

Chapter III

The Evil Nature in Mankind

In this third chapter, the thesis writer is going to analyze the evil nature in mankind. The analysis consists of three parts based on the three short stories, “Young Goodman Brown”, “My Kinsman, Major Molineux”, and “The Birthmark”. The theory of characterization, and conflict will be used in this analysis.

The concept of evil nature in mankind might lead to the concept of good nature in mankind. It suggests the dual nature of humanity, good and evil. However, in this thesis, the thesis writer only discusses the evil side, since it is the main point of this thesis.

As the thesis writer has been pointing out from the very beginning, that Hawthorne, who is a product of Puritan upbringing, shrewdly notices the distinction between good and evil (Wagenknecht, 12). This fact becomes the basic point that the thesis writer has in analyzing his works and relates it to the evil nature in mankind. However, the thesis writer tries to observe this idea through characterization of the characters in the short story and through the conflicts that occur, and also from the character's sin perception. The sin perception in each character is important to be analyzed, since it relates the character into the existence of evil. Sin and evil are the moral constants which link all men in the continuity of time, past, present, and future (Davidson, 366).

The thesis writer will present the analysis of the three major characters into three parts. They are Goodman Brown in "Young Goodman Brown", Robin in "My Kinsman, Major Molineux", and Aylmer in "The Birthmark". They are the three main male characters of the short stories that will reveal the main idea of this thesis.

III.1. The Evil Nature in "Young Goodman Brown"

Brown is the main character of the short story "Young Goodman Brown". The word 'Young' shows Brown's age, that he is in his youth. A young person who commonly has little experience compares to the old one. The word 'Goodman' is the way the people in Salem village greet a man. while 'Goody' refers to the woman (Hawthorne, 1035). In other words, 'Goodman' is similar with 'Mr.', while 'Goody' is similar with 'Mrs', so the name of the main character is only Brown.

There are several facts about Brown. He believes that he belongs to 'people of prayer' (Hawthorne, 1035). Brown is a good Christian and he lives in Salem village (Salem is the center of the witchcraft delusion in 1692). Brown always goes to church every Sabbath and lecture day. Basically, Brown is a decent man, respectably married, and a member of a church (Hawthorne, 1036).

Brown and Faith are a newly married couple, in this case, they should be in their merry time. However, Brown insists to leave his wife to go through a journey for his evil purpose, and he feels guilty about it. The proof can be seen from Brown's thought;

"Poor little Faith! What a wretch am I to leave her on such an errand! She talks of dreams, too. Me thought as she spoke there was trouble in her face, as if dream had warned her what work is to be done tonight. But no, no; 't would kill her to think it. Well, she's a blessed angel on earth; and after this one night I'll cling to her skirts and follow her to heaven."

(Hawthorne, 1033).

Those words are the answer why Brown feels guilty leaving his wife. It is because Brown lies to his wife, that Brown is going to do 'something bad and evil' since it will kill Faith to think about it. Meanwhile, Brown loves his wife since he considers her as 'a blessed angel on earth' and that he is only going to do his evil purpose only once. It can be seen from his thought, "and after this one night, I'll cling to her skirts and follow her to heaven".

The impact of Brown's action, that is leaving his wife results in an unpleasant dream. The dream is Brown's nightmare, since in his dream Brown meets the Devil. The proof that he really meets the Devil is from the snake staff

that Devil has. “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” (Hawthorne, 1034). The staff indicates the presence of evil, since it alludes to the temptation of Adam and Eve in the Garden of Eden.

The Devil gives Brown the thought that never comes out from his mind (Hawthorne, 1034). The Devil tells about Brown’s ancestors, that they are sinners, it can be seen from the Devil’s speech. “...I have been as well acquainted with your family...I helped your grandfather, the constable, when he lashed the Quaker woman...your father, a pitch-pine knot, kindled at my own hearth, to set fire to an Indian village, in King Philip’s war. They were my good friends...”(Hawthorne, 1035). This fact leads Brown into his psychological conflict, a conflict within himself, since he never knows that he is of a family that is low enough to lash a woman and set fire to an Indian village.

Brown’s denial can be seen from his speech “I marvel they never spoke of these matters” and Brown stares the Devil with amazement (Hawthorne, 1035). It indicates Brown’s psychological conflict, since he tries to deny the Devil’s story. Brown’s attitude makes sense since he never has thought of human’s evil side. There is a struggle within Brown’s mind, whether he should believe the Devil or not.

