Captivity and Subversion: Historical and Literary Depictions of Confinement and Freedom

Panel Description: These presentations will focus on the environment of captivity for early modern women. Either comparing captivity to a previous freedom or highlighting a metaphorical captivity within a relatively free state, the speakers will delineate subversive ways women worked from within the captive state to control their fates or challenge authority. The presentations will involve British and American literary depictions of female captivity as well as historical overviews of captivity and non-fiction captivity narratives.

Excerpts on the following pages are from these texts:

1. First Selection

2. Second Selection

3. Third Selection

Panelists:
- Dr. Stacey Floyd, Cardinal Stritch University English Department. Victorian Literature.
- Dr. Mary Duarte, Cardinal Stritch University History Department. Nineteenth-Century Diplomatic History; Early Modern and Modern History.
- Dr. Maureen McKnight, Cardinal Stritch English Department. Nineteenth- and Twentieth-Century American Literature.

Questions for participants to consider:
1. We will ask the participants for broader examples of real or fictional early modern women subverting captivity.
2. Did the captivity experience have any liberating consequences to it?
3. As a result of captivity, were the women able to participate in any atypical gender activities and be accepted and even applauded for them?
From Aphra Behn’s 1688 *Oroonoko*

On the other side, the old King, who had many Wives, and many

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Concubines, wanted not Court-Flatterers to insinuate in his Heart a thousand tender Thoughts for this young Beauty; and who represented her to his Fancy, as the most charming he had ever possess'd in all the long Race of his numerous Years. At this Character his old Heart, like an extinguish'd Brand, most apt to take Fire, felt new Sparks of Love, and began to kindle; and now grown to his second Childhood, long'd with Impatience to behold this gay thing, with whom, alas! he cou'd but innocently play. But how he shou'd be confirm'd she was this *Wonder*, before he us'd his Power to call her to Court (where Maidens never came, unless for the King's private Use) he was next to consider; and while he was so doing, he had Intelligence

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brought him, that *Imoinda* was most certainly Mistress to the Prince *Oroonoko*. This gave him some *Shagrien*; however, it gave him also an Opportunity, one Day, when the Prince was a-hunting, to wait on a Man of Quality, as his Slave and Attendant, who shou'd go and make a Present to *Imoinda*, as from the Prince; he shou'd then, unknown, see this fair Maid, and have an Opportunity to hear what Message she wou'd return the Prince for his Present; and from thence gather the state of her Heart, and degree of her Inclination. This was put in Execution, and the old Monarch saw, and burnt: He found her all he had heard, and wou'd not delay his Happiness, but found he shou'd have some Obstacle to overcome her Heart; for she express'ed

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her Sense of the Present the Prince had sent her, in terms so sweet, so soft and pretty, with an Air of Love and Joy that cou'd not be dissemb'l'd; insomuch that 'twas past doubt whether she lov'd *Oroonoko* entirely. This gave the old King some Affliction; but he salv'd it with this, that the Obedience the People pay their King, was not at all inferior to what they pay'd their Gods: And what Love wou'd not oblige *Imoinda* to do, Duty wou'd compel her to.

He was therefore no sooner got to his Apartment, but he sent the Royal Veil to *Imoinda*; that is, the Ceremony of Invitation; he sends the Lady, he has a Mind to honour with his Bed, a Veil, with which she is cover'd, and secur'd for the King's Use; and 'tis Death to disobey; besides, held a most impious Disobedience.

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'Tis not to be imagin'd the Surprize and Grief that seiz'd this lovely Maid at this News and Sight. However, as Delays in these Cases are dangerous, and Pleading worse than Treason; trembling, and almost fainting, she was oblig'd to suffer her self to be cover'd, and led away.
They brought her thus to Court; and the King, who had caus'd a very rich Bath to be prepar'd, was led into it, where he sate under a Canopy, in State, to receive this long'd for Virgin; whom he having commanded shou'd be brought to him, they (after dis-robing her) led her to the Bath, and making fast the Doors, left her to descend. The King, without more Courtship, bad her throw off her Mantle, and come to his Arms. But *Imoinda*, all in

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Tears, threw her self on the Marble, on the Brink of the Bath, and besought him to hear her. She told him, as she was a Maid, how proud of the Divine Glory she should have been of having it in her power to oblige her King: but as by the Laws, he cou'd not; and from his Royal Goodness, wou'd not take from any Man his wedded Wife: So she believ'd she shou'd be the Occasion of making him commit a great Sin, if she did not reveal her State and Condition; and tell him, she was anothers, and cou'd not be so happy to be his.

The King, enrag'd at this Delay, hastily demanded the Name of the bold Man, that had marry'd a Woman of her Degree, without his Consent. *Imoinda*, seeing his Eyes fierce, and his Hands tremble;

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whether with Age, or Anger, I know not; but she fans'y the last, almost repented she had said so much, for now she fear'd the Storm wou'd fall on the Prince; she therefore said a thousand things to appease the raging of his Flame, and to prepare him to hear who it was with Calmness; but before she spoke, he imagin'd who she meant, but wou'd not seem to do so, but commanded her to lay aside her Mantle, and suffer her self to receive his Caresses; or, by his Gods, he swore, that happy Man whom she was going to name shou'd die, though it were even *Oroonoko* himself. *Therefore* (said he) *deny this Marriage, and swear thy self a Maid. That (reply'd Imoinda) by all our Powers I do; for I am not yet known to my Husband. 'Tis enough* (said the King:) *'tis enough to satisfie both my Conscience, and my Heart.* And rising from his Seat, he went, and led her into the Bath; it being in vain for her to resist.

**LATER....**After both *Imoinda*(*Clemene*) and *Oroonoko*(*Caesar*) have been sold into slavery...and attempted a slave rebellion.

