Language in India www.languageinindia.com ISSN 1930-2940 Vol. 25:6 June 2025

Subverting the Sacred: Hester Prynne and the Politics of Redemption in Puritan New England

Dr. Joseph Mathew M.A., M.Phil., Ph.D.
Assistant Professor, Department of English
Nehru Arts and Science College
Coimbatore, Tamil Nadu, India-641-105
josephmathew0905@gmail.com

Linju M, M.A., M.Phil.
Assistant Professor, Department of English
Nehru Arts and Science College
Coimbatore, Tamil Nadu, India-641-105
linju95@gmail.com

Abstract

The paper explores Nathaniel Hawthorne's *The Scarlet Letter* as a profound critique of Puritan authority, gender dynamics, and the mechanisms of moral and social control in colonial New England. Through the character of Hester Prynne, Hawthorne interrogates the oppressive moral framework of Puritanism, which prioritizes outward conformity over inner integrity and uses religion as a tool of repression rather than redemption. Hester, initially condemned as a sinner, emerges as an emblem of moral resilience, personal agency, and feminist resistance. Her silent endurance, creative expression through embroidery, and eventual redefinition of the scarlet letter "A" challenge the fixed meanings imposed by her society. The novel also reveals the hypocrisy of Puritan leadership, embodied by figures like Dimmesdale, who escape scrutiny while enforcing the very codes they privately violate. The study further situates *The Scarlet Letter* within feminist discourse, emphasizing Hester's transformation from a symbol of shame to a subject of dignity, agency, and social critique. By the novel's end, Hester is not only redeemed in the eyes of her community but becomes a force for its moral evolution. Hawthorne thus positions her as both a product of and a challenge to the theocratic culture in which she lives—making her journey a powerful narrative of individual integrity and cultural resistance.

Keywords: Puritanism, Feminist Resistance, Moral Hypocrisy, Individual Agency.

Introduction

In the 17th century, a group of religious dissenters known as the Puritans left England, fleeing persecution and seeking the freedom to establish a society governed by their own spiritual ideals. They settled in New England, where they envisioned creating a theocratic community shaped by what they interpreted as divine will. However, the reality of their governance diverged sharply from their professed values. A dominant Puritan elite emerged, wielding legal and religious authority not to serve the common good but to entrench their own power and privilege.

This ruling class often imposed strict moral codes on the general populace while exempting themselves from the same scrutiny. Laws were crafted not as reflections of divine justice, but as tools of social control, shaped to uphold the elite's version of virtue and their elevated status. Rather than fostering genuine piety, these leaders were often more invested in preserving their social dominance. Detached from the struggles of ordinary life, they existed in a realm insulated from criticism—a realm Orestes Brownson criticized as a life "without a cloud to mar their serenity," marked by a serene but self-satisfied descent into death.

In their role as lawmakers, the Puritan authorities upheld rigid public standards, viewing any form of personal privacy or individual autonomy with suspicion. To them, private actions threatened the communal order and signaled disobedience to their established system. Consequently, they outlawed what they could not see or control, believing that anything hidden operated outside the sanctioned boundaries of society.

The Mechanism of Control in Puritan New England

Puritan society in New England functioned less as a nurturing community and more as a rigid system where external obedience was the only visible measure of virtue. The moral framework prioritized conformity over conscience; it punished visible transgressions, not internal thoughts or intentions. What mattered most was not the individual's moral journey but the preservation of collective order. Those who violated the codes were treated not as fallible human beings but as pollutants threatening the purity of the whole. The punitive system sought to cleanse the community, not redeem the individual.

As literary scholar Nina Baym notes, the Puritan mindset left no room for privacy or individuality. Human beings were seen solely in the public sphere, and any trace of secrecy was equated with rebellion. The goal was to expose all that was hidden, to transform private acts into public trials. A sin wasn't merely a personal failing, it was a crime against the state-like religious order, and thus subject to public judgment and legal discipline.

This societal model operated under the belief that fear of punishment would serve as a deterrent. As Ghasemi observes, over time, individuals lost their sense of agency under such surveillance. The environment suppressed personal choice, muted inner life, and replaced moral reasoning with imposed doctrine. In this way, the Puritan regime shaped not just behavior but belief, eliminating the possibility of autonomous ethical decision-making. Eventually, such a system was bound to collapse, as it denied the very human capacity to choose between right and wrong.