Furthermore, the Devil knows that Brown starts to doubt his faith. The proof is “... Young Goodman Brown 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” (Hawthorne, 1038).

And then the Devil gives Brown a difficult vision in his dream. The vision is about his wife joins a satanic ceremony. It can be seen from “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” (Hawthorne, 1038).

His emotional becomes greater when in his dream he thinks he hears his wife join the Devil (Hawthorne, 1038). Brown is very angry and disappointed toward his wife, since he believes seems she betrays him by worshipping the Devil. Brown really believes in his wife and considers ‘Faith’ as his own faith. The proof is “With heaven above and Faith below, I will yet stand firm against the devil” (Hawthorne, 1038). But this is not the real point, the deeper meaning can be perceived by seeing Brown’s lost of his wife shows the lost of Brown’s faith. In the end, Brown desperately says, “My Faith is gone! ... There is no good on earth and sin is but a name. Come devil; for to thee is this world given” (Hawthorne, 1038).

In this short story, “Young Goodman Brown”, Hawthorne names Brown’s wife as ‘Faith’. In Christianity, there are three virtues (faith, hope, and love). Because faith is important in Puritan theology then it is traditionally listed as the first of the three virtues. Therefore, Hawthorne chooses ‘Faith’ since he also gives ‘Faith’ a first place from the three. And in this short story, in order to emphasize Brown’s lost of his faith, Hawthorne stresses not only the lost of Brown’s wife but also his faith to God.

The proof can be seen from the analysis of the pink ribbon that Faith wears. The ribbon is the link between the two kinds of Faith. The first Faith is the sweet little Faith in the village (Hawthorne, 1033) and the second is the woman who stands at the Devil's baptismal font (Hawthorne, 1041). The ribbon belongs to Faith, and when it falls from the sky in Brown's dream, Brown believes the woman with the Devil is his wife Faith. The proof is "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" (Hawthorne, 1038).

This shows that Brown finally loses and the Devil wins, since Brown gives up his faith and this is what Devil wants. Brown has been going through the psychological conflict in the story, since he is tempted by the Devil. From this temptation, the Devil talks to Brown about evil as the nature of mankind. It is seen on the Devil's speech; "By the sympathy of your human hearts for sin... where crime has been committed... the deep mystery of sin" and "...ye had still hoped that virtue were not all a dream. Now ye are undeceived. Evil is the nature of mankind. Evil must be your only happiness." (Hawthorne, 1041).

Brown, in this case, makes a very hard decision. He struggles with his faith against the Devil's temptation that occurs in the dream. However, Brown finally believes in the universality of sin and evil and it means he loses toward the Devil. His new discovery of the reality of sin and its secret changes him into a desperate man. His desperation makes Brown doubt the existence of any good. He cannot distinguish between dream and reality. After having the dream, and having found Faith safe at home and not baptized by the Devil, Brown is still

deeply shocked. He cannot show his relief, because he is deeply disturbed. Brown has lost his faith in his neighbours, his religion and the whole society.

Brown is in a sense guilty of a kind of idolatry: human institutions in the forms of ministers, church officers, statesmen, and wives have been his god. When they are discredited, he has nothing else to place his trust in and thus becomes a cynic and a misanthrope (Hawthorne, 1042). This is the result of Brown's loss of his faith, that he finally experiences a nightmare that completely changes his life.

Brown, in the first place, feels a total despair, since he fails to stand up for his faith when he confronts Satan. It is an indication of his spiritual loss, which makes him miserable since he now follows the Devil. The proof that Brown is suffering can be seen from the short story "The cry of grief, rage and terror was yet piercing the night, when the unhappy husband held his breath for a response. And, maddened by despair, so that he laughed loud and long... still rushing onward with the instinct that guides mortal man to evil" (Hawthorne, 1039).

This is also a sign of the end of Brown's psychological conflict. Richard Harter Fogle once says that "Hawthorne uses laughter to mark his protagonists' epiphanies and to emphasize points of thematic conflict" (Fogle, 17). Therefore, Brown's laughter suggests his psychological conflict and it confirms his despair and anger. The proof that Brown laughs desperately can be seen from "Ha! ha! ha!" roared Goodman Brown when the wind laughed at him. "Let us hear which will laugh loudest. 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” (Hawthorne, 1039).