The *Governor* having remain'd wounded at *Parham*, till his recovery was compleated, *Caesar* did not know but he was still there; and indeed, for the most part, his time was spent there;

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for he was one that lov'd to Live at other Peoples Expence; and if he were a Day absent, he was Ten present there; and us'd to Play, and Walk, and Hunt, and Fish, with Caesar. So that Caesar did not at all doubt, if he once recover'd Strength, but he shou'd find an opportunity of being Revenug'd on him: Though, after such a Revenge, he cou'd not hope to Live; for if he escap'd the Fury of the English Mobile, who perhaps wou'd have been glad of the occasion to have kill'd him, he was resolv'd not to survive his Whipping: yet he had, some tender Hours, a repenting Softness, which he called his fits of Coward; wherein he struggl'd with Love for the Victory of his Heart,

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which took part with his charming Imoinda there; but, for the most part, his time was past in melancholy Thought, and black Designs; he consider'd, if he shou'd do this Deed, and Dye, either in the Attempt, or after it, he left his lovely Imoinda a Prey, or at best a Slave, to the inrag'd Multitude; his great Heart cou'd not endure that Thought. Perhaps, said he, she may be first Ravished by every Brute; exposed first to their nasty Lusts, and then a shamefui Death. No; he could not Live a Moment under that Apprehension, too insupportable to be born. These were his Thoughts, and his silent Arguments with his Heart, as he told us afterwards; so that now resolving not only

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to kill Byam, but all those he thought had inrag'd him; pleasing his great Heart with the fancy'd Slaughter he shou'd make over the whole Face of the Plantation. He first resolv'd on a Deed, that (however Horrid it at first appear'd to us all) when we had heard his Reasons, we thought it Brave and Just: Being able to Walk, and, as he believ'd, fit for the Execution of his great Design, he beg'd Trefry to trust him into the Air, believing a Walk wou'd do him good; which was granted him, and taking Imoinda with him, as he us'd to do in his more happy and calmer Days, he led her up into a Wood, where, after (with a thousand Sighs, and long Gazing silently on her Face, while

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Tears gust, in spight of him, from his Eyes) he told her his Design first of Killing her, and then his Enemies, and next himself, and the impossibility of Escaping, and therefore he told her the necessity of Dying; he found the Heroick Wife faster pleading for Death than he was to propose it, when she found his fix'd Resolution; and, on her Knees, besought him, not to leave her a Prey to his Enemies. He (grieve'd to Death) yet pleas'd at her noble Resolution, took her up, and imbracing her, with all the Passion and Languishment of a dying Lover, drew his Knife to kill this Treasure of his Soul, this Pleasure of his Eyes; while Tears trickl'd down his Cheeks, hers were Smiling with Joy she

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shou'd dye by so noble a Hand, and be sent in her own Country, (for that's their Notion of the next World) by him she so tenderly Lov'd, and so truly Ador'd in this; for Wives have a respect for their Husbands equal to what any other People pay a Deity; and when a Man finds any occasion to quit his Wife, if he love her, she dyes by his Hand; if not, he sells her, or suffers some other to kill her. It being thus, you may believe the Deed was soon resolv'd on; and 'tis not to be doubted, but the Parting, the eternal Leave taking of Two such Lovers, so greatly Born, so Sensible, so Beautiful, so Young, and so Fond, must be very Moving, as the Relation of it was to me afterwards.

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All that Love cou'd say in such cases, being ended; and all the intermitting Irresolutions being adjusted, the Lovely, Young, and Ador'd Victim lays her self down, before the Sacrificer; while he, with a Hand resolv'd, and a Heart breaking within, gave the Fatal Stroke; first, cutting her Throat, and then severing her, yet Smiling, Face from that Delicate Body, pregnant as it was with Fruits of tend'rest Love. As soon as he had done, he laid the Body decently on Leaves and Flowers; of which he made a Bed, and conceal'd it under the same cover-lid of Nature; only her Face he left yet bare to look on: But when he found she was Dead, and past all Retrieve, never more

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to bless him with her Eyes, and soft Language; his Grief swell'd up to Rage; he Tore, he Rav'd he Roar'd, like some Monster of the Wood, calling on the lov'd Name of Imoinda; a thousand times he turn'd the Fatal Knife that did the Deed, toward his own Heart, with a Resolution to go immediately after her; but dire Revenge, which now was a thousand times more fierce in his Soul than before, prevents him; and he wou'd cry out, No: since I have sacrificed Imoinda to my Revenge, shall I loose that Glory which I have purchas'd so dear, as at the Price of the fairest, dearest, softest Creature that ever Nature made? No, no! Then, at her Name, Grief wou'd get the ascendant of Rage, and he wou'd

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lye down by her side, and water her Face with showers of Tears, which never were wont to fall from those Eves: And however bent he was on his intended Slaughter, he had not power to stir from the Sight of this dear Object, now more Belov'd, and more Ador'd than ever.

He remain'd in this deploring Condition for two Days, and never rose from the Ground where he had made his sad Sacrifice; at last, rousing from her side, and accusing himself with living too long, now Imoinda was dead; and that the Deaths of those barbarous Enemies were deferr'd too long, he resolv'd now to finish the great Work; but offering to rise, he found his Strength so decay'd,

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that he reel'd to and fro, like Boughs assail'd by contrary Winds; so that he was forced to lye
down again, and try to summons all his Courage to his Aid; he found his Brains turn round, and his Eyes were dizzy; and Objects appear'd not the same to him they were wont to do; his Breath was short; and all his Limbs surprised with a Faintness he had never felt before: He had not Eat in two Days, which was one occasion of this Feebleness, but excess of Grief was the greatest; yet still he hop'd he shou'd recover Vigour to act his Design; and lay expecting it yet six Days longer; still mourning over the dead Idol of his Heart, and striving every Day to rise, but cou'd not.

[Page [224], 227, sig. Q2]

In all this time you may believe we were in no little affliction for Caesar, and his Wife; some were of Opinion he was escap'd never to return; others thought some Accident had hap'n'd to him: But however, we fail'd not to send out an hundred People several ways to search for him; a Party, of about forty, went that way he took; among whom was Tuscan, who was perfectly reconcile'd to Byam: they had not gon very far into the Wood; but they smelt an unusual Smell, as of a dead Body; for Stinks must be very noisom that can be distinguish'd among such a quantity of Natural Sweets, as every Inch of that Land produces. So that they concluded they shou'd find him dead, or somebody that

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was so; they past on towards it, as Loathsom as it was, and made such a rustling among the Leaves that lye thick on the Ground, by continual Falling, that Caesar heard he was approach'd; and though he had, during the space of these eight Days, endeavor'd to rise, but found he wanted Strength, yet looking up, and seeing his Pursuers, he rose, and reel'd to a Neighbouring Tree, against which he fix'd his Back; and being within a dozen Yards of those that advanc'd, and saw him; he call'd out to them, and bid them approach no nearer, if they wou'd be safe: So that they stood still, and hardly believing their Eyes, that wou'd perswade them that it was Caesar that spoke to 'em, so much was he alter'd;

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they ask'd him, What he had done with his Wife? for they smelt a Stink that almost struck them dead. He, pointing to the dead Body, sighing, cry'd, Behold her there; they put off the Flowers that cover'd her with their Sticks, and found she was kill'd; and cry'd out, Oh Monster! that hast murther'd thy Wife: Then asking him, Why he did so cruel a Deed? He replied, he had no leasure to answer impertinent Questions; You may go back, continued he, and tell the Faithless Governor, he may thank Fortune that I am breathing my last; and that my Arm is too feeble to obey my Heart, in what it had design'd him: But his Tongue falttering, and trembling, he cou'd scarce end what he was saying.
FIRST SIGHT OF SAVAGES.