In Boston, religious authority became synonymous with political control. Faith was no longer a personal journey but a façade, manipulated by those in power to reinforce laws that benefited the ruling class. The original spiritual ideals were compromised, transformed into a tool for domination. Religious rhetoric was employed not to uplift but to restrain. Those at the helm—lawmakers and religious leaders—grew disconnected from both divine truth and mutual honesty. As Railton points out, their failure lay in their refusal to acknowledge their shared human nature, choosing instead to cling to rigid binaries that masked their own vulnerabilities.

Nathaniel Hawthorne critiques this theocratic order through characters who symbolize the hypocrisy embedded within it. He focuses on figures of high standing—representatives of Puritan authority—whose obsession with status outweighs their spiritual sincerity. For such individuals, maintaining a reputation was of greater value than nurturing a relationship with God. Hawthorne exposes how their so-called divine laws were, in reality, man-made constructs built on social consensus rather than sacred truth. As Baym affirms, these leaders answered only to themselves, masking their guilt by projecting it onto others.

In Hawthorne's portrayal of Puritan New England, religion becomes a veil—used to preserve hierarchy and suppress dissent. The system's rigidity, enforced through relentless public scrutiny, blurs the line between appearance and reality. What results is a society where truth is obscured, and law becomes a reflection of fear, not faith.

Religion, Power, and the Illusion of Morality in Puritan New England

Within the tightly controlled social fabric of Puritan New England, religion and respectability were strategically employed to mask deeper truths. Far from being avenues to spiritual enlightenment, these constructs functioned as tools of repression. As Ghasemi (2009) observes, the society imposed strict moral codes that obscured the very notions of right and wrong, leaving individuals disoriented in a world where virtue was often equated with outward conformity rather than inner truth. Religion became less about divine connection and more about institutional control, enabling those in authority to dictate behavior while concealing the manipulation beneath layers of sanctity.

***The Scarlet Letter* as a Critique of Puritan Hypocrisy**

Nathaniel Hawthorne's *The Scarlet Letter* serves as a powerful critique of the Puritan social order—a system that publicly professes devotion to God while privately indulging in moral corruption. The novel centers on Hester Prynne, a woman condemned by her community for committing adultery, while the man who shares her guilt remains hidden behind his clerical facade. This duality captures the deep hypocrisy within the Puritan hierarchy, where laws are enforced selectively, and those in power often escape the consequences of the very rules they impose.

Hester's experience is one of public shame and personal suffering. Her crime becomes a spectacle, her body a site of communal judgment. However, the man in question, a revered

minister, avoids exposure and punishment, revealing how authority figures manipulate moral codes for self-preservation. Hester, by contrast, internalizes her society's values, but eventually reclaims her autonomy by forging a new identity. Through this transformation, she challenges the community's rigid definitions of sin and virtue, emerging as a symbol of resilience and moral awakening.

Henry James underscores the cultural embeddedness of the novel when he asserts, *"The Scarlet Letter belongs to the soil, to the air, it came out of the very heart of New England."* (qtd. in Baym, 1986, p. xxiv). Hawthorne does not simply describe Puritanism—he embodies it, both as a critic and as a product of its lingering influence.

A Feminist Reading of *The Scarlet Letter*

While Hawthorne's writings are often grounded in male-dominated settings, *The Scarlet Letter* opens a significant space for feminist interpretation. Hester Prynne is not merely a character; she is a lens through which Hawthorne explores the systemic subjugation of women in the 19th century. Louise DeSalvo (1987) observes that Hawthorne skillfully captures both the psychological impact of patriarchal dominance and the resistance it provokes: *"Hawthorne portrayed with superb accuracy the condition of women in the 19th century and the psychological process of men who could not tolerate the notion of female equality."*

Hawthorne's engagement with feminist ideas was likely influenced by his association with Margaret Fuller, a prominent feminist thinker. Ashley L. Cohen (2006) notes that *The Scarlet Letter* reflects the broader cultural conversation surrounding "the woman question," using Hester's ordeal as a narrative entry point into this discourse. Although Hawthorne's female characters differ across his works, they often embody virtues absent in their male counterparts. As Baym (1987) states, *"They represent desirable and valuable qualities lacking in the male protagonists."*

Hester is unique in Hawthorne's literary world. She is a woman who resists social containment and redefines the very terms of her existence. Her rebellion is not loud, but it is profound—she reclaims her life through acts of quiet strength and moral clarity. According to Herbert (1875), Hester *"bitterly resents the oppression she has to suffer and sees it as bearing on the whole race of womanhood."* This awareness of collective female suffering elevates her personal struggle into a broader feminist challenge.

