

# American

# LITERATURE

Cultural Influences of Early to Contemporary Voices



James P. Stobaugh

HIGH SCHOOL LEVEL  
STUDENT

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### **Dedication**

This Book is gratefully dedicated to Karen and our four children: Rachel, Jessica, Timothy, and Peter.

He has given us a ministry of reconciliation . . . (2 Corinthians 5:18).



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- Of Plimoth Plantations* by William Bradford
- Religious Affections* by Jonathan Edwards
- The Autobiography of Benjamin Franklin* by Benjamin Franklin
- Narrative of the Life of Frederick Douglass* by Frederick Douglass
- The Scarlet Letter* by Nathaniel Hawthorne
- The Adventures of Huckleberry Finn* by Mark Twain
- A Farewell to Arms* by Ernest Hemingway
- The Red Badge of Courage* by Stephen Crane
- The Unvanquished* by William Faulkner
- The Pearl* by John Steinbeck
- Walden* by Henry David Thoreau
- Billy Budd* by Herman Melville
- The Emperor Jones* by Eugene Gladstone O’Neill
- The Little Foxes* by Lillian Hellman
- The Glass Menagerie* by Tennessee Williams
- The Crucible* by Arthur Miller
- Ethan Frome* by Edith Wharton
- Cold Sassy Tree* by Olive Anne Burns
- Their Eyes Were Watching God* by Zora Neale Hurston
- The Chosen* by Chaim Potok

# Using Your Student Textbook

## How this course has been developed:

1. **Chapters:** This course has 34 chapters (representing 34 weeks of study).
2. **Lessons:** Each chapter has five lessons, taking approximately 45 to 60 minutes each.
3. **Weekly assignments:** The final lesson of the week includes an essay and a test.
4. **Student responsibility:** Responsibility to complete this course is on the student. Students must read ahead in order to stay on schedule with the readings. Independence is strongly encouraged in this course, which was designed for the student to practice independent learning.
5. **Grading:** Turn in your assignments daily or weekly to your educator/parent. Answers are available in the teacher guide.

## Throughout this course you will find the following components:

1. **Chapter Learning Objectives:** Always read the “First Thoughts” and “Chapter Learning Objectives” in order to comprehend the scope of the material to be covered in a particular week.
2. **History Connections** are shown on the chapter introduction page in order to help a student study these texts consecutively, exploring literature and history in unison. (*The American, British, and World History* curriculum is also written by James Stobaugh and published by Master Books®.)
3. **Daily warm-ups:** You should write or give oral responses for the daily warm-ups to your educator/parent. These are not necessarily meant to be evaluated, but should stimulate discussion.
4. **Concept builders:** You should complete a daily concept builder. These activities take 15 minutes or less and emphasize a particular concept that is vital to that particular chapter topic.
5. **Assigned readings:** Remember to read ahead on the required literary material for this course. Students should plan to read some of the required literature the summer before the course.
6. **Weekly essays:** You will be writing at least one essay per week, depending on the level of accomplishment you and your educator/parent decide upon. These are available in the teacher guide and online.
7. **Weekly tests:** These are available in the teacher guide and online.

## What the student will need each day:

1. Notepad/computer: for writing assignments.
2. Pen/pencil: for taking notes and for essays.
3. As often as you can — hopefully daily — keep a prayer journal.

## Increasing Your Vocabulary

Part of the reason for reading so many challenging literary works is for you to increase your functional vocabulary. Your best means of increasing vocabulary is through reading a vast amount of classical, well-written literary works. While reading these works, you should harvest as many unknown words as you can, and try to use five new words in each essay you write.

Create 3x5 Vocabulary Cards

FRONT	BACK
Adversity	Harmful, Evil
	Adversity is a Noun
	The adverse effects of smoking are great.

When you meet a strange word for the first time,

- Do your best to figure out the word in context,
- Check your guess by looking in the dictionary,
- Write a sentence with the word in it.

Use the illustration above to formulate your vocabulary cards of new words.

## About the Author

James P. Stobaugh and his wife, Karen, have four homeschooled adult children. They have a growing ministry, For Such a Time As This Ministries, committed to challenging this generation to change its world for Christ.

Dr. Stobaugh is an ordained pastor, a certified secondary teacher, and a SAT coach. His academic credentials include: BA, cum laude Vanderbilt University; Teacher Certification, Peabody College for Teachers; MA, Rutgers University; MDiv, Princeton Theological Seminary; Merrill Fellow, Harvard University; DMin Gordon Conwell Seminary.

Dr. Stobaugh has written articles for magazines: *Leadership*, *Presbyterian Survey*, *Princeton Spire*, *Ministries Today*, and *Pulpit Digest*. Dr. Stobaugh's books include the *SAT Preparation Course for the Christian Student*, the *ACT Preparation Course for the Christian Student*, the *Skills for Literary Analysis*, the *Christian Reading Companion for 50 Classics*, as well as the *American History*, *British History*, and *World History* high school curriculum.