On that day, Thomas Duston (the husband) was in some way startled in his field at the approach of savages. He seized his gun, mounted his horse, and driving his children before him, seven in number, — ages from two to seventeen years, — all escaped. It has been said that guns were fired at him, and that he returned the shots; but this statement is beclouded with at least some doubt. It is, however, said, and perhaps correctly, that the Indians did not pursue him far, for fear of the English, and that they took refuge in an old house supposed to have been used occasionally as a garrison.

In the meantime the Indians at the homestead had seized Mrs. Duston, Mary, and the infant; forced the child from Mary's arms, and killed it against an apple-tree; and, pillaging and setting fire to the dwelling-house, drove their captives away into the wilderness, — a wilderness then dense, dark, pathless, and thorny; in the confusion, Mrs. Duston having but one shoe to her feet. The cold snows of winter had not entirely disappeared. Yet were they compelled to advance, reclining at night upon the frosty earth to obtain rest and strength, and then up at break of day, continuing their relations northward, by and near to the Merrimack, through the wilderness; thus onward until they reached that Indian fort...

For fifteen days they had continued their march through the forest, — a distance of seventy-five miles, according to our reckoning; but, according to the Indian computations of that time, two hundred and fifty miles....

... Thereupon the boy Samuel inquired of one of the tribe as to where he would strike if he would kill a man instantly, and how he would take off the scalp. The Indian, bringing his finger against his temple, made answer, "Strike him there " and he then proceeded to tell him how to take off the scalp. ...

There, on that night, March 30, 1697, the camp-fires in front of the wigwams blazed pleasantly; and the tribe in front of them, reclining, and burdened with the fatigue of a restless journey, of course slept soundly. Having a heed to all this, the captives patiently awaited the midnight hour; and then, cautiously, noiselessly, obtaining the tomahawks, and moving with concert of action, they struck the deadly blow. None of the Indians escaped alive, save one old squaw covered with wounds, and an Indian boy, whom the captives did not incline to pursue. Ten of them were slain. The captives, in their haste, at first left the wigwams without full evidence of what had been done; yet soon returned, took off the ten scalps, taking also with them an Indian gun and tomahawk; and then, seeking to avoid pursuit, they scuttled the canoes, all but one; and in that they floated down the Merrimack as far as they could come for the falls, and thence along its left bank, as tradition has it, until they arrived home safely at Haverhill. On the 21st of April in the same year (1697), they visited Boston; carrying with them, as evidence of their achievement, the scalps, the gun, and tomahawk; and, on the 8th of June thereafterwards, the General Court awarded to Mrs. Duston a gift of £25, and to Mary Neff and Samuel Leonardson £12 10s. each. Col. Nicholson, then governor of Maryland, upon hearing of the transaction,
also transmitted complimentary presents to them. Many thanks, as well as material gifts, were extended to them by many others.

Introduction, 1875 edition:

HEROISM is a divine attribute. Patriotism approves and honors it. Humanity fervently and ambitiously inclines to cherish it. To make a record of its achievements becomes the pleasure as well as the duty of a generous people, who are never unmindful of their heroes. Hence the exploit of our heroine, with her assistants Neff and Leonardson (the boy) Forever will its history be remembered, transmitted, and cherished as a household treasure. Like an heirloom, it imparts inspiration, — an inspiration which, diffusing itself, shall tend to elevate the heart-felt aspirations of the sons and daughters, descendants of the old New-England mothers throughout the uncounted ages yet to come, — mothers who lived in a day of trial, but whose truthfulness historic hath never been surpassed, and whose endurance, faithfulness, and valor, tried and made manifest in the midst of savages, are in this volume truthfully exemplified.
Mary Rowlandson,
The Narrative of the Captivity and the Restoration
of Mrs. Mary Rowlandson (1682)

On the tenth of February 1675, came the Indians with great numbers upon Lancaster: their first coming was about sunrising; hearing the noise of some guns, we looked out; several houses were burning, and the smoke ascending to heaven. There were five persons taken in one house; the father, and the mother and a sucking child, they knocked on the head; the other two they took and carried away alive. There were two others, who being out of their garrison upon some occasion were set upon; one was knocked on the head, the other escaped; another there was who running along was shot and wounded, and fell down; he begged of them his life, promising them money (as they told me) but they would not hearken to him but knocked him in head, and stripped him naked, and split open his bowels. Another, seeing many of the Indians about his barn, ventured and went out, but was quickly shot down. There were three others belonging to the same garrison who were killed; the Indians getting up upon the roof of the barn, had advantage to shoot down upon them over their fortification. Thus these murderous wretches went on, burning, and destroying before them.