Michael T. Gilmore (2004) adds depth to this analysis, arguing that Hester effectively builds *"an alternative institution to patriarchal structure,"* living independently and forming bonds with other women rather than relying on male-dominated institutions. In distancing herself from societal norms, Hester emerges not as a fallen woman, but as a visionary—someone who envisions a different mode of living beyond imposed roles and expectations.

Nathaniel Hawthorne crafts Hester Prynne as a complex and compelling female figure who resists traditional gender expectations while subtly navigating the constraints of her puritanical

world. Hester is portrayed not as a passive victim, but as a woman with a strong sense of agency—one who gradually reclaims authority over her life by challenging the norms imposed upon her. A significant aspect of her transformation lies in her desire to create solidarity among women, subtly urging them to resist male-dominated narratives.

Though Hester's outer demeanor appears compliant, she cleverly uses her circumstances to redefine how society perceives her. In her silent defiance, she embodies aspects of strength often associated with masculinity, leading some to describe her as having a "manly" resilience. Yet this does not diminish her femininity; rather, it expands the definition of womanhood to include courage, independence, and moral clarity.

Jean Yellin critiques the novel's ambivalence toward emerging feminist ideals, noting that *"The Scarlet Letter seriously considers the new feminist definition of womanhood and, rejecting them, replicates traditional imagery and endorses patriarchal notions"* (qtd. in Baym, 2004, p. 546). This tension underscores the novel's layered approach: while Hester enacts feminist resistance, the narrative often reverts to established norms, revealing the cultural limitations of Hawthorne's time.

Hester's uniqueness among the Puritan women is underscored by her striking presence and individuality. Her femininity, as Herzog observes, is elemental and mysterious— *"There is something aboriginal about Hester's femininity which separates her from the Puritan Women around her. She is an alien with a touch of the exotic"* (Herzog, 1983, p. 7). This "otherness" allows her to stand apart—not just as a symbol of sin, but as a vision of alternative womanhood, one that provokes discomfort and contemplation in a community rooted in rigid moral codes.

Ultimately, Hester becomes a silent revolutionary. By navigating her punishment with dignity and subtly reconfiguring the societal narrative around her, she reshapes both her identity and the collective consciousness of the society that once condemned her.

Hester Prynne: A Sinner and an Agent of Her Own Redemption

In *The Scarlet Letter*, Nathaniel Hawthorne presents Hester Prynne as both a transgressor of societal norms and a figure of resilience who asserts agency in the face of moral condemnation. Within the rigid framework of Puritan New England, adultery is not merely a personal failing but a severe breach of collective religious codes. Hester, having borne a child out of wedlock, is immediately cast as a sinner. Yet, her refusal to name her partner, Reverend Dimmesdale, reveals the depth of her personal ethics and her enduring emotional commitment— "a deep and sincere love" that transcends public judgment. As a consequence of this moral stance, she is socially exiled and metaphorically enclosed "in a sphere by herself" (Hawthorne 54).

The Puritan women, who have internalized the values of their society, reject her outright: *"This woman has brought shame upon us all, and ought to die"* (Hawthorne 39). This early public shaming scene, in which Hester stands alone on the scaffold with her infant, dramatizes the conflict between individual conscience and societal law. While the society demands outward

conformity, Hester's interior world remains free and questioning. As Ghasemi notes, *"She has a puritanical conscience after all and cannot avoid the compelling hold of the community and the repressive urge of her natural instincts"* (2009, p. 10). Her resistance thus begins not through rebellion, but through silent endurance and moral clarity.