# Preface

**American Literature is a rhetoric-level course.** Two things are distinctive about rhetoric-level courses: they are content-driven and they presume higher-level thinking. In most cases, you are going to have to read in excess of 200 pages per chapter. Therefore, it is highly advisable that you begin reading the material during the summer prior to beginning this course.

In any event, you must read the whole book/literary work before the lesson begins. Sometimes this is no big deal (e.g., reading Phillis Wheatley's poetry). In other cases it will take you more than a week to read the assigned text (e.g., *The Scarlet Letter*, Nathaniel Hawthorne).

By now you should already know how to do basic literary criticism. If you are worried, don't be. You will review how to do literary analysis as the course progresses. Literary analysis questions are the most often asked questions and they fall under the three main types of questions in the text: critical thinking, biblical application, and enrichment.

*Literature* is defined in *Merriam Webster's Collegiate Dictionary* (10th ed., 1993) as "writings in prose or verse: especially having excellence of form or expression and expressing ideas of permanent or universal interest."

The person who examines, interprets, and analyzes literature is a critic. That is your job. A critic is a guide to the reader, not a prophet or a therapist. While it is the critic's right to express his preferences, and even his privilege to influence others, it is not his job to tell the reader what to like or not like. However, the critic is a helper, a guide helping the reader to better understand the author's intention and art. In fact, the critic is concerned about the structure, sound, and meaning of the literary piece. These structures are described as genres: *narrative prose*, *essays*, *poetry*, and *drama*.

God is raising a mighty generation! You will be the culture-creators of the next century. You are a special generation, a special people. My prayer for each student who reads this course is:

I kneel before the Father, from whom his whole family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge — that you may be filled to the measure of all the fullness of God. Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen (Eph. 3:14–21).



# Worldview Formation

**First Thoughts** From the beginning, America was an evangelical Christian nation — it built its universities to train a Christian leadership cadre, for it earnestly sought to be governed by and to have its culture created by evangelical Christians. The now rapid retreat from that sacred beginning is perhaps the key to understanding the American experience.

**Chapter Learning Objectives** In chapter 1 we examine worldviews and grasp the import of being in a culture war. For the Christian believer, there is no middle ground anymore. We are in a war. This chapter examines seven worldviews and gives clues on how we can discern these worldviews in culture. You will learn to articulate your own worldview as you evaluate the veracity of other worldviews.

**As a result of this chapter study you will be able to . . .**

1. Compare several worldviews.
2. Compare the worldviews of John Smith and William Bradford.
3. Discuss if Old Testament law should have literal application to today's society.
4. Discern the worldviews of several television commercials.