This sentence shows that Brown is angry and he challenges the Devil.

Therefore, the laughter here plays an important role in the story, since it is extremely beneficial to show Brown’s feelings. The laughter does not mean something funny to be laugh at. It represents the emotional changes within the characters. The thesis writer believes that it expresses the mixture feelings of pain, sadness, and disappointment.

There is also a doubt in Brown’s mind, whether he is only experienced a nightmare or really the reality. It is seen in this statement; “Had Goodman Brown fallen asleep in the forest and only dreamed a wild dream of a witch meeting?” (Hawthorne, 1042). By asking the question, Hawthorne gives the interpretation of the events that take place in the forest. It can be explained, rationally, by saying that they do take place in a dream and that dream is an objectification of the conflict raging within Goodman Brown (Steinmann, 131). The proof that Brown really has a dream is “It was a dream of evil omen for young Goodman Brown. A stern, a sad, a darkly meditative, a distrustful, if not a desperate man did he become from the night of that fearful dream” (Hawthorne, 1042).

However, Brown considers his terrible nightmare as a real one, therefore it influences his attitude in the real life. The dream is too hard for Brown to experience, even when he wakes up from the dream, there is ‘a hanging twig, that had been all on fire, besprinkled his cheek with the coldest dew’ (Hawthorne, 1041). Scott Donaldson in American Literature: Nineteenth and Early Twentieth Century says ‘the dew is the vehicle for bringing to Brown’s face the reminder of what would be correct behavior and attitude for a man in this situation’

(Donaldson, 220). It suggests that Brown should be weeping, but he is not.

Because Brown 'does not weep', then Hawthorne sprinkles dew on his cheek to replace the absence of tears (Donaldson, 221).

Therefore, the lack of the tears is the sign of Brown's frozen heart. Brown is no longer able to express love and feelings (Donaldson, 221). Moreover, he becomes a person burdened with anxiety and doubt. The proof is "On the Sabbath day, when the congregation were singing a holy psalm, he could not listen because an anthem of sin rushed loudly upon his ear.... Often, waking suddenly at midnight, he shrank from the bosom of Faith; and at morning or eventide, when the family knelt down at prayer, he scowled and muttered to himself..." (Hawthorne, 1042).

So it is really through the dream that Brown finally shows his evil nature by losing his faith and following the Devil. His cynical attitude toward his wife and the people in his village also reflect his evil nature. Therefore, in this short story, dream is the tool that the Devil uses to reveal the evil nature in mankind, represented in Brown. Because after the dream, Brown gives up his faith and changes into a desperate and sorrowful man. The proof is "They carved no hopeful verse upon his tombstone, for his dying hour was gloom" (Hawthorne, 1042).

In short, at first Brown is a religious person and a devoted man. One day, the Devil tempts him through the dream. Brown falls into the temptation, and the consequences is the lost of his faith. Through the Devil's victory, the evil nature in Brown is revealed. Brown loses because of his own weaknesses that he is controlled by his evil nature.

III.2. The Evil Nature in “My Kinsman, Major Molineux”

Robin Molineux is the main character of Nathaniel Hawthorne’s short story, “My Kinsman, Major Molineux”. Robin is a youth, about eighteen years. It seems that he is a country-bred man, and an innocent one (Hawthorne, 1209). It can be seen from his description as; ”He was clad in a coarse gray coat, well worn, but in excellent repair... his stockings of blue yarn were the incontrovertible work of a mother or a sister... Brown, curly hair, well shaped features, and bright, cheerful eyes were nature’s gifts...” (Hawthorne, 1210). He also carries a heavy oak cudgel under his left arm (Hawthorne, 1210). And the name “Robin Molineux,” suggests springtime, youth, and innocence (Unger, 229).

The social conflict in this short story can be seen from Robin’s adventure, and Robin’s hard effort in searching for his kinsman. It is between Robin fights against the citizens; who tries to stop his journey. Everyone in the city refuses to tell Robin where the dwelling of his kinsman is. He asks five persons about it. They are the customers in a barbershop, the innkeeper, the pretty housekeeper, the watchman and the stranger with two faces (Hawthorne, 1210, 1212, 1214 - 16).

