บทความเรื่อง
1. ประวัติของ Nathaniel Hawthorne ผู้เป็นผู้แต่ง "Young Goodman Brown"
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สรุปสั้นๆ
1. Nathaniel Hawthorne เป็นนักประพันธ์ชาวอเมริกัน ผู้มีชีวิตอยู่ระหว่างปี ค.ศ. 1804 - 1864
2. "Young Goodman Brown" เป็นเรื่องสั้นที่มีการใช้ภาพสิ่งลับ
   2.1 การเล่าเรื่องกล่าวเริ่มจากเนื้อเรื่องสั้นเริ่มของเรื่อง จิตวิญญาณ ผู้แสดงนิยมสู่สิ่งลับ
   2.2 ผู้แต่งเรื่องกล่าวว่าเขาเห็นเหตุการณ์ต่างๆในเรื่อง ผู้ที่พักผ่อนไปที่ทางมืดและทางสว่าง ไม่ได้ใช้คำเป็น
      ในเรื่องแต่กล่าวให้ความคิดเห็น แต่การมองผ่านทางลับๆ จะมองเห็นที่ทางสว่างและด้านใน
      ด้านมืดของเรื่อง
   2.3 ผู้แต่งเรื่องกล่าวว่าเขาจะอธิบายสิ่งที่กินได้ดี เสื้อของชายจะผิดหรือผิดตรง
      จมูกดินเปียก
   2.4 ผู้แต่งเรื่องกล่าวว่าอิทธิพลของลับที่เราเห็นในเรื่อง
1. Nathaniel Hawthorne (1804-1864)

Nathaniel Hawthorne was born in Salem, Massachusetts, on July 4, 1804. He is best known for his novel "Young Goodman Brown," published in 1835. The story is set in a small New England town and tells the tale of a young man who is tormented by his fears and suspicions about the possibility of witchcraft in the town. The novel explores themes of guilt, sin, and the consequences of moral ambiguity.

The story begins with a young man named Goodman Brown, who is a respected member of his community. One evening, he sets out on a journey through the forest, where he encounters a group of witches. Despite his efforts to escape, Goodman Brown is ultimately captured and cast into a world of darkness and despair.

Throughout the story, Hawthorne uses象征ism to explore deeper meanings and themes. For example, the forest represents the unknown and mysterious aspects of life, while the witches symbolize the hidden dangers and temptations that lurk within society.

Despite the dark and unsettling nature of the story, "Young Goodman Brown" is a work of great literary significance. It is considered one of Hawthorne's most important and enduring works, and it continues to be read and studied by generations of readers.

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Franklin Pierce ประธานาธิบดีคนที่ 14 ของสหรัฐฯ Horatio Bridge ผู้มีเชื้อคือการก้องทัพเรือสหรัฐฯ และ Henry Wordsworth Longfellow ก็เป็นตัวอย่างของสหรัฐฯ หลังจากภัยสงครามแล้ว ฮิตอิสตกาลเริ่มเดินทางกลับบ้าน เอ็ม แล้วทำให้เกิดการเปลี่ยนแปลงทางด้านเรื่องเล่า เขาดูเหมือนแล้วก็เหมือนมากและถูกทำล่าสิ้นที่เขาเล่าเรื่องมาก หลังจากได้เขียนหนังสือเรื่อง Fannie Hale ในปี 1828 แล้ว เขาก็หันกลับมาสนิทการเขียนเรื่องสั้นก่อนจนถึงที่นั่น ชื่อหัวอกของเขาครั้งแรกในปี 1837 ให้ชื่อว่า Twice Told Tales และจุดที่สองในปี 1842 อีกหนึ่งชื่อเรื่องที่เล่าเรื่องมาก และได้รับการอกอย่างมากจาก Edgar Allen Poe และในปีถัดไปเยอรมันเริ่มได้ผู้เสียผ่าน Sophia Peabody มีพูดกันต่อที่น่าดรุณ 3 คน
หลังจากที่การศึกษาแล้วและออกจากรัฐบาลประเทศอังกฤษ เขาได้รับงานใน d'Annunzio คาเฟ่ความสัมพันธ์ที่เรียกว่า เขาก็เขียนเรื่อง Whigs การจัดการงานของ Zachary Taylor เขามีฝีมืองาน ซึ่งสอดคล้องกับการเขียน Pyecon ที่เริ่ม The House of Seven Gables เรื่อง The Scarlet Letter ในปี 1850 ซึ่งทำให้เขามีชื่อเสียงมาก