Ironically, the man who shares her guilt—Dimmesdale—escapes public scrutiny and instead plays a role in her judgment. He embodies the hypocrisy of Puritan authority: a lawmaker who secretly violates the very laws he enforces. Colacurcio highlights Dimmesdale's paralysis, arguing that *"he is so ineffectual an antinomian as not to be able to overcome the conscientious suspicion that his serious sin proves him a hypocrite"* (1985, p. 328). Dimmesdale's failure to confess makes Hester the more powerful figure: she becomes, in Baym's striking formulation, "the knight who will sally out to do battle" for the captive, guilt-ridden priest (2004, p. 23).

Despite her marginalization, Hester gradually transforms the meaning of her punishment. The scarlet letter "A," initially intended as a mark of shame, is reinterpreted by the community as a sign of "ability" and strength. Bercovitch argues that *"she has also declared her independence and honored her superiors"* (1990, p. 585). Her sin does not destroy her— it becomes the foundation of her self-realization. Cambell notes that while she is condemned as a "guilty harlot," Hester is in fact "a loyal loving woman" (1997, p. 721).

Over time, Hester's perception of her identity, her community, and the law evolves. She does not wallow in guilt, nor does she express remorse in the terms expected of her. Instead, she acknowledges the authenticity of her feelings and affirms the human need to love and be loved. Her suffering lies not in her act but in the oppressive structure of the society that defines her by it. As Hawthorne poignantly notes, Hester becomes an observer of human institutions, viewing them "with hardly more reverence than the Indian would feel for the clerical band, the judicial robe" (1990, p. 199).

The scarlet letter, then, becomes a symbol not of Hester's fall, but of her defiance. As Baym observes, *"Within the boundaries of the possible, Hester will strive to make her character felt…a struggle between Hester and the system is established"* (2004, p. 12). She chooses to remain in the society that condemned her, not out of submission but as a means of reclaiming agency. In Robert K. Martin's words, "Hester plays her own part, refusing to speak the lines others have written for her" (2004, p. 522).

Eventually, the letter "A" is no longer fixed in meaning. As Korobkin notes, *"Hester's admirable qualities rather than her past behavior"* become its new referents (2004, p. 444). Through quiet perseverance, good works, and a refusal to bend to a hypocritical social order, Hester subverts the original purpose of her punishment. Her identity, once imposed by the community, is now self-fashioned and resilient.

This transformation reveals Hester as a radical figure. She is not simply a penitent sinner, but a revolutionary agent who challenges the foundational assumptions of her society. Azyze emphasizes that *"The scarlet letter becomes a token of her good deeds…she is portrayed as a*

radical thinker engaged in a revolutionary struggle against the established order" (2007, p. 9). Through silence, endurance, and moral strength, Hester asserts a kind of spiritual independence that ultimately transcends the law that sought to define her.

Even when given the opportunity to leave, Hester chooses to remain in the very place of her disgrace, bound by love and a profound sense of existential purpose. Her final attachment to this space of shame becomes transformative. As Hawthorne describes, it is "as if a new birth, with stronger assimilation than the first, had converted the forest land into Hester Prynne's wild and dreary but life-long Home" (1990, p. 187). In the end, Hester's journey is not only about personal redemption but also about redefining the moral and social frameworks that govern identity and justice in her world.

Hester Prynne: A Sinner and an Agent of Her Own Redemption

In the rigid moral landscape of Puritan New England, an illicit relationship was a grave violation of social and religious codes. Hester Prynne, the protagonist of Nathaniel Hawthorne's *The Scarlet Letter*, becomes a symbol of transgression due to her extramarital relationship with Arthur Dimmesdale. This affair results in pregnancy, making her sin visible to the public. Yet, despite the societal condemnation, Hester refuses to disclose her lover's identity, a choice rooted in profound, sincere love. Consequently, she is ostracized and made to live on the fringes of society, "out of the ordinary relations with humanity and inclosing her in a sphere by herself" (Hawthorne 54).