**Weekly Essay Options:** Begin on page 274 of the Teacher Guide.

**Reading ahead:** *A Treatise Concerning Religious Affections*, by Jonathan Edwards, and poems by Anne Bradstreet.



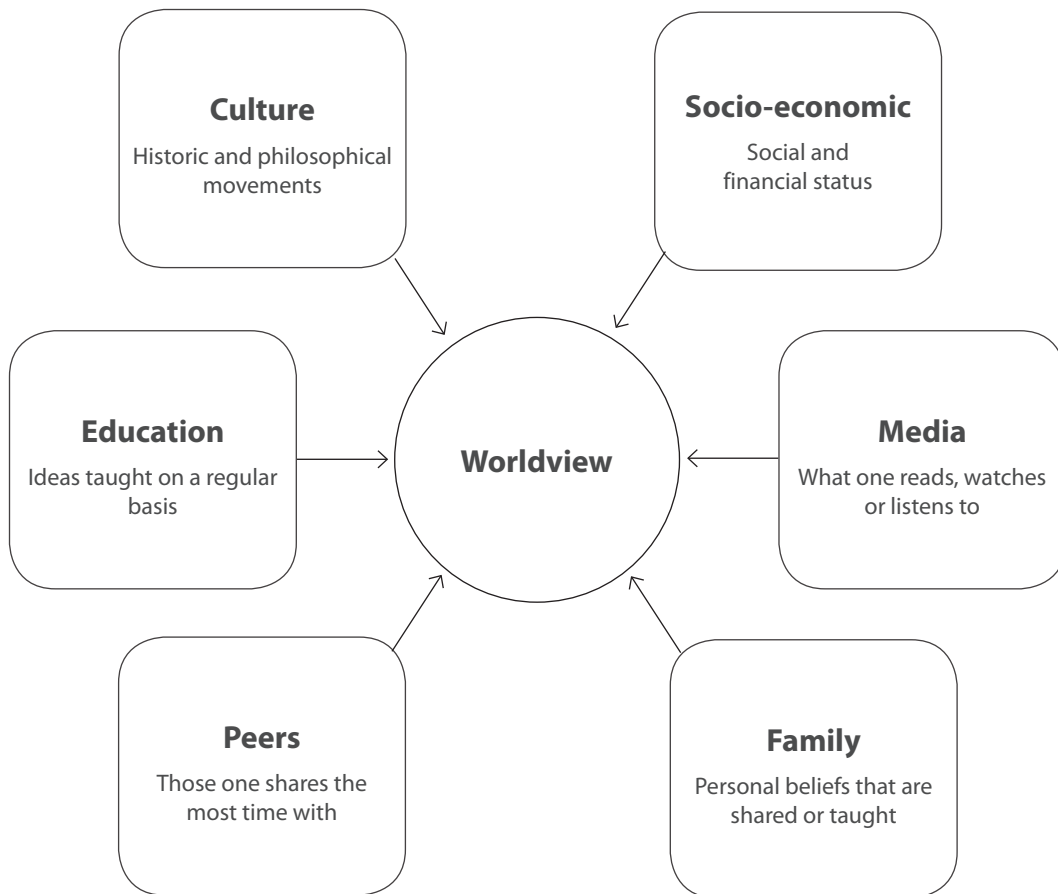
# Everyone Has a Worldview

The word “worldview” comes from the German word “weltanschauung,” which is literally “world perception.” One’s worldview is formed early on by the values and principles of family and friends. It can be shaped further by peers, by personal experiences or observations, by social-religious organizations, as well as by the culture and media. Everyone has a worldview that reflects his or her personal bias in regard to the world based on both facts and personal opinion.

Throughout this course and your educational career you will be challenged to analyze the worldviews of many writers. You will be asked to articulate

and defend your own worldview against all sorts of assaults. William Bradford, for instance, has a worldview that is radically different from many writers you have read and hopefully similar to yours. What is Bradford’s worldview? His worldview is obviously Christian theistic. For now, though, it is important that you pause and examine several worldviews that you will encounter in literature and the arts. You will then need to articulate your own worldview.

Developing a worldview: Consider how each of the following areas influences your personal belief system:



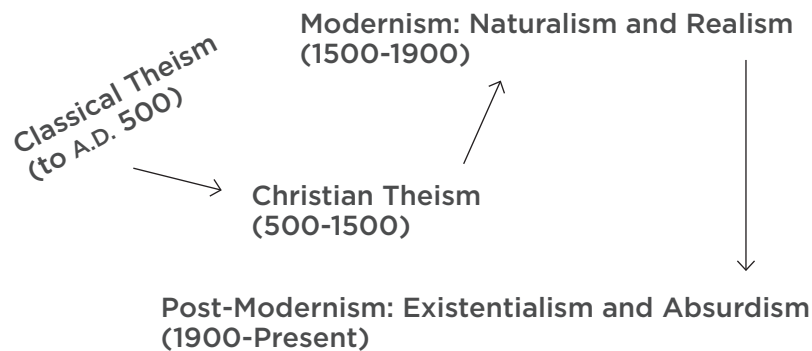
# Assignments

- Warm-up: Who is your favorite author and what do you think formed his or her worldview?
- Student should complete Concept Builder 1-A.
- Students should review the required reading(s) before the assigned chapter begins.
- Teachers shall assign the required essay. The rest of the essays can be outlined, answered with shorter answers, discussed, or skipped.

<b>CONCEPT BUILDER 1-A</b> My Worldview	<b>Outline a worldview for yourself.</b>	
	Authority — Is the Bible important to you? Do you obey God and other authorities — your parents — even when doing so is uncomfortable?	
	Pleasure — What do you really enjoy doing? Does it please God?	
	Fate — What/who really determines your life? Chance? Circumstances? God?	
	Justice — What are the consequences of our actions? Is there some sort of judgment? Do bad people suffer? Why do good people suffer?	

# Worldviews Review

From the time of Aristotle and Plato a panoply of worldviews evolved into four main epochs.



The following are characteristics of each epoch:

Classical Theism	Pernicious gods involved in human affairs
Christian Theism	Loving God involved in human affairs
Modernism	Faith in science
Post-Modernism	Faith in experience; suspicious of science

The four epochs above manifested seven basic worldviews. The worldviews are best discerned through works of art and of literature. The worldview of an artist/writer is a reflection of how the author expresses his views on essential issues like God, man, and morality.

**Theism:** Christian theism advances a worldview that there is an omnipotent God who has authored an inspired, authoritative work called the Bible, upon whose precepts mankind should base its society.

**Deism:** Deism advances a worldview that accepts the notion that there is an authoritative, inspired source from which mankind should base its society (i.e., the Bible). Likewise, the deist is certain that there was once an omnipotent God. However, once the world was created, that same omnipotent God chose to absent Himself from His creation. The world, then, is like a clock. It was once created by an intelligent process. However, now the Creator is absent, leaving mankind on its own to figure out how the clock works and go on living.

**Romanticism:** A natural companion to deism was rationalism. Rationalism (e.g., John Locke's philosophy) invited the deist to see mankind as a "chalkboard" on which was written experience that ultimately created a personality. Thus, rationalists/deists were fond of speaking of "unalienable right" or "common sense." The romantic (in America the romantic would be called "the transcendentalist") took issue with deism and theism. To the romantic, nature was god. Nature — an undefined indigenous, omnipotent presence — was very good. Original sin was man's separation from nature. In fact, the degree to which mankind returned to nature would determine his goodness and effectiveness. Thus, a man like Henry David Thoreau lived a year on Walden Pond so that he could find his God. In *The Deerslayer*, by James Fenimore Cooper, the protagonist is safe while he is on a lake separated from evil mankind. Only when he participates in human society is he in trouble. The romantic was naturally suspicious of theism because theism appeared to be dogmatic and close-minded. The romantics had confessions, but they had no dogma. Deism also bothered the romantics. Romanticism emphasized the subjective; deism emphasized the objective. In the romantic novel *Frankenstein*, the deist/rationalist Dr. Frankenstein creates a monster. Dr. Frankenstein, with disastrous results, turns his back on the subjective and tries to use science to create life.