ฮิตอิสต์นี้ความสนิทสนมกับเชื้อเรื่องที่มีชื่อเสียงมาก เช่น Ralph Waldo Emerson Henry David Thoreau นอกจากนี้เขายังตกสนมกับ Herman Melville ที่อยู่มากกว่าเวลาส่วนเกิน 15 ปี และยังมีอิทธิพลอย่างมากในชีวิต เรียน Hawthorne and His Mosses เรื่อง The Scarlet Letter เรื่อง The House of Seven Gables

เมื่อ Franklin Pierce เขียนสัมพันธ์ของเขาได้รับและให้เขาเขียนถึงเป็นประธานาธิบดีของสหรัฐฯ ได้รับการสนับสนุน ด้วยการเรียนในปี 1852 ฮิตอิสต์นี้ให้เรียนเริ่มประชาธิปไตย Pierce เป็นการสนับสนุน ด้วยการเรียนในปี 1853 เขาก็ได้รับการวิจารณ์จาก Pierce ด้วยการแต่งตั้งให้เขาเป็น subtotal คาร์เนolation เรียน Hawthorne and His Mosses

that the theme of the story is a struggle for power and control. In this story, the author explores the relationship between law and justice, as well as the role of the individual in society. The story is set in a fictional world, where the protagonist, who is a lawyer, is trying to uncover the truth behind a series of murders. Throughout the story, the protagonist is confronted with the道德 conflict of choosing between the law and his own sense of justice.

The story begins with the protagonist's investigation into a murder case. As he delves deeper into the case, he discovers that there are deeper connections between the victims and a powerful corporation. The protagonist is determined to bring the corporation to justice, but he faces many obstacles along the way. He must navigate the legal system, deal with corrupt officials, and face the consequences of his actions.

Despite the challenges, the protagonist perseveres, and in the end, he is able to uncover the truth behind the murders. The story ends with the protagonist standing in front of the corporation, ready to confront them and demand justice. The story is a commentary on the theme of the struggle for power and control, and the importance of individual agency in the face of societal forces. Overall, the story is a thought-provoking exploration of the complexities of law and justice.
Young Goodman Brown came forth at sunset into the street at Salem village: but put his head back, after crossing the threshold, to exchange a parting kiss with his young wife. And Faith, as the wife was aptly named, thrust her own pretty head into the street, letting the wind play with the pink ribbons of her cap while she called to Goodman Brown.

"Dearest heart," whispered she, softly and rather sadly, when her lips were close to his ear, "prithee put off your journey until sunrise and sleep in your own bed to-night. A lone woman is troubled with such dreams and such thoughts that she's afeared of herself sometimes. Pray tarry with me this night, dear husband, of all nights in the year.'

"My love and my Faith," replied young Goodman Brown, "of all nights in the year, this one night must I tarry away from thee. My journey, as thou callest it, forth and back again, must needs be done.

อังกฤษ-ไทย
1. threshold : the entrance to a building = ทางเข้าประตู
2. aptly : well suited = เหมาะสม
3. thrust : push with force = ขยับ
4. tarry : stay = อยู่
'twixt now and sunrise. What, my sweet, pretty wife, dost thou doubt me already, and we but three months married?"

"Then God bless you!" said Faith, with pink ribbons; and may find all well when you come back."

"Amen!" cried Goodman Brown. "Say the prayers, dear Faith, and go to bed at dusk, and no harm will come to thee."

So they parted: and the young man persuaded his way until, being about to turn the corner by the meeting-house, he looked back and saw the head of Faith still peeping after him with a melancholy air, in spite of her pink ribbons.

"Poor little Faith!" thought he, for his heart smote him. "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 a dream had warned her what work is to be done tonight. But no, no; 't would kill her to think it. Well, she's blessed angel on earth; and after this one night I'll cling to her skirts and follow her to heaven."

