

Both Frankenstein and the Monster compare themselves to the character of Satan in *Paradise Lost*: alienation from God is both Satan's crime and his punishment. The novel presents the idea that alienation from other people is caused, at root, by alienation from oneself. Frankenstein's father points out the link between self-hatred and alienation: "I know that while you are pleased with yourself, you will think of us with affection, and we shall hear regularly from you." As long as a person feels they have self-worth, they'll maintain contact with others. The Monster feels that he is alienated from human society because he looks monstrous. He first recognizes that he is ugly not through someone else's judgement but through his own: "when I viewed myself in a transparent pool[...]I was filled with the bitterest sensations."

At the end of the novel, with Frankenstein dead, the Monster is alone in the world. His alienation is complete, and so is his self-hatred: "You hate me; but your abhorrence cannot equal that with which I regard myself." The ultimate consequence of alienation is self-destruction. Frankenstein drives himself to death chasing the Monster, while the Monster declares his intention to kill himself.

Ambition

Frankenstein suggests that ambition is dangerous because it has the potential to become evil. Frankenstein's ambition motivates him to create the Monster, and he compares his own ambition to a list of other destructive ambitions: "If no man allowed any pursuit whatsoever to interfere with the tranquility of his domestic affections, Greece had not been enslaved; Caesar would have spared his country; America would have been discovered more gradually; and the empires of Mexico and Peru had not been destroyed." The fact that Frankenstein compares his own work to the destruction of entire civilizations underscores just how huge his ambition is. His suggestion that his ambition makes him like Satan, "the archangel who aspired to omnipotence," also points to the grandiosity of Frankenstein's ideas. Frankenstein imagines himself as nothing less than the devil incarnate. However, the novel also suggests that ambition alone is not enough to cause evil and suffering. Walton is introduced as a character every bit as ambitious as Frankenstein, but Walton chooses to abandon his ambition out of duty to his crew. Frankenstein's real mistake (and crime) is that he places his ambition above his responsibilities to other people.

Symbols

Light And Fire

"What could not be expected in the country of eternal light?" asks Walton, displaying a faith in, and optimism about, science. In *Frankenstein*, light symbolizes knowledge, discovery, and enlightenment. The natural world is a place of dark secrets, hidden passages, and unknown mechanisms; the goal of the scientist is then to reach light. The dangerous and more powerful cousin of light is fire. The monster's first experience with a still-smoldering flame reveals the dual nature of fire: he discovers excitedly that it creates light in the darkness of the night, but also that it harms him when he touches it. The presence of fire in the text also brings to mind the full title of Shelley's novel, *Frankenstein; or, The Modern Prometheus*. The Greek god Prometheus gave the knowledge of fire to humanity and was then severely punished for it. Victor, attempting to become a modern Prometheus, is certainly punished, but unlike fire, his "gift" to humanity—knowledge of the secret of life—remains a secret.

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