**Naturalism:** Naturalism was inclined to agree with romanticism's criticism of theism and deism, but did not believe in a benevolent nature. In fact, nature, to the naturalist, was malevolent, mischievous, and unpredictable. Mankind, as it were, lost control of the universe and the person who had control did not really care much for his creation. Theism, of course, was absurd. How could any sane person who experienced World War I believe in a loving, living God? Deism was equally wrong. God was not absent — he was present in an unpredictable, at times evil, way. Romanticism was on the right track, but terribly naive. God and His creation were certainly not "good" in any sense of the word. Nature was evil. Naturalism embraced a concept of fate similar to that held by the Greeks. In Homer's *The Iliad*, for instance, the characters were subject to uncontrolled fate and pernicious gods and goddesses who inflicted terrible and good things on mankind with no apparent design or reason. No, to the naturalist, God was at best absent or wimpish; at worst, He was malevolent.

**Realism:** Realism was philosophically akin to naturalism. In a sense, naturalism was a natural companion to realism. Realism was different from naturalism in degree, not in substance. Realism argued that if people were honest they would admit that God was not present at all. If there was anything worth embracing, it was reality. Realism advanced an in-your-face view of life. Realists prided themselves in "telling it like it is." They entered the cosmic arena and let the chips fall where they may. They shared the same criticisms of views that the naturalists held.

**Absurdism:** Absurdism certainly believed that realism was on track. Where realism erred, however, was its propensity to see meaning in life. Mind you, the meaning was tied to things one could see and feel — not in things that were abstract or immutable — but the realist still sought some meaning in this life. The absurdist abandoned all hope of finding meaning in life and embraced a sort of nihilism. The absurdist was convinced that everything was meaningless and absurd. The subjectivity of a romantic was appealing to the absurdist. However, even that implied that something was transcendent — a desire — and the absurdist would have nothing to do with that. Billy Pilgrim, a protagonist in one of the absurdist Kurt Vonnegut Jr.'s novels, became "unhinged from time" and "wandered around in the cosmos. Things without meaning happened to him whose life had no meaning. Everything was absurd.

**Existentialism:** Existentialism stepped outside the debate of meaning altogether. Existentialists argued that the quest was futile. The only thing that mattered was subjective feeling. “Experience” was a god at whose feet the existentialist worshiped. Romanticism was on the right track in that it invited mankind to explore subjectivity. Where it erred was when it refused to give up the deity. Naturalism was an anomaly. It was too busy arguing with the cosmos to see that reality was in human desire not in providence. The degree to which mankind was to discover and experience these desires determined the degree to which people participated in the divine.

## Assignments

- Warm-up: Pretend a four-year-old family member has just watched a cartoon with too much violence. He/she is very sad. What do you say to him/her?
- Student should complete Concept Builder 1-B.
- Student should review reading(s) from next chapter.
- Student should outline essay due at the end of the week.
- Per teacher instructions, students may answer orally, in a group setting, the essays that are not assigned as formal essays.

<b>CONCEPT BUILDER 1-B</b> Family Worldview	<b>Encourage your family to write a joint worldview statement. Here is an example of the author’s family worldview statement.</b>
	<b>The Stobaugh Family Worldview Statement</b>
	We are called to live radical Christian lives as if we belong to God and not to ourselves (Gal. 2:20). Therefore, we will seek the Lord with all our heart — knowing He will be found. We will have a heart for the lost. He has given us the ministry of reconciliation; indeed, our family is an image of this reconciliation (Rom. 8; 2 Cor. 5). We will be His ambassadors. He has given us a family to raise and people to influence for Him. We want to be world changers. The job(s) that God has called us to do is requiring all we have and it is worthy of our best and total efforts. In summary, henceforth the Stobaughs shall make decisions based on this mission statement — not on circumstances. Every new job or activity must further this mission statement or be rejected.
	<b>My Family Worldview Statement</b>
	General Statements:  Specific Statements:  Our Jobs (or Callings):  Summary:

## Culture Wars: Part One

The following is a summary of early worldview philosophies:

Greek Mythology		The Greeks introduced the idea that the universe was orderly, that man's senses were valid, and, as a consequence, that man's proper purpose was to live his own life to the fullest.
The Pythagoreans	530 B.C.	Pythagoras was the first philosopher to require some standard of behavior from his followers. One can imagine what a novel and important step this was — that a religion would require a commitment from its adherents.
Ionian School	500 B.C.	The Ionian fascination with the physical world anticipated later discussions in Western philosophy.
The Eleatic School	500 B.C.	The Eleatic School argued that reality was indivisible and endless.
The Pluralists	500 B.C.	With no outside force in place, by chance the universe evolved from chaos to structure, and vice versa, in an eternal cycle.
The Sophists	500 B.C.	Ethical rules needed to be followed only when it was to one's practical advantage to do so. Goodness, morality, and ethics were a reflection of culture rather than vice versa.
Socrates	469–399 B.C.	For the first time, the importance of human language was advanced by a philosopher. The intellectual basis of virtue was stressed, identifying virtue with wisdom.
Plato	428 B.C.–?	"Love," to Plato, was a "form" from which virtue flowed.
Aristotle	350 B.C.–?	Aristotle was the first agnostic. Aristotle argued that reality lay in empirical, measurable knowledge. Aristotle, for the first time, discussed the gods as if they were quantified entities. He spoke about them as if they were not present.
Cynicism	350 B.C.	For the first time, philosophers began to talk about the individual in earnest, as if he were a subject to be studied.
Skepticism	300 B.C.	Skepticism maintained that human beings could know nothing of the real nature of things, and that consequently the wise person would give up trying to know anything.
Epicurianism	300 B.C.	The aim of human life, Epicurus claimed, was to achieve maximum pleasure with the least effort and risk.
Stoicism	300 B.C.	Stoicism celebrated the human spirit and it became the measuring rod against which all social and religious institutions were measured.
Neoplatonism	A.D. 50	Neoplatonism dared to speak of a religious experience as a philosophical phenomenon.
Augustine	A.D. 354–430	Augustine effectively articulated a theology and worldview for the Church as it journeyed into the inhospitable, post-Christian, barbarian era.
Scholasticism	A.D. 50	Scholasticism, with varying degrees of success, attempted to use natural human reason — in particular, the philosophy and science of Aristotle — to understand the metaphysical content of Christian revelation.

## Assignments

- Warm-up: Some artists claim that obscenity is necessary to the “artistic effect.” Is there such a thing as “necessary obscenity”?
- Students should complete Concept Builder 1-C.
- Students should write rough drafts of assigned essay.
- The teacher may correct rough drafts.

<b>Worldviews are about values. Rate the following items: 1 equals “do not value at all”; 5 equals “value a whole lot.”</b>			
<b>Value</b>	<b>Myself</b>	<b>My Parents</b>	<b>My Grandparents</b>
Psychology			
Money			
The Lawrence Welk Show			
Winning sports teams			
Snow days			
Opinions of friends			
Church/temple/other religious events			
Vacation			
A rock/hip hop/rap concert			
Watching a ballet			
Visiting relatives			
Reading good books			
Watching television			
Doing chores/jobs			
Easter			
Being honest			
Elves			

**CONCEPT BUILDER 1-C**  
Values



## Culture Wars: Part Two

The following is a summary of more modern worldview philosophies:

Erasmus	1466–1536	Erasmus, for the first time, discussed things like happiness as being centered in the self or personhood of the man or woman. Happiness was based on some narcissist notions of self-love.
Michel de Montaigne	1533–1592	Montaigne re-introduced Greek skepticism to Western culture.
Frances Bacon	1561–1626	Bacon advanced vigorously the idea that reasoning must triumph over theology.
Thomas Hobbes	1588–1679	Hobbes was one of the first modern Western thinkers to provide a secular justification for political power.
Rene Descartes	1596–1650	After Descartes, mankind replaced God as the center of the universe in the minds of many. This was an ominous moment in Western culture.
Benedictus de Spinoza	1732–1677	Spinoza argued that human morality arose from self-interest.
John Locke	1632–1704	Locke believed in reasoning and common sense, rather than in metaphysics.
G. W. Leibniz	1646–1716	Leibniz believed in a God who created a world separate from His sovereignty.
George Berkeley	1685–1753	Berkeley called "intuition" the voice of God to mankind.
Davie Hume	1711–1726	Hume, for the first time in Western history, seriously suggested that there was no necessary connection between cause and effect.
Immanuel Kant	1724–1804	Kant argued that reality was experience. If one could not experience something with his senses, then it was not real.
Jean Jacques Rousseau	1712–1778	Rousseau advocated one of the first "back-to-nature" movements.
William Godwin	1756–1836	The notion that there were individual rights, or a codex of governing laws, was anathema to Godwin.
Soren Kierkegaard	1813–1855	Kierkegaard explained life in terms of logical necessity; a means of avoiding choice and responsibility.
G.W.F. Hegel	1770–1831	Truth had no application if there were not opposites warring for its reality.