At length they came and beset our own house, and quickly it was the dolefullest day that ever mine eyes saw. The house stood upon the edge of a hill; some of the Indians got behind the hill, others into the barn, and others behind anything that could shelter them; from all which places they shot against the house, so that the bullets seemed to fly like hail; and quickly they wounded one man among us, then another, and then a third. About two hours (according to my observation, in that amazing time) they had been about the house before they prevailed to fire it (which they did with flax and hemp, which they brought out of the barn, and there being no defense about the house, only two flankers at two opposite corners and one of them not finished); they fired it once and one ventured out and quenched it, but they quickly fired it again, and that took. Now is the dreadful hour come, that I have often heard of (in time of war, as it was the case of others), but now mine eyes see it. Some in our house were fighting for their lives, others wallowing in their blood, the house on fire over our heads, and the bloody heathen ready to knock us on the head, if we stirred out. Now might we hear mothers and children crying out for themselves, and one another, "Lord, what shall we do?" Then I took my children (and one of my sisters', hers) to go forth and leave the house: but as soon as we came to the door and appeared, the Indians shot so thick that the bullets rattled against the house, as if one had taken an handful of stones and threw them, so that we were fain to give back. We had six stout dogs belonging to our garrison, but none of them would stir, though another time, if any Indian had come to the door, they were ready to fly upon him and tear him down. The Lord hereby would make us the more acknowledge His hand, and to see that our help is always in Him. But out we must go, the fire increasing, and coming along behind us, roaring, and the Indians gaping before us with their guns, spears, and hatchets to devour us. No sooner were we out of the house, but my brother-in-law (being before wounded, in defending the house, in or near the throat) fell down dead, whereat the Indians scornfully shouted, and hallowed, and were presently upon him, stripping off his clothes, the bullets flying thick, one went through my side, and the same (as would seem) through the bowels and hand of my dear child in my arms. One of my elder sisters' children, named William, had then his leg broken, which the Indians
perceiving, they knocked him on [his] head. Thus were we butchered by those merciless heathen, standing amazed, with the blood running down to our heels. My eldest sister being yet in the house, and seeing those woeful sights, the infidels hauling mothers one way, and children another, and some wallowing in their blood: and her elder son telling her that her son William was dead, and myself was wounded, she said, "And Lord, let me die with them," which was no sooner said, but she was struck with a bullet, and fell down dead over the threshold. I hope she is reaping the fruit of her good labors, being faithful to the service of God in her place. In her younger years she lay under much trouble upon spiritual accounts, till it pleased God to make that precious scripture take hold of her heart, "And he said unto me, my Grace is sufficient for thee" (2 Corinthians 12.9). More than twenty years after, I have heard her tell how sweet and comfortable that place was to her. But to return: the Indians laid hold of us, pulling me one way, and the children another, and said, "Come go along with us"; I told them they would kill me: they answered, if I were willing to go along with them, they would not hurt me.

The Ninth Remove

... When I was returned, I found myself as unsatisfied as I was before. I went up and down mourning and lamenting; and my spirit was ready to sink with the thoughts of my poor children. My son was ill, and I could not but think of his mournful looks, and no Christian friend was near him, to do any office of love for him, either for soul or body. And my poor girl, I knew not where she was, nor whether she was sick, or well, or alive, or dead. I repaired under these thoughts to my Bible (my great comfort in that time) and that Scripture came to my hand, "Cast thy burden upon the Lord, and He shall sustain thee" (Psalm 55.22).

The Eleventh Remove

The next day in the morning they took their travel, intending a day's journey up the river. I took my load at my back, and quickly we came to wade over the river; and passed over tiresome and wearisome hills. One hill was so steep that I was fain to creep up upon my knees, and to hold by the twigs and bushes to keep myself from falling backward. My head also was so light that I usually reeled as I went; but I hope all these wearisome steps that I have taken, are but a forewarning to me of the heavenly rest: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me" (Psalm 119.75).

The Twentieth Remove

It was their usual manner to Remove, when they had done any mischief, lest they should be found out; and so they did at this time. We went about three or four miles, and there they built a great wigwam, big enough to hold an hundred Indians, which they did in preparation to a great day of dancing. They would say now amongst themselves, that the governor would be so angry for his loss at Sudbury, that he would send no more about the captives, which made me grieve and tremble. My sister being not far from the place where we now were, and hearing that I was here, desired her master to let her come and see me, and he was willing to it, and would go with her; but she being ready before him, told him she would go before, and was come within a mile or two of the place. Then he overtook her, and began to rant as if he had been mad, and made her go back again in the rain; so that I never saw her till I saw her in Charlestown. But the Lord requited many of their ill doings, for this Indian her master, was hanged afterward at Boston...
But to return again to my going home, where we may see a remarkable change of providence. At first they were all against it, except my husband would come for me, but afterwards they assented to it, and seemed much to rejoice in it; some asked me to send them some bread, others some tobacco, others shaking me by the hand, offering me a hood and scarf to ride in; not one moving hand or tongue against it. Thus hath the Lord answered my poor desire, and the many earnest requests of others put up unto God for me. In my travels an Indian came to me and told me, if I were willing, he and his squaw would run away, and go home along with me. I told him no: I was not willing to run away, but desired to wait God’s time, that I might go home quietly, and without fear. And now God hath granted me my desire. O the wonderful power of God that I have seen, and the experience that I have had. I have been in the midst of those roaring lions, and savage bears, that feared neither God, nor man, nor the devil, by night and day, alone and in company, sleeping all sorts together, and yet not one of them ever offered me the least abuse of unchastity to me, in word or action. Though some are ready to say I speak it for my own credit; but I speak it in the presence of God, and to His Glory. God’s power is as great now, and as sufficient to save, as when He preserved Daniel in the lion’s den; or the three children in the fiery furnace. I may well say as his Psalm 107.12 “Oh give thanks unto the Lord for he is good, for his mercy endureth for ever.” Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy, especially that I should come away in the midst of so many hundreds of enemies quietly and peaceably, and not a dog moving his tongue. So I took my leave of them, and in coming along my heart melted into tears, more than all the while I was with them, and I was almost swallowed up with the thoughts that ever I should go home again. About the sun going down, Mr. Hoar, and myself, and the two Indians came to Lancaster, and a solemn sight it was to me. There had I lived many comfortable years amongst my relations and neighbors, and now not one Christian to be seen, nor one house left standing. We went on to a farmhouse that was yet standing, where we lay all night, and a comfortable lodging we had, though nothing but straw to lie on. The Lord preserved us in safety that night, and raised us up again in the morning, and carried us along, that before noon, we came to Concord. Now was I full of joy, and yet not without sorrow; joy to see such a lovely sight, so many Christians together, and some of them my neighbors. There I met with my brother, and my brother-in-law, who asked me, if I knew where his wife was? Poor heart! he had helped to bury her, and knew it not. She being shot down by the house was partly burnt, so that those who were at Boston at the desolation of the town, and came back afterward, and buried the dead, did not know her. Yet I was not without sorrow, to think how many were looking and longing, and my own children amongst the rest, to enjoy that deliverance that I had now received, and I did not know whether ever I should see them again. Being recruited with food and raiment we went to Boston that day, where I met with my dear husband, but the thoughts of our dear children, one being dead, and the other we could not tell where, abated our comfort each to other.