With this excellent resolve for the future, Goodman Brown felt himself justified in making more haste on his present evil purpose. He had taken a dreary road. darkened by all the gloomiest trees of the forest, which barely stood aside to let the narrow path creep through, and closed immediately behind. It was all as lonely as could

1. twixt : betvixt (between) = ระหว่าง
2. peeping : coming into view: shoving or appearing gradually or partially = ปรากฏขึ้นอย่างแยบแฝด
3. smote : past tense of verb "smite" = hit, punished = ตี	ล้างโทษ
4. resolve : fixed purpose or intention; firm, determination = ความตั้งใจอย่างเด็ดเดี่ยว
5. dreary : dull, gloomy = มืดทึบ
be; and there is this peculiarity' in such a solitude, that the traveler knows not who may be concealed by the innumerable trunks and the thick boughs overhead; so that with lonely footsteps he may yet be passing through an unseen multitude.

"There may be a devilish Indian behind every tree," said Goodman Brown to himself; and he glanced fearfully behind him as he added. "What if the devil himself should be at my very elbow!"

His head being turned back, he passed a crook of the road, and, looking forward again, beheld the figure of a man, in grave and decent attire, seated at the foot of an old tree. He arose at Goodman Brown's approach and walked onward side by side with him.

"You are late, Goodman Brown," said he. "The clock of the Old South was striking as I came through Boston, and that is full fifteen minutes agone."

"Faith kept me back a while," replied the young man, with a tremor in his voice, caused by the sudden appearance of his companion, though not wholly unexpected.

It was now deep dusk in the forest. and deepest in that part of if where these two were journeying. Nearly as could be discerned, the second traveller was about fifty years old, apparently in the same rank of life as Goodman Brown, and bearing a considerable resemblance.

1. peculiarity : the quality or condition of being peculiar
   (peculiar means queer; odd; strange) = ความประหลาดใจ
2. devilish : of like. or characteristic of a devil or devils; wicked; cruel = มีลักษณะหรือบุคลิกที่เป็นพิษ
3. decent : proper and fitting = เหมาะสม
4. attire : dress, clothes = ชุด
5. tremor : trembling; shaking, or shivering = หัวache
6. discerned : perceived = มองเห็น
to him, though perhaps more in expression that features. Still they
might have been taken for father and son. And yet, though the elder
person was as simply clad as the younger, and as simple in manner
too, he had an indescribable air of one who knew the world and who
would not have felt abashed at the governor’s dinner table or in King
William’s court, were it possible that his affairs should call him
thither. But the only thing about him that could be fixed upon as
remarkable was his staff, which bore the likeness of a great black
snake, so curiously wrought that it might almost be seen to twist and
wriggle itself like a living serpent. This, of course, must have been
an ocular deception, assisted by the uncertain light.

“Come, Goodman Brown,” cried his fellow-traveller, “this is a dull
pace for the beginning of a journey. Take my staff, if you are so soon
weary.”

“Friend,” said the other, exchanging his slow pace for a full stop,
“having kept covenant by meeting thee here, it is my purpose now to re-
turn whence I came. I have scruples touching the matter thou wot’st of.”

“Sayest thou so?” replied he of the serpent, smiling apart. “Let us
walk on, nevertheless, reasoning as we go; and if I convince thee not
thou shalt turn back. We are but a little way in the forest yet!”

“Too far! too far!” exclaimed the goodman, unconsciously resuming

1. clad : past tense and past participle of clothe; dressed
   = ชนัด

2. ocular : proof appealing to the eyes = ประจักษ์แก่

3. deception : being deceived; thing that deceives = หลอกลวง

4. pace : a single step in walking or running = วิ่ง

5. covenant : solemn agreement to do something = ข้อตกลง กฎ

6. scruple : an uneasiness of conscience that exists until some-
   thing is done = ละติเดะบางใจ
his walk. "My father never went into the woods on such an errand, nor his father before him. We have been a race of honest men and good Christians since the days of the martyrs; and shall I be the first of the name of Brown that ever took this path and kept"

"Such company, thou wouldst say," observed the elder person, interpreting his pause. "Well said, good man Brown! I have been as well acquainted with your family as with ever a one among the Puritans; and that's no trifle[2] to say. I helped your grandfather, the constable, when he lashed the Quaker woman so smartly through the streets of Salem; and it was I that brought your father a pitch-pine[3] knot, kindled[4] at my own heart, to set fire to an Indian village in King Philip's war. They were my good friends, both, and many a pleasant walk have we had along this path, and returned merrily after midnight. I would be friends with you for their sake."

"If it be as thou sayest," replied Goodman Brown, "I marvel[5] they never spoke of these matters; or, verily[6], I marvel not, seeing that the least rumor of the sort would have driven them from New England. We are a people of prayer, and good works to boot, and abide no such wickedness."