Public Shame and Silent Defiance

Hester's punishment begins with her public shaming—a spectacle in which the women of the community are particularly scornful. Their condemnation is rooted in the internalized values of the Puritan order: "This woman has brought shame upon us all, and ought to die" (Hawthorne 39). In the opening scene, Hester appears on the scaffold with her infant, enduring the collective gaze with remarkable composure. She faces a dilemma: to obey outwardly or to maintain inward resistance. Though she outwardly conforms, her thoughts remain autonomous. As Ghasemi notes, "She has a puritanical conscience after all and cannot avoid the compelling hold of the community and the repressive urge of her natural instincts" (Ghasemi 10).

During her trial, Hester displays inner strength and audacity, even as Dimmesdale—her silent partner in sin—sits in judgment. Representing the corrupt duality of the Puritan elite, Dimmesdale exemplifies the system's hypocrisy: "Dimmesdale is so ineffectual an antinomian as not to be able to overcome the conscientious suspicion that his serious sin proves him a hypocrite" (Colacurcio 328). As both lawmaker and lawbreaker, Dimmesdale's silence reinforces a system that punishes women while protecting men. This dissonance between appearance and reality characterizes the broader Puritan order—outwardly moral but inwardly compromised.

The Letter "A" as Shame and Defiance

The scarlet letter "A," initially a badge of shame, gradually becomes redefined through Hester's resilience. She reclaims its meaning by leading a life of purpose and dignity. The same letter that once symbolized adultery becomes associated with attributes such as *able* and *angel*, demonstrating Hester's transformative power. She "has also declared her independence and honored her superiors" (Bercovitch 585). Campbell aptly notes that "Hester is judged as a guilty harlot even though she is actually a loyal loving woman" (Campbell 721). Far from repenting, Hester affirms love as a fundamental human need and refuses to see her actions as sinful.

Though forced into isolation, Hester's suffering becomes a space for reflection and strength. She sees beyond the community's judgment and ultimately critiques the society that marginalizes her. As Hawthorne observes, "For years past she had looked from this estranged point of view at human institutions… criticizing all with hardly more reverence than the Indian would feel" (Hawthorne 199). In time, Hester becomes the bearer not of shame, but of a complex and defiant truth.

Hester: A Miracle of Wholeness and Sanity

Having claimed a new identity, Hester seeks reintegration into society—on her own terms. She turns to embroidery, not only as a livelihood but as a creative expression. "Her art may be presented as transgressively criminal, but it is also a response to a crime… disguising the univocal sense assigned to it by the letter of the law" (Martine 520). Through embroidery, she reimagines the meaning of the scarlet letter. Amory Dwight Mayo remarks, "Hester turns her face toward humanity, and begins the life-long task of beating up to virtue against the pitiless storm which overthrows so many an offender" (Dwight 268).

Her acts of charity, though misunderstood, allow her to gradually reshape public perception. Even those she aids insult her, but Hester persists, becoming known affectionately as "our Hester" by the very people who once rejected her. *"She was self-ordained a Sister of Mercy… when neither the world nor she looked forward to this result"* (Hawthorne 155). As Baym notes, Hester is "almost a miracle of wholeness and sanity," maintaining self-respect in a society that once scorned her (Baym 73).

Colacurcio insightfully describes Hester's strategic conformity: she outwardly plays the game of sanctification, masking her undestroyed inner pride. But this external appearance masks a growing ideological resistance. Eventually, she articulates a doctrine of personal freedom that challenges the very foundation of Puritan morality (Colacurcio 322).

Conclusion

Ultimately, Hester's life demonstrates the triumph of personal truth over imposed morality. Though she outwardly conforms, she retains an inner sense of identity shaped not by reason but by feeling. Guided by love and affection, she rejects the order that judges by appearance. *"It is through her love affair that Hester claims a new identity, a real one different from what the public is acquainted with"* (Ghasemi 12). Hester becomes a figure of transformation—both

personal and societal. She redefines the letter "A," subverting its shameful connotation and bestowing upon it dignity and honor. She transforms from a passive recipient of the law into an agent of social change. "Hester had had a painful effect on her society's system of meanings… this difference is symbolized by the emergence of a new reading of the letter" (Baym 91). By the end of the novel, the community that once condemned her has itself been changed by her. In *The Scarlet Letter*, Hester Prynne embodies the paradox of sin and redemption, shame and dignity, exile and acceptance. Her journey is one of profound moral autonomy, making her not just a sinner but the author of her own redemption—and a catalyst for societal change.