“Another letter to Isaac Smith, written just a year later, showed how much Abigail had learned during that short period. She now possessed ‘some small acquaintance with the French tongue,’ an accomplishment that she proceeded to demonstrate by enclosing a document she had translated from French into English. It had not been selected at random, and in fact her choice supplied the earliest evidence of Abigail’s lifelong preoccupation with the unique challenges faced by women. Back in 1703, Esther Wheelwright, a seven-year-old girl in the town of Wells in the district of Maine, then part of Massachusetts, was captured by Abenaki Indians and carried to the French province of Quebec. Some Indian captives were ceremoniously tortured to death, others were ransomed by their friends and family or returned at the cessation of hostilities, and many were adopted as replacements for Indians who had recently died. Some, however, chose to join French colonial society, and Wheelwright was one of these. After living with the Abenakis for several years, she entered the Ursuline convent in Quebec City. In 1760, when the British conquered Canada, she was elected to the position of Mother Superior. It was a letter she had sent her nephew Joshua Moody back in Massachusetts that Abigail translated in 1763.” – p. 9.
“Never, sayest thou?” rejoined he, with a smile of dark and self-loying intelligence. “Never know him! Believe me, Hester, there are few things,—whether in the outward world, or to a certain depth, in the invisible sphere of thought,—few things hidden from the man, who devotes himself earnestly and unreservedly to the solution of a mystery. Thou mayest cover up thy secret from the prying multitude. Thou mayest conceal it, too, from the ministers and magistrates, even as thou didst this day, when they sought to wrench the name out of thy heart, and give thee a partner on thy pedestal. But, as for me, I come to the inquest with other senses than they possess. I shall seek this man, as I have sought truth in books; as I have sought gold in alchemy. There is a sympathy that will make me conscious of him. I shall see him tremble. I shall feel myself shudder, suddenly and unawares. Sooner or later, he must needs be mine!”

The eyes of the wrinkled scholar glowed so intensely upon her, that Hester Prynne clasped her hands over her heart, dreading lest he should read the secret there at once.

“Thou wilt not reveal his name? Not the less he is mine,” resumed he, with a look of confidence, as if destiny were at one with him. “He bears no letter of infamy wrought into his garment, as thou dost; but I shall read it on his heart. Yet fear not for him! Think not that I shall interfere with Heaven’s own method of retribution, or, to my own loss, betray him to the gripe of human law. Neither do thou imagine that I shall contrive aught against his life; no, nor against his fame; if, as I judge, he be a man of fair repute. Let him live! Let him hide himself in outward honor, if he may! Not the less he shall be mine!”

“Thy acts are like mercy,” said Hester, bewildered and appalled. “But thy words interpret thee as a terror!”

“One thing, thou that wast my wife, I would enjoin upon thee,” continued the scholar. “Thou hast kept the secret of thy paramour, keep, likewise, mine! There are none in this land that know me. Breathe not, to any human soul, that thou didst ever call me husband! Here, on this wild outskirt of the earth, I shall pitch my tent; for, elsewhere a wanderer, and isolated from human interests, I find here a woman, a man, a child, amongst whom and myself there exist the closest ligaments. No matter whether of love or hate; no matter whether of right or wrong! Thou and thine, Hester Prynne, belong to me. My home is where thou art, and where he is. But betray me not!”

“Wherefore dost thou desire it?” inquired Hester, shrinking, she hardly knew why, from this secret bond. “Why not announce thyself openly, and cast me off at once?”

“It may be,” he replied, “because I will not encounter the dishonor that besmirches the husband of a faithless woman. It may be for other reasons. Enough, it is my purpose to live and die unknown. Let, therefore, thy husband be to the world as one already dead, and of whom no tidings shall ever come. Recognize me not, by word, by sign, by look! Breathe not the secret, above all, to the man thou wottest of. Shouldst thou fail me in this, beware! His fame, his position, his life, will be in my hands. Beware!”

“I will keep thy secret, as I have his,” said Hester.

“Swear it!” rejoined he.

And she took the oath.

“And now, Mistress Prynne,” said old Roger Chillingworth, as he was hereafter to be named, “I leave thee alone; alone with thy infant, and the scarlet letter! How is it, Hester? Doth thy sentence bind thee to wear the token in thy sleep? Art thou not afraid of nightmares and hideous dreams?”

“Why dost thou smile so at me?” inquired Hester, troubled at the expression of his eyes. “Art thou like the Black Man that haunts the forest round about us? Hast thou enticed me into a bond that will prove the ruin of my soul?”

“Not thy soul,” he answered, with another smile. “No, not thine!”

Chapter V. Hester at Her Needle

HESTER PRYNNE’S TERM of confinement was now at an end. Her prison-door was thrown open, and she came forth into the sunshine, which, falling on all alike, seemed, to her sick and morbid heart, as if meant for no other purpose than to reveal the scarlet letter on her breast. Perhaps there was a more real torture in her first unattended footsteps from the threshold of the prison, than even in the procession and spectacle that have been described, where she was made the common infamy, at which all mankind was summoned to point its finger. Then, she was supported by an unnatural tension of the nerves, and by all the combative energy of her character, which enabled her to convert the scene into a kind of lurid triumph. It was, moreover, a separate and insulated event, to occur but once in her lifetime, and to meet which, therefore, reckless of economy, she might call up the vital strength that would
garments put off long ago—were foreign to her, in comparison. The chain that bound her here was of iron links, and galling to her inmost soul, but never could be broken.

It might be, too,—doubtless it was so, although she hid the secret from herself, and grew pale whenever it struggled out of her heart, like a serpent from its hole,—it might be that another feeling kept her within the scene and pathway that had been so fatal. There dwelt, there trod the feet of one with whom she deemed herself connected in a union, that, unrecognized on earth, would bring them together before the bar of final judgment, and make that their marriage-altar, for a joint futurity of endless retribution. Over and over again, the tempter of souls had thrust this idea upon Hester's contemplation, and laughed at the passionate and desperate joy with which she seized, and then strove to cast it from her. She barely looked the idea in the face, and hastened to bar it in its dungeon. What she compelled herself to believe,—what, finally, she reasoned upon, as her motive for continuing a resident of New England,—was half a truth, and half a self-delusion. Here, she said to herself, had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame would at length purge her soul, and work out another purity than that which she had lost; more saint-like, because the result of martyrdom.