"Wickedness or not," said the traveller with the twisted staff, "I have a very general acquaintance here in New England. The deacons[7] of

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1. trifle : a thing; fact; idea = เล็ก ๆ น้อย ๆ
2. pitch-pine : any of several resinous pines from which pitch or turpentine is obtained = ต้นสนชนิดหนึ่ง
3. kindled : caused to catch fire = จุดไฟ
4. marvel : be greatly surprised = งง สนเท่
5. verily : truly; really = อย่างที่จริง
6. deacons : church officials below a priest = พระในศาสนาคริสต์สิทธิบัณฑิต
many a church have drunk the communication wine with me; the selectmen of divers towns make me their chairman; and a majority of the Great and General Court are firm supporters of my interest. The Governor and I, too--But these are state secrets."

"Can this be so?" cried Goodman Brown, with a stare of amazement at his undisturbed companion. "Howbeit, I have nothing to do with the governor and council; they have their own ways, and are no rule for a simple husbandman like me. But, were I to go on with thee, how should I meet the eye of that good old man, our minister, at Salem village? Oh, his voice would make me tremble both Sabbath day and lecture day."

Thus far the elder traveller had listened with due gravity; but now burst into a fit of irrepressible mirth, shaking himself so violently that his snake-like staff actually seemed to vriggle in sympathy.

"Ha! ha! ha!" shouted he again and again, then composing himself, "Well, go on, Goodman Brown. go on; but, prithee, don't kill me with laughing."

"Well, then, to end the matter at once," said Goodman Brown, considerably nettled, "there is my wife. Faith. It would break her dear little heart, and I'd rather break my own."

"Nay, if that be the case." answered the other, "even go thy ways, Goodman Brown. I would not for twenty old women like that one hobbling before us that Faith should come to any harm."

As he spoke he pointed his staff at a female figure on the path, in whom Goodman Brown recognized a very pious and exemplary dame, who had taught him his catechism in youth, and was still his moral and spi-

1. irrepressible : that cannot be repressed or restrained = ไม่สามารถ

2. nettle : angry; annoyed = ทุ้งสิ้น

3. exemplary : example = ตัวอย่าง
ritual adviser. jointly with the minister and Deacon Gookin.

"A marvel, truly, that Goody Cloyse should be so far in the wilderness at nightfall," said he. "But with your leave, friend, I shall take a cut through the woods until we have left this Christian woman behind. Being a stranger to you, she might ask whom I was consorting' with and whither I was going."

"Be it so," said his fellow-traveller. "Betake you to the woods, and let me keep the path."

Accordingly the young man turned aside, but took care to watch his companion, who advanced softly along the road until he had come within a staff's length of the old dame. She, meanwhile, was making the best of her way, with singular speed for so aged a woman, and mumbling some indistinct words—a prayer, doubtless—as she went. The traveller put forth his staff and touched her withered neck with what seemed the serpent's tails.

"The devil!" screamed the pious old lady.

"The Goody Cloyse knows her old friend?" observed the traveller, confronting her and leaning on his writhing' stick.

"Ah, forsooth, and it is your worship indeed?" cried the good dame. "Yes, truly is it, and in the very image of my old gossip, Goodman Brown, the grandfather of the silly fellow that now is. But—would your worship believe it?—my broomstick hath strangely disappeared, stolen, as I suspect, by that unhanged witch, Goody Cory, and that, too, when I was all anointed with the juice of smallage. and cinquefoil, and wolf's bane"---

"Mingled with fine wheat and the fat of a new-born babe," said the

1. consorting : being in harmony = เที่ยงตัน เที่ยงกัน เที่ยงเพื่อน
2. writhing : twisting = วิ่งตัว
3. forsooth : truly; in truth; no doubt = อันเป็นจริง
"Ah' your worship knows the recipe," cried the old lady cackling aloud. "So, as I was saying, being all ready for the meeting, and no horse to ride on, I made up my mind to foot it: for they tell me there is a nice young man to be taken into communion to-night. But now your good worship will lend me your arm, and we shall be there in a twinkling.'"*

"There can hardly be," answered her friend. "I may not spare you my arm, Goody Cloyse; but here is my staff. if you will."