This conflict leads him into psychological conflict that he starts to doubt about the existence of his kinsman. Robin is confused whether Major Molineux really lives in that city. He becomes desperate and pessimistic. It can be seen in his speech; “I’ve been searching, half the night, for one Major Molineux; now, sir, is there such a person in these parts, or am I dreaming?” (Hawthorne, 1219).

This fact shows that he is tired looking for his kinsman. It indicates his psychological conflict whether he should continue or end his search.

Like Brown, in the end of the story, Robin also meets the Devil through his dream. The proof is in this statement “One side of the face blazed an intense red, while the other was black as midnight.” and also “The effect was as if two individual devils, a fiend of fire and a fiend of darkness, had united themselves to form this infernal visage” (Hawthorne, 1216). The Devil tells Robin to watch there for an hour and Major Molineux will pass by (Hawthorne, 1216). It shows that the Devil begins to start his temptation toward Robin, because Robin will meet his kinsman and it will arise his psychological conflict.

When Robin meets his kinsman in the dream, he begins to experience a psychological conflict. The conflict is to trust or not his dream. He sees his kinsman humiliated by the people. The time when he stares at his kinsman, is the point of his greatest psychological moment since Robin has been looking for his kinsman until he is desperate. The proof can be seen ; “They stared at each other in silence, and Robin’s knees shook, and his hair bristled, with a mixture of pity and terror.....the spectre of his kinsman reviled by that great multitude, a perception of tremendous ridicule in the whole scene, affected him with a sort of mental inebriety (Hawthorne,1221-1222). It shows that Robin is shocked, and he is very afraid and confused. Robin’s fear and astonishment turn greater when he hears the multitude laugh, “Haw, haw, haw, -hem, hem, -haw, haw, haw!” (Hawthorne, 1222).

However, the most important part in this short story that the thesis writer considers as the end of Robin’s psychological conflict is when Robin responds

the multitude's laughter with his outburst laughter. It can be seen from "...every man shook his sides, every man emptied his lungs, but Robin's shout was the loudest there." (Hawthorne, 1222). Robin's emotional by laughing and screaming as said by Richard Harter Fogle in Hawthorne's Fiction: The Light and the Dark that "Hawthorne uses laughter to mark his protagonists' epiphanies and to emphasize points of thematic conflict" (Fogle, 17). Therefore, Robin's laughter suggests his psychological conflict and it confirms his disappointment toward his kinsman.

Furthermore, after seeing the procession which results in the psychological conflict, and knowing the reality that the man whom he uses to adore and idolize now commits sin, Robin changes and becomes to ignore and underestimate his kinsman. Although there is no vivid description on the crime that Major Molineux does, it is surely something that is shameful, since the mob ridicules and punishes him in a degraded way. It can be seen from;

"There the torches blazed the brightest, there the moon shone out like day, and there, in tar and feathery dignity, sat his kinsman, major Molineux!.....which his pride strove to quell, even in those circumstances of overwhelming humiliation. But perhaps the bitterest pang of all was when his eyes met those of Robin; as the youth stood witnessing the foul disgrace of a head grown gray in honor" (Hawthorne, 1221).

The Devil or the stranger with two faces is the leader of the procession. The proof is "The single horse man, clad in a military dress, and bearing a drawn sword, rode onward as the leader, and, by his fierce and variegated countenance, appeared like war personified; the red of one cheek was an emblem of fire and

sword; the blackness of the other betokened the mourning that attends them” (Hawthorne, 1221). It is the Devil that gives Robin the dream, the vision of the procession about his kinsman.

In this dream, Robin believes that his kinsman commits a crime although he never meets him in reality. He changes his perception about his kinsman because of what he sees in the dream that the Devil shows him. The proof that he is dreaming can be seen from the closing paragraph which says; “Well, Robin, are you dreaming?” inquired the gentleman laying his hand on the youth’s shoulder” (Hawthorne, 1222).