Hester Prynne, therefore, did not flee. On the outskirts of the town, within the verge of the peninsula, but not in close vicinity to any other habitation, there was a small thatched cottage. It had been built by an earlier settler, and abandoned, because the soil about it was too sterile for cultivation, while its comparative remoteness put it out of the sphere of that social activity which already marked the habits of the emigrants. It stood on the shore, looking across a basin of the sea at the forest-covered hills, towards the west. A clump of scrubby trees, such as alone grew on the peninsula, did not so much conceal the cottage from view, as seem to denote that here was some object which would fain have been, or at least ought to be, concealed. In this little, lonesome dwelling, with some slender means that she possessed, and by the license of the magistrates, who still kept an inquisitorial watch over her, Hester established herself, with her infant child. A mystic shadow of suspicion immediately attached itself to the spot. Children, too young to comprehend wherefore this woman should be shut out from the sphere of human charities, would creep nigh enough to behold her plying her needle at the cottage-window, or standing in the door-way, or laboring in her little garden, or coming forth along the pathway that led thenceward; and, discerning the scarlet letter on her breast, would scamper off, with a strange, contagious fear.
Lonely as was Hester’s situation, and without a friend on earth who dared to show himself, she, however, incurred no risk of want. She possessed an art that sufficed, even in a land that afforded comparatively little scope for its exercise, to supply food for her thriving infant and herself. It was the art—then, as now, almost the only one within a woman’s grasp—of needlework. She bore on her breast, in the curiously embroidered letter, a specimen of her delicate and imaginative skill, of which the dames of a court might gladly have availed themselves, to add the richer and more spiritual adornment of human ingenuity to their fabrics of silk and gold. Here, indeed, in the sable simplicity that generally characterized the Puritanic modes of dress, there might be an infrequent call for the finer productions of her handiwork. Yet the taste of the age, demanding whatever was elaborate in compositions of this kind, did not fail to extend its influence over our stern progenitors, who had cast behind them so many fashions which it might seem harder to dispense with. Public ceremonies, such as ordinations, the installation of magistrates, and all that could give majesty to the forms in which a new government manifested itself to the people, were, as a matter of policy, marked by a stately and well-conducted ceremonial, and a sombre, but yet a studied magnificence. Deep ruffs, painstakingly wrought bands, and gorgeously embroidered gloves, were all deemed necessary to the official state of men assuming the reins of power; and were readily allowed to individuals dignified by rank or wealth, even while sumptuary laws forbade these and similar extravagances to the plebeian order. In the array of funerals, too,—whether for the apparel of the dead body, or to typify, by manifold emblematic devices of sable cloth and snowy lawn, the sorrow of the survivors,—there was a frequent and characteristic demand for such labor as Hester Prynne could supply. Baby-linen—for babies then wore robes of state—afforded still another possibility of toil and emolument.

By degrees, nor very slowly, her handiwork became what would now be termed the fashion. Whether from commiseration for a woman of so miserable a destiny; or from the morbid curiosity that gives a fictitious value even to common or worthless things; or by whatever other intangible circumstance was then, as now, sufficient to bestow, on some persons, what others might seek in vain; or because Hester really filled a gap which must otherwise have remained vacant; it is certain that she had ready and fairly required employment for as many hours as she saw fit to occupy with her needle. Vanity, it may be, chose to mortify itself, by putting on, for ceremonial and pomp and state, the garments that had been wrought by her sinful hands. Her needle work was seen on the ruff of the Governor; military men wore it on their scarfs, and the minister on his band; it decked the baby’s little cap; it was shut up, to be mildewed and moulder away, in the coffins of the dead. But it is not recorded that, in a single instance, her skill was called in aid to embroider the white veil which was to cover the pure blushes of a bride. The exception indicated the ever relentless vigor with which society frowned upon her sin.

Hester sought not to acquire anything beyond a subsistence, of the plainest and most ascetic description, for herself, and a simple abundance for her child. Her own dress was of the coarsest materials and the most sombre hue; with only that one ornament,—the scarlet letter,—which it was her doom to wear. The child’s attire, on the other hand, was distinguished by a fanciful, or, we may rather say, a fantastic ingenuity, which served, indeed, to heighten the airy charm that early began to develop itself in the little girl, but which appeared to have also a deeper meaning. We may speak further of it hereafter. Except for that small expenditure in the decoration of her infant, Hester bestowed all her superfluous means in charity, on wretches less miserable than herself, and who not unfrequently insulted the hand that fed them. Much of the time, which she might readily have applied to the better efforts of her art, she employed in making coarse garments for the poor. It is probable that there was an idea of penance in this mode of occupation, and that she offered up a real sacrifice of enjoyment, in devoting so many hours to such rude handiwork. She had in her nature a rich, voluptuous, Oriental characteristic,—a taste for the gorgeously beautiful, which, save in the exquisite productions of her needle, found nothing else, in all the possibilities of her life, to exercise itself upon. Women derive a pleasure, incomprehensible to the other sex, from the delicate toil of the needle. To Hester Prynne it might have been a mode of expressing, and therefore soothing, the passion of her life. Like all other joys, she rejected it as sin. This morbid meddling of conscience with an immaterial matter betokened, it is to be feared, no genuine and steadfast penitence, but something doubtful, something that might be deeply wrong beneath.

In this manner, Hester Prynne came to have a part to perform in the world. With her native energy of character, and rare capacity, it could not entirely cast her off, although it had set a mark upon her, more intolerable to a woman’s heart than that which branded the brow of Cain. In all her

51. Cain: The eldest son of Adam and Eve, Cain becomes the world’s first murderer by killing his brother Abel when God was pleased with Abel’s offering and not Cain’s (Genesis 4). As punishment, Cain was to roam the earth, and God’s mark (traditionally understood to be on his forehead) would protect him from harm.
intercourse with society, however, there was nothing that made her feel as if she belonged to it. Every gesture, every word, and even the silence of those with whom she came in contact, implied, and often expressed, that she was banished, and as much alone as if she inhabited another sphere, or communicated with the common nature by other organs and senses than the rest of human kind. She stood apart from mortal interests, yet close beside them, like a ghost that revisits the familiar fireside, and can no longer make itself seen or felt; no more smile with the household joy, nor mourn with the kindred sorrow; or, should it succeed in manifesting its forbidden sympathy, awakening only terror and horrible repugnance. These emotions, in fact, and its bitterest scorn besides, seemed to be the sole portion that she retained in the universal heart. It was not an age of delicacy; and her position, although she understood it well, and was in little danger of forgetting it, was often brought before her vivid self-perception, like a new anguish, by the rudest touch upon the tenderest spot. The poor, as we have already said, whom she sought out to be the objects of her bounty, often reviled the hand that was stretched forth to succor them. Dames of elevated rank, likewise, whose doors she entered in the way of her occupation, were accustomed to distil drops of bitterness into her heart; sometimes through that alchemy of quiet malice, by which women can concoct a subtle poison from ordinary trifles; and sometimes, also, by a coarser expression, that fell upon the sufferer’s defenceless breast like a rough blow upon an ulcerated wound. Hester had schooled herself long and well; she never responded to these attacks, save by a flush of crimson that rose irrepressibly over her pale cheek, and again subsided into the depths of her bosom. She was patient,—a martyr, indeed,—but she forebore to pray for enemies; lest, in spite of her forgiving aspirations, the words of the blessing should stubbornly twist themselves into a curse.