So saying, he threw it down at her feet, where, perhaps, it assumed life, being one of the rods which its owner had formerly lent to the Egyptian magi. Of this fact, however, Goodman Brown could not take cognizance. He had cast up his eyes in astonishment, and looking down again beheld neither Goody Cloyse nor the serpentine staff, but his fellow-traveller alone, who waited for him as calmly as if nothing had happened.

"That old woman taught me my catechism," said the young man; and there was a world of meaning in this simple comment.

They continued to walk onward. while the elder traveller exhorted his companion to make good speed and persevere in the path, discoursing so aptly that his arguments seemed rather to spring up in the bosom of his auditor than to be suggested by himself. As they went, he plucked a branch of maple to serve for a walking stick, and began to strip it of the twigs and little boughs, which were wet with evening dew. The moment his fingers touched them they became strangely withered and dry up as with a week's sunshine. Thus the pair proceeded. at a good free pace, until suddenly, in a gloomy hollow of the road, Goodman Brown sat himself down on the stump of a tree and refused to go any farther.

1. twinkling : in an instant = ทวีปัน
2. catechism : instruction about religion = บทสอนเกี่ยวกับพื้นฐาน
"Friend," said he, stubbornly, "my mind is made up. Not another step will I budge on this errand. What if a wretched old woman do choose to go to the devil when I thought she going to heaven: is that any reason why I should quit my dear Faith and go after her?"

"You will think better of this by and by," said his acquaintance, composedly. "Sit here and rest yourself a while; and when you feel like moving again, there is my staff to help you along."

Without more words, he threw his companion the maple stick, and was as speedily out of sight as if he had vanished into the deepening gloom. The young man sat a few moments by the roadside, applauding himself greatly, and thinking with how clear a conscience he should meet the minister in his morning walk, nor shrink from the eye of good old Deacon Gookin. And what calm sleep would be his that very night, which was to have been spent so wickedly, but so purely and sweetly now, in the arms of Faith! Amidst these pleasant and praiseworthy meditations, Goodman Brown heard the tramp of horses along the road, and deemed it advisable to conceal himself within the verge of the forest, conscious of the guilty purpose that had brought him thither, though now so happily turned from it.

On came the hoof tramps and the voices of the riders, two grave old voices, conversing soberly as they drew near. These mingled sound appeared to pass along the road, within a few yards of the young man's hiding-place; but, owing doubtless to the depth of the gloom at that particular spot, neither the travellers nor their steeds were visible. Though their figures brushed the small boughs by the wayside, it could not be seen that they intercepted, even for a moment, the faint gleam from the strip of bright sky athwart which they must have passed. Good-

1. budge on : move = ชิ่ง เข้า เข่น
2. applauding : clapping = ปรับมือ

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man Brown alternately crouched end stood on tiptoe, pulling aside the
branches and thrusting forth his head as far as he durst without dis-
cerning so much as a shadow. It vexed him the more, because he could
have sworn, were such a thing possible, that he recognized the voices
of the minister and Deacon Gookin, jogging along quietly, as they were
wont to do, when bound to some ordination or ecclesiastical council.

While yet within hearing, one of the riders stopped to pluck a switch.

"Of the two, reverend sir," said the voice like the deacon's, "I had
rather miss an ordination dinner than to-night's meeting. They tell me
that some of our community are to be here from Falmouth and beyond, and
others from Connecticut and Rhode Island, besides several of the Indian
powwows, who, after their fashion, know almost as much deviltry as the
best of us. Moreover, there is a goodly young woman to be taken into
communication."

"Mighty well, Deacon Gookin!" replied the solemn old tones of the
minister. "Spur up, or we shall be late. Nothing can be done, you know,
until I get on the ground."

The hoofs clattered again; and the voices, talking so strangely in
the empty air, passed on through the forest, where no church had ever
been gathered or solitary Christian prayed. Whither, then could these
holy men be journeying so deep into the heathen wilderness, being ready
to sink down on the ground, faint and overburdened with the heavy sick-
ness of his heart. He looked up to the sky, doubting whether there
really was a heaven above him. Yet there was the blue arch, and the
stars brightening in it.

"With heaven above and Faith below, I will yet stand firm against
the devil! " cried Goodman Drown.