Moreover, Robin’s change after having the dream shows that he believes in his dream. In other words, he believes the Devil. The Devil wins, and Robin loses his innocence. The Devil succeeds in revealing the evil nature in Robin through the dream. This can be seen from his attitude. He turns into a different man, after he has the dream “... His cheek was somewhat pale, and his eye not quite as lively as in the earlier part of the evening” (Hawthorne, 1222). Finally, Robin decides to go home, since he believes in his dream. The proof can be seen from his speech; “Thanks to you, and to my other friends, I have at last met my kinsman, and he will scarce desire to see my face again. I begin to grow weary of a town life, sir. Will you show me the way to the ferry?” (Hawthorne, 1223).

Robin’s action after having the dream is similar with Brown’s action. Both of them change their attitude. Furthermore, Robin is like Brown, Robin’s faith is also tested by the Devil. During his weariness of his adventures he sees the moonlit Bible in the church and remembers his father holding a Scripture. “There the moonbeams came trembling in, and fell down upon the deserted pews,

and extended along the quiet aisles. A fainter yet more awful radiance was hovering around the pulpit, and one solitary ray had dared to rest upon the open page of the great Bible.” (Hawthorne, 1217). “He saw the good man in the midst, holding the Scripture in the golden light that fell from the western clouds.” (Hawthorne, 1218). According to Hawthorne, the moonlit Bible is the lamp of faith, which will lead people to heaven and its radiance is not created but ‘borrowed’ from heaven itself (Unger, 239).

In short, at first Robin is a good and innocent person. His purpose is to look for his kinsman. Then through the dream, the Devil tempts Robin. Robin falls and his evil nature revealed. Robin changes and loses his innocence, that he is no longer care about his kinsman anymore. The only reason that the Devil can win because Robin has human’s weaknesses, which caused by Robin’s evil nature.

III.3. The Evil Nature in “The Birthmark”

Aylmer, the scientist-hero, is the main character of Nathaniel Hawthorne’s short story “The Birthmark”. He is a man of science, a type of spiritual element, and an intellect one (Hawthorne, 1021) as seen in this statement; “...Aylmer’s slender figure, and pale, intellectual face, were no less apt a type of the spiritual element” (Hawthorne, 1025).

Aylmer’s arrogance of his previous success in his career makes him into a man who believes in his ultimate control over nature. The proof that he is a well known scientist can be seen from; “He had made discoveries in the elemental powers of Nature that had roused the admiration of all the learned societies in

The birthmark, in this story, is not just related to the mystery of life, but more importantly to Aylmer's hand in Georgiana's heart. This becomes quite clear when at the crisis of his preparations for the removal of the birthmark he "seized her arm with a gripe that left the print of his fingers upon it" (Hawthorne, 1030). The fact that Aylmer hates his wife's birthmark makes him into a stubborn and heartless husband. Instead of loving his wife and accepting her just the way she is, he forces his own will toward Georgiana. He makes his wife suffer and unhappy. The proof is in Georgiana's speech; "... You cannot love what shocks you" (Hawthorne, 1021). "... Danger is nothing to me, for life, while this hateful mark makes me the object of your horror and disgust, life is a burden..." (Hawthorne, 1024). In the end, his wife is dead because of Aylmer's obstinacy.

The sinner in this short story is in Aylmer, since his evil side wins over his good side. The evil nature in mankind can be seen in Aylmer. He commits an actual sin, any sin that a person commits of his own free will and for which he is personally responsible. The sin is greater because he knows the risks and consequences but he still insists on removing the birthmark. Aylmer is responsible for his wife's death.

Aylmer's dream in "The Birthmark" is rather different from the dreams in "Young Goodman Brown" and "My Kinsman, Major Molineux". The dream is about Aylmer's operation to remove his wife's birthmark. "Aylmer now remembered his dream. He had fancied himself with his servant Aminadab, attempting an operation for the removal of the birthmark; but the deeper went the knife, the deeper sank the hand, until at length its tiny grasp appeared to have caught hold of Georgiana's heart" (Hawthorne, 1023). The dream is given by the

Devil. It shows when Aylmer insists on doing the removal, his wife will die. Somehow, the Devil's temptation through the dream will succeed since after seeing the dream, Aylmer become more obsessed in removing the birthmark.

Aylmer's obsession toward the birthmark leads him into a stubborn man since Aylmer is really confident in his knowledge (Hawthorne, 1026). Although he sees the failure of his attempt on removing the birthmark in his dream (Hawthorne, 1023), he continues his plant experiment because he thinks the medicine is powerful that it will erase Georgiana's birthmark (Hawthorne, 1026). Even Aylmer become more enthusiastic that he makes the medicine 'the elixir of immortality', which is the most precious poison that ever was concocted in this world (Hawthorne, 1027). It is clear that science has become a religion for Aylmer.