Continually, and in a thousand other ways, did she feel the innumerable throbs of anguish that had been so cunningly contrived for her by the undying, the ever-active sentence of the Puritan tribunal. Clergymen paused in the street to address words of exhortation, that brought a crowd, with its mingled grin and frown, around the poor, sinful woman. If she entered a church, trusting to share the Sabbath smile of the Universal Father, it was often her misfortune to hear herself the text of the discourse. She grew to have a dread of children; for they had imbibed from their parents a vague idea of something horrible in this dreary woman, gliding silently through the town, with never any companion but one only child. Therefore, first allowing her to pass, they pursued her at a distance with shrill cries, and the utterance of a word that had no distinct purport to their own minds, but was none the less terrible to her, as proceeding from lips that babbled it unconsciously. It seemed to argue so wide a diffusion of her shame, that all nature knew of it; it could have caused her no deeper pang, had the leaves of the trees whispered the dark story among themselves,—had the summer breeze murmured about it,—had the wintry blast shrieked it aloud! Another peculiar torture was felt in the gaze of a new eye. When strangers looked curiously at the scarlet letter,—and none ever failed to do so,—they branded it fresh into Hester’s soul; so that, oftentimes, she could scarcely refrain, yet always did refrain, from covering the symbol with her hand. But then, again, an accustomed eye had likewise its own anguish to inflict. Its cool stare of familiarity was intolerable. From first to last, in short, Hester Prynne had always this dreadful agony in feeling a human eye upon the token; the spot never grew callous; it seemed, on the contrary, to grow more sensitive with daily torture.

But sometimes, once in many days, or perchance in many months, she felt an eye,—a human eye,—upon the ignominious brand, that seemed to give a momentary relief, as if half of her agony were shared. The next instant, back it all rushed again, with still a deeper throb of pain; for, in that brief interval, she had sinned anew. Had Hester sinned alone?

Her imagination was somewhat affected, and, had she been of a softer moral and intellectual fibre, would have been still more so, by the strange and solitary anguish of her life. Walking to and fro, with those lonely footsteps, in the little world with which she was outwardly connected, it now and then appeared to Hester,—if altogether fancy, it was nevertheless too potent to be resisted,—she felt or fancied, then, that the scarlet letter had endowed her with a new sense. She shuddered to believe, yet could not help believing, that it gave her a sympathetic knowledge of the hidden sin in other hearts. She was terror-stricken by the revelations that were thus made. What were they? Could they be other than the insidious whispers of the bad angel, who would fain have persuaded the struggling woman, as yet only half his victim, that the outward guise of purity was but a lie, and that, if truth were everywhere to be shown, a scarlet letter would blaze forth on many a bosom besides Hester Prynne’s? Or, must she receive those intimations—so obscure, yet so distinct—as truth? In all her miserable experience, there was nothing else so awful and so loathsome as this sense. It perplexed, as well as shocked her, by the irreverent inopportune of the occasions that brought it into vivid action. Sometimes, the red infamy upon her breast would give a sympathetic throb, as she passed near a venerable minister or magistrate, the model of piety and justice, to whom that age of antique reverence looked up, as to a mortal man in fellowship with angels. "What evil
thing is at hand?” would Hester say to herself. Lifting her reluctant eyes, there would be nothing human within the scope of view, save the form of this earthly saint! Again, a mystic sisterhood would contumaciously assert itself, as she met the sanctified frown of some matron, who, according to the rumor of all tongues, had kept cold snow within her bosom throughout life. That unsunned snow in the matron’s bosom, and the burning shame on Hester Prynne’s. — what had the two in common? Or, once more, the electric thrill would give her warning. — “Behold, Hester, here is a companion” — and, looking up, she would detect the eyes of a young maiden glancing at the scarlet letter, shyly and aside, and quickly averted, with a faint, chill crimson in her cheeks; as if her purity were somewhat sullied by that momentary glance. O Fie! whose talisman was that fatal symbol, wouldst thou leave nothing, whether in youth or age, for this poor sinner to revere? — Such loss of faith is ever one of the saddest results of sin. Be it accepted as a proof that all was not corrupt in this poor victim of her own frailty, and man’s hard law, that Hester Prynne yet struggled to believe that no fellow-mortals was guilty like herself.

The vulgar, who, in those dreary old times, were always contributing a grotesque horror to what interested their imaginations, had a story about the scarlet letter which we might readily work up into a terrific legend. They averred, that the symbol was not mere scarlet cloth, tinged in an earthly dye-pot, but was red-hot with infernal fire, and could be seen glowing all alight, whenever Hester Prynne walked abroad in the night-time. And we must needs say, it seared Hester’s bosom so deeply, that perhaps there was more truth in the rumor than our modern incredulity may be inclined to admit.

Chapter VI. Pearl

WE HAVE AS YET hardly spoken of the infant; that little creature, whose innocent life had sprung, by the inscrutable decree of Providence, a lovely and immortal flower, out of the rank luxuriance of a guilty passion. How strange it seemed to the sad woman, as she watched the growth, and the beauty that became every day more brilliant, and the intelligence that threw its quivering sunshine over the tiny features of this child! Her Pearl! — For so had Hester called her; not as a name expressive of her aspect, which had nothing of the calm, white, unimpassioned lustre that would be indicated by the comparison. But she named the infant “Pearl,” as being of great price,52 — purchased with all she had, — her mother’s only treasure! How strange, indeed! Man had marked this woman’s sin by a scarlet letter, which had such potent and disastrous efficacy that no human sympathy could reach her, save it were sinful like herself. God, as a direct consequence of the sin which man thus punished, had given her a lovely child, whose place was on that same dishonored bosom, to connect her parent for ever with the race and descent of mortals, and to be finally a blessed soul in heaven! Yet these thoughts affected Hester Prynne less with hope than apprehension. She knew that her deed had been evil; she could have no faith, therefore, that its result would be for good. Day after day, she looked fearfully into the child’s expanding nature; ever dreading to detect some dark and wild peculiarity, that should correspond with the guiltiness to which she owed her being.