Karl Marx	1818–1883	To the Hegelian Marx, Christianity was a fairy tale created to placate weak people.
Pierre Joseph Proudhon	1809–1865	Proudhon instituted the last serious philosophical attempt to undermine the human will as a determining factor in human decision-making.
Arthur Schopenhauer	1788–1860	The human will, with all its chauvinism and narcissism, was the most powerful human impulse.
Herbert Spencer	1820–1903	Spencer argued that in biological sciences and in the social sciences the fittest and the strongest survived.
Frederich Nietzsche	1844–1890	Nietzsche believed that the collapse of the religious impulse left a huge vacuum. The history of modern times is in great part the history of how that vacuum is filled.
Martin Heidegger	1889–1976	The meaning of the world must be discovered outside human experience.
Jean Paul Sartre	1905–1980	People exist in a world of their own making.
Simone De Beauvoir	1906–1986	Beauvoir was an advocate of “free love” and completely rejected the biblical understanding of marriage, which she saw as an oppressive institution.
John Dewey	1859–1952	Truth to Dewey was a reflection of circumstances and contingencies.
Bertrand Russell	1872–1970	If an actual event could not be quantified or repeated, then it was not real.
John Stuart Mill	1806–1873	To Mill, the individual and his needs were paramount.
Max Weber	1864–1920	The notion that God was pleased with hard work and frugal living assured a healthy maturation of society.
Ludwig Wittgenstein	1889–1951	If a person could not speak it, it was not real.
Richard Rorty	1931–2007	Truth to Rorty was what we all agree is truth, and what we agree is truth is more a reflection of circumstances than it is any absolute or objective reality outside mankind’s experience.
Alfred North Whitehead	1861–1947	The agnostic Whitehead believed in God — if a decidedly anemic God.
Jacques Derrida	1930–2004	Derrida argued that most of us merely play language games. Every utterance is a move in a language game.
Jean Baudrillard	1929–2007	Reality to Baudrillard was not necessarily defined by human language: it was defined by the public media.
Jurgen Habermas	1929–	Habermas has resurrected the works of Plato and other metaphysicists and has taken philosophy away from language and communication and has taken it back to a discussion of rationality.
Viktor E. Frankl	1905–1997	Man was now the result of a purposeless and materialistic process that did not have him in mind.

# Assignments

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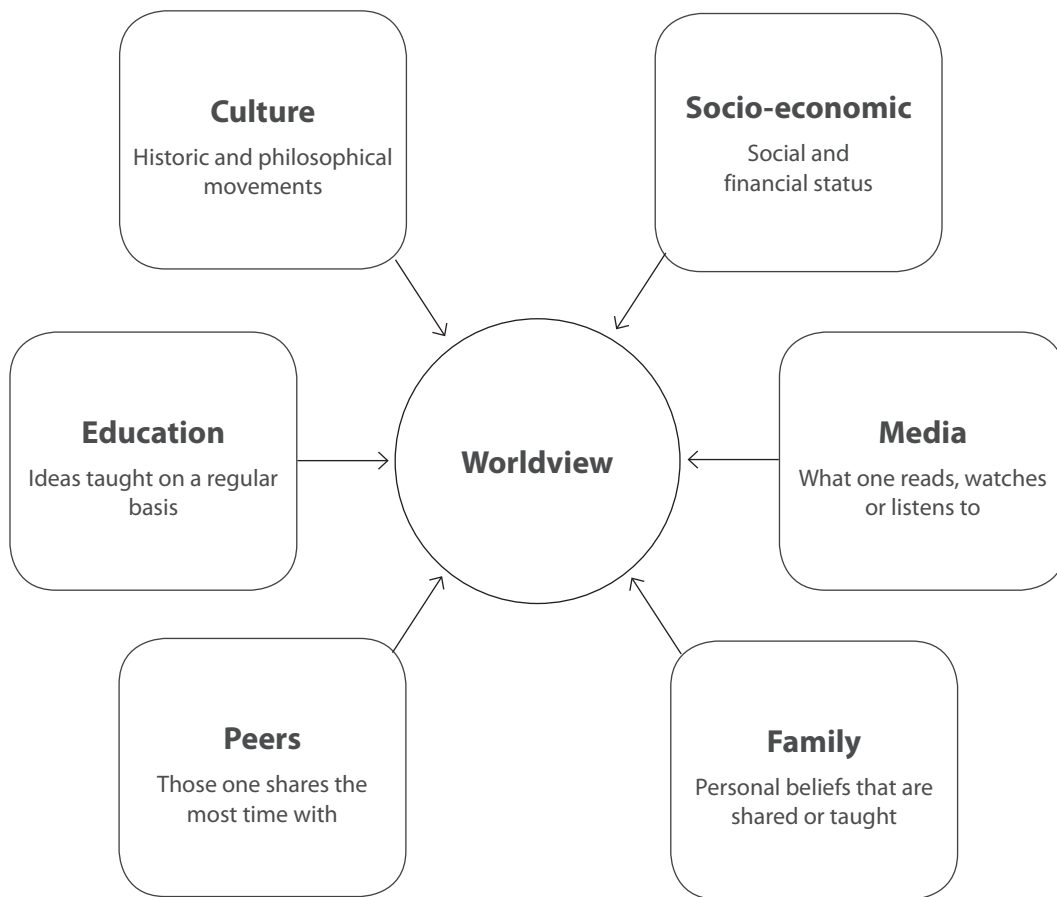
- Warm-up: Is it possible for Christians to lose the culture war? How?
- Student should complete Concept Builder 1-D.
- Student will re-write corrected copy of essay due tomorrow.

America obtains most of its worldviews from movies. Check the worldviews represented in the following popular movies. There will be multiple correct answers.							
Movie	Theism	Deism	Romanticism	Naturalism	Realism	Extentalism	Absurdism
Bambi							
Titantic							
Toy Story							
Lion King							
The Sound of Music							
The Incredibles							

**CONCEPT BUILDER 1-D**  
Movies

# Worldview Review

Recreate this chart with your responses on a separate sheet of paper, define the basic influences that develop your personal worldview:



Determine if these sources influence you in positive or negative ways.

Based on the worldview chart, develop your own system to determine the worldview of the notions and beliefs you come across each day through various media and personal interactions. Remember, everyone has a worldview by which they interpret the world.

# Assignments

- Warm-up: Besides Christian theism, what is the most appealing worldview to you?
- Student should complete Concept Builder 1-E.
- Essay is due. Students should take the chapter 1 test.

The following books are very popular in American high schools. Check the worldviews represented in the following popular titles. There will be multiple correct answers.								
CONCEPT BUILDER 1-E Books	Movie	Theism	Deism	Romanticism	Naturalism	Realism	Extentalism	Absurdism
	Romeo and Juliet							
	Johnny Tremain							
	Walden							
	Call of the Wild							
	Poems by Robert Frost							
	The Book of Job (Bible)							

The New Land to 1750:

# Puritanism & Native American Voices

**First Thoughts** Puritanism was a religious reform movement in the late 16th and 17th centuries that sought to “purify” the Church of England of remnants of Roman Catholicism. A radical form of Puritanism was Separatism, embraced by the Pilgrims. Puritans became noted in the 17th century for a spirit of moral and religious earnestness that affected their whole way of life, and they sought to make their lifestyle the pattern for the whole new world. Their culture, art and literature, then, reflect this earnestness and the reader will experience anew the vitality and pathos of a people mostly misunderstood. They were, in short, the very antithesis of the modern penchant toward facileness and duplicity. They were on, as historian Perry Miller explains, “an errand in the wilderness.” (Perry Miller, *Errand in the Wilderness*, Cambridge, MA: Harvard University Press, 1956.). But this was not a vacant wilderness. It was full of rich people groups and civilizations. We will examine both streams in this chapter on Puritan and Native American literature.

## Chapter Learning Objectives

In chapter 2 we will look more closely at the writings of William Bradford and Edward Taylor. We will look at Mourt’s Relations, the Mayflower Compact, and a portion of a speech by John Winthrop. Next, we will examine Native American literature, including Creation Narratives and a portion of the Iroquois Constitution. We will be amazed again at the beginnings that so richly blessed our great nation.

**As a result of this chapter study you will be able to . . .**

1. Understand what William Bradford’s view of nature was.
2. Compare and contrast Edward Taylor’s poetry with British metaphysical poetry.
3. Define and discover allusions in William Bradford’s *Of Plimoth Plantation*.
4. Compare and contrast Native American views of mankind with biblical views
5. Analyze J.I. Packer’s views of Puritanism.
6. Speculate upon ways that Europeans and Native Americans could have coexisted better.

**Weekly Essay Options:** Begin on page 274 of the Teacher Guide.

**Reading ahead:** No readings are necessary for chapter 2. Students should review Jonathan Edwards, *A Treatise Concerning Religious Affections* (Philadelphia, PA: Printed for Mathew Carey, 1794) for chapter 3.



## Background

The Puritan Separatists, incorrectly called *Pilgrims* by later generations, were members of a religious sect called *Puritans*. They separated from the Church of England and thus were called *Separatist Puritans*. Other Puritans — who settled in the Boston area — sought to *purify* the church, not to *withdraw* from it. They were merely called Puritans. The Separatists included those who settled at Plymouth, Massachusetts in 1620. The Puritans settled in Boston in 1630.

The Plymouth settlers included both religious saints — the Separatist Puritans — and secular adventurers. The Puritans as well as the Separatist Puritans, then, were fervently religious people with a firm belief in God’s omnipotence and in His abiding love. In this section we will look at several examples of Puritan literature. Most of us think of Puritans as colorless, unhappy, stuffy white-collared, black-coated, frowning saints. Nothing could be further from the truth. They were fun-loving, active people whose love of life was surpassed only by their love of God. Actually, the Puritan civilization was a successful marriage between cultural sonority and Christian devotion.

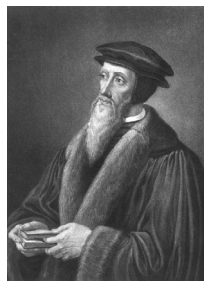
Puritanism, a movement arising within the Church of England in the latter part of the 16th century, sought to carry the reformation of that church beyond the point the early Anglican or Church of England had reached. The Church of England was attempting to establish a middle course between Roman Catholicism and the ideas of the Protestant reformers. This was unacceptable to a growing number of Puritan reformers, who wanted the Church of England to reject Anglicanism and embrace Calvinism. The term “Puritanism” was also used in a broader sense to refer to attitudes

and values considered characteristic of these radical reformers. Thus, the Separatists in the 16th century, the Quakers in the 17th century, and Nonconformists after the Restoration were called Puritans, although they were no longer part of the established church. For our purposes, though, we will refer to the Puritans in two ways: Puritans and Pilgrims.

Like the Puritan Separatists, the Puritans of Boston in 1630 arrived in Massachusetts Bay. They had sailed to America to worship God freely. The Puritans did not desire to separate themselves from the Church of England but, rather, hoped to reform it. Nonetheless, the notions of freedom and equality, so precious to later New England patriots, were completely foreign to Puritan leaders. The leaders of the Massachusetts Bay enterprise never intended their colony to be a bastion of freedom and tolerance in the New World; rather, they intended it to be a “City on a Hill,” a model of Christian felicity and enthusiasm.

“City Upon a Hill,” a speech by Massachusetts Bay’s first governor, John Winthrop, in 1630 is a remarkable testimony to the spiritual roots of our country.

Now the onely way to avoyde this ship-  
wracke and to provide for our posterity is to  
followe the Counsell of Micah, to doe Justly,  
to love mercy, to walke humbly with our



John Calvin believed that salvation was accomplished by the almighty power of the triune God. The Father chose a people, the Son died for them, the Holy Spirit makes Christ’s death effective by bringing the elect to faith and repentance, thereby causing them willingly to obey the gospel. The entire process (election, redemption, regeneration) was the work of God and was by grace alone. Thus God, not man, determined who would be the recipients of the gift of salvation.

God, for this end, wee must be knitt together in this worke as one man, wee must entertaine each other in brotherly Affeccion, wee must be willing to abridge our selves of our superfluties, for the supply of others necessities, wee must uphold a familiar Commerce together in all meekenes, gentlenes, patience and liberallity, wee must delight in eache other, make others Condicions our owne rejoyce together, mourne together, labour, and suffer together, allwayes haveing before our eyes our Commission and Community in the worke, our Community as members of the same body, soe shall wee keepe the unities of the spirit in the bond of peace, the Lord will be our God and delight to dwell among us, as his owne people and will commaund a blessing upon us in all our wayes, soe that wee shall see much more of his wisdome power goodnes and truthe then formerly wee have bene acquainted with, wee shall finde that the God of Israell is among us, when tenn of us shall be able to resist a thousand of our enemies, when hee shall make us a prayse and glory, that men shall say of succeeding plantacions: the lord make it like that of New England: for wee must Consider that wee shall be as a Citty upon a Hill, the eyes of all people are uppon us; soe that if wee shall deale falsely with our god in this worke wee have undertaken and soe cause him to withdrawe his present help from us, wee shall be made a story and a byword through the world, wee shall open the mouthes of enemies to speake evill of the wayes of god and all professours for Gods sake; wee shall shame the faces of many of gods worthy servants, and cause their prayers to be turned into Cursse upon us till wee be consumed out of the good land whether wee are going: And to shutt upp this discourse with that exhortacion of Moses that faithfull servant of the Lord in his last farewell to Israell Deut. 30. Beloved there is now sett before us life, and good, deathe and evill in that wee are



"Embarkation of the Pilgrims," by Robert Walter Weir (c1857, US-PD). William Bradford is depicted at center, kneeling in the background, symbolically behind Gov. John Carver (holding hat) whom Bradford would succeed.

Commaunded this day to love the Lord our God, and to love one another to walke in his wayes and to keepe his Commaundements and his Ordinance, and his lawes, and the Articles of our Covenant with him that wee may live and be multiplied, and that the Lord our God may blesse us in the land whether wee goe to possesse it: But if our heartes shall turne away soe that wee will not obey, but shall be seduced and worshipp other Gods our pleasures, and proffitts, and serve them, it is propounded unto us this day, wee shall surely perishe out of the good Land whether wee passe over this vast Sea to possesse it;

Therefore lett us choose life,  
that wee, and our Seede,  
may live; by obeyeing his voyce,  
and cleaveing to him,  
for hee is our life, and our prosperity  
([theroadupward.com/archives/1889](http://theroadupward.com/archives/1889)).



# Assignments

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- Warm-up: When you hear the word “Puritan” what do you think?
- Student should complete Concept Builder 2-A.
- Students should review the required reading(s) *before* the assigned chapter begins.
- Teachers may want to discuss assigned reading(s) with students.
- Teachers shall assign the required essay. The rest of the essays can be outlined, answered with shorter answers, discussed, or skipped.
- Students will review all readings for chapter 2.

<b>CONCEPT BUILDER 2-A</b>	<b>Read the excerpt of <i>History of Plimoth Plantation</i> by William Bradford, then answer the following questions.</b>	
	<b>1</b>	What is the narrative technique? What are advantages and disadvantages of using this narrative technique?
	<b>2</b>	Who is the speaker and what can you surmise about his character?
	<b>3</b>	Predict what will happen when the Pilgrims land on Cape Cod.
	<b>4</b>	What is the setting and is the setting important?
	<b>5</b>	How does Bradford present the Native Americans?
	<b>6</b>	How reliable or credible is this narrator? Defend your answer.