Works Cited

Primary Sources:

Hawthorne, Nathaniel.1990. The Scarlet Letter. Oxford: Oxford University Press. 1990

Secondary Sources:

Azyze, Ismaznizam Jesmaj.. 2007 "A Conservative and Antirevolutionary Ideology in The Scarlet Letter: A New Historical Analysis" in GEMA Online Journal of Language Studies. Volume 7.

Baym, Nina 2004. "Revisiting Hawthorne's Feminism." In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S. Person. New York. W.W. Norton &Company. 2004

Baym, Nina 1982. "Thwarted Nature: Nathaniel Hawthorne as Feminist." In American Novelists Revisited: Essays in Feminist Criticism, edited by Fritz Fleischmann. Boston G. K. Hall.

Baym, Nina 1986. The Scarlet Letter: A Reading. Boston. Twayne Publishers.

Bell, Millicent. "The Obliquity of Sings: The Scarlet Letter". In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S. Person. New York. W. W. Norton & Company 2004

Bercovitch, Sacavan 1991. The Office of The Scarlet Letter. Baltimore: The Johns Hopkins UP.

Bercovitch, Sacavan 1988 "The A-Politics of Ambiguity in The Scarlet Letter". In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S. Person. New York. W.W. Norton & Company. 2004.

Brownson, Orestes. 2004 "Literary Notice and Criticism". Brownson's Quarterly. In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S. Person. New York. W. W. Norton & Company.

Campbell. W J. 1997. The Book of Great Books: A Guide to 100 World Classics. New York: Wonderland Press.

Chase, Richard 1978. The American Novel and Its Tradition. New York: Gordian Press.

Colacurcio, Michael J. ED. 1985. New Essays on The Scarlet Letter. Cambridge: Cambridge University Press.

Letter and Other Writings. Edited by Leland S. Person. New York. W. W. Norton & Company 2004. https://doi.org/10.2307/2872195

DeSalvo, Louise 2004. "Nathaniel Hawthorne and The Feminists" The Scarlet Letter". In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S. Person. New York. W. W. Norton & Company.
Franzosa, John. 2004 "The Custom House", The Scarlet Letter, and Hawthorne's Separation from Salem". In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S. Person. New York. W. W. Norton & Company.
Ghasemi, Parvin. 2009. "A Thematic Analysis of Hawthorne's The Scarlet Letter" K@ta. Vol. 11. No.1. https://doi.org/10.9744/kata.11.1.1-17
Gilmore, Michael T. 2004. "Hawthorne and the Making of the Middle Class." In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S. Person. New York. W. W. Norton & Company.
Gohen, Ashley L.2006. Women in The Nineteenth Century as Context for The Scarlet Letter. A Senior Thesis in American Studies.
Harding, B. (1990). The scarlet letter. Oxford: Oxford University Press
Herbert, T. Walter 2004. " Nathaniel Hawthorne, Una Hawthorne, and The Scarlet Letter: Interactive Selfhoods and the Cultural Construction of Gender". In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S. Person. New York. W. W. Norton & Company.
Herzog, Kristin 1983. Women, Ethnics, and Exotics: Images of Power in Mid-Nineteenth Century. Knoxville. The University of Tennessee Press.
Korobkin, Laura Hanft 2004. "The Scarlet Letter of the Law: Hawthorne and Criminal Justice". In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S. Person. New York. W. W. Norton & Company.
Leverenz, David 2004."Mrs. Hawthorne's Headache: Reading the Scarlet Letter". In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S. Person. New York. W. W. Norton & Company.
Levine, Robert S. 2004. "Antebellum Feminists on Hawthorne: Reconsidering The Reception of The Scarlet Letter". In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S. Person. New York. W. W. Norton & Company.
Martine, Robert K. 2004. "Hester Prynne, C'est Moi: Nathaniel Hawthorne and The Anxieties of Gender". In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S. Person. New York. W. W. Norton & Company.
Mayo, Amory Dwight 1851. "The Works of Nathaniel Hawthorne". Universalist Quarterly 8 (July 1851). In Nathaniel Hawthorne: The Scarlet Letter and Other Writings. Edited by Leland S.Person. New York. W. W. Norton & Company.