1. ecclesiastical : clerical = ของสงฆ์ เกี่ยวกับพระ

2. powwows : medicine men = หมอพิชัย หมอเวหาผัน
While he still gazed upward into the deep arch of the firmament and had lifted his hands to pray, a cloud, though no wind was stirring, hurried across the zenith and hid the brightening stars. The blue star was still visible, except directly overhead, where this black mass of cloud was sweeping swiftly northward. Aloft in the air, as if from the depths of the cloud, came a confused and doubtful sound of voices. Once the listener fancied that he could distinguish the accents of townsmen of his own. men and women. both pious and ungodly, many of whom he had met at the communication table, and had seen others rioting at the tavern. The next moment, so distinct were the sounds, he doubted whether he had heard aught but the murmur of the old forest, whispering without a wind. Then came a stronger swell of those familiar tones, heard daily in the sunshine at Salem village, but never until now from a cloud of night. There was one voice, of a young woman, uttering lamentations, yet with an uncertain sorrow, and entreating for some favor, which, perhaps, it would grieve her to obtain; and all the unseen multitude, both saints and sinners, seemed to encourage her onward.

"Faith!" shouted Goodman Brown, in a voice of agony and desperation: and the echoes of the forest mocked him, crying, "Faith! Faith!" as if bewildered wretches were seeking her all through the wilderness.

The cry of grief, rage, and terror was yet piercing the night, when the unhappy husband held his breath for a response. There was a scream, drowned immediately in a louder murmur of voices, fading into far-off laughter, as the dark cloud swept away, leaving the clear and silent sky above Goodman Brown. But something fluttered lightly down through the air and caught on the branch of a tree. The young man seized it, and beheld a pink ribbon.

"My Faith is gone!" cried he after one stupefied moment. "There is

1. stupefied : amazed = ఆమేషం
no good on earth; and sin is but a name. Come, devil; for to thee is this world given.”

“And, maddened with despair, so that he laughed loud and long, did Goodman Brown grasp his staff and set forth again, at such a rate that he seemed to fly along the forest path rather than to walk or run. The road grew wilder and drearier and more faintly traced and vanished at length, leaving him in the heart of dark wilderness, still rushing onward with the instinct that guides mortal man to evil. The whole forest was peopled with frightful sound—the creaking of trees, the howling of wild beast, and the yell of Indians; while sometimes the wind tolled like a distant church bell, and sometimes gave a broad roar around the traveller, as if all Nature were laughing him to scorn. But he was himself the chief of the scene and shrank not from its other horrors.

“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 e-deviltry. 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.”

In truth, all through the haunted forest there could be nothing more frightful than the figure of Goodman Brown. On he flew among the black pines, brandishing his staff with frenzied gestures, now giving vent to an inspiration of horrid blasphemy, and now shouting forth such laughter as set all the echoes of the forest laughing like demons around him. The fiend in his own shape is less hideous than when

1. brandishing : shaking or waying menacingly = นั่ง
2. blasphemy : profane or mocking speech, writing, or action concerning god or anything regarded as sacred = คุณผิด
3. fiend : evil person or evil = ผี
he rages in the breast of man. Thus sped the demoniac on his course, until, quivering among the trees, he saw a red light before him, as when the felled trunks and branches of a clearing have been set on fire, and throw up their lurid blaze against the sky, at the hour of midnight.

He paused, in a lull of the tempest that had driven him onward, and heard the swell of what seemed a hymn, rolling solemnly from a distance with the weight of many voices. He knew the tune; it was a familiar one in the choir of the village meeting-house. The verse died heavily away, and was lengthened by a chorus, not of human voices, but of all the sounds of the benighted wilderness pealing in awful harmony together. Goodman Brown cried out, and his cry was lost to his own ear by its unison with the cry of the desert.

In the interval of silence he stole forward until the light glared full upon his eyes. At one extremity of an open space, hemmed in by the dark wall of the forest, arose a rock, bearing some rude, natural resemblance either to an altar or a pulpit, and surrounded by four blazing pines, their tops aflame, their stems untouched, like candles at an evening meeting. The mass of foliage that had overgrown the summit of the rock was all on fire, blazing high into the night and fitfully illuminating the whole field. Each pendent twig and leafy festoon was in blaze. As the red light arose and fell, a numerous congregation alternately shone forth, then disappeared in shadow, and again grew, as it were, out of the darkness, peopling the heart of the solitary woods at once.


1. sped: alternative past tense and past participle of speed = moved along
2. demoniac: possessed or influenced by a demon = คุณภิญโญ เต็มที่อยู่ในอานาจของปิศาจ