The fact that Aylmer as a great scientist makes a liquid that could prolong life for years (Hawthorne, 1027) shows his evil nature. It indicates that Aylmer rejects the Nature of life itself. It can be seen from "...but that it would produce a discord in Nature which all the world, and chiefly the quaffer of the immortal nostrum, would find cause to curse" (Hawthorne, 1027). In this point, it can be seen that Aylmer's knowledge of science is dangerous. It is because Aylmer wants to act like God, to control the Nature. Aylmer is trying to reach perfectibility, believing in the ability to deal with evil, he makes himself an earthly God. He is trying to create heaven on earth. Therefore, the Devil sees Aylmer's weakness and uses it as a weapon to win.

In the end, the Devil wins and Aylmer loses, since his wife finally dies. Georgiana's death is caused by Aylmer's arrogance in conquering the nature.

Aylmer, indirectly, kills his wife in purpose since he knows the risks. During the moment when his wife dies, Aylmer is going through a psychological conflict. It can be seen from “Ah, clod! Ah, earthly mass! cried Aylmer, laughing in a sort of frenzy, “you have served me well! Matter and spirit- earth and heaven- have both done their part in this! Laugh, thing of the senses! You have earned the right to laugh” (Hawthorne, 1032). When Georgiana dies, Aylmer laughs once again, “Then a hoarse, chuckling laugh was heard again!” (Hawthorne, 1033). Aylmer’s laugh shows that it is the end of his psychological conflict, that he is blaming at himself for killing his wife.

In “The Birthmark”, Hawthorne projects the physical object as the initial point and the guiding clue of the imagination in working it out (Woodberry, 147). It is about the love of science opposes human’s love. Aylmer, in this case, strives for perfection, so the love of science is bigger than the love itself. He wants to improve his wife by surgery, at whatever risk, while the advantage of the surgery is to satisfy Aylmer’s obsession. However, the result is ironical, since it is only about a removal of a birthmark, and not the removal of any threatening disease that might endanger her life.

Meanwhile, through this short story Hawthorne suggests that the imperfection belongs to mortal life, and if it is removed the mortality must go with it. The lesson is about the acceptance of imperfection in what men love, as a permanent condition, and indeed almost as the humanizing feature, of earthly life. The point is in its interest in the strangeness of man’s will, his sinful condition, and the mysterious modes of salvation (Woodberry, 150).

Aylmer fails to acknowledge physical imperfection for what it is. He sees a symbol of sin and death in a mere birthmark that makes him have a very strange will in removing it. Aylmer is self-deceived, since the hand reflects his own hand in Georgiana's heart. That is why, his wife dies since he has rejected the best the earth could offer and followed the Devil. While Aylmer's dream in this story is the tool that the Devil uses to arise Aylmer's evil nature. So, in "The Birthmark", dream has a close relation to the evil existence because it reveals the evil nature in Aylmer.

From all of the discussion about these three short stories, the thesis writer concludes that all the three major characters are deceived and defeated by the Devil. The Devil uses the dreams as the tool to show evil in human nature. The Devil's victory shows that the evil nature in mankind is revealed in these three short stories. And the way the evil nature is revealed is through the dream that is *used by the Devil*.

From this conclusion, it leads to another conclusion that Brown and Robin represent the common people, who are innocent with their ordinary education. While Aylmer represents the intellectual people with high education. Brown, Robin, and Aylmer represent the variety of human type in mankind who have evil nature. All of them lose to the Devil, so it means that everyone can lose to the Devil.

The only reason that they lost is because they cannot control themselves. They are driven by their own evil desires. Brown with his spiritual pride, that he finally loses his faith. Robin with his childish dream on his kinsman's financial security that he finally loses hope since his kinsman is not as good as he

imagines. Aylmer with his intellectual pride, that he finally kills his wife. Those evil desires exist because there is an evil nature in mankind, and the dreams are used by the Devil to show evil in human nature. All can be seen in these Nathaniel Hawthorne's short stories, "Young Goodman Brown", "My Kinsman, Major Molineux", and "The Birthmark".