Certainly, there was no physical defect. By its perfect shape, its vigor, and its natural dexterity in the use of all its untried limbs, the infant was worthy to have been brought forth in Eden; worthy to have been left there, to be the plaything of the angels, after the world’s first parents were driven out. The child had a native grace which does not invariably coexist with faultless beauty; its attire, however simple, always impressed the beholder as if it were the very garb that precisely became it best. But little Pearl was not clad in rustic weeds. Her mother, with a morbid purpose that may be better understood hereafter, had bought the richest tissues53 that could be procured, and allowed her imaginative faculty its full play in the arrangement and decoration of the dresses which the child wore, before the public eye. So magnificent was the small figure, when thus arrayed, and such was the splendor of Pearl’s own proper beauty, shining through the gorgeous robes which might have extinguished a paler loveliness, that there was an absolute circle of radiance around her, on the darksome cottage-floor. And yet a russet gown, torn and soiled with the child’s rude play, made a picture of her just as perfect. Pearl’s aspect was imbued with a spell of infinite variety; in this one child there were many children, comprehending the full scope between the wild-flower prettiness of a peasant-baby, and the pomp, in little, of an infant princess. Throughout all, however, there was a trait of passion, a certain depth of hue, which she never lost; and if, in any of her

52. Hester’s naming of Pearl is a biblical allusion: “The kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went out and sold all he had, and bought it” (Matthew 13:45-46).
53. tissues: Fine cloths, often interwoven with gold or silver.
transformation. We shall see whether Hester Prynne were ever afterwards so touched, and so transfigured.

Much of the marble coldness of Hester's impression was to be attributed to the circumstance that her life had turned, in a great measure, from passion and feeling, to thought. Standing alone in the world,—alone, as to any dependence on society, and with little Pearl to be guided and protected,—alone, and hopeless of retrieving her position, even had she not scorned to consider it desirable,—she cast away the fragments of a broken chain. The world's law was no law for her mind. It was an age in which the human intellect, newly emancipated, had taken a more active and a wider range than for many centuries before. Men of the sword had overthrown nobles and kings. Men bolder than these have overthrown and rearranged—not actually, but within the sphere of theory, which was their most real abode—the whole system of ancient prejudice, wherewith was linked much of ancient principle. Hester Prynne imbibed this spirit. She assumed a freedom of speculation, then common enough on the other side of the Atlantic, but which our forefathers, had they known of it, would have held to be a deadlier crime than that stigmatized by the scarlet letter. In her lonesome cottage, by the sea-shore, thoughts visited her, such as dared to enter no other dwelling in New England; shadowy guests, that would have been as perilous as demons to their entertainer, could they have been seen so much as knocking at her door.

It is remarkable, that persons who speculate the most boldly often conform with the most perfect quietude to the external regulations of society. The thought suffices them, without investing itself in the flesh and blood of action. So it seemed to be with Hester. Yet, had little Pearl never come to her from the spiritual world, it might have been far otherwise. Then, she might have come down to us in history, hand in hand with Ann Hutchinson, as the foundress of a religious sect. She might, in one of her phases, have been a prophetess. She might, and not improbably would, have suffered death from the stern tribunals of the period, for attempting to undermine the foundations of the Puritan establishment. But, in the education of her child, the mother's enthusiasm of thought had something to wreak itself upon. Providence, in the person of this little girl, had assigned to Hester's charge the germ and blossom of womanhood, to be cherished and developed amid a host of difficulties. Everything was against her. The world was hostile. The child's own nature had something wrong in it, which continually betokened that she had been born amiss,—the effluence of her mother's lawless passion,—and often impelled Hester to ask, in bitterness of heart, whether it were for ill or good that the poor little creature had been born at all.

Indeed, the same dark question often rose into her mind, with reference to the whole race of womanhood. Was existence worth expecting, even to the happiest among them? As concerned her own individual existence, she had long ago decided in the negative, and dismissed the point as settled. A tendency to speculation, though it may keep woman quiet, as it does man, yet makes her sad. She discerns, it may be, such a hopeless task before her. As a first step, the whole system of society is to be torn down, and built up anew. Then, the very nature of the opposite sex, or its long hereditary habit, which has become like nature, is to be essentially modified, before woman can be allowed to assume what seems a fair and suitable position. Finally, all other difficulties being obviated, woman cannot take advantage of these preliminary reforms, until she herself shall have undergone a still mightier change; in which, perhaps, the ethereal essence, wherein she has her truest life, will be found to have evaporated. A woman never overcomes these problems by any exercise of thought. They are not to be solved, or only in one way. If her heart chance to come uppermost, they vanish. Thus, Hester Prynne, whose heart had lost its regular and healthy throb, wandered without a clue in the dark labyrinth of mind; now turned aside by an insurmountable precipice; now starting back from a deep chasm. There was wild and ghastly scenery all around her, and a home and comfort nowhere. At times, a fearful doubt strove to possess her soul, whether it were not better to send Pearl at once to heaven, and go herself to such futurity as Eternal Justice should provide.

The scarlet letter had not done its office. 76

Now, however, her interview with the Reverend Mr. Dimmesdale, on the night of his vigil, had given her a new theme of reflection, and held up to her an object that appeared worthy of any exertion and sacrifice for its attainment. She had witnessed the intense misery beneath which the minister struggled, or, to speak more accurately, had ceased to struggle. She saw that he stood on the verge of lunacy, if he had not already stepped across it. It was impossible to doubt, that, whatever painful efficacy there might be in the secret sting of remorse, a deadlier venom had been infused into it by the hand that proffered relief. A secret enemy had been continually by his side, under the semblance of a friend and helper, and had availed himself of the opportunities thus afforded for tampering with the delicate springs of Mr. Dimmesdale's nature. Hester could not but ask herself, whether there

76. The punishment had not yet had its desired effect.