancestors. Colacurcio states, the story offers a profound interpretation of the "persecuting spirit" and of late seventeenth-century Puritanism itself: In "Young Goodman Brown" an entire habit of the Puritan mind is on trial, the protagonist its unwitting yet not quite unwilling victim. They stand or fall together. Colacurcio Hawthorne and Witchcraft: The Historical Context In seventeenth-century New England, most people shared a strong belief in witchcraft, and in the "Wonders of the Invisible World," Cotton Mather recorded the hellish workings of witches and the Devil against the Puritan experiment. The origins of the belief in witchcraft and "specters" went back to Europe, where, by some estimates, five hundred thousand people were executed for witchcraft between the fifteenth and seventeenth centuries. Prior to the Salem outbreak of , almost three hundred people had been accused of witchcraft in New England; more than thirty had been hanged "witches" were not burned in England or the American colonies. The flair up of accusations in , beginning at Salem Village now Danvers , spread to many other communities in Essex County, Massachusetts and was the worst and most dramatic episode of witch hunting in colonial America. When it was over, twenty people had been executed-nineteen hanged and one, Giles Corey , pressed to death. More than a hundred people had been jailed, and several died during their imprisonment. Both men and women were accused, imprisoned, and executed for witchcraft prior to and during the Salem hysteria. In colonial New England, however, almost all accused "witches" were older women, who tended to be independent and nonconformist. An interesting study from this perspective is Carol F. Generally, historians have seen the Salem witchcraft hysteria as significant because it was the last time in American history that accusations of witchcraft would lead to execution. The episode and its aftermath also marked the end of Puritan authority in New England and, with dawning rationalism, the belief in devils striking out from some "invisible world.

Chapter 6 : The Salem Witchcraft Hysteria of and "Young Goodman Brown"

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The text comes from the edition of *Mosses from an Old Manse*, vol. *Young Goodman Brown* [1] *Young Goodman Brown* came forth at sunset, into the street of Salem village, but put his head back, after crossing the threshold, to exchange a parting kiss with his young wife. And Faith, as the wife was aptly named, thrust her own pretty head into the street, letting the wind play with the pink ribbons of her cap, while she called to Goodman Brown. Pray, tarry with me this night, dear husband, of all nights in the year! What, my sweet, pretty wife, dost thou doubt me already, and we but three months married! She talks of dreams, too. Methought, as she spoke, there was trouble in her face, as if a dream had warned her what work is to be done to-night. He had taken a dreary road, darkened by all the gloomiest trees of the forest, which barely stood aside to let the narrow path creep through, and closed immediately behind. It was all as lonely as could be; and there is this peculiarity in such a solitude, that the traveller knows not who may be concealed by the innumerable trunks and the thick boughs overhead; so that, with lonely footsteps, he may yet be passing through an unseen multitude. As nearly as could be discerned, the second traveller was about fifty years old, apparently in the same rank of life as Goodman Brown, and bearing a considerable resemblance to him, though perhaps more in expression than features. Still, they might have been taken for father and son. But the only thing about him, that could be fixed upon as remarkable, was his staff, which bore the likeness of a great black snake, so curiously wrought, that it might almost be seen to twist and wriggle itself like a living serpent. This, of course, must have been an ocular deception, assisted by the uncertain light. Take my staff, if you are so soon weary. We are but a little way in the forest, yet. We have been a race of honest men and good Christians, since the days of the martyrs. I helped your grandfather, the constable, when he lashed the Quaker woman so smartly through the streets of Salem. They were my good friends, both; and many a pleasant walk have we had along this path, and returned merrily after midnight. I would fain be friends with you, for their sake. Or, verily, I marvel not, seeing that the least rumor of the sort would have driven them from New England. We are a people of prayer, and good works to boot, and abide no such wickedness. The deacons of many a church have drunk the communion wine with me; the selectmen, of divers towns, make me their chairman; and a majority of the Great and General Court are firm supporters of my interest. The governor and I, too, but these are state-secrets. But, were I to go on with thee, how should I meet the eye of that good old man, our minister, at Salem village? Oh, his voice would make me tremble, both Sabbath-day and lecture-day! I would not, for twenty old women like the one hobbling before us, that Faith should come to any harm. Being a stranger to you, she might ask whom I was consorting with, and whither I was going. She, meanwhile, was making the best of her way, with singular speed for so aged a woman, and mumbling some indistinct words, a prayer, doubtless, as she went. But, would your worship believe it? But now your good worship will lend me your arm, and we shall be there in a twinkling. Of this fact, however, Goodman Brown could not take cognizance. He had cast up his eyes in astonishment, and looking down again, beheld neither Goody Cloyse nor the serpentine staff, but his fellow-traveller alone, who waited for him as calmly as if nothing had happened. As they went, he plucked a branch of maple, to serve for a walking-stick, and began to strip it of the twigs and little boughs, which were wet with evening dew. Thus the pair proceeded, at a good free pace, until suddenly, in a gloomy hollow of the road, Goodman Brown sat himself down on the stump of a tree, and refused to go any farther. Not another step will I budge on this errand. What if a wretched old woman do choose to go to the devil, when I thought she was going to Heaven! Is that any reason why I should quit my dear Faith, and go after her? The young man sat a few moments by the road-side, applauding himself greatly, and thinking with how clear a conscience he should meet the minister, in his morning-walk, nor shrink from the eye of good old Deacon Gookin. And what calm sleep would be his, that very night, which was to have been spent so wickedly, but purely and sweetly now, in the arms of Faith! Amidst these pleasant and praiseworthy meditations, Goodman Brown heard the tramp of horses along the road, and deemed it advisable

to conceal himself within the verge of the forest, conscious of the guilty purpose that had brought him thither, though now so happily turned from it. Though their figures brushed the small boughs by the way-side, it could not be seen that they intercepted, even for a moment, the faint gleam from the strip of bright sky, athwart which they must have passed. Goodman Brown alternately crouched and stood on tip-toe, pulling aside the branches, and thrusting forth his head as far as he durst, without discerning so much as a shadow. It vexed him the more, because he could have sworn, were such a thing possible, that he recognized the voices of the minister and Deacon Gookin, jogging along quietly, as they were wont to do, when bound to some ordination or ecclesiastical council. While yet within hearing, one of the riders stopped to pluck a switch. They tell me that some of our community are to be here from Falmouth and beyond, and others from Connecticut and Rhode Island; besides several of the Indian powows, who, after their fashion, know almost as much devilry as the best of us. Moreover, there is a goodly young woman to be taken into communion. Nothing can be done, you know, until I get on the ground. Whither, then, could these holy men be journeying, so deep into the heathen wilderness? Young Goodman Brown caught hold of a tree, for support, being ready to sink down on the ground, faint and over-burthened with the heavy sickness of his heart. He looked up to the sky, doubting whether there really was a Heaven above him. Yet, there was the blue arch, and the stars brightening in it. The blue sky was still visible, except directly overhead, where this black mass of cloud was sweeping swiftly northward. Aloft in the air, as if from the depths of the cloud, came a confused and doubtful sound of voices. The next moment, so indistinct were the sounds, he doubted whether he had heard aught but the murmur of the old forest, whispering without a wind. Then came a stronger swell of those familiar tones, heard daily in the sunshine, at Salem village, but never, until now, from a cloud of night. There was one voice, of a young woman, uttering lamentations, yet with an uncertain sorrow, and entreating for some favor, which, perhaps, it would grieve her to obtain. And all the unseen multitude, both saints and sinners, seemed to encourage her onward. There was a scream, drowned immediately in a louder murmur of voices, fading into far-off laughter, as the dark cloud swept away, leaving the clear and silent sky above Goodman Brown. But something fluttered lightly down through the air, and caught on the branch of a tree. The young man seized it, and beheld a pink ribbon. The road grew wilder and drearier, and more faintly traced, and vanished at length, leaving him in the heart of the dark wilderness, still rushing onward, with the instinct that guides mortal man to evil. The whole forest was peopled with frightful sounds; the creaking of the trees, the howling of wild beasts, and the yell of Indians; while, sometimes the wind tolled like a distant church-bell, and sometimes gave a broad roar around the traveller, as if all Nature were laughing him to scorn. But he was himself the chief horror of the scene, and shrank not from its other horrors. Think not to frighten me with your devilry! Come witch, come wizard, come Indian powow, come devil himself! You may as well fear him as he fear you! On he flew, among the black pines, brandishing his staff with frenzied gestures, now giving vent to an inspiration of horrid blasphemy, and now shouting forth such laughter, as set all the echoes of the forest laughing like demons around him. The fiend in his own shape is less hideous, than when he rages in the breast of man. Thus sped the demoniac on his course, until, quivering among the trees, he saw a red light before him, as when the felled trunks and branches of a clearing have been set on fire, and throw up their lurid blaze against the sky, at the hour of midnight. He paused, in a lull of the tempest that had driven him onward, and heard the swell of what seemed a hymn, rolling solemnly from a distance, with the weight of many voices. He knew the tune; It was a familiar one in the choir of the village meeting-house. The verse died heavily away, and was lengthened by a chorus, not of human voices, but of all the sounds of the benighted wilderness, pealing in awful harmony together. Goodman Brown cried out; and his cry was lost to his own ear, by its unison with the cry of the desert. At one extremity of an open space, hemmed in by the dark wall of the forest, arose a rock, bearing some rude, natural resemblance either to an altar or a pulpit, and surrounded by four blazing pines, their tops a flame, their stems untouched, like candles at an evening meeting. The mass of foliage, that had overgrown the summit of the rock, was all on fire, blazing high into the night, and fitfully illuminating the whole field. Each pendant twig and leafy festoon was in a blaze. As the red light arose and fell, a numerous congregation alternately shone forth, then disappeared in shadow, and again grew, as it were, out of the darkness, peopling the heart of the solitary woods at once. Among them, quivering to-and-fro, between gloom and splendor,

appeared faces that would be seen, next day, at the council-board of the province, and others which, Sabbath after Sabbath, looked devoutly heavenward, and benignantly over the crowded pews, from the holiest pulpits in the land. Some affirm, that the lady of the governor was there. At least, there were high dames well known to her, and wives of honored husbands, and widows, a great multitude, and ancient maidens, all of excellent repute, and fair young girls, who trembled lest their mothers should espy them. Either the sudden gleams of light, flashing over the obscure field, bedazzled Goodman Brown, or he recognized a score of the church-members of Salem village, famous for their especial sanctity. Good old Deacon Gookin had arrived, and waited at the skirts of that venerable saint, his reverend pastor. But, irreverently consorting with these grave, reputable, and pious people, these elders of the church, these chaste dames and dewy virgins, there were men of dissolute lives and women of spotted fame, wretches given over to all mean and filthy vice, and suspected even of horrid crimes. It was strange to see, that the good shrank not from the wicked, nor were the sinners abashed by the saints. Scattered, also, among their pale-faced enemies, were the Indian priests, or powows, who had often scared their native forest with more hideous incantations than any known to English witchcraft. Unfathomable to mere mortals is the lore of fiends. Verse after verse was sung, and still the chorus of the desert swelled between, like the deepest tone of a mighty organ. And, with the final peal of that dreadful anthem, there came a sound, as if the roaring wind, the rushing streams, the howling beasts, and every other voice of the unconverted wilderness, were mingling and according with the voice of guilty man, in homage to the prince of all. The four blazing pines threw up a loftier flame, and obscurely discovered shapes and visages of horror on the smoke-wreaths, above the impious assembly. At the same moment, the fire on the rock shot redly forth, and formed a glowing arch above its base, where now appeared a figure. With reverence be it spoken, the apparition bore no slight similitude, both in garb and manner, to some grave divine of the New England churches. He could have well nigh sworn, that the shape of his own dead father beckoned him to advance, looking downward from a smoke-wreath, while a woman, with dim features of despair, threw out her hand to warn him back. Was it his mother? But he had no power to retreat one step, nor to resist, even in thought, when the minister and good old Deacon Gookin seized his arms, and led him to the blazing rock. A rampant hag was she! And there stood the proselytes, beneath the canopy of fire. Ye have found, thus young, your nature and your destiny. My children, look behind you! Ye deemed them holier than yourselves, and shrank from your own sin, contrasting it with their lives of righteousness, and prayerful aspirations heavenward.

Chapter 7 : Young Goodman Brown - Wikipedia

Young Goodman Brown [1] Young Goodman Brown came forth at sunset, into the street of Salem village, but put his head back, after crossing the threshold, to exchange a parting kiss with his young wife.

Leaving Salem village, he promises his wife, Faith, that he will return after this single night. Criticizing her for doubting his purposes, Brown nevertheless seems conscience-stricken about his own motivations. He vows to be true to Faith and to their religious faith "after this one night. His wife can only hope that this experience, whatever it is, will not change their lives for the worse. Soon after he walks into the darkening forest, Brown expresses fear that in the gloomy wilderness he could easily be ambushed by the devil himself. This man uses a crooked walking stick that resembles a serpent "from a distance and in the dim light it even seems to wiggle. Asked by the man why he is late for his appointment, Brown responds that Faith had delayed him. As the two walk and talk, Brown periodically voices his apprehension and says he must return to Salem and Faith. She reveals her diabolical deeds as the two chat. Brown congratulates himself with the thought that, however evil Goody Cloyse proves to be, he will return to Salem with a clear conscience to talk of religious truths with the minister and Deacon Gookin. Brown then overhears the minister and the deacon discuss an unholy congregation and new converts. Apparent evidence mounts that, indeed, the devil is intimate with even moral and religious New Englanders. Brown is especially troubled by the indiscriminate mingling of the godly and the ungodly. However, he remains defiant and maintains that he still has Faith, whereupon the pink ribbons of his wife flutter down from the sky. As if struck by a blow, at this instant Brown is overwhelmed by disillusionment: Even his Faith has gone the way of Satan. Despairing and hysterical, he now believes that there is no goodness and the world is wholly evil. Brown is led to a clearing in the forest where pine trees blaze like gigantic candles above an altar made of stone. Brown and Faith stand as converts, soon to be initiated into this bizarre congregation and the belief that evil is the sole and essential nature of humankind. The devil dips his hand into water that looks like blood, reaching forth to initiate the young couple with the mark of this perverse baptism. In a final impulse of virtue Brown tells Faith to resist Satan. Then there is nothing "no blazing trees, no baptismal blood, no ominously chanting congregation. Brown finds himself alone in the dark, damp, and cool forest. Disoriented, he slowly wanders back to Salem at sunrise. Was this episode in the woods real, or was it merely a dream? Back in Salem, he is ever after a moody and depressed man, distrustful and incapable of joy. All he sees is the evil that has been revealed to him; all he perceives, therefore, is human hypocrisy. He cannot endure listening to preaching and prayers and hymn singing; he snatches a child away from Goody Cloyse as she instructs the girl about religious truths. Villagers cannot understand Brown and his strange and inexplicable transformation. After a long and lonely life, he dies despairing and joyless.

Chapter 8 : German addresses are blocked - www.nxgvision.com

The narrator of "Young Goodman Brown" by Nathaniel Hawthorne asks the reader if it really happened or if it was simply a dream and concludes the story with the details of the rest of Goodman's life.

Faith, wearing pink ribbons in her cap, asks him to stay with her, saying that she feels scared when she is by herself and free to think troubling thoughts. Goodman Brown tells her that he must travel for one night only and reminds her to say her prayers and go to bed early. He reassures her that if she does this, she will come to no harm. Goodman Brown takes final leave of Faith, thinking to himself that she might have guessed the evil purpose of his trip and promising to be a better person after this one night. Goodman Brown sets off on a road through a gloomy forest. He looks around, afraid of what might be behind each tree, thinking that there might be Indians or the devil himself lurking there. He soon comes upon a man in the road who greets Goodman Brown as though he had been expecting him. The man is dressed in regular clothing and looks normal except for a walking stick he carries. This walking stick features a carved serpent, which is so lifelike it seems to move. The man offers Goodman Brown the staff, saying that it might help him walk faster, but Goodman Brown refuses. He says that he showed up for their meeting because he promised to do so but does not wish to touch the staff and wants to return to the village. Goodman Brown tells the man that his family members have been Christians and good people for generations and that he feels ashamed to associate with him. At that moment, the two come upon an old woman hobbling through the woods, and Goodman Brown recognizes Goody Cloyse, who he knows to be a pious, respected woman from the village. He hides, embarrassed to be seen with the man, and the man taps Goody Cloyse on the shoulder. The man says that Goodman Brown should rest. Before disappearing, he gives Goodman Brown his staff, telling him that he can use it for transport to the ceremony if he changes his mind. As he sits and gathers himself, Goodman Brown hears horses traveling along the road and hides once again. Soon he hears the voices of the minister of the church and Deacon Gookin, who are also apparently on their way to the ceremony. He screams her name, and a pink ribbon from her cap flutters down from the sky. Certain that there is no good in the world because Faith has turned to evil, Goodman Brown grabs the staff, which pulls him quickly through the forest toward the ceremony. When he reaches the clearing where the ceremony is taking place, the trees around it are on fire, and he can see in the firelight the faces of various respected members of the community, along with more disreputable men and women and Indian priests. A figure appears on a rock and tells the congregation to present the converts. Goodman Brown thinks he sees his father beckoning him forward and his mother trying to hold him back. Before he can rethink his decision, the minister and Deacon Gookin drag him forward. Goody Cloyse and Martha Carrier bring forth another person, robed and covered so that her identity is unknown. After telling the two that they have made a decision that will reveal all the wickedness of the world to them, the figure tells them to show themselves to each other. Goodman Brown sees that the other convert is Faith. Goodman Brown tells Faith to look up to heaven and resist the devil, then suddenly finds himself alone in the forest. The next morning Goodman Brown returns to Salem Village, and every person he passes seems evil to him. He sees the minister, who blesses him, and hears Deacon Gookin praying, but he refuses to accept the blessing and calls Deacon Gookin a wizard. He sees Goody Cloyse quizzing a young girl on Bible verses and snatches the girl away. Finally, he sees Faith at his own house and refuses to greet her. He lives the remainder of his life in gloom and fear.

Chapter 9 : SparkNotes: Young Goodman Brown: Plot Overview

"Young Goodman Brown" is a short story published in by American writer Nathaniel Hawthorne. The story takes place in 17th century Puritan New England, a common setting for Hawthorne's works, and addresses the Calvinist/Puritan belief that all of humanity exists in a state of depravity, but that God has destined some to unconditional election through unmerited grace.

Get Full Essay Get access to this section to get all help you need with your essay and educational issues. Goodman suspects that there is much more to life than what his Puritan upbringings and his conviction would want him to believe. Sadly, what he finds on this journey will be something that will forever change outlook on life. Throughout this tale, Hawthorne establishes precise character traits, specifically in Goodman Brown, that convey the overall theme. In fact, Hawthorne implies this inference through the overall journey of Goodman Brown. In addition to a lack of knowledge and immaturity, youth is often interpreted as a lack of life experience. Brown has not had the ability to challenge himself or his beliefs. Consequently, Goodman relies on his limited past experience, religion, and little knowledge to judge the world around him. Hawthorne makes it evident to his readers that the protagonist is very pure and innocent. The attributed purity of Goodman is due in part to the unstained life of this character; his youth and strict upbringing has limited the events and experiences found within his personal life. At the beginning of this story, Brown saw those around him in the best light as possible; it seemed as if the world was one sided in his mind. However, he is not brainwashing himself into believing such fabrications. Instead, the faith that Brown holds for human society is sincere, whether or not it is due to his youth. The protagonist genuinely holds these beliefs; however, his lack of knowledge and experience drives not only a sense of unrealistic faith, but a sense of doubt, as well. The nature of Goodman serves as a method to symbolize the change in beliefs as Brown begins to age and experience life. Near the beginning of this allegory, the doubts within Brown were meek at best; however his attitude continued to press his mind. Where most would find a stopping point, Goodman continued his worried thoughts and began to question every aspect of his life. Finally, Brown realized what he had to do; his attitude made it his obligation to search for the veracity behind his contemplations. Instead, his inner most thoughts haunted his mind; Brown began to doubt everything and everyone he knew. The suspicions and worries of Goodman continued to increase both in number and in personal value, as the story and his journey moved on. At the beginning of this short story, Brown receives the temptation of leaving his journey, yet he could not bring himself to do so. Faith begged and pleaded with him, but not even his own wife could stop the drive fueled by his perturbing personality. At this point, Goodman could have easily turned around and simply acknowledged the world for how he believed it to be, but instead he once again could not bring himself to do so. Goodman continued on his path until he eventually reached his guide. The entire time he recognized the evil and sinful signs around him. As the two men traveled further into the forest, the older man began to tempt Brown and display his worst fears. With each discovery, such as the sin found within Goody Clouse, the worries of Brown escalated to even higher levels. His personality took over his judgments, and although he realized the risks, Goodman continued on. With each temptation and new discovery, Brown began to further understand his surroundings and mature. The average person weighs nearly all the possible outcomes before making an educated decision, however, as displayed through dialogue between Brown and Faith, in this allegory that is not the case. Although the conversation between Faith and Goodman Brown reflects a state of innocence to the outside world, the dialogue within this discussion also conveys an urge to learn and comprehend society. Brown makes it apparent that this expedition cannot be suspended, but instead it is a task that must be done within the night. The dialogue between Faith and Brown served to express immaturity, innocence, and the urge to learn, however the discussion between the Devil and Brown conveys the maturity and changes of the protagonist. However, as the devil and Goodman traveled further and further into the forest, the dialogue began to express the new views of Brown. The dialogue between these two characters explicitly conveys the method in which life experience and maturity has effectively influenced Brown. Much later in the story, Hawthorne reintroduces the pink ribbons during the witching ceremony. Once he awoke,

Brown came into the world without any faith, but plenty of doubts and bitter thoughts. The staff contains many symbols; however it is universally tied to an evil and sinful nature. The serpent upon the staff symbolizes the evil found within the journey; it is the obligation of this tool to lead Brown from his conservative beliefs down a road of possible, wicked truths. The man believed to be the Devil has become a trailblazer, creating a path through the woods that only leads to the demise of Brown. In addition to these symbols, the serpent staff also conveys the story of Adam and Eve in the Garden of Eden. Just as the serpent guided the two biblical characters to the Forbidden Fruit, the snake adorned staff is leading Brown to his illicit knowledge. Goody Cloyse and Brown each take the staff, and in doing so, each character accepts a new path, and a different life. Hawthorne utilizes the character referred to as Old Goodman Brown to symbolize a personality associated with that of the Devil and sin. The fact that the devilish man is older tells reader he has experience in life, and that he will be guiding Brown through his maturity. However, instead of showing existence as positive, the Devil serves to express all of the wicked and evil in life. The older man himself begins to symbolize the negative influences that society experiences every day. Old Goodman Brown begins to mold and shape the idea of life into a sin ridden story, in which no one is without an evil nature. As stated earlier, Brown has a hunger for the truth behind many of his doubts. In his walk with the Devil, Goodman is tempted with the forbidden knowledge of the world. Brown began this story in his peaceful, Puritan village, however as this tale progressed he found himself lost in a dark, consuming forest. The darkness and the innovative path ahead for Goodman left the character unable to predict the events to come. The setting itself conveyed the mystery behind everyday life- no man can forecast the events to come. However, this situation does foreshadow a dark, new understanding within Goodman Brown. The woods begin to surround Brown and the darkness seems to consume everything. The setting here conveys the thought that evil and sin surrounds Goodman; it appears as though an inevitable, wicked future awaits this character. With each twist and turn in the forest, Brown continues to get more and more lost, all the while having to depend on his obviously evil guide. Hawthorne employs the detailed path of Goodman Brown to express an extensive and time consuming expedition to the truth behind life. The road through the forest appears to be very extensive and lengthy. The extent of this trip displays how much Goodman has learned and changed; while at the same time, he can no longer be the man he once was. With each turn and series of steps, Goodman discovers something innovative about the world around him. As Brown continued his journey, the beliefs his religion and faith urged him to keep were nearly obliterated. The distance of the road not only marked how far he had traveled, but the knowledge he had gained as well. The length of the path not only symbolized the education of Brown, but his maturity as well. With each step he took, Goodman matured and aged becoming the man who ultimately guided him through the forest. The turns of the path each symbolize a new understanding within Brown. With each turn Brown received a somewhat different outlook, and as the turns increased his view continuously changed. Once he was a young man, full of faith, and optimism, however, as the turns continued, Brown came out of the first a new man- one with an entirely different outlook of life. Throughout this allegory, Hawthorne employs several literary devices to convey the theme to the reader. More